

District 5

B. 234

Old Street, Finsbury,

& South Shore ditch

Nonconformist
Churches

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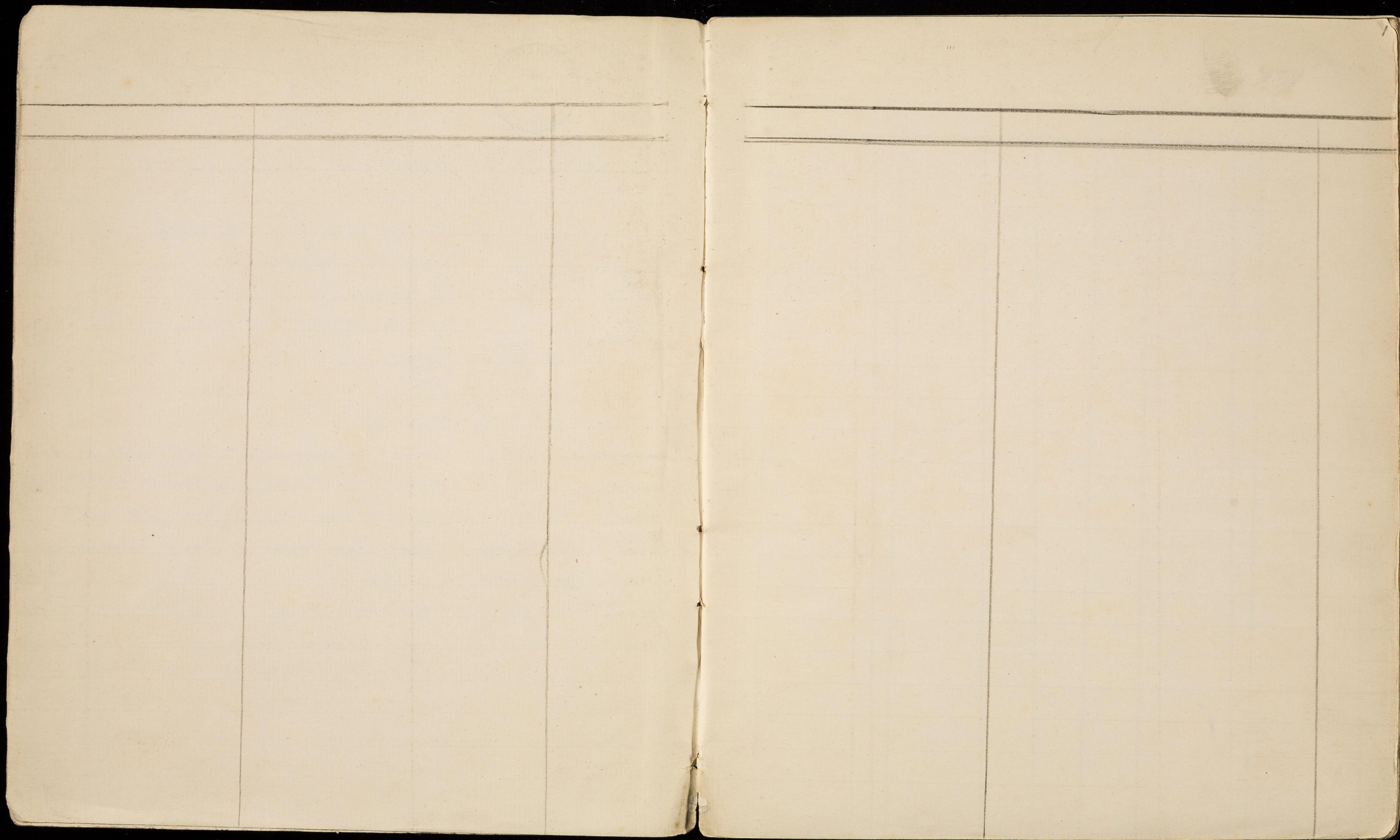


R COLL U

B 234

[i]

- Pugh. Rev Isaac.	Whitfield Tabernacle St	74 Argyll St. Ilford.	5
- Hurst C. G. d.	Barbican.	✓	21
- Bailey. Rev Louis J. X	New Tabernacle Old St	73 Richmond St. Dalston	23
- Beresford. W. C. A. X	Sec. City of Cong. Church		37
- Baker. W. J. A. X	Friends Adult School	58 City St. E	51
- Whittles Rev. J.	U. M. F. Church Willow St	3 De Beauvoir St. W	63
- Westerdale Rev. J.	West End Chapel City St		75
- Fowles. W.	St. Ell.		84
Adult School Visit to	by W. Booth		93
- Summers. Rev. J.	George Row Mission	1 Fasset Rd. Graham Rd. Dalston N.E.	103
- Buttle. Mrs J.	East Rd. Bible Christian	57 Fairbank St. East Rd. N	123
- Hicks Mrs R.	Radium St Wesleyan Mission	32 Clerkenwell Road	135
- Gast - Rev Philip	Spence Place Baptist	12 Noel St. Islington	149
- May. Mrs Rebecca X	St. Arthur St Mission	St. Lukes	161
- Moore Mrs Samuel X	Hope Mission, Banner St.	51 Huntington St. Barnsbury	177
- Bennett Rev. E. A. X	Leysian Mission,	✓	191
Christian Community Mission,	171 Old St. St. Lukes & C.		201



Rev^d Isaac Pugh
Congregationalist Minister

glt
25/2/98

The district worked

The People

St. Mark, Old St. parish.

5

5

Rev^d Isaac Pugh Minister of Whitefield Tabernacle
Leonard Street, Finsbury. Seen at his
residence: 74 Argyle Road, Ilford.

Mr Pugh is a man of about 40, rather under than
over. Keen, shrewd and capable and evidently
knew his district well and was deeply interested
in all its concerns. Speaks clearly & incisively
and is evidently an energetic man with gifts
of leadership.

The district they work is the southern part
of Shoreditch, Moorfields and a small part of
St. Luke's, this being the district assigned to
them by the Free Church Council.

The district is occupied by furniture makers
of various kinds, a few police and postmen,
and people who clean city offices & some engaged
in general labour. Also a number of cadgers
but they are diminishing. The high rents are driving
them out and the houses are being occupied by
those who want to be near their business.

The Congregation

Persons Employed

Buildings Used

Services Held

7
The congregation is mainly composed of working people living in the district but there is also a large "floating population". People who have lived in the district but have gone out to Dalton &c & come in to the services.

Minister only one paid. 50 to 60 voluntary workers of whom half would be S.S. teachers.

Whitfield Tabernacle seats 1000. 2 school rooms (400 & 300). 2 good classrooms & 2 vestries.

Sunday Services 11. & 6.30. get 250 to 300.

About 100 in morning & 200 at night. Some ^{city clerks.}

Have a large proportion of young people - the hope of the church.

Monday. Y. P. S. Christian Endeavour About 50 members.

Thursday. Prayer Meeting.

Sunday School. Morning & afternoon. 28 Teachers.

384 Scholars on Books. Average attendance 114.

Children's service - Evening. 122. Exclusively from the district.

Social Agencies

Literary Society

Dorcas Society

Band of Hope.

Cricket Club.

Two Phoenix Lodges. Men belong to district. The

Tabernacle is the Headquarters of the Phoenix.

Had a mothers' meeting. It was a great trouble. no people of leisure to work it properly, so dropped it.

Meetings are usually at 8.15. ~~Do~~ not have tea meetings as people are too late. One has survived in connection with the Anniversary.

Education

Small private school is held in the classroom. Attended by children of tradesmen. About 40 children. A survival of a well known school. Used to have a British school but the Free education act killed it. Closed with a heavy debt. ~~It~~

Mr P. is a schoolboard manager for the district. Says the work of the Board is seriously handicapped by the inefficient way in which the attendance officers do their duties. The magistrates aid & abet the people by the lenient way in which they

Visitation

Charitable Relief

Other Religious Influences

11
they deal with cases. It is almost impossible to get a conviction. Have no sympathy with education and this makes the work increasingly difficult.

Ms P. visits the sick and aged and, when called upon, other cases. Deacons & voluntary helpers also help. Regards visiting as necessary for efficient work.

Have a fund for pensions to aged church members. Ten recipients at present. Must be over 60 & have been connected with the Church 10 years. Gives Coals at Christmas & lend blankets. Relieve cases of sickness misfortune & out of work. Thinks £140 a year would cover everything.

St Michaels, Mark Street, visit in the district.

Wesley's Chapel, City Road.

Baptist Church, James Street

St Agatha's (?) Finsbury Market. Never seen the church open.

Co-operation

Local Government

Police

Drink

Lockharts carry on a good work in the district. Have a missionary & workers. Work amongst children: hold services and give charitable relief. See Mr Freeman or Mr Baker., St Pauls St, Finsbury.

Non cons. co-operate through the Central F. C. Council. Districts are allotted & map now in the press.

Rev Septimus Buss holds a peculiar position in the district: takes a liberal view in politics & can call them altogether on Temperance work &c. Have good temperance meetings.

Shoreditch a model vestry. Some high class men on it. Guardians give a certain amount of O.R. St Lukes not so efficient. Too much regard for property. Allow small vested interests to ~~interfere~~ interfere with the public weal. Small shopkeepers are a great hindrance.

Police Only fault that they are not amenable to public opinion. "Points" are badly selected.

Side streets are almost entirely unprotected.

Drink the great curse of the district. A great many

Prostitution

Crime

Marriage

Thrift

15
topers. The houses differ much: some are thronged during business hours and deserted after.

Liverpool Street & Old Broad Street are great centres of prostitution. Fair class of women come down the line. Extremely low class of women live in Whitecross Place but not the style of Liverpool Street.

Crime a decreasing quantity. Burglary cases. Criminals gone to Tottenham. Some cases of highway robbery in the back streets, which lend themselves to this - high warehouses and narrow streets, through which thieves can pop in & out & easily escape.

Very few marriages at non-con. chapels. A hardship to non-cons. that they have to pay the registrar's fee and also give notice at the workhouse, where the registrar's office is usually situate. Mainly their own young people: they take a house in Dalston and settle down near

Not much chance to save. Penny Bank.

Housing

Church Membership

17
In some of the models - Waterloo Bldgs - things are satisfactory. A great deal wants doing. The passing of the recent buildings acts has made the erection of dwellings unremunerative, combined with the heavy ground rents. Warehouses pay better. Not sufficient sanitary inspectors to do the work properly.

Church membership. 110.

Says that the work is an uphill fight. Congregation has increased since he has been there but it is a continual replacement of those who have gone out. The resident shopkeeper is almost a thing of the past.

Mr Pugh appeared to know his district exceptionally well and whether he succeeds in filling his large church or not he is undoubtedly making an impression on the district. A man, who knows what he wants to do & goes straight at it.

After the interview, I spent a little time walking about Ilford. Immediately outside the old village, modern houses are springing up in
all

all directions and at rents varying from 7/ a week to
£40 + £50 a year. The estate on which ^(300 or 400 houses) Mr P. lives
 consisted almost entirely of double fronted houses, containing
 8 rooms, bath & scullery, & letting at £30 to £36 a year.
All have a grassplot in front varying from 18 to 30
feet deep + a good garden behind. Mr P. told me he paid
£23 a year for his house. He ^{had} hunted about Dalston &c
 but could find nothing reasonable & so was forced
 down here. In other parts, ^{of the place} the usual thing is 6 + 7 roomed
 houses letting at £26 to £28. a year but the policy of
 the builder is evidently to sell. The agents' windows
 contain photos of little houses that can be bought for
 £180 of which only £30 need be paid, whilst the £26
 houses go for a little over £200. After walking round
 these roads, one easily understands where the clerk
 and workman, who is not obliged to start work at
 6 a.m. leaves even the best houses of East London &
goes down the line.

men Should see Mr Kershaw of Shoreditch Vestry.
 Great man on the electric lighting etc.

See Visit to The Church [BKLVpp. 4]

March 9th.

Christchurch parish

Rev. S. L. Hurst, ¹¹ Parkers Church
Congregational

M (2)

I called on Mr Hurst by appointment this morning at his address in Pimlico. He was out and had left no message; I waited a short time and then came away. Mr H. has sent us three Reports which contain a very full account of the work done. It will be seen from these that the congregation are not manifest to their pastor and this I suppose has induced him to take to other pursuits, for I find that he is ~~now~~ now a partner in a firm of coal merchants at Pimlico.

Rev^d Louis J. Bailey
Congregational Minister

GLA
8/3/98

Persons Employed

Buildings Used

St. Michael's parish

Rev^d Louis J. Bailey, New Tabernacle, Old Street. 23
M2

Seen at his residence: 173 Richmond Road, Dalston, S.E.

Mr Bailey is a fair, ~~little~~ insignificant looking man; apparently about 40 but difficult to judge owing to fair and slight hair & ~~beard~~ whiskers. Quiet and thoughtful. Has been in the Congregational ministry since 1886; was trained at Hackney & came to Old Street from Wimborne 7 months ago. Church had been without a minister 2½ years.

Knew little about the people. They did not work to the southeast of the chapel leaving those districts to the other churches. (Mr Pugh's). Their work was to the north & east & most of the people came from the N.E. Haberdasher & other streets on the East of East Road. All working class.

Minister only paid worker. 56 Sunday school teachers.

Many other workers.

Chapel holds 900. Lecture hall (250) & class rooms. Also have Missions at Hoxton Academy, Hoxton St (200) & at Basing Place (250). L.C. Missionary holds service at latter on Sunday evening.

Church Membership 150

Services Held

**NEW TABERNACLE
Young People's Meeting.**

President.
REV. LOUIS J. BAILEY.

The Meetings are held in the
LECTURE HALL of the NEW
TABERNACLE, Old Street,
on Tuesday Evenings,
from 8.30 to 9.30

FREDERIC C. BROWN,
Hon. Sec.
77 Hackney Road, N.E.

**HOXTON ACADEMY CHAPEL
SUNDAY SCHOOL.**

SUNDAY SCHOOL.
Morning 10, Service 11, Afternoon, 2.30.
Young Men's and Young Women's
Bible Classes, 3 p.m.
Large Infant Room.

BANDS OF HOPE, Wednesday—
Junior 7.15 p.m., Senior, 8.30 p.m.

"Orient" Reading Circle,
Last Saturday in Month, 7.30.

Our Girls' Working League.

International Bible Reading
Association.

School and Temperance Libraries.
Singing Class.

Cricket Club. Sick Child's Fund.

Social Agencies

Sunday. Services at 11+6.30. Respectable working men + a few small tradesmen, 250 to 300 in evening: "Not more than 100 in the morning + sometimes less than half if the weather is bad." Has had lantern services in the evening + then an increased congregation (400). Some distinctly poor.

Thursday evening service 8 PM. fairly attended.
Young People's Meeting - about 40
Three Sunday schools:

				M. A.
New Tabernacle.	Teachers.	14	Scholars on Book	102
			Attendance.	26 + 72
Hoxton Academy	"	23	"	220;
			"	50 + 136
Basing Place	"	19	"	232;
			"	65 + 157
		<u>56</u>		<u>554</u>
				<u>141 + 365</u>

Hoxton Academy used to be the poorest school but Basing Place is now coming to the same level. Other meetings at Hoxton Academy - see side.

Bands of Hopes at each place. Senior + junior, except at chapel - junior only. Very strong societies. Basing Place 253 - Hoxton Acad 7. 200 + New Tabernacle 30.

Monday Popular. Get 150 to 200. Often 300. Occasionally temperance addresses. Many in church + congregation in favour of temperance altho not identified with it.
Two reading circles.

PROGRAMME.

JANUARY-MARCH, 1898.

SUBJECT.	OPENER.	CHAIRMAN.
Jan. 4. Aims and Hopes.	Miss A. M. BROWN.	Mr. J. T. Fletcher
11. Devotional Meeting.		
18. Evolution and Christianity.	Mr. F. BLAKE.	Rev. L. J. Bailey
25. Missionary Work.	Mr. H. A. BINKS.	Rev. L. J. Bailey
Feb. 1. Extravagance.	Mr. F. C. BROWN.	Mr. E. G. Taylor
8. Devotional Meeting.		
15. The Fatherhood of God.	Miss STREETON.	Rev. L. J. Bailey
22. No Meeting. (<i>New Years' Parties.</i>)		
Mar. 1. The Brotherhood of Man.	Mr. W. B. THIRKETTLE.	Mr. C. Cooper
8. Devotional Meeting.		
15. Choosing a Life Work. Address— Rev. J. BRUCE WALLACE, M.A.		Rev. L. J. Bailey
22. Recreation.	Mr. WALTER DODD.	Rev. L. J. Bailey
29. The Rich Fool.	Mr. W. A. MASON.	Mr. C. Parsons

Services Held

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SUNDAY SCHOOL.

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International Bible Reading
Association.

School and Temperance Libraries.

Singing Class.

Cricket Club. Sick Child's Fund.

Social Agencies

The Half Hour Society

Perhaps the most interesting of the Social agencies is the Pleasant Half Hour Society. Rules at side will explain its objects.

NEW TABERNACLE
Pleasant Half-Hour Society.

As many attendants at the Pleasant Half-Hours do not know of this Society, we print the following—

RULES.

1. That this Society be called "The New Tabernacle Pleasant Half-Hour Society." That its objects be the utilization of the Dinner Hour for the discussion of matters of common interest from all points of view, and by the formation of groups for study or reading, and in other ways.
2. That its membership be open to persons—male or female—of all classes, parties, or creeds. The subscription be One Penny per month.
3. That it be managed by a Committee of fifteen, inclusive of the President, three Church Officers, and eleven members elected by ballot at the Annual Business Meeting, seven to form a quorum.
4. That the Committee shall appoint from themselves a Secretary (who shall take the minutes and summon all meetings), and a Treasurer; arrange subjects for discussion on Fridays throughout the year; form groups for study and reading; and conduct the general business of the Society.
5. That the Friday discussion, and such other meetings as are of a general character, be open to all persons; but that only possessors of members' tickets form classes or groups.
6. That a General Social Meeting be held annually—free to all members who have paid their subscriptions—at which the Report and Balance Sheet shall be presented.
7. That two Auditors—neither of whom shall be an official—be elected annually by the members.
8. That all the doings of the Society shall be reported to the Church, through its Officers, at their monthly meetings.

The Annual Business Meeting will be held on a Friday, April 2nd, when the Committee will be elected, and other business transacted. Nominations for the eleven members to be elected may be given in any dinner time before April 1.

Anyone who gives in his name and address to Mr. Hart, and pays One Penny before April 2nd, will be considered a member for the purposes of the Annual Business Meeting.

The Annual Social Meeting will be held at 7 o'clock on Saturday May 2. All members who have paid a year's subscription, or who have paid 6d. since October last, or who shall pay 6d. before the meeting will be entitled to a ticket. Further particulars will be announced.

"The Silver Arrow" (1d. monthly) is the organ of the Society, and in it will appear from time to time announcements of meetings, Saturday afternoon visits, &c. Members are requested to do their best to extend the circulation.

Further information will be willingly supplied by yours, on behalf of the Committee,

C. F. TOMS, *Chairman.*
G. HART, *Secretary.*

27
The lecture hall is open from 1 to 2. The meeting is from 1.25 to 6.55. Attendance varies but would average 90 daily. Meetings are varied—concerts, lectures & once a month a religious service. The society issues a monthly magazine of which 500 copies are sold. It is the brightest thing of the kind I have seen during the inquiry—see next page.

Get the better class working men—those employed in the warehouses & factories. Does not help the church ^{in any way} ~~much~~ as the men live too far away. In summer the meetings are held in the garden in front of the chapel for the maintenance of which a friend gives £30 a year. Mr. Locus is present everyday & generally takes the chair. He is employed at the Daily News—night work.



rs. Post free rs. 6d. (in advance.)

NEW TABERNACLE CONGREGATIONAL
 Old Street, E.C.
 Rev. LOUIS J. BAILEY.

11.0 and 6.30. Thursdays, 8.0.
 Meeting, Tuesdays, 8.30 to 9.30.

HOURS every Dinner Time,
 LECTURE HALL OPEN FROM 1 TO 2.
 PROGRAMME SEE WITHIN.

—Miss Mitchell, 21, Newton Street, N.
 r. Burwood, at the Lecture Hall.
 SCHOOL—Mr. E. A. Biggs, 326 Old Street, E.C.
 SCHOOL—Miss Griffiths, 48, Herbert Street, N.
 COL—Miss Brown, 77, Hackney Road, N.E.

—The Silver Arrow, 324a, Old St., E.

New Tabernacle Congregational Church,
 OLD STREET, E.C.

SPECIAL
LANTERN SERVICE

(LIMELIGHT PICTURES),

On Sunday, January 23rd, 1898,

AT 6.30 P.M.

ADDRESS—Subject :

“Christ and His Visitors,”

BY THE
REV. LOUIS J. BAILEY
 (Pastor)

BRIGHT HEARTY SINGING, SOLOS, &c.

ALL WELCOME.



Monthly 1d. Yearly 1s. Post free 1s. 6d. (in advance.)

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Pastor—Rev. LOUIS J. BAILEY.

Services: Sundays, 11.0 and 6.30. Thursdays, 8.0.
Young People's Meeting, Tuesdays, 8.30 to 9.30.



PLEASANT HALF-HOURS every Dinner Time,

FROM 1.25 TO 1.55. LECTURE HALL OPEN FROM 1 TO 2.

FOR PROGRAMME SEE WITHIN.



Agents for "The Silver Arrow":—

- CHURCH and CONGREGATION—Miss Mitchell, 21, Newton Street, N.
- PLEASANT HALF-HOURS—Mr. Burwood, at the Lecture Hall.
- NEW TABERNACLE SUNDAY SCHOOL—Mr. E. A. Biggs, 326 Old Street, E.C.
- HOXTON ACADEMY SUNDAY SCHOOL—Miss Griffiths, 48, Herbert Street, N.
- BASING PLACE SUNDAY SCHOOL—Miss Brown, 77, Hackney Road, N.E.



Postal Address—The Silver Arrow, 324a, Old St., E.C.

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Edge Tools ground while
waited for.

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CUTLERY GROUND DAILY.

A Special Variety of English and American Saws.

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A large assortment of Ladies' and Gents' Umbrellas
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Umbrellas Re-covered and made equal to new (small repairs included) at
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Bound Half Roan, 3/3; Half Calf, 3/9; Ditto Bands, 4/6.

THE SILVER ARROW—Cloth, 9d.

NOTE.—All work Bound, not Cased, and no imitation Calf used

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GEO. ANDREWS, † † †

Manufacturing Watchmaker & Jeweller,

113, SHOREDITCH.

PRESERVE YOUR SIGHT by using
PROPERLY ADJUSTED SPECTACLES.

To suit all sights from 1/- per pair. Recommended 2/6.

OPTICAL ADVICE GRATIS.

The Silver Arrow.

JANUARY, 1898.

FOR THE CHURCH CALENDAR AND FOR P.H.H.
PROGRAMME SEE PAGE 47.

NOTES.

Poor old 1897 is almost at his last gasp. His
breath comes ever more feebly, and ere, gentle
reader, you see these lines, only his wraith will
remain to haunt you, like the fragrance of last
summer's roses, or ——— That depends!

To this complexion must we all come at last.
Men and the years they fade away, yet "For Ever"
is the real burden of the song that life sings if we
hear it aright, and, as our friend Ralph Rambleton
says, "There is no death." Not even a fading
away; but a fading into the great whole which is
life and eternity.

But the watchword of manhood is "Forward."
The New Year has been spoken to elsewhere in
these pages. We can only act, therefore, as toast-
master, and proclaim the toast:

*"A Happy New Year" we say to all;
The good and the bad, the great and the small.
The poor, the rich, the grave, the gay,
We all start afresh on New Year's Day.
And we'll leave our sorrow and leave our sin;
And look to the light which ushers in
Another chance to be brave and true,
To wisely plan, and to nobly do.
Come hail! well hail! A Happy New Year!
With musical honours! A hearty cheer!*

And here may we couple with the toast those
who have helped the Church; sung for it, worked
for it, prayed for it; those who have sung at our
Pleasant Half-Hours: our young friends at Kelve-
don, who did so much to make the year fragrant;
those who ———! Verily we have many friends:
and about the New Year they gather, not like
wraiths indeed, but ministering spirits; to fan to
flame the embers of our faith, and beckon us to the
good that is to be.

For the years shall not shame our hope, Brothers.
The Truth shall reign; Justice and Peace shall
prevail in the earth; and God, even our own God,
shall bless us.

† † †
THE YOUNG PEOPLE'S MEETING.

The Reports of the Tuesday Evening Meetings
in our Chronicle will more than justify the space
allotted to them; and we commend them to the no-
tice of all interested in the Church that is in the
making. We have had the privilege of reading each
of the papers, and have sometimes wished our ma-
gazine ten times the size that we might print some
of them. This, however, we cannot do; we can

THE

only advise our younger readers to attend the meetings, and our older friends to beg or borrow the papers. We are glad to see the freedom, which need never be irreverent, that is shown in the treatment of the subjects. There is at once, in the best of the papers at all events, a solid basis of conviction and a broad catholicity of spirit. The new leaven is working, but not, as some friends have feared, towards a lax, careless, conception of life. Our thought is taking an ever firmer grasp of essentials, while it lets go those things which hinder. Life is more earnest; and not less but more true in direction because we dare to venture out from the shore, and trust to the compass rather than the headlands. The new programme which is before us is a good one. We give the January list as a sample:—

- 4. Aims and Hopes. Opener—Miss A. M. Brown
- 11. Devotional Meeting
- 18. Evolution and Christianity. Opener—Mr. F. Blake
- 25. Missionary Work. Opener—Mr. Harold Binks

Mr. Fletcher will take the chair on the 4th. Mr. Bailey will be in his place on the other evenings. Later subjects include "Extravagance," "The Fatherhood of God," "Recreation," "The Rich Fool," and an address by the Rev. J. Bruce Wallace, on "Choosing a Life Work." We congratulate all concerned in the promise of the programme, and hope many will share in its fulfilment.

THE MONDAY POPULARS.

There was a lull in the Monday Populars last month owing to the Annual Meeting of the Sick and Provident—though that was "popular" in a very satisfactory sense—and the holidays. We start again, however, on Jan. 10, and afterwards have a full programme, "which see"—

- Jan. 10. Dr. Barnardo's Musical Boys, under the direction of Rev. W. J. MAYERS. Collection.
- 17. Concert by Whitefield Tabernacle Choir.
- 24. Temperance Meeting. Solos: Miss JESSIE McLAREN (Violin), and Miss LAKE. Address Mr. W. McMILLAN. Recitals: Miss SAVERY.
- 31. Lantern Lecture. "Social Life in the Colonies" by Mr. A. C. FORSTER BOULTON, B.C.L.

The "Barnardo" Concert should be a fully attended one. We doubt whether there is a work in London—or, indeed, in the world—more worthy of support than that which Dr. Barnardo is doing at Stepney, and it will be a pleasure to listen to the youngsters, and should be a greater pleasure to give to the good work.

THE LANTERN SERVICE.

The experimental stage—the three months' trial—of the Lantern Service was completed on the 19th December, and the Church, when it met on the 30th, voted heartily for its continuance. It has been proved that a Lantern Service may be conducted reverently; that the pictures themselves are helpful; that they attract people from outside. If these considerations do not recommend them to the support of all our friends we shall be greatly surprised. The last Service was the best of the three

SILVER ARROW

we have had. The illustrations seemed to concentrate attention. We saw as well as heard the lessons, and perhaps it was only a fancy, but focussing the attention of the whole congregation upon one copy of the hymns seemed to add unity to our praise.

But we must not be content to make only the Lantern Service attractive. All our Services must be improved—not by special singing, or other mechanical means—these are useful, and we commend them—but by each of us entering God's House in that spirit of worship that creates an atmosphere of praise. Then preacher and hearer, choir and congregation, will feel the unity with each other and with the Father that will be irresistible to those who come to our services—they will worship with us.

THE SICK VISITING and FRIEND IN NEED SOCIETY

Has, says its Secretary, Mr. E. G. Biggs, completed another year's work. And, judging by the needs to which it has ministered, it has more than justified its existence. With an expenditure of about £19, it has distributed bread and coals in the winter season; given help to the sick and needy, especially to those under hospital treatment; cheered the Church's poor with a visit to the seaside; and enabled some of the children in our Schools to have a pleasant fortnight in the country. Lastly it has added £2 6s. 6d. to, and administered the Christmas Dinner Fund.

The total income has been £13 2s., so that the Treasurer has had to draw on his reserves to accomplish all this good work, and is not unwilling to add names to his list of subscribers.

CHRISTMAS DINNERS.

Thanks to £2 2s. 6d. named above; to £2 12s. to 2d. collected at the Services on Dec. 12 and 19, and £1 5s. 6d. contributed by Sick and Provident Fund members on their paying-out night.—in all £6 4s. 2d.—37 families were provided with dinners on Christmas Day.

The following members have been appointed Delegates: To the London Congregational Union, Messrs Bridges, A. Binks, Clark, Hubbard, and Johnson. To the London Missionary Society, Mr. Fred. W. Brown. To the District Committee of the L.C.U., Mr. A. Binks. To the Congregational Union of England and Wales, Messrs E. G. Biggs, A. Binks, and C. F. Toms.

The Ladies of the Clothing Club have been greatly cheered of late by the large response which their offer to help their hard-worked sisters has met with. They are not afraid, however, of being overburdened with work; and Mrs. Biggs, the matron, 326 Old Street, E.C., will be glad to receive orders from any who need the help she and her fellow-workers give. The third Monday in the

THE

month is Work and Sale Day, 5.30 till 8.0 the time of meeting.

✦ ✦ ✦ ✦

The Girls' Working League held their Annual Sale on Saturday, Dec. 18th, at the Hoxton School, when a good number of children's garments were ready, but the buyers were fewer than usual, and appeared not to have the means to purchase what they would though the prices were so low. The warmest and most useful articles sold, the rest have been reserved for future service.

✦ ✦ ✦

Mr. Francis Druce, second son of our well-known friend and helper, Mr. F. H. Druce, was married on Sunday, Dec. 5, to Miss Emily Fennington. Mr. Bailey performed the ceremony in the presence of a number of friends.

The Entertainment announced for the 22nd at Basing Place will be for the benefit of the Sunday School funds. We need scarcely urge our readers to purchase tickets; they may be sure of a good six-pennyworth.

✦ ✦ ✦ ✦

An Interesting Service.

We have received a very interesting account of a Service at Milton Mount Church, Gravesend, where our good friend and late Pastor, the Rev. P. Husband Davies, now ministers. "The occasion was the fourth anniversary of Mr. Davies' pastorate, and the Semi-Jubilee of the Church. The wind roared round the building, but inside there was a deep hush while the Pastor prayed that from the storm of temptation, and the hurricane of doubt we might find shelter and peace in the Abiding Rock." A tenor solo formed part of the service. The subject of the sermon—from Joshua viii.—was a brilliant battle and its sequel, war and worship; and we are not surprised to hear that as Temperance Sunday coincided with the other important anniversaries, it was a Temperance sermon. We need not say that there were some telling sentences: "Worship must be accompanied by work," "If we are earnest to destroy evil, we shall be willing to keep step even with the halting ones." "Can anyone tell me what becomes of the Militia? They come up for four or five weeks' training, and then disperse, no one knows whither. In the Church there are plenty of militia, who serve for short services and then drop away. We want *regulars*." We can hear that word "*regulars*," and the emphasis on this quotation:

*"For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that you can do."*

But even at Gravesend, with no counter attractions, they are not content with a bare service. After the sermon, the Choir, augmented by students from Milton Mount College, and an orchestra of strings, rendered the "Hallelujah Chorus." A prayer meeting for the men of the congregation in the vestry, in which 30 joined, followed the service.

SILVER ARROW

The

Correspondence of a Kindly Critic.

To the Editor of "The Silver Arrow."

