

B (199)
Missions, &c.
& Non conformist Churches.
Hackney & South
Hackney
District 13 XXII

From Charles Booth,
9, Adelphi Terrace,
Strand, London, W.C.

District 13. Book XXII



COLL U

B 190

Name	Address	Page
Alexander. Mr Stephen	Bethesda Mission 45 Gayhurst Road.	✓-2
Dyke W. T.	City Mission 279 Victoria Park Road	✓5
Holland W.	Brunswick Gospel Mission } 62 Fulham Road	10
Hume W.	Brunswick St. } — " — " —	10
Joyce H.	Secretary Bruce Hall Mission Havelock R. S Hackney	✓-15
Reeve. Mr Horace.	Secretary. 38 Almack Road, Clapton	-20
Clear. Rev E. E.	Evangelical Hall Mission. Hornerton Congregational. 6 Southborough Road. S. Hackney.	✓26
Bearne. Mr A. E.	Waterloo Rooms Mission. 13 Leekburgh Rd. Clapton	-33
Smith. Captain (Miss)	Shippod. S.A. Hackney Wick 34 Mallard Street. Hackney Wick	✓40
Fowler. Captain George	Cambridge Heath 24 Shore Road, South Hackney	✓48
Bennett. Rev J. E. BA.	Baptist (Marine Street) 54 King Edward Rd. Hackney	✓54
Hillman. Rev John	Baptist (Lancaster Rd) 51 St Thomas's Rd. "	-59
Williams. Rev J. Fletcher	Unitarian New gravel Pit Chapel	-65
Neville. Mr John	Mission Congregational 93 Median Road, Lower Clapton	-76
Johnston. Rev Wm BA	Presbyterian Downs Park Rd. 11 Chaddmoore Rd Clapton	-87
Richards. Rev J. R.	Congregational (Marine St.) 63 Victoria Park Road	✓92
Goode. Rev Ernest	United Methodist Penbury Grove 59 Oakfield Road, Hackney Downs	-99
Britton. Rev J. Willis	Wesleyan Clapton 114 Downs Park Road, Clapton	-102
Porter. Mr Fredric	Hackney Y.M.C.A. 275 Marine Street, Hackney	-106
Old gravel Pit Congl Church.	Extract from Hackney Gazette	110
Williams. Rev. Peter L. Clapton Congl.		-111
Griffin. Rev J. DD	Trinity Chapel 131 Richmond Road.	-125

Mr Stephen J Alexander
Bethesda Mission

Persons Employed

Services Held

Bethesda Mission - St. Philip, Dalston

OB 2²

Mr Stephen J. Alexander, 45 Gayhurst Road,
and the Bethesda Mission, West Side, London Fields.

The Bethesda Mission was originally a Postal
Sorting Office. The P.O. however went to larger premises
in the Greenwood Road. and the hall was rented
by Mr Alexander. The Hall seats about 160
persons and there is a vestry, which is also used
as a classroom.

None of the workers are paid. Mr & Mrs
Alexander, their son & a daughter give much
of their time & there are about 9 others - teachers.

Sunday 11 AM. Service for Children conducted by
Mr A's son. About 35 or so attend
" Afternoon. Sunday School. Over 100 scholars
on the books. 80 to 85 average attendance.
" ~~at~~ 7 PM. Service for adults. Attendance
varies. 30 in summer 50 to 60 in the
winter
" Evening winter. Open Air Meeting. outside Hall.
Friday Childrens Service } During the winter
Thursday. Adult Service } months.

Charitable Relief

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Do not give systematically. Have had free meals during the hard winters. Did not have any last winter - not needed.

The people of the neighbourhood are mixed. Some struggling to get a living. Some of the houses are let to 2 or 3 families. Not a dissolute class of people but spend their money well and so appear better than in other districts. Most of the well to do people have moved away.

The children in the Sunday School chiefly come from the streets on the west side of London Fields e.g. the streets coloured ~~light~~ light blue. Blanchard Road, Blackstone Road, Wilman Grove etc.

The parents of the children do not form the congregation. It is very hard to get them. They come sometimes to a free tea or to the Anniversary of the Sunday School etc.

Other Religious Influences

Of the other halls & missions in the neighbourhood, Mr A. gave the following information.

Hornerton Evangelical Hall. Mr Pees is secretary.

Mrs Marriott L.C.M. was stationed here.

Other Religious Influences (cont'd)

Mission in Loddiges Road. Baptist. Mr John Gray
"Christian Church" (?) 54 Victoria Park Road.
Queens Hall. See Mr Shuler, Gasfitter 146 & 148 Cassland Road.

