

B 282

Nonconformists and

Missions in

S. George, Camberwell

District 42 - Book CXV

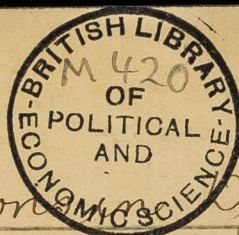


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COLL U B 282



[1]

Nonconformists and Mission District 42 - Book CXV

Name	Chapel	Address	Page
Walker Rev. D. Merrick	Baptist Maze Pond Old Kent Rd	120 Avondale Square	1
Wenyon Rev. D. C.	West Oakley Place Old Kent Rd	80 Erlanger Rd New x	21
Kirk M <sup>r</sup> J.	Camberwell R. School Toulon Street	John St <sup>e</sup> Bedford Row	31
Wilkins Rev. J.	Cong <sup>l</sup> (Marlboro') Old Kent Rd	131 Waller Rd New x	47
Webb M <sup>r</sup> J. A.	Albany Institute Private address	345 Albany Rd Camb'well 76 St Boyson Rd Walworth	61
Howe Pastor J. E.	Bap <sup>t</sup> Elderton Road	56 Billington Rd New x	69
Archer M <sup>r</sup> J. E.	Secretary Camberwell Free Church bound	1 Linden Grove, Beckham	85
Pascoe M <sup>r</sup> E. J.	Beresford Miss <sup>n</sup> Crown St <sup>e</sup>	20 Lambert Rd Brixton Hill	95
Paginton M <sup>r</sup> J.	S.M., Edmund St <sup>e</sup>	87 Bushey Hill Road	103
Freeman M <sup>r</sup> J. J.	Sumner Rd Miss <sup>n</sup>	150 Meeting House Lane	111
Clarkson M <sup>r</sup> E.	Free Salvationists Avenue Road	78 Pault Road, Camberwell	117
Burros Rev. J. S.	Bap <sup>t</sup> Cottage Green	Sunnydene, Denmark Rd <sup>2</sup>	129
James Grove Bap <sup>t</sup>	Note by Jea		135



ii



Rev<sup>d</sup> D. Merrick Walker  
Maze Pond Baptist Church.

GHA  
Feb 2/1900

Personal Note

St Mark's parish.

42  
3.12  
Rev<sup>d</sup> D. Merrick Walker. Minister of Maze Pond  
& Baptist Chapel, Old Kent Road. Seen at 120 Avondale<sup>S.E.</sup>

Mr Walker is a clear headed, bright eyed, active young man with a fine forehead, made more conspicuous by the absence of hair - The portrait on page 3 of the Visitor (attached to next page) gives an idea of the man, but he is better than his photo. He has been four years, in this, his first, pastorate coming from Bristol College & Edinburgh University.

The Church work is chiefly confined to the district assigned to it by the Camberwell Free Church Council, about 3 months ago. They had been working there and it has been formally allotted to them. It includes a narrow strip N.E. of the Old Kent Road between Upper Grange Road & Avondale Square - and a block west of Trafalgar Road & South of Albany Road, including the Albany Estate, a closely built block of tenement houses on the south side of Albany Road, purple & light blue in character. Much effort is spent here but they do not draw many people from it:

in fact  
to page 5



# The Maze Pond

## Monthly Visitor.

Vol. II. No. 1.

JANUARY, 1900.

Gratis.

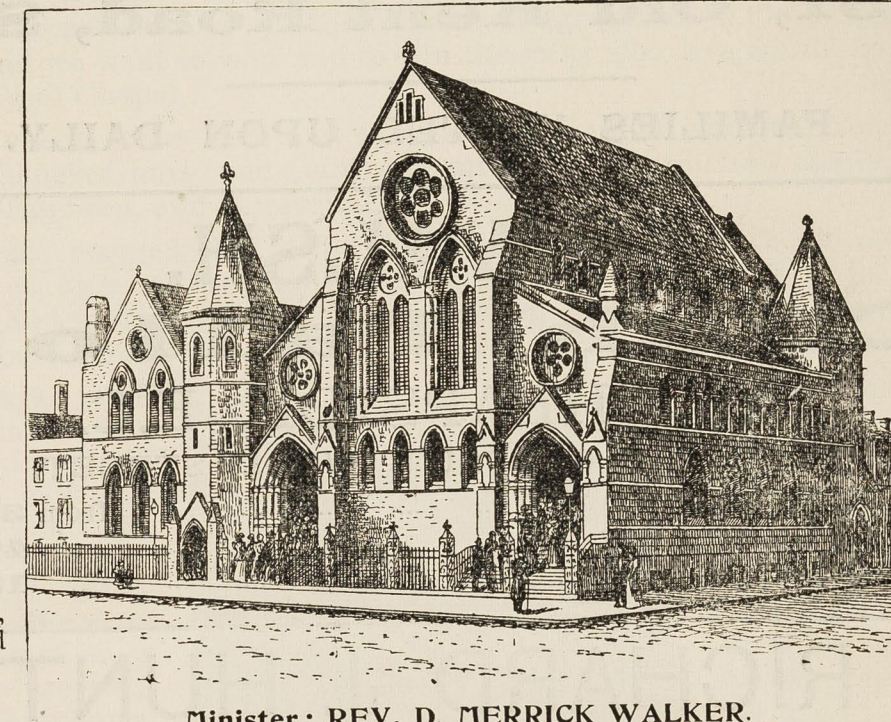
**Sunday Services.**  
Morning 11.  
Evening 6.30.

**Lord's Supper**  
1st Sunday at 12.30 ; 3rd Sunday, 8 p.m.

**Schools**  
At 9.30 & 2.30

**Bible Classes**  
At 3 for men and women.

**Prayer Meetings**  
At 7.30 a.m., 10.30 a.m. and 8.15 p.m.



Minister: REV. D. MERRICK WALKER.

**WEEK-DAY MEETINGS.**

**Monday**  
Mothers' *M. 20*  
Meeting 3.  
Prayer Meeting 7.30

**Tuesday**  
See Special Notices.

**Wednesday**  
Jun. Christian Band 7.30 p.m.  
Sen. Christian Band 8 p.m.

**Thursday**  
Mutual Impvt. Society 7.30  
Choral Society 8 p.m.

**Friday.**  
Band of Hope 7 p.m.

**Special Meetings for the Month:**

- Jan. 2. TEMPERANCE DEMONSTRATION at 8 p.m.
- „ 16. ORCHESTRAL AND SACRED CONCERT (see note on page 4).
- „ 25. ANNUAL CHURCH MEETING (for members only).

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**Concerning Ourselves.**

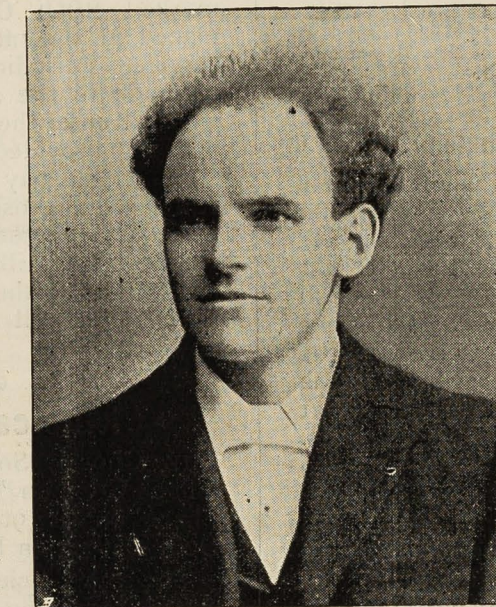
WHEN a young man goes courting, there is nothing he is unwilling to do to render himself attractive to the object of his attentions. We who are concerned with the issue of this paper, feel much the same about our venture. In a sense, we are going courting, and we seek to win the members of our Church and Congregation to closer fellowship, and we want to woo and to win the folks who live within hail of Maze Pond Chapel.

For twenty years men and women have found a spiritual home in this Chapel of ours, and many still spared to us can tell eloquently how it has been, and is, revered.

We are assured that could hundreds, nay, thousands, of people round us only realise the joy of meeting to worship God in His House and with His people, the doors would be too narrow for those who would throng and press to get within them Sabbath by Sabbath.

In days of old, Westminster ecclesiastical dowered with the tuary," and the secuted might rest and safety suers. We want just that in a and we are issu- makethis known, tion to you to the joys that may

Our minister, trait we illustrate addicted to long service he con- if you come, you to go away and part in it for you. hymns, that you



REV. D. MERRICK WALKER.

sing heartily, a fine organ, and plenty of music generally, are provided. Perhaps this may be news to some of our own members who do not seem to care very much about attending the services of their own sanctuary regularly, but a New Year has been given to us, wherein it is hoped there will come stealing over cold hearts a warm breath that will foster life and lead the lukewarm to feel that they do really owe the Lord something in the way of gratitude and worship.

We hope, then, that this Monthly Visitor will do good in many ways—in stimulating our Church life, and in strengthening and deepening our spirituality; and we hope, too, that month by month it will find its way into the homes of many whose company we long to have in the gracious and joyous work of worshipping our Lord and our Father.

the precincts of Abbey and other edifices were en- rights of "sanc- troubled and per- there find perfect from their pur- our Church to be spiritual sense, ing this paper to and as an invita- come and taste be yours.

with whose por- this page, is not sermons. The ducts is bright; will have no need say there was no

Well-known

are invited to sing heartily, a fine organ, and plenty of music generally, are provided. Perhaps this may be news to some of our own members who do not seem to care very much about attending the services of their own sanctuary regularly, but a New Year has been given to us, wherein it is hoped there will come stealing over cold hearts a warm breath that will foster life and lead the lukewarm to feel that they do really owe the Lord something in the way of gratitude and worship.



### Notices and Reports.

#### The Christian Band.

AN excellent lecture was given on Nov. 22nd, entitled: "From the Slums to the Quarter-deck and to the Backwoods of Canada," by Mr. Copeland.

On December 20th, the Rev. Kenred Smith, Missionary to the B.M.S. at Bopoto, Upper Congo, gave a farewell address. Mr. & Mrs. Smith left England for the Congo on Dec. 30.

The Annual Meeting of the Junior Christian Band will be held on Wednesday, January 17th. All friends interested in the work among the children are invited.

#### Syllabus for January.

- Jan. 3. New Year's Address by the Pastor.  
 " 10. Address and Solos by Miss A. Beaumont.  
 " 16. Junior Christian Band Annual Meeting.  
 " 24. "Temptation of Christ" Miss L. Dunslow.  
 " 31. "Literary beauties of the New Testament."  
 Mr. C. Read.



#### The Choral Society.

DURING December our Choral Society has been assiduously practising Mendelssohn's "Elijah," and exacting as the work is, much enthusiasm has been displayed in its study. Several new members have been enrolled since the last concert, and after subjecting the roll to the strictest revision, it is gratifying to be able to announce that the Society has 110 active members.

For the comfort of the choir at future concerts a new platform is essential. The old structure has seen good service, but the choir has outgrown it, and it is deemed advisable to build a new one for the "Elijah" performance. To meet the expense, Mr. J. Waite has kindly offered to provide a first-rate Orchestral and Sacred Concert on Jan. 16th, and it is hoped that the heartiest support will be given to the undertaking, especially as it is proposed to construct the platform in such a fashion that all the Church Societies will find it useful.



#### Mutual Improvement Society.

MEETINGS for the month have been arranged as under:—

- Jan. 11. President's Address  
 (Open to all)  
 " 18. Lecture "Tom Hood."  
 Mr. J. M. Snellgrove.

#### The Men's Bible Class.

PAPERS, etc., for the month have been arranged as follows, and thoughtful men are earnestly invited to join us in our consideration of these subjects.

- Jan. 7. Praise & Prayer. THE CLASS.  
 " 14 "The Brilliancy of a Noble Life." Mr. Cook.  
 " 21 "Rightly dividing the Word of Truth." Mr. Haynes.  
 " 28 "Behold!" Mr. Pearce.

The class meets at 3 p.m. every Sunday in the Upper Lecture Hall.



#### Twentieth Century Fund.

PROMISES redeemable at Christmas may be enclosed in envelopes plainly marked **20th Century Fund**, and placed in the offering boxes at any service. Periodical payments should be made to the appointed collectors, who will enter the amounts upon cards, specially provided. Seatholders downstairs should pay to Mr. Rose or Mr. Kateley, and those in the gallery should hand their subscriptions to Mr. E. Reeve. Mr. Miller will furnish official receipts upon the completion of promises, or for all donations of 5/- and upwards.



#### Musical Mems.

THE Choral Society is to render "The Creation" at Ilderton Road Chapel on the 9th inst. in aid of the Debt Extinction Fund.

The same Society will give an abbreviated rendering of "The Messiah" on Sunday, January 14th, at 3 p.m., at St. George's Hall. Admission is quite free, the endeavour being to provide a bright, happy service that will attract men and women to this new place of worship. On the afternoon of Sunday, January 28th, our Organist is to give an Organ Recital at the same hour. A temporary organ has been placed in the Church pending the completion of a large instrument.



THE *Nonconformist Musical Journal* for this month contains a sketch of our Choir and Choral Society, with Mr. Miller's portrait. Copies may be had from the choir Secretaries.

### The Need of To-day

"The beginning and the end of what is the matter with us in these days is—that we have forgotten God."

NEVER did Carlyle pen greater truth than this. Call him pessimistic, sour, morose, cynical if you will, but here is truth, terse and far-reaching. We ask why working men will not attend the House of God? We say, what *can* we do to reach the people, to awaken a sense of their need of salvation, to rouse them to a real concern for the future? While *scores* meet on Sunday morning to sing with exulting hearts:

"The dawn of God's dear Sabbath Breaks o'er the earth again,"

*thousands* prefer to lie in bed, sit about the house, or throng the streets waiting for public houses to open: others scour the country on cycles, or by other conveyances, in search of pleasure or excitement, and the fact that there lives a Being Who has claims upon them for worship and service, never seems to call for a passing thought. Where the evil will end, God only knows. He is long-suffering, but forbearance cannot be unlimited, and a time must come for dealing with the people who forget God. While the end cannot be easily foretold, yet we can trace the beginning of this almost universal disregard of God's claims to His creatures' homage. Is the origin of it all very far from the Church itself? "A man's foes shall be they of his own household," says the Scripture, and it might pertinently be paraphrased "God's foes shall be they of His own Church." Do Church members realise their fearful responsibilities in this connection? If they did, could they attend the services as *irregularly* and as *unpunctually* as they do? Unless the place of worship attended is a City Temple, where late-comers find no seat, numbers of people seem to think it really does not matter what time they arrive at their places—if they arrive at all.

We hold at least two services for worship every Sunday, to say nothing of minor services and week-night meetings. Half our adherents *never* attend morning service, and of those who do come, fully two-thirds wander in, in units, from ten minutes past eleven till a quarter to twelve, and young people without home duties and folks living nearest are often latest. It is not difficult to single out those detained by duty or infirmity—God knows them, and He also knows His lazy ones. In our engagements with our fellows—our employers, our rulers—we lose time at our peril. No employer gives full reward for persistent half service, and shall the Lord of All do less? What if for "half time" in His worship and service, God gives only half a heaven? *What if, measuring the influence of your indifference upon the ungodly, He deems you unworthy of even so much as that?*

"We have forgotten God!" Carlyle used the pronoun nationally; how many of us should apply it in the first person singular?

Given a body of Church members fully alive to their responsibilities, punctual and regular in service, no power on earth could hinder the radiation of a mighty influence that would set careless men thinking. "Ye are My witnesses," saith the Lord, "ye who have taken My Name, ye who claim fellowship in My Church." Dare you try to justify laxity with feeble excuses—"Lord, I played cricket yesterday, and I'm so tired this morning!" "Master, my new garments forbade haste, and I couldn't help being a bit late!" Forsooth! If in His anger He holds you not in derision, He will break your heart by asking, "Lovest thou Me?"



### The Year that's awa'.

THE one word that truly characterises the work of the majority of the Societies connected with the Church during the past year, is Progress. But in this Holy War, as in unholy warfare, there are some that are deserving of special mention, such as the Christian Band, the Men's Bible Classes, both Senior and Junior, the Choral Society and the Ladies' Guild. The Christian Band has been blessed as never before, and the good received by its members from the meetings, and the help given by them to the Church work generally, cannot be over-estimated. The Men's Bible Class is lofty both in position and in the subjects studied. No question is too hard for them to discuss, and no discussion is too long to weary them. Its favour is shown in the number of attendants each Sunday. And as for the Young Men's Class, it even surpasses its elder brother in numbers. This is owing chiefly to increased prayer, and the personal efforts of the members, who each Sunday watch for young men, both inside and outside of the Chapel, and invite them most heartily to the class. Our young men are literally fulfilling the injunction "Watch and Pray," and the Lord is honouring their efforts. It might be well for the other Societies to do likewise. The effective work of the Choral Society calls forth our gratitude and our praise. In Conductor, Committee, and Members there is seen much steady enthusiasm and sincere devotion. The Society believes in attempting great things, and results have shown that they do not end with mere attempts, for the excellence of their renderings have been such as to prove their ability to master every oratorio taken up. All who love to hear sacred music given by an exemplary choir can hear it in our Society's Concerts. The Ladies' Guild is a community that works instead of speaking. Such societies are the exception. The needlework of the ladies gives satisfaction to their many customers, so much so that orders have been abundant. By their effort there is already a goodly amount to their account in the bank. The money so honestly earned is in aid of the Poor Fund repayment.

All the other societies deserve credit for the work accomplished and the great desire to do more. If the greatest success has not attended, let the members of the respective bodies, endeavour to find out the reasons for their failure to reach the standard set up. There must be, for all kinds of Christian service, genuineness of character, sweetness of disposition, honest effort, and "faith in God." One may lack one thing, and one another. Personal and collective examination will be for good; a change in methods might be helpfully adopted, and fuller reliance on the help of God must bring to every society a year of still greater progress.

○○○

"The Day of Atonement," says the Talmud, "may gain pardon for the sins of man against his Maker, but not for those against his fellow-man, till every wrong is satisfied."

○○○

Literary contributions, letters and articles of Church and local interest are invited. These should be inscribed "Editor, Maze Pond Visitor," and addressed to the Chapel.

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in fact it is like a barren wilderness. not 4% of the people ~~attend~~ are regular attendants at any place of worship. Mr Walker has tried visiting - not house to house - but keeping pegging away at selected families. In this way they keep in touch with ~~them~~ <sup>people</sup> but this is not very successful. They get the children but have to keep on visiting again & again or they drop off. The people are very much occupied with home duties, work long hours &c but the real reason they do not come is "complete indifferentism". They have young men and women who promise to come ~~but~~ <sup>but</sup> cannot get their dinner in time. He notices that the attendance at worship is best from the streets near the main roads: as you get further away it declines and in the back streets is small. In Avondale Square about half the families would be connected with some place of worship and about the same proportion of the tradesmen in the Old Kent Road.

The congregation is drawn from a wide area: about say a radius of 10 minutes walk from the chapel. Still have a few coming from the neighbourhood of the old Maze Pond (near Guy's Hospital) and have

members



members at Sheatham, Sydenham &c. who come occasionally.

Minister is the only paid worker. Duties 50  
voluntary workers: 25 Tract distributors, 30 S. School  
teachers;

Chapel seats 1000; two halls, classrooms and library.

Sunday Services at 11. & 6.30. Working people  
& tradesmen form the congregation, which is about  
400 in the morning & 600 in the evening. About half  
would be young people. Get a number of visitors  
on Sunday evenings. This part of the congregation  
is enormously affected by advertising; which will  
double this part of the congregation. These people <sup>are</sup> ~~are~~ not  
of the degraded class nor indifferent to religion nor  
are they drawn from other churches. Think they are  
people from the country &c who have memories of other  
days. Sunday School: attendance about 400,  
including Bibleclasses. (2 mens & 1 for women)  
Other services see first page of 'Visitor'

Social agencies include a strong Choral  
Society (115 members) & a Mutual Improvement Society  
which is small. Band of Hope includes many  
S. S. scholars but also some of the poorer children - those  
whose clothes are bad.

Persons Employed

Buildings used

Services Held

Social Agencies



VisitationCharitable ReliefThe SickChurch MembershipThe Free Church CouncilWalker - Maze Pond Baptist

Mr Walker gives most of his afternoons to visiting & the tract distributors make some 12000 visits a month. They report special cases to Mr W. & he visits them.

About £50 a year is spent in charity. Benevolent Society relieves poor cases in the district. Only gives temporary relief - cases of sickness, accident &c.

The Church subscribes to the Hospital Fund and also to the Surrey Dispensary, Great Dover Street, receiving surgical aid & other letters from these institutions. In cases of sickness they get the Jubilee nurses to attend.

Church membership is 240 and to maintain this level, they have to add at least 25 every year. Notices that the membership does not increase in proportion to the increase of the congregation. Thinks there is a growing dislike to accept the responsibilities of church membership. A number of people are decided Christians, contribute to all funds but do not join the church - like to be free to go if they wish.

Belongs to the Camberwell Free Church Council.  
Secretary: Mr Chas. Archer, 1 Linden Grove, Peckham, S.E.

The Council



The London Baptist Ass<sup>n</sup>

No co-operation with  
Anglican Church.

Other Religious Agencies

Walker - Maze Pond Baptist

13

The Council has recently issued a map of districts allotted to the churches. Before joining this, Maze Pond had belonged to the S. E. Central Council (e.g. Lambeth) + then to the Waltham Council. Both were too far away, but now is right although on the extreme edge of the district.

The Council is doing nothing compared with what ought to be done but all are so busy with their own places. Expects that the simultaneous mission now being arranged for 1901 will help to bring them together. The Church also belongs to the New Cross (S. E.) group of the London Baptist Association + this unites them for practical work. Have united communions services + also combine to start new work. Now arranging to build a new place at Hether Green Lane.

No co-operation with the Established Church. They had been on the point of buying a place for a mission on the Albany Estate but the Church of England had started a mission there. The vicar asked them not to do it as it would look ~~big~~ like opposition so they gave it up.