Sir,—

*'Twas New Year's Eve; the fire was low—
I sat beside the dying embers,
And saw faint flushes come and go,
As if its pulse were beating slow.*

*"'Tis like the passing year," I said,
"A little while and 'twill expire
Its fleeting breath will soon be sped."
E'en as I spoke the year was dead.*

*For clanging o'er the frosty night
I heard the echoing bells awake
That told me of the Old Year's flight
Into the Past that's hid from sight.*

*"Good-bye, good-bye," I said with pain,
You're dead Old Year; you're dead for aye,
Howe'er I wish you should remain
You'll never come to me again."*

*"Not dead," I heard deep in my heart,
"Not dead; it has but gone before,
Within thee its immortal part
Lives evermore."*

*Then, looking backwards o'er the days,
I counted up the wealth I'd found—
The friends, the thought, the love, the praise—
Its greatness filled me with amaze.*

*For love had brought me riches rare,
Deeper had run the stream of life
Mid pleasant woodlands; gardens where
Grew glorious fruits and flowers fair.*

*Of books—the shells wherewith we drink
Like children, of the boundless sea
Of knowledge, standing on its brink—
I thought, or rather tried to think.*

*I'd caught a glance of Browning's eye;
I'd touched the hem of Dante's garb,
As sadly solemn he passed by;
And bowed to Shakespeare's majesty.*

*I'd felt the charm of Goldsmith's style
Of Thackeray and Dickens learnt
Had heard the thunders of Carlyle,
And laughed with Mark Twain's twinkling smile.*

*We sail upon "Time's Shoreless Sea"
E'er hoping for the coming morn,
Lost in the great immensity—
The Past, the Present, the To Be.*

*"The year is dead," we're fain to say,
As if Death cometh e'en to time;
To-morrow's father is to-day;
Time dies not, only speeds its way.*

*Life hurrieth on; spite slip and fall,
Each year but marks its onward way;
Th' Eternal Father ruleth all;
Death's but the answer to His call.*

*"There is no death," list to thy heart.
Death is a "going on before."
In life, in time, th' immortal part
Lives evermore."*

I am, &c., RALPH RAMBLETON.

*The Pastor's Page.*

We most heartily greet all our readers with the familiar wish "A Happy New Year." Holiness is happiness. "Be good" does not mean "be gloomy." The Christian life should be the most cheerful life. It is the duty of every child of God to be glad. How shall we commend our Master unless we "Serve the Lord with gladness." Dolorous service will drive others from our Saviour, whilst joyful, jubilant loyalty will, like a magnet, attract them to Him. To be cheerful we must be thoroughly consecrated; whole-hearted in our allegiance and service.

Without the vision and voice of God the coming year will be devoid of the purest pleasure, the most satisfying peace. The radiance of that presence is revealed only to the pure in heart. Without holiness no man can see the Lord. What the magnifying glass is to the natural sight holiness is to the spiritual vision. Blessed are the pure in heart for they shall see God.

If we are to be glad we must be generous. Selfishness never made a man truly glad. The sovereign remedy for depression is service for others. He who makes the widow's heart glad will hear joy bells ringing in his own soul. He who digs another out of trouble finds the pit from whence he has rescued his neighbour the grave in which he buries his own woe. Holiness is helpfulness, and he who blesses others is himself doubly blessed. To be glad let us make others glad, and then in Church and at home we shall truly have a Happy New Year.

In entering the New Year we have a grand opportunity to make a fresh start. The volume of 1897 is closed; the final word of that journal written. What a marvellous record it is of the patience and goodness of God! What a sad chronicle of our ingratitude, indifference, and iniquity. We can never erase the black list, but the Great Father of all is ready to forgive all who confess and forsake their sin. Let us ask Him to set us free from the past, and then address ourselves hopefully to a better life in the New Year.

We are launching upon an unknown sea. The future is mercifully hidden from our view. This at least we know, we shall have fresh opportunities to show what manner of persons we are. If we mourn our faithlessness in the year now gone we can prove our sincerity by increased fidelity. Learning from the past let us lean not to our own understanding, but enter upon the pathway of 1898 "Looking unto Jesus the Author and Finisher of our faith." He is no creature of moods and fancies, but ever and always accessible. He is also able to "save unto the uttermost," and to aid us in all the emergencies of life. "Believe in the Lord, so shall ye prosper."

Entering upon the New Year let us cast aside all fear because we know "whom we have believed" and are confident that they that trust in Him shall never be confounded.

The Children's Corner.

FATHER TIME.

*Father Time is very aged, bald except one lock of hair
Growing o'er his wrinkled forehead, furrowed deep with
lines of care.*

*Piercing black eyes, sometimes seeming to be gazing o'er
the past,*

While anon into the future searching glances oft they cast;

*Long white beard, so soft and flowing; thin pale face,
with lips firm set;*

*Stern, but not unkind expression, mingling hope with sad
regret.*

*Firm his laws; with will like iron rules he with un-
yielding sway;*

Yet his touch is oft-times gentle, as he passes on his way.

*See the sickle that he carries, with its blade worn sharp
and bright;*

*See the hour-glass, with sand falling—falling ever, day
and night.*

*Father Time has many children—years and seasons,
months and days,*

*Hours and minutes; some are glad some, some have sad
and sombre ways.*

*Tiny seconds are his babies, Oh, how fast they come and
grow*

Into minutes, days and ages, though they make so little

*Spring's a little elfin lassie; Summer is a maiden mild;
Autumn is a comely matron; Winter's sturdy, strong and
wild.*

*Father Time is always pressing onward, onward, never
back,*

*And he leaves his signs and tokens all along his forward
track.*

*Silver hair among the golden doth he scatter like the snow;
Lines he marks on brows once placid; eyes he dims that
used to glow.*

*Yet to hearts that ache with sorrow Father Time doth
healing bring;*

*While, to those who fail and falter, songs of hope his
children sing.*

*Even now to us he bringeth one fair child, as yet unknown;
Welcome, sweet New Year, thrice welcome! May no
wrong to thee be shown!*

AUNTIE



N.T.S.S. CHRISTMAS MORNING SERVICE.

The Home School held its usual Service on Christmas morning, and 50 to 60 scholars were present. It was a very bright service, and included solos by Alfred E. Biggs ("Nazareth") and Miss E. E. Biggs ("The Star of Bethlehem"). Mr. Bailey gave an address on Presents, bright and cheerful enough even for Christmas morning, and each of the youngsters had an orange, and, we believe, some sweets, at the conclusion.



Our Sick and Provident Society.

The sixth Annual Meeting was held on Dec. 20th, the Rev. Louis J. Bailey presiding. The Report showed that the number of members was 319 (of whom 63 were members of Class A), as against 248 (39 members of Class A) at the end of last year; that the amount of Sick Benefit paid to 43 members was £66, as against £75 to 34 members in 1896—and this notwithstanding the large increase in membership; and that £35 had been paid in Funeral Benefit. In the case of one member who was not free to benefit at the time of his death, the total sum paid in by him had been refunded to his widow. The amount of subscriptions paid in by the deceased members was £18, whereas they (or their relatives) had received in dividends, sick pay and funeral allowance the sum of £68, thus showing the benefit which accrues from membership of the Society. After deducting the sum to be retained according to Rule, the Committee were in a position to make a return of £1 3s. 6d. to ordinary members and of £2 7s. to members of Class A, this being the largest amount returned in the history of the Society.

Alterations to Rules with the object of reducing the amount of the death levy and of entitling relatives of deceased members to share in the dividend proportionate to the amount paid in by the members prior to his death were carried unanimously.

Votes of thanks to the Chairman and Officers (all of whom were re-elected) closed the proceedings.

The following table shows the progress made by the Society since its formation:—

	1892	1893	1894	1895	1896	1897
No. of Members ...	60	92	110	181	248	319
Sick Benefit Paid ...	£10	£21	£20	£30	£75	£66
Death " " ...	—	—	£5	—	£15	£35
Cash returned	20/-	20/6	21/-	22/6	21/-	23/6
Class B. (formed in 1896)					42/-	47/-

For the information of those who desire to join the Society we may add that persons of both sexes, between the ages of 15 and 40, will be admitted on any Monday Evening from 8 to 9 p.m. The benefits of membership and rates of subscription are as follows:—

Class	A	B	C
Subscription ...	1/-	6d.	3d. per week.
Benefits—Sick ...	£1	10/-	5/-
" Death ...	£10	£10	£5
" " (wife)	£5	£5	£2 10s.

Division of Surplus Funds at Christmas.
Medical attendance and Medicine free for 1d. per week extra



December Chronicles.

YOUNG PEOPLE'S MEETINGS (Tuesday), Nov. 30.—“The Christian in the Church.” Mr. Herbert Brown read a very thoughtfully prepared paper. Fresh and original in tone. “We do not have to consider our merit to become a Christian: it is not what or where we are, it is what we are going towards.” “The Church is that part of the great family of Christ which realizes God is their father, and is striving to grow like Him.” Sects very happily touched upon. “If the Church were asleep there would be no difference.” Unity of purpose emphasized. The Church a scaffolding, and to be judged as that. Not Christianity, but a help thereto. Not where religion is practised, but where we get

inspiration and help to practise it, till there is no dividing line between secular and sacred. Not a great discussion; hearers generally acquiescent.

Dec. 7.—Devotional Meeting. Mr. Bailey spoke on “The Glory of God.” Aim and ideal of our lives to catch the Spirit of God, to become more God-like. God the Great Possessor also the Great Giver. God became man that man might become God-like. From glory to glory. Gradual advance, development. Must receive light before we can reflect it. Small meeting. No prayers.

Dec. 14.—“The Christian and the State.” Mr. G. Hubbard opened—somewhat loosely. He emphasized the social aspect of Christ's mission. “Christ came to found a great Human Brotherhood, here on earth.” “Friends, be social, God-like, just, and ye shall have Utopia.” “Whenever we make any earthly matter the mirror of the love and justice of God, we are hallowing His Name, for we are vindicating His righteousness; but where is the love or justice in modern trade, or politics, or diplomacy?” The State blamed by inference. We never reached the State really, and should have been glad of a definition. Mr. Hubbard's contention seemed to be that Christians should condemn the State. A lively discussion. Mr. Hubbard incomplete; Christ a social reformer, because more than that—infinity. The State the expression of our Society. Good meeting. Mr. Binks in the chair.

Dec. 21.—“The Progress of the Bible.” First paper by a lady (Miss E. Danti), worthy the occasion. Clear, concise, reasonable. Progress as a Book; tradition gathered into a record; its slow growth, “leaders, priests, judges, kings, prophets, added to it;” careful preservation; “wherever Jews were scattered, the Scriptures were carefully kept and added to, and at different periods collected into a whole;” the editing under Ezra; the Gospels; first written in men's hearts by Christ himself; Paul's 14 letters: the Bible complete in 2nd century, and in at least 5 languages by the 4th; “All persecution, all efforts of unenlightened priests, infallible Popes, bigoted kings, failed to stop its progress.” Internal progress, growth of the revelation: the history of a race: The men who wrote were inspired to reveal God, but could do so only as they saw Him. “A book, perfect in every detail would be suited to a stationary world, rather than to a growing struggling race of imperfect men”; Growth is seen in (1) the idea of God which the writers expressed for their times; (2) in the actions of the nations; (3) in the laws by which the people governed their lives. These three points elaborated; “To take the Bible as a perfect book, and to try to reconcile every action in it, breeds doubts, questions, and confusions; but to recognise it as a growth, and to trace God's dealings in it, is surely to gather infinite hope for the final perfect development of every individual.” Is the Bible the final revelation? Lowell's words were the answer—

*God is not dumb that He should speak no more;
If thou hast wanderings in the wilderness,
And find'st not Sinai, 'tis thy soul is poor;
There towers the Mountain of the Voice, no less,
Which whoso seeks shall find, but he who bends
Intent on manna still, and mortal ends,
Sees it not, neither hears its thundered love.*

Dec. 4.—The Nansen Lecture, of course, a *Success*. Full house, Professor Malden better than ever. Audience greedily devoured the story, and caught every point, and there were some good points. Teetotalers had several good chances, and availed themselves of them! The pictures grand. Portraits specially good. Enjoyed the visit to the Pole immensely. Not half a bad place to spend a summer holiday. Effects of Aurora, &c., very fine. Instantaneous photos marvellous. The exhibition of the pictures perfect. Great applause at conclusion.

MONDAY POPULARS.—Only two last month. Couple them. 6th, Temperance Entertainment. Miss Franklin's recitals first rate, and brought down the house, and other items by Miss Elven, &c., good. 13th—Lecture on India. Miss Moccata ill. Her sister, Mrs. Baker well up in subject. Audience interested. Bombay, Delhi, Lucknow, British Rule, &c., touched on. Charming pictures and curios. Good idea conveyed of our “Indian fellow subjects and their ways.”

THE CHRISTMAS SUNDAY SERVICES.—Small attendances, but good Services. Very bright in the morning. The hymn-sheet selected the best we have, and included, “There came a little Child to earth.” The children sang heartily and read well. Listened well, too, to an address, full of anecdote and illustrations. “Mother's hair-restorer” took hold. Carol by the Choir a pleasant surprise. Evening service bright. Choir helped greatly and sang with spirit. The sermon was appropriate and helpful.

THE

From the Chair of the P.H.H.

We have finished another year together, and we know each other better. We are more friendly like, are we not? Not a promiscuous crowd of work-people coming into a hall that happens to be open in the dinner-hour, and where folks come and sing, but friends meeting with friends, to enjoy the entertainment provided by friends. May that feeling be strengthened in the New Year!

There is no doubt about its existence. Our visitors enter into it unconsciously; and are never strangers after the first song they sing, or bow they draw—I do not suggest they ever draw the long bow!—or recital they give, or tune they play, or even—because we cannot receive them coldly—speech they make.

So we increase our friends; and if life is really to be measured, as Carlyle says it is, by the things, people, we touch, help, are helped by—I have not time to verify the quotation—we are rich indeed,

In one respect you have given—I will not say too freely, because the need is greater than your gifts can be—but well. I mean to the Engineers' Strike, or Lock-Out, Fund. We have collected on Mondays £5 os. 6d., and have sold London Trades Council tickets to the extent of £3 15s.—in all £8 15s. 6d.

You know what I think on this subject. I think it more strongly than ever. These engineers are worthy leaders of their fellows, and while they each can sacrifice for all as they have done, those who believe in Democracy will have their faith strengthened.

The Price One Penny speeches were so successful last month, that the Committee have put them down again. "The Short Questions" mentioned for the 14th, are to be given in on slips of paper not later than the 12th; and I am either to answer them, or find some one else to do so!

The Plaster Portrait Bust of Tennyson that our President—who likes to share his good things—has lent us, is well worth study. Tennyson was certainly the finest poet of our time—we are all young—and his successor is not yet. His face is a very beautiful one; and it will do us good to imprint it upon our memories.

We start with four magazines this month—*The Windsor, The Strand, Review of Reviews, and Pearson's*, for use of members only of the P.H.H. Society. Conditions of use will be found in their outside covers.

The visit to the British Museum Library, down for the 22nd, will not fall through. We have been promised a guide; and I hope we shall have a good party to see perhaps the grandest treasure house we have. We extend the invitation to all book-lovers who have not visited the Library of the United Kingdom.

SILVER ARROW

P.H.H. PROGRAMME for JANUARY.

- M.* 3. Vocal and Instrumental Music: Mr. Vincent, Mrs. Price, Mr. Kirby.
T. 4. Concert by friends of Hoxton Settlement.
W. 5. *Lecturette*: The Engineers' Strike.
Th. 6. Mrs. PARKER'S CONCERT.
F. 7. Discussion: The Engineers' Strike.
- M.* 10. Concert: Mr. F. Ely, Mr. Norman Carter, and Miss Carter.
T. 11. Songs: Miss McEwan & Mr. Edwin James.
W. 12. *Lecturette*: To be announced.
Th. 13. Scenes from Shakespeare. Mrs. Bewicke.
F. 14. Short Questions and Straight Answers.
- M.* 17. Miss Jessie McLaren and Miss Lake.
T. 18. Recitals: Mr. Franklin; Songs: Mr. G. Goodspeed.
W. 19. *Lecturette*: "Christianity as it is." Rev. H. Westrope.
Th. 20. Songs from Shakespeare.
F. 21. Monthly Religious Service.
S. 22. We Visit the British Museum Library.
- M.* 24. P.H.H.er's Own Concert.
T. 25. Concert: Mrs. Ll. Roberts and Friends.
W. 26. *Lecturette*: "What is Education For?" Rev. S. F. Williams.
Th. 27. Songs: Mrs. Percy Hudson; Recitals: Mr. Alf. Masters.
F. 21. PRICE ONE PENNY.—Second Edition.



CALENDAR for JANUARY.

2. Communion after Evening Service.
5. B.P.B.H. New Year's Party.
H.A.S.B.H. New Year's Re-union.
8. Basing Place Reading Circle. 7.30. "Lady Geraldine's Courtship, &c.—Mrs. Browning.
11. Mothers' Meeting—Social.
12. Dorcas Meeting at 5.
15. Young Men's Class Social, at Hoxton School.
17. Ladies' Clothing Club Meeting.
18. B.P.S.S. New Year's Party. (1.)
22. B.P.S.S. Entertainment in Lecture Hall.
23. Monthly Lantern Service, 6.30.
25. B.P.S.S. New Year's Party. (2.)
29. "Orient" R.C. Hoxton Academy School, 7.30.
"Lorna Doone.—Blackmore.
30. Children's Morning Service.

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SICK VISITING AND FRIEND-IN-NEED SOCIETY.

Sec.—Mr. E. G. Biggs, 326, Old Street, E.C.

DORCAS AND INFANTS' FRIEND SOCIETY.

Sec.—Miss Griffiths, 48, Herbert Street, N.

CLOTHING SOCIETY.

Matron—Mrs. E. G. Biggs, 326, Old Street, E.C.

MOTHERS' MEETING, Mondays at 2.30.

Conductor—Mrs. F. W. Brown, 77, Hackney Road.

SICK AND PROVIDENT SOCIETY.

Sec.—Mr. Rockliff, Ruskin Avenue, Manor Park.

PLEASANT HALF-HOUR SOCIETY (P.H.H.)

Supt.—Mr. C. F. Toms, 16, Culford Road, N.

YOUNG PEOPLE'S MEETING, Tuesdays at 8.30.

Schools.

NEW TABERNACLE (N.T.S.S.)

Supt.—Mr. E. G. Biggs, 326, Old Street, E.C.

Sec.—Mr. E. A. Biggs, 13, Chart Street, N.

Band of Hope, Wed. 7.30 (N.T.B.H.)—*Conductor*, Mr. J. F.
Swinden; *Sec.* Mr. T. E. Hammond, 28, Holly Street, N.E.

HOXTON ACADEMY (H.A.S.S.)

Supt.—Mr. F. W. Brown, 77, Hackney Rd., N.E.

Ser.—Mr. Joseph Laver, 49, Foulden Road, Stoke
Newington, N.

Junior Band of Hope, Wed. 7.15 (H.A.J.B.H.)—*Conductor*,
Mr. A. A. Swinden; *Sec.*, Mr. H. W. Williams, 25 Bookham St.

Senior Band of Hope, Wed. 8.30 (H.A.S.B.H.)—*Conductor*,
Mr. C. Parsons; *Sec.*, Mr. T. J. Hubbard, 181, Richmond Road.

Our Girls' Working League—*Sec.* Miss E. Danti.

"Orient" Reading Circle—*Sec.*, Miss Abbott, 66, Sandringham
Road, N.

BASING PLACE (B.P.S.S.)

Supt.—Mr. Arthur Binks, 2, Benyon Road, N.

Sec.—Mr. C. F. Toms, 16, Culford Road, N.

Band of Hope, Wed. 7.15 (B.P.B.H.)—*Acting Vice-President*,
Mr. R. Goodspeed; *Supt.* Mr. F. J. Davis; *Secs.* Mr. E. G.
Taylor (50, Wyatt Road, Forest Gate, E.) Mr. H. E. Shilton.

Temperance Association, Wed. 8.30 (B.P.T.A.)—*Secs.* Mr. F.
J. Davis, (78, Pownall Road, N.E.) Mr. P. Rockliff.

Reading Circle—*Sec.* Miss Brown, 77, Hackney Road, N.E.

To each of the above Schools, Young Men's and Women's Bible
Classes are attached.

NOTE.—Only the initials in brackets will be used when referring to
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Visitation

Charitable Relief

Other Religious Organizations

Sick & Provident Society - see Magazine.

Girls Working League - makes garments which are sold to the poor once a year.

Not so much visitation as Mrs B. would like. The old story of people being unable to give time or otherwise engaged. However they manage to look "after their own people".

Have the monthly communion collection for poor of the church - about £ 40 a year. Sick man's funds £ 50.

Relief given to sick, out of work, or to families neglected through drink. In latter case would only give food.

Sick visiting & Friend in Need Society & Christmas dinners - see magazine page 39.

The Christian Institute, Hoxton Market, is very active. Lot of classes. Was started by Rev Fleming Williams when pastor of New Tabernacle but has now become an undenominational work. Is now being re-organised. Miss H. Morken, who (has lived in this district 4 days a week) is now going to take part in it. Should see Mr J. Burt.

Shoreditch parish church. Practically ignorant of ~~that~~ work.
 Mr Cuff is doing a great deal. But ~~not~~ all have
 so much to do that we do not get time to become
 acquainted with each others work.

Free Church Council affords a common ground
 for the non-cons but there is no co-operation
 between the Anglicans & the non-cons.

A good many thrifty people as evidenced by the
 provident Society.

I'm rather hopeful that by adaptation of methods
 they may reach the people but cannot do it on the
 old lines. The congregation has somewhat improved in
 Mr B's time. Recognises that there is no hope for the
 church apart from work in the neighbourhood. As people
 move out, they will not come back to worship. Does not
 expect it. There is the task of getting your own
 people to realise the need for any change & in this
 Mr B. thinks he is succeeding - lantern service
 &c.

Co-operation

Thrifty

Prospects

Mr Bailey rather puzzled me. His appearance does not commend him; just an ordinary man whom you would pass unnoticed in the street. Nor did his speech give any indications of eloquence; indeed at times he seemed at a loss for words. Yet in spite of this, all his work appears to be remarkably well done and considering the neighbourhood the attendances are not bad. His bills + programmes are all well printed & show thought + thorough organization.

He must be a better man than he appears and must also have some exceptionally good workers around him. Possibly being thrown on their own resources for 2 1/2 years has developed the latent talents of the people.

Mr C. A. Beresford
City Road Congregational Church

GrA 11/3/98

The District & People

with Dist 4

St Matthew's parish.

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37

Mr C. A. Beresford. 296 Goswell Road. (2)

Mr 13. is the secretary of City Road Congregational Church. He is 58 years of age and has lived in the neighbourhood all his life with exception of about 18 months. He is a metal worker: has a small shop here and employing a few men and living above his shop, one of a few ~~rem~~ of the old inhabitants still living the old life. A shrewd grey little man, well preserved and ~~in~~ as vigorous and energetic as a man of 40. (58 yrs)

District has altered greatly in his time. He remembers the City Road occupied by a well to do class, whilst Myddleton Square, Northampton Square & was all good residential districts: Now there are workshops at the back of most of the houses & in some cases two or three. Not much change since 1889. Would describe people as working class, & mostly comfortable, 25/- to 30/-, but with others as low as 18/- and in some places extreme poverty. Mason's Place (dble & black) is bad & has been bad for the past 30 years; Sidney Grove has gone down & is now quite as bad as Mason's Pl.

The Portion touched.

Persons Employed

Buildings

Services held

Social Agents

The church get a few from all round. Shoreditch, Islington & even Highbury. Not many from the immediate neighbourhood.

Deaconess paid by two friends of the church. Beside her, the Organist & Chapelkeeper are, ^{the} only paid agents now. Have about 40 voluntary workers including 5 deacons, and 25 Sunday school teachers. No pastor now as they could not afford to support him. Rev Tuling, of whom the Church ~~see~~ spoke in the highest terms was pastor for 4 years. He gave them 6 months pastorate without remuneration & they did not think it was fair to him to allow him to continue to do that, so they really pressed him to resign. He is now preaching for the Free Church Council.

Church seating 1000. 2 schoolrooms (about 150 to 170 each) & some class rooms.

Sunday Services 11 & 6.30. Congregation 60 & 160. Essentially working class

Wednesday Service - about 25.

Christian Endeavour Society. Junior & senior about 30 & 25.

Mothers Meeting. 50 or 60 women - come from the

the neighbourhood. Attend all the mothers meetings round, including a second one held at the Church on Wednesday by some society. Look upon it has a way of increasing their resources. Do not help the Church in any way.

Clothing Club - for children of Sunday school chiefly. Some better a little while ago because the mother's meetings made too much use of it.

British W. Temperance Assⁿ ^{City's} Branch. Get good temperance meetings altho' they ^{Church} had to give up its Temperance Society.

A number of women "all on fire" for this work is his explanation of the success.

White Ribbon Choir - another development of the B.W.T.S.

Church Choir - well maintained with Band. Latter goes round street before evening service.

Band of Hope. 75 members.

Deaconess visits in the neighbourhood. Those with whom they come in contact. Deacons also visit members of Ch & Congⁿ. District is mapped out between them.

No arrangements for nursing.

Visitation

Nursing

Charitable Relief

Other Religious Agencies

Co-operation

Police

43

Have a few pensioners receiving 10/- a month from the common fund - £ 25 to £ 30 a year. Also some relief given by individuals and a number of hospital letters, which are supplied by a wealthy deacon. Contribute also to the Fresh Air Mission.

Baptist Church, Moreland Street. Very little - only a few children.

Church of England are active - visit a great deal.

People however do not go to the churches. They go to the services in the Agricultural Hall or theatres, if they go at all. Many go to the concerts & lectures of the Sunday League.

No co-operation with the Church of England. Free Church Council provides a basis of co-operation for the non-cons. A grouping of the churches was arranged but is practically moribund.

Police don't do their duty. Get many broken windows. If you speak to them, they take no notice.

Drunk

Prostitution

Marriage

Church Membership

The People's Sunday

Drunk rather bad even for the neighbourhood. e.g. within 3 or 4 minutes of the 'Angel'.

Was a bad house in Mason's Place. Now closed.

Only about 3 marriages a year. Their own people who go to live in the suburbs after marriage.

100 Members on the Roll.

Indifference is "the damning quality of the neighbourhood" and it will never be better whilst ministers play into the hands of the Sunday desecrators". This led to a talk about the Sunday habits of the people.

They rise at 9 or 10 and as Mr B. goes to chapel he sees them sitting at breakfast, half washed or ~~so~~ lounging in the window with Lloyd's. After the men are washed, they wait about until the publichouses open & then stay in them until 3 o'clock when they go home to dinner unless they have drunk too much & have to go to bed. The better class will go for a walk. At 12.30 as he comes home from chapel

he meets the women returning with full baskets, potatoes &c, just from Chapel Street, just going home to cook the dinner. In the evening the young people pair off & go for walks. Upper Street & by various routes to Finsbury Park. Elders go to Concerts or lectures of Sunday League, the Queen's Hall etc.

The Central Finsbury Radical Club

Borris

Spoke very strongly of the noise and bad influence of the Finsbury (Central) Radical Club, which had premises immediately opposite Mr B's house. Used to turn out from 12.30 to 2. o'clock in the morning & 40 or 50 would join hands in the road & sing "Auld Lang Syne". Have gone to City Road now & hopes they are more respectable. Mr B. lives next door to a dancing academy the proprietor of which is connected with the Sunday League. This Hall Mr B says is conducted properly. Only disturbed about 6 times a year by cabs taking people away early in the morning.

As to the future of the chapel it is dark. The building is leasehold (£49 ^{a year}) and the freeholder is now asking them to make repairs that will cost £400 & they cannot do it and so it may end in the place being closed.

Mr Beresford, I liked the more as I talked with him. A sturdy independent of the puritan type, speaking his mind & living his life independent to the praise or blame of men. A good old man, whose only fault seems to be an intolerance of the frailties & sins of his weaker brethren.

St Mary's parish, Golden Lane.

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51
CA 2

Friends adult school - Interview with Mr J. A. Baker
at 58 City Road on 11 March 1898. CA

see also pag. 93.

Mr Baker is an active man of business - maker of baking
machinery - & a leading member of the Society of Friends. He is of
the modern kind & has neither the garb nor peculiarities of speech
of the old fashioned Quaker. Mr Baker is on the County Council.
He has been identified with the Adult School effort since its beginning
in London. It was introduced from Birmingham where it was started
50 years ago. What ever it may have been at first it is not now a
"school" at all, but an association for the reading & discussion of
the Bible upon which other social or philanthropic efforts are grafted.
The largest group of schools is at Birmingham - London I suppose may
come next & the Nunhill School is the central & principal establishment
in London. There is a male & female division in each school & at
Nunhill the joint membership is 700/800. The school is divided into
Classes & as to men there are 7 classes at Nunhill, the largest of
which have 100/150 members. The constitution is strictly democratic
any one may attend who pleases. ~~They~~ new members are introduced
but this is no difficulty - the object is to bring in as many as possible
& republish of attendance than constitute membership with full power.
Each class elects its own President but I gather the tenure of this office

is fairly secure & the class is recognised as W — 's Class. They are as free to leave as to join - or may transfer to any other class at pleasure - but practically they tend to stick to feel place in the class to which they belong.

The whole school meets at 8 a.m. on Sunday in the large hall of the Mission building - & spends about 20 minutes in general exercises Hymn - Prayer - short address etc. - then they disperse into the several rooms & the business of library, Provident Club etc. is transacted - & some work is done by elementary classes in reading & writing with those who are backward (this is all that remains of "school"). At twenty minutes before nine the men all are settled in their respective class rooms & the Bible reading begins. The reading is arranged beforehand & follows Sunday after Sunday till the particular ~~book~~^{part} or wheel they are engaged in is completed, when a fresh departure is taken. Each member has his Bible - most bring their own but others use they can be provided. The reading is in rotation verse by verse & remarks are made to some extent currently - under the direction & guidance of the president. It is usual for each member to read a verse & if the verses of the portion chosen are not enough - they may read some parallel passage - or re-read the one on which they are at work. One member (selected beforehand on previous Sunday) then opens the discussion - chooses his subject from the passage

that have been read. He has 10 minutes & after that any member may have his say - limited to 3 minutes each - the time limit does not apply to the President who intervenes as he finds necessary to keep the debate in order. All this lasts about an hour - the last part being devoted to the next weeks arrangements - & the whole school meets again for the time for twenty minutes to ten - to ten o'clock when the school closes. These last twenty minutes afford an opportunity for such religious expressions of feeling as the spirit moves in any one - & also for information from other schools & general business.

The early hours have been chosen so as not to interfere with attendance at other places of worship & no doubt the bulk of those who come have other religious ties - some belong to the Friends meeting here in Duchill - others to other meetings - but most are of other denominations - or it may be of no denomination at all. The main attraction is said to be the brotherly feeling which prevails. "Let Brotherly Love Prevail" is their motto - & the democratic methods. Every man being equal as well as welcome & the entire management being in their own hands. The Society of Friends provides the room, & fire & lights & cleaning & nothing more is needed.

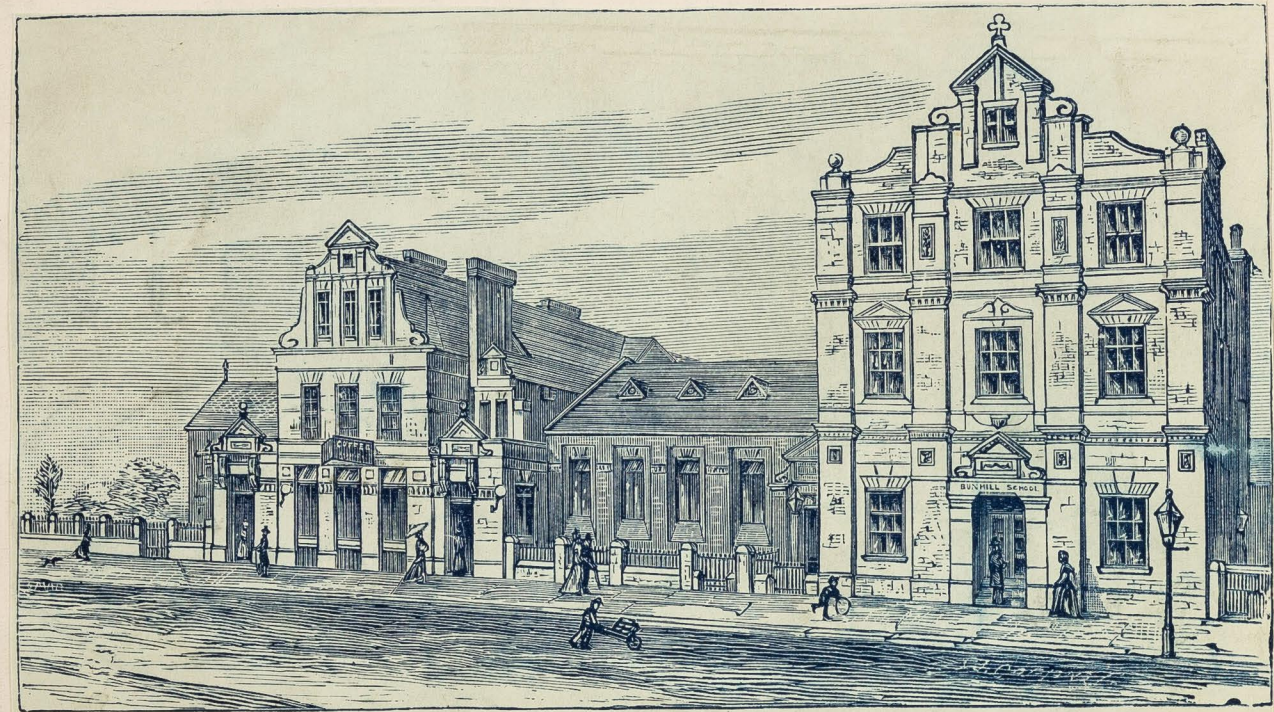
The women's school meets in the afternoon & has only 1 1/2 hours.

they are less numerous & use two large class rooms - through one
one for their meeting place - The buildings are used also for Sunday
school both morning & afternoon & for the regular meetings of the
Friends Society at 11 & 7 -

The Prudent Club - Core Club &c are common to both schools
or become so - but all charitable assistance for out of work or
sick cases are confined to the classes - the members of which
help each other as needed - subscribing to a common purse
for their purpose

There is a lecture or serious entertainment of some kind every
Saturday to which any one may come (children only with
their siders) & which fills the large hall - this is intended to
feed the school - just as the school may be looked to feed
the Society of Friends - but each work is good in itself even if
it leads to nothing more

The buildings are excellent - they stand partly on the old
Bunhill burial ground - part of which is laid out as an open space
& garden & part was taken to widen the road - for this last a
considerable sum was paid & this was spent on these buildings
as testified by an inscribed slab which dedicates them to the
use & benefit of the people. They are solid, well built & roomy
well ^{lighted &} ventilated & clean - by a large hall & a number of handsome



Memorial Buildings, Bunhill Fields.