Have children's services and lantern services here.

Richmond Road Meeting House. Mr ^{Alfred} Coocks, Draper 239 & 245 Drax St.

belongs to this meeting.

Baptist Church (Hampden), Lawiston Road. Rev J Hillman. Back

room at chapel is let to the Seventh Day Baptists.

Agapernoné has its centre at Upper Clapton.

House etc very elaborate.

Mission Hall, Morning Lane (between 41 & 43) L. C. M. Mr Rogers was
here: has been removed.

There is no very aggressive work in the
immediate district. St Philips visit the houses
but does not think systematically.

Personal Note

Mr Alexander is a pleasant, quiet looking
man, about 50 years of age he is still vigorous
and energetic. He thinks that a good deal of work
may be done at the little hall but wishes to get
one of the churches to take it up as he realises
that it needs more time than he is able to
give as he is away on Sundays frequently.
A small work, largely dependent on the effort of the
Alexander family.

Aug. 31th

Eton Mission District.

AD 2

Interview with Mr T. Dyke, Victoria Park Road.

Mr Dyke is the City Missionary in the Hackney Wick District. He is a man between 60 and 70 and has been in Missionary here for 40 years.

He is a tall, cheery, pleasant old man with dark hair and beard: much more cultured in manner and appearance than City Missionaries whom I have previously come across. He is obviously a very shrewd and old gentleman, very slow to think evil of anyone: partly from this reason, and partly from an indisposition to speak out too plainly, he was not very productive, and gave Hackney Wick a better character than it deserved. To most of my suggestions that this, that, and the other might not be all right in such a District his usual replies were "Oh! I don't think we must complain" or "Yes perhaps there are some things here, but we must make

From the Clapton Park Chapel Manual (1897)

MISSION ROOMS, CHAPMAN ROAD,
HACKNEY WICK.

Missionary, Mr. THOMAS DYKE, 279, Victoria Park Road.

DISTRICT BOUNDARIES.

North—Victoria Road; East—Duckett's Canal; South—North London Railway; West—Gainsbro' Square.

There are about 1,150 families in the District, all of whom are regularly visited.

Meetings, &c. held at the Mission Rooms:

SUNDAY—	Children's Service	11 a.m.
	Sabbath School	2.30 p.m.
	Gospel Service	6.30 p.m.
TUESDAY—	Choir Practice	7.30 p.m.
WEDNESDAY—	Gospel Service	8 p.m.
	Young Women's Guild	8.30 p.m.
FRIDAY—	Band of Hope	7.30 p.m.
	Meeting of Christian Endeavour	8.30 p.m.
SATURDAY—	Penny Bank	7 p.m.

Gambling.

Mr Dyke's Work.

allowances" and so on.

When Mr Dyke first came to this district there were only 12 houses in the Wick, and those which were first built were occupied by a better class than the present inhabitants, and if anything the district has always been steadily getting poorer. There is a great deal of shifting, but there are many couples living there whom Mr Dyke knew as children.

The only respect in which Mr Dyke notices any moral deterioration in the people is in an increase of gambling.

Mr Dyke spends nearly all his time in visiting and visits in all about 1100 families, by whom he is always welcomed; he thinks there is scarcely a family in the Wick whom he does not know. He has however a Mission Hall in Chapman Road, to which he took me; it is an excellent little building, with a good sized Hall, and several smaller rooms for classes etc.

Serms

MISSION ROOMS,

Chapman Road, Whitepost Lane.

ORDER OF SERVICES.

Sunday Morning, Children's Service	-	11.
„ Afternoon, Sunday School	-	2.30.
„ Evening, Gospel Service	-	6.30.
Wednesday Evening, Gospel Service	-	8.
Friday Evening, Band of Hope	-	7.30.
Saturday Evening, Penny Bank	- -	7.

Find the Question—

W H E S N I S O H P T L F A L N G C A
E W G E E W E V A E C A S I A S R E L
I O T L

What's the answer?

DAWSON, Printer, Well Street, Hackney.

Sermon

*There is a Saviour
For You.*

"Christ Jesus came into the world to save sinners."—1 TIM. i. 15

WEARY, heavy-laden sinner! there is a Saviour even for you! Christ came to save you. Christ died for you!

If you know you are utterly *lost*, then you are the very one Christ came to *save*.