Sees nothing of the neighbouring churches, not even the Wesleyan in Oakley Place, which is close to them.



Drink

Prostitution

Marriage & Housing

Walker - Maze Pond Baptists

15

Drink is strong. Some of the houses do enormous trades. Mr Walker obtained the statistics respecting the Dun Cow & Green Man (see Petition attached to Mr Banstons interview. Book CV. p121<sup>seq.</sup>) On Nov 14<sup>th</sup> 1898 with two young men he counted 520 people entering the Dun Cow between 7.30 & 8 pm (The house has 3 entrances). The manager came out & Mr W. asked him whether there was any break in their trade during the evening. The reply was "I don't think there is". Not much outcry against the trade except amongst Christian people, who regard it as the greatest obstacle to their work. All of these deplore the Sunday opening. The expression of opinion against it is not so strong as it might be owing to the feeling of helplessness. "What can we do"?

A little prostitution in the Old Kent Road, has been more women in the streets during the past two years than in the first two.

Tendency for young men to marry about 21. The young people do not necessarily move away when they marry as they can get rooms in the district, but a man with a large family coming into the district finds great difficulty in getting a house or half a house.



Mr Walker regards the prospects as 'very cheerful'. There is every hope of good work being done. The sadness of the war has had a good influence and the people are becoming more alive to spiritual things. They had had nothing like the prayer meeting they had on the first Sunday of the year since he had been at Maze Pond.

Mr Walker is a firm believer in personal influence. A large number of young men have gathered at Maze Pond & I asked whether he used any special means to attract them. His answer was 'No', he relied entirely on personal influence. He has been successful in increasing the congregation during his four years and is I know very popular amongst the young men.



# and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

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

What is the general character of the population?

*Working People with necessary Trades People*

What portion do the ministrations of the Church touch?

*A part of both.*

What persons are employed?  
(stating duties and whether paid or not)

*The members of the Church are the workers, but no one is paid.*

What buildings are used? (including mission rooms, schools, and clubs)

*Chapel, two Halls for Sunday School & week evening meetings, & mutual Improve. & Choral Societies, Class Rooms & Library.*

What Services or other religious meetings are held and by whom and by how many attended?

*On Sunday at 11 about 400, at 6.30 about 600. School & Classes about 400. Attended by people in neighbourhood. Young Peoples meetings, Christian, Social, & Choral, average 70.*

What Social Agencies are connected with the Church—institutes, societies clubs, entertainments, meetings, &c.

*Besides those mentioned in (d) & (e) we have Junior & Senior Societies — Christian & Temperance. Concerts, Lantern Lectures, Benevolent & tract societies &c.*

What Educational work is done?

*Chiefly Scriptural, by teaching & examinations.*

To what extent are the people visited?  
(by Ministers or District Visitors)

*25 voluntary tract Distributors pay some 12,000 visits monthly; & ministerial visits about 40 monthly.*

What arrangements are there for nursing the sick?

*Individuals visit sick; & by procuring qualified nurses; & by Surgical Aid letters; & by Dispensary letters.*

To what extent is charitable relief given or administered by the Church?

*about £30 annually.*



Rev. Chas Wemyon M.D.  
Oakley Place Wesleyan Church

G.A.  
Feb 7. 1900

The People

St Mark's parish.

42

21

The Rev. Chas. Wemyon. M.D. Minister of Oakley  
Place Wesleyan Church, Old Kent Road. S.E.  
Seen at 80 Erlange Road, New Cross Gate. S.E.

As a Wesleyan Church, Oakley Place is exceptionally,  
not being attached to any circuit, so that its government  
is more Congregational than Wesleyan.

Dr Wemyon is a man of 50 or thereabout, long  
dark beard, with lines of grey showing in it  
and in his hair, which is receding from the  
front of the head; thin features; sparely built and rather  
untidily dressed. yet with an ease of manner  
and readiness of speech betokening the  
trained mind. So in his third year here + 23<sup>rd</sup>  
of his ministry.

The district around the church is still  
deteriorating and while they are maintaining  
their numbers the social quality is declining.  
People go to Hither Green and Catford.

The congregation at Oakley Place is a  
very respectable one. Not many artisans but  
more of the tradesman class, clerks, people  
employed



Persons employed

Building used

Services & Social Agencies

Sunday School Union statistics give Sunday School:-  
Scholar on Books 466. Attendance 363. Teachers 35.

Wemyon - Oakley Place Wesleyan

employed in shops, school teachers etc.

Of workers, they have 60 to 70 including about 40 S.S. Teachers. Most are young people, and the weakness with them is that they cannot give much time in the week altho' very energetic on Sunday. Only the Minister paid.

Chapel holds 1060. Schoolroom below 400.

Sunday Services at 11 & 6.30. About the same in the morning as at night - 600 to 700. For the most part the members go twice a day.

Sunday School of about 400.

Wesley Guild (Monday) 170 members.

Mothers' Meeting. Women from Bermondsey & Albany Estate.

Eleven class meetings with 220 members.

Band of Hope - 300 to 400 members.

Choral Society. Gymnasium.

Prayer meeting - About 40 attend

Slate Club - 400 members

Temperance Meeting, Concert or public entertainment or temperance lines held on Saturday evenings.

Attendance varies with programme. Some meetings are going on every night in the week



Here, as at Maze Pond Chapel, a large proportion of the attenders are young people. On Sunday evening, after the service a social meeting is held until 9.30 for the special benefit of the young people in shops and lodgings.

They have a Tract Committee which visits in the Free Church district assigned to them as well as in other streets near the Church. In this work they are at a disadvantage owing to the limited opportunities of the workers. They have to do this work on Sundays.

Poor Fund amounts to about £20 a year and is dealt with by the Poor Stewards as usual with Methodists.

No co-operation except through the Free Church Council & that Mr. H. thinks lacking in public spirit. They have a Fraternal. As to the Church of England, he has not spoken to a clergyman except at the meeting of the School Board.

Cases requiring nurses are handed over to the Camberwell & North Walworth Nursing Assn.

Drunk is tremendous. Of prostitution he does not see much evidence in the Old Kent Road by just  
by

Visitation

Charitable Relief

Drunk, Prostitution &c



by New Cross Gate & the roads to the south, they <sup>women</sup> are to be seen.

The new Marriage Act has been adopted at Oakley Place with a curious result, that leads Dr W. to say it has not done much good. By marriages at which he does not attend the local registrar loses financially, the fee he receives not being so great as when he attends at the ceremony. The minister has to send the applicants to the Registrar to give notice and his experience is that they never come back! This never happened in the days when the registrar had to attend & Dr Wemyon thinks that the registrar advises the young people to go to some place where his attendance is necessary and thus secures his fee.

Not much thrift with the poor. "It is the one thing there is not." Fray with little or no thought of the future. The ambitious, young people, who want to get on, however do save.

Notices a ~~man~~ increasing tendency to live in lodging. Some people with good businesses live in lodging in the Old Kent Road. Some of

the

Marriage

The New Act.



The young people also furnish their own rooms.

From an health point of view the district is not so bad as others. Some diphtheria cases in Bermondsey but good on the whole.

Of the people & district as a whole Dr W. is hopeful. He agrees with Mr Merrick that ~~the~~ religious observances ~~of the people~~ are more general with the people living in the main streets. The Albany estate is a disappointing place to work.

If you get the people they soon move. This is partly due to the rack renting - many of the houses being let in single rooms - 3/- being the usual rent.

Although the people seldom attend a place of worship they don't like ~~to say~~ to say that they are irreligious even though they have not been to church since they were married.



Feb. 19<sup>th</sup>. 1900.

Interview with Mr John Kirk,  
Cambuswell Ragged School, Avenue Road, Cambuswell.

Mr Kirk is the well known Secretary of the Ragged School Union, with reference to which S.S.A. saw him some time since. The Cambuswell Ragged School and Mission is, as he said, his "bit of home work". He has been connected with it for 23 years, and was I think the means of reviving an old established work which had fallen to rest in a low state.

Ragged Mr K. lent me two old copies of the Ragged School Union Record, containing some account of the earlier days, written by himself. One earlier paper is called "The Irish Colony": it treats the history of the various forms the work on this spot has assumed since 1810. The following is the most interesting passage: "The locality to the north of Winton Road, Cambuswell is intersected by narrow dirty streets - Nelson St being one of them - lined with small houses. These are thickly



treated of a costume upon dress, no description, and  
 some of the labouring poor. In days gone by the  
 neighbourhood was much worse than it is now.  
 A teacher writing to the "Lion" says:-  
 "It appears to me that the same amount of  
 mud and slush now as there was when we first  
 began ragged operations. Certainly there on the  
 same scrapers for us teachers to tumble on  
 and the same fag-ends of posts to knock our  
 shins against. I suppose too we shall never  
 get any lamps down Nelson St: somehow or  
 other it always happens when the light  
 subject is broached nobody seems inclined to  
 pay the lighting rates: so we have to grope  
 our way in darkness with tumbling our  
 madcaps, scrapers and babies, or gazing on  
 knees against the postal incursions. Some  
 of us carry lanterns down to the school -  
 advantageous to us no doubt but more so  
 to others, for it would do your eyes good to  
 see what a procession is at once extinguished,  
 all the way up-~~way~~ and bottom of the street



bound for the rindypans, made under the guidance of the lantern-leader. The song "Wee wee wee" taught by candlelight, which involved a periodical time for snuffing, and a consequent distraction from class duty. The same writer says: - "The physical appearance of our 'raps' is anything but prepossessing: they entertain a hydrophobic objection to water; boots and shoes are myths with many of them, whilst the attire is a hodgepodge collection of rags." "

The work of the Mission is, Mr K. says, confined entirely to the group of poor streets known as the Sultan K- area: the people here indeed are of such a class that no others would mix with them. They are still as in the past, mainly cottages, fish curries, saloons, and casuals, and loafers, and though subsequently he spoke more than once as if there ~~was~~ was some improvement ~~in~~ in reply to my first question on the ~~the~~ subject Mr K. said that the condition of things here was as bad as it ever had been.



that the people were equally poor and degraded, and "more congested." Later however he spoke of the great improvement among the children which he attributed to the Board Schools. "It is impossible," he said "that these children can ever be such brats as their mothers are."

For my full account of the work of the Mission is given in the Report. As usual the chief success is in social work; with regard to religion there is "utter inertia and indifference." The Sunday work is conducted by Mr K. himself to a congregation of from 20 to 30. The indifference and the difficulty of convincing religious feelings are Mr K. thinks growing. This is partly due to the ferment which is one of the first results of education which has produced irreverence and complete lack of respect for authority; but a secondary cause is the staleness of the methods which at one time attracted: "the brass band and the negro examples are played out; the extraordinary has become the ordinary" and no longer attracts. So far as the really poor are now religiously



touch'd at all it is by a quite simple  
sermon: criticism does not attract them in the  
least: "they still like a simple hearty sermon,  
with rousing hymns of the negro type, and a  
hearty hand shake at the end."

About 60 workers are at this Mission  
mostly church people connected with the Mother's  
church (Ch. Ch. Porriton). The Kirk is himself  
a churchman. The Mission is in the  
parish of St. John the Divine, and when this  
piece was given to the Rector as a mission  
district the Kirk approached him to see whether  
it would not be possible to amalgamate or  
at least work harmoniously. However the line  
taken was that they had no right to be there  
without his leave, that all workers must  
be communicants at St. John and so on,  
conditions which in view of the Rector's  
theological position were impossible. Since then  
the Mission Church has been planted immediately  
next door to the Ragged School and every thing  
possible is done to draw away adherents. In



In spite of this however Mr. K. thinks Mr. Proke an excellent man: "It is not he who is so narrow" he said "it's the people who are about him and especially the ladies."

The L.C.M. who works in this district makes the Mission the center of his work. He alone among the workers visits systematically.

The amount given in direct Relief is very small probably not more than £5 a year.

Mr. K. does not think there is much actual crime in the district. There are a few low class prostitutes living there, but not many. The chief feature is drink, but in this there is at least an outward improvement: it is less noticeable in the streets.

The attitude of the police to the people is very lenient: "they see nothing": this attitude Mr. K. thinks in such a district is inevitable: "they can't stop the drink and the gambling: if they tried to they would only get a broken head". He has no doubt they are in the



say of the publicans: "if we were in their place we probably should be: a man must be a saint to resist the temptation."

Mr K. noticed the almost impossibility of getting the girls in this district to go into service. The Mission used to put them out to service "in crowds": now none will go.

Mr K. does a good deal of preaching at various centres for casuals, among others at Gray's Lane. Speaking of the work among them he said it was almost hopeless. "Of course" he said "from the religious point of view one should always have hope: but humanly speaking the best thing to do would be to put them all under the sea."



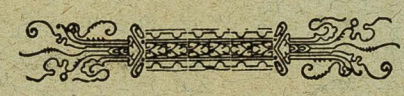
Camberwell



Mission

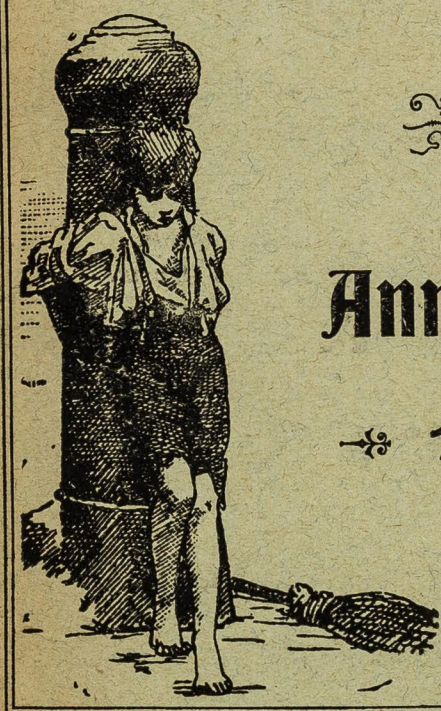
AND

Ragged School.



Annual Report,

1898-99.



OWEN SPYER & CO., PRINTERS, DOPTHALL HOUSE, E.C.



CAMBERWELL

## Mission and Ragged Schools

(Established 1810).

*Formerly known as the*  
NELSON STREET RAGGED SCHOOL MISSION,  
Toulon Street, Avenue Road, Camberwell, S.E.

Affiliated with the SHAFTESBURY SOCIETY (Ragged School Union),  
37, Norfolk Street, Strand, W.C.

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EDWARD RAWLINGS, Esq.

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**Treasurer.**

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**Hon. Solicitor.**

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MISS TERRY.

MR. A. H. WARD.

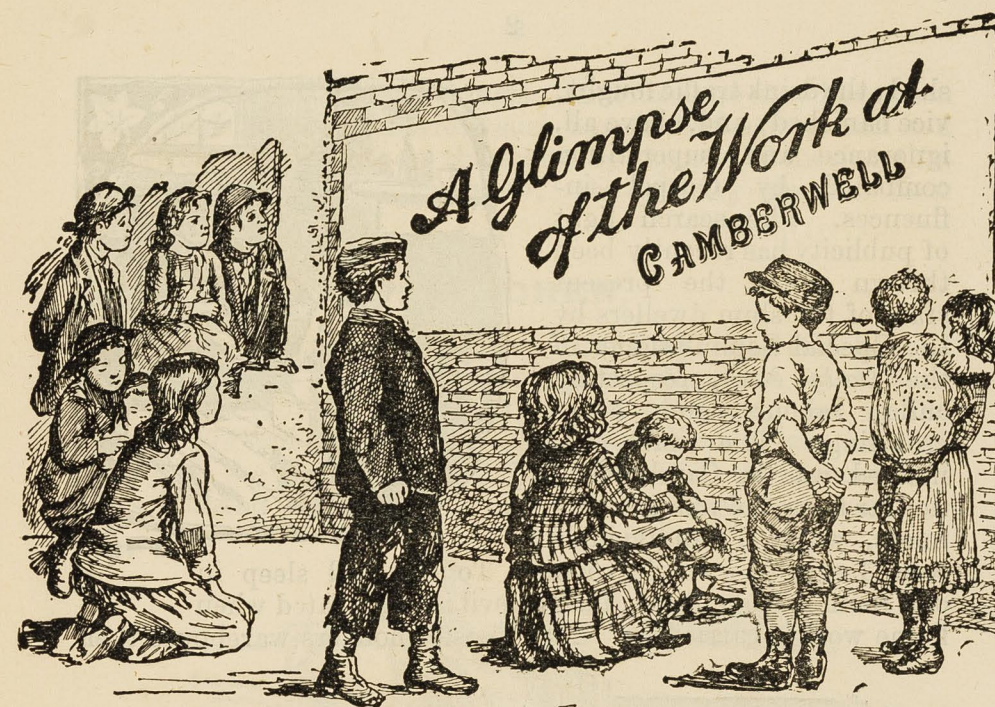
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1898-9.



### STATEMENT FOR THE YEAR 1898-99.



**T**HE Committee feel it to be a privilege to present to their subscribers and friends a brief record of the work of another year. Established in the far away past—1810—when social and educational conditions were very different from the present, the blessed work of training the children and their parents “in the way they should go” has been continued uninterruptedly, with a large measure of success and blessing. Most of the honoured workers of the earlier days have passed away to their well-earned rest; those who happily remain of a later generation can testify to the better conditions and surroundings of the people. Much, thank God, has been done, but much alas! remains to be done: the hungry still need to be fed; the naked clothed; the shoeless



shod; the drink traffic fought; vice banished; and, above all, ignorance and superstition combated by Gospel influences. The search light of publicity has recently been thrown upon the present state of the slum dwellers by the Special Commissioner of the *Daily News*, respecting child labour and overcrowding. The worst case noticed was in Camberwell, not far from the mission premises, where 17 individuals were living in a single room. To live and sleep in one room is bad enough, but the evil is aggravated when home work is carried on. Many costermongers warehouse their



stock in these one room habitations, whilst others do fish-curing, cobbling, and other humble industries therein.

The Committee and workers are, and have long been sadly

familiar with this state of things. In a measure they have been doing their best to counteract such baneful influences, and in a variety of ways, as witness the following report. Believing that "prevention is better than cure," the primary aim has been to reach the

**CHILDREN.**

First in importance comes the **SUNDAY SCHOOLS**, of which there are three. In the morning there are 50 children present; in the afternoon 223 and 18 teachers; and in the evening 275 and 25 teachers. The elder scholars are induced to stay to the **PRAYER MEETINGS** after the School, and much blessing has been vouchsafed. The teachers have their



own Prayer Meetings where it may be said the motive power for effectual service is sought.

The **CHILDREN'S SERVICE** on Wednesday evenings has been well maintained, the average attendance being 60. The **Friday Evening Service** and **Play Hour** is much appreciated, and 170 children come week by week into a bright cheerful room, thus escaping the temptations of the street.

The **DAY IN THE COUNTRY**, the necessary funds for which are provided by the teachers and local friends, thus relieving the General Mission Fund, is eagerly anticipated by the children and as thoroughly enjoyed when the eventful day arrives. A happy day was spent on July 21st at Ashted, the smaller children being entertained on another day nearer home.

The older "Day in the Country" is deservedly popular, but the **FORTNIGHTLY HOLIDAY** is obviously preferable.



The one is a treat and the other a lasting benefit. It is hard to put into prosaic print the enjoyment of the poor children who gaze on the sea for the first time, or wander through the waving cornfields. To many a drooping lassie, or enfeebled laddie, the change from the atmosphere of a one-roomed home to the fresh air of the country is often life-giving, not to say life-saving. The Committee were able again to use the **Holiday Homes** of the Ragged School Union, and altogether 51 girls and boys enjoyed the privileges provided, the parents in most cases paying part of the cost.

The **BAND OF HOPE** has continued its useful work educating the minds of the young in habits of temperance.



When the public press not unfrequently reports cases of little children being locked up for drunkenness it behoves every Christian worker to lend a hand in this important branch of service for the Master. One hundred and thirty-five pledges have been taken during the year, the average attendance at the meetings being seventy. The Excursion took place on June 30th to Greenwich Park.

There was less destitution during the winter months owing to the mildness of the weather. Nevertheless the **CHILDREN'S DINNERS** held on Fridays at mid-day have been a great boon. Altogether over 2,000 dinners were provided, the funds being

contributed by the **Destitute Children's Dinners' Society** to whom best thanks are given.

The City Missionary was enabled, in addition, to add considerably to this number through funds provided by the **Lambeth Teachers' Association Scholars' Free Meal Fund**.

The Robin Dinner Fund again provided a **Robin Dinner** for 300 children from contributions by readers of *Home Words* publications.

Miss Gittens and members of the Railton Road (Herne Hill) Christian Endeavour Society gave a supper to 200 of the

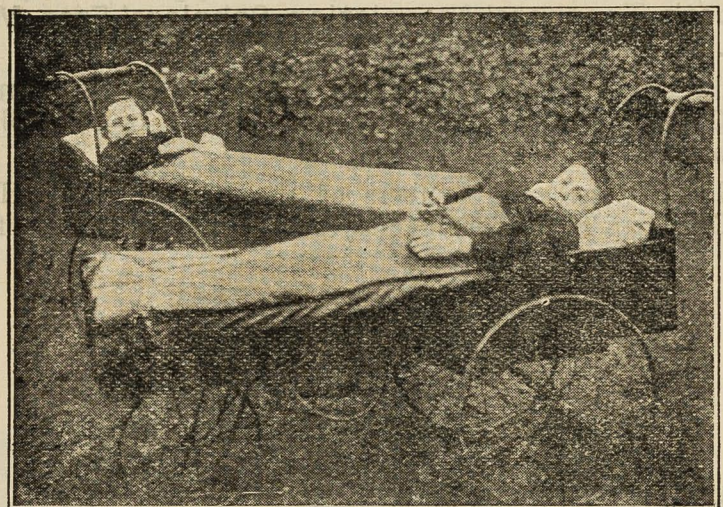


poorest children of the neighbourhood, which was much appreciated.