Class rooms well furnished with approved desks - like a good examination room. There is also a large coffee room with about 30 bed rooms let at from 3/6 to 5/- a week. The coffee room has a good manager & is now running at a profit & looks efficient.

Though hardly to be called a school - the influence is undoubtedly educational - raising intelligent interest in the Bible. Doubtless some come to air their opinions but Mr Naker denied that vanity was the motive with many. A large proportion listened & rarely opened their lips. He thought that words which might be read without any effect a hundred times often came with a new aspect & unexpected force when read aloud & commented on. I am not sure to what extent missionary influence is claimed. Men must be well intentioned who come regularly at 8 o'clock on Sunday morning. The good influence is rather I should suppose in maintaining & sustaining & heightening a Christian life - & the friendly, brotherly relation aimed at is probably the most important part of this. Mr Naker said that it was only by attending that this special spirit which pervades the 'Adult School' could be understood. I should like to attend more - & may probably do so. He said I should be welcome if I came

See Visit to School [page 93]



Bunhill Fields.

*Extract from Report of Bedford Institute
for year ending October, 1897.*

MEMORIAL BUILDINGS.

THERE is little fresh to report this year, our efforts having been directed to maintaining, as far as possible, the existing work. We feel there might have been more success had we more young friends who would devote their energies to some branch of the work. The Adult School and Sunday Morning and Evening Meetings are well maintained. We mourn the loss of several workers, and feel how insufficient we are to meet the pressing needs of those around us.

MEETINGS FOR WORSHIP.

The Morning Meeting continues to be appreciated by a number of thoughtful attenders who, we believe, are being drawn more and more to Friends. The present membership of this meeting is 92, of whom 49 have been admitted into the Society of Friends. The continued holding of the Evening Meeting has led to an increased attendance. Both these gatherings, we can truly say, have been blessed to many attenders, and in the Evening Meeting many have been brought in from the open-air meetings held previously. Several cases of considerable interest have thus been brought under notice. The Wednesday Evening Meeting averages about 20.

ADULT SCHOOL.

During the past twelve months the work of the Adult School has gone steadily forward, our average attendance now being 258 as against 234, and the numbers on our books now are about 400. Last winter a series of Arts and Crafts' Classes were organised for our Junior Section, when competent instructors in wood carving and drawing attended from the Whitechapel Craft School on two evenings in the week.

The character of our Saturday Evening Lectures and Entertainments has been well maintained. Several scientific lectures have been given in the course of the year, including one on the X Rays by J. E. Greenhill, and several addresses from members of the London County Council, having special reference to the work of that body in London, have been delivered and were very largely attended by our members and those living in the neighbourhood.

In June a number of our members took a week's holiday in camp at Pegwell Bay, Ramsgate. They were accompanied by members from other London Adult Schools, and also some from the Folkestone Adult School; and though this was largely in the nature of an experiment it proved to be a thorough success, and a very enjoyable holiday was spent by those who were able to go. As an outcome of this a new school was started at Ramsgate.

Several United School Social Meetings have been held during the year, one being in the nature of a Christmas party. These were attended by large numbers and much appreciated.

In each of the classes the Bible lesson continues to be the hub around which the whole of the work revolves. Times of refreshing and much blessing have been experienced from week to week, and many feel that the time for considering the Bible subject is all too short. There is, we believe, in the school generally a deepening of spiritual life, manifesting itself in an increasing desire to share with others the rich blessings and privileges we enjoy.

MISSION.

(Separate Funds.)

in presents its year's record, tending having been larger

894-5	1895-6	1896-7
724	651	670
3,355	3,415	3,808
2,092	2,342	2,577
<hr/>	<hr/>	<hr/>
6,171	6,408	7,055
<hr/>	<hr/>	<hr/>

of the Mission has been un- is held in the commodious ll Mission, as for many years ion of its Committee. It is , and a short religious service o are afterwards attended to arged for medicines to all and the shillings from distant uted a material portion of the

nurse to the homes of the valuable branch of the work, e body there is found many ng of Him who healed the e—the loving, compassionate

n of work for the Master, we and say, "Hitherto hath the



WOMEN'S DIVISION.

Although the Women's School has not increased in numbers during the past year, good steady work has been done. The afternoon section has suffered from the removal of Presidents through ill health, one of whom we regret to say has since passed away.

Special United Meetings have been held, when Temperance and other kindred subjects have claimed our attention.

Our hearts are full of gratitude to our Heavenly Father for the lesson he has taught us of dependence upon Himself, for the success of our School, by withdrawing human aid, and consequently leading the members to look to Him for the strength needed for carrying on the work.

The average attendance is 122.

THE DORCAS SOCIETY.

The Dorcas Society has held 18 meetings; before Christmas the garments made were divided between the classes, and given to some of the poorer members. Since then some children's clothing has been made and given to the Medical Mission: the average attendance at the meetings has been 10.

FOREIGN MISSION ASSOCIATION.

We are pleased to be able to report that an amount of £15 16s. has been collected and distributed during the past year by this Association, amongst seven missions in the foreign field. This includes the special collection on behalf of the Armenians, amounting to £2 6s., which was handed over to E. W. Brooks.

We are pleased to record the starting of an Adult School in Jamaica, through the influence of our fellow member F. Edmonds, who is engaged in mission work out in that island.

The Foreign Mission Association holds a public meeting regularly once a quarter, and we endeavour to get a



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missionary who is in England on furlough to address the meeting. At such times we have had the company of Rev. Egerton Young, Hy. E. Clark, John H. Williams, George Swan, and others.

TOTAL ABSTINENCE SOCIETY.

During the year 54 meetings have been held, with an average attendance of about 200, at which 87 pledges have been taken.

At a special meeting in December last, 600 people were present, and 24 pledges were taken. One man who signed the pledge on a Tuesday was prevailed upon to join the Adult School on the following Sunday, and was also induced to attend the Friends' Meeting, and we are glad to say that he has been a regular attender at both School and Meeting ever since.

CHILDREN'S SCHOOL AND MEETINGS.

SUNDAY MORNING.—We have again to thank our Heavenly Father for another year of training the Children, and although the numbers attending are not so large as last year they average 50. A Special Service was held at Christmas, 300 attending, when a small present was given to each child out of funds provided for the purpose.

THE AFTERNOON SCHOOL consists of 12 classes, with others for the young men and women; 375 names are on the books, with an average attendance of 250. There is a Missionary Society in connection with the School. Collecting boxes are in each class and meetings have been held addressed by missionaries, thus tending to foster the children's interest in Foreign Missions.

The Annual Excursion to Clacton was much enjoyed by all; also the change at the Home at Worthing that several children obtained through the kindness of friends.

THE SENIOR BAND OF HOPE has held 71 meetings and continues to fill a useful part in the Mission.

MISSION.

(Separate Funds.)

in presents its year's record, tending having been larger

1894-5	1895-6	1896-7
724	651	670
3,355	3,415	3,808
2,092	2,342	2,577
<u>6,171</u>	<u>6,408</u>	<u>7,055</u>

of the Mission has been un- is held in the commodious Mission, as for many years of its Committee. It is, and a short religious service are afterwards attended to charged for medicines to all and the shillings from distant outed a material portion of the

nurse to the homes of the valuable branch of the work, the body there is found many ng of Him who healed the e—the loving, compassionate

n of work for the Master, we and say, "Hitherto hath the



THE JUNIOR BAND OF HOPE reports a slight falling off in numbers which they hope to regain. Forty-five meetings have been held, and Entertainments have been given by the Bedford, and Peel Junior Bands of Hope. Four Entertainments have been given and 31 new members have joined the Society.

THE RECREATION SOCIETY

Has endeavoured to meet a want in the week by having Social Evenings for the boys and girls and young men and women.

MOTHERS' MEETING.

There is nothing specially new to report in connection with this work. The meetings continue to be regularly held every week, and both the attendance and interest are well maintained.

LIBRARY.

Our Library now numbers 1,060 books, 200 new volumes having been added since our last report. The membership numbers 217, made up from the Men's and Women's Schools and Junior Section, and the afternoon Bible Classes. Book issues average about 74 per week.

LABOUR AGENCY.

The Labour Agency has been of much practical value in finding employment for members out of work. Thirty-eight applications for men have been received during the year, and 19 of our members have been suited with employment. Friends can help in this part of the work by giving the Secretary, at the Bunhill Fields' Coffee Tavern, early information of vacancies for men.



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Altho number done. removal we regr Speci perance attentio Our Father upon H drawing member carrying The a

The Christm classes, then sor to the meetings

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MEDICAL MISSION.

(Supported by separate Funds.)

The Medical Mission again presents its year's record, the number of patients attending having been larger than in any former period:—

	1894-5	1895-6	1896-7
Men	724	651	670
Women... ..	3,355	3,415	3,808
Children	2,092	2,342	2,577
	<u>6,171</u>	<u>6,408</u>	<u>7,055</u>

The routine of the work of the Mission has been unchanged. The Dispensary is held in the commodious premises of Friends' Bunhill Mission, as for many years past, by the kind permission of its Committee. It is open on three days weekly, and a short religious service is held with the people, who are afterwards attended to medically. The pence charged for medicines to all patients who can afford it, and the shillings from distant patients, have again contributed a material portion of the total expenses.

The visits paid by the nurse to the homes of the patients continue to form a valuable branch of the work, and while ministering to the body there is found many an opportunity for speaking of Him who healed the sick and fed the multitude—the loving, compassionate Saviour.

In opening a fresh season of work for the Master, we would raise our Ebenezer, and say, "Hitherto hath the Lord helped us."



Rev^d J. Whittles.
United Free Methodist Church.

The Population

The Congregation

St. Michael's parish.

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63

Rev^d J. Whittles. Minister of Willow Street
United Methodist Free Church & Supt of the 1st London Circuit.

Seen at his residence: 73 De Beauvoir Road.
Dalston N.E.

Mr Whittles is between 50 + 60; medium height, kind thoughtful face with some grey hairs scattered in his fine head of hair & beard. Has been here over five years.

No real change in the population whilst he has been at Willow Street, only some displacement by the substitution of warehouses for dwellings. People mostly working class; men earning 18/ to 25/ a week.

So far as their work is concerned, they work specially in the buildings in Willow Street, Mark Street, St Leonard St & Agatha Sq. In these buildings there are many poor; a large number of widows, who do washing, cleaning & mangling.

Congregation is drawn from a wider area, some coming from one to two miles & a few further. People who have lived in the neighbourhood & still maintain their connection. Entirely working class with a few tradesmen.

Buildings Used

Persons Employed

Notes on Services

The chapel is a large, seating 800, but is calculated to hold 1000. Schoolroom below and several class rooms

It was built as a memorial to Robert Eckert, one of the U.M.F.C. leaders and has always been twice as large as was needed. It is now used as the headquarters of the church in London, conventional ^{con} ^{tes} being held there. Leasehold, the ground rent being £80 a year; attached to it is a block of buildings (Willow Chambers). These are freehold & notwithstanding a debt of £2800, provide a surplus income nearly sufficient to pay the chapel ground rent.

Minister & a Sister of the People paid. 27 Sunday school teachers and about 24 others.

For list of services, see next page.

Sunday Services, 11 + 6.30. 200 to 250 in the evening & about 50 adults in the morning. Very few children in the evening.

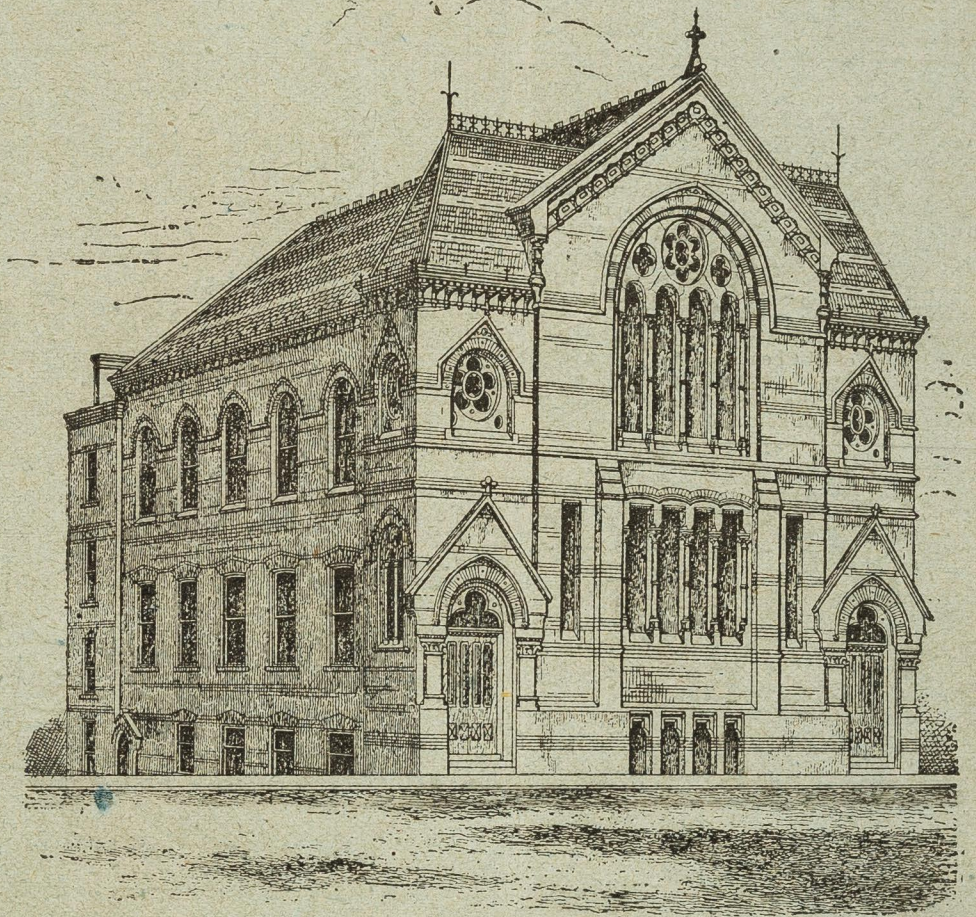
Sunday School. Scholars on books 260. Average attendance 169. Children come from ^{immediate} ^{neighbourhood} Wednesday service - small attendance. I worked with the class meetings

Other services see next page

UNITED METHODIST FREE CHURCH,
WILLOW STREET
 GREAT EASTERN STREET, SHOREDITCH, E.C.,
Monthly Magazine.

Minister - - - - - REV. J. WHITTLES.
 Sick Visitor - - - - - SISTER MARGARET.
 Church Secretary - - - - - MR. J. W. BULLEN, 83, Albert Road, Dalston.

No. 2.—VOL. III. MARCH, 1898.



Sunday Services.

Class Meeting 10 a.m.
 Public Worship ... 11.0 a.m. and 6.30 p.m.
 Open-Air Mission (weather permitting)—
 12.30 a.m. and 8.0 p.m.
 Sunday School ... 10.0 a.m. and 3.0 p.m.

Persons who have no settled Place of Wor-
 ship are cordially invited, and they are
 requested to send their children to the
 Sunday School.

Week-Day Services.

Monday—Mothers' Meeting ... 3.0 p.m.
 Tuesday—Young People's Class... 8.30 p.m.
 Wednesday—Service 8.0 p.m.
 Also Class Meetings.
 Thursday—Band of Hope ... 7.30 p.m.
 Pentecostal League & Class Mtg. 8.0 p.m.
 Young People's Instruction Soc. 7.30 p.m.
 Choir Practice 8.0 p.m.
 Friday—Men's Bible Class ... 8.0 p.m.
 Brass Band 8.30 p.m.
 Saturday—Prayer Meeting 8.0 p.m.

*About
 20 to 30
 young.*

Magazine Treasurer: Mr. A. E. PECK, 263, Corfield, Street, Bethnal Green, N.

Plan of the Services of the United Methodist Free Churches.

LONDON: FIRST CIRCUIT, 1897.

"So they read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the reading."—Nehemiah vii. 8.

The duty of a Christian is to test Doctrine by Practice.

Christ is a fountain to cleanse, a garment to clothe, a physician to heal, and bread to nourish.

PLACES.	Worship God	TIME.	SEPTEMBER.				OCTOBER.					NOVEMBER.			
			5	12	19	26	3	10	17	24	31	7	14	21	28
ISLINGTON CHARLOTTE STREET, CALEDONIAN ROAD, KING'S CROSS, N.	Morn 11.0	Supply	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	
	Even 6.30	Widdowson	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	
	P.S.A. 3.0 Tues. 8.30	Supply	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	Turner	
FINSBURY WILEOW STREET, GT. EASTERN STREET, E.C.	Morn 11.0	Whittles	Goode	Harding	Whittles	Whittles	Whittles	Whittles	Whittles H.F.	Goode	Whittles	Whittles	Goode	Whittles	
	Even 6.30	Whittles S	Whittles	Whittles	Whittles	Whittles	Whittles	Whittles	Whittles H.F.	Whittles	Whittles	Whittles	Whittles	Whittles	
	3.0 Wed. 7.30	Mission P.M.	Whittles	W—Webb	Whittles	Mission P.M.	Whittles	W. Gibson	Whittles	Goode	Mission P.M.	Whittles	W—Bullen	Goode	
HAGGERSTON Harbour Light, GOLDSMITH'S ROW, N.E.	Morn 11.0	Marshall	Whittles	Widdowson	Harding	Crisp	Goode	Badham	Bullen	Cole	Owen	Johnson	Passmore	Cole	
	Even 6.45	Arnold S	Goode	Policemen	Sherwood	Clapham S	Dr. Miller	Snell	Crisp	Nixon	Plumb	Johnson	Goode	Harding	
	P.S.A. 3.0 Wed. 8.30	Whittles		Goode		Clapham		Goode				Goode		Whittles	
STOKE NEWINGTON VICTORIA GROVE, HIGH STREET, N.	Morn 11.0	Johnson	Miss E.	Whittles	Marshall	Arnold	D. Thomas	Snell	Goode	Nixon	Austin	P.L.A.	Whittles	Widdowson	
	Even 6.30	Harding S	Phillips	Rees	Akers	Goode	D. Thomas	Whittles	Plumb	Johnson	Goode	P.L.A.	Passmore	Stephens	
	3.0 Thurs. 8.0	Goode	Goode	Whittles	Goode	Goode	Whittles	Goode	Goode	Whittles	Goode	Goode	Whittles	Goode	
LOWER CLAPTON PEMBURY GROVE, N.E.	Morn 11.0	Goode	Branch	Goode	Woods	Goode	Cole C.E.	Goode	A.S.A.	Whittles	Goode	Goode	Harding	Goode	
	Even 6.30	Goode S	Tavenor	Goode	Woods	Whittles S	Marshall	Goode	Goode	Goode	Widdowson S	Goode	Whittles	Goode	
	P.S.A. 3.0 Tues. 8.0	Harding	Blaiklock	Goode	Adkinson	Whittles	Goode	Goode	Whittles	Goode	Goode	Whittles	Goode	Goode	
WALTHAMSTOW Lighthouse, MARKHOUSE ROAD, N.E.	Morn 11.0	Cole B	Johnson	Orrin	Harding H.F.	Cole B	Sharpe	Lucas	S.S.A.	Orrin	Cole B	Widdowson	Eminton	Lucas	
	Even 7.0	Cole S	Cole	Cole	Cole H.F.	Cole S	Cole	Cole	S.S.A.	Cole	Cole S	Cole	Cole	Cole	
	P.S.A. 3.0 Wed. 8.30	Cole	Cole	Cole	Cole	Cole	Cole	Cole	Cole	Cole	Cole	Cole	Cole	Cole	

Workers together with God.

PREACHERS' NAMES & RESIDENCES.

Whittles, J., 73, De Beauvoir Road, Kingsland, N.
 Turner, G. H., 513, Caledonian Rd., Islington, N.
 Miller, Ira, Grove Road, Woodford, Essex.
 Hocking, Silas K., Heatherlow, Avenue Road, Highgate, N.
 Law, Thomas, 33, Clifton Road, Crouch End, N.
 Goode, E., 59, Oakfield Road, Hackney Downs, N.E.
 Cole, Richard, 9, Union Rd., Walthamstow, E.
 Widdowson, E., 37, Brownswood Road, Green Lanes, N.
 Parker, R. F., 69, Southgate Rd., Kingsland, N.
 Stephens, J., 77, Long Lane, Smithfield, E.C.
 Harding, J., 44, De Beauvoir Road, Kingsland, N.
 Austin, W., 13, Broadway, Crouch End, N.
 Watson, F., 12, Crowland Road, South Tottenham, N.
 Bullen, I. W., 83, Albert Road, Dalston, N.E.
 Gibson, P., 103, Paul Street, Finsbury, E.C.

ON TRIAL.

Neate, F. G., 105, Winston Road, Stoke Newington, N.
 Orrin, F., 3, Connaught Road, Walthamstow, E.
 Marshall, W. W., 181, Amhurst Road, Hackney, N.E.
 Wye, A. J., 43, Earlbrook Road, Redhill, Surrey.
 Rees, F., 15, Florence Road, Stroud Green Road, N.
 Court, A., 44, DeBeauvoir Road, Kingsland, N.

EXHORTERS.

Webb, T. 40, Tabernacle Street, E.C.

AUXILIARIES.

From other Circuits.

Crombie, A., Rothbury, East Dulwich Grove, S.E.
 Snell, E. S., Treverbyn, Cambridge Park, Wanstead, E.
 Akers, J., Letcombe, Cambridge Park, Wanstead, E.
 McCollin, H., 16, Sedgewick Road, Leyton, E.
 Passmore, A. B., 89, Union Road, Newington Causeway, S.E.

From other Churches.

Nixon, T., Ingleside, Oakfield Road, Finchley, N.
 Oliver, R., 3, Monnery Road, Upper Holloway, N.
 Plumb, W. 96, Allinson Road, Harringay Park, N.
 Arnold, S., 66, Englefield Rd., N.
 Miller, Dr. F. M., Northholme, Upper Clapton, N.E.

Every preacher is held personally responsible for his own appointment; but in case of unavoidable absence and failing to get an accredited supply, he is desired to communicate with the Representative of the church to which he is appointed.

No Preachers' Appointment must be altered without his permission. Should any Preacher neglect his Appointment, it is requested that Notice thereof be sent to the Secretary of the Preachers' Meeting so that an explanation for such neglect may be written for.

Islington, Finsbury, and Lower Clapton Chapels are Licensed for the Solemnization of Marriages.

REFERENCES.

A.S.A., Adult School Anniversary.
 B., Baptism.
 C.A., Chapel Anniversary.
 C.E. Christian Endeavour.
 C.S. Covenant Service.
 E.S., Evangelistic Service.
 F.M., Fellowship Meetings.
 F.S., Flower Service.
 H.F., Harvest Festival.
 L.F., Love Feast.
 M.S., Missionary Sermons.
 O.S.M., Old Scholars Meeting.
 O., Open Sunday.
 P.A., Pastor's Anniversary.
 P.S.A., Pleasant Sunday Afternoon.
 Q., Question Sunday.
 S.S.A., Sunday School Anniversary.
 S., Sacrament.
 T.S., Temperance Sunday.

CIRCUIT COMMITTEE.

CIRCUIT CHAIRMAN

REV. JAMES WHITTLES.

Circuit Preachers

REV. J. WHITTLES, Circuit Minister.
 REV. G. H. TURNER, for Charlotte Street.
 REV. E. GOODE, for Pembury Grove.
 RICHARD COLE, for Walthamstow.

Supernumeraries

REV. I. MILLER, Grove Rd., Woodford, E.
 REV. W. BURNETT, Streatham.

Ministers without charge:

REV. SILAS K. HOCKING.
 REV. THOMAS LAW.

Circuit Stewards

MR. R. MARTYN, 63, Clarence Rd., Clapton.
 MR. S. GEE, 57 Parkholme Rd., Dalston, N.E.

Circuit Secretaries

MR. C. H. TOWNEND, 35, Darville Rd.,
 Stoke Newington, N.
 MR. E. S. WIDDOWSON,
 60, Meanley Road, Manor Park, E.

Circuit Auditors

MR. H. E. STRANGE, 11, Chippendale St.,
 Clapton Park, N.E.
 MR. A. J. WYE, 43, Earlbrook Road,
 Redhill, Surrey.

Secretary to Preachers' Meeting: MR. E. WIDDOWSON,
 37, Brownswood Road, Green Lanes, South Hornsey, N.

Circuit Temperance and Band of Hope Secretary:

MR. F. H. GRANT, 20, Lesbia Road, Clapton, N.E.

Secretary to Young People Societies:

MR. W. W. MARSHALL, 181, Amhurst Road, Hackney, N.E.

CHURCH SECRETARIES.

Islington.—R. A. PARFITT, 57, Ronald's Road, Highbury, N.

Finsbury.—I. W. BULLEN, 83, Albert Road, Dalston, N.E.

Haggerston.—W. HANSFORD, 116, Broke Road, Dalston, N.E.

Stoke Newington.—W. LISLE, 37, Victoria Grove,
 South Hornsey, N.

Lower Clapton.—R. MARTYN, 63, Clarence Road, Clapton, N.E.

Walthamstow.—F. ORRIN, 3, Connaught Road,
 Walthamstow, E.

LONDON CHAPEL EXTENSION FUND.

Secretary for the Circuit—

MR. T. JENKINS, 11, Arundel Square, Barnsbury, N.

Representatives.

Islington.—MR. J. H. MOODY, 12, Havelock St., King's Cross, N.

Finsbury.—MR. I. W. BULLEN, 83, Albert Road, Dalston, N.E.

Haggerston.—MR. H. THOMAS, 93, Scawfell St., Hackney Rd.

Stoke Newington.—MR. W. LISLE, 37, Victoria Grove,
 South Hornsey, N.

Lower Clapton.—MR. G. F. EMINTON, 65, Mildenhall Rd.,
 Clapton, N.E.

Walthamstow.—MR. RICHARD COLE, 9, Union Rd., Walthamstow.

Representatives to District Meeting.

REV. JAMES WHITTLES, 73, De Beauvoir Road, Kingsland, N.

MR. E. WIDDOWSON, 37, Brownswood Road, Green Lanes, N.

Representatives to London Chapel Extension Fund.

REV. IRA MILLER, Grove Road, Woodford, E.

J. WHITTLES, 73, De Beauvoir Road, Kingsland, N.

MR. S. GEE, 57, Parkholme Road, Dalston, N.E.

MR. FRANK MOSS, 211, Markhouse Road, Walthamstow, E.

MR. E. WIDDOWSON, 37, Brownswood Road, N.

Missionary Treasurer and Secretary.

MR. H. G. PRIDDEN, 71, Dresden Road, Whitehall Park, N.

MR. F. BADHAM, 42, Roman Road, Barnsbury.

MISSIONARY COMMITTEE

Circuit Ministers.

Treasurer: MR. H. G. PRIDDEN, 71, Dresden Rd., Whitehall Pk. N.

Secretary: MR. F. BADHAM, 42, Roman Road, N.

Representatives.

Islington.—MR. WIDGERY,

Finsbury.—Messrs W. LEWIS, and T. LAWSON

Haggerston.—MR. G. HARPER.

Stoke Newington.—MR. A. G. GORTON.

Lower Clapton.—MR. FAULKNER and MR. GRANT.

Walthamstow.—MR. F. ORRIN.

PUBLICATIONS.

Hymn Books, Magazines, and other Connexional. Publication
 may be had of the Circuit Ministers

The Plan, One Penny, may be had of the Chapel Keepers

ANNOUNCEMENTS.

The Circuit Quarterly Meeting

will be held at Willow Street, on Monday, Sept. 20, at 7 o'clock.
 The Circuit Stewards will meet the Society Stewards for Finance
 at 6.45 prompt.

Preachers' Quarterly Meeting

will be held at Willow Street, on Friday, Sept. 17. Tea at
 6.0 p.m.

Circuit Committee

will meet at Willow Street, at 8 p.m., on Friday, Sept. 10;
 and at Willow Street, on Nov. 12th, at 7, to make the Plan.

Missionary Committee

will meet at Pembury Grove.

ANNIVERSARIES.

Charlotte Street.—C.A. April; Tea Meeting on Good Friday.
 S.S.A., September.

Finsbury.—S.S.A., March, C.A., May; O.S.M., October.
 Haggerston.—O.S.M., February; C.A., May;
 S.S.A., November.

Stoke Newington.—C.A., April; S.S.A., October; O.S.M., Nov.
 Lower Clapton.—S.S.A., March; C.A., June.

Walthamstow.—C.A., June; S.S.A., October

Special Notices.

Circuit Conference.
 LIGHTHOUSE, WALTHAMSTOW.
 Monday, Oct. 18th, 1897.

Subject - - "Our Missions."

Further particulars will be announced.

Do not overlook this.

NOTE THE FOLLOWING:

CITIZAN SUNDAY, October 31st.

LONDON EXTENSION SUNDAY, November 7th.

CONNEXIONAL TEMPERANCE SUNDAY,
 November 28th.

Notes on Social Agencies

Visitation

Charitable Relief

Mothers' Meeting. About 40 on books. Attendance 20. Drapery club, tea & excursion every year. But few attend the services & Mrs W. fears they come to the meeting for the material advantages.

Brass Band in connection with the open air work, of which a good deal is done by their open air mission. Hold meetings in Tabernacle Square, before & after the chapel services.

Pleasant Saturday evening, was started in Jan^y. Successful & numbers are increasing. Coffee & cake sold during the evening. Mainly musical.

The sister visits constantly, amongst their own people & when any special service is held from house to house. The Magazine, (500 a month) is also delivered from house to house, the streets being varied from month to month. Mr Whittle also visits but not so much as he would like owing to the claims of other work.

Charitable relief amounts to about £40 a year in all. They also give away a large number of hospital

hospital letters - mainly for the Hackney Children's Hospital, & the Chest Hospital, City Road. Mr Whittles has a number of applicants for aid come to the chapel: he does not help them if unknown except by giving 6d or a little to get a meal. Tells them to go where they are known. Justifying the little dole, he said he would rather err on the side of leniency than the reverse..

Does not know anything of the C.O.'s work here. Regards it as a "great deal of organization and very little charity".

The Strangers' Friend Society does a good deal in the locality. One of their members belongs to it.

Of the work of Whitfield's Tabernacle & the New Tabernacle, Old Street, he sees little.

St Marks' Church has a number of sisters visiting. Don't do a great deal but try to take the children from Mr W's school

Relations with other churches are friendly but there is no real co-operation.

Charitable Agencies

Other Religious Agencies

Co-operation

Prostitution

Marriage

Thrift

Opinion

No open prostitution. Mr Whittle was several years at Pimlico & described it as a regular Sodom. He took active steps in getting men who kept brothels off the vestry etc. A few cases of persons living together unmarried. Married them free and pay the registrar's fee for such cases.

A few families are industrious & thrifty but these are noticeable in consequence.

Of the success of the place as a church, Mr W. has no strong hopes. Its only chance is as a Mission supported by the denomination & he is endeavouring to induce the authorities to take it up. If this is done, he believes that a great work can be done. The raising of funds is the difficulty. Many of these people leave the neighbourhood & he regards the place as a sort of training ground for other churches. The place appears to be & always to have been handicapped by being on too large a scale, the energies of the people being concentrated on meeting the unnecessary heavy expenses incidental to a large place.