Think of the wonderful love of Christ. Consider it—ponder over it—He has done everything to save your lost soul, which you have cared so little about that you would have bartered it long ago for some wretched glittering toy of this world's pleasure.

He loves that poor lost soul of yours, and if you disbelieve it you have only to think of what He suffered when He hung upon the cross, because there Christ bore the very punishment which your sins deserved.

No one in this wide world could ever have found a resting-place in Heaven had it not been for the Cross. The Just One died for the unjust—the Sinless One died for the guilty—and therefore the Cross of Jesus is the poor helpless sinner's only hope.

Think, O sinner! of the love of Jesus, which brought Him down from His glorious Home above, to stem earth's darkest waves, to pass—

"Through seas of woe,
That thou might'st joy eternal know."

For thee He gave His life.

Wilt thou not give Him the unspeakable joy of saving thee? There then will be a song of joy for ever for you—a song such as angels can never sing, for they have never been redeemed—a song which poor guilty man alone can sing when he has been washed in the blood of the Lamb.

F. M. M.

STIRLING SERIES, No. 1023. Price 4d. per 100.
DRUMMOND'S TRACT DEPOT, STIRLING.

Drift.

Temperance.

Charitable Relief

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The Hall holds about 120, and at the evening
service the congregation numbers about 100, all of the
poorest working class. (The Band of Hope children
whom I saw at the Hall were all well dressed and
looked thoroughly respectable.)

A Penny Bank has been running for 31
years, during which time there have been 19312
depositors, and deposits to the amount of £7331,
"largely saved from the Public House. The Bank however
partakes of the nature of a State Club in that
all deposits are paid out at Christmas.

Mr Dyke complains of the way in which
instead of cooking something, women will stand
gossiping all the ^{morning} ~~day~~ and then send to the
Ham and Beef shop for cooked food for dinner.

Mr Dyke has a Band of Hope with about
100 children.

Mr Dyke has no money for systematic relief,
but if he has a shilling to spare will sometimes

Other religious influences

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give it to a poor child.

Mr Dyke is on excellent-terms with The Star Mission and speaks in the highest-terms of their work. He evidently rather shuts his eyes to their high church tendencies: "If a man is a good man I don't care what school he is." He told me how when Carter ^(an extreme Methodist) was young he sent for him to say good-bye and suggested that they should kneel and pray together. The waking dream as a whole neither know nor care anything about contending schools.

Mr Dyke though brought-up in the Church is now a Congregationalist, but "I do not consider it my business to send people to any particular denomination: I am only too glad that they should attend worship anywhere."

Altogether Mr Dyke is a genuine & good old man, evidently on terms of real friendship with many of his people.

Sept. 16th.

St. Luke, Hackney.

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Interview with Mr Holland and Mr Hume,
62 Bentham Road:-

Mr Holland is Secretary and Mr Hume
Superintendent of the Bunswick Gospel Mission,
in Bunswick St. ~~to~~ South Hackney.

Both of them are working men, Mr Holland
in the skin trade; Mr Hume's occupation I do
not know.

Mr Holland is a fine young fellow of
about 30 with light hair and moustache, and
a pleasant, refined face. Mr Hume is a
small insignificant little man with brown hair
and beard who looks rather bragg, but is
not.

The Mission is a small affair started
15 years ago by a Mr Martin. It is
entirely un denominational, and is simply for
"the free preaching of the Gospel." The
members are an earnest band of 30 or 40

all working men. The work is confined to the small group of poor struts surrounding Brunswick St.

Two sermons are held on Sunday in the Mission Room and one outside; also one on Wednesday for members only. Nearly all the members attend the Sunday sermons, and a fair number of outsiders though I could not get figures. No prayer book is used and the prayers and preaching are entirely extempore. The sermon is conducted sometimes by Mr Holland sometimes by Mr Hume, sometimes by other members.

In 1855 there were 35 conversions in 1856 16 conversions. "and I will say there we get us stuck to" "Even those who move away constantly write

There is a Sunday School with about 135 children, and a Band of Hope with 120, which has an annual excursion to Southend to which the children pay 1/6 each.

Messrs Holland and Hume had not received

Influence of religion.

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our form, and I made no attempt to interview them at all systematically, but he had a desultory talk for about an hour. Their point of view was identical with that of Messrs. Chisham and Co (Book 10. Page 37).

The poor will never be touched except by those of their own class, men who naturally speak to them in simple language which they can understand. The Churches and Chapels are entirely above their heads: "there is too much intellect there". Therefore those who do go to Churches and Chapels do so entirely for what they hope to get.