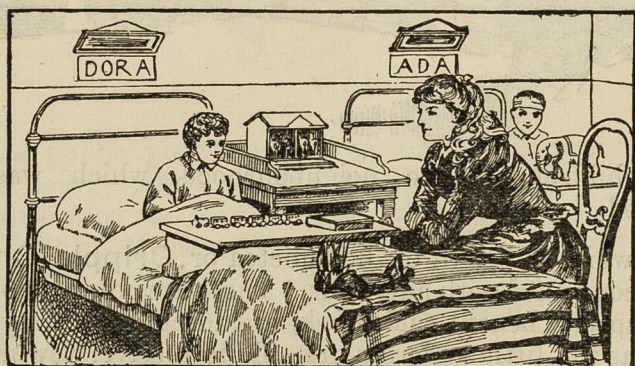
The work on behalf of the afflicted or **Cripple Children** has been continued with additions. There are now ten operations for their special benefit each week, including such Day School teaching as the little sufferers are able to receive, Sewing Class, Fretwork and Wood-carving, Gospel Service, Choir Practice, Lending Library, Cripples' Parlour, &c. Mr. and Mrs. Taylor and friends gave their Annual Tea and Entertainment. All the children are now pledged abstainers; and best of all,



through the kindness of the Ragged School Union, a goodly number have been sent to their Holiday Homes at Margate and Southend for a month's holiday with beneficial results. A few



of the worst cases were also sent to the Bournemouth Home for longer periods. One case, George R., a bright-eyed boy, was not able to walk, but crawled about helplessly on his hands and



knees. A mail cart was obtained, which enabled him to attend the Mission. Afterwards a pair of crutches was provided, by which he could get along for a short distance. He was

sent to the Home at Southend with good results. A second stay, however, at the Home so strengthened him that he is now quite a different boy, and able to get about without any assistance. In thus mitigating the bodily ailments of the children, the spiritual side of the work is kept ever to the fore, and the workers are much cheered by evident signs of blessing.



**ELDER SCHOLARS.**

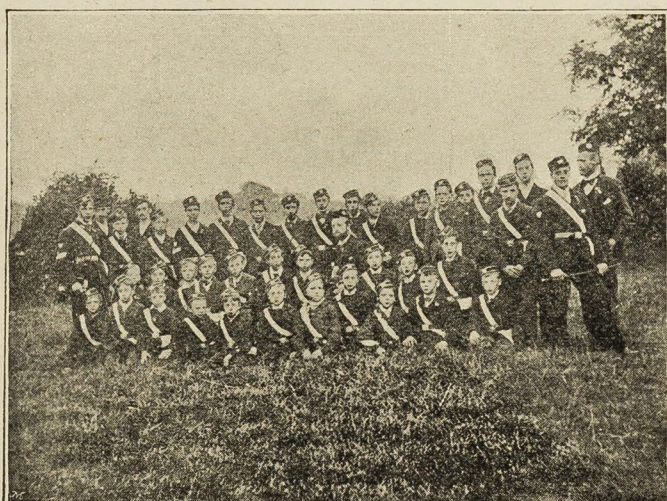
Whilst the Committee believe that a genuine work is being carried on in the hearts of the little ones, they rejoice to know that much good is being effected in the Elder Girls. This is due under God to the influence of a sympathetic Christian woman, who is never more happy than when with "her girls" and who spends her life in mothering them. Need it be said that she is beloved by each Member, and no more pleasing sight could be



found on Sunday evening than the Bible Class of well dressed respectable girls, most of whom are in domestic service. Words of truth are clearly put before them and the teacher's heart has been greatly cheered by the knowledge that many of her girls are seeking humbly to run in the way of God's Commandments.

Situations have been secured for a goodly number, and in this connection the **Travers Buxton Memorial Fund** has rendered valuable assistance.

The **SEWING CLASS** is a useful adjunct, enabling the



Members to get further instruction in cutting-out and making their own garments.

The **GIRLS' FRIENDLY** too, has proved very acceptable.

The **COOKERY CLASS** was continued up to Christmas under the leadership of a London County Council teacher, but it is much to be regretted that it was not possible to resume its useful operations for the second quarter.

The **BOYS' BRIGADE** has continued its helpful operations. A number of Church Parades have been held and on Whit Monday the South London Battalion went to Tilbury for the day by water. The members had their regular week's holiday this year at Loughton, Epping Forest, much good being done.

The operations comprise Bible Classes, Drum and Fife Band, Drilling, Football and Cricket Clubs. The members now number 45.

### COMPTON YOUTHS' CLUB.

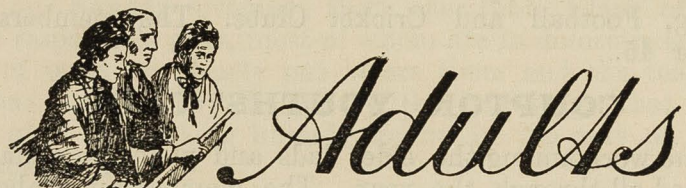
The work among the elder lads and young men has been sustained all through the year. The membership is about 30. The meetings consist of Bible Classes on Sunday, gymnasium, lectures, and games during each evening of the week, except Tuesday. As a further attraction the room has been comfortably furnished with carpet, rugs, pictures, small tables, and



cushions for the chairs, at no expense to the Committee. In consequence the lads have taken a greater interest in the meetings. There have been difficulties and occasional revolts against authority for some supposed grievance, or rebellion against proper discipline. On the other hand it should be thankfully recorded that several have confessed that their lives have been faulty and in need of amendment, and some have promised to seek the necessary power to amend, and turn over a new leaf.

The **INDUSTRIAL EXHIBITION AND FLOWER SHOW** was held as usual, and created a large amount of interest.





## Adults

The work amongst the Adults does not lessen in difficulty as the years advance. The people are not openly hostile, but apparently simply indifferent. Oh! that the spirit of the living God would breathe upon these dry bones and make them live! Despite the difficulties, the earnestness and persistency of those responsible for this branch of work has not been relaxed. The **Gospel Service** has been continued on Sunday evening with a fluctuating attendance, but the Committee believe that the seed prayerfully sown, must yield fruit "in due season."

The London City Missionary, Mr. A. Spong, has continued his domiciliary visitation. It is cheering to know that he is well received in the homes, and many opportunities are given and taken for the presentation of the words of life. He is responsible for the **Service** on Tuesday evening, but he takes the keenest interest in all departments of the Mission and is ever ready to assist.

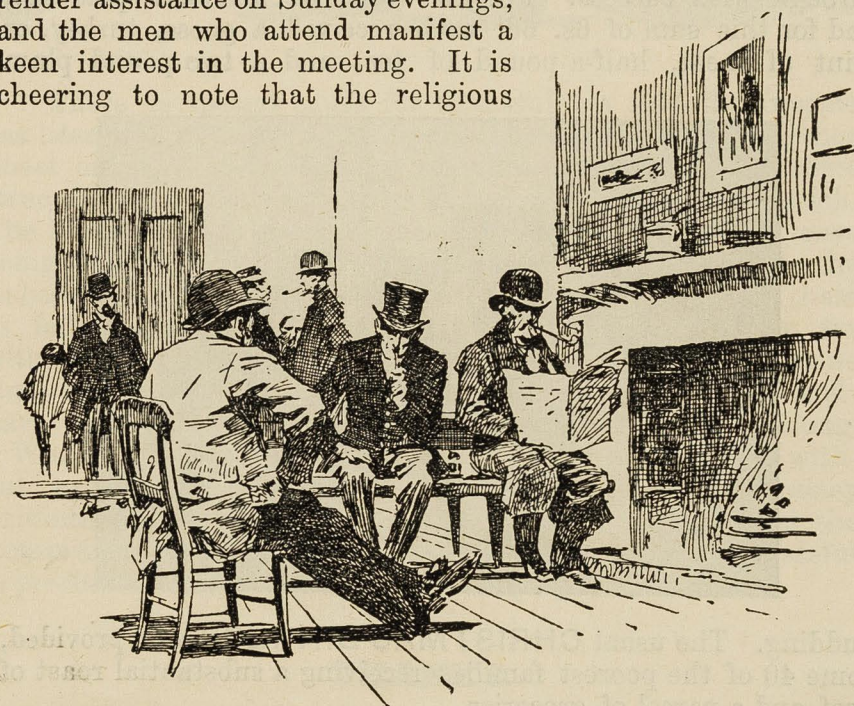
The Committee regard it as due to Mr. Spong, that they should record their gratitude to him and to the London City Mission for such valuable assistance to the Mission without cost.

The **ADULT BIBLE CLASS** has been continued with deepening interest, and on Sunday afternoons 12 to 14 persons gather prayerfully to consider the "Words of Life." The class of people around are not the best examples of thrift; but much has been done to promote the habit of looking ahead, such as the **PENNY BANK**, whose 261 members deposited £284 6s. 4d. during the year. The **LABOUR LOAN SOCIETY** has proved increasingly successful; 472 members joined, and the week before Christmas no less a sum than £746 19s. 7d. was shared out, the turn-over being close upon £1,500.

The **TEMPERANCE SOCIETY** was re-organised at the beginning of the Winter Session, and at the weekly meetings

men and women have been urged to abstain from intoxicating liquors, and to look up unto God for help to enable them to persevere in this good practice. As a result, many pledges have been made and kept.

The **MEN'S CLUB** Meetings have been held as usual; that on Sunday taking the form of a Service; those on Monday and Wednesday being for purposes of recreation; and that on Friday for Bible study. A variety of speakers and soloists render assistance on Sunday evenings, and the men who attend manifest a keen interest in the meeting. It is cheering to note that the religious



meetings are the best attended. The members of the Club recently gave an entertainment with a view of helping those who were sick or out of work, and though the financial result was small, the fact that the idea was conceived and carried out by the men themselves, and the spirit they manifested, is worthy of record.

The **MOTHERS' MEETING**, with its opportunities for social intercourse and spiritual instruction has been well sustained. The members number about 75. Many bright hours have been



spent by these poor women under better conditions than are possible in their own homes. The annual excursion took place on August 15th at Southend, when the members thoroughly enjoyed a long day by the sea. The usual tea was held on January 16th, followed by a bright interesting meeting, concluding with the presentation of prizes for regular attendance and a suitable gift of clothing to each mother.

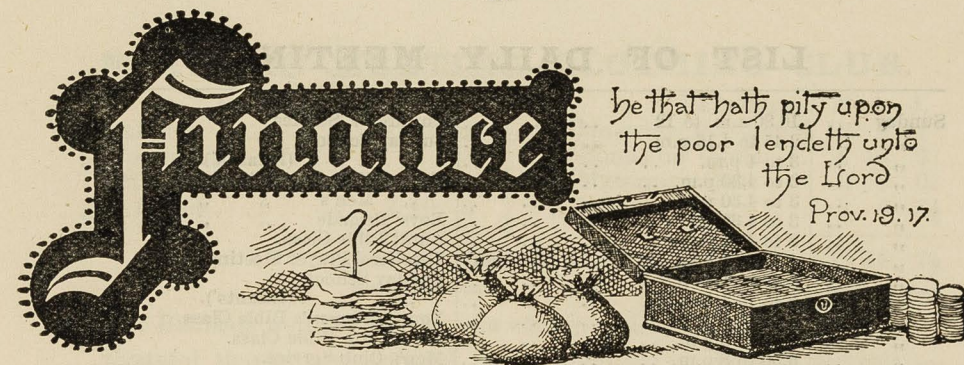
The **CHRISTMAS GOOSE CLUB** was again carried through with success. For 13 weeks 54 members paid 6d., and for this sum of 6s. 6d. each received a goose, turkey, or joint of meat, half-a-pound of tea, and a two-pound plum



pudding. The usual **CHRISTMAS DINNERS** were provided, some 40 of the poorest families receiving a substantial roast of beef and a parcel of groceries.

The **DESTITUTE CHILDREN'S CLOTHING ASSOCIATION** again rendered helpful service in the making of garments and the **Dorcas Society** also provided some useful articles which were distributed to needy cases.

**OPEN AIR MEETINGS** both on Sundays and weekdays during the summer months, were held in different parts of the locality and the Gospel was both spoken and sung to the evident appreciation of many.



There is special cause for thankfulness that the Income has been well maintained, and as will be seen from the Balance Sheet on page 19, a balance remains in hand, but as some structural alterations are contemplated, this is none too much. The Mission Funds are economically used, every item of expense being carefully considered. The Committee feel grateful to the Subscribers for generous help, they are glad to recognise them as fellow labourers in this bit of work for the Master, for without such co-operation the work must cease. At the same time new subscribers are invited, as some of the older friends have been "called up higher" and it is hard to replace them. "Who will be baptised for the dead?" All the workers, without exception, are unpaid. They give time and money unstintingly for the benefit of their beloved scholars, and the Committee take this opportunity of expressing the grateful appreciation they feel for such self denying labours.

#### THANKS.

Grateful thanks are due to the Press for ever ready publicity; to contributors for generous support; and all who have in any way helped this old established unsectarian Mission. It is hoped this brief report will encourage all who have shared in the work in the past, and awaken new interest to secure fresh workers and money for its maintenance. Praying to be furthered by the continual help of the Holy Spirit, the Committee press hopefully forward, thankfully accepting past success as an earnest of the blessed reaping divinely promised to those who faint not.



## LIST OF DAILY MEETINGS.

Sunday	10.30 a.m. to 12	Children's Service.
"	2.45 to 4.15 p.m.	Sunday School.
"	8 to 4 p.m.	" (Infants).
"	8 to 4.30 p.m.	Young Women's Bible Class.
"	8 to 4.30 p.m.	" Men's
"	8 to 4.30 p.m.	Boys' Brigade
"	8 to 4.30 p.m.	Adult Bible Class.
"	4.15 to 5 p.m. (1st Sunday in month)	Teachers' Prayer Meeting.
"	6.45 to 7.45 p.m.	Sunday School.
"	6.45 to 7.45 p.m.	" (Infants).
"	6.30 to 8 p.m.	Young Women's Bible Class.
"	6.30 to 8 p.m.	Boys' Club Bible Class.
"	6.30 to 8 p.m.	Men's Club Service.
"	8 to 8.45 p.m. (4th Sunday in month)	Children's Prayer Meeting.
"	8 to 9 (1st Sunday in month)	Boys' Scripture Union.
"	8 to 9 (2nd Sunday in month)	Girls'
"	8 to 9 p.m. (3rd Sunday in month)	Teachers' Prayer Meeting.
"	8 to 9 p.m.	Gospel Service.
Monday	12 to 1.30 p.m.	Penny Bank.
"	3 to 5 p.m.	Mothers' Meeting.
"	6.30 p.m.	Cripples' Choir.
"	7.30 to 9 p.m.	Young Men's Club.
"	8 to 9.30 p.m.	Goose Club (in Winter).
"	8 to 10 p.m.	Men's Club.
"	8 to 9.30 p.m.	Boys' Brigade Drum and Fife Band.
Tuesday	2 to 4.30 p.m.	Cripples' Day School.
"	7.30 to 9 p.m.	Junior Girls' Friendly Society Bible Class.
"	8 to 9.30 p.m.	Senior Girls' Friendly Society Bible Class.
"	8 to 9.30 p.m.	Gospel Service.
"	8.30 to 9.30 p.m.	Boys' Brigade Bible Class.
Wednesday	3 to 4.30 p.m.	Dorcas Meeting.
"	6 to 7 p.m.	Cripples' Service.
"	6.45 to 7.45 p.m.	Women's Bible Class.
"	6.45 to 8 p.m.	Bible School.
"	7 to 7.30 p.m.	Cripples' Lending Library.
"	7.30 to 8.30 p.m.	" Sewing Class.
"	7.30 to 9 p.m.	" Fret-work Class.
"	8 to 9.30 p.m.	Senior Girls' Choir.
"	8 to 9.30 p.m.	Young Men's Club.
"	8 to 10 p.m.	Men's Club.
"	8.30 to 9.30 p.m.	Boys' Brigade Band Practice.
"	8.30 to 10 p.m.	Teachers' Meeting (monthly).
"	7 to 8 p.m.	Band of Hope.
Thursday	8 to 9 p.m.	Cripples' Bible Class.
"	8 to 9.30 p.m.	Girls' Friendly Sewing Class.
"	8 to 9.30 p.m.	Young Men's Club.
"	8.30 to 9.30 p.m.	Gymnasium.
"	8.30 to 10 p.m.	Temperance Society.
"	2 to 3 p.m.	Cripples' Day School.
"	8 to 4 p.m.	Cripples' Parlour.
"	12 to 1 p.m.	Children's Dinners (in Winter)
Friday	6.45 to 7.45 p.m.	Children's Service.
"	7.45 to 8.45 p.m.	Children's Play Hour.
"	8 to 10 p.m.	Young Men's Club.
"	8.15 to 9.50 p.m.	Boys' Brigade Drill Class.
"	8.30 to 9.30 p.m.	Men's Bible Class.
Saturday	2 p.m.	Football and Cricket Clubs.
"	7 to 9 p.m.	Labour Loan Society.
"	8 to 10 p.m.	Young Men's Club.
"	8 to 10 p.m.	Men's Club.

## MOTHERS' MEETING CLOTHING CLUB.

RECEIPTS.		£	s.	d.	PAYMENTS.		£	s.	d.
To Balance	.. ..	1	12	11½	By Materials Purchased	12	9	11	
„ Payments from	.. ..				„ Bonus on Cards	0	16	2	
„ Mothers	.. ..	11	11	8½	„ Maternity Gifts	0	8	0	
„ A friend	.. ..	2	10	0	„ Balance	2	0	6½	
		£15	14	7½		£15	14	7½	

17 Blankets were lent during the winter, and 12 Maternity Boxes.

Grateful thanks are tendered to the following for helpful services:—  
Mrs. Maynard, Miss Green, Rev. W. B. Haynes, Rev. John Waite, and Mr. Spong; also to the Surrey Needlework Guild for a Grant of Clothing.

## MOTHERS' MEETING EXCURSION.

RECEIPTS.		£	s.	d.	PAYMENTS.		£	s.	d.
To Balance	.. ..	1	16	2½	By Brakes to and from				
„ Mothers' Payments	.. ..	9	19	0	Fenchurch Street,				
„ Donations—					Train to Southend,				
A friend, per Mr. Kirk	3	0	0	Dinners and Teas					
Mrs. H. Knight	3	0	0	and Sundries	17	3	10		
Mrs. Rawlings	1	0	0	„ Balance	1	11	4½		
		£18	15	2½		£18	15	2½	

## LABOUR LOAN SOCIETY.

		£	s.	d.			£	s.	d.
To Balance from last	.. ..				By Loans made	619	5	0	
year's Account	.. ..	2	14	0	„ Contributions due to				
„ Contributions	.. ..	737	14	7½	Members	685	10	7½	
„ Loans Repaid	.. ..	616	0	9	„ Members sold out	52	4	0	
„ Fines	.. ..	31	8	10	„ Printing, Stationery,				
„ Interest on Loans	.. ..	30	19	3	Promissory Notes,				
„ Promissory Notes	.. ..	3	18	9½	Postages, Manage-				
„ Quarterly Subscrip-					ment, &c.	31	8	1	
tions for Manage-					„ Interest due to				
ment	.. ..	21	1	3	Members	61	8	11½	
„ Sale of Members'					„ Balance at Bank	2	8	5	
Cards	.. ..	3	19	2					
„ Interest at Bank	.. ..	4	8	5					
		£1,452	5	1		£1,452	5	1	



## BAND OF HOPE.

RECEIPTS.		PAYMENTS.						
£	s.	d.	£	s.	d.			
Balance in hand, 1897	0	3	2	1/2	Excursion to Greenwich	2	14	11
Children's Payments	1	14	4	1/2	Stationery	0	14	2
Donations—					Christmas Tea	0	11	10
Travers Buxton, Esq.	0	10	0		Sundries	0	5	11 1/2
D. S. Christison, Esq.	0	5	0		Balance in hand	1	11	8 1/2
Colonel Dalbiac, M.P.	1	0	0					
H. B. Marshall, Esq.	1	1	0					
E. Rawlings, Esq.	1	0	0					
O. W. Spyer	0	5	0					
	£5	18	7					£5 18 7

## TEMPERANCE SOCIETY.

RECEIPTS.		PAYMENTS.					
£	s.	d.	£	s.	d.		
Mr. Belham	0	2	0	By Printing	0	15	0
Miss Byers	0	2	0	„ Lantern Lectures			
Mr. Christison	0	2	0	and Services of			
Mr. Edridge	0	2	0	Song, Readings,			
Mr. Elmore	0	2	0	Lantern Slides, &c.	0	4	9
Mr. Harper	0	2	0	„ One dozen Pledge			
Mr. Kirk	0	5	0	Books	0	0	9
Mrs. Longley	0	2	0	„ Postage & Stationery	0	9	1 1/2
Miss Pearson	0	2	0	„ Balance in hand	0	1	10
Miss M. Terry	0	2	0				
Mr. Ward	0	2	6				
Miss Whittington	0	2	0				
Box at door	0	3	3 1/2				
To Sale of Pledge Books	0	0	8				
	£1	11	5 1/2				£1 11 5 1/2

## WORKING MEN'S CLUB.

RECEIPTS.		PAYMENTS.					
£	s.	d.	£	s.	d.		
To Balance	1	19	6	By Books, Magazines,			
„ „Eastbourne,” per				&c.	1	8	11 1/2
Mr. Howe	0	10	0	„ Social Meals	1	2	6
„ Voluntary Fund	0	15	3	„ Expenses connected			
„ Sale of Literature	0	0	4	with Concert	0	0	11 1/2
				„ Postage	0	0	3
				„ Balance	0	12	5
	£3	5	1				£3 5 1

## BOYS' BRIGADE.

RECEIPTS.		PAYMENTS.					
£	s.	d.	£	s.	d.		
A Lady	0	17	0	By Deficit	7	15	4
Christison, D. S.	3	15	8	„ Bandmaster	7	7	0
Cunningham & Co.	0	10	0	„ Hats, Belts, &c.	3	14	7
Dalbiac, Colonel, M.P.	0	10	0	„ Expenses at Camp	1	6	9
Edridge, Mr.	0	2	6	„ Headquarters	1	5	0
Fancourt, Mr.	0	2	6	„ South London			
Hartley, Rev. E.	1	0	0	Battalion	0	5	0
Hyam & Co.	1	1	0	„ Conversazione Tickets	0	10	0
King, Mr.	0	2	4	„ Repairing Flutes and			
Main, A.	1	1	0	Sundries	1	9	10
Rawlings, Edward	1	0	0				
Wilson, Mr.	1	1	0				
Payments by Members							
for Camp, &c.	5	15	6				
Sale of Conversazione							
Tickets	0	10	0				
Deficit	6	5	0				
	£23	13	6				£23 13 6

## SUBSCRIPTIONS AND DONATIONS.

From April 1st, 1898, to March 31st, 1899.