Rev J. E. Westerdale
Wesleyan Minister.

GRA
16/3/48

St Paul's parish.

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Rev J. E. Westerdale, Superintendent of the
City Road Circuit & in charge of Wesley's Chapel
City Rd?

Mr Westerdale's interview was disappointing to me, not so much on account of the man but his want of knowledge of the work, owing to the fact that he had only been a few months at City Road. He is a portly man of about 50 and came to this charge from Birmingham.

The Chapel in Wesley's day was the head quarter of Methodism and is now regarded as a kind of Mecca to which provincial methodists turn their steps when visiting London. During the past 12 or 15 years it has been in a transitional state; the well-to-do residents of Finsbury Square and City Road have gone and the congregation has been transformed. A new departure has just been inaugurated with a great flourish of trumpets. Wesley's old house has been converted into a home for 'Sisters of the People' of whom about 6 are about to take up their residence.

The chapel is very large () and attached adjacent to it are the Superintendent's & Wesley's Houses. * No schools. The Sunday school & Mission work is ~~done~~ carried on at Radnor Street.

Buildings used

* See next page.

For Services, classes etc, see plan below

See within

Circuit Officers.

Circuit Stewards :- Mr. A. E. Robinson, 42, Church Road, N.
 Mr. W. H. Reynolds, 11, Queen Victoria St., E.C.
Secretary of Quarterly Meeting :- Mr. Leo. Thwaites.
Sec. of Local Preachers' Meeting :- Mr. H. J. Cooper, 47, Poet's Rd.
Circuit Chapel Secretary :- Mr. A. E. Robinson, 42, Church Road.
Education Secretary :- Mr. B. Geo. Tasker, Colebrooke Row.
Treasurer of Worn-out Ministers' Fund :- Mr. W. H. Reynolds.
Circuit Temperance Sec. :- Mr. Leo. Thwaites, 5, Bow Churchyard, E.C.
Foreign Mission Sec. :- Rev. Arthur Wood, B.A.
 " " *Treas.* :- Mr. Tasker, Colebrooke Row, Islington.

* * *

WESLEY'S CHAPEL.

Society Stewards :- Mr. A. E. Robinson, 42, Church Road, N.
 Mr. Geo. Rhodes, 16, De Beauvoir Road, N.
Poor Stewards :- Mr. S. R. Chalk, 26, Murray Street.
 Mr. Llewellyn Hughes, 107, Aldersgate St., E.C.
Chapel Stewards :- Mr. A. E. Robinson.
 Mr. Geo. K. Gossop, 65, New North Road, N.
Trustees' Treasurer :-
 " *Secretary* :- Rev. Arthur Wood, B.A.
Organist :- Mr. Glenn Wesley, 62, Liverpool Road.
Choir Secretary :- Mr. La Riviere, 71, Chardmore Rd., Upper Clapton.
Superintendents of Sunday School :- Messrs. Robinson and Thwaites.
Mission Band Sec. :- Mr. Alfred Cramp, 229, Hackney Road, N.
Guild Treas. :- Mr. George Rhodes, 16, De Beauvoir Road, N.
 " *Gen. Sec.* :- Mr. Arthur Wainwright, 76, Hermitage Road, N.
 " *Finance Sec.* :- Miss Annie Tasker, 7, Colebrooke Row, N.

* * *

NEW NORTH ROAD.

Society Stewards :- Mr. T. W. Lawrence, 130, Southgate Road.
 Mr. John Green, 13, Fleetwood Street, Stoke Newington.
Poor Stewards :- Mr. Brain, 38, Compton Road, N.
 Mr. Stringer, 11, Upton Grove, N.
Chapel Stewards :- Mr. Wm. Pool, 10, Southgate Road.
 Mr. Castle, 6, Elmore Street, N.
Trustees' Treasurer :- Mr. J. H. Devonshire, Mintern Street.
 " *Sec.* :- Mr. Alden Adams, 39, Parkholme Road, Dalston.
Organist :- Mr. Newberry, 13, Arlington Square, N.

* * *

RADNOR STREET.

Treasurer of the Trust :- Rev. T. E. Westerdale.
Secretary " " Mr. Charles Hayman, Albemarle St., E.C.
Superintendent and Treasurer :- Mr. H. J. Cooper, 47, Poet's Rd.
 " *of Evening School* :- Mr. Wm. Fermor, Mare Street, Hackney.
General Secretary " " Mr. L. Holdstock, 57, Dame St., N.
Mission Band Leader :- Mr. Dewey, 89, De Beauvoir Road, N.
 " " *Secretary* :- Mr. S. W. Baxter, 7, Albert Buildings.

Sunday School. In the S.S.U. Report I found statistics of S.S. at Wesley's Chapel: Teachers 23. Scholars on Books 162, with an average attendance of 95 in afternoon & mentioned this to Mr Hicks Supt of Radnor Street, who says it is correct but the Wesley's chapel folk think of Radnor Street as their school. The one at the Chapel is so small.

For Services, classes etc, see plan below

Pastoral Visitation of Classes.

WESLEY'S CHAPEL.

LEADER.	DAY AND TIME.	DATE.	MINISTER.
Mr. Geo. Wood	Sunday 2.30	Feb. 6	Westerdale
" Gossop	" 3.0	" 13	"
" W. H. Reynolds	" 3.0	" 20	"
Mrs. Kennedy	Tuesday 6.45	" 8	"
Mr. Tasker	Wednesday 8.15	" 9	"
" Stokes	" 8.15	" 16	"
" Munro	" 8.15	" 23	"
" Robinson	Thursday 8.30	" 3	"
" Blundell	" 8.15	" 10	"
" Sidey	" 8.0	" 17	"
Rev. T. E. Westerdale	" 8.15	" 24	"
Mrs. Newton	" 8.0	Mar. 10	"
Mr. Lupton	At his residence.	" 13	"

NEW NORTH ROAD.

Mr. Pool	Sunday 3.0	Feb. 13	Wood
" Harding	Monday 8.0	" 7	"
" Keates	" 8.30	" 14	"
Mr. James Kerry	Tuesday 8.15	" 8	"
Mr. Banbury	" 8.15	" 15	"
Sister Jennie	" 8.15	" 22	"
" Beatrice	Wednesday 3.15	" 9	"
" Ada	" 7.0	" 9	"
Mr. Ray	" 8.0	" 16	"
Miss Lock	" 8.15	" 23	"
Sister Louie	" 8.15	Mar. 2	"
Rev. Arthur Wood	Thursday 8.15	" 10	"
Mr. Arthur Poole	Friday 8.15	" 4	"
Sister Ada	" 8.30	" 11	"

Junior Classes.

Mr. Banbury	Monday 7.30	Mar. 7	"
" Dinsdale	Thursday 7.30	" 17	"

RADNOR STREET.

Mrs. Mitchell	Tuesday 8.30	Feb. 15	Westerdale
Mr. Hicks	" 8.30	" 15	"
" Cooper	" 8.30	" 15	"

Annual Trustees' Meeting.

Wesley's Chapel, } Monday, March 7th, at 4 p.m.
 Jewin Street,
 New North Road, Monday, February 7th, at 6.30 p.m.
 Radnor Street, Monday, February 14th, at 6.30 p.m.
 United Circuit Trustees' Meeting, Monday, March 7th,
 at 6.30 p.m.

References.

S.—Sacrament.	T.—Theological Fund Collection.
B.—Baptism.	C.F.—Chapel Fund
L.—Lovefeast.	H.M.—Home Mission Fund
L.M.—Leaders' Meeting.	E.—Education Fund Collection.
H.F.—Harvest Festival.	W.—Worn-out Ministers' Fund
C.A.—Chapel Anniversary.	Collection.
S.S.A.—Sun. School Anniversary.	H.S.—Hospital Sunday.
R.S.S.A.—Radnor St.	C.—Covenant Service.
K.—Kingswood Sch. Collection.	W.H.D.—Wesley's House
M.C.F.—Metropolitan Chapel	Dedication.
Fund.	S.F.—Strangers' Friend Society.

Where no Special Collection is planned, the Weekly Offertory is devoted entirely to the **Circuit Board Expenses.**

Notices.

Hymn Books, Bibles, and all our Wesleyan Methodist Periodicals, may be obtained any time, at full discount prices, per Mr. S. W. Baxter, 7, Albert Buildings, Leonard Street, E.C.

The Circuit Quarterly Meeting will be held at Wesley's Chapel on Tuesday, March 22nd. STEWARDS will meet at 6 p.m. Tea at 6.30 prompt. Meeting to commence at 7 p.m.

The Local Preachers' Meeting will be held on Friday, March 11th, at 7 o'clock.

Radnor Street Day School Committee will be held on Friday, March 18th, at 6.30.

Marriages may be solemnized at Wesley's Chapel and New North Road, due notice being given to the Minister and Chapel Keeper.

Baptisms: Second Sunday Morning of the month, or at any week-night Service, due notice being given to the Stewards.

AT WESLEY'S CHAPEL:

Men's Bible Class, Sunday Morning, 9.45.
 Mission Band ... " Evening, 4.45.
 Band of Hope ... Monday " 7.
 Guild Meeting ... " " 8.15.
 Dorcas Meeting ... Thursday (monthly), 3 p.m.

AT NEW NORTH ROAD:

Mission Band, Wesley Guild, Medical Mission, Mothers' Meeting, Slate Club, Legal Aid Bureau, Band of Hope and Temperance Society, &c.

Sunday School. In the S. S. U. Report. I found statistics of S.S. at Wesley Chapel: Teachers 23. Scholars on Books 162, with average attendance of 95 in afternoon. Mentioned this Mr Hicks Supt of Radnor Street, who says it is correct but the Wesley's chapel folk think of Radnor Street as their school. The one at the Chapel is so small.

For Services, classes etc, see plan below

PLAN OF APPOINTMENTS FOR THE MARCH QUARTER, City Road, London, 1898.

Names and Residences.

Places and Hours of Divine Service.	JANUARY.					FEBRUARY.				MARCH.			
	2	9	16	23	30	6	13	20	27	6	13	20	27
COLLECT FOR	2nd Sunday after Christmas.	1st Sunday after Epiphany.	2nd Sunday after Epiphany.	3rd Sunday after Epiphany.	4th Sunday after Epiphany.	Septuagesima Sunday.	Sexagesima Sunday.	Quinquagesima Sunday.	1st Sunday in Lent.	2nd Sunday in Lent.	3rd Sunday in Lent.	4th Sunday in Lent.	5th Sunday in Lent.
MORNING LESSONS	Deut. xxvi. Rom. xii.	Isaiah li. Matt. v.	Isaiah lv. Matt. ix.	Isaiah lxii. Matt. xiii.	Job xxvii. Matt. xvi.	Gen. i. Rev. xxi. 1-8.	Gen. iii. Matt. xxiv.	Gen. ix. 1-19. Matt. xxvi.	Gen. xix. 12-29. Mark iii.	Gen. xxvii. 1-40. Mark vii. 1-13.	Gen. xxxvii. Mark xi.	Gen. xlii. Mark xiv.	Exodus iii. Luke ii. 21-40.
WESLEY'S CHAPEL:—	11. 0 N. Curnock	6.30 C. H. Kelly	4.45 Jos. Dixon	8.15 Westerdale	7.45 John Bond	7.45 Marshall Hartley	8.15 J. A. Sharp	8.15 J. T. W. Stafford	8.15 Westerdale	8.15 J. Chapman	8.15 J. Chapman	8.15 Westerdale	8.15 James Lewis
Sunday	6.30 Westerdale	4.45 Reynolds	8.15 Josiah Nix and others	7.45 Westerdale	7.45 Westerdale	7.45 Westerdale	7.45 Westerdale	7.45 Westerdale	7.45 Westerdale	7.45 Westerdale	7.45 Westerdale	7.45 Wood	7.45 James Lewis
Mission Band	4.45 Reynolds	7.45 Josiah Nix and others	8.15 Jos. Dixon will Lecture	8.15 Social Evening	8.15 Metropolitan C. B. Meeting	8.15 Sabbath Observance	8.15 Temperance Evening	8.15 J. T. W. Stafford will Lecture	8.15 Dedicatory Services Wesley's House.	8.15 Devotional Meeting	8.15 Mr. Munro's Book Study	8.15 Ladies' Evening	8.15 Rev. Jas. Lewis will Lecture
Monday, Wesley Guild	8.15 Reynolds	7.45 Josiah Nix and others	8.15 Jos. Dixon will Lecture	8.15 Social Evening	8.15 Metropolitan C. B. Meeting	8.15 Sabbath Observance	8.15 Temperance Evening	8.15 J. T. W. Stafford will Lecture	8.15 Dedicatory Services Wesley's House.	8.15 Devotional Meeting	8.15 Mr. Munro's Book Study	8.15 Ladies' Evening	8.15 Rev. Jas. Lewis will Lecture
Tuesday, Service	7.45 Westerdale	8.15 Josiah Nix and others	8.15 Jos. Dixon will Lecture	8.15 Social Evening	8.15 Metropolitan C. B. Meeting	8.15 Sabbath Observance	8.15 Temperance Evening	8.15 J. T. W. Stafford will Lecture	8.15 Dedicatory Services Wesley's House.	8.15 Devotional Meeting	8.15 Mr. Munro's Book Study	8.15 Ladies' Evening	8.15 Rev. Jas. Lewis will Lecture
Friday, Prayer Meeting	7.45 Westerdale	8.15 Josiah Nix and others	8.15 Jos. Dixon will Lecture	8.15 Social Evening	8.15 Metropolitan C. B. Meeting	8.15 Sabbath Observance	8.15 Temperance Evening	8.15 J. T. W. Stafford will Lecture	8.15 Dedicatory Services Wesley's House.	8.15 Devotional Meeting	8.15 Mr. Munro's Book Study	8.15 Ladies' Evening	8.15 Rev. Jas. Lewis will Lecture
NEW NORTH ROAD	11. 0 Wood	6.30 Wood	4.45 Wood	8.15 A. J. Johnson	7.45 Wood	7.45 R. O. Johns	8.15 Wood	8.15 Wood	8.15 Wood	8.15 Wood	8.15 Westerdale	8.15 Wood	8.15 Wood
.. .. .	6.30 Wood	4.45 C. H. Kelly	8.15 Wood	7.45 A. J. Johnson	7.45 Wood	7.45 Marshall Hartley	8.15 Wood	8.15 Westerdale	8.15 Wood	8.15 Wood	8.15 Westerdale	8.15 Wood	8.15 Wood
RADNOR STREET	7. 0 Hicks	8.30 Cooper	8.30 Rogers	8.30 Wimpory	8.30 Butterworth	8.30 Stokes	8.30 Baxter	8.30 Hicks*	8.30 P. Rees	8.30 Cranfield	8.30 Sidey	8.30 Cooper	8.30 Rogers
Thursday, Service	8.30 Dewey	8.30 Wimpory	8.30 Baxter	8.30 Hicks	8.30 Westerdale	8.30 Dewey	8.30 Uncle	8.30 W. Taylor	8.30 Rev. A. Wood	8.30 Cooper	8.30 Wimpory	8.30 Baxter	8.30 Dewey

MINISTERS.
 T. E. WESTERDALE, 49, City Rd., E. C.
 ARTHUR WOOD, B.A., 141, Grosvenor Road, N.
 Rev. CHARLES H. KELLY, Book Steward.
 Rev. NEH. CURNOCK, Editor of *Methodist Recorder*.
 Rev. JOSEPH DIXON, Brighton.
 Rev. JOHN BOND, Secretary of M.B. Committee.
 Rev. MARSHALL HARTLEY, Secretary of the Conference.
 Rev. JOHN A. SHARP, of Birmingham.
 Rev. J. T. WARDLE STAFFORD, of Birmingham.
 Rev. JAMES CHAPMAN, Principal of Southlands College.
 Rev. JAMES LEWIS, of Southport.

LOCAL PREACHERS.
 H. J. COOPER, 47, Poet's Road, Canonbury.
 R. HICKS, 45, Poet's Rd., Canonbury.
 W. WOOD, 10, Pearson St., Kingsland Road.
 G. K. GOSSOP, 65, New North Road.
 W. R. STOKES, 16, City Road.
 S. W. BAXTER, 7, Albert Buildings, Leonard Street.
 J. TALBOT, 20, Darwin Road, Noel Park.
 A. DINSDALE, 68, Springdale Road, Green Lanes, N.
 L. V. ROGERS, 9, Douglas Road, Canonbury, N.
 J. SIDEY, 56, Church Road, N.
 C. E. CRANFIELD, 29, King's Road, Brownswood Park.
 H. G. MASSON, Liverpool Road, N.
 F. WIMPORY, 67, Herbert Street, New North Road, N.

ON TRIAL.
 JAMES P. BUTTERWORTH, St. Paul's Churchyard.

*Note to Preach.
 N.B.—Every Local Preacher is responsible for the supply of his own appointments, personally, or by an accredited substitute.

SPECIAL,
 CONNEXIONAL,
 and
 OTHER SERVICES.

Tuesday, January 11th.—Mission Band Anniversary. JOSIAH NIX, Connexional Missioner, and others. Rev. T. E. WESTERDALE will preside.
Monday, January 17th.—Rev. JOSEPH DIXON, of Brighton, will lecture on "**Charles Haddon Spurgeon,**" for the Guild. W. J. BAWCOMBE, Esq., of Bayswater, will preside.
Friday, January 28th.—United Conference of Temperance Workers and Social Gathering, from 7 to 10. Rev. GEO. A. BENNETTS, B.A., and others.
Monday, January 31st.—Metropolitan Chapel Building, Public Meeting. Rev. J. CORNELIUS WRIGHT, and others. GEO. F. BRADY, Esq., will preside.
Tuesday, February 1st.—Rev. Professor BEET will give an address on "**Orthodoxy**" at the Guild Devotional Meeting.
Monday, February 7th.—Great Meeting, in Wesley's Chapel, of the three London District Synods, in favour of **Sunday Closing of Public Houses.**
Tuesday, February 8th.—The Annual Choir Concert under the direction of Mr. GLENN WESLEY in the Chapel.
Monday, February 14th.—Annual Home Missionary Meeting. Rev. J. A. SHARP, deputation. GEORGE RHODES, Esq., will preside.
Monday, February 21st.—Rev. J. T. WARDLE STAFFORD, of Birmingham, will lecture on "**Robert Moffat, the Apostle to the Africans.**" GEORGE POWELL, Esq., will preside.
Wednesday, March 2nd.—107th Anniversary of Wesley's Death. Series of Commemorative Meetings and Dedication of Wesley's House.
Monday, March 28th.—Rev. JAMES LEWIS, of Southport, will lecture. Subject, "**Charles Lamb.**" JOSIAH GUNTON, Esq., will preside.

2506
 17
 52

For particulars of work at New North Road Chapel & Mintem Street - see Rev^d Arthur Wood B.A. 141 Preswain R.
Radnor Street Mission - Mr H. J. Cooper, 47 Post's Road.

Two ministers (paid) on the circuit. Mr W. at Wesley's Chapel & Mr Wood at New North Road. No other paid workers at Wesley's Chapel now but will have 4 to 6 sisters shortly. The membership of the Mission Band 70-100 practically represents all the voluntary workers.

Sunday evening congregation. 800/1000. Get a number of young men from city warehouses and a large number of visitors. Could not get a definite figure as to the morning congregation but said there would be 100 to 200 strangers amongst them. Wesley Guild is strong - 250 members. This and the Tuesday Service is often interrupted, the night being used for special meetings.

Thirteen class meetings, mostly on Wednesday & Thursday, with a total membership of 260. Have a bequest of £850, the interest of which is given to the poor of the congregation. Also go in largely

Persons Employed

Notes on Services

Charitable Relief

for Christmas dinner. Gave over 1000 last year at a cost of £250. Emphasized that it was 1000 families. Mr J. J. Geo. 29 Therapia Rd, Honor Oak S.E. is the secretary & can give information.

No co-operation between the churches. Knows the Free Church Council but does not believe in it. Was (unfortunately) one of those who started it at B'ham. He had not faith in it then but wished to give it a fair trial. The result has evidently been unsatisfactory to Mr S. "It is simply a vast expenditure of effort without result".

Prostitution - considerable in the City Road. Women come about 9 pm. & solicit in the side streets "A deplorable nuisance".

Visitation by mission band and members of the church by pastor

At this point, a Mr Fowles, a London City Missionary, was announced. He had been
asked

Co-operation

Prostitution

Visitation

asked to come by Mr W. to meet me. Mr W. was rather glad to get him in & then proceeded to question him as to his work but ~~at~~ soon showed that he did not know anything about it. Actually did not know that Mr F. was a L. C. M. although as I subsequently gathered Mr F. helps at his Mission station. I managed to leave at the same time as the Missionary & then walked with him to his district, the result being given in following pages.

The most vivid impression I received was of the evil effects of the Wesleyan itinerant system. Mr Westerdale, is a capable man & has probably devoted ~~most~~ ^{so much} of his time here to making a success of the Wesley House scheme ~~that~~ he has not been able to acquaint himself with the detail of the circuit work. Unless the Chapel * is worked on Mission lines (and this Mr W. rather deprecated), Mr W. will be moved to some other circuit just when he has got a grip of the organizations here. ~~As to~~ The influence of the Chapel on the neighbourhood ~~it is~~, I think,

small and will be exerted mainly through the
Radnor Methodist Mission. It however plays a useful
part in drawing together the people who can give
sufficient money to provide for the Mission.

See visit to the Church [BK. LV pp. 43.]

Mr Fowles
London City Missionary

G.A.
16/3/98

The District

The Religious Observances of the People

St. Clement's parish.

5
12

87

Mr Fowles, L. C. M. 22 Allen's Bldgs, Leonard St.,
Finsbury, E.C. (2)

Mr F. is a tall, feeble old man. Has been a missionary about 20 years, the greater portion of the time in the immediate district.

His district is on the north side of Old Street, the boundaries being Old Street, Ironmonger Lane, thence by Richmond Street & Bath Street to City Road & back to Old Street.

In this area he has about 500 visitable families, e.g. families with whom he can come in contact. Also two workshops, one a card box factory employing 90 to 100 persons. These he also visits.

Thinks very few of the people attend any place of worship, if they go, it is to Radnor Street. The Friends' Institute is too far off & they draw from a wide radius. Few of the people go to Wesley's Chapel: he implied that they thought it too grand for them.

The women attend mothers' meetings, of which
a large

Character of the People

a large number are held in the immediate neighbourhood. Beside those connected with places of worship, he mentioned one at 28 & 30 Ironmonger Row (a private ^{house})

His people are all working class. Those in Bartholomew Square regard themselves as better than the inhabitants of the adjacent streets. And this, notwithstanding the fact that three families are living in nearly every house.

People are poorer than they were but he thinks there is an improvement morally: not so much fighting and brawling. Complained of the indifference to religion, which here as elsewhere is characteristic. The active opposition has quite died out altho' there are still some of the old atheistic party in the neighbourhood. In earlier years, when he held open air meetings, people used to throw stones &c. Knows Bradlaugh & was familiar with the Hall of Science propaganda. One brothel in the district (a coffee house)

Mr J. is a familiar figure in these streets: as we walked through, he was greeted by

several men and had to stop for a chat. three or four times. A quiet inoffensive man with little force or decided character.

Mr Harding is missionary on adjoining district. Promised to send his address.

Visit Curms

88A
7/3/98

St. Clement's parish. 5

CD(2) 103

Rev. J. Summers. George Row Unitarian Mission. Corner of Lever Street & George Row.

Mr Summers is about 50, thick mustache & hair turning grey. Strong but not spiritual or attractive face. Improves upon acquaintance and my respect for the man increased during the somewhat prolonged interview in which he entered very minutely into every detail of the work. I have no doubt that, as he claims, the work depends largely on his personal influence & attachments and also ^{I think} on a perfect grasp of, and attention to minute details. He has been here 18 years. He gave me copies of the London Domestic Mission Reports for 1896 & 1897 & from these I quote as they contain the substance of much that Mr S. said.

The introductory paragraphs of the Mr S's report for 1897 are characteristic of the man:

DURING the past year the George's Row Mission has continued to attempt to realise its highest function, namely, that of religious work among the poor. The Sunday services are always well attended, and the interest and the heartiness are apparent. Despite our more or less unsectarian position, I feel that I have a most genuine and much-needed word to preach, and in this work I spare no pains. With the Apostle Paul I feel "that necessity is laid upon me; yea, woe is me if I preach not the gospel." And never was the time when the message was more signally needed than now, for, from a purely religious point of view, it is impossible to speak very flatteringly of the working classes. They are not, like the Athenians, too superstitious—

The People

indeed, they are rather the other way about. And yet, despite the near proximity of the old Hall of Science, I cannot give those with whom I deal the credit of being intellectually sceptical or largely touched with criticism, higher or lower. Many of them care for none of these things, and require the almost entire rekindling of moral and spiritual life. I only wish I could catch more of the spirit and power of the Master who spake as one having authority, and not as the scribes, and whom, it is said, the poor heard gladly. Certainly by me no gift and no worldly place is more coveted than this.

At one time I thought I had really made an impression on my district. I almost began to say, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." But lo, a spirit of migration and then of immigration set in, and people—of a much lower type—that knew not Joseph came along, and here we are—they and I—face to face. But my voice shall yet be heard, and my presence shall yet be felt.

In the meantime, however, I feel like Ezekiel in the valley of dry bones, but, like him, I will "prophesy upon them, and say unto them, O ye dry bones, hear the Word of the Lord." And I pray that now, as then, the desired result may accrue.

Yet I must not be misunderstood. A remnant of the faithful still remain, and, as ever, our chapel and institutions are well filled and earnestly maintained. But even with these circumstances I cannot remain satisfied. Very near at hand there is a sort of new world which as yet I have not conquered, and in which a mere embryonic flag of civilization but faintly and languidly waves. Into that new world I must strive to plant the banner of Jesus Christ; and, certainly, I would I had greater power to do it.

105
Refers to the clearance
on the south side of Sevier St
& the erection of the
Guinness Bldgs on the
site.

Generally speaking the poverty is worse than it was: the residential population is of a lower class. Large number of carmen and women working at home - umbrellas etc. Guinness Bldgs is quite as poor as the small houses that stood on the site. Many widows & old people there, but does not think there is a single artizan. The patch (d. blue) between York Road & Sevier Street is low - people who prefer to live by their wits. The block as far as Central Street should come down & no models be erected. A few of the Boundary Area ^{people} came this way - and they have had some fresh people into the Guinness Bldgs. Some of the ~~old~~ inhabitants of the old courts have gone there.

Buildings Used

Persons Employed

Services Held

157
Premises consist of a house at the corner of Lever St & George Row, turned into classrooms &c, whilst on the yard ~~with~~ behind, a chapel (300 seats) with a schoolroom beneath has been built.

Minister only paid worker. 35 Sunday school teachers, & about 60 other workers. A number are ladies and gentlemen who come to the district & remainder young people who have grown up with M. S.

Sunday Services 11 am. & 7 pm. Morning mostly young people - nearly 200. Evening 250, very few children, mostly women & a few men. A few faithful people come from a distance, otherwise a local congregation. Poor, but cannot get the low people from Hull's Place etc. Will only come to the Concerts.

Sunday School. Morning & afternoon. 350 on books.
Attendance. M^{10 am} 150, afternoon 300. Give medals for a year's perfect attendance. Some get several medals. Monthly Bible reading in afternoon (week day) for women mainly.

Social Agencies

DOMESTIC MISSION,
GEORGES ROW,
ST. LUKE'S, E.C.
(From Lever St. to York Road, City Road.)

A MEETING
FOR WORKING MEN
AND
YOUNG MEN
IS HELD

Every Wednesday Evening

At half-past 8 o'clock.

A brief address will be delivered on some topic of the day, political, social, municipal, local, or educational. The newspapers will generally indicate the nature of the subjects chosen. In speeches of five minutes each, unless by the chairman specially extended, there will usually be set apart a full hour for discussion. On the topics introduced anybody may speak, and if there be opportunity a person, with permission of the chairman, may speak twice. Men who want to keep up with the times, or wish to be interested, should attend this meeting. All shades of opinion invited and welcomed. Bring a friend with you.

F. SUMMERS,
Minister.

679
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ually by their own
ver people. "Can
people". Room full.
Tuesday. About 160
Women pay about
ale but no bonus.

About 30 or 20.

(Thursday)

Used to have a
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& Juniors on

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te & many for

Holidays as drawings are being at Christmas &c

Social Agn

DOMESTIC MISSION,
GEORGES ROW,
LEVER STREET, YORK ROAD, CITY ROAD, E.C.

ENTERTAINMENT

On Monday, December 13. 1897.

Rev. F. SUMMERS in the Chair.

PROGRAMME

Piano Solo	...	...	...	...	...	Miss LAUTERBACH
Song	...	...	Selected	...	...	Mrs. CLAIR
Recitation	...	...	Flo's Letter	...	...	Miss F. PILLER
Song	...	...	The Star of Bethlehem	...	...	Miss JONES
Recitation	...	...	Selected	...	...	Mrs JOHNSON
Song	...	...	Love's Request	...	...	Mr. CLAIR
Song	...	...	The Juvenile Party	...	...	Mr. HAWKSBEЕ
Recitation	...	...	Thisbee	...	...	Mr. Mc NAULTY
Violin Solo	...	...	Favorite National Melodies	...	...	Miss F. PILLER
Recitation	...	...	Heart's Charity	...	...	Mr. M. SMITH
Song	...	...	Selected	...	...	Mrs. CLAIR
Song	...	...	Somebody else and I	...	...	Miss JONES
Song	...	...	The Song of the Thrush	...	...	Mr. A. FISHER
Recitation	...	...	John and Tibby	...	...	Mr. Mc NAULTY
Song	...	...	The Anchor's Weighed	...	...	Mr. CLARE
Duet	...	...	Poping the question	...	Miss JONES & Mr. HAWKSBEЕ	
Song	Eliza and Mesmerizer	Mr. A. FISHER

SCENE BY FRIENDS.

Helena as drawing air Henry of Christiana St

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(Thursday)

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Woman pay about

Monday. About 100

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Social

Here as in most Unitarian Mission, the social agencies are numerous.

Entertainment (Mondays during winter), usually by their own people. Charge 1^d to get a little power of over people. "Can return money & turn out troublesome people". Room full.

Mothers' Meetings (Two) on Wednesday & Tuesday. About 160 mothers in each. Clothing & other clubs. Women pay about £80 during the year. Get goods wholesale but no bonus.

Educational Lecture for Men (Wed). About 30 or so.

Women's Lodge. Sisters of Phœnix. (Thursday)

Band of Hope (Friday) 200 to 300. Used to have a good temperance society but people don't take an interest in temperance as such. Must have concerts etc to attract the people.

Working Girls Club.

Girls Sewing Class.

Gymnasium. Seniors on Friday & Juniors on Thursday. Well taken up.

Two Cricket Clubs.

Savings Bank (Monday) About £30 in hand at end of year. People save for rates &c & many for Holidays as drawings are heavy at Christmas &c

Coal Club, supplied about 30 tons ^{last year.} Sold at 4/6 a ton under advertised prices, the discount allowed by the dealers

Medical Club. Members pay 6^d a ~~week~~ ^{month}; man & wife 10^d a month & 2^d for each child. For this they are entitled to attendance either at the doctor's surgery or at their homes. "My practical protest against the lamentable & much too promiscuous & independence-destroying use of the 'Out-patient Departments' of the various medical charities & hospitals of the district."

Loan Library. About 40 readers. Beginning to fall off now the Free libraries have been opened in St Luke's & Shoreditch.

Choir Has a very good choir, which is taught by Mr Summers, who is evidently a good musician as he also conducts the local rehearsals for the Co-operative Crystal Palace Choir.

Violin Classes on Tuesday, Wednesday & Thursday evenings with a total membership of about 100

Shorthand & French classes (Thursday) conducted by

Allows 400 persons
in club.

Educational Work

Visitation

Charitable Relief

Mr Summers. Young men & women (about 15). Does not take many as he teaches on the individual system.

Elocution Class (Wed)

Mr Summers visits daily & has some assistance from voluntary helpers and also from Mrs Summers. Mostly within a mile radius of the Hall. His long connection with the district has made him a sort of referee or bureau of information & the people come to him on all kinds of queries.

For charitable purposes Mrs S. has a "poor's purse" from which cases of sickness are relieved. About £40. a year. The following par. from Report gives Mr Summers' position.