One of the chief obstacles to religion is the chaff with which a religious man has to put up in the workshop, and this applies equally to temperance. When first a man ~~has~~ is converted this is very bitter though as a rule it is not meant unkindly and is done more as a joke than anything else: but young men and women are very sensitive to it. If however they

put up with the chaff good-humouredly, and live up to their creed their fellows always come to respect them in the end.

To Messrs Home and Holland drink of course is the root of all past-porosity. They estimate that in the poorer streets from 20 to 25 p.c. of the men are habitual drunkards who whatever they earn seldom give the wife more than 4/ or 5/ a week, and she has to keep the family by washing etc. Another 35 p.c. give the wife as a rule from 15/ to 18/ out of 25/ or and spend the rest on drink; these men would consider themselves moderate drinkers, yet they too occasionally go on the booze on Saturday afternoon and come home penniless.

Without my mentioning the police Mr Home said "if the police did their duty half the public houses would be closed"; and both he and Mr Holland said "without any hesitation" that they are squandered by the publican.

They spoke very bitterly too of working

Drink.

Police.

men's Club, which many men join simply to
be able to get beer during prohibited hours.

Personal.

Object.

Buildings

St. John, South Hackney.

Sept. 15. S.A. (1) (2)

Mr. F. E. Inger. Hon. Sec. of Bruce Hall. Mission Havelock. R.
St. Hackney.

I found Mr. Inger to be a former acquaintance we having served together as Evening School Managers for Stoke Newington & Clapton. One of his chief helpers, Mr. Smith, is in Donaldson's office & sometimes collects the rest of our Dalston Rooms.

Mr. Inger is a youngish man, smart & somewhat military looking, & his hobby is to work amongst children & young people. He lives in a good class house in Upper Clapton, but comes into this poor part several nights a week in winter [less frequently in summer] to conduct the work here.

This is entirely a mission to young people. It was started in 1871 in a street near by, as the Hackney Juvenile Mission, & removed here about 3 years ago.

Bruce Hall is the property of the Salvation Army, & was built by them in their quite early days. Since their removal to larger quarters Mr. Inger has rented it of them at £45 a year.

It is a fairly substantial brick building, with a hall large enough to hold 200 or so, & smaller rooms under, comprising 2 or 3 class rooms & a couple of small kitchens or washhouses where tea &c. can be.

The Class reached

Persons engaged.

Income.

made. The place is meagrely furnished - a few desks or prints on the walls, deal tables & chairs, one or two school desks, & bare floors everywhere.

About 300 children & young people are connected with the mission. They are of rather mixed class, coming from the Havelock R. [mixed poor] Palace R. [very poor] & 2 or 3 other streets immediately contiguous.

~~The work is carried on by a Committee~~

The work is carried on by a Committee & Officers - nearly 20 persons in all & of both sexes - all voluntary workers. The only person paid is a caretaker who has £20 a year. As I was finishing my talk with Mr. Jones, some members of the Committee were coming in - comfortably dressed, young men & women. A meeting of the Committee were to be held in order to arrange for the winter work.

The whole income of the mission for general expenditure (i.e. apart of course from Saving Bank deposits & other money received on trust) is only about £120 a year, made up of subscriptions & contributions (about £100) a grant of £10 from Ragged School Union & £7.10 for a Robin Dinner. The mission is not connected with any religious organizations. "I wish it was" Mr. J. said, for then we should get more support.

Religious Work.

Social Agencies

The religious work comprises a childrens evg service on Sundays, with an average attendance of 275, a Sunday school [one lately started, & but moderately successful], & bible classes for young men & women each with an attendance of 25.

The social agencies which work mainly in the winter months are under:-

Monday—Club for Working Girls	... 8—9.30	.. 20
Tuesday—Girls' Playhour	... 6.30—7.30	.. 80
.. Boys' Gymnasium	... 7.45—8.45	.. 45
.. Lads' Gymnasium	... 8.45—10	.. 22
Wednesday—Sewing Class	... 7.30—9.30	.. 35
Thursday—Band of Hope	... 7—8.15	.. 140
.. Temperance Guild	... 8.45—9.45	.. 33
(For Seniors.)		
Saturday—Penny Bank and Library	... 8—9	..

Excepting that the elder lads at the gymnasium pay a small fee towards cost of prizes, there is no charge made for any of these amusements, the test of eligibility for admission in all cases being attendance at the religious meetings.

The penny bank has 183 accounts open & the amount paid in by depositors last year was £83 & withdrawn £70.