RECEIPTS.		PAYMENTS.					
£	s.	d.	£	s.	d.		
Amoore, Edward	0	10	0	Brought forward	20	8	9
An Honorary Worker	5	0	0	Buxton Travers, M. A.	1	0	0
Annual Meeting, collected				Byers, E.	0	5	0
at	3	2	0	Byers, Miss	0	5	0
Anonymous	0	5	0	Collecting Boxes	0	6	6
Arnots', M., gift per C. W.				Collins, William C.	5	0	0
Tagg, being Charity				Cooper, A.	0	10	0
Money under control				Cooper, E. A.	3	0	0
of Vestry	1	10	0	Cooper, H.	0	10	0
Aughtie, Mrs.	0	4	0	Copper, Miss, coll.	0	7	0
Bartholomew, Mr.	2	0	0	Cross, W. M.	1	0	0
Benham, Mr., coll.	0	7	0	Dawson, John	1	0	0
Betts, A. J.	1	1	0	Destitute Children's Din-			
Bevan, F. A.	5	0	0	ners Society	11	0	0
Boden, Mrs.	1	0	0	Dixon, William	1	1	0
Bowie, W. A.	0	5	0	Edwards, William	1	1	0
Brown, Miss	0	2	6	Fisher, F.	0	10	6
Brown, Miss, coll.	0	2	3	Fowler, Miss	0	7	6
Carried forward	£20	8	9	Carried forward	£47	12	3



SUBSCRIPTIONS AND DONATIONS—continued.

£ s. d.		£ s. d.	
Brought forward	..47 12 3	Brought forward	..85 3 8
Fremlin, R. J.	.. 2 0 0	Parents' Payments for	
Frith's Charity, per R. F.		Fortnightly Holidays	10 16 0
Crafton	.. 5 0 0	Parker, C. A., coll.	.. 2 0 0
Gardner, Miss, coll.	.. 0 4 0	Paul, R. A.	.. 0 5 0
Garner, Miss, coll.	.. 0 6 0	Pearson, Miss	.. 0 10 0
Gent, J. P.	.. 0 10 6	Pompe, Mrs.	.. 1 10 0
Gent, Miss M.	.. 1 0 0	Pond, Mrs.	.. 0 5 0
Godard, J. G.	.. 0 5 0	Pope, Miss	.. 5 0 0
Hammond, Mr., coll.	.. 0 6 0	Potter, Mrs.	.. 5 0 0
Harnott, Miss C. E.	.. 0 5 0	Ragged School Union	..30 0 0
Harper, Mr., coll.	.. 0 13 0	Do. do. Special	10 0 0
Harvest Festival, coll. at	0 5 3	Rainey, Mrs. F.	.. 0 10 0
Haydon, Miss, coll.	.. 0 8 0	Rawlings, Edward	.. 7 2 0
Hervey, M. W.	.. 1 10 0	Readers of "The Christian	
Hill, Miss J. E.	.. 0 5 0	" per Morgan and	
Holderway, Mr., coll.	.. 0 8 6	Scott	.. 1 17 6
Holton, Miss, coll.	.. 0 1 11	Reynolds, Mr.	.. 0 5 0
Hooper, H. H.	.. 0 5 0	Robin Dinner Fund	.. 6 18 2
Horne, J., coll.	.. 0 15 0	Sage, C.	.. 0 15 0
Horne, Mr.	.. 0 15 0	Shadbolt, H. F.	.. 0 10 0
Hyde, R. (balance from		Shadbolt, Mrs., H. F.	.. 0 5 0
Temperance Society)	0 4 0	Shorey, J. F.	.. 1 0 0
Jones, Miss, coll.	.. 1 0 0	Simmonds, Miss	.. 0 5 0
Keiller, William	.. 2 0 0	Simpson, W.	.. 0 5 0
Kensit, George	.. 1 1 0	Smith, C., King	.. 0 10 0
Kinnaird, Lord	.. 4 4 0	Snuggs, Miss, coll.	.. 4 15 6
Kirk, Mr. & Mrs. George	1 1 0	Spyer, O. W.	.. 1 0 0
Knight, Mrs.	.. 6 0 0	Sunbeam Fund, per W. R.	
Knight, Miss, coll.	.. 0 11 3	Everett	.. 1 0 0
Lambeth Teachers' Schol-		Terry, Miss, coll.	.. 2 1 0
ars' Free Meal Fund,		Thompson, Miss	.. 0 2 6
per W. H. Libby	.. 1 0 0	Tilbury, Miss	.. 0 8 8
Letchworth, Miss	.. 0 10 0	Tildesley, E.	.. 5 0 0
Martin, A.	.. 0 2 6	Tyndall, W. H.	.. 3 3 0
Martin, Burgess	.. 0 5 0	Upton, Miss A.	.. 0 3 0
May, Mr., coll.	.. 0 3 6	Valiant, F.	.. 0 10 0
Moore, Mrs.	.. 0 5 0	Westminster, His Grace	
Nevill's Bakery, Em-		The Duke of, K.G.	.. 5 0 0
ployés of, per S. P.		Whittington, Miss	.. 0 5 0
Baverstock	.. 2 18 6	Willson, Samuel	.. 0 10 0
Noble, R. H.	.. 1 0 0	Wood, Henry, J.P.	.. 1 0 0
Pantlin, Mrs.	.. 0 2 6		
Carried forward	£85 3 8		£195 11 0

Statement of Accounts for the Year ending 31st March, 1899.

RECEIPTS.		EXPENDITURE.	
£	s. d.	£	s. d.
To Balance from last Annual Audit	13 8 1	By General Expenses, Repairs, Care-	111 12 0½
" Subscriptions and Donations	112 5 8	taker, Gas, Coal, Water, Printing,	
" Contributions for Dinners, Relief,		Prizes, &c.	111 12 0½
&c., including Grants from the		" Dinners, Teas, Soup Kitchen, Gifts	
Destitute Children's Dinners		to Poor, " Travers Buxton "	
Society, Lambeth Teachers'		Memorial Fund, Mothers' Meeting,	
Association Scholars' Free Meal		Men's Club, Temperance Society,	
Fund, Robin Dinner Fund, and		&c.	89 0 7½
the Ragged School Union	49 15 11	" Cost of Excursions and Fortnightly	
Contributions and Collections for		Holidays	29 12 8
Sunday School Excursion, and		" Balance in hand	35 12 4
Payments by Parents for Fort-	38 9 5		
nightly Holidays	...		
" Dividends on "Travers Buxton"	7 8 2		
Memorial Fund	...		
	£215 17 8		£215 17 8

Audited and found correct,

CAMBERWELL MISSION AND RAGGED SCHOOLS,  
April, 1899.

A. L. RIMMINGTON,  
2, PALL MALL EAST, S.W.



1880

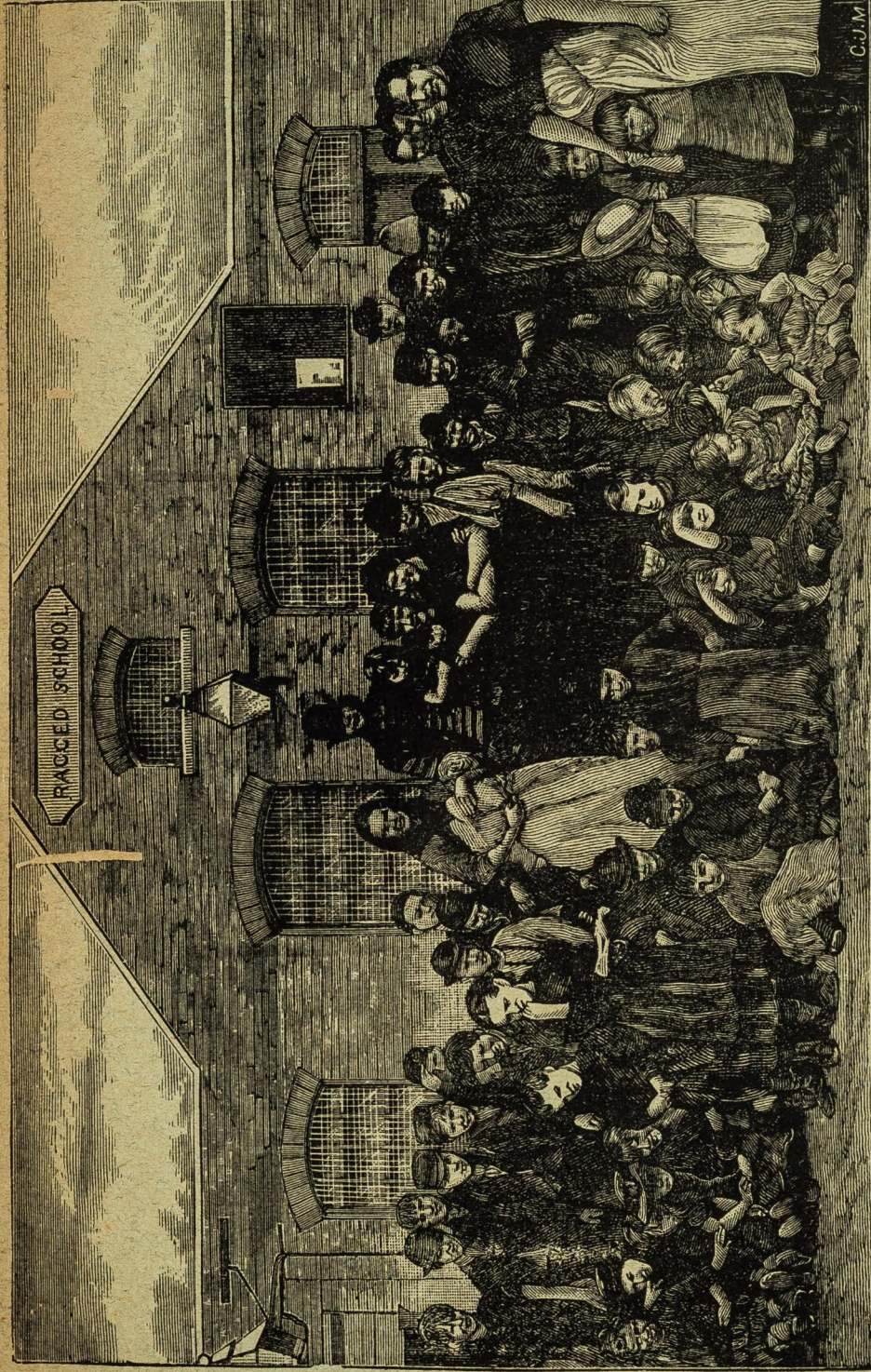
Суммамы Денонъ въ Русскъ Рубляхъ

	1879	1880
Денежныя Книжки	1	5
Денежныя въ "Денежна Рубляхъ"	88	0
Денежныя въ Русскыя Рубля	10	11
Суммамы и въ Русскыя Рубля и въ Денежныя Рубля	113	0
Суммамы и въ Денежныя Рубля и въ Русскыя Рубля	13	0
Суммамы и въ Денежныя Рубля и въ Русскыя Рубля	8	0

Суммамы Денонъ въ Русскъ Рубляхъ

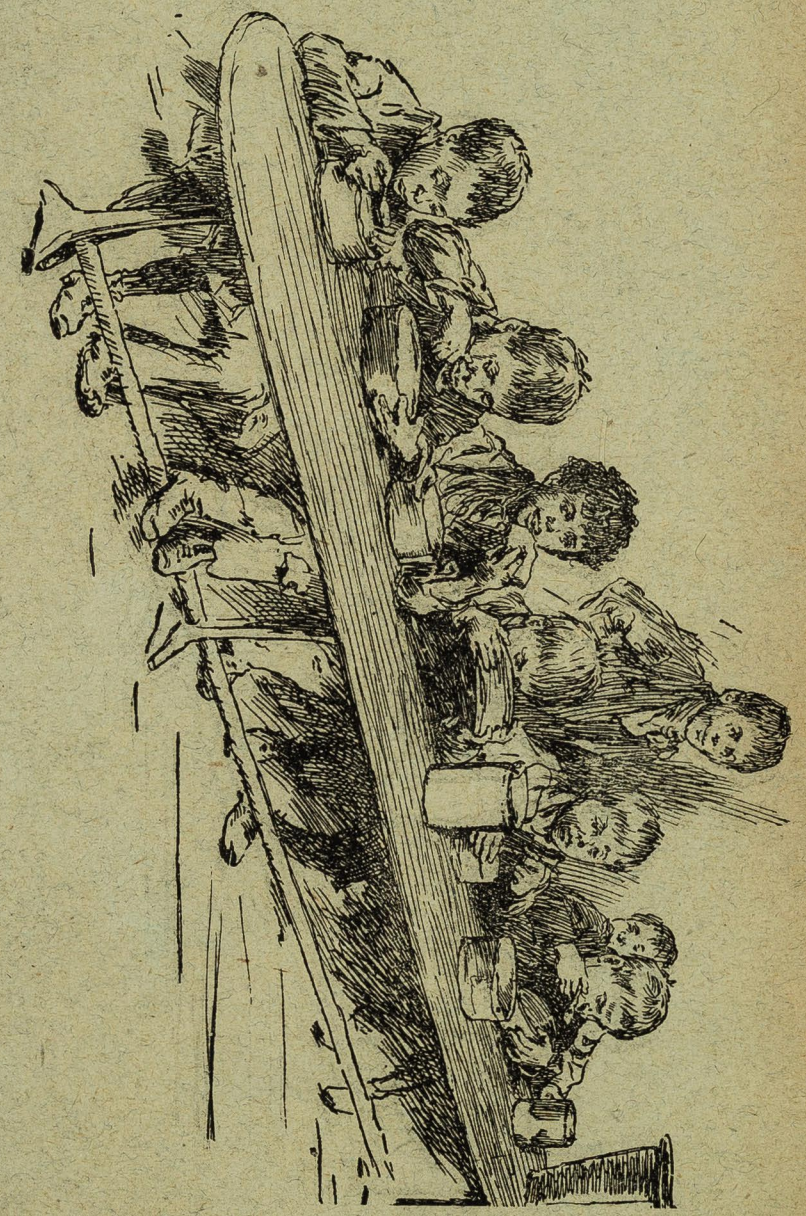
	1879	1880
Денежныя Книжки	1	5
Денежныя въ "Денежна Рубляхъ"	88	0
Денежныя въ Русскыя Рубля	10	11
Суммамы и въ Русскыя Рубля и въ Денежныя Рубля	113	0
Суммамы и въ Денежныя Рубля и въ Русскыя Рубля	13	0
Суммамы и въ Денежныя Рубля и въ Русскыя Рубля	8	0

Суммамы Денонъ въ Русскъ Рубляхъ 1880



THE OLD SCHOOL.







Rev John Wilkins  
Marlborough Chapel

GH  
Feb 14/1900

The Congregation

Buildings used

St Philip's parish.

42  
4-13  
47  
Rev John Wilkins 13 Waller Road, New Cross S.E.  
Minister of Marlborough Cong<sup>l</sup> Chapel, Old Kent Rd S.E.

Mr Wilkins is a well knit man of 35 to 40, with massive head & shoulders, square strong clean shaven chin face. Joined the Congregational ministry in 1889; has been at Marlborough Chapel since 1892.

The neighbourhood of the Chapel being very convenient for the City is largely the home of men working in the centre - Nearly all go by tram - a penny ride from the Lord Nelson to the foot of the bridges and from Asylum Road to ~~the~~ St George's Church, from which point they walk over London & Southwark Bridge.

Connected with the church, they have a large number of working people, packers warehousemen & living in the neighbouring violet streets; a few gas stokers. Many who lived here have moved out & retain their connection, coming from Peckham, New Cross & 'this part' (New Cross Gate). These are socially the better part of the congregation. Some also come from the Fort Road district of Bermondsey.

The Chapel seats 700-800. Schoolroom at back with



Services held

Church Membership

Wilkins - Marlboro' Cong<sup>l</sup>

with classrooms built around it. Last year they bought the house adjoining the Church for a Church House. The caretaker lives in the basement + upper floor + three rooms are used for church purposes.

All the workers except the minister are unpaid. Have 50 to 60 in all.

Services on Sunday at 11 + 6.30. Mr W. showed a distinct reluctance to give numbers of attendance, turning off to the membership of the church (about 400) &c. I gathered that the conditions are much the same as in neighbouring churches - a small attendance, chiefly members in the morning and a larger and poorer congregation in the evening. Sunday school is large - about 600 scholars. Have large bible classes - 130 members in ~~the~~ two young women's + men's classes. ~~Week~~

Week night service (Wed) held in chapel during summer gets about 60; attendance falling to 40 in the winter. Christian Endeavour Society is strong - 60 to 70 members. Open Air Meetings are held at the corner of Marlborough Road.



# MARLBOROUGH MAGAZINE

WITH LOCAL NOTES BY

REV. JOHN WILKINS.

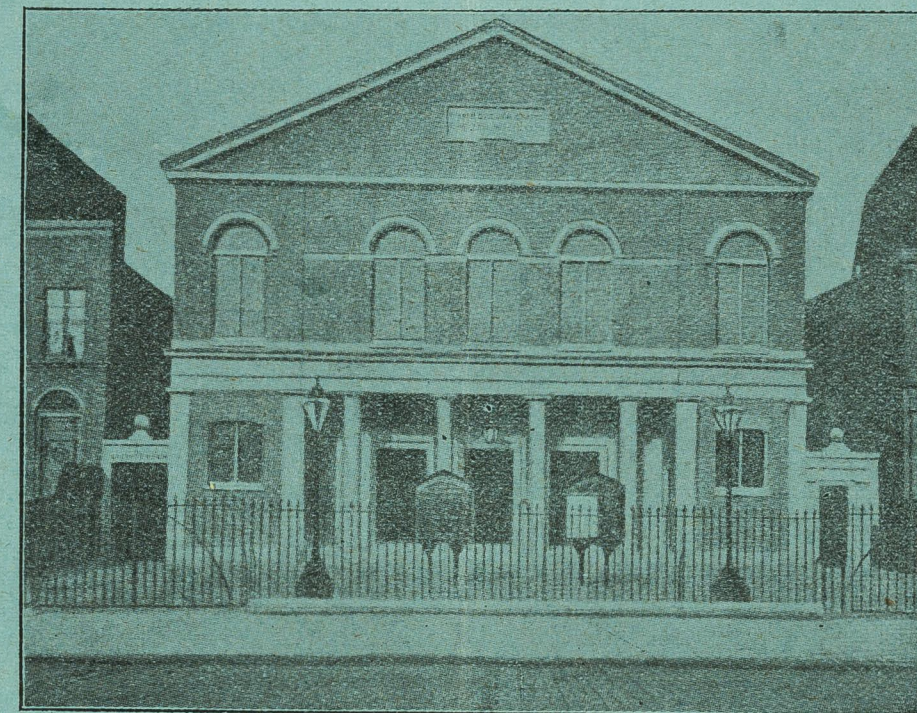
MINISTER OF

MARLBOROUGH CHAPEL, OLD KENT ROAD, S.E.

No. 26.

FEBRUARY, 1900.

ONE PENNY.



## PUBLIC WORSHIP.

SUNDAY at 11 a.m. and 6.30 p.m.

WEDNESDAY at 8 p.m.

SUNDAY SCHOOL at 10 a.m. and 2.45 p.m.

BIBLE CLASSES FOR MEN AND WOMEN at 3 p.m.

This Magazine may be had of Mr. PAYNE, Post Office, 557, Old Kent Road.  
For Advertisements, apply to Mr. NORGROVE, 2, Billington Road, New Cross.

*Will Readers kindly patronise our Advertisers.*



✦ E. HOGG, ✦  
580, OLD KENT ROAD,  
(Opposite St. James' Road, near Canal Bridge).

**IMPORTANT**  
TO ALL WHO ARE GOING INTO  
MOURNING.

E. H. IS NOW SELLING  
Mourning Skirts,  
From 4/11½ upwards.  
Mantles Trimmed with Crape,  
From 5/11½.  
Widows' Costumes,  
From £1 10-, with Crape Mantle.  
Crape Bonnets or Hats,  
From 1/11½.

**R. EGGLES & SON,**

**CHEESEMONGERS**

... AND ...

**POULTERERS,**

Noted for

**High-class Provisions.**

Brittany & Danish Butters,  
Three times a week.

**325, OLD KENT RD.,**

Opposite Fire Station.

ESTABLISHED OVER 50 YEARS.

ESTABLISHED OVER 50 YEARS.

Please note the Cheapness and Superior Quality of our Goods.

**J. T. SNOW,** 607, 609 & 843, 845,  
OLD KENT ROAD,

Begs to announce that he is now showing some of the **Smartest, Choicest, and most Varied** Selections of

**LADIES' AND CHILDREN'S "UP-TO-DATE" MILLINERY**

for the **Winter Season** to be found in the trade. Unusual opportunities are being given to our Customers to buy Stylish Goods of Good Quality at very Low Prices in the following Departments.

Ladies' and Children's Hats and Bonnets, Infants' and Children's Millinery,  
Sailor Hats, Ribbons, Flowers, Laces, Shirts, Blouses, Gloves, Hosiery, Corsets, Prints,  
Sateens, Dress Materials, &c., &c.