The work of occasional pecuniary assistance is always a very difficult one, and needs the most careful thought and investigation. The best aid is that which enables the poor to help themselves, but to carry it out often requires and demands considerable trouble. Still, if such a method is not adopted, money is sometimes worse than thrown away. In this work, too, I give what service I can to the Local Committee of the Charity Organization Society. And, of course, my now long experience in the same neighbourhood stands me in very good stead. I find the methods of thrift and foresight of great importance. I always try to get people as far as possible to lay by weekly for their various larger and extra expenses. Some save their rent and rates, some purchase larger quantities of coal, some pay for medical attendance, or holidays, some for clothing or Christmas

For receipts in very small sums I have, in the course of the independence-destroying use of the Out-Patient Departments of the various medical charities and hospitals of the district.

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Convalescent fund amounted to £122 in 1897 +
Excursion fund to £21. Has rooms at Hampstead
and Eastbourne to which the poor people are sent.
Conditions vary: some pay, others are sent free;
depends upon the circumstances of the people.

106 men women + children were sent away in 1897.
During the holidays, Mr S. also takes parties of the
young people with him. They save to pay the
expenses: went to the Lake district last year.

Has a Guild which relieves cases. Meets once a
month + each member is allowed to bring forward
cases but must then be prepared to answer
questions about it from other members, the decision
resting with the whole body. Gives bread costs +
groceries.

As to the C. O. S. the decent poor do not
like it and the dissolute like it still less.
The great objection of the working people is to the
enquiries made of their employers - asking what
are their wages etc. It gets known all over the
shop + the men are twitted.

The C. O. S.

Nursing

Other Religious Agencies

Co-operation

In cases of sickness, sends for the district nurse. Cannot speak too highly of the Bloomington Nursing Institution. Also sends to Haggerston (Michel Squire).

St Clements. Seldom meet them. Very devout but don't get many people to church.

Salvation Army. Never met one of their visitors.

Every Sunday they bring their band into the district (from the Eagle). Some of their people live in the district & Mrs S. visits them.

With the exception of Radnor Street (Wesleyans) the non-con "do almost nothing". The Baptist (Inveland St) & Congregational (City Road) are almost dead.

St Luke's Church used to be active but don't know the new man.

Leysian Mission. Evol St. Active.

Friends Hall. Too far away. Most of their people come from a distance

Co-operates with C.O. & in charities. "I am an outcast. The Free Church Council will not have me"

Local Government

Police

Drink

Prostitution

Crime

Marriage

Thrift

Health

Local government is very good on the whole. St Luke's almost as good as Shoreditch. #

Mr. Enoo Howes J.P., chairman of the Vestry is a very good man.

Police very friendly. There are tremendous gangs of rough fellows about on Sunday & at night.

Also gambling. Needs attention.

Drink not worse but as bad as ever

Prostitution in City Road. Some of the women live in Hull's place.

A large number of criminals.

Some of our young people get married, as I think, too early.

Not much thrift as such: I am always on to them about it.

Don't think health is "so very bad". A large number of old women in the district, but think this is because the parish is rather rich in gifts for old people.

Mr Summers has a minute knowledge of the district and evidently knows the people well. His work is largely amongst the growing youths and maidens and I should think that he touches the respectable portion of the population rather than the poor, except at the concerts and entertainments.

Notwithstanding Mr S's statement in the Report, the work appears to be almost entirely social & it is significant that ^{the} only avowedly religious meeting held ~~in a~~ ^{beside the Sunday services} ~~during the week~~ is the monthly bible class.

Mr J. Buttle

East Road Bible Christian Chapel

GA
22/3/98

Impressions of People

Buildings Used

St John Baptist parish

6
16

123
M D

Mr J. Buttle, Resident Evangelist, Jubilee Bible
Christian Chapel, East Road.

Mr B. only been here since August. He is a
Cornishman (about 30) with a frank full, ruddy face. Sturdy
well-built vigorous countryman; not yet enslaved by
the conventionalities of the town. He appears to have
been a successful evangelist in the small towns of
Devon & Cornwall, (where the Bible Christians are numerous;
the denomⁿ having its origin here) and was sent to East
Road by the Conference in the hope that he might be able
to re-organise the church there, which was practically
dead, partly through the absence of missionary enterprise
& partly owing to a scandal some time ago, the memory
of which is only now passing away.

His impression of the people as a country
man was not good. So many "hard & repulsive",
whilst instability especially noticeable. People always moving
& changing their mind. Come to chapel for a few weeks &
then drop off &c.

The Chapel seated for 650, but could hold 800. School-
room beneath (500), classrooms, Vestry & Kitchen.
Minister's house adjoining chapel, now occupied by Mr Buttle
and the chapel keeper.

Persons Employed

Services Held (see plan)

YOU ARE HEARTILY INVITED
TO THE
Jubilee Bible Christian Chapel
EAST RD., CITY RD.

SERVICES—

Sunday	10	a.m.—	Sunday School
"	11	"	—Preaching Service
"	2.45	p.m.—	Sunday School
"	6.30	"	—Evangelistic Service
Monday	7.30	"	—Band of Hope
"	8.30	"	—Christian Endeavour
Tuesday	2.30	"	—Mothers' Meeting
Wednesday	8.30	"	—Preaching Service
Thursday	8.30	"	—Choir
Fri. & Sat.	8.30	"	—P. Meeting

Rev. A. TRENGOVE,	Superintendent.
Mr. T. BUTTLE,	Resident Evangelist.
Mr. W. PRIOR,	Organist.

All Seats Free. Hymn Books Provided.

Only paid agents are Mrs Buttle & the Chapel Keeper. Mrs B. is supported by the B.C. Missionary Society. 20 Sunday S. teachers and about 12 other workers.

PREACHERS' NAMES.

REV. A. TRENGOVE (President),
Park Place, Eltham, S.E.

T. BUTTLE, Resident Evangelist,
57, Fairbank Street, East Road, N.

REV. F. W. BOURNE,
11, Woolstone Road, Catford, S.E.

REV. I. B. VANSTONE,
44, Brandram Road, Lee, S.E.

MR. W. B. LUKE, J.P.,
Leinster Lodge, South Kilburn, N.W.

MR. J. GILBERT,
Fernhead Road, Paddington, W.

MR. W. EASTERBROOK,
22, St. Paul's, E.C.

ON TRIAL,
W. G. R. SAUNDERS,
15, Maitland Park Road,
Haverstock Hill, N.W.

STEWARDS.
E. STONE, G. LANG.

JUBILEE CHAPEL,
East Road, N.

Plan of
Appointments,

1898.

Morning Congregation. 40 to 52, of whom about 12 children.
Evening 160. Only 15 when Mrs B. came.

Band of Hope 80 members, Attendance 60.

Christian Endeavour. 32 active members of 16 in the Junior Section.

Wednesday Sunday School. On Books 273. Attendance off 165.

People are mostly the poor folk living near the chapel and a few tradesmen.

Persons Employed

Only paid agents are Mrs Buttle & the chapel keeper. Mr B. is supported by the B.C. Missionary Society. 20 Sunday S. teachers and about 12 other workers.

Services etc

A PLEA.

"Pray, brethren, pray."
"O Lord, revive Thy work."

Plan of Appointments, Jubilee Chapel, East Road, N.

1898.

NEW YEAR'S WISH.

May the year be all summer and the snow be mistaken for Heaven's dropped roses.

DR. PARKER.

MOTTO FOR THE QUARTER—"For Zion's sake I will not hold my peace."—ISAIAH lxiii. 1.

Time of Services.	FEBRUARY.				MARCH.				APRIL.				MAY.
	6	13	20	27	6	13	20	27	3	10	17	24	1
Sunday Morning 11.0	Gilbert	Mallett	I. B. Vanstone	Buttle	Buttle	W. B. Luke	Buttle	Trengove	Buttle	I. B. Vanstone	Buttle	Trengove	F. W. Bourne
Sunday School 10.0 and 2.45													
Sunday Evening 6.30	I. B. Vanstone	Mallett	Buttle	Trengove	F. W. Bourne	Buttle	I. B. Vanstone	Buttle	F. W. Bourne	Buttle	Gilbert	W. B. Luke	F. W. Bourne
Monday, Band of Hope 7.30	Saunders	Temperance Union.	Buttle	Lantern Service.	Children's Entertainm't	Saunders	Temperance Union	Buttle	A Good Templar.	Singing and Reading	Saunders	Buttle	Buttle
" Christian Endeavour 8.30													
Wednesday, Preaching 8.30	Saunders		Buttle	Buttle	Saunders	Buttle	Buttle	C. E. Society	Buttle	Buttle	Easterbrook	Buttle	Buttle
Thursday, Choir Practice 8.30		Missionary Meeting, at 8.											
Saturday, Junior Class 6.0	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle	Buttle
" Prayer Meeting 8.30	Leader Northcott	Leader Stone.	Leader Le-Bas	Leader Vallance	Leader Cole.	Leader Easterbrook	Leader Saunders.	Leader Lowe	Leader Northcott	Leader Stone.	Leader Le-Bas.	Leader Buttle.	Leader Easterbrook

52-40
4-10
10
10
15
20
35
35
23
10
20

Wednesday 8.30
Thursday 8.30 — **Choir**
Fri. & Sat. 8.30 — **P. Meeting**

Rev. A. TRENGOVE, Superintendent.
 Mr. T. BUTTLE, Resident Evangelist.
 Mr. W. PRIOR, Organist.

All Seats Free. Hymn Books Provided.

Morning Congregation. 40 to 52 of whom about 12 children.
 Evening 110. Only 15 when Mr B. came.

Band of Hope 80 members, Attendance 60.
 Christian Endeavour. 32 active members of 16 in the junior section.
~~Wednesday~~ Sunday School. On Books 273. Attendance off 165.
 People are mostly the poor folk living near the chapel and a few tradesmen.

Memberships

Social Agencies

Visitation

Only about 12 children at Morning S. School. People don't get up until about 11 am.

Have a Church membership of 70 and 40 on trial.

These are people who pay their "quarterage" e.g. the class fees which are compulsory in Methodist churches; generally small may be as low as 1^d.

Mothers Meeting (Tuesday afternoon) About 70 on books .35 to 40 attend. Mostly from immediate neighbourhood. Struggling widows etc. Get them to chapel.

Coal & Clothing clubs. Sell the coal at 1^d a cwt below cost.

Good Templars' Lodge on Tuesday (8.15)

London Temperance Choir, once a month. Gives concerts etc.

Mr B. does a good deal of visiting in the streets near the chapel; also visits the infirmary. Mr B. depends much upon his visitation for reaching the people ~~but~~ He does not go to the homes alone but button holes men in the street & uses all kinds of quaint devices to get at the people. The Christian Endeavour Society also visits a good deal. It is "the backbone of our work". Now trying to get a sexton appointed.

Charitable Relief

Other religious agencies

Co-operation

Police

Relief is given by Mr B. & the Christian Endeavour. The amount is not large so far as money or its equivalent is concerned but a considerable amount of clothing, boots, shoes etc are given. These are sent to Mr B. by his Devonshire friends.

His methods are rather loose. Never gives money "except in extremely hard cases". Sends an occasional half cut of coals to poor cases, without letting them know, who it is from as he "does not believe in bribing the people". Never helps ~~any~~ cases of drink, altho' he has "had a lot here drunk".

Does not know much of the other religious agencies except that New North Road Wesleyan has a large congregation and the Barbican Cong^l. a large school.

Does not know anything about the Free Church Council. Belongs to the London Bible Christian Council. It seems everybody for themselves and there is plenty of room for all.

Plenty of policemen but they don't seem to be able to stop the petty thieving etc. Has had to write to the Inspector. Boys get over the railings and steal the notice boards. One day they got into the chapel & took a 7ft long tea table

Drunk

Prostitution

Health + Crowding

Prospects Improving

81
and got away with it as far as Croudall Street. Policeman did not see them altho' they had to pass a 'point'. ~~He~~ Thinks they want tips but they would ^{not} get any tips from me.

Usual testimony as to prevalence of drinking habits. Sees people lying about drunk.

Prostitution on this side of City Road and Mile Street. A great deal of "wicked living" in this part. Thinks some of the houses in this (Fairbank) Street are doubtful - hears cabs drivers put in the early hours etc.

Health poor through crowded condition of people. Notices a lot of 'breaking out' on faces + hands. Four or five families in some houses. Rents high. 4/3 for two rooms in Clatham Houses. Rents appear to Mr B. extremely high owing to his country antecedents. He still retains a room (which he has furnished) in Devonshire, for which he is paying 9^d a week, this sum including the care of the place &c.

As to prospects, Mr B. is sanguine. Jurbille is growing and he does not think it was ever so prosperous as now; Certainly.

133
if these local people are to fill it, he is the right agent.
with his unaffected manner.

Mr B. is a genuine good fellow, working
from disinterested motives & thinking of little but
how to reach the people. Talking about the
financial condition he said that the Com^{tee}
would give him more but "he would not have it"
as he had enough for his wants and he can ask
for more if he wants it. Is going to ask for
£.2 this year (for clothes I understood). Altogether
the spirit of the man is much the same
as that I have noticed in S. A. officers.
Occasionally has young fellows to into his rooms &
share his bed. Mentioned incidentally that it increased
his expenses.

Mr R. Hicks

Radnor Street Mission

G.A.

The District & People

Radnor Street Organizations

distinct from Wesley's Chapel.

St. Clement's parish.

5/11

102

B5

Mr R. Hicks. Clerkwell House, 32 Clerkwell Rd.
Supt. of Radnor Street Wesleyan Mission.

A smart young man of 30 or thereabouts, Mr H. has known Radnor Street & district from boyhood. Has a small office at above address, where he works as a book-binders' tool cutter. Fair & intelligent; a good type of the better class mechanic. Has only been supt for a short time and did not know much about the ~~work~~^{meetings} for adults &c as he has worked chiefly with the children. The children's meetings are by far the most important so that it did not matter much.

They work in a district bounded by City Road, Old Street, Central Street & Lever Street. The people are of the lower working class with a mixture of very low class people, who get there living on the streets.

Not much choice between the streets as to poverty. Iron-monger Street (marked pink) is not better than the others.

Radnor Street is the Mission Centre of Wesley's Chapel but the Church & mission organizations are distinct. The Church Mission Band works in Finsbury, behind Wesley's Chapel; their own in this district.

Building Used

SUNDAY,
DAY,
INFANT,
AND



RAGGED
SCHOOLS
AND
MISSION,

RADNOR STREET, ST. LUKE'S.

THESE SCHOOLS were opened for the reception of Scholars on the 22nd day of April, 1798. The Rev. Alexander Mather, the Superintendent of the City Road Circuit, was their first President, the Rev. John Pawson and Charles Atmore Vice-Presidents. New Schools were erected in 1819, on the present site; these were taken down and the present ones built in 1882.

Persons Employed

Church Membership

Meetings Held

The schools are a building of 3 floors with two halls on each, the largest of which holds 200 adults comfortably. Several smaller classrooms.

No paid workers "at present". About 50 to 60 workers including S. S. teachers said Mr H. On being reminded that the S. S. U Report gave 80 teachers, he corrected himself saying that number included the Evening S. S. teacher. The Supt of that School lives at Hackney & brings over a number of young men from the Hackney Y.M.C.A. to help him. Total would be a little over 80.

Have 55 Church members, forming 3 classes at Radnor ^{St. Luke's} Church.

Sunday School. Morning, afternoon & evening. Statistics show 1483 scholars on books. Average attendance is morning 67, afternoon 252, & evening 1000. Have some very respectable children; others would be "termed ragged". Classify by ability & age and do not make any class distinctions. Afternoon school is divided into upper, lower & infant. ft about 400 now. The Sunday Evening school is the big thing. Have had 1500 present. Occupy all the rooms on the

2 for two

Social Agencies

131
two upper floors. Separate rooms for boys, girls, & 2 for infants; also a special room for 40 cripples.

At one time the evening school was distinctly poorer than the afternoon but the better children have been lost - parents removed and the school are tending to the same level.

Sunday evening service for adults. Average 50; has decreased. Greater part are young people & women. A few men. This meeting is worked under great disadvantages "Over your heads a thousand children! Imagine the noise" - and then they are just coming out as the preacher gets to his secretary or thudly!

Monday - Christian Endeavour Society. 60 members.

Tuesday. Society Classes. Three.

Thursday. Prayer meeting. Small.

Saturday. Consecration Meeting - about 20. Bi monthly.

Mission Band holds open air services on Sunday evening.

Mothers' Meeting, about 100 members.

Band of Hope. 154 on books.

Brigade Meetings (2) Sort of pleasant evening. 100 boys & 100 girls, selected from Evening school.

Slate Club. Over 1000 members. Pay 6^d a week. Benefits is

10/- a week for 8 weeks, 5/- a week for other 8 weeks. £10 + £5
at death of man or wife. Unmarried women & widows
are eligible as well as men. Most of the men work but
do not live in the neighbourhood.

Sick & Provident Society under auspices of St Luke's Parish
(Monday night)
meets here. Has 500 to 600 members

Also hold occasional entertainments

Large day school is carried on. Have 220 boys,
261 girls + 391 infants with average attendance of
654. Boys ¹⁷⁸ ~~206~~, girls ~~206~~ + infants 270.

Not much visitation now but one or two of the
Sisters (see page 75) now taking up their residence at Wesley's
House will work in this district. The Mission Band
(20 to 25 members) takes bill & invites people to the services.

No arrangements for nursing &c.

With one exception the relief given is small and
spasmodic, consisting of tickets for cheap meals and
some clothing ^{the latter} given ~~to~~ in connection with the Secondary
Evening School, the latter being obtained from the R.S.V.

Education

Treats are given and occasionally a dinner to the Cripples. Some of the funds also give tickets for a meal at Lockhart's to "needy cases". Altogether it must be small, apparently entirely dependent upon the resources of the workers.

Christmas dinners are however largely given (1000 last year) and they are not confined to local people. Collectors of 5/- are allowed to recommend a needy case and the onus of investigation is thrown upon the person recommending. List of names are compared with those at the Leysian Mission, St John's Square and St George's Row, this being the only attempt made to prevent overlapping.

The Leysian Mission just touches their border, as does the Mission in Old Street (small). Don't know much of their work nor of the St George's Row Mission. ~~At~~ St Luke's Church was pretty active in ~~Parry's~~ time. Don't know the new man. Gave the impression that his successor was less active.

St Clements (High) very active "with gifts & otherwise". Hinted that they tried to get the children from Radnor St. St. . Was on very good terms with the Rev. Stephen Herring.

Other Religious Agencies

Co-operation

Drink

Prostitution

Marriage

Thrift

The Prospects of the Mission

145
Not much co-operation.

Lot of drink in neighbourhood. In the State Club, they have had a death recently through drink and ~~have~~ a man has just ceased to be a member through the same cause.

Could not say much about prostitution but referred to the coffeehouse mentioned by Mr Fowles, as a "very bad house".

Early marriages predominate.

Not much thrift apart from the State Club. When the excursions are coming off, they start saving banks to save for them. [It in this connection, it is worthy of note that in most non-con churches & missions, it is becoming the rule for those children or others, who go to the excursions or treats to pay a part, at least, of the cost. Formerly it was exceptional. The increasing difficulty of raising the funds tends in this direction but a stronger force is the growing feeling that those receiving the benefit ought to pay at least a part of the expense. (G.S.)]

As to the future, Mr H. is very hopeful. They are expecting an impetus to the work amongst adults when

the

The Sisters began work; the efforts made to reach the adults being ~~the~~ recognised as the least successful of the Radnor Street activities. The schools are "very encouraging" + 5 or 6 of their scholars have passed into the Wesleyan Ministry and a large number have become decided Christian characters. He "could not have kept on with it" if he had not seen these results.

Radnor Street is another instance of a vigorous mission, dependent solely upon the voluntary efforts of a large body of workers, most of whom come from outside the district.

Rev^d Philip East
Baptist Minister

PLA
29/3/48

The District

The People reached

with Dist 4

St Barnabas' parish

5
14

CP2 149

Rev^d Philip East, Minister of Moreland Street Chapel.
(Spencer Place)
Seen at 12 Noel Street, Islington, N.

Mr East is a venerable old gentleman with white hair and beard. Serene face and kindly disposition but weak. Has been connected with Spencer Place Chapel for ³⁷35 years (Was settled in 1861.)

Most of the streets, Mr. E. thinks should be of a deeper colour. York Road & Mason's Place are the worst; part of the latter has been pulled down. Spencer & Northampton Street are best. The demolitions to the south (Old Street district) has pushed the people northward & as they have a great dislike to move far, crowding increases in his neighbourhood. Rahere Street, which he professes to know very well, has "a family in nearly every room" - a congregation to fill any place of worship.

Draws his congregation from St Lukes and Clerkenwell - the better side, to west of his chapel. They are City porters, carmen (a large number of Coster, Paterson's men) - purely working class.

Persons Employed

Buildings Used

Services Held

Social Agencies

Minister (paid). About 30 ^{S.S. Teachers} (S.S.U. 29) + 25 other workers

Chapel holds 1000. Large lecture hall (600), "the finest room in the district", and a number of class rooms + vestries.

Sunday. Service at 11. + 6.30. Morning congregation - scarcely worth reckoning. About 150 of whom about 50 are children. Evening, about 400.

Mission service 8 PM. Mr. Jast preside + working men speak.

Open air meetings during the summer at corner of Mollend Street + Joswell St. Sunday School + Bible classes. On Books.

400. Average attendance, 320. All poor + from the neighbourhood.

Prayer Meeting (Monday at 8) About 100.

Bible class (Tuesday) ^{8.30} Mixed.

Children's Service for neglected children (Friday) about 100.

Christian Band - about 80 members - works amongst poor.

Mothers Meeting (Monday) 300 members. Attendance 200.

Social Agencies, cont^d

Visitation

Membership

"Very poorest class - quite a sight" Mr. J. always presides. Avoids making it too religious - does not preach to them. Have a clothing club to which they contributed £70 last year. Get 2^d in 1/4 bonus. Also an Excursion & Christmas Clubs. Took 3000 of them to Hastings last year towards which they paid 1/9 each. The Christmas Club had 230 members: each paid 1/6 for which they received 3/- worth of goods.

Ladies working meeting (Monday) makes garments for the poor.

Band of Hope (Wednesday). Three sections, junior, upper & senior, latter for those of over 14. of whom they have 180. Total number on books would be 670 or 680.

Good Templars' Lodge (mixed) 190 members. Has a kind of help myself society in connection. Finds the lodge is the best way to promote temperance work. The social element is helpful. An open night once a month for aggressive work.

Mr. G. visits 'a lot' but not the members. "They should take care of themselves". Sick persons & cases of poverty are sought by Mr. G. The Christian Band also visits to invite people to the services. Have 150 bona fide members.

Charitable Relief

Co-operation

"Been 35 years in the district & not been asked to
City Road 3 times"

Including the bonuses to the Christmas & Excursion clubs, the relief would amount to quite £150 a year. Communion collections are devoted to the poor members but most of the relief given is obtained from personal friends. Believes in bringing the giver & receiver together, so always sends names of recipients etc to the donors.

Sends a number of people to convalescent homes, mostly to Mrs Chorley's home at Lancing. Finds the people do not care for the Bexhill & certain High Church places. "Give them Sawkey's hymns etc" ^{"That is what they like"} Also gives a number of hospital letters. A big thing this, as in connection with the mothers meeting, Mr G. said that he made a point of never refusing an applicant for these letters.

Does not believe in the C.O.S. Differs from their idea of deserving. If the Almighty dealt with us on that idea, where should we be? Help them and give them an opportunity to do better.

Gets on well with the clergy. Rev Stylerman Herring sent him some clothes & a cheque for £4 within 2 months of his death - unasked. "City Road Congl. is isolated & its isolation is its ruin". "Supposed to belong to the Free Church Council, but it is evidently a very small influence here."

Other Religious Influences

Local Govt

Police + Crime

Prostitution

Marriage

Radnor Street Mission. "A living thing".

Mr J. Groom. Woodbridge St. Gives a good deal away in money. Said to him "I reckon you must spend £170." e.g. in Christmas dinners (5/- each). "I would not do it."

George Row Mission. "Mr Summers doing a good work, though theologically we may not agree."

Mr East is on the Islington Vestry but I purposely avoided details respecting that. In St Lukes there has always been soreness because outsiders had been sent to the L.C.C. "They can't complain now" alluding to the return of Mess Allen Baker + Benson.

Police admirable. Crime, suppose there would be criminals in Mason's Place + York Road. Bath Street used to be notorious.

Prostitution. Old Street + by the Vinegar ground. Marriages at Chapel are few + mainly their own people. An awful amount of child marriages. The young women come to the mothers meeting to

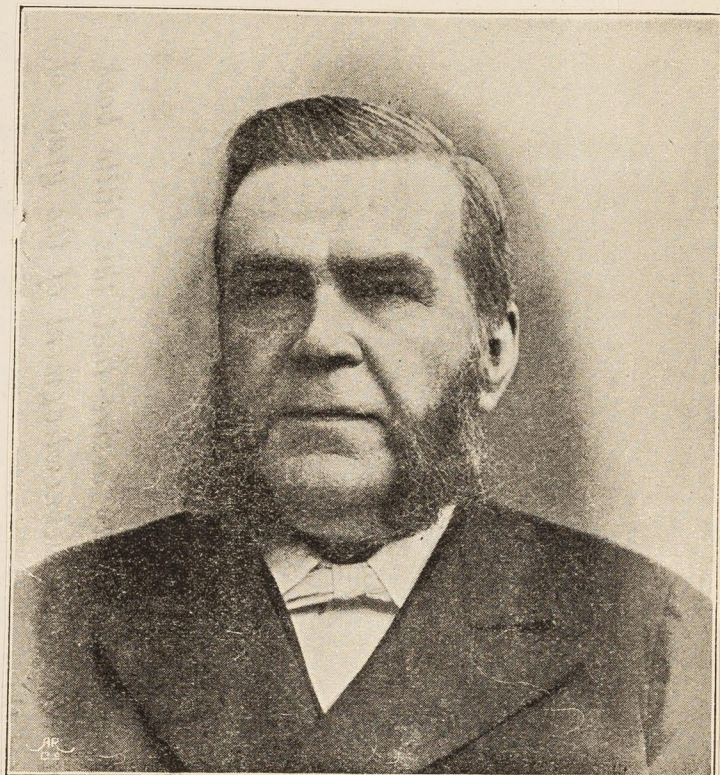
During the time Mr G. has been connected with

with the district a great change has taken place in the feeling toward religion. ~~A~~ Illustrating this he mentioned that one of the ^{the} meetings for Baker & Benson's candidature for the L. C. C. was held at his chapel. A speaker dilated on Mr Baker's Christian work; said he had been a S. S. teacher 25 years. "It was cheered to the echo". In the old days this record would have a disqualification. He does not regard the people as religious. There is an awful amount of godlessness - Specially mentioned Central Street on Sunday.

As to continued Christian work, he says the great difficulty is financial and it can only be solved by getting the Christian people outside to link themselves to such places as his church, and gave as an instance of this being done successfully, the Wesleyan Mission in Clerkenwell.

Mr Reuben May
Great Arthur St. Mission

G.A. 5/4/98



Mr
James Truly
Reuben May

Buildings Used

St Thomas parish

5/9
CD 2 161

Mr Reuben May, Great Arthur Street Mission
Golden Lane.

Called at the Mission, ^{about 3-30 pm} and found Mr May; he was standing at a small table at the top of the Hall, but hidden from general view by a large screen. Some 15 to 20 men of the tramp class were sitting about the Hall resting or waiting for some purpose.

Mr May is nearly 60, sallow complexion and slovenly in his dress. Photo is flattering. Has been here since 1860. The first 3 years as a London City Missionary.

He was somewhat surprised when I introduced myself but said he could give a little time then.

The hall is a ramshackle old place with a gallery at end & part of the sides. Holds 700, but 800 when packed - very packed I should think. The place was originally a public house "The Crown & Sceptre" and the beer cellar is converted into a kitchen & contains 4 enormous coppers, the largest holding 130 gallons. House facing the Hall is used for schools & classrooms. The exterior of both buildings are covered with large gospel texts painted on large boards.

Persons Employed

Services + Meetings held

GOOD FRIDAY & EASTER, What does it mean?

COME AND HEAR

On Sunday Evening, April 3rd. 1898



Has one paid lady visitor and about 30 Sunday school teacher. Mrs May or one of her family is always on the spot, Doors kept open from 9 am to 10:30 pm.

Sunday Morning 11 am. Free breakfast. Very crowded.

Pulpit + stairs all occupied. Last Sunday they were sitting ~~along~~ on the top of that cupboard "pointing to a cupboard, the top of which was about 7 feet from the floor. Gospel service after, to which all stay + we "give it them straight". Some are local people but the majority are homeless folk. Believes he gets some of the best of the unemployed because he knows them personally + is always here to see them.

Breakfast is only given during winter months. In summer, they have open air meetings in the courts + in Whitecross Street, during the progress of the market.

Sunday School 2:45 pm. About 500 on the books + get attendance of 450.

Gospel Service 6:30 pm. Get the workers, senior scholars, some local people + about 400 of the homeless type, not packed but looks full.

Monday. Mother Meeting. 400 on Book + attendance of nearly

Persons Employed

Services & Meetings held

GOOD FRIDAY & EASTER, What does it mean?

COME AND HEAR

On Sunday Evening, April 3rd, 1898,

AT THE

People's Hall, Great Arthur Street, Golden Lane,

Service commencing at half-past six.



WHEN I SURVEY.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the Cross of Christ my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!



A LENTEN HYMN.

The legend of the Cross, to me
Sublimely sad in story,
The mortal joined to Infinite,
The Christian's hope and glory.

We learn there of a blameless life,
Of pure and holy living,
Reproach and scorn so meekly borne,—
Enduring, yet forgiving.

Deserted by all earthly friends,
Both faith and hope are shaken;
We cry in anguish at the thought,
And say we're God-forsaken.

But, in the darkest hour of need,
We're still His watchful care;
Some ministering Angel's sent
To bid us not despair.

So with His help we'll struggle on,
Although by foes surrounded;
Our pattern, Saviour, friend, and God,
On whom our hopes are founded.

And in the strife 'twixt good and ill,
With such example glorious,
If we but learn to follow Him
We'll also be victorious.

I. WILKINSON.

There will also be Special Services Monday, Tuesday, Wednesday, and Thursday, at half-past Eight, and probably an Address on Friday Evening, upon the "Life and Death of our Lord," illustrated with Dissolving Views, commencing at 7.30, preceded by a Tea at 6.30 2d. each.

nearly 300. Have Clothing Club & gives bonus in shape of reduction in price of goods. Women come from the courts to the north. Some from a greater distance but have lived near.

Prayer Meeting (Monday eve.) Workers & also some of these homeless folk. 200 to 300. This seemed such an extraordinary number for a prayer meeting that I queried the number; but Mr May re affirmed it.

Tuesday & Wednesday evenings. Bible classes for inquirers.

Thursday. Preaching services. 250 to 400.

Occasional temperance meetings are held.

Lady visitor visits systematically in the neighbourhood. and Mr May visits sick cases etc. Used to visit from house to house & room to room but does not do that now, altho' he claims to know & be in touch with all the people. When the Princess's dinners were given, he was to have been omitted as his people were said to be only the homeless men. When the lists were sent in, the chairman said he was the 'most representative'

No arrangements for nursing.

Visitation

Nursing.

Charitable Relief

No Co-operation

Other Religious Agencies

Charitable Relief consists almost entirely of feeding the people. During the winter they give 300 to 500 meals on 4 days of the week, mostly dinners between 12 & 2. Send some to the homes of the people as well as give dinners at the place. Does not issue tickets but stands at the door & admits those he knows.

Give a large number of Christmas dinners (500 last year). Cold & served to each person in a bag. Also dinners to children. Could not tell me the cost of all this. Give to sick cases, beef tea, liniment. Always a pot of beef tea on the fire.

No co-operation - Mr May seems to be left severely alone. His school is not affiliated to the S. S. U.

The Parish church is the only other agency working in the immediate locality. Whitecross Street seems to cut them off from the other missions. Used to be a mission in Hatfield Street, but it has now combined with the 'Fox & Kent' Smithfield & work here has practically been dropped. "I am here; I am buried here" said Mr May,

Has a Church here, with a membership of 60.

Mr May does not regard the district as bad as we have painted it, nor was it as bad 10 years ago, "We should have come 30 years ago". Does not regard it as a drunken district, compared with others. Nor does he think they have so many bad characters as Shore ditch ^{side} Islington. Does not know a single bad place now, except "Blind Cou's" a ^{noted} registered lodging house.

The people are very poor, struggling working people. They are not what we should like them to be but they are nothing like the "fast living" people of Whitechapel.

As to the homeless people, Mr M. says that many of them are reclaimed. They become Christians & then we miss them. He has had letter from all parts from people, who have been in the Hall. Pointing to some 30 or 40 letters scattered on the table & most of them enclosed in large official blue envelopes, he said that hundreds of these men had their letters addressed to the Mission. The official ones were mostly for army

prisoners & were waiting to be claimed. These men
"come to me in all their troubles & with all their wants".
Two One man waiting in the hall wanted a shirt; another a
sheet of paper to write a letter:

Toward the close of the interview, I asked if
a Report was issued. Mr May evidently thought
I knew of the attacks made on the Mission and replied
"No, not in the usual form" & then he went on to
say that the attacks were made by a society (The C.O.S.)
which was started in Golden Lane & which he had
opposed from the first. The Mission was supported
by some friends, who had known him from the beginning
He had not published a report just in the form his
enemies wanted and altho' they made charges against
him, they could not prove any of them. He evidently
felt the attacks and was smarting under them.

As I came away, he gave me a small booklet
annexed on next page, in which I have marked a
few sentences. Personally I did not like
Mr May. I felt there was something kept back, but had no
reason to doubt what he told me. Two things are
certain: - (1) that Arthur Street is a great rendezvous for
homeless men & (2) that Mr May spends most of his
waking hours there. Whether he appropriates the funds

sent for the mission, no evidence is available. He undoubtedly lives by it and says he is supported by funds contributing to his personal expenses. He is ~~prob~~ in the same position practically as Wm Chorley, with the great difference that he does not publish the ~~for~~ accounts of the mission.

Later note. I have not seen so many of Mr May's appeals in recent years and thought he had lessened the number sent out. The following from the 'Christian World' shows that he is still continuing.

MR. REUBEN MAY'S MISSION.

(To the Editor of THE CHRISTIAN WORLD.)

Sir,—As many of your numerous readers are charitable givers, and as some of them must occasionally receive the widespread appeals sent by Mr. Reuben May for his 'Great Arthur-street Mission,' I venture to give you my recent experience. On the 11th inst. I received such an appeal, stating that 'funds are urgently required,' and that 'there is the most pressing need for help.' By return of post I answered, 'I shall be glad to contribute if you will send me the last balance-sheet and statement of accounts.' More than a week has elapsed, but in spite of the pressing urgency of the needs of the mission, no balance-sheet or other reply has reached me. Yet the magnitude of the mission's doings must be such as to render accurate account-keeping very necessary. For the appeal states that 'thirteen hundred meals are given every Sunday,' and that 'from three thousand to five thousand cases of trouble are personally faced every week,' and that 'millions have been ministered to at this mission.'

AN EX-MEMBER OF PARLIAMENT.
Reform Club, March 20. *Christian World*
24/3/98

FORTY YEARS SAVE ONE OF MISSION EXPERIENCE,



GT. ARTHUR STREET MISSION, GOLDEN LANE, LONDON.

Portrait cut out - see page 161

Dear Friends & Readers...

I most earnestly desire that this little book shall be received as an acknowledgment of the grace of [the bc] loved through the [means] of which [all has been]

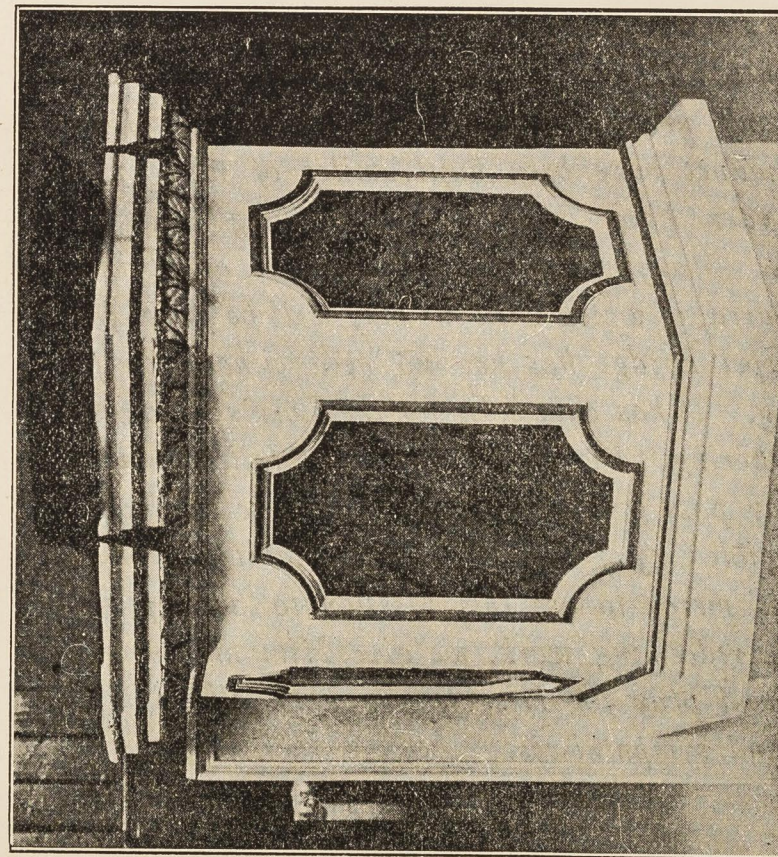
FORTY YEARS SAVE ONE

OF MISSION EXPERIENCES

Under the Shadow of the Great City.

BY C. F. A.,

WHO HAS KNOWN THE WORK NEARLY FROM THE FIRST.



THE GREAT ARTHUR STREET MISSION PULPIT

Which came out of an old Place of Worship in which John Bunyan, the author of the "Pilgrim's Progress," often used to preach when he visited the City of London.

Portrait cut out - see page 161

Dear Friends & Readers

I most earnestly desire that this little book shall be received as an acknowledgment of the grace of [the] love through the [means] of which [all has been] done in His name.

During those years what changes there have been! Many of God's servants have been taken to rest, but His work continues. During the near forty years I have known London, many new Thames Bridges and the splendid Holborn Viaduct have been built, miles of mud on the Thames border have given place to long and open Promenades. Many new streets have been cut, and princely buildings reared, of which Citizens may well be proud; but the old Gospel Bridge has had no need either of repair or rebuilding. It has only been for the Lord's workers to continue gathering "Living Stones" from fallen humanity that they may pass over its ever open and free Highway to the incorruptible City of God. Trusting that it hath pleased Him in His mercy to use this Mission to accomplish a share of this redeeming work, we give Him all the glory and praise, and pray for His blessing upon all its kindly supporters and sympathisers.

I am, yours very truly,

October, 1896.

R. MAY.

FORTY YEARS SAVE ONE

OF MISSION EXPERIENCES

Under the Shadow of the Great City.

BY C. F. A.,

WHO HAS KNOWN THE WORK NEARLY FROM THE FIRST.

EARLY LABOURS AND INCITEMENTS.

IN the year 1857 there came into London, from East Essex, the son of God-fearing parents, with excellent testimonials from commercial and Christian men. Here he met with the usual difficulties of a young man coming for the first time into the metropolis; but he ultimately obtained a permanent situation in which he continued for three years, during which he connected himself with a place of worship in New Broad Street (since razed to the ground), and also with the Young Men's Christian Association in the City. As a Christian youth should be, whilst following his daily calling—(he had been a Sunday-school teacher, and visited the sick in Colchester)—he was observant of the condition of the people; and being shocked at much which he beheld, some of it even under the shadow of St. Paul's Cathedral, and in courts situated where Broad Street and Liverpool Street Railway Stations now stand, as well as in other places, he endeavoured to be the instrument of spiritual benefit, and was not without an encouraging measure of success. While thus occupied he became more and more alive to the importance of domiciliary visitation, and in his own words, "he was never more happy than when so engaged." He recollects that at this period, on one occasion, he was called at four o'clock in the morning, to the bedside of an aged woman to whom his visits had been the means of good. On his arrival the old lady said, "I have been wishing to bid you good-bye, and to tell you that Christ has come for me," and then she passed away from a slum in the very heart of the City, in which were numerous churches with scarcely any worshippers, yet adjacent to which were courts and alleys inhabited by thousands, who either never thought of religion, or lived in utter contempt of it.

Thus Mr. May found that there were tens of thousands within reach who were utterly insensible to any preaching, however powerful and attractive, which might be going on around them. Still about this time there were signs of new religious life in many parts of the metropolis, including the special Sunday evening services under the dome of St. Paul's cathedral, in which services Mr. May took great interest. As he was led

more and more to feel the importance of the work and devote his leisure time to it and take delight in it, he gradually formed the resolution of offering himself to the Committee of the London City Mission, choosing between this and the foreign missionary field, for which he had previously offered himself to the board of directors of the London Missionary Society in Bloomfield Street, City. His testimonials and the result of the usual examinations being satisfactory, he entered on his work among the home heathen, conforming to the necessary conditions laid down for guidance.

Ultimately, however, after labouring for about three years with satisfaction to the committee, he found he was gathering a company of attached followers around him, contrary to regulations, which are, that as converts are made they should be drafted off to older and established places of worship. He then sent in his resignation to the committee, and was appealed to before it was accepted, so as to give him the opportunity of withdrawing it; but he persisted, and prayerfully threw himself on his own resources, humbly trusting that he would be supported by One in whom he believed, and that He would never suffer a genuine work to die for want of support. Nor has He.

The expiry of the 36th Anniversary of what may be termed the inauguration of the Mission has been thought a fitting opportunity to look back and review the way in which the Lord our God has led His servant.

COMMENCEMENT OF THE MISSION.

It was on the 15th October, 1860, after already three year's experience of the London poor, as already stated, that his Mission was commenced in Paul's Alley and adjoining courts (many of which have since been pulled down). Many of its incidents, the Missionary says, live vividly in his memory. Among others here lived a poor woman, who had been deaf for seventeen years, and insensible to the grace of God. A simple remedy for deafness was suggested, and God's blessing sought. She became an attendant for months without being able to hear a word; she was, however, attentive, and shortly, within three months, from whatever cause, her hearing was restored, and with it came her spiritual hearing, and two years afterwards she died rejoicing in hope. The husband also became a regular attendant at public worship. Another instance is recorded at this period, of a young woman spiritually aroused, but under deep tribulation, which turned out to be from her living as a married woman while unmarried. There were at the time insuperable obstacles and Mr. and Mrs. May took her to their home, and dealt with her case with praiseworthy patience. She was afterwards married to the man; but for five years she had much to endure, till he was stricken down under a sense of sin, and rejoiced in the same Saviour as his wife. They are now both members of a well-known suburban Christian Church, and earnest workers. A peculiarity in this case was that in the five years during which the wife was praying and labouring for the conversion of her husband, he was joined in his persecution by their landlord and landlady. When the time was appointed for the husband to make a public confession of his faith, with a number of others from another district, there appeared, to the surprise and delight of all, the landlord and wife with them.

Alluding to similar cases, our missionary records: "When couples are living as married, and yet are unmarried, it is sure to come out when the Word of God reaches the heart. Such cases were here."

Here is an extract from Mr. May's Diary of Cases, visited at the time.

FIRST FOURTEEN DAYS OF SOWING.

In this short time only a fringe of a large spiritually dark district was but touched, though afterwards penetrated. The then bad sanitary state of the district has often been described, but we find, in turning to our notes, that we were chiefly intent upon being the instrument of bringing priceless souls to Christ.

Wednesday, 17th. Paul's Alley.—I visited in the above-named place. Was generally received very kindly. The following are some of the most interesting cases:

A little chandler's shop kept by Mr. and Mrs. P—, who open upon the Sabbath. They are acquainted with the Scriptures, and are convinced of their guilt for trading on the Lord's Day. I quoted the following portions of Holy Writ: Luke i. 47-48; Matt. vi. 33; vii. 24-27; xvi. 26. I then entreated them to flee to that Fountain which is open to wash all guilty stains away, and told them I believed that God would prosper them if they obeyed His commandments.

First floor. Here I found Mrs. E—, who had recently lost one of her children by death. She was in a careless state about her soul; another woman was with her. I read to them Ps li; John iii. 1-15. They both manifested deep emotion when I was reading the psalm and praying for them.

In this house lives Mrs. S—, who has had the advantage of a religious education; but she has neglected the means of grace since she has been married. The parable of the sower was read, and prayer offered.

Thursday, Oct. 18th.—Alfred's Place. I visited these houses this morning; the tracts and religious counsel were kindly received.

Charlotte Passage.—There are four houses in this court. Tracts and religious conversation were kindly received. Mrs. B— promised to send two of her children to the Sabbath school.

Friday, Oct. 19. Golden Lane.—I visited in the above place to-day, and met with considerable success.

This is a Chandler's shop, kept by an old lady 87 years of age; she is assisted by her daughter. I read to her from Psalm li., John vii., Gal. ii. 16., and quoted other portions, endeavouring to show her that she can be justified only by faith in Christ Jesus and His complete atonement. They anxiously desired me to call again.

In the front room of this house I found two Irish shoemenders, who are Romanists. But they listened while I read Rom. v., and made a few remarks upon the complete work of Christ.

In this house lives an Irish tailor who said, that if ever he went to public worship it was to the Catholic chapel; but he consented for me to read the Scriptures and pray with him.

In one room of this house I found four destitute looking women at needlework, who appeared to be careless about their souls. I read to them from 1 Cor. vi., John iii., and entreated them not to neglect so great salvation.

Sunday, Oct. 21.—To-day I had some interesting interviews with some of the men who are not at home during the week, and took two children to a Sunday school.

Monday, Oct. 22. Golden Lane.—I resume my visits in Golden Lane, where I was kindly received in general, and got the consent of some of the careless to read and pray with them. I read portions of Holy Writ from Gen. iii., Psalm xli., Isai h iv., John iii., 1 Cor. vi.

The following is a sample of the cases to which I have referred.

In this house lives Mrs.—, who has three children; she is neglecting their and her own salvation, although she feels the importance of attending the means of grace. She consented for me to read and pray with her, promised to attend public worship, and send her children to school.

Tuesday, Oct. 23. Golden Lane.—This morning I commenced my work by taking two children to school; I afterwards visited in Golden Lane.

In one house Mrs.—, with her daughter, grand-daughter and great-grand-daughter. Read and prayed with them and entreated them individually to flee to Christ as their Saviour.

In this house lives Mr. C—, with his wife and three children. They are all neglecting the means of grace, nor does he possess a Bible. I kindly reprov'd him for his neglect; he promised to read a Bible if I supplied him with a copy, and he consented for me to call the following morning and take two of his children to school.

Wednesday, Oct. 24.—Took two children to school.

Thursday, Oct. 25, Britannia Court.—I visited in this court this morning in which there are five houses. I obtained access to most of the floors. In this house lives Mrs. B—, who is afflicted, without food, has no Bible, no love to God; her husband is a drunkard. I read portions of Scripture suitable for her case, promised to lend her a Bible, put her in possession of money to buy food; then prayed with her, that God might be pleased to send His Holy Spirit to convince them of sin and lead them to Christ.

On the third floor of this house live Mr. and Mrs.—, not altogether careless about their souls, but do not attend public worship because of their rags. I endeavoured to show them the folly of such an excuse. They are desirous of attending any meetings that I may hold, as they would meet only their equals there. I read such scripture to them as to teach them the plan of salvation.

Sun Court, Golden Lane.—Most of the inhabitants in this court are Romanists some of them kindly received the tracts, and with some I entered into religious conversation.

In this house live Mr. and Mrs. S—. I said, "Mrs. S—, do you know who Jesus Christ is?" "No." "Are you a sinner?" "Yes." "How do you expect to be saved?" "Don't know. I wish to be religious, but my husband is against it. He is a drunkard." I told her about Christ and His coming to save sinners. She desires me to call and see her husband.

Friday, October 26th, Denmark Court, Golden Lane.—In this court there are five houses. Most of the inhabitants are Romanists, but some of them received tracts, and others received religious counsel.

Hot-Water Court, Golden Lane.—In this house lives Mrs.—, afflicted careless about her soul; I spoke to her upon the certainty of death, the uncertainty of life, God's love, and the atonement of Christ. Read and prayed with her. But I fear she treated it as an unimportant matter.

In this house live Mr. and Mrs. D—, neglecting their salvation. I entreated them to give their souls to God and read several portions of Scripture, showing the importance of so doing. I prevailed on them to send their boy to school.

Sunday, Oct. 28th.—To-day visited men in various parts of the district, took two children to school, and distributed tracts in Golden Lane and other parts of the district.

On the second floor of this house lives Mrs.—, careless about her soul; has a drunkard for a husband, who causes her to be in great distress; neither of them can read. I read John iii.; told her to treat her husband kindly; and entreated her to seek her own salvation, then to pray Almighty God to change the heart of her husband.

Brackley Street—In this house lives Mrs. H— with her daughter; both neglecting their salvation, although they know the way thereof. I reminded them of their danger. Read to them Prov. i. 24-33, Matt. vii 24-27.

In this house live Mr. and Mrs. W—. Mr. W. can read but has no Bible. They are neglecting the means of grace. Mr. W. was not at home, but Mrs. W. promised that he would read the Bible, if I gave them a copy. I read several portions of Scripture and entreated her to fly to Christ.

In this house live Mr. and Mrs. F— with their daughter, neglecting their day of grace. I warned them of their danger, read Luke xv., entreated them to seek the Lord while He is to be found. They consented for me to pray.

The diary states: "During this fortnight I find that I called upon three hundred and thirty-two families, with many of whom the Scriptures were read and prayer offered; among whom twenty-eight were sick in bed; distributed five hundred and eighty tracts, and took ten neglected children to school."

These foregoing extracts are interesting in that they illustrate the work which sowed the seed for the salvation of many souls, and the foundation of

a work which, by the power of God's grace, has ministered temporally and spiritually to many of the poor of all nations.

DANGEROUS OPPOSITION, BUT MANY ENCOURAGEMENTS.

It was not all smooth sailing in those days. At first Mr. May experienced some rough opposition, but only once beat a retreat, and that when a mad Irishman attacked him with the fire-irons.

In this district were held many cottage meetings, and he says: "It was at the close of one of these meetings that a respectable woman, who kept a tailors' fitting shop in Beech Street, came to me, and asked if I would visit a member of her family who was dangerously ill. I did so several times. The Word of God at first did not seem to be applied to her salvation, but as a result of these visits, two daughters and their husbands were truly converted to God; the sick woman's husband and others were hopefully blessed, and the husband of one of the daughters is with us to this day, but both women have gone to their rest. I have seen as many as seventeen members of the family in our place of worship at one time."

A BRAND PLUCKED FROM THE BURNING.

At about that time there was in Red Cross Street a family in a good way of business, but apparently utterly destitute of religion. The mother became seriously ill, and conscience began to work. By some means Gospel truth and the Saviour had formerly been preached to her and rejected; she had, indeed blasphemed the Saviour and denied His claims. She suffered great mental agony, but no Christian aid was sought for or allowed. Her medical attendant was at his wits' end, and he ultimately said to the family, "I am useless; medicine is of no use; it is religion that is troubling her; send for a minister." And he advised them to send for Mr. May. This was surprising, as there was good reason to fear that the physician was of a sceptical turn, and questioned the fact of God hearing prayer. Mr. May came, and says he shall never forget the terrible scene. He read God's Word, spoke of Christ's work and His promises to the sin-stricken one. This, however seemed like adding oil to the consuming fire which burned in her breast. While prayer was offered she would rave, curse and blaspheme at the top of her voice, till the family fled from the room. She was visited daily, sometimes two or three times, for a month or six weeks. Mr. May says: "The more I saw of her I felt convinced it was no mere mental derangement, but really a terror-stricken soul feeling the enormity of sin as can only be felt when God lays His hand upon the soul, and the Holy Spirit reveals the hideousness of sin and rejected mercy, yet I was inspired with hope and faith that grace would be triumphant, and so I assured the patient and the family." At length the visitor was one day fetched back shortly after leaving, and exhorted to come quickly. He found then that the poor soul had been brought out of bondage into the glorious liberty of the forgiveness of sins. She exclaimed to her visitor, "Christ is here!" and calling Him by endearing names, said, "He is mine!" The husband exclaimed, "She says Christ and heaven are in the room! What a change! For a long time the devil and hell have been here." This saved one lived some time after, her joy continuing to the end. This is an under-drawn picture, but it is lamentable to record, that, so far as can be known, no real change of heart took place among the other members of the family up to the time they were dispersed and lost sight of.

Of course many other cases occurred but these here recorded are those that fixed very lasting impressions on the mind.

THE SURROUNDINGS OF THE DISTRICT.

It would certainly seem to an intelligent looker-on that this Mission was set down here by a Special Providence. The changes that have in recent years taken place in the surrounding neighbourhood have not been for the advantage of pioneer efforts, and but for Missions established it would have been left to a darkness deep indeed. Churches even of the outer better class districts with their district visitors and poor relief funds, have gone away and left no provision behind. And why? Because their neighbourhoods are now of a poor class to whom the Gospel must be taken. They do not enter the church or chapel, which has to support its minister and other claims. These and other causes being removed to suburban London, make the work more onerous to those who have to deal with the poorer remnants left behind. Through many changes in the thickly populated parts of London having taken place, these and many other parts may be described at the present time by three words—*squalor, poverty, ungodliness.*

Is it not almost miraculous the Missionary has kept his health sufficiently to spend some thirteen or fourteen hours a day in such a spot, covering *seven* days a week, and sometimes his nights? Yet amidst untold anxieties and difficulties, the Mission has been in operation, without affording any cessation, for so many years; and for six or a dozen years Mr. May has not taken a regular holiday, except only for a day or two. Up to this day he and some members of his family really live at the mission, and only lodge at their home, which is within a short walk of the district of their labours.

The first attempt at open-air preaching was made at the commencement of the Mission at the gates of an old burial ground in Golden Lane, now the City Mortuary; and it appears to have been the first ever known in this neighbourhood. Mr. May states, "We were warned that we might expect broken heads for our trouble. The prediction, however, was never fulfilled, though on this and subsequent occasions there was some stone brick, and refuse-throwing. One Sunday afternoon, near the same spot, I had tried in vain to get a hearing, till some one drenched me with a bucket of water, after which we had a good meeting, and as the day was hot no harm came of the drenching. This was on a piece of ground—a stinking heap of refuse—where a mission-hall was afterwards built and a good work carried on many years. Scores of the lost ones becoming consistent Christians.

Then an old rickety building, called the Star Coffee House in Golden Lane which was also a common lodging house, was used. It happened to contain a large room, and in this meetings were held.

They were, however, subject to such annoyance that it was found impossible to continue. For some time open-air services were carried on in Hartshorn Court, at the St. Luke's end of Golden Lane. The effluvia of this place is described as approaching the strength, if not the aroma, of hartshorn. Before the service the place was swept of refuse, disinfectants put down, and lighted up with paraffin lamps. Some souls were called at these services, one being the wife of a well-known old tinker, who was said to have spent in the course of his life some thousands in intoxicants. She was totally blind, but yet became a happy Christian woman, and she died a few years afterwards rejoicing in God her Saviour.

The open-air preaching about this spot was subject to many vicissitudes and trials, though not without its compensations. Alas! some who came to oppress and persecute came to sad and untimely ends in so remarkable a manner as to appear to have been the visitations of God for their opposition to the truth; but there were many striking instances of conversion to God.

The work is, however, now of a different character; the Missionary never meets with insult even in the most ungodly localities. His self-denial is known, and wherever he goes in the neighbourhood, he meets with respect. Though writing against and strongly opposing Sunday marketing, which abounds hereabouts, the writer has seen him go through the ten or fifteen thousand people, with his assistants and gospel banners singing and preaching, while the busy marketing is going on, without the slightest interruption or insult, the crowds making way on all sides for the novel procession. He is met with a generous salute from the Whitecross Street Sunday tradesmen, who have before now contributed to the Mission, and from the policemen on duty; and it would be difficult for Mr. May to walk in any street for miles round without being recognized by some passing poor; and though this Mission is only named after the street in which the chief operations are carried on, there are few places either in the metropolis or the country where Mr. May's name is not well-known among those who have the misfortune to be poor.

This open-air work is still a great feature of the mission, as it was over thirty years ago. Mr. May had frequently gone out with bible and tracts single-handed, going from court to court, preaching from six and seven in the evening till eleven at night, and this after a day's close application in visitation. However, in later years, other workers have helped, and by special open-air mission days, when whole Sundays have been devoted to the work, and when sometimes several dozen preachers have constituted bands, going forth into every nook and corner, proclaiming the old, old story.

THE ORIGIN OF THE PRESENT HALL.

In Great Arthur Street there was an ancient public house, ambitiously termed "The Crown and Sceptre," though it might more appropriately have received a far less glorious title. It had been notorious for a century or more for the questionable character of its frequenters.

An aged Christian man, member of an East end Church, declares that he remembers, when a lad, scores of men and boys being transported from this very building. Years ago, there were those living who said they had seen stolen watches there by the half-peck.

Another strange story told of this place was the following:—A respectably-dressed young man, a stranger, drinking at the bar, made a bet that he would go up the bar-parlour chimney, and descend without blacking his face: he ascended and returned, but forfeited his wager, as was likely; but he brought down with him a bag of gold which had previously been placed there by himself or some one he knew previously to a term of imprisonment from which he had just returned.

The preaching and exhortation in Great Arthur Street was a very considerable annoyance to the landlord of the "Crown and Sceptre," and two men were sent to trouble the Mission. But these two were suddenly and at the same time overcome with a sense of sinfulness. One of them, after listening, returned to the bar, made the sign of the cross on the dirty ceiling, saying that that was a sign he would never enter the place again, and he did not while it remained a public-house, which was not long, for its fate was to be

sealed that very night. These two men took a decided stand, though the other of them lived in the house for some time, owing, it is believed, to arrears of rent. From, probably, the missionary operations added, perhaps, to other causes, the business of the "Crown and Sceptre" was doomed, and it rapidly declined and died out. The landlord, in the best possible temper towards the Missionary, and under a fair arrangement, offered the place to Mr. May for Mission purposes. The offer, after seeking Divine direction, was accepted; and here, for the past twenty-six years—through trials and difficulties too painful to the Missionary to recount, and not edifying to the public, beyond manifesting the fact, that whatever may be the hindrances and opposition of deceivers and deceived, the Lord will own and bless His own work, and will not suffer it to fail—it is marvellous how the hands of the Missionary have been held up, and his life and health preserved.

Abraham, doubtless, thought he saw the wreck of all his hopes at the very time God was preparing fresh manifestations of the Divine favour. Who more depressed than Elijah, but who, after all, was so privileged? God's ways are not our ways, nor His thoughts our thoughts. We can only wait patiently for the Lord, and tarry His leisure.

The spot of ground on which stood the "Crown and Sceptre" henceforth became daily, Sunday and week-day, the scene of the Missionary's labours, and strong conflicts summer and winter. Committed to serious engagements without funds in hand, often tired and tempted, often having to wait the results of the incoming post for the merest needs of the work, often disappointed, yet more often delivered, the writer could tell some remarkable incidents in his career if confidence permitted. The premises were altered and adapted to mission purposes at an expense of about £500. The work was here carried on for years, when Mr. May, after due deliberation, resolved to pull down the dilapidated premises—indeed, some of the walls were not safe—and rear a lofty and spacious hall; meanwhile the Mission was carried on in summer in a tent, and in winter in adjacent empty warehouses, and sometimes in Albion Hall, London Wall; for, trying as it was to him, without regular or any support but such as the Lord might send him, the work often used to wait till funds came in for the builder's wages. To him, as with Zerubbabel, it was onerous and beset with difficulties. It was, however, finally accomplished, and the topstone was reared—need it be said—with rejoicings from the Missionary, his family (all hard workers in it) his band of willing co-workers, and by the surrounding poor. This last alteration cost over £1,000. Some of those friends who gave considerable sums, are still the friends and helpers of the Mission.

Up to the present time, beyond those of the district,

ONE MILLION DIFFERENT DESTITUTE MEN AND WOMEN

from all parts of the nation and the world, have received temporal relief, and heard the Gospel of the grace of God read and preached to them here.

SOME USEFUL INCIDENTS OF THE MISSION.

It is not permitted to us to see and know here all the results of the labour for Christ, and for the spiritual good of our brethren and sisters, yet sufficient is suffered to become known to give ample encouragement even in time of the greatest depression. No labour for Christ is permitted to be without its reward. If it were not so, it would still be the duty of the Christian to labour, leaving the results to the day when the secrets of all hearts shall be revealed. But we have the promise, "My word shall not return unto Me void; but it shall accomplish that whereto I sent it."

Of course, many of the incidents in the visitation of the sick and the dying about this time can never fade from the Missionary's mind. A young woman in Bridgewater Gardens, observing her mother weeping, urged her not to cry, for she was going to heaven to be with Jesus. The mother said she must not think of dying, and her conscience told her she had not encouraged her daughter in the use of the means of grace. The young woman had for some time attended the meetings, and had experienced the all-important change. She died three days afterwards, leaving behind her testimony destined to bear precious fruit. The mother and elder sister were converted; a family of friends were nearly all brought to a knowledge of the truth, some of whom afterwards went to New Zealand, where, by the last account, they were letting their light shine as Christians. The mother for some years maintained a good confession, and then died in peace. The beginning of this good work arose from the young woman listening to the open-air preaching *through a crack in the window*.

POVERTY AND DEPRAVITY.

Few persons who have not spent a portion of their time in visiting the homes of of the lowest strata of society can have any idea of the distressing character of such a work. This is particularly true when such are attacked with sickness and bereavement. Such scenes as may be often witnessed plead eloquently for aid, perhaps when little can be given. It is vain and somewhat of a mockery to preach the Gospel to the destitute and hungry without lending them a little help. It was very early in his work that this conviction was forced upon Mr. May's mind. Our Divine Master did not preach to a hungry multitude without being moved to having compassion on them. We cannot, as He did, create the means of satisfying hunger by miracles, but aid has many times come in a way, to our seeming almost miraculous.

But there is another class we too often come across in these visits to the poor; for there are very many who, besides being poor, are terribly depraved. Some parts of this neighbourhood seemed to be a refuge for those who are routed out from other parts around the City, to make room for new buildings, new thoroughfares, and railway works, so that, while many of those who came under the reforming and saving influence of the Mission remove to better parts, their places being immediately filled by others, some of whom seem to have had no advantages of improvement, but this, as Mr. May puts it, "enables him to be conducting a kind of foreign mission while he stays at home."

On an Easter Tuesday, a young woman was buried who was found dead after drinking and fighting the previous night. About the same time a man who had married a girl little whose motherless girl, forsaken by her depraved father, was rescued at risk of threatened violence, and placed in Miss Macpherson's home. Those who had had this child were annoyed and looked up the father, who was obdurate to all entreaties, claimed the rescued child, and brought her back into the same bad surroundings. The Missionary says:—"These are but samples of what sin and the devil were doing, and if possible some things worse."

Without any incitement from the corrupt motives of the human heart, the overcrowding and poverty in some central London districts are ruinous to morality. One pretty little motherless girl, forsaken by her depraved father, was rescued at risk of threatened violence, and placed in Miss Macpherson's home. Those who had had this child were annoyed and looked up the father, who was obdurate to all entreaties, claimed the rescued child, and brought her back into the same bad surroundings. The Missionary says:—"These are but samples of what sin and the devil were doing, and if possible some things worse."

Mr. May has been through the City many a time near midnight, and sometimes after, on a Saturday night—near twelve hours after most citizens have gone home into the suburbs,—being detained in making preparations for the Sunday breakfast given at the Hall to a thousand or more of the homeless class, and then has had to be there early next morning.

The Missionary records, "On one occasion I was temporarily involved in liability for bread and soup, owing to the funds suddenly stopping, when the when the cold weather had passed, but the distress and other current expenses continuing. Well do I remember how deliverance came. One Thursday evening at our meeting I spoke from the text, 'My times are in Thine hand;' but after the meeting was over, I felt severe reproaches for what I could but think was hypocrisy. I had believed in the truth of the text in a general sense and application, but felt that I had not in unreserved confidence received it for myself in my then particular circumstances I keenly felt it, but had not referred to in the address. On arriving home, and while partaking of some bread and cheese, by my plate I found a letter which had been brought by the postman during the evening; on opening which, I found a short note wishing me God-speed and blessing, and enclosing a cheque for £50. My feelings may better be imagined than described, but with the gratitude there was a still further self rebuke for not applying the text of the evening to myself. The value of this gift was enhanced to me when I some time afterwards learned that the giver had obtained a knowledge of our work from a source I should have little thought. The amount discharged all liabilities, and left a balance to the good. This friend was a liberal helper of the Mission for many years, and contributed to my personal expenses as well."

CAUSES OF DESTITUTION.

Of those who attended one Sunday breakfast the following particulars were obtained:—Aggregate total number of times in the streets all night last winter was 400, some out forty or fifty times, others only three or four times each. In answer to question, "What do you consider the causes of distress?" many answer "Drink" some candidly acknowledge it to be their own downfall; others "strikes," "free trade," "improvident marriages," "short army service," "overstocked labour market," the "will of God," and one to "bad temper." One-fourth put themselves down as "total abstainers" of some years' standing. In answer to the question "What is the remedy?" it was "Temperance and emigration."