I AM ALSO SHOWING AT

**MY OUTFITTING ESTABLISHMENTS,**

532, 534 & 536, OLD KENT ROAD,

**VERY SPECIAL BARGAINS,**

In Men's Youths' and Boys' Ready-made Clothing, Overcoats, Bespoke Tailoring, Hats,  
Caps, Collars, Ties, Shirts, Hosiery, &c., &c.

KINDLY NOTE THE VARIOUS ADDRESSES:

**J. T. SNOW,** 607, 609 & 843, 845, Old Kent Road,  
for General and Fancy Drapery, Millinery, &c., &c.

Also at 532, 534 and 536, OLD KENT ROAD,  
for every Article required for Men's, Youths' and Boys' Outfits.

**Marlborough Congregational Church,**

OLD KENT ROAD, S.E.

Minister - **REV. JOHN WILKINS.**

Special Services Sunday Evenings.

February 4,  
**THE CHRISTIAN IN THE CHURCH.**  
February 11,  
**THE CHRISTIAN IN BUSINESS.**  
February 18,  
**THE CHRISTIAN IN RECREATION.**

**CHURCH HOUSE FUND.**

It was a great joy to the Pastor to receive visits from so many friends of the Church and Congregation on Wednesday, January 17th, when boxes, cards, and contributions were cheerfully brought in to help clear the debt on our Church House. Will all contributors receive thanks for helping so generously in this movement? Over £100 was sent in, and this, together with what was in the boxes in June last, amounts to £130. Over leaf will be found the list of contributions to hand.

**SOUP KITCHEN.**

This has not been started as early as usual in consequence of two of our most regular workers being prevented by domestic trials and bereavement from taking their usual active parts.

We propose, however, commencing on the first Wednesday in February, and shall be glad of help in all ways. Money, goods, and above all, those who have time and strength to spare on Monday Evenings to prepare, and on Wednesday Mornings to dispense the soup.

We thank those friends who have already thought of us—and those who are about to help us.

P. P.

**MUSICAL ARRANGEMENTS FOR FEBRUARY.**

	Hymn.	Hymn.	Anthem	Hymn.	Hymn.	Hymn.
			or Chant			
Feb. 4	Mg. 549	515	33 A	746	255	362
	Ev. 566		56 c	401	659	553
" 11	Mg. 529	672	31 c	769	322	241
	Ev. 144		34 A	118	660	682
" 18	Mg. 679	5	14 A	628	47	335
	Ev. 303		32 c	243	655	684
" 25	Mg. 519	438	28 c	737	128	346
	Ev. 36		64 A	521	647	523

**Y. P. S. C. E.**

General Secretary: MISS WICKS.

Meetings held every Monday Evening in the Church House at 8.30 p.m. All young people will be welcome.

PROGRAMME FOR THE MONTH.

- Feb. 5: Consecration Meeting. "Abide in me," John xv, 4-5. Pastor to preside.  
" 12: Our Lord's Apostles: "Thomas, the Doubter." Mr. Morgan to preside.  
" 19: The call of Christ: "Follow Me." Mr. F. Hawgood to preside.  
" 26: Missionary Evening.

**READING CIRCLE.**

A preliminary meeting to talk over the formation of this new society was held on Wednesday, Jan. 10th. There was only a small attendance, but those who were present showed by their enthusiasm that they appreciated the effort which was being made to start such a society and were willing to do all they could to support it.

The Pastor presided and stated the object of the society which was, that by the study of some of the best literature the Members of the Society might help each other to a higher appreciation of some of the best of our English prose and poetry.

Miss Florrie Smerdon was elected Secretary and it was decided that the first study should be Tennyson's "In Memoriam" with an introductory paper by the Pastor. It is proposed to hold the Meetings every first Thursday in the month from 8.30 to 9.30 in the Church House.

We put in an urgent plea especially to the young people of our Church to support this Meeting, for nothing enlarges the heart, broadens the sympathies and invigorates the mind like the study of good literature; and surely a narrow and self-centred mind cannot have such a high conception of the Heavenly Father and of His dealings with His children, as one whose heart has been touched and ennobled by the noble thoughts of some of our great writers.

The next Meeting will be held on Thursday, Feb. 1st., at 8.30 in the Church House, and will all intending Members read up the poem "In Memoriam" that they may follow intelligently the introductory paper and take part in any discussion which may follow.

K. W.

**A PSALM FOR ANNO DOMINI 1900.**

MOTTO.

*Thou shalt guide me with Thy Counsel.  
And afterward receive me to glory.—Ps. lxxiii., 24.*

**O JESU, LEAD.**

Who opens the New Year's gate refrains to say  
What scenes our eyes shall meet,  
Nor can the dreams of fancy show the way  
God marks for pilgrims' feet.

How rough or smooth, how sad or bright, who tells  
What losses, crosses wait?  
We hush, no voice replies, no vision swells,  
We look, LOVE holds the gate.

Along the path of bygone years we see  
The fair memorial stones,  
Inscribed, "Jehovah, faithful Friend is He  
Who turned to joy our moans."

The past is one long avenue of love,  
O'erarched by mercies' bloom;  
Our faithful Guide shall ever faithful prove,  
Come days of light or gloom.

Oh, not by sight, but by the better way  
Of faith, He leads His own  
Through fire, and flood, and dell, by night, by day,  
In paths they had not known.

Who softly opens the New Year's door afresh,  
In goodness hides the road:

O Jesu, take my hand, how weak is flesh!  
Lead on and up to God. W. A. ESSERY.



Amounts received from January, 1899, to January, 1900,

FOR THE

**CHURCH HOUSE DEBT FUND.**

**COLLECTING BOXES.**

	£	s.	d.
Mrs. Dodman ...	1	4	1½
Violet & Gladys Manwaring	0	15	1½
Mr. Alfred Sayer ...	1	2	10
Mrs. Parker ...	0	9	3¼
Misses N. & L. Barton	0	3	11½
Miss M. Long ...	0	6	10¾
E. Millar ...	0	15	1½
Misses King ...	0	5	0½
Miss Payne ...	2	7	1
Mr. Smerdon ...	0	13	1½
Mrs. Geale ...	0	12	3
Mr. & Mrs. Hawgood	0	16	1¼
Miss Killick ...	0	3	11¾
Mrs. Fowler ...	0	8	10¾
Miss Merrett ...	0	4	2½
Mr. & Mrs. Bickerton	3	12	8½
Mrs. Leathers...	0	0	8¾
Miss Pittman ...	0	5	1½
Mrs. Edney ...	0	9	6½
Mrs. Powney ...	0	11	3½
Mr. W. H. Brown	3	17	6
Miss Brooks ...	1	7	0½
Miss Tuffin ...	0	11	4½
Mrs. Hansford ...	0	7	8
Mrs. Shingleton ...	0	11	2½
Miss Dumbleton ...	0	9	6½
Miss Loveland ...	0	5	2½
Mrs. Shirley ...	0	7	2½
Mrs. Driskell ...	0	9	1½
Mr. Norgrove ...	1	2	1
Miss Tringham ...	0	11	6
Mr. W. J. Lowe ...	0	5	1¾
Mr. & Mrs. Gillies	0	11	4
Mrs. Creasey ...	0	15	0
Mr. & Mrs. Vine ...	0	8	6½
Mr. & Mrs. Batchelor	0	6	5
Mr. & Mrs. Geo. Bickerton	1	3	8
Miss Eldridge...	0	11	0
Misses Batchelor	0	3	0
Mr. Snow ...	0	11	7
Mr. & Mrs. Jones	1	4	5
Mrs. B. Brown ...	0	13	10
Master Ernest Pywell	0	10	1
Mr. & Mrs. J. A. Pywell	1	16	2
Mrs. Jaquary ...	0	12	7½
Mrs. Lockton ...	0	13	4¼
Mr. W. Birch...	0	15	5½
Mrs. W. Palmer ...	0	6	2
Mrs. Harris ...	0	7	11
Mrs. Rendle ...	1	10	10¼
Messrs. A. & F. Singer	0	15	3¾
Mrs. Freeman ...	0	11	2
Mrs. Jewhurst ...	0	2	2½
Mrs. Jeffery ...	1	17	4½
Miss Palmer ...	0	18	9½
Mr. & Mrs. W. L. Pitt	1	13	0

	£	s.	d.
Mr. Geo. Pearse ...	0	2	0½
Mrs. Cassell ...	0	8	6½
Mr. & Mrs. C. Jones	0	13	9
Mrs. A. Simpson ...	0	8	4
Mr. H. Dodman ...	0	19	6
Mr. Heaven ...	0	5	0
Mr. Robt. Barber ...	0	8	10
Miss Ford ...	0	8	11
Mrs. Hogg ...	0	6	1¾
Mrs. Perry ...	0	4	6½
Miss Tooze ...	0	10	10
Mr. & Mrs. Smith ...	0	4	10½
Miss Jones & Mr. Cookson	1	0	0
Miss Ogbourn...	0	5	3
Mr. & Mrs. Lundie ...	0	17	6½
Mr. Arthur Keefe ...	0	8	0
Men's Bible Class ...	1	2	10½
Mr. & Mrs. Wm. Smerdon	0	4	4
Miss Geen ...	0	9	7½
Miss Greves ...	0	14	11
Miss Moorcock ...	0	7	7½
Mrs. & Miss Bunton...	0	2	10
Mr. Monk ...	0	5	10
Mrs Sayer ...	0	13	3
Mrs. Hammond ...	0	5	6

**COLLECTING CARDS.**

Mr. J. E. Lowe ...	0	10	6
Miss H. Bickerton ...	0	10	6
Masters R. & S. Pitt	0	14	6
Miss A. Manwaring ...	0	5	0
Mr. Bickerton ...	1	0	0
Mrs Bickerton ...	1	0	0
Mr. W. H. Young ...	0	10	6
Miss Orton ...	0	10	6
Mr. & Mrs. Dagley ...	0	10	6
Mrs. Young ...	0	10	6
Miss Young ...	0	10	6
Miss Treacher ...	0	7	6
Miss Berryman ...	0	10	6
Miss Springett ...	0	3	6
Miss Fryor ...	0	10	6
Miss Miller ...	0	3	0
Late Mr. Taylor & Mrs. Taylor	5	0	0
Mrs. Hailey ...	0	10	6
Mr. R. Sutcliffe ...	0	10	6
Mrs. Mansell ...	0	10	6
Mr. Richardson ...	0	13	6
Miss Martin ...	0	10	6
Mr. G. Spencer ...	1	1	0
Mr. W. L. Jackson ...	0	10	6
Mr. J. Woodfield ...	0	13	0
Mrs. Davis ...	0	10	6
Mrs. Cooper ...	0	12	6

	£	s.	d.
Mr. J. Southorn ...	0	10	0
Miss Jessie Brown ...	0	10	0
Mr. & Mrs. Vernon ...	0	13	0
Mrs. Hailes ...	0	19	0
Miss Taylor ...	3	0	0
Miss Sutcliffe ...	0	10	0
Mrs. Adams ...	0	12	0
Elsie Wilkins ...	0	10	0
Miss Dilley ...	0	10	0
Mr. W. H. Brown, Junr.	0	10	0
Mr. S. J. Brown ...	0	10	0
Mrs. Threadgold ...	0	10	0
" " ...	0	11	0
Miss Smart ...	0	15	0
Mrs. Williamson ...	0	10	0
Mr. F. J. D. Romary ...	0	10	0
Mrs. Archer ...	0	10	0
Miss Rogers ...	0	7	0
Mr. A. G. Geale ...	0	10	0
Miss Moslin ...	0	10	0

**DONATIONS.**

Mr. Manwaring ...	10	10	0
Mr. Lundie ...	0	10	0
Mrs. Lundie ...	0	10	0
Mr. Christian ...	1	1	0
Mr. & Mrs. Bowerman	0	10	0
Miss Noakes ...	0	10	0
Miss Clements ...	0	10	0
Miss Hayes ...	1	1	0
Miss Keeler ...	1	1	0
Mr. Hill ...	0	5	0
Miss Hawkins...	0	10	0
Rev. John & Mrs. Wilkins	5	0	0
Mr. Cotterill ...	0	5	0
Mrs Peters ...	0	10	0
Mr. & Mrs. Parfitt ...	0	5	0
Miss Tringham ...	0	2	0
" A Grain " ...	0	0	0
Mrs. & Miss Dodman	1	0	0
Misses Violet and Gladys Manwaring	0	10	0
Miss Bowden ...	0	10	0
Mrs. Soulard ...	0	2	0
Mr. Ernest Manwaring	1	1	0
Mr. Percy Manwaring	1	10	0
Mr. L. Dodman ...	0	10	0
Ladies' Working Society	1	6	0
Goods from Bazaar (per Mrs. Wilkins) ...	1	2	0
Goods sold, etc, (per Mrs. G. Bickerton) ...	0	11	0
Mr. Fowler's Class ...	5	10	0
Profit on Magazine, 1899	4	0	0
Mr. & Mrs. Tuffin ...	1	1	0

**SUMMARY.**

	£	s.	d.
Collecting Boxes, January to June, 1899	28	6	0
" " June to January, 1900	28	6	7½
" Cards, January, 1899 to January, 1900	32	16	6
Donations	41	18	9
<b>Total Receipts from Boxes, Cards, and Donations</b>	<b>£131</b>	<b>7</b>	<b>10½</b>



## Social Agencies

### Visitation

### Charitable Relief

Wilkins - Marlborough Cong<sup>l</sup>

53

Social Agencies are fairly numerous and well sustained. Mothers' Meeting with 60 or 70 women, coming from Lovegrove Street & the rest of L. 13.<sup>shuts</sup> off Trafalgar Road. Some from the Old Kent Road itself, where an increasing number of houses are let off. Usual clubs.

Slate Club with 300 members, Band of Hope 100, Mutual Improvement Society - arranging lectures &c. Reading Society, meeting monthly. About 30 members - reads standard authors and discuss them at next meeting. Mr W. read a paper at the last meeting on Termyson's In Memoriam. By the conversation afterwards he fancied all had read the poem.

No special visitation apart from Mr W.'s pastoral visitation. They have localised Mr Atkins Home Messenger & print 500: of these 250 to 300 a month are distributed in the homes of the people by ladies.

The Communion fund for church members and the Poor & Sick Visiting Circle to help those outside are the chief charitable agencies. The latter spends about £30 to £40 a year. A soup kitchen is opened once a

week



Co operation slight

Drunk

Wilkins - Marlborough bong<sup>le</sup>

55

week for about 10 weeks. The tickets (free) are distributed by the workers. They also help about 200 families with groceries and clothing at Christmas. There are always plenty of people ready to come for relief, but there is also some real need. Find ~~some~~ old women living alone and making mantles for a living. Help some cases with 5/- or 10/- a month. Where families are involved relief is only temporary - usually cases of sickness or out of work.

Little co-operation. The Mutual Improvement Soc. & the C. E. Societies arrange united meetings, debates etc with Oakley Place & neighbouring churches. They are in the Free Church Council but this does not help them much as the Old Kent Road is on the boundary and removed from both centres - Bermondsey & Peckham. The result is that it is very difficult to get up any local public interest.

Mentioned Dr Leary (St Phillip) as a hard working man, altho' he only got a small attendance at his church.

The little publichouses are being turned into big ones - places that had one door have several  
and



Marriage

Housing

Prospects

Wilkins - Marlboro' Cong<sup>l</sup>

57

and instead of 3 compartments, 10 will be made. Temptation thus increased. Temperance feeling is not strong.

Not many marriages except their own people. Had three near Christmas. All the young people settled down near New Cross Gate. Get part of a house here with modern conveniences.

The district is not so crowded as Waltham although two or three families live in one house. Most of the people have three rooms and go to the City daily.

The Free Churches here will be alright so long as the people who move out continue to support them but when this help fails Mr W. sees a financial difficulty. They now raise £1000 a year at Marlboro' Chapel and he thinks that in time to come they will not be able to do that. The difficulty of obtaining workers on week evenings is increasing. It is no use having meetings before 8 pm.

He thinks the churches will have to be free.

He



Wilkins - Marlboro' Cong<sup>l</sup>

He would ~~like~~ train a choir & have a band at the Sunday evening service but such a step would meet with some opposition. Any departure from the usual plan upsets arrangements and so Mr W. is content to move slowly.



Feb. 15<sup>th</sup> 1900.

Interview with Mr J. H. Wells,  
Albany Institute and Mission, Albany R., Cambridge.

Mr Wells is a man of about 35; tall, fair, blue eyes; showing signs of baldness. Though I did not discover his occupation he looks like a grocer's assistant; at all events that is about his social standing. He is a good, gentle fellow, but of no mark. He has been connected with this Mission for about 16 years, and is now Hon. Sec.

The Mission arose out of a Bible Class held by a ~~Mr Cordry~~ Mr Cordry, and was started by about 16 young men, most of them I think members of the Tabernacle - (Mr Wells is a Tabernacle member) - in a small shed in Albany R. After a few years, helped by Spurgeon, they collected funds, and built their present hall, the actual building being almost entirely carried out by the young men themselves, some of them being builders by trade.



and one living in an architect's office. Mr Webb spent many hours in digging the foundations.

The Report gives an adequate account of the work carried on.

The attendance of ~~an~~ adults at the Sunday Service is 40 at the outside and in this is included the band of workers, who are about 20.

The ~~the~~ Sunday School has about 160 children.

Mr W. spoke as usual of the "utter indifference" of the neighborhood. The difficulty of getting people on Sunday is increasing owing to trips, bicycles and bands in the parks. Adults practically are never secured: those who belong to the Mission have all begun in the Sunday School.


Our Sunday tracts are distributed in the neighborhood, but beyond this there is no visitation.

Except the dinner to children little is

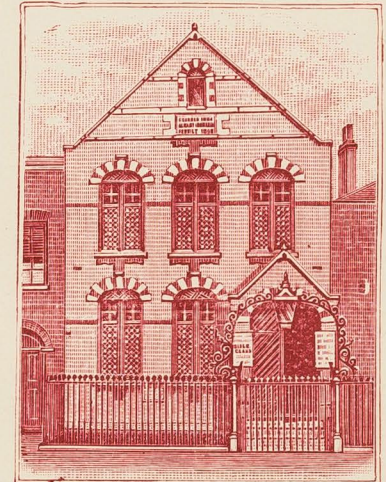


Done in the way of Relief. Whether for  
dresses or other relief (mainly gifts of clothing)  
the motto of the workers is "Relieve first,  
and inquire afterwards."  
Altogether I think this is a feasible  
little work.





**ALBANY INSTITUTE**  
**AND MISSION.**

Report and * * *		Cash * * Account.
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345, ALBANY ROAD, CAMBERWELL, S.E.  
 1898.

**15<sup>TH</sup> ANNUAL RECORD**



**MOTTO for 1899:**

“EBENEZER.”

“Hitherto hath the Lord helped us.”

# Albany Institute and Mission,

(Affiliated with the Ragged School Union).



**Trustees:**

Mr. W. H. RICHARDSON, 106, Camberwell New Road, S.E.  
Mr. J. S. SIMON, “Brunswick,” Vincent Road, Croydon.

**Council:**

Mr. C. J. BARROW, 168, Lorrimore Road, Kennington, S.E.  
Mr. A. CLAY, 155, Southampton Street, Camberwell, S.E.  
Mr. W. A. CORDREY, 146, Boyson Road, Walworth, S.E.  
Mr. D. FERGUSON, 3, Edinburgh Mansion, Avenue Rd., Camberwell, S.E.  
Mr. A. B. GEE, “Wycliffe,” Morland Avenue, Croydon.  
Mr. S. W. HAMMOND, 89, Choumert Road, Peckham, S.E.  
Mr. T. JONES, 77, Hillingdon Street, Walworth, S.E.  
Mr. S. A. PEARCE, 35, Oakhurst Grove, East Dulwich, S.E.  
Mr. W. H. RICHARDSON, 106, Camberwell New Road, S.E.  
Mr. W. SEABY, 155, Southampton Street, Camberwell, S.E.  
Mr. J. S. SIMON, *Chairman of Council.*  
Mr. J. H. WEBB, *Hon. Secretary.*

**Hon. Auditors:**

Messrs. ARTHUR J. HILL, VELLACOTT & Co.,  
Chartered Accountants, 1, Finsbury Circus, E. C.

**Bankers:**

LONDON & COUNTY BANKING COMPANY, Newington Butts, S.E.

**Hon. Secretaries:**

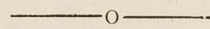
*Financial* ... .. Mr. D. FERGUSON.  
*Minute* ... .. Mr. C. J. BARROW.  
*General* ... .. Mr. J. H. WEBB.  
164, Boyson Road,  
Walworth, S.E.



## **REPORT FOR 1898.**



### **FIFTEENTH ANNUAL RECORD.**



DEAR FRIEND,

It is with feelings of great thankfulness to our Heavenly Father that we present to you the Fifteenth Annual Record of work accomplished at the Albany Institute and Mission.

While unable to proclaim great progress, we rejoice to know that we have "held the fort" during a season of considerable difficulty.

The needs of our neighbourhood is great; the indifference of our neighbours is appalling; and our usefulness, as a centre of Christian work, has been seriously hindered by the *lack of men*.

We believe in

#### **PRAYER,**

and begin each Sunday by waiting upon God for strength, guidance, and blessing. Meetings for prayer are also held before school on Sunday afternoon, after school on the fourth Sunday in each month, and after the Adults' Evening Service.

We believe in

#### **PREACHING,**

and Services for the proclamation of the Gospel are held on Sunday at 11 for children, and at 7 for adults. Thanks to the

great kindness of a friend, and by arrangement with the London City Mission, we were enabled to have for four months in the early part of the year the services of Mr. J. Grout at our Sunday Evening Services. On the evening of the second Sunday in each month a Communion Service is held. Open-Air Services have from time to time taken place.

We also believe in

#### **TEACHING,**

and the children gather together for instruction on Sunday at 10 and 3. The Sunday School is the most promising department of our work, and consists of a Young Men's Bible Class, a Young Women's Bible Class, a Senior Girls' Class, ten intermediate classes—six being for girls and four for boys—and an Infants' Class. The course of lessons studied is that prepared by the Sunday School Union; the attendance is good, and the interest shewn by the scholars is encouraging.