With regard to those who come to the hall as hungry and homeless, Mr. May has this security, that what relief he has to give does not offer sufficient inducement to the professional tramp and beggar. In their own language, "It is not good enough," and what assistance he gives is in kind, not in money, unless in exceptional and known cases.

DESTITUTION OF THE EDUCATED.

It is scarcely credible how, in the complicated vicissitudes of life, educated and refined men "come down in the world." Mr. May says, "Among our guests, all kinds of religions, all the professions, all trades and callings, are represented by those who also are members of families in all stations of life. Just lately, at one meeting, we had a doctor, fully qualified,

a chemist, a barrister, a fine gentlemanly man, a city merchant, and a journalistic writer. This last-named gentleman—for he was a gentleman—out of gratitude and admiration of Mr. May, wrote two intensely interesting and able articles on the Mission and what he saw, which were published at the time. This man soon after obtained a good appointment on the press, for which he was well qualified." Mr. May says, "Permanent benefits are known. Two recently hail us from the United States. One young man reminds us of a few free breakfasts and a pair of shoes he had here when hard up. He says he is now doing well, is a member of the Young Men's Christian Association, and holds office in a Christian Church. The following is a case of a different aspect. We recently had a touching sight in the funeral service of a Christian young woman who had lived in one of the closest of our courts, but who had made a deep impression by her consistent Christian life. Our encouragement is this—what the Grace of God can do for one, it can do for many. But some, unlike the young man above, will never gain a position in this world, but may, like the young woman, in the world to come."

USUAL COURSE OF THE MISSION.

In order to give a general idea of the course of the Mission, for the information of those who have not been able to visit it, the writer here gives a general diary of a week's proceedings on the Sabbath, from his own observation, and on the other days of the week from an occasional looking-in upon the Missionary. In the severe winter weather the Sabbath morning, up to one o'clock, is occupied in giving food and warm drink to the hungry, from 800 to 1,300 in number, with a Gospel address, singing and prayer; but when there is less need of such, Whitecross Street-market and the courts and alleys are visited, Mr. May and helpers carrying banners with scriptural quotations thereon, and staying every few minutes to deliver a very brief exhortation, concluding with an invitation to the Gospel services at night; young Christians composing the procession every now and then singing a Gospel solo, or a hymn in unison, sometimes instrumentally accompanied. It says much for the respect in which Mr. May is held, that in his two-and-a-half hours' peregrination through crowds in the market places and in the lowest courts and alleys, he never experienced the slightest interruption to his proceedings. In the afternoon Sabbath-school classes assemble, while in other premises a class of blind men and women assemble for instruction under the guidance of a lady, while another conducts a junior class of nearly two hundred very little children.

In the evening, divine service is held in the Hall, which is full of the poor, who give earnest attention to the service; and short services are also held in lodging houses.

During the week the Mission is open from 9 o'clock in the morning till 10 or 11 at night for the reception of the poor and attending to their hundred-and-one needs.

There is a notable meeting of mothers on Monday afternoons, at which Mrs. May presides over the distribution of drapery goods, for which the mothers have paid by their pence, and Mr. May conducts a Gospel service; thus, 550 homes are influenced for good, the women being of a class who years ago used to spend the Monday afternoons in the public house or some music hall. One now cannot but be struck with the respectability of this throng of mothers.

Gospel preaching services, prayer meetings, mothers' meetings, clothing clubs, sewing classes &c., for mothers, young women, and girls. Children's service, singing class, educational class for elder boys, and a "Happy Saturday Night" have made up the week's programme. At the latter, which is supposed to be a counteraction to the public-house, sacred songs are sung, temperance and other pieces are read, and a blessing sought on the coming Sabbath.

OUT-DOOR EFFORTS.

Let those who help the Mission not forget that a very important and a well sustained effort has been made in open-air services, specially on Lord's day. Not a preacher or two standing at the street corner, or parading the streets of church-going districts, but a body of earnest preachers, singers and tract distributors plunging right into the midst of a market-place of from 10,000 to 20,000, and at other times into by-streets and alleys, where hundreds listen at their doors or at their windows. Time was when such work needed an apology, but surely most now recognise that no small part of the work of making known God's salvation as testified in both Old and New Testament was carried on in the open air. Our Blessed Lord commanded His disciples to go out into the highways and lanes of the city and compel them to come in, that His house might be filled.

When infidels interfere the missionary can generally silence them by insisting that they shall do as he does, viz., sing before they begin to speak, well knowing that the infidels have neither hymns nor anything to make them sing about.

SIX OR SEVEN GOSPEL ADDRESSES PER DAY.

Mr. May is jealous lest it should be thought that he attends more to the wants of the body than to the needs of the soul, in reference to which he says, "I can make soup and feed the hungry, but I likewise indeed chiefly, aim at sowing the good seed of the Word." He does not bore the people with too long addresses, nor, indeed, would there be time, seeing that sometimes in winter from three to four thousand persons have passed through the premises for a meal, in batches of from three hundred to six hundred to whom he has conducted a short service—this same work has been kept up six days a week for months at a time. He has practised himself in the art of knowing when to begin and leave off. He is anxious that they shall carry away with them what they can remember; nor does he weary them with long prayers and reading, but the service is broken up by hymn-singing. At the free breakfasts for homeless on Sunday mornings he frequently expounds a part or the whole of a chapter in preference to giving an address, knowing that the people are not sufficiently acquainted with the Scriptures.

Mr. May is an earnest believer in the power of the printing-press in the spread of God's Word. He thinks that a tract may often reach when a sermon misses. He has therefore annually distributed hundreds of thousands of these messengers of mercy. We have seen him at it on the Sunday among the traders in Whitecross Street market and in the close courts of that district, in which work he has been greatly aided at times by grants from Mr. Muller, of Bristol, and by the Drummond Tract Society and other societies.

At the time when the infidels, whose chief hall was, till lately, not far from the Mission, were making loud boasts to lead away the unwary, the Missionary compiled a thirty-two page tract, or book, octavo size, called "Death's Test," of which nearly 100,000 were sold at one penny. The unemployed were sent out with them on barrows in the streets throughout the metropolis. The book is a valuable and effective compilation from historic records; and seems to have been productive of much good, for the enemy appears to have learnt some wisdom from the event, the noisy propaganism having almost entirely ceased. "Death's Test" is now out of print.

The infidel hall, above mentioned, which was the seat of organised active sceptical propaganism, is now closed, in good part, it is believed, from Mr. May's work.

REGARD OF THE NEIGHBOURING MASSES FOR THE MISSION.

Should any doubt whether Christian Mission work can find a place in the affections of the lower struggling masses, let them take a walk in the neighbourhood of Golden Lane, and speak to the children and adults, and among the hundreds of street traders in Whitecross Street, and ask their opinion of Mr. May and his work, and they will hear both him and his fellow-workers spoken of with a heartiness that is surprising. Indeed, they often help the work in kind if not in money.

A METROPOLITAN UNEMPLOYED MOVEMENT.

The winter of 1881-2 was a very trying one. Vast numbers of the unemployed walked the streets night after night, shelterless and hungry. They came to Great Arthur Street, and got such help as Mr. May was enabled to give. To see so many able-bodied men almost literally famishing was a sight to move even a stout heart. Mr. May earnestly turned the matter over in his mind, and he suggested a conference among the men to discuss measures for remedying the evil. The result was that a communication was made to the Lord Mayor, who fixed a day, and received a deputation of the men at the Mansion House, introduced by our Missionary. The remedy suggested to his lordship was emigration, which he was besought to aid by every means in his power. The Lord Mayor (Sir J. W. Ellis) soon became overwhelmingly convinced of the widespread distress, the Mansion House being besieged by applicants, and also great numbers addressed him by letter. Mr. May registered nine or ten thousand names of men willing to emigrate, and desiring that their characters might be enquired into. His lordship convened a council, and an appeal was made to the public for assistance in the emigration scheme. Sir Alexander Galt, the High Commissioner for Canada, visited the Great Arthur Street Mission, and in tears addressed the men in sympathy, but held out little hope of much being done, fearing, for one thing, that many were not strong enough, or were too old for colonial life. Sir Alexander was subsequently on the Mansion House Council, and promised that, if funds could be obtained he would help the cause to the uttermost of his power.

During this time the Missionary corresponded with the Home Office, the Lord Mayor, many members of both Houses of Parliament and others, most

of whom admitted the need of something being done, and some expressing great sympathy, and their belief that a national scheme of emigration alone would meet the case

Mr. May considers that this movement thoroughly tested the matter of suggested emigration to relieve the congested unemployed population of our large cities, and that it was thoroughly proved that nothing less than the subject being dealt with by Parliament would meet the case, and other similar movements of more recent date seem to confirm this opinion. At the present time, however, the authorities in the Colonies do not encourage the emigration of our poorer classes as formerly, but seem rather to oppose the emigration of such as have no means

The labour involved in this experimental inquiry was very great. In addition to the above-named, letters were received from most of our public men, including some dozen peers, most of the metropolitan Members of Parliament, the clergy and dissenting ministers. They all hoped something might be done, and generally expressed a willingness to aid; but the movement seemed to be of too great magnitude for the public without Government aid. Her Majesty the Queen was also petitioned through the Home Secretary who replied to Mr. May saying that her Majesty received the petition in a kindly manner.

At that time Mr. May brought out a little paper, which he entitled "All about the London Unemployed, and Suggested-Emigration Movement," in which he gave the story of the unemployed in their own words. Very affecting are some of the statements. The following is a sample;—

My sufferings are great, for two days this week I have been without food, no home but four bare walls, no shift of clothing for wife or children, a true, honest, temperance man, and a christian, and yet in this vast town of London I must starve, let anybody come to my house and see for themselves and then they will see what poverty is in reality, not through *drink*, but through want of employment, willing to work but cannot get it. You can do what you like with this letter, put it in the press, I am willing so as the public will see that honest workmen are not public house loafers.

How forcibly does this case show that in any effectual efforts to stem this tide of poverty, we must discriminate between the deserving and the abandoned; for it must be admitted that a large number have only themselves to blame; though we cannot permit any to starve. The activities of this mission leave no time beyond a superficial one, but none are permitted to pass its portals without good inducements being brought before them, in some cases with the happiest results, though they be not manifest to the mission till some time afterwards and by the merest accident.

Perhaps there is no man in London who has had more experience in dealing with the homeless poor and unemployed than Mr. May. There are older institutions, of course, which deal with the same class of people, but the directors of most institutions assign the superintendence to masters and superintendents, who, perhaps, change every few years, but Mr. May, year after year, for so long a period has attended to details of his work himself, assisted by Mrs. May and daughters, and, of course, by a staff of volunteer workers, teachers, etc. Mr. May's three sons, who have secular callings, have ever been ready to render all the service in their power, both on week evenings and on the Sabbath for the benefit of the good work.

Before leaving this subject it may be well to state the result of Mr. May's experience on this important subject of the unemployed. He says:—

Alas! alas! by no one movement, nor all movements, not even if the whole Church of Christ should rise to duty, will there be but a partial alleviation, let alone a remedy. First, because the agencies and causes of it continue in active operation and, second, for the reason that no movement will be perfect with which humanity has to do; and third,

if it could be, there are those and likely to be for some time to come, who "will not" submit to those means and conditions which could raise them, however wisely and compassionately put. Of these there are several classes including the obstinate, the don't-cares, and those who are impotent because of the spirit of infirmity with which they are afflicted, and often have inherited. It seems very probable, too, whatever prosperity abounds, that poverty will always be one of the phases of suffering to which the human race is heir. Yet Christians are not to be dismayed, or altogether discouraged, for the Great Pattern and Example of all failed where the conditions laid down were not acquiesced in. We do not, thus, intend to convey the idea, that the poor and dejected among the unemployed, whom some are pleased to call "ne'er-do-wells"—if not worse names—are unworthy or past help. Many of them are quiet, steady men, and even devout Christians, and, who, if in other circumstances, would be recognized as worthy members of Christian Churches, and their patience and forbearance in suffering might well be emulated by many in better circumstances. Many thousands who to-day are looked upon as shiftless were good men but a year or even a few months back, but want has made them what they now are, and there are plenty of good men to-day who will be as bad, if not found something to do, or helped in some way.

PREACHER AND EVANGELIST.

Mr. May has written a great number of Gospel tracts, some of which have had very extensive circulation. He is the author and designer of a Gospel and dispensational diagram which when he lectures upon it always draws a crowd of interested listeners. Mr. May has also written a few hymns, a portion of one is as follows—upon the petition,

"THY KINGDOM COME."

Thy holy Kingdom come,
Around may it be seen;
In us Thy will be done.
Then from our hearts we'll mean,
Thy holy, holy Kingdom come—
Oh when, oh when, shall it be done?
Thy peaceful Kingdom come,
Till then earth's nations war;
Nor shall Thy will be done,
In learning war no more;

Until Thy peaceful Kingdom come,
Oh when, oh when, shall it be done?
Alas! Thy servants faint;
But is it not Thy zeal
Which can all power supplant,
That shall Thy work reveal?
Indeed! then shall Thy Kingdom come,
'Tis sure, then, shall Thy Kingdom
come.

These lines cannot lay claim to much merit, but they were the outcome of a burdened heart at a time of trouble at home and of war and desolation abroad.

Our Missionary as a preacher, does not attempt any high flights, which indeed, would be out of place to the audiences he addresses. His long experience and knowledge of the class of people of which his audience is made up render his illustrations apt and points forcible. He sometimes, in the most familiar manner, endeavours to get at their hearts by a few genial queries; and if it were not for the respect the poor have for him, it would be amazing to witness their unreserve in answering crucial questions. This may be explained by the fact that Mr. May speaks to the men as one of themselves—there is nothing patronising in his way of addressing them. In the open air and in the courts he points to the flower on the window-sill—for some of the poor are fond of window-gardening—showing that as the flowers have roots in the earth so must sinners be rooted in the truth before they can bring forth good fruit, and as the flowers will not grow without light, air and water, neither can the Christian without the nurture of God's Word and Spirit.

But sometimes flowers are not at hand ; then it may be even the smoke out of the chimney which affords the preacher an illustration. (Hosea xiii. 3.) Not long since Mr May was preaching in the middle of Whitecross Street on a Sunday morning and as he was speaking on the "Sun of Righteousness," he observed that something or somebody behind him was being observed by the listeners. On turning round, continuing speaking—he found that it was a well-known doctor who had joined the listeners. To improve the diverted attention, the preacher said, "This is Dr. —, a gentleman indeed, and kind to the poor, and as this beautiful sun is shining on his face, so may the Sun of Righteousness shine into his heart;" and then continued the thread of his discourse.

WELCOME ACKNOWLEDGMENTS AND TESTIMONIES

The writer finds from letters received by Mr. May that every year he has received acknowledgments from some that the help and Christian counsel received at the Mission have been the means of saving them from suicide, and these are generally they who are the more intelligent of those who resort to it ; this is readily explained by the fact that they have fallen from a higher elevation than some others, and consequently suffer more in mind. It is certain, also, that the Mission every year has saved some from absolute starvation. An educated, fine-looking man not long since at the close of a service and having food, gave up to Mr. May a bottle of prussic acid which he had carried some time to take his life when things came to the worst, saying that the several services he had attended had brought him to repentance and hope in God. It is food for reflection that there are not a few who, without reason, have such utter loathing to the workhouse, that they will rather starve than enter it.

During the severe winter of 1894-5, Mr. May received one thousand letters of thanks for relief temporal and spiritual. He says, "One cannot help all the kind things the writers say, but deem it most satisfactory to use their own words." The following are a selection from the voluntary written statements of some who have attended the Mission Services. There was no reward, help, or favor in any way to those who wrote them :—

I am pleased to have this opportunity of expressing my heartfelt thanks for the food I have received from you during this last severe weather. Had I not have had such help, I do not know what I should have done ; and in stating this, I know for a certainty I am expressing the feelings of hundreds of others who have unfortunately been compelled to seek assistance.
J. S.

I have derived great help and comfort from the porridge this severe weather, and I am delighted with the religious service, and I feel comfort and happiness from them. God bless the mission and Mr. May.
P. C.

I am sure I am very grateful to you indeed for the help I have received from you, as I am a widow with three children, and getting my living in the streets at selling flowers in fine weather.
Mrs. N.

I am very thankful that I have got the opportunity to thank you for your great goodness to me. I don't know what I should have done only for you, I have got my husband laid up in the hospital with an accident to his eye ; he has been there seven weeks, and I have been very ill myself and not able to work, and I have sent my little children to you and you have both fed and clothed them, and I cannot explain to you how thankful I feel towards you, and you have sent me coals during this bitter cold weather, or we should not have had a fire.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men. For he satisfieth the longing soul and filleth the hungry soul with goodness." Ps. cvii. 9, 10.
E. W.

I thank God that there is a place to go. Sunday the 24th was my first appearance here, and felt quite a new being when I left. God grant the people who keep this up all the blessings He can give, and sustain the good that is intended.

I have only been to four of the services, and I am quite sure it has been the means of saving my soul, and the hearing of God's Holy Word, which I heard you preach on Sunday, the 27th of November, was very touching to me, and the Sunday Service was the means of saving me. God bless you.

With regard to myself, I can say with pleasure that I have received great benefit from attending the meetings, and know several others that say the same.

It gives me great pleasure to testify to the good of these meetings. I can safely say for myself and other men, who I have come in contact with, that many a man would have died of starvation, only for the food given here preceding winters. This church has done a lot of spiritual good, as men can testify, here and in all parts of the civilised world.

As to myself, I never listened to a more interesting sermon in my life, it touched me more than words can express. I was brought nearer to Christ on Sunday morn, although I have always believed in Christ as the Helm of the ship, and with Christ at the helm, we have no fear.

In many cases I have heard of them having been the means of conversion from blank infidelity.

I can truthfully say that I derived great spiritual comfort and consolation at Great Arthur Street Mission, and I believe that they have a softening and beneficial influence upon the minds of the many who attend there, deterring them from evil.

I also believe that the little food given makes their minds more cheerful to receive the truth. The Almighty God only knows the amount of good done.

I certainly think the meetings have been the means of great spiritual good, both to myself and others. Mr. May sows the seed, and it is for God to give the increase, which He certainly has in many cases.

As to the meals, I can safely say this for myself and at least one other man whom I know—it saved when on the brink of starvation"

I am a clerk out of employment. Being on many occasions cold and hungry. I have received food at your Mission Hall, which has been the means of keeping me alive. Wishing you health and happiness with God's blessing.
I. T.

I can only say, "I was hungered, and ye fed me." There are thousands who thank thee, and pray that thy life may long be spared to carry on that glorious work which has made you known and spoken with gratitude in every land where the poorest of the poor have trod. That you and yours may long be spared to continue your work, and that every blessing may attend you is the earnest prayer of
W. B.

I feel deeply grateful for the help which I have received, and beg to return my sincere thanks, both to Mr. May and the kind friends who have contributed toward the expense of it.
W. A.

Not only the portion of food, but the welcome shelter from the weather, as I believe myself, if it have not exactly saved the lives of hundreds of half frozen men, myself included, it have I believe been the means through God of preventing many a serious illness and starvation. Wishing you every success and long live to continue such noble work.
W. H.

I thank you kindly for the food I have received from you. I belong to the Cape of Good Hope. I came to this country with a few pounds, thinking I should get employment, but failed to do so. Now I am walking about the streets of London day and night, like a lost sheep. I was promised by Sir — that I should be sent home when I come to England. I was Sir —'s guide when he was up in Pertinnar Land, but I cannot find out where Sir — is. I am known by the bishop of my village of Sturtthem. I was a Cape mounted police, and I am well known in the Colonies.
T. P.

The 23rd Psalm, which you read out this morning, was indeed grandfather's Psalm (as you called it). My old grandfather, as well as my father and mother, all called it their Psalm, and it put me in mind of it very forcibly this morning. It appeared as if you were just speaking to me alone. Every word of it burned in my soul, and I fully realised, as I had never done before.
B. C.

As a stranger, I can at present only offer my greatfelt thanks to the Rev. R. May and his supporters, and as soon as I can obtain employment I intend to offer them my mite to contribute to the relief of other poor fellows in need. I have been to the Hall for food three times, and was surprised at the vast number of men, women, and children that were fed, and even some clothed there. Each meal was preceded by prayer and singing to God for His great mercies—in fact, the Mission Hall is a place where a poor, suffering creature can receive both food for the body and the soul. I cannot but add that Mr. May and his family deserve great praise for the hard-working manner in which they try to alleviate the distress among so many thousands in need, and I wish them every prosperity and good fortune in all their future undertakings. I am sorry I cannot give address. H. J. D.

During this severe winter 150,000 meals were given at the Mission, and about 50 tons of coal, besides groceries, clothing, &c. After all this daily week-day work, Mr. May personally received near a thousand starving poor every Sunday morning throughout the biting cold weather, gave them a breakfast, and then preached the Gospel to them.

MANY AND VARIED NEEDS.

The following is just an outline of some cases dealt with in the course of a few days, and illustrates the all-the-year round kind of detail work done by the Mission, beyond the religious services and larger gatherings of the destitute.

Black for Widow to bury her husband. Black for child to bury her father; six children left. Boots. Various clothing. Trousers for boy. Trousers for boy to go to work—just out of infirmary. Boots and stockings for boy. Parcel for child to go to hospital, change of linen, flannel night-dress, slippers, comb, brush, soap, towel, &c. Lining to mend undergarment. Bedding for consumptive boy. Cough mixture. Eye lotion. Night-dress for sick person. Hospital letters. Milk for sick. Custard for patient who cannot take anything else. Bottles for hospital medicine. Rags for cancers, bad legs, &c. Linen, and scarf for homeless man's face, having erysipelas, after being run over in street. Aprons for work. Skirts. Clothing for several men. Money for little stock of street trader. Clothing to bring home children from hospital. Coals for urgent cases. Grocery for the sick. Continual cries for bread. Advice about getting a room. Hats and bonnets for bare heads. Letters written. Flannels for girls with chest disease. Shroud for corpse. Stockings and socks. Black for girl to bury her mother. Dispensing beef tea and other suitable nourishment. Young woman to ask help for blind mother, and to render thanks for spectacles which enabled her to keep her place. Food, &c to several Scotchmen, who have free passage by boat to Scotland, but not food. Prompt medical advice for urgent case. Visits to dying.

TESTIMONIES OLD AND NEW.

Here are a few more testimonials which I am tempted to select from a multitude:—

"Now it only remains to me once more to record to you my sincere thanks. I often could not help thinking: What would have been my fate were it not for the helping hand you so generously extended? Those poor houseless, destitute wanderers, as I beheld them crowding into your fatherly care, to satisfy their raging hunger; these were salutary lessons to me, while they roused that noblest of qualities in man—*gratitude* to the man who, under God, rescued me from a similar fate. You, your good lady, and kind family shall always live dear in my memory. You are one of the few who call themselves Christians who to my mind, according to their light, act up to the strict *spirit* of the Gospel of Jesus Christ. All religious sects and all nationalities are alike the objects of your kindness. You are the true prototype of Him who, nearly nineteen hundred years ago, fed the hungry, clothed the naked, and said: 'By this shall men know that you are My disciples, if ye have love for one another.' I wish you good-bye, and trust you will have many a long day of happiness in doing good for suffering humanity.

"Yours respectfully,

EDWARD ROCHFORD."

Stockwell, Dec 1st, 1888.

DEAR MR MAY.—I trust you will forgive me writing to you, my only excuse being that you have so many friends that are unknown to you. It pleased the Lord, whom I have learnt to know through the furnace of affliction, to try me to the uttermost some two years ago; and for many weeks during that time it was you, dear sir, who fed me day after day. I have since been in India; but I can never forget that time, nor your benefits to me either.

And now that I have learnt to know the blessed Saviour's love for me, and since He has "brought me to myself," both spiritually and socially, I wish to know if, during these coming winter days, I may come over and help you in your works of mercy and love to the most outcast of our poor. I am not rich (though I once was), but I should dearly like to give my whole life if God will to such a noble and grand work as this: "It is good for me that I have been in trouble," and I would show Him my gratitude. Will you help me?

Most truly yours in Christ,

A. W. L.

—o—

The following is a fair sample of former cases of usefulness of this work. This man obtained an excellent situation on H.M. Training S. "Worcester," from whence he wrote, and afterwards redeemed his promise, and came and addressed a company of poor people. He was about the streets of London near twelve months, during which time he had free meals and other help at the Mission. Though so poor, his conduct was always consistent:—

H.M.S. "Worcester," Greenhithe, Feb. 15th, 1877.

DEAR MR. MAY.—It is with much pleasure I take the first moment of leisure since joining this ship to write a line to you.

While offering my earnest thanks to God, by whose Providence I was sent here, I beg to tender you my very sincere gratitude for your truly Christian kindness to me in my adversity. My mind recurs to the many Sabbaths on which I was received and treated so kindly at the Institution in Golden Lane, and I am sure it was to me, as I doubt not it was to many a poor wayfarer, a true sanctuary. I pray that the richest blessing of God may ever rest upon the Great Arthur Street Mission, its conductor, fellow-helpers, and its many supporters. Although now highly favoured in my situation, my mind will often revert to the opportunities I had of the combined spiritual and temporal advantages afforded at the Institution, and I have no doubt that, under many a hard exterior, will be found a heart that has been touched by the faithful ministrations they have received there.

If I could be with you again, I would most earnestly and affectionately exhort my "brothers in adversity" to avail themselves of the many advantages offered them; never for a moment, however down trodden, abandoning their self-respect and self-reliance, but, with earnest prayer to God, seek the way to rise, and it will certainly be found.

To encourage others to hope, you can point to me—not, of course, by *name*—as one who found a sanctuary at the Great Arthur Street Institution. I was at the very bottom of the ladder, but am now, by God's goodness in a most comfortable situation due to a great extent, to my having been sustained by the kindness of yourself and the friends connected with the society.

I trust you will take in all the poor outcasts who come within your reach. Let them hear words of Christian truth; it will never be *lost*; no *never*; it *cannot* be.

The first Sunday I can get leave to go to town, I will visit the old spot; meantime, I beg to tender my warmest thanks to you and the other friends, whose names I do not know. I am, my dear Sir, yours most truly.

JOS. M. STRIPPE.

To Mr. R. MAY.

—o—

Putley, near Ledbury, Herefordshire, Feb., 1889.

MY DEAR SIR,—Although a stranger or in other words, one of your many "Unknown," I feel as if I must write to you. Many, many meals have I received from you last winter, for I was alone in London. But the food for the body was nothing compared to the godly advice received in your Hall.

Perhaps you may remember Tuesday morning, April 17th, I called to thank you for your kindness, and you gave me a little Bible. The Bible I still have, and thank God, use it. Last winter taught me a severe lesson, but it has proved a blessing; for your encouragement, you see the words you deliver when the food is given out does not fall on the hard rock.

Ever since I left you I've lived here, and although work is very slack at times, I manage to get along very well. As soon as I started work I took lodgings. That gives you a little respectability, and people will help those they find have respect for themselves.

You often and often said "Ask God, tell Him what you want." Only last Sunday night I asked God to find me work; Monday morning answered in three different places, and now, weather permitting, have something to occupy me during the severe weather.

In a great measure a great deal of poverty is caused by men being so improvident, but for my part, no more roaming, with only a little I shall be content, for God is good to me, more than I deserve.

I am so thankful and happy that you and some others in London have been the means of my living a new life.

In conclusion I must wish you "God speed" in your good work.

I am, dear Sir, yours faithfully

SAM PICKERING.

—o—

Another letter from one of the relieved is dated "North-West Mounted Police, Crooked Lake, Broadview, N.W.T." is very satisfactory, but is too long to quote. He was one of a party who was aided by the Mission before emigrating, and says he writes with a pencil, while on duty far from habitations. He often called to mind the scenes at the Mission, and often fancies he hears the huge congregation of poor singing, "Precious promise God hath given."

—o—

Mr. May gives the following among many other similar cases:—

A GIRL SAVED.

Sitting in our Hall, a lady came in and announced herself as from the West-end. She was accompanied by a tall neatly-dressed young person whom the lady asked if I knew; answering in the negative, she explained, and the following circumstance was brought afresh to my memory—Some twelve months previously, one Sunday morning we noticed a young girl at the breakfast ragged, dirty, weary and sleepy; requesting her to stay behind we gathered she had been wandering for some time from a distant part of the country to London, and had been brought here by some poor woman, herself on her way to the breakfast. She was utterly destitute of friends in London: could not be prevailed upon to give any account of her friends in the country, and she had been in the streets for several whole nights previously. We obtained admission for her in a Servant's Home, we finding her in clothes. In this Home she remained till considered fit for service, and where we lost sight of her. This lady visitor had engaged her and receiving such satisfaction and having learned her story as above and who it was first took her in hand had brought her for us to see, and to encourage us in our work.

TALENT IN POVERTY.

I have in my possession two books entitled "A Dictionary of the Bible," and "The Origin and History of Cosmetics and the Art of Perfumery in General," respectively. The author of the former work twenty and more years ago was a large merchant in Scotland, but failed and his family were scattered. His son fourteen or fifteen years ago came to live with his young family in Golden-lane, where I formed his acquaintance and when he presented me with his father's book. He contended, with his wife—a lady of education—with severe poverty for a long time, and maintained as best he could his aged mother and young children by casual work, and during which time he composed the above considerable sized work on perfumery. With all his poverty he was both a gentleman and a Christian, and the commercial value of his book did something towards re-establishing him in business and society, after which he called upon us at the Hall and gave a subscription to the cause which had befriended him in his depression.

The following is an extract from a long letter from the writer, which appeared in the *City Press*:—

After some ten or twelve years' battling with the world to obtain appointments, I have unfortunately been a severe sufferer from the effects of an attack of congestion of the lungs, which has left me so debilitated that I find it difficult to pursue my vocation as tutor. The crisis has at last come, and, after having parted with every article of clothing and jewellery, I was compelled all day on Sunday and Sunday night to walk the streets. How to relate the sad and wretched cases I saw I scarcely know. I came down the Strand, and saw many poor, it being then nearly 1.30 a.m. I turned from Drury Lane into Covent Garden Market. Under the church by the pillars, I saw eight or ten trying to sleep, some in a sitting posture, others reclining full length. I sat down myself, but had scarcely done so when I was ordered away by a policeman.

In regard to myself I had not partaken of any food since 8.3 a.m. on the previous morning (Sunday), and amongst the people I met I was told of Mr. May of Golden Lane, who, they gave me to understand, would be sure to give me some assistance if I made my case known and were somewhat astonished at my not knowing him. However, I made my way to his Mission Hall, and was received, not only with sympathy and hospitality, but assisted on my journey, and, with a few words of prayer, we parted.

If anyone should doubt the authenticity of this narrative, Mr. May has my ready permission to put anyone in the way of communicating with me. VERITAS.

This good man, like the first one here quoted, was a Roman Catholic.

A MILLION THANKS.

The following is from a poor lad whom Mr. May befriended for some months and who was afterwards taken in hand by Dr. Barnardo. The lad became a decided Christian, and bid fair to do well in the new country:—

DEAR SIR,—I now write to you my last letter from the Home as I leave the same on the 17th of March, for Canada. A letter I sent you a week ago; and not hearing from you, I thought to write another to you before I go, in case you did not receive it. I thank you very much for all the kindness you have shown me during the time I was on the streets of London without a home or food. May God bless you a million times for it. Dear Sir, I hope you will grant my last request, and come up to the Castle on Monday, March 14th, as it is our farewell meeting. I would like to see you personally, if you would be kind enough to come to the Edinburgh Castle and see me, so I could say good-bye to you, and thank you also for all you have done for me. Dear Sir, I now must close my letter, hoping you will receive it in good health. Give my best respects to your family, and may God bless you abundantly. I remain truly, your humble servant,

Limehouse, E.

H. F. D.

RELIGIOUS PROFESSION OF THE HOMELESS.

Of the particulars of some 300 cases, when at one time they put themselves down as: Church of England, 200. Roman Catholic, 32. Wesleyan, 11. Methodists, 9. Congregationalists, 9. Baptists, 7. "Christian," 7. Presbyterian, 6. Salvation Army, 2. Undenominational, 1. Christadelphian, 1. No religion, 2. Free religion, 1. Secularist, 1. Deist, 1. *Sixty-seven of these put themselves down as having been communicants or full members.* Others, that they had discontinued public worship at their respective churches, owing the majority say, to "poverty" and "want of decent clothing"; others, "removal," and two or three to "drink," "misconduct," "indifference," "misfortune."

THE LOST FOUND.

Mr. May says:—One of the satisfactory fruits of the Mission is its medium between the missing, the lost, and their friends. This, of course, has been chiefly of young men and young women, who have returned to their parents. One such case was that of the son of the mayor of a large provincial town. I found this young fellow homeless and penniless one night in the Strand, I brought him to the Mission, and prevailed upon him to return to his father,

and only just in the nick of time to save him from the meshes of an old gaol bird. Another case was that of a decent fellow, who for one dispute with his parents, left his Christian home in Scotland, and was in a wretched state of poverty for eighteen months. After one of the Mission services he was thoroughly broken down, and asked for note paper and stamp to write to his parents, who were delighted to hear from their son, and sent him £5 by return of post for clothing and railway fare. All the time we knew this young man he was remarkably well behaved, but his stubborn pride prevented him writing home. We have since heard of him as doing well at his home. These are by no means isolated cases. Other cases have been of wives finding their husbands and husbands their wives, but the following is a sad case of failure in this respect. A respectable young man of Birmingham, falling out of work left his home leaving his wife and two small children with some friends, and tramped his way towards London. It appears either that he did not write, or his letter missed its way. After a time his wife, a respectable Christian woman, with her two small children, tramped to London in search of her husband, whom she failed to find. She found her way to the Mission, was relieved and aided in her search. The weather was severe and the children sickened, and after being in hospital a short time both died. The poor mother was provided by the Mission with a bit of black to follow her babies to the grave, and then assisted back to Birmingham, whither she found her husband who had returned soon after she left, and found him in as great suspense about her and the children as she had been about him. Another case was where a man, after having been in New Zealand for some years and saved a considerable sum of money, returned to the old country to see his relatives. After a protracted search, in which he spent all his money, he found that they were dead. Hungry and penniless he was directed to the Mission, but did not describe all the particulars of his case. Some months after, however, he wrote from Wales, where he said that he was at work for eight shillings per week, but happy and contented, even at the loss of all his money, as it was the means of his finding his way to the Mission in Arthur Street, where he was found of the "Saviour of men." Whom he was now serving with gladness of heart, which was more than ample reward for his loss and trials.

GOD'S HARBOUR LIGHT.

By a homeless recipient of the free Sunday breakfast at the Gt. Arthur Street Mission. He wrote these lines for his own and his fellow sufferers' encouragement. After a few visits this man was engaged for some days at Christmas time in feeding the hungry. There is reason to believe that he is now doing well in the literary world.

We're out upon the billow,
A waste of waters dark,
Where may we look for succour,
Where find a saving ark?
The storm is fiercely raging,
And hopeless seems the night?
Our aching eyes look shoreward—
Where is the harbour light?

Here sin breeds foul corruption,
And vice is on our path;
The love of self is growing
To aid the tempest's wrath.
Ingratitude works mischief;
And souls that once were bright
Grow sad and dark in error,
They see no harbour light!

Yet prayer and real communion
Will chase the clouds away;
There is a light in darkness
Far brighter than the day—
The light which shone in Bethle'm
Upon the shepherds' sight;
Christ Jesus is the splendour,
He is our Harbour Light!

Come, render thanks and homage
To Him who died for thee;
His beacon, ever burning,
Shines out upon the sea.
And ye, like sailors tossing,
Send prayers up through the night,
Till in the distance gleaming
You see God's Harbour Light

A FREE BREAKFAST POET.

Written by a poor Wayfarer who partook of the Free Breakfast at the place.

The Mission-house was crowded with the poor and hungry from the street;
Weak women and cadaverous men, as people in their journeyings meet.
How desolate and icy cold they are, as wandering through the town,
Drenched by the rain, and sick at heart, they look about their care to drown,
The days are wet, the nights are cold, and kind hearts few; what wonder then
Some food and refuge must be found for these poor homeless, outcast men?
And here they find it. Why, they say, it was their home through last year's snow;
They speak, and bless the goodly hearts who find for them *some* place to go.
And surely 'twas a tender sight to make the stoniest bosom feel—
These sad-eyed children of the night assembled for the Sunday meal.
No caste, no creed is sampled out, no class distinction there. Equal all,
In hope, in sorrow, and in pain, as one they answer to the call.
For he who does the human work is man enough to feel with men,
Has worked and sympathised for them all, and will do so again.
Thus then they met, and soon the steam rose up from brimming bowls of meal;
The simple grace is gladly sung, and then—the cold, worn bodies feel
The warmth, the fulness of the food, while all around the kindly eye
Beams like a father's, and we *know* this is not workhouse charity!
For that is cold, and *cruel* sometimes, nought there to love, nought to console,
No link to bind man to his God, but the sad thoughts of his dark soul.
The oatmeal and the tea served out, a homely service each awaits;
A simple, touching trial to draw the listeners to the heavenly gates.
They sing, these men and women, as those in cathedral never sung;
Heart-singing this—not merely sounds that trip in music from the tongue.
And Pastor May, whose Christian work for thirty years has blessed the poor,
And kept away so many wolves that howled in front of many a door!
He takes the Bible, and straight home he sends the word of Jesus Christ,
Uttered two thousand years ago,—the words of love—ah! love unpriced!
The preacher tells how he hath felt God's Spirit move his heart to preach
The living Gospel to the poor—the same as Jesus came to teach,
To heal the broken-hearted one; to set the prisoned captive free:
To heal the bruised; and give the blind the eyes of faith that they might see.
"Stone walls do not a prison make" 'tis writ, and thus, the preacher said,
"Though souls be dungeoned in the dark, through Christ can be for ever freed!"
So kindly, homely, tender, true, the blessed words went home that day,
Into dark hearts and struggling minds—a blessing which knows no decay,
And deeper than the seas beneath, and higher than the stars above;
In the sweet calm of perfect peace, they drank of the Redeemer's love!

Three other cases, not previously named, where all were reduced to penury, hunger and homelessness, to whom the Mission was of service:—one has been in the Gospel ministry abroad some years. A second, who was driven to desperation and to attempt suicide, when last seen had a comfortable and happy home, and was employed at Kensington as a tutor in botany; and the third is now, or was a few months back, a teacher of Greek and Hebrew in a college in Scotland.

SYMPATHETIC AND HELPING FRIENDS OF THE MISSION.

The Mission has had its firm friends; the fastest of them have been those who have come and seen for themselves, and joined in the work. Unfortunately, death makes sad havoc even among these, and a constant accession of new friends is required to fill the gaps left by those who have departed to their rest and their reward. Amongst the most sterling of these was the late Lieut.-Col. Roxburgh, a retired Indian officer, who not only gave money for many long years, but came continually, as he could find time, Sunday and week-day, visiting and addressing the poor people. This is his testimony, in the last few words he uttered in public at a free breakfast to 550 poor on a Sunday morning:—

I am now eighty-two years of age, and I thought I would like to say a few words to you, though I am very feeble. "God is love." What else could have constrained Him to have sent His Son into the world to die for guilty men?

God has graciously published salvation in the Bible, and I exhort you to search for guidance to salvation and true happiness between the covers of this book—the Bible—and if you do, you will find it—as I can testify from over half a century's experience. I exhort you to believe in and obey Christ, and His righteousness is yours, which He puts upon believers as a wedding garment. It behoves us to be careful lest we soil it by mixing with the world, but obedience must be a test of your faith and salvation, and we must have no fellowship with the works of darkness. It is most probable that I shall not see you again, and I do entreat you to be warned, and turn to God to-day. "for now is the accepted time, and now is the day of salvation," and having done this, put on the whole armour of God, that you may be able to stand, and to go forth in His might to war against the world, the flesh, and the devil. I pray this for Christ's sake. Amen.

Colonel Roxburgh was very feeble. He came, conscious that it was the last time, in order to take leave of the uninviting spot—and no place on earth had so large a place in his heart to the last—in which he had taken so great and noble an interest. Four months afterwards the good man departed to his rest, full of years and zeal for Christ, having just turned his 82nd year, surviving his wife eleven days; and by his will it was found that he had left a legacy to the Mission, and another one for the personal use of Mr. May. Of course, Colonel Roxburgh's actions are his testimony to the Mission and Missionary, but it is well to add his written conviction, that "Mr. May never gives himself a single holiday; he is always at his post, labouring among the poor. . . . The district I consider the poorest I have known." This is from the last note written by the Colonel in reference to Mr. May and the Mission.

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At one anniversary the Rev. Philip Gast, well known as a devoted minister and labourer in the Master's cause, said:—

He was always glad to say a word on the behalf of this work and Mr. May, its promoter. He did not know a work in London which was more faithful to its profession, or that did a more genuine and needy service to masses of the extreme poor. He had, as a neighbouring minister, often cases come under his notice who had received spiritual good through the agency of the Great Arthur Street Mission.

—o—

Mr. Fallshaw, a church of England Scripture reader some time back said, that in visiting the dying at hospitals and infirmaries, he frequently came across hopeful cases where they told him that they received their first spiritual good at the Gt. Arthur Street Mission. And indeed it might be said that it would be difficult to find an infirmary or hospital in London where there are not some patients who at some time had come under the influence of the Mission, and from many of these Mr. May has frequent calls to visit them.

The following is from H. L. HASTINGS, editor of the *American Christian*. When in this country he gave scores of addresses here at this Hall, without fee or reward, to many thousands of men. These addresses were full of wise words on the Word of God, temperance and thrift.

Scriptural Tract Repository, Boston, Mass., U.S.A., Dec. 29th, 1887.

"Let Reuben live and not die; and let not his men be few."—*Deut.* xxxiii. 6.

I am glad to hear that this desire is still granted, and that you yet live. I have had occasional reminders in the *City Press* for which I am thankful, and am also aware by the public prints of the exceptional distress which exists in Great Britain. I hope that we may be able to do something toward relieving the country of some of the surplus population. I am sure that we could take care of them here if they would only come and know where to go and what to do. I have imagined all your trials and labours there, for I know the lay of the land so well. I am glad that you have got bigger coppers, and hope that the Providence of God will enable you to keep them full. And I trust that the Lord will give grace so to conduct the work so that He can approve of it and bless it.

I should be very glad if I could again meet those poor, hungry, wretched men, and say to them words of grace and truth and righteousness.

May the blessing of the Lord be upon you and yours.

H. L. HASTINGS.

Bath.

DEAR SIR,—In reply to your appeal, have much pleasure in sending you a P. Order, value £1, for feeding the hungry. I was much pleased with what I saw at your Hall some two weeks ago when you were good enough to show me round, and let me taste the porridge, which was most excellent. I am sorry not to have been able to accept your invitation to go to the Sunday morning service, and see so many fed.

May you long be spared to continue the good work.

I remain, yours truly,

THOS. H.

A West End physician writes thus:—

Dear Sir,—I have not sent you any money for some time, but I have to thank you for your papers and notices which you have sent me, and am much gratified that you are still in the thick of the war, fighting the good fight, and being a tower of strength to the mass of the poor and needy, the sick and the afflicted, the sinful and the ignorant, by whom you are surrounded, and for whose welfare your whole life is spent. I have much pleasure in sending you a cheque for £10 10s., half of which is for your own personal expenses, if you will kindly accept it.

I remain, yours, &c.

M.D.

£5. I am not a rich person or would gladly send more, but sympathise heartily in your work and send it with best wishes.

£1 enclosed, which please accept with the sincere prayers that God will put it into the hearts of His children to send you the means to continue your good work.

Mrs. C. rejoices to see how your work among the needy and unemployed is prospering, and evidently receiving direction and blessing from the Almighty Giver of all good things. May you be the means of drawing many souls, by your short Gospel addresses, to Christ our Saviour! £2 enclosed.

Miss P. encloses to Mr. May a cheque for £5, in aid of the free meals to the hungry and destitute, given at the Mission Hall, Great Arthur Street, Golden Lane, accompanied by earnest prayer that they may indeed be fed with the true bread, which cometh down from heaven and giveth life unto the world.

Clothing from Mrs. W. Her late dear husband, as herself, had ever a deep interest in Mr. May's Mission, to which she wishes much success, and to himself and family God's blessing.

Mr. C. has great pleasure in sending Mr. May two Postal Orders for £1 each from two Christian friends who are much interested in the work of feeding the hungry, clothing the naked, and preaching the Gospel to the poor, as it is at present carried on at Great Arthur Street Mission Hall. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

The Rev. John Stanley writes, October 18th, 1891 :—

Semley, Wilts.

DEAR MR. MAY,—I am happy to take this opportunity to acknowledge the benefits I received at the Mission in the early days of my Christian life. As I have so often said in public, I think the best and happiest moments of my life were spent in work between, and just outside its walls.

I well remember meeting you in the street when I was about fifteen or sixteen years old and asking whether you could find me work for the Sabbath afternoon. I soon found plenty not only for the Sabbath, but every day.

The Mission is specially dear and sacred to me as the place where I first met the people of God in fellowship; so the incipient stages of my church-life were spent there. If you have not heard from my brother Rev. Chas. Stanley, of South Shields, I am sure he would wish me to testify to the blessing he has received at the Mission, that being his spiritual birth-place. For years the Mission and its workers constituted my world, and I have not met with a better.

God bless you! May you have abundant blessing. How I wish I could be with you! My dear wife also sends her best wishes. She owes much to the Mission, for there she found her husband, and I owe more, for there I found one of the best of wives. God bless her! In loving memories I am affectionately yours in the bonds of Jesus, J. STANLEY.

P.S.—Of old workers of my time, to my knowledge, two are ministers, two are ministers' wives, one is a foreign missionary—and his wife also—and one a home missionary, and an old scholar is likely to be a medical missionary.

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A Scripture reader wrote :—

DEAR SIR,—I cannot attend as I am due at our devotional meeting at the church. I have had a knowledge of Mr. May the whole time of the Mission, have known him personally over twenty years, have come in contact with many who attend the Mission, and have also been there myself at the services and hold him in high esteem as an untiring and devoted worker for men's souls, and also for their bodies, and wish him God speed for the future. With kind regards.

WALTER A. YOUNG.

(Twenty-six years a Scripture reader, Clerkenwell.)

Having received an unexpected bonus from insurance I must share it, and leave it to you to decide in what mode to apply it. You have given your life to the kind work, which I am sure I could not do; but I can pray that you may be rewarded a hundredfold, both in the work and in your own family, both here and hereafter. May every blessing attend you!

Much pleasure in sending Mr. May a donation in aid of his interesting Mission work, praying the Lord still to use and bless him in every branch of the work as He has done for so many years, and more abundantly.

After visiting us, one friend writes, "Enclosed you will please find cheque, value £5, as promised this morning, for use in your Mission. I will try to be with you on Sunday morning.

If those who have abundance only knew, or rather *would know*, much misery would be avoided. I am sure *you need Divine support* to enable you to bear what you do.

May you be blessed and helped in the work you have so nobly undertaken for the poor and needy! Thanking you for this wonderful work of love, requiring so much patience, faith and trust, the blessing of those ready to perish must be your reward now, and a crown hereafter, to follow in the Lord's good time.

—o—

The daughter of the late Col. Roxburgh, who was with us so many years, writes :—

I desire with my son to express our interest in your blessed work amongst those who are ready to perish. May our Lord and Master fill you with His own divine comfort and consolation, and give you strength to meet the trials which of necessity must often be in your path.

A lady, whose family have been liberal helpers of the Mission near thirty years, wrote a short account of her visit, of which the following are extracts :—

Many of those who take an interest in the work carried on by Mr. Reuben May, are unable to see it for themselves, and may like to hear of a visit lately paid to the Mission by Miss B— and myself.

Saturday evening was a busy scene, preparing Sunday's breakfast. Following the preparation for the homeless poor there was a prayer meeting. About fifty persons, principally those interested in the Mission, were present, and, contrasted with the riotous noises every now and then heard outside, it seemed indeed a quiet haven, as earnest prayers ascended for a blessing on the morrow's services. The scene that met our eyes as we entered the Hall soon after ten o'clock on Sunday morning, will not soon be forgotten. Mr. and Mrs. May, their sons and two daughters, with other helpers were busily engaged serving the repast, and truly it must have been much needed. But how good it felt to see them gathered together under the sound of the gospel, as—for once at least in their lives—the message of free salvation fell upon their ears. It seems a most Christ like work to feed their bodies first and then their souls; and we cannot doubt that during each winter great numbers must be influenced for good. Good order was preserved throughout, and it was most touching to witness the deep attention of those sad but earnest faces as they listened to the address.

In the afternoon we were interested in the class held for blind men and women, over thirty of whom, with their teacher, we found assembled together in a small room approached by a steep staircase, in a house opposite the Mission Hall. It was an affecting scene, painful indeed in many respects, as they sang us one of their favourite hymns, but it is a comfort to know they are thus cared for, and can hear and sing together of the land where their eyes may see the King in His beauty.

We saw from 800 to 1,000 individuals under religious instruction in those two days in that place, and witnessed the earnest self-denying labours of those engaged in the work, and to my mind the very appearance of the mothers and children speaks plainly of the good influence brought to bear upon this district for so many years.

My object in writing this little account is that those to whom it may come who are interested in the Mission, may feel that they are giving their support to a truly Christian work, and that others may be induced to relieve Mr. Reuben May of some of the anxiety that must often fall so heavily upon him. Some of those who are now zealous helpers have themselves been drawn from the close courts of the neighbourhood, having attended the Mission from infancy.

Alton, Hants.,

I. C.

Feb. 5th, 1884.

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At least one of Mr. May's City helpers has sent a cheque every month now many years, and occasionally sends also towards Mr. May's personal expenses. There are many more and recent helpers whose good deeds we should like to recount, were we at liberty to do so— one, a noble Christian barrister, who has often written a cheque to help out of a difficulty; these have providentially helped as former friends have been removed by death.

CONCLUDING REMARKS.

This compilation must now close, not for the want of material indeed, for the difficulty has been to select from the abundance of testimony as to the reality and substantial nature of the work, and its many and varied fruits.

While Mr. May is deficient in the tabulation of cases, and does not put a distinctive mark or apparel upon the converts, it is perfectly safe to say that as he receives the lapsed members of all Churches, so all branches of the Christian Church have those among them to-day who have received good at the Mission; neither is this confined to London or England, but extends to at least some Churches abroad. The same world-wide fruits may be attributed to the temporal results of the work; for while the Mission has not any organised plan for keeping together those who are raised, there is ample evidence that having received temporary help, and good advice at the Mission, in temperance, thrift and righteousness, there are men and women of all callings and in all countries, absorbed in the world's workshop, who owe their elevation under God to the the Great Arthur Street Mission.

As for the army and navy, it is being continually stated by pensioners and others who have served their time in their country's service, that in every army and on every naval ship there are at least some who remember the Mission in gratitude for the succour given them in times of want. Perhaps it is due to soldiers and sailors as well as emigrants, that the name of the Mission and its chief worker is written on the pyramids of Egypt, and otherwise recorded in India, China, and nearly every place where English ships cast their anchor. Life is as real to birds of passage, as to those who ever dwell in their natural clime, and among all those men who have been raised to a better life who cannot be tabulated, it is confidentially hoped that the good and blessing received will be manifest at the last day. This very varied work among all classes in great part of course is due to the Mission being in the centre of the largest metropolis of the world. The variety of cases could nowhere else be possible or so continuous throughout the year, and year after year.

Of course the work has had its enemies—what good work has not?—but these have only served to test the faith and patience of God's servants engaged in it, and caused them in their weakness to throw themselves afresh upon Divine sympathy and aid, and been a schooling to prepare them to sympathise with and succour the multitudes of suffering ones who come across their path.

We can but look back, thankfully, to the past and be encouraged, though it has been through toil, it is in the Master's vineyard. The future, all unknown, is before us, yet our trust is still in the same God, Who has led the work all these years, the conductors being held up by the same faithful friends who have served Him so long, excepting those who have entered into rest and received their reward.

The motto inscription on the Mission Banner is;—

“THE LORD REIGNETH.”

and this is why the Mission has accomplished what it has, and why we may earnestly and hopefully trust for its future good.

Contributions and Gifts of Clothing, both of which are urgently needed, should be addressed to—

Mr. R. MAY,
Mission Hall, Great Arthur Street,
Golden Lane, London, E.C.

PRICE THREEPENCE. 12 COPIES WILL BE SENT, POST FREE, 2/6.

Mr Samuel Moore.
Hope Mission, Banner St.

Gr. 6/4/98

Building Used

St Mary's parish

5/9

177
MO

Mr Samuel Moore, The Hope Mission, Banner St
St Lukes.

Mr Moore is probably nearly 70; big head with a wealth of iron grey hair & whiskers, & thick eye brows. A slight deafness the only sign of infirmity. Has been here 40 years & previously worked at a little mission in Buttsland Street Hoxton, now used (I think) by St John's Church.

With the exception of a few months Mr M. has been supt of the mission during the whole period.

The mission originated in a Ragged School known as Chequer Alley, and like most of these schools at that time included a day school. This was handed over to the authorities when the Elementary Education Act came into force, they buying the interests of the mission, which for a time ~~was~~ continued to use the same premises. After two migrations the present block of buildings was erected.

The Building is plain but well built. Contains in basement, large club room & kitchen; on ground floor hall (300) & smaller room (about 50) & on first floor, large room used for a Crèche & a class room.

Persons Employed

The paid workers are a Matron & 2 nurses & a deaconess.
 The matron, a sharp featured but pleasant old body, has been connected with the Mission 47 years & takes part in all branches of the work. The nurses are engaged in the Crèche & the deaconess visits in the Models. Have between 30 & 40 S. S. Teachers & about 12 other workers not reckoning gentlemen, who come to take the services. - all voluntary.

Services &c

- Sunday 10-30. Prayer Meeting
- 11 - Religious Service
- 7. Evening Service
- 10-30 to 12 & 2-45 to 4. Sunday School.
- 6. - Children's Service & Sunday School.
- 3. - Mothers Bible class
- 3-15. Young Mens Bible Class.

- Monday 2-30. Mothers Meeting
- 8-30. Christian Band for Young Women. 20 to 25 members with average attendance of 18.
- 7-30 Penny Bank.

- Tuesday 7 - Junior Band of Hope. Average 35.
- 8-30 Girls' Sewing Class. Seniors. Talight to make their own garments. About 12.

- Wednesday 8-30. Religious Service. Not many; about 14.

Notes on Services

(See L.S.U. Report for figures) X

Social Agencies

Thursday. 6.30. Mothers' Meeting.

8.30. Christian Endeavour.

Friday 8.30. Senior Band of Hope. Flowering. Average at least 60. Have their own piano etc.

Saturday 6 to 8. Lads Guild.

Sunday School. On books. Average attendance -
Morning, Afternoon, Evening. Use all the rooms including Crèche. The children are not very poor - come from the 'models' etc. In the evening school they touch the poorest class & the children are mixed. Then Mr M. has occasionally "to look my fiercest". A boy will defy the teacher etc.

Sunday Morning Service is small - about 25. Mostly workers - is intended for Christians.

Evening service. 50 to 60. Don't get the rough people & this fact troubles Mr M., who is "envious of the Salvation Army." To get these people to a religious service apart from other interests is "almost a failure".

Christian Endeavour Society About 40 members; Average attendance 30.

The Mothers' meetings have about 40 & 100 members respectively, the Thursday being the larger gathering. Get about

20 on Monday & average would be 80 on Thursday, though they get 90 & 100. Women come from the Models, Bedford Square & the courts in Whitecross Street. Some old members come from a distance. Have Clothing & Coal clubs & allow ^{1d} in the 4

Penny Bank is worked by a bank clerk, who sends some of his young subordinates to attend to it.

Boys' Guild is an attempt to get the rough boys. Obtained a gymnastic outfit but unfortunately the club room is not lofty enough for the purpose. Have a cricket club in connection. Altho' a comparative failure, some of the very rough lads "have been tamed".

Had a 'Goose club' last Christmas. 98 members.

The Deacons visits in the ^{Bedford Square etc.} Buildings, & the Mission also visits in connection with the mothers meeting &c. So far as drawing the people to the services, ~~the~~ is concerned the results are not satisfactory

Relief is given in urgent cases: 4- tickets & if need be give money but not much. The relief is in the hands of the Ladies Committee & Mr M. does not know much about it ~~about~~

Visitation

Charitable Relief

Children's Dinner
4c

HOPE MISSION,
Banner Street, St. Luke's.

Dinner Account for the Season,
1896-1897.

Dr.	£ s. d.	Cr.	£ s. d.
To Donations and Subs.		By Cost of Christmas Dinner to 420	11 19 0½
G. Russell, Esq.	2 0 0	„ Cost of Halfpenny Dinners to 2,404	20 19 9
W. Arldige, Esq.	1 0 0	„ Cost of Farthing Soup Dinner to 1,884	9 6 3½
Mrs. Barns,	1 0 0	„ Cost of 1,690 Quarts of Soup and Bread	9 18 10½
Mr. and Mrs. J. Vince.	0 5 0	„ Soup and Bread to 311 Men and Women of the Refuge	2 9 11
Collected at the Baltic by Ernest Glover, Esq.	20 7 6	„ Printing Statement	0 4 6
Collected by Miss Clara Moser—		„ Soup Supper.	1 3 1½
John Moser, Esq.	1 0 0	Balance in hand.	1 14 7½
Fredk. Moser, Esq.	0 10 0		
Miss Greenhorne	0 10 0		
J. H. Whitehorne, Esq.	1 0 0		
J. Muller, Esq.	1 0 0		
J. Berger, Esq.	0 2 6		
J. M. Moir, Esq.	0 2 6		
R. C. Moir, Esq.	0 2 6		
C. A. Muller, Esq.	0 2 6		
R. A. Lectrie,	0 2 6		
E. Nathan,	0 1 0		
The Braithwaite Family	0 7 6		
	5 1 0		
Per Miss Fitch			
F. Fitch, Esq.	1 0 0		
E. F. Fitch, Esq.	1 0 0		
	2 0 0		
Per Miss Smithett			
J. N.	0 2 6		
J. S.	0 1 0		
W. S.	0 1 0		
L. S.	0 2 0		
	0 6 6		
Grants from the Destitute Children's Dinner Society	15 0 0		
Halfpence from Children	4 18 6½		
Farthings from Children	1 4 9		
For Quarts of Soup and Bread	4 12 10		
	£57 16 1½		£57 16 1½

The Crèche

Hope Mission, June, 1897.

Also in connection with the Destitute Children's Dinner Society, they give Halfpenny dinners on Wednesday and Farthing dinners on Friday. A Christmas dinner is also given to children at the Hall, tickets being distributed thro' the teachers of the adjacent Board Schools & Madrox Street Sunday evening School. Soup Kitchen is open on Friday. Any food that is left is distributed to the people at the Banner Street Refuge. [Mr. M. says that the row of homeless people awaiting admission to this shelter at 5pm. often extends past the Mission - a distance of 400 yards].

Children are sent away to Country Holiday Homes - about 50 to 60 last year.

The Crèche is open from 8 am to 8 pm, daily except Sunday. Last year the number of admissions was over 6200. Children are taken from a few weeks old & upward. They tried to fix a limit of age - (5 yrs.) but have been obliged to take some older children altho they do not care to have them, especially boys. The elder children are taken to school & fetched at meal times. I looked in the crèche before I saw Mr Moore. Some 25 children were in the room of whom about 6 or 7 would be over 5, the eldest probably 11. Most of the mothers are at work every day & the children are brought day after day. One girl has been there from babyhood.

The Changes in District & People

Summary

Church Membership

The poverty in the district is not so bad as it was & the people living in the models are better than those previously living on the spot. On the north side of Old Street, the same class of people are living, that formerly lived in this area. Many of the people who lived here have gone to Nile Street district & are living in the streets leading into Nile Street. Mr M. knows them personally & is able to speak as he has lived for over 40 years within 5 minutes of East Road. That class of people cannot get on in model dwellings.

So far as the Mission is concerned, their work has been encouraging amongst the young people & the Mission is practically a young people's mission. The mothers' meetings are attended chiefly by elderly people. The increasing number of warehouses being erected round them is gradually elbowing the poorer people out of the district. Mr M. sometimes wishes they had built nearer Nile St., as the people are there. They have a Church Membership of between 40 + 50. Are undenominational, altho to ensure the continuity of the work, the Mission is affiliated

affiliated to the Congregational Union. A report has not been issued lately as they are in a "transitional state" but probably ~~will~~ will ~~be~~ recommence issuing reports again soon.

Altho' Mr M. was perfectly candid in his statements & gave his figures and acknowledged the failures of the mission very frankly, I was conscious that there was something withheld that might affect a judgment on the work. Mr M. is apparently & has been all along an extra honorary worker. He came specially from business to meet me. The change of the character of the people of the neighbourhood is tending to render the mission unnecessary, & its influence is waning. The mother's meeting used to be 150 + 40 respectively. It may be the consciousness of this change has led to the non publication of Reports.

April 12th.

St. Paul's parish.

5/8

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191

Interview with Rev. E. H. Bennett, Anglican
Mission, End H., S. C.

I had seen Mr Bennett before to arrange an
interview and he had given me a Report of the Mission.
This Report gives so full an account of the work
that I insert it in extenso. Having read the Report
before our interview I directed the conversation only to
the points which are not fully cleared up therein.

The Mission confines its work almost entirely to
the block bounded by City Road, Old St. and Golden
Lane: a few may be brought from outside by those
who dwell within this area, but the adherents of the
Mission almost without exception live within it, and
nearly all of them in the Works of Building which
cover most of the area. Mr B. took at random
one of the Society Classes and read out the names
and addresses: out of 30 only 3 I think were
not from the Buildings: these of course are all members
of the Church, and this being a fair sample
of the Classes it is fair to assume that of the
250 members all are genuine representatives of the

poorest working class.

The whole of this area is systematically visited by the sisters and by about 8 ladies who are the wives or sisters of Old Leysians, and it is mainly through their efforts that members are brought-in.

Of the total membership not 1/3rd are men, but the proportion of men has lately been increasing considerably owing to the greater vigour of the P. S. A. and the Men's Club.

Mr D. says that at least 2/3rd of the members were previously unattached to any religious body.

At the services a good many attend who are not members, but the congregation is not of a shifting character: the same people come week after week. The Sunday morning service is attended by scarcely any but workers perhaps 50 in all; but on Sunday evening the Hall which is seated for 500, is nearly if not quite full say 450. The service is of a distinctly mission character: a great feature being made of the

Orchestra and singing. Some perhaps will come here who would not go to a church, but Mr D. thinks that the character of the Service is the all important thing with the poor.

There is no reference in the Report to Temperance work among adults, but there is now a vigorous and aggressive Society which has taken over 30 places in the last six months.

On the question of relief the Report does not state the whole case: even though the Committee have more than is stated over £120 Mr D. said: in addition to this the lady visitors are for the most part persons of wealth. Mr D. emphasized the fact that very careful inquiries have been made, "on the lines of the C.O.S." he said: applicants are asked about - back rent, pass tickets, Employer etc.

Moulton House is a Christian Home for young men of the working class: in the past it has not been too successful: most of the young men who used it did not attend the Mission Service and it has been found necessary to make a rule

that all inmates shall do some work, not necessarily religious for the mission. Mr D. mentioned the fact that at one time they had to get a number of loafers from Common Lodging Houses who came to the mission and represented that they had no money for a bed, and then were taken in. They found however that the mission too was being taken in, and have had to drop these gentlemen.

Mr Bennett I imagine is a man of great vigour, and has evidently been successful in carrying on and developing during the 9 years he has been here, a large organisation. He is a kind hearted, cordial man of rather coarse nature and appearance. His health has broken down under the strain of work and he is obliged shortly to leave London.

Leysian Mission

Errol Street,

Whitecross Street, London, E.C.

REPORT

For the year ending December 31, 1897.

Being the

TWELFTH ANNUAL REPORT

..... of the

WORK OF THE MISSION.

March, 1898.

Commercial Printing & Stationery Co., Ltd., Devonshire St., E.C.

Christian Community Hall
Old Street

St Luke's parish

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201

Christian Community Mission Hall, 171 Old Street
St Luke's
Supt: Mr A. Cooke, 147 St. Saffron Hill E.C.

I did not seek an interview with Mr Cooke
but have contented myself with following items from
the C.C. Report & the Returns made each month
to head quarters.

Sunday School 3 PM. 120 scholars on Books. 9 teachers.

Average attendance of children 85. Teachers 9.

Sunday Evening Service. Average for May 1907. 69.

" Open Air Meeting 8.15. " " 165.

Monday 8 AM Young Womens Sewing Class

Tuesday Bible class

Wednesday 7.30. Band of Hope. Average attendance 146

Friday. 8 - Prayer Meeting Average 38

Meetings are held in a large room with shop in
front. Seats 130.

For further particulars see interview with
Mr J. Atkinson Book XXX p 71.

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Hahn N. Missus Hall

Unw. Cresan.