Our Branch of the International Bible Reading Association is well supported; and a good attendance is maintained at the meeting held on Wednesday, from 8 to 9 for

#### **BIBLE STUDY.**

This has proved specially helpful in the preparation of the following Sunday afternoon's lesson

A growing interest has been manifested in the cause of

#### **FOREIGN MISSIONS,**

and we have formed a branch of the Young Christians' Missionary Union. This society meets for prayer on the morning of the first Sunday, and for instruction on the evening of the third Wednesday in each month, and provides for a missionary address to the scholars on the afternoon of each quarterly Sunday.



### OUR MOTHERS' MEETING

held each Monday at 3, is much appreciated by all who attend.

### OUR JUNIOR BAND OF HOPE,

meeting on Monday at 7, is very popular, and cannot fail to be of lasting benefit to its members.

Thanks to the loving help of a few devoted workers, and to Mr. W. H. Libby, Hon. Sec. of the Lambeth Teachers' Association Scholars' **FREE MEAL FUND**, the **POOR CHILDREN** of the district, are on Tuesday and Thursday mornings, during the winter months, provided with breakfast, at a cost to the child of one farthing. These breakfasts are well attended and keenly appreciated by the little ones.

On Thursday, 7 to 10, the Hall is opened to Young Men as a

### GYMNASIUM.

The services of a good Honorary Instructor are much needed.

During a portion of the year the Hall is requisitioned on Thursday evenings by the

### CRICKET CLUB,

for the purpose of bowling practice.

On Friday, the Camberwell Choral Society meets for

### SINGING

practice in the Hall; and in one of the class rooms, the senior scholars of the Sunday School meet with some of the teachers for what they have happily termed

### "OUR OWN EVENING."

This takes the form of a Mutual Improvement Society, but conducted in such a way as to meet the intellectual plane of its young members.

Among the many things arranged for by the Sunday School during the year may be mentioned the Infants' Christmas Tree and Treat, when 113 infants sat down to tea; the Special Anniversary Services, W. E. Cove, Esq., kindly presiding; the Sunday School Excursion on June 22nd, when our party of 164 children and 45 adults joined Sutherland Sunday School in a happy time at Bookham; the Special Flower Services, held on the first Sunday in July, and the usual four days' **SPECIAL MISSION TO CHILDREN** in October, when the services were again conducted by our beloved friend Mr. J. E. Collier, of the C.S.S.M., the total attendance being 556. The Mission was preceded by a United Meeting with the Walworth Wesleyan friends, when the Rev. F. J. Harvey presided, and the Rev. G. W. Keeseey gave a brief address.

The Annual Meeting of the Institute was held in March, William Olney, Esq., presiding, and giving a most helpful address. The

### BIBLE CLASSES'

Annual Meeting was the occasion of a testimonial being presented to Mr. Charles Jones, who for so long rendered valuable service as Secretary of the Young Men's Class.

A very enjoyable Outing of Adults took place on Saturday, September 10th, to Crohamhurst Woods, when, a number of friends joining our party, 69 sat down to a good tea, kindly arranged by the friends of the Brighton Road Baptist Chapel, Croydon. A small

### SALE OF WORK AND JUMBLE SALE,

was held on December 12th and 13th. Dr. S. E. Pedley kindly opening the same on the first night, and Mrs. Dalbiac, who was accompanied by Col. P. H. Dalbiac, M.P., on the second.







ALBANY INSTITUTE AND MISSION CASH ACCOUNT.

JANUARY 1ST TO DECEMBER 31ST, 1898.

1898.		£	s.	d.	1898.		£	s.	d.		
Jan. 1.	To Cash in Hand and Bank	...	2	0	2	Dec. 31.	By Rent	...	30	0	0
Dec. 30.	" Collections, at A. I.	...	14	14	5½	"	" Caretaker's Wages	...	27	6	0
"	" Ditto Boxes	...	3	11	2¾	"	" Gas and Water	...	8	18	11
"	" Subscriptions, Weekly and Quarterly	...	8	18	2	"	" Repairs and Alterations	...	7	8	9
"	" Subscriptions and Donations..	...	43	7	8	"	" Insurance	...	1	3	6
"	" Donation—Special for General Secretary's Honorarium	...	10	0	0	"	" General Sec.'s Honorarium...	...	10	0	0
"	" Sales of Work...	...	29	9	5¼	"	" Printing	...	5	0	0
						"	" Expenses—Sales of Work	...	7	9	11½
						"	" Incidental Expenses...	...	2	12	9½
						"	" Donation to Sunday School...	...	0	11	4
						"	" London City Mission	...	3	3	0
						"	" Postage, Reports and Appeals	...	1	5	0
						"	" Repay Loans...	...	1	10	0
						"	" Balance at Bank	...	3	10	4
						"	" Cash in hand...	...	2	1	6½
											10
											£112 1 1½

We have examined this Account with the Books and Vouchers, and find it correct.

I, FINSBURY CIRCUS, LONDON, E.C.  
1st May, 1899.

ARTHUR J. HILL, VELLACOTT & Co.,  
Chartered Accountants.

ALBANY INSTITUTE AND MISSION. ASSETS AND LIABILITIES.

1898.		£	s.	d.	1898.		£	s.	d.		
Dec. 31.	To Balance at Bank	...	3	10	4	Dec. 31.	By Enlargement of Infants' Class Room — Outstanding Balance	...	4	0	0
"	" Cash in hand...	...	2	1	6½	"	" Loans	...	4	10	0
"	" Deficit	...	28	2	9½	"	" Printing	...	5	1	6
						"	" Balance of Honorarium promised to General Secretary	...	10	0	0
						"	" Rent to Christmas	...	7	10	0
						"	" Gas Ditto	...	2	13	2
											11
											£33 14 8

Hon. Financial Secretary—DUNCAN FERGUSON.



ALBANY INSTITUTE SUNDAY SCHOOL CASH ACCOUNT

For the year ending December 31st, 1898.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance in hand	...	Christmas Tree Treat	...
Collected for Christmas Tree	...	Anniversary Expenses	...
Do. Anniversary	3 13 5½	Excursion	...
Do. Flower Sunday...	0 9 9½	Printing	...
	4 3 3	Mottoes	...
Amounts collected for—		Stationery, &c.	...
Library	0 7 6	Postage	...
Tea—October 16th	0 6 11	Flower Sunday Expenses	...
		Tea—October 16th	...
Music sold	0 14 5	Donations and Subscriptions	...
Mottoes	0 1 8½	Sundries	...
Excursion Receipts	1 0 8	Children's Breakfast Expenses, 1897-98	...
Subscriptions	19 11 11	Amount paid to Ragged School Union	...
Children's Breakfast Receipts, 1897-8	0 17 4	In hand—School	...
Holiday Homes Receipts	13 1 7½	Breakfast Fund	...
	1 11 0		2 13 10½
	<u>£43 16 2½</u>		<u>£43 16 2½</u>

We have examined the above Account with the Books and Vouchers and find it correct.

I, FINSBURY CIRCUS, LONDON, E.C.  
1st May, 1899.

ARTHUR J. HILL, VELLACOTT & Co.,  
Chartered Accountants.

YOUNG MEN'S BIBLE CLASS CASH ACCOUNT for year ending Dec. 31st, 1898.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
1898.		1898.	
Balance from last year	...	Christmas Parcel Fund, 1897	...
Collections	...	Donation to Institute General Fund	...
Donation	...	Books and Music	...
Annual Meeting and Social	...	Annual Meeting	...
Christmas Parcel Fund, 1897	...	Balance in hand—	...
	11 1 0	Christmas Parcel Fund	...
	<u>£16 10 9</u>	General Account	...
			2 6 7
			<u>£16 10 9</u>

We have examined the above Account with the Books and Vouchers and find it correct.

I, FINSBURY CIRCUS, LONDON, E.C.  
1st May, 1899.

ARTHUR J. HILL, VELLACOTT & Co.,  
Chartered Accountants.



The Council desire to place on record their sincere thanks to the following—

**SYSTEMATIC SUBSCRIBERS.**

- |                   |                    |
|-------------------|--------------------|
| A Friend.         | Ferguson, Mrs.     |
| Bannister, Mrs.   | French, Mr. S. B.  |
| Bannister, Miss   | "    "    W. J.    |
| Barrow, Mr. F. J. | Gee, Mrs.          |
| Basson, Mrs.      | Gray, Mr.          |
| Blayney, Mrs.     | Goldsmith, Mr.     |
| Brookwell, Miss   | Harrison, Miss     |
| "    "    L.      | Hicks, Mr. C.      |
| Cammell, Miss     | Inkpen, Miss       |
| Cordrey, Mr.      | Long, Miss         |
| "    Mrs.         | Oclee, Mr.         |
| Crosbie, Mrs.     | Pearce, Mr.        |
| Dicker, Mr.       | Rhodes, Miss       |
| "    Mrs.         | Ross, Mr. T. R. E. |
| "    Mr. H.       | Seaby, Mr.         |
| Elvin, Miss       | Stubbings, Mr.     |
| Farrant, Mr.      | Taylor, Mr. A.     |
| "    Miss         | Walker, Miss       |
| Ferguson, Mr.     | Wilmot, Miss       |

**BASIS OF RELIGIOUS TEACHING:**

*Same as that of the Evangelical Alliance.*



Pastor T. E. Howe

Ilderton Road Baptist Church

Feb 20/1900

Ilderton-road Church, South Bermondsey (Rev. T. E. Howe), reports 663 scholars and 52 teachers in the Sunday-school, as compared with 545 scholars and 43 teachers in the previous year. Twenty-eight scholars joined the church, and eight from the Bible-classes became teachers last year. Owing to removal from the neighbourhood the superintendent and secretary have resigned, and each of these was presented with an illuminated address. Mr. Howe being prevented by illness from attending the annual meeting, a vote of condolence and sympathy was passed.

The Districts worked

Occupations.

St Bartholomew's parish.

42

69

Pastor T. E. Howe 56 Bellington Road. New Cross.  
Pastor of Ilderton Road Baptist Church, South  
Bermondsey. S.E.

Although this church is in St Georges, Camberwell, its natural affinity is with Bermondsey, while the Deptford boundary passes just behind the building. Many of its people are drawn from the Cliftonville and Blockhouse Street estates (both in Deptford parish) These two estates and the Barkworth Road district are the places they work & from which the bulk of their people come. Do not touch the Parath St & Hatcham Road district - no good going there unless you can give them something and this is largely done by the Corpus Christi Mission. Mr H. would not compete with them in this.

Greater portion of their people work at warehouses in the City; others at Peck Trean's biscuit works. Practically all in regular employment. A large number of railway men.

District is good working class. People change a good deal in Cliftonville - floors let at 8/- + 8/6 for first floor. Convenient but very damp. Mentioned the sharp  
Contract



Contrast between the east and west ends of Verney Road. The transition is quite sharp beyond Cudon Road. Two of his members ~~keep~~ keep little chandler's at the poor end - one only makes about 6/- a week after paying rent. People make very small purchases, especially toward end of the week; ha' porths of tea + sugar, half bundle of wood and half skin of blacking. Even here he does not think the earnings are small; drink + indifference are the chief causes of the poverty.

The chapel seats about 780 + they have an iron building (130) for school + other purposes as well as vestry + classrooms. Use the Board school for S.S. school.

Pastor is only paid worker. About 100 voluntary workers, including 47 S.S. teachers, 20 visitors &c.

Sunday services at 11 am. + 6.30 pm. Bad congregation in the morning - average about 300, of whom half would be adults. Get about 500 in the evening.

Sunday school, morning + ~~evening~~ afternoon. About 690 on the books with average attendance of 550. About 130 infants at Board school. Also have children's service morning + and evening; attended by same class of children

Buildings used

Persons Employed

Services Held



## Social Agencies

## Visitation

## Church Membership

## Charitable Relief

Howe - Bapt<sup>t</sup> Elderton Road

73

Week evening meetings include prayer meetings (Mon. + Sat); service on Thursday, average 80. Christian Endeavor Society - Junior society average 60 and senior, about 30. As in other part of this district, it is impossible to get a meeting before 8 pm. The people come in to S. Bermondsey Station + drop in during the meetings. Also hold open air meetings, utilizing the publican's lamp for their light.

Social agencies include a Band of Hope (120 members); total abstinence society, now being re-organized. The temperance sentiment is flat. Choir, Cricket Club + c. Also have lectures, entertainments + song services. These take well.

Have a system of visitation. The three estates are divided into 30 districts. These are visited with tracts and visitors have to report any cases needing relief or special treatment. The pastor and elders visit the church members.

Church membership 250. Appears to be growing as year book for 1899 gave 205. Had 62 when they started 3½ years ago. Have admitted 300 + lost 50. Last year added 56 + lost 19.

For relief purposes they have the communion fund. Also make special effort at Christmas - help about 60 families then and entertain the children. About £50 a year in all.

They



Co-operation small.

St Bartholomew's parish

Howe - Bap<sup>t</sup> Elderton Road

75

They have not many members in actual want. Most are due to "extra adversity". Loss of employment or sickness, stopping the usual supplies.

No co-operation practically. Belong to the Rotherhithe Free Church Council but it is not very strong. Is some distance from other churches. Drummond Road being the nearest.

Seldom meets the Anglican clergy. St. Bartholomew's was exceedingly high but is not so extreme now. Two curates have gone and Mr H. attributes the alteration to this change in the personnel. The vicar - he mentioned the name of Mr Bevis - while the Diocesan Directory gives Rev J. A. Richards - maintains a respectful courtesy but repels all efforts for a closer intimacy altho' Mr H. has written to him & evidently sought to be agreeable. Mr H. thinks a feeling of irritation exists because they came into the parish ~~and say~~ They <sup>clergy</sup> always speak of the chapel as "that place on the corner".

The parish clergy seem to have lost ground in the parish. A former vicar (Wells) was "more a man than a priest," and had the people's sympathies.

Richards



Richards was a different type of man and the people of the district do not care for ritualism, he lost hold.

Not many poor law cases in the district. The parish authorities regard cases from this neighbourhood as not very needy.

Police have a 'point' at the corner of the chapel and are to the front there - a pub. on the opposite corner. A local joke here - children trained at one corner (Board school) then a question which shall catch them the Pub or the chapel.

Chapel

13 Sch.

Pub

Pub

Not much local drinking, nor does he think there is so much amongst women as in other neighbourhoods. No brawls, but neighbourhood is quiet & orderly. The drinking is done in the City. Whenever any of the people stumble they find on investigation that drinking when at business is the cause. One great evil connected with the drunk traffic here is the delivery of drunk in the homes of the people. Porters go round twice a day and on Sunday 3 or 4 of these men may be seen

laden

Poor Relief

Police

Drunk



Health

Housing

The Tally System

Howe Bap<sup>t</sup>: Elderton Road

79

Laden with beer calling at the houses. The three gallon stone jars with tap are also much used.

Prostitution & Crime are not noticeable.

Health is good in parts. Dampness is the great evil leading to rheumatism and other diseases - chiefly liver complaints. A depressing neighbourhood.

Housing excellent. Small 6 or 7 roomed houses; almost invariably occupied by two families, one of whom rents the house. In a few cases the lodgers would only have 2 rooms but three is more general. Some of the houses have the water & other conveniences upstairs.

One feature of the district is the prevalence of the Credit system. They buy their furniture & clothing in this way and even take a loan for a summer holiday. Pianos on the hire system are also had. They will have a piano. The tradesmen know when the people are buying in this way. They lessen their purchases and cheapen the things they buy.



Mr Howe is a quiet clear headed man of 30 to 40. A thoughtful, steady worker probably; he has a remarkably good knowledge of the district and is evidently making headway, altho he has only been 3½ years here.

He spoke very warmly of his people; the self denial they exercised to maintain the chapel - we have to raise at least £5 a week for expenses and have no outside assistance. The self denial is not all on the part of the people apparently ~~as~~ as one ~~of~~ two things he let slip showed. He lives in a 6 roomed house in Billington Road. These houses let at £30 but Mr H. gets his for £28, so that the total expense does not exceed 15/- a week. In Bermondsey he could not get a house so cheaply & he is able to live at less expense. "I could get a larger salary" said he but living cheaply he can do on a small stipend & thinks this leads the people to give ~~the~~ more liberally ~~as they know his gift to the church~~ than they would if he had a large salary.



Sunday in  
South Bermondsey

Howe - Bap<sup>t</sup> Elderton Road

83

He recognises the fact that they only touch a small proportion of the people. Regular church attendants would not exceed one in 20 and irregular attendant about one in 12. Sunday is the great day for visiting: families go off to see their relations whilst others are receiving theirs in the district. The Sunday morning paper is strongly in evidence: one news vendor whom he asked to give up his Sunday trade said that he made a guinea profit on that morning. This would involve a sale of over 700 papers. 'Reynolds' is very well. In the afternoons and evenings of summer the people go to Greenwich or to Southwark Park. In winter they remain at home.



Report of interview with Mr. T. Archer, <sup>Hon.</sup> Sec. of the  
Camberwell Evangelical Free Church Council, at his residence  
1 Linden Grove, Peckham Rye. (E.A.) Feb. 9.00.

Musell  
h2  
4  
85

Mr. Archer is a layman, apparently in fairly comfortable circumstances, capable, business-like. He is a man of about 50 years of age. After the first few minutes, very willing to give all the information that he could. He is a member of the Barry Road Congregational Church.

The Council was only started 3 years ago, and is as yet in its initial stages. The important step that has been taken so far has been in allotting districts, and in the preparation of the map. As usual, this has presented many difficulties, but they have at length been overcome. He could not give me a copy of the map, as only just enough have been prepared for the constituent churches. They are expensive things.

Mr. Archer only took over the Hon. Secretaryship in Oct. The Council is still moving slowly, the only meetings for instance, that are being held are intended rather to excite interest in the Council, than for any more direct practical object. Representatives have been sent on a deputation to the Camberwell Guardians, to try and get permission to hold Noncon. services in the Infirmary, and it is expected that this will be conceded. Later, it is intended to try for the appointment of a Missioner, who shall



Archer - Camberwell Free Church Council } (2)

work at both the Infirmary and the Workhouse. A circular has been issued on the Sunday Observance question, and a Mission is going to be held in Dulwich, in October. But solid, combined Council work is still for the future, and the National Simultaneous Mission that is being arranged for Jan. and Feb. 1901, is looked forward to as the time when a great incitement will be given. For this Mission, the whole of the districts will be visited, and a census made of those who are attending any place of worship, Church or Chapel, and thus those who are not so doing will be discovered, and become a visitable quantity. Other combined action in the religious, temperance and social field is also contemplated. But Mr. Archer is not <sup>exactly an</sup> enthusiast and knows that things will have to go slowly. Under him, they will however probably go also surely.

Thirty-three churches are affiliated to the Council, and, while in some cases there is a good deal of apathy, in only one is there any opposition. This exists in the South London Tabernacle, the Minister of which, Mr. Roberts, is the Secretary of an older organization called "The Fraternal", and with this he thinks that the <sup>newer</sup> Council will interfere, and overlap, an expectation that is, Mr. Archer thinks, unfounded.

Mr. Archer gave me the following list of the affili-



Archer { Camberwell Free Church (3)  
Council (see p 91)

ated churches, and certain particulars about them which I have added. Those marked with a cross, are the ones that are showing no interest in the work of the Council. All of these, with the exception of the South London Tabernacle already mentioned, and the Denmark Place Baptist Church, which is in a remote part of the Council area, are either very small or in low water. In addition to those included in the list are the following:

- Camberwell Grove (Congregational; High Calvinist).
- Barry Road (Baptist).
- Heaton Road (Baptist). *Hanover (SA)*
- Friends' Meeting House, ~~Warner~~ (?) St.
- Gordon Road (Strict Baptists).
- James Grove (Baptist).
- Hill St. Peckham ~~XXXXXXXXXXXXXXXXXXXX~~ (Primitive Methodist).

All the above come under the category of those that are marked with a cross.

On the whole Mr. Archer said that the Nonconformist Churches of the district of the Council might be regarded as active and flourishing, and it is a "well-known fact" that the Free Churches are strong hereabout. In this connexion he quoted a saying that I had not previously heard. "Poor, pious Peckham".

Mr. Archer considers that his Council probably represents an average Sunday total of at least 10,000 persons, representing from 16 to 17,000 attendances.



91

CONSTITUTION OF THE  
**Camberwell Evangelical  
Free Church Council.**

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- Name.** The Camberwell Evangelical Free Church Council.
- Object.** To enable Evangelical Free Churchmen to take united action upon questions affecting their common interests, or bearing upon the Social, Educational, Moral and Religious welfare of the people.
- Affiliation.** This council shall be affiliated to the London and National Free Church Councils, sending delegates to those bodies in accordance with their regulations.
- Area.** Camberwell, Peckham and Dulwich, with the southern portion of Walworth.
- Membership.** The Council shall be constituted as follows:
1. The Ministers of the Evangelical Free Churches of the Districts.
  2. Representatives who are members of their respective Churches: every Church with fewer than one hundred members being entitled to one Representative: a Church with one hundred members and less than two hundred, to two Representatives: and for every additional one hundred members, an additional representative. No Church however shall send more than four representatives.
  3. The Council shall also have power to elect:—
    - (a) Such Free Church Ministers without pastoral charge as may be resident in the District.
    - (b) Such Representative Free Churchmen in the District as are not otherwise chosen, up to the number of ten.
- Officers.**
1. The Officers shall consist of a President, two Vice-Presidents, two Secretaries and a Treasurer, together with a Committee of eight (one half of whom shall be laymen). These Officers shall form the Executive and shall be elected at the Annual Business Meeting of the Council. The Officers, excepting the President, shall be eligible for re-election.
  2. Nominations for appointment on the Executive shall be sent to the Secretaries not less than a fortnight prior to the Annual Business Meeting: the Secretaries shall forward them to the Representatives together with the notices convening the meeting. The Election shall be by ballot.
  3. It be an instruction to the Council that as far as possible, every denomination be represented on the Executive.
- Meetings.** The Council shall meet on the fourth Tuesday in October, January and May. The October meeting to be the Annual Business Meeting. Special meetings may be convened by the Executive, or upon the written request of not fewer than six members of Council.
- Finances.** The expenses of the Council shall be met by voluntary contributions and also by annual subscriptions from the members of not less than one shilling each.
- Meeting of Executive.** The Executive shall meet on the Friday week prior to the fourth Tuesday in October, January and May.
- Rules.** No rules or bye-laws of the Council shall be made, altered or rescinded, except at the fixed meetings of the Council. Notice of any such proposal must have been given at the preceding meeting.



The Camberwell Evangelical Free Church Council

Church	Minister & Representatives	Church	Minister & Representatives
<u>Baptist Churches</u>			
1 Denmark Place Baptist; shows little interest; influential locally.	Rev. W. R. Sherry M <sup>r</sup> . H. Ernest Wood " C. J. How	9 Peckham Rye Tabernacle Fine building; going ahead.	Rev. H. J. Knight (no returns)
2 East Dulwich Annett Rd. Small.	M <sup>r</sup> . G. W. Beale (no returns)	10 Rye Lane Dover Very flourishing; Congregation 1200; 8-9 AM M <sup>o</sup> ked.	Rev. J. W. Cuninghame M <sup>r</sup> . G. Copsey " W. B. Haskett " A. C. Mours " A. Palmer
3 Edith Road Nunhead Rather small.	Rev. C. P. Sawday M <sup>r</sup> . C. Imeson " W. Skinner	11 South London Tabernacle Opposes; Sec. of the Fraternal. Active church.	Rev. C. Roberts (no returns)
4 Honor Oak Big building; few people.	Rev. M. Cumming M <sup>r</sup> . - Richardson " - Brown	12 Barry Road Congregational Active church.	Rev. A. A. Ramsey M <sup>r</sup> . W. H. Peet " J. C. Pullen " W. F. Brown " Evan Spicer J.P.
5 Lordship Lane Small building; active church.	Rev. G. J. Kater (no returns)	13 Clifton Congl. Asylum Road Building W <sup>o</sup> ld 800. An active church.	Rev. Alan B. Jeffe M <sup>r</sup> . W. H. Elliot " D. Goddard " The Davies " C. A. Daubney
6 Maze Pond Old Kent Rd. Big building; small congregation; getting more organized.	Rev. D. Walker (no returns)	14 Dulwich Grove Believed to be active.	Rev. H. J. Haffers M <sup>r</sup> . A. J. Dale " N. Palmer
7 Peckham Park Road Building W <sup>o</sup> ld 800; fairly active.	Rev. Frank James M <sup>r</sup> . C. Archer " - Manterer " A. Chapman " F. Brazil		
8 Peckham Tabernacle Small building; in low water. M <sup>r</sup> . Smith will not share; but administrator; unwise.	Rev. Frank M. Smith (no returns)		

Church	Minister & Representatives	Church	Minister & Representatives
15 Hanover (Cong) In low water; been important in the past; M <sup>r</sup> . Boman probably leaving.	Rev. J. W. Bowman M. C. B. B. M <sup>r</sup> . H. C. Ramsey " A. Horrell " J. J. Spriggs " H. Radford	23 Wesleyan (Barry Rd.) Big building. Active church.	Rev. J. G. Selby M <sup>r</sup> . - King " R. Telfer " H. Meadows " A. Parker
16 Linden Grove (Cong) Building W <sup>o</sup> ld 8-900. In low water. M <sup>r</sup> . Polson has been very good; Ad.	Rev. J. C. Postans M <sup>r</sup> . - Montgomery " - Treleaven	24 Wesleyan (Kettle Rd.) New building. Believed to be doing well.	Rev. - Paull M <sup>r</sup> . C. L. Duck " J. B. Gland
17 Marlboro (Cong) Old Kent Rd. A large building. Believed to have fine choir.	Rev. J. Wilkins (no returns)	25 Wesleyan (Queens Rd.) Large building. Active church.	Rev. James Ingram M <sup>r</sup> . J. Shinkfield " J. Softly " H. C. Wheeler
18 Wren Road (Cong) Camberwell Green	Rev. Tho. Hooper M <sup>r</sup> . W. D. Ganswill " G. Hardy " J. Humes	<u>Elected Representatives</u> Rule 3 <sup>a</sup>	
19 Methodist Free Church Bellenden Rd. Believed to be a good case; M <sup>r</sup> . Mann active.	Rev. Hy. Mann M <sup>r</sup> . A. Cook " C. Ambler	Rev. J. A. Brown Baptist " J. J. Cole " " C. Chambers " " C. Bradley Wesleyan " W. Mottram Congregational " W. A. Essery " " J. G. Grippen " " W. M. Lennox " " J. Dossy "	
20 Meth. New Connexion Soydale Road Rather new, progressing.	Rev. A. H. Marshall (no returns)	Rule 3 <sup>b</sup> Josiah Messent Esq. C. Goddard Clarke Esq. J.P.	
21 Presbyterian North Dulwich	Rev. J. R. Patterson (no returns)		
22 Presbyterian Brunswick Sq. Fine building, Camberwell. Active church.	Rev. J. R. Howatt (no returns)		



CAMBERWELL

Evangelical Free Church Council.

President, REV. J. W. EWING, M. A., B. D.

To the Pastors, Officers and Members of the Free Churches.

Dear Brethren,

At a Meeting of the above Council the following resolution was adopted and the Executive was instructed to bring the subject to the notice of the Churches.

“That the Council of the Free Churches of Camberwell, Peckham, and Dulwich, hereby expresses its profound regret at the growth of Sunday Amusements, and the consequent increase of labour that is involved: and urges upon all Pastors, Officers, and Members of Christian Churches the necessity of ventilating the subject, so as to create a strong public protest against this insidious encroachment upon the sanctity of the Day of Rest.”

“It further suggests that practical support should be given to these sentiments by abstaining from patro-



“nising those places of Entertainment that are opened  
“on Sunday and from purchasing of those Refresh-  
“ment Contractors who do business on that day.”

*We would respectfully suggest that the Ministers  
and Officers of the Churches should do their utmost to  
give effect to these views among their Congregations so  
as to create a spirited opposition when the period for the  
renewal of the Licenses comes round.*

*We are,*

*dear Brethren,*

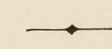
*Faithfully yours,*

*(Signed on behalf of the Council)*

*JOHN W. EWING, President.*

*CHAS. ARCHER, Hon. Sec.*

*29th January, 1900.*



P.S.—In view of the Simultaneous Mission contemplated by the National Council extending from January 13th to February 5th, 1901, will you do your utmost to keep that period free from engagements in connection with your Church pending a more definite communication from us.



Mr E. J. Pascoe  
Beresford Mission.

Edw.  
Feb 28/1900

St Michael's District of St John Divine parish H 2

95

Mr Edwin J. Pascoe, 20 Lambert R<sup>d</sup> Brixton Hill S.W.  
Supt. of Beresford Mission Hall, Crown St. Cambridge S.E.

I called at the Mission at 8.30 pm. It is a plain ridge roofed building, probably erected as a stable and hayloft and since adapted to its present purpose. A circular staircase just inside the door leads to the upper room: a bare apartment fitted with small platform and deal forms and seating about 100 people; below they have a smaller room, used for infants, seating about 40. As I entered the door, a stream of children was filtering, one at a time, down the staircase. Ragged, merry, and frequently dirty, there was no need to ask whether they came from Sultan & Hollington Streets. All knew & were known by the workers at the door and "Good night, Mr Tolhurst" "Good night, Sallie" or whatever the name might be was the exchange of salutations as they <sup>children</sup> passed out.

Going upstairs after the children had gone, I saw about 6 teachers talking at the end of the room. Mr Pascoe introduced himself & Mr Tolhurst and <sup>we</sup> retired to a form near the door to talk. Both are smart young men, well & neatly dressed but without any show

of



OUR  
**Little Ones' Treasury**

No. 145.]

JANUARY, 1900.

[ONE HALFPENNY.]



This little magazine  
is a characteristic  
Brethren publication.  
Features and  
an entire absence  
of sensationalism  
the prevailing note  
of their issues

Pascoe - Beresford Mission, Brown Street

of any kind. They belong to the Brethren meeting at Beresford Hall, Beresford, Sheet, this being a branch mission

The work is entirely amongst the children. They have tried to get the parents but recognising that the place is "rather poor for adults", their efforts have been concentrated on the children.

On Sunday, school at 3pm. Rather smaller than the evening school (6.30) when they have about 90 to 100 upstairs + 30 or 40 infants down.

On Tuesday, Sewing class for girls. About 40. About half are scholars in day schools; others in laundries or service.

Wednesday, a scripture class is held fortnightly. An address is given to the children + sometimes they are formed into classes. 25 to 40 attend.

Children attend regularly and a little monthly paper is given for regular attendance (See copy annexed)

Most of the children come from the Sultan St block but a few from Albany Road. These however are former residents in the district



## THE MISSIONARY RABBITS;

Or, Trying to Serve the Lord before we knew Him.



LONG ago, when Gospel work in far-off lands was less spoken of than it is now, a missionary, who had spent many years in China, came on a visit to his friends in my native village. He came to our Sunday School, and told us some very touching stories about Chinese children, and how hard their lives were compared with ours. No happy Sunday Schools, no bright Gospel hymns, no Bibles or Testaments were known among the thousands of boys and girls in the cities of the great empire of China, in which he had lived and laboured. Then he told of a boy and girl, in an English village, who had been the means of sending, at least, six copies of the Chinese Testament to boys and girls in that far-off land. And this was how they did it. They had a number of pretty rabbits, which were so rare, that they got long prices for their young ones, and this money was laid aside to buy Testaments for the children of heathen lands. "This would be good work for some of you boys and girls, and I hope some of you will begin to serve God in this way, in your early years, and it may be, when you grow bigger, you will go abroad as missionaries." He forgot to tell us that we would require to be converted before we could serve God acceptably. Maybe he did not know that himself, for I have long ago learned, that there are "missionaries" in foreign lands, as well as preachers and Sunday School teachers at home, who speak to others of a Saviour whom they have not received themselves.

When my sister and I got home, we told our mother the story, and resolved we would "begin to serve the Lord," by making "Missionary Rabbits" of our's also. So we began right off. We had good success too, and

both we and our parents were not a little flattered when it was told out publicly, to the whole school, that "Lizzie and Katie L—— had gathered five shillings and sevenpence for Foreign Missions by their Missionary Rabbits."

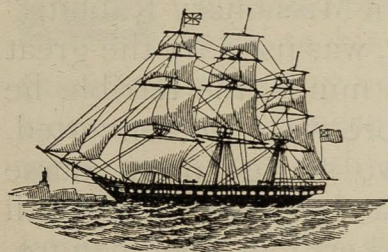
All this, simple as it may appear, was used by the great adversary to instil into our young minds, the terrible lie that we could serve the Lord before we were converted. And, with this small beginning, we started on a course of religious work, which increased as we grew older, until we were two of the principal "workers" in the "congregation," and both teachers in the Sunday School; yet, all the time, "without Christ," for we had not seen our true place as "sinners" in the sight of God, "without strength," and "condemned already." But the Lord, in mercy, aroused my sister Lizzie and I, soon after this, to see that we needed to be "born again" before we could serve the Lord, or do anything else to please Him. Missionary Rabbits, good works, moral lives, church work, and all the rest of our religious profession, had to be let go as "filthy rags" (Isa. lxiv. 6), which is just what God esteems our own righteousness to be. And, when we were stripped of all this, we came as lost sinners, just as we were, and the Lord Jesus received us and saved us, as He does every sinner who thus comes to Him. What a change it was to know we were saved and on the way to glory, not because of "works of righteousness which we had done," but saved by grace alone, because of what Jesus had done for us. We did not cease our work. Oh no! But, instead of working *for* salvation, and to *gain* a place in the favour of God, we wrought because we were saved, constrained by love to Him who had saved us. Often do we sing as we journey on—

"I do not work my soul to save, for that my Lord has done;  
But I would work like any slave, from love for God's dear Son."



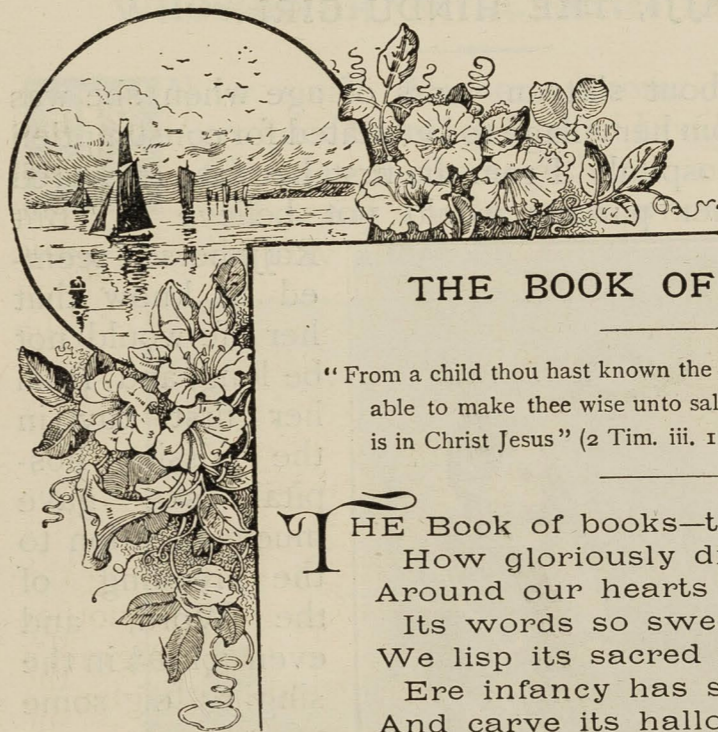
### THE LITTLE EMIGRANT.

**A** SAILING vessel bound for South Africa had among her passengers, a little boy of ten years.



His parents had gone out some years before, and now their little son was going out to join them. He had no one with him, but the captain had undertaken to see him safely in his parents' arms. The little fellow so implicitly

trusted the captain, believing in his ability to take him safely to his parents, that he never seemed to have a doubt about reaching them. He would sit on deck, counting the days, and saying, "I'll soon see my dear father and mother now," and, as the days became fewer, the little emigrant's joy increased. He clapped his little hands with glee as the shore came in sight, for he knew a warm welcome awaited him there. The last glimpse I got of the dear little fellow was in his father's arms, safe at home. Happy little boy! Just like the child who is trusting Jesus and sure of a warm welcome in the Father's house in heaven. But you must not suppose that every boy and girl goes there. Only those who are the children of God can truthfully speak of heaven as their "Father's house." And God is not the Father of all, but only of those who have been "born again" by receiving the Lord Jesus as their personal Saviour. Many boys and girls are taught to say, "Our Father which art in heaven," who know nothing of this new birth. But none are God's children, or able to address Him as "Father," until they enter His family by being born again. Can you call God your Father, and look forward with joy to a home in heaven? If not, you may.



### THE BOOK OF BOOKS.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15).

**T**HE Book of books—the Bible  
How gloriously divine!  
Around our hearts from Childhood,  
Its words so sweetly twine;  
We lisp its sacred measures  
Ere infancy has sped,  
And carve its hallowed numbers  
Above our sleeping dead.

The Book of books—the Bible,  
How practical, how real!  
The Trinity of glory  
Has set to it its seal;  
In heaven—securely settled,  
On earth—supremely sure,  
Its truths divine, effulgent,  
Will age to age endure.

The Book of books—the Bible,  
Thank God, to us 'tis given!  
To gild our pilgrim pathway  
To His fair rest in heaven;  
Life, Light, and Joy gleam from it,  
As from the throne on high;  
On it I gaze with rapture,  
And "Best of Books!" I cry.

ALBERT MIDLANE.



### RAJJI, THE HINDU GIRL.

**R**AJJI was about sixteen years of age when she was brought from her village to be treated for consumption at the mission hospital. From the first, her case appeared hopeless, yet her parents would not believe it. But



A GROUP OF HINDU SCHOOL GIRLS.

Rajji herself seemed to know that her life would not be long, and, from her first day in the mission hospital, she gave much attention to the reading of the Word, and even joined in the singing of some of the hymns. This seemed so extraordinary on the part of a Hindu, that we enquired into her history. She had come in contact with Christians in her childhood, and had learned the way of life; but at the age of thirteen, according to Hindu custom, she was married to a heathen husband. All the three years she lived with her husband, in her father-in-law's house, she never heard about Christ. But Divine life was in her, and Rajji testified for Christ, and died happy.

### WHOSOEVER "WILL" at the Tea Meeting.

**I**N a small Mission Room, off one of the crowded thoroughfares of London, a few earnest Christian workers gathered a number of poor and needy children, for whom they provided every Lord's Day afternoon, a free tea, and afterwards



"AFTER THE HYMN, A HEARTY TEA WAS SERVED."

spoke to them the Word of God. Many were by this means reached with the Gospel, who would not otherwise



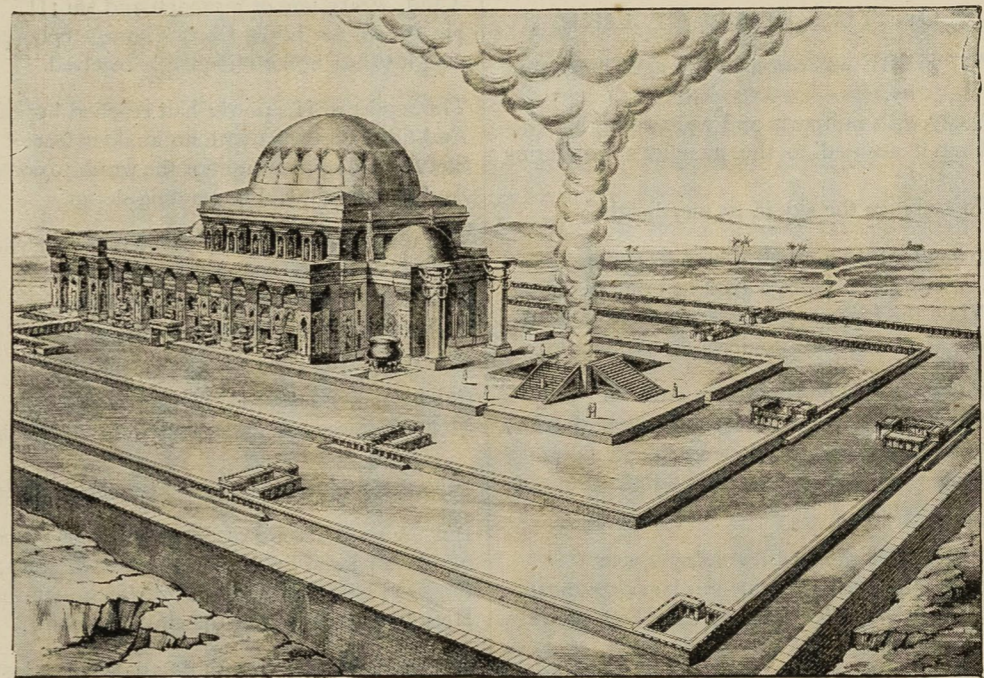
### WHOSOEVER "WILL" AT THE TEA MEETING.

have heard it. A poor boy, called by his comrades "Will," heard the singing, and stood listening at the door. The last line of the chorus, repeated after each verse was, "Whosoever will, may come." This arrested Will's attention. He was sure the "Will" applied to him, but what the "Whosoever" meant, he did not know. A gentleman passed as Will stood listening, and touching his cap, Will asked, "Please Sir, can you tell me what 'whosoever' means?" The gentleman smiled, and replied—"Yes my lad, 'whosoever' means *anybody*; you, if you like." "Thank you Sir," said Will, returning to the Mission Room door as fast as he could run. It now stood half open, and Will, removing his cap, walked in, and received a warm welcome. After the hymn, a hearty tea was served, and then a short Gospel address was given, telling how that "God so loved the world that He gave His only begotten Son, that WHOSOEVER believeth in Him, should not perish, but have everlasting life" (John iii. 16). Will went to that humble room for many a day, and there he was converted, and now follows Christ.

Have you learned that "whosoever will" means *anybody*—you, if you like? Have you taken your place and claimed God's gift, as Will claimed the invitation to "whosoever will," at the Mission Room tea that day. God still says to you, "Whosoever will, let *him* take the water of life *freely*" (Rev. xxii. 17). But this sweet invitation will not be continued for ever. A day will come when God's door will be closed, and all who have refused to obey His invitation will be shut out for Eternity. Then another "Whosoever will be made known; "Whosoever was not found written in the book of life was cast into the lake of fire.

### JEHOVAH'S DWELLING PLACE.

*Talks with Little Ones about the Temple.*



THE TEMPLE ON MOUNT MORIAH.

THE picture I have hung before you on this sheet almanac, represents Jehovah's beautiful dwelling-place, the Temple built by Solomon the king, on Mount Moriah, on the very place where Abraham offered up Isaac. It stood, therefore, on the place of **SACRIFICE**, just where every sinner *must* stand, in order to be saved and become a temple for God to dwell in. **ITS FOUNDATION** (1 Kings v. 17) was a rock. "Great stones and costly" were laid there, all brought up from the deep quarries, like sinners at conversion. That rock is like Christ. All who are built upon Him are safe for ever. **ITS CEDAR WALLS** were once trees growing on Lebanon (1 Kings vi. 15); but they were cut down and brought up to Jerusalem. I know some who are like them—cut down by the truth, raised up by grace, and soon to be brought to glory. These cedar woods were covered with silver, then with gold. **SILVER** is redemption; **GOLD**, glory. That glorious Temple is just a type of what we will be, when all who have been redeemed by the blood of Christ, built on Christ, and raised with Christ, shall be filled with the glory of God, and have God dwell among them for ever. Will you be there? Are you redeemed by Christ and built upon Christ?



SCRIPTURE STORIES.

JERICHO;  
Or, THE SCARLET LINE.

THERE was once, in the ages long gone by,  
A city with ramparts and walls so high,  
That it seemed to the traveller's wondering sight  
To embrace the sky in its airy height.

It was built in a country wondrous fair;  
The evergreen palm waved its branches there,  
While the eastern sun threw a tinge of gold  
O'er the burnished dome of its temple old.

But, alas, that city so nobly built  
Was tainted with crimes of the deepest guilt;  
Vain idols were worshipped at every fane,  
While God they cared not in their thoughts to retain.

Yet His love delayed for many a year  
The avenging hour, which at last drew near,  
For God's terms of peace they had proudly spurned,  
And His messengers back from their gates had turned.

The king and his warriors gazed from their height  
On the host of Israel, encamped in sight,  
And lightly they laughed as they thought how the foe  
Would vainly attempt their strong towers to o'erthrow.

They could not believe that their stately street  
Would echo the sound of the alien's feet,  
Or that stranger hands would bear away  
The spoils they had won in many a fray.

Said the king, "Let the gates be closely shut,  
That no one may enter, and none go out,  
For aught else, my people, you need not fear,  
You are safely and strongly guarded here."

Do you ask, surprised, were there none believed?  
Were all by the pride of their hearts deceived?  
Had God not a witness in that dark place?  
No trophy from thence of redeeming grace?

Yes, there was a woman, whose life had been  
A sad, weary tale of reproach and sin;  
Yet she, in her heart, God's message believed,  
And into her home His people received.

The report of His power had reached her ear,  
And filled her heart with an anxious fear;  
She tremblingly thought of the wrath to come,  
And Jericho's awful impending doom.

The messengers spoke, "There is life for you,  
Bind fast in your lattice this token true;  
When that scarlet cord shall meet the eye,  
The avenging judgment will pass you by."

She heard, she believed, and without delay  
She hastened the Word of Life to obey;  
Her fears were all gone, for by oath and by word  
Salvation and peace to her house were secured.

But the swift stream of time flowed on apace,  
Six days passed by, they were days of grace,  
For God is long-suffering and slow to wrath,  
He takes no delight in the sinner's death.

The morn of the seventh day dawned at last,  
Then with rending shout and with trumpet blast

The walls fell down with a thundering sound  
And war's desolation reigned around.

All, all were slaughtered save those within  
That humble house with its scarlet sign;  
All inside its portals had safety found,  
When Jericho's ruins bestrewed the ground.

Ah, say, has *your* faith, like Rahab's of old,  
On the word of the God of truth laid hold?  
Can *you* say, the Saviour of sinners is mine?  
Have *you* bound in your heart the scarlet line?

For the day of the Lord is near at hand,  
And who before Him may abide to stand?  
When trembling nature shall quiver with fear,  
And the earth depart like a hunted deer.

Those *only* who now, in this day of grace,  
Have found in the Saviour a hiding place,  
Will be saved from the wrath by His power divine,  
The blood of the Lamb is their scarlet line.

THE EDITOR'S LETTER.

MY DEAR BOYS AND GIRLS,

**1900.** For the first time, we write the strange figures, and, as we step across the threshold, greet all our young friends in every land, with the familiar words—"WISHING YOU A HAPPY NEW YEAR." To some of you it will be so, for you know the secret and the source of all true happiness—you know CHRIST. He it is alone who can make young or old supremely happy. O, how I wish you all knew Him, trusted Him, loved Him, followed Him, served Him! Begin the New Year by receiving Him, trusting in Him, and you will know a REALLY happy New Year.

Many loving, cheering messages come from little friends in home and distant lands, telling me how they look for and love the "TREASURY," and I have quite a budget of letters from parents, teachers, and lovers of boys and girls, assuring me of their heartiest help in circulating, introducing, and making known the little paper. All this gives me much encouragement and cheer. We start 1900 with 2000 more than last year, and I quite expect our circulation will mount up a bit further, as it has always done, during the year. True incidents, bright stories, narratives of conversion, Sunday School sketches, with photos or pen and ink drawings to illustrate them, are always welcome, and will be most gladly received by

YOUR FRIEND,

The Editor.

Names for the Young Folks' Bible Searching Band.

381	Ethel Walmsley, Shrewsbury.	391	Lucy Birney, Letterkenny.
382	C. H. Morton, Nottingham.	392	Ellen Blackwood, "
383	J. Kidd, Newry.	393	Robert Laurie, Thornhill.
384	John Agnew, Belfast.	394	Mary Greenacre, Norwich.
385	Tom Carson, Letterkenny.	395	Margt. Kippan, Russell, Manitoba.
386	Peter Gibson, "	396	Edmund Brown, Stromness.
387	Lizzie Bogle, "	397	James Irvine, Chicago.
388	Grace M'Connell, "	398	Lizzie Kidd, Newry.
389	Maggie Watson, "	399	Jessie Kippan, Russell, Manitoba.
390	Lizzie Bocaird, "	400	Thomas Millican, Derby.

A Simple Bible Searching for the Little Ones under Seven Years.

BOYS.

Give the names of four saved boys from the Old Testament, where they lived, their parents' names, and the special thing said about each.

GIRLS.

Four girls of the Bible—Old or New Testament—who were used to do work for, or bear testimony to, God and Christ.

A Prize Volume of Pictures and Stories for the Two Best Answers.



The Mission has been carried on for many years and I asked Mr P. whether they had seen any results to their labours. He says they have a few conversions and these are the hopeful cases. The girls who have gone to service are the most respectable, the local conditions being too strong for those who remain. I in deed, a decided improvement has taken place - very seldom see children without boots or stockings, altho' that was a common sight at one time. Has also been an improvement in manners and general behaviour until the last 2 or 3 years, during which he has noticed a relapse to ~~the~~ ruder ways. The children become more impatient of control & more restless. Dare you to correct them &c. Most of the lads become stable, van or errand boys.

The poverty of the district is terrible but drink and laziness are the usual causes. They visit a little amongst the parents but give no relief except in a few isolated cases. "They are such sponges"

About 24 workers assist, mostly as teachers, all being drawn from Beresford St.

Asking about the Church at Beresford Street



Mr P. said that they were not so strong as formerly, the change of the neighbourhood affecting them as it has neighbouring churches.

These two young men ~~are~~ are specimens of the best class of brethren. Well educated, middle class men, quiet and careful in their speech, persistent and unobtrusive in their work. It is characteristic of the Brethren that no names are published in connection with their work. At this Hall the only inscription is 'Beresford Mission Hall'.



12/ Report of interview with Mr. Paginton, at his residence, 87 Bushev Hill Road. (E.A.) Feb. 14.00. H2  
2-5

Mr Paginton is a City Missionary, in charge of a small district enclosed by Southampton Road, Church Road, George St, and Picton and Martha Streets. He has known this area for many years, about 20 I think he said, and his chief work, like that of other missionaries, consists in visiting the people. His knowledge is therefore intimate, and during the whole of his time he says that there has been little change. "If I had to colour the street on the plan of the map, I should put very much the same colours for then as now; ~~xxx~~ individuals have changed, and probably out of the 1000 families on the ground, of whom I visit 800, not 50 are the same as when I came. But the type remains".

Some changes have, however, taken place. The churches covering the district are much more active (S. George's and Emmanuel) and of the two he appeared to find the latter the more friendly and the more approachable. There is less brawling, but the drinking among women has undoubtedly increased, and a good deal of this goes on in the home, children being generally sent for the liquor. Rents have gone up, and there is somewhat more overcrowding, the demand for houses being very keen. Sanitary conditions are, however, not a crying evil, and the streets are kept



Paginton Stm, Edmund St (2)

in decidedly better order. Their greater cleanliness has, Mr. P. thinks, a good effect on the people, who feel that they must do something to keep the insides more or less up to the standard of the outsides. There are certainly not so many "nasty" rooms; more air is let in to them, and there is more cleanliness, some of the rooms being remarkable in this respect.

As regards clothing, there are more new clothes observable, although they are often not worth much. On the other hand there are certainly fewer rags, and the Sunday School children are noticeably better clad than in the past.

As regards occupations, they have more men working in the building trades than anything else. In Pinnock's Terrace and Farndon Place, there are costers, and ~~xxxxxx~~ the former place is the worst spot in his area. Farndon Place has improved somewhat. Hampton Avenue, lying just to the south of his district, is decidedly bad.

He mentioned drink and indifference as the two great obstacles with which he had to contend. Asked how he approached the people with most success, he replied that it was by showing sympathy and a knowledge of the conditions of their lives. Not by preaching at them, but rather by story or incident that gave him a peg on which to hang a moral or spiritual lesson. Mr. P. was in some branch of







# EDMUND STREET HALL.

**YOU** are cordially invited to attend any of the following Weekly Meetings you may find most convenient.

					CONDUCTORS AND SECRETARIES.
Sunday,	at	11,	Children's Service	- -	Mr. WANT
"	"	3,	Sunday School	- -	" RAYMENT
"	"	7,	Adults' Service	- -	" PAGINTON
Monday,	at	8,	Penny Bank	- -	" "
"	"	8.30,	Self-Help Society	- -	" WANT
Tuesday,	at	2.30,	Mothers' Meeting	- -	Mrs. CROSS
"	"	7,	Juvenile Templars' Lodge	- -	" BENNETT
"	"	8,	Adult	- -	Mr. WARDELL
Wednesday,	at	7,	Band of Hope	- -	" PAGINTON
Thursday	"	7,	Sewing Class	- -	Miss ROTHWELL
"	"	8,	Bible Reading	- -	Mr. PAGINTON
Saturday	"	8,	Total Abstinence Meeting	- -	" "

1st Wednesday in Month, Men Only, Rev. W R SKERRY.



Paginton LCM, Edmund S<sup>e</sup> (4)

the following: ~~xxxxxxxx~~ tiding over illness; using capital for a business; buying a truss; and buying a suit of clothes. They very rarely have any defaulters, and the thing appears to work very well. But Mr. P. was clearly not quite clear that it was a good form of thrift, and doubted its effect, on the one hand in getting people used to borrowing, and on the other of making those who managed it familiar with the practice of usury.

Mr. Paginton is an intelligent and honest-minded man with, I think, wider interests than most of the L.C. Missionaries, and a more active ~~xxxx~~ brain. In build small, and probably not of strong physique.



Mr J. J. Freeman  
Summer Road Mission

GLA  
1/3/1900

All Saints parish.

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3-9  
Mr J. J. Freeman, 150 Meetinghouse Lane Peckham S.E.  
Supt. of the Sunday School at Summer Road Mission.

Mr Freeman is a smart, young looking man, though probably in the 30's. An oil & colourman by trade, the interview taking place at the back of his shop in the intervals of serving customers. He has been connected with the Mission for 14 years.

The Mission premises consist of a house & shop; the latter being seated for about 80, though they have crammed in 120. The upper rooms are used as classrooms.

The workers, of whom there would be about 30 in all, are mostly drawn from Rye Lane Baptist Church of which it is a branch.

The district has not changed much whilst Mr F. has known it. The children are of the same class. People around the mission are working class but not poor. The poorest part is Tilson Road (D13).

They have a Children's service at 11 on Sunday morning; Sunday school at 3 - about 200 on books & average attendance over 150. Another children's service



at 7 pm and an adult service at the same hour.  
 (about 50)  
 with an attendance of 40 or 50

Of the week evening meetings Mr F. did not know much, as he is seldom able to attend. They include Band of Hope (attendance 80 to 90) on Monday; a girls club for recreation & making clothes - over 20. Womens Bible class (Tuesday); Gospel service (Wed) about 30 - a good proportion workers - and a Prayer meeting on Saturday. Open air meetings are also held ~~at~~ in Tilson Road regularly.

Mr F. The general work of the mission is under a Mr Challis (23 Nigel Road) & he & his wife are good workers but <sup>Parkham</sup> Mr F. thinks that they have failed to get the people to any extent. The boys from the S. S. are mostly lost as they grow up. The majority drop off whilst a minority keep on. From Tilson Road they get few although they hold two open air meetings in the Road on Sunday - This I think may be explained ~~for~~ by the fact that Tilson Road is quite 5 minutes walk from the Mission. The bulk of the children & adults come from Sumner Road & the streets immediately off it.



Amongst the poorer classes there is much indifference, and it is very difficult to get them to a place of worship. They ~~the~~ think the chapels and missions are not for them. Mr Freeman thinks the machinery of the Mission is not elastic enough. They stick too closely to work that is religious. Paul said he was all things to all men: "as ~~was~~ I don't think we have gone that length at Sumner Road." He would like to see more social work carried on.

They visit the poorer districts systematically, by means of a 'Missionary Band' nearly all the members being ladies. Go from house to house.

A little relief is given to needy cases by not much.

No christian work in the neighbourhood, except that of All Saints, this church working the district. Free Salvationists were in Alder Street but have moved.

The Mission is a quiet little affair - doing good work amongst the children but evidently not so successful amongst the adult population.



Mr. Clarkson  
Free Salvationists

GRA  
March 21/1900

St. Michael's District of St. John Divine parish

H<sup>2</sup>

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Mr. E. Clarkson, Leader of the "Free Salvationists"  
Avenue Road, Camberwell. Seen at his home:  
78 Paullet Road, Camberwell.

The Free Salvationists started as a secession from the Salvation Army 6 years ago. They objected to the autocratic government of headquarters; would not resign, thus forcing the authorities to dismiss them. The local officers and the band (about 20) were thus dismissed & when the time came for the dismissal to take effect some 60 members - about half the corps - ~~not~~ went out.

"It is practically the S.A. without the central autocratic government. Government is by a Committee of the members. They have tried to make it democratic but he fears it is an oligarchy. They have the same kind of organization and do the same work as the S.A.; hold the old Methodist doctrines and have gone back to the old Methodist practice of open-air work and their active, aggressive ~~and~~ ways."

Mr. Clarkson is a tall dark man of about 45. Talks readily and without reserve. He holds some  
position



Deterioration of Camberwell

The Sultan St Area  
+ its people

119  
Clarkson - Free Salvationists, Avenue Road

position in a City limited company and brings some of his business directness into his speech & Christian work. Has been engaged 23 years in Christian work in the district.

Looking at the street map, Mr C. said that the district had gone down distinctly with the past 10 years. The streets off the north side of Wyndham Road marked pink should be purple, whilst the blue patch had become darker. On the east side of the Camberwell Road the purple & blue had extended & pink practically gone. The people were all working class, men who did odd jobs &c but very few skilled workers. Those living in the Sultan Street area he regards as a distinct type, speaking of them as the rough coster class.

Of these he has little ~~for~~ hope of permanent improvement. He has held 100% of open air meetings in these streets with the S.S. & also his the Free Sal<sup>est</sup> but has never known permanent reclamation from the rough coster class. Has seen many  
begin



begin but after a period, down they go again into their old manner of life. Mentioned the case of a woman reclaimed by the S.A. She subsequently moved out of the neighbourhood to the N.E. and ~~was~~ attended the Congress Hall for many years. She is now back in the old spot wretched & miserable. "If they go away they always come back here."

Thinks there is a class like the old Canaanites & Amorites, who have reached a point at which they are not open to spiritual influences. He did not say it irreverently but "God Almighty could do nothing for them: only clear them all out".

Their body number 130, all being workers. The brass band (a really good one) numbers 40.

Their hall holds about <sup>300</sup> 300. It is very out of the way & looks as if it were intended for a workshop.

They go in very largely for open air meetings, covering a wide circuit from their hall. Their north limit is Olney St, south to Coldharbour Lane and east to Wells Street. On Sunday they hold three open air meetings at 10 am, 2.30 & 6 pm. and  
indoor

Strength of Corps.

The Building used

Meetings Held



indoor services at 11 am. + 6.45 pm. The morning meeting is for Christians, ~~and~~ get about 100. In the evening the place is filled - all working people.

Their Sunday Schools have about 100 children; many from the adjacent poor streets.

The usual week evening evangelistic service is not held as in the S.A. They recognise that only their own people come to these meetings and so they arrange for their own people. Strangers only come on Sunday evenings.

Monday - Educational Meeting. Now having a course of Ambulance lectures.

Tuesday - Band practice.

Wednesday. Open air meeting + Missionary or other meeting at the Hall.

Thursday - Bible Study Band of Hope.

Friday. Bible Study.

Saturday Social Meeting.

On Monday, Wed. + Saturday, they get 50 to 70 or if the subject be interesting 100 or more. They come in greater numbers to the interesting rather than the philosophical + thoughtful meetings. "The Bible study where we go in for elevated teaching is the least attended."



Their members are visited when sick and they have a Samaritan fund for their own people, The funds are derived from a monthly collection. No relief is needed except at times of exceptional trouble - illness &c. At one time numbers of cadgers used to come to them ~~but~~ came to the penitent form but he generally found they had some ulterior object. Not so much feasted with them as they were.

The neighbouring Mission then came up. "Yes, I know them all" said Clarkson and he indicated one + another on the map. "All are ineffectual. As ineffectual as we are". Do not think I am a pessimist but if we put as much physical ~~effort~~ labour into building a town; the same care and thought as we have put into the Mission(?) we should have rebuilt Camberwell."

Altho taking this tone on the general question, Mr C knows they have grown not only in numbers but in influence and knowledge of their own power. They could fill a much larger hall if they could get it and are now laying by a weekly surplus of about 157 as



a nucleus for a building fund. They have ~~not~~ difficulty in getting a crowd at their meetings and the crowd will give them 5/- or 7/6 without much trouble.

Like the S. A. their members are pledged not to drink or smoke & this deters people joining them unless sincere. When a person is converted he usually gets on pretty well; some young fellows will yield to the old influences or to discouragement but they will come back.

From the outside people there is no opposition; they will listen eagerly but there is a lack of response.

The Free Salvationists are well known in Camberwell. They march the streets & hold very large meetings &. When marching they take a large following with them & I have often seen 200 of them marching 4 or 6 abreast whilst the crowd walking on the pavement & side of the road has been so great that progress in the opposite direction has been extremely difficult & slow.



Note of interview with the Rev. T.S. ~~Strong~~<sup>Strong</sup> Minister  
of the Baptist Chapel in Cottage Green, at his residence  
"Sunnydene", Denman Road. (E.A.) April 3.00.

Mr. B. is a young married man of about 30. He was in  
Brighton for three years, but is a liverish subject and th  
place did not suit him. His chapel flourished, but his  
inside got wrong. Thence he went to Driffield for two  
years, and then, by invitation <sup>about a year ago</sup> to Camberwell. He appears,  
on his record, to be a successful minister, and to be an  
eloquent preacher. But he looks delicate, and, in a room,  
is hardly a forcible person. He is the first salaried min-  
ister they have had at Cottage Green, all his predecessors  
appearing to have been more or less connected with the  
foundation of the Chapel, and to have had private means.  
The Chapel has suffered from the removal of some of the  
better-off people, but is still going strongly. In ~~xxxxxx~~  
finance it holds its own. They have recently bought the  
freehold of their site, and have spent £114 in putting  
up a new organ that Mr. Strong, <sup>the</sup> L.C.C. has given them.  
at a cost it is said of £500. And so also with membership.  
The 200 on the register is an increasing body. In the even-  
ing the chapel is full, and, ~~xxxxxxxxxx~~ with accommodation  
for about 400, is sometimes even unpleasantly packed. The  
average he put at about 350. In the morning the attendance  
is smaller, from 150 to 200.



Burros- Baptists, Cottage Green (2)

The people are good working class, with an admixture of the lower middle. The stais of the diaconate gives some indication of the class of people represnted at this little thriving Baptist Bethel; a children's shoe-manufacturer, a proprietor of an oil-shop, a private secretary to a solicitor in the City, "a very clever young man; the superintendent of our Sunday School", a manager atx a printing works, and so on. As a church they are very happy together, no friction of any kind, a good deal of grit, and a good deal of loyalty. If he can keep his health, Mr. Burros should do well.

Besides himself there is no paid agent. The voluntary helpers ~~included~~ include the customary deacons, miscellaneous helpers in the usual miscellaneous <sup>no. of very numerous</sup> organizations of a Chapel that is run on congregational and not on mission lines, a few people who distribute tratts in the district, and about 20 Sunday School teachers, of whom about a third are men. They have a good school-room, and a register of about 600, with something under 500 attending.

The Chapel is affiliated to the local Free Church Council, but nothing is being done as yet in the allotted district. A little money is however given away in the neighbourhood, apparently in teas etc. and an occasional outside case of distress may be helped. Altogether, for poor peo-



Burros- Bapt<sup>s</sup> Cottage Green (3)

ple outside their own connexion, £20 was mentioned by the deacon, who had given Mr. Burros some of his facts, but the latter really did not know how this amount was made up. To their own poor (aged members etc.) they give about £25 a year.

Mr. Burros mentioned some of the ~~xxxx~~ strong centres of the Baptist denomination in this part of London, Dr. Ewing's, Mr. Roberts', etc. adding that the neighbourhood was regarded as the stronghold of the Baptists in the Metropolis, a fact that was he thought generally attributed to the Tabernacle, and especially to the past influence of C.H. Spurgeon.



James Grove Baptist Chapel, James Grove.  
Pastor A. H. Tolhurst.

This is a comparatively small church. The building seats 360 people and the church membership is only 45.

The pastor has only been settled a short time.

The usual services are held. The Sunday school appears to have grown since the new pastor came judging by the following report: -

PECKHAM.—The annual tea, given to the school children of James-grove Chapel, by Mr. and Mrs. Hector Macpherson, was held on the evening of the 16th inst., when 300 little ones sat down to the sumptuous repast prepared by their kind friends. After tea all repaired to the chapel, to enjoy the programme provided. Mr. Macpherson presided. The programme certainly did honour to both children and teachers. Prizes were given to those who had won them, including one to Miss Macpherson, daughter of the donor, for her recitation, "Nellie's Prayer." Pastor Tolhurst moved a vote of thanks to Mr. and Mrs. Macpherson for their kindness, in a few suitable remarks. 13 *apud* *Quinto*. Jan 26. 1900

At the beginning of 1899 the school reported 203 scholars and 21 teachers.