The material used in the sewing class is brought by the mission & paid for by the girls by instalments. Each girl decides what garment she requires & is instructed how to make it. When she has paid for the material she may

Visiting + Charity

take it away.

The gymnasium classes are held in the hall. Mr. Tozer himself being instructor. The apparatus used does not include any trapeze or swing arrangements, the roof is hardly strong enough for this.

The Band of Hope children have an annual excursion which is paid for by the mission, which also stands the cost of a Xmas dinner to the youngsters - a sort of reward for Good Attendance + Conduct.

A general excursion paid for mainly by those who take part in it also takes place each summer, whilst in winter there are occasional teas + entertainments.

For the lads there is a cricket club + a football club. The cricket team is federated to the North Eastern Cricket Association having just won the challenge cup of that body, have been photographed in the proud possession of that trophy. They are well-looking youths of about 16-18 years old, most of them in orthodox Cricket ~~Cost~~ Costume.

The only visiting done by the mission is in the case of children absent from the school or services + very little is attempted in the way of charity - funds do not permit of this - but

Other Agencies.

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in a very few years extreme cases help has been given to the parents of children attending the mission.

The mission does not concern itself at all in the work of outside agencies. Mr. Dozer knows next to nothing of what is being done in the neighbourhood in other ways. His interest in the locality seems to begin & end with his own particular work.

S^t Barnabas, Homerton.

13/18

CP 2

Mr Horace Reeve 38 Almaack Road Clapton NE.
Evangelical Hall mission - High S^t Homerton.

^{mission Secretary}

Mr Reeve is 'Magazine Secretary' and a prominent member of the mission, having been an early member of Mr Charles Nutton's Bible class which took over the working of the mission when it was abandoned by Mr John James Jones.

The owners of the Building - or at least the parties responsible for heat gas &c. - are the Committee for "Special Services for the People" established by Lord Shaftesbury & now having Mr F.A. Devan & Lord Kinnaird for its Treasurers.

Mr John James Jones still occupies the adjoining house using it as a centre for his Charities & he is allowed to use the Mission Building occasionally in this connection.

Mr Reeve evidently shares the popular prejudice against Mr Jones & made it very clear that they & Mr Jones had no connection whatsoever. It used to be Jones' mission & when he had to give it up - he was expected to live at Sandgate where the Convalescent home is. The Evangelical Committee looked round for a substitute & invited Mr Charles Nutton whose Bible class was already a great success. Nutton accepted & moved his class, which had then 40 members or so, & it is the continuation of this class which meets in

Mr Reeve

this mission eve, Sunday afternoon - holding what is nothing else than a religious service. The class began with a few rough lads & has grown so that now it includes all ages from 16 to 80 perhaps &, although they cannot be members of the class, girls & women attend as visitors - seated at the sides. In the evening there is a mission service of the ordinary sort for both sexes & thus instead of a Sunday school class growing out of a church - we have here a church growing out of a Sunday class. There was purposely no provision for morning service in order that room might be left for any one to attend their own regular place of worship at that time. The active members are drawn from all Protestant sects and no questions are asked. Mr Nutton was a Wesleyan originally, but inclined ^{later} towards the Church of England. Mr Reeve was born an Independent but took up with the Wesleyans under Nutton's influence. He however said his work with the mission had broadened his views & he cared not with any one.

In the growth of the church a Sunday morning Prayer meeting has already ^{come into existence} ~~been organized~~. It is used as a preliminary to an outdoor service, which has sprung up spontaneously amongst some of the active young members. They manage it themselves - have bought a portable harmonium & time the service

Mr Reese

So as to reach the hangers about before the Public house, are opened. They asked leave to ~~meet~~^{assemble} in the Mission Hall & a member of the Committee attends & more or less conducts the prayer meeting there.

There is a cricket club & football club also springing spontaneously from the Bible class - and there is a meeting of women & girls, with its ^{own} developments, ~~is~~ called Ladies Christian Endeavour: There is a large Band of Hope for the children & a Temperance Society, the Tuesday meeting of which is becoming the evening of amusements, to which a temperance address is supposed to be added - but is perhaps tending to be dropped. Last Tuesday when I was there it was a special Musical festival - 3^d entrance - & nothing was said about temperance. Mr Matheson who presided speaking very properly about music.

There is also a Thrift Society - one which used to meet in a public house - it provides for sickness & death & has a small reserve accumulation, & otherwise shares up at Christmas. It has not any thing much to do with the Mission - at least it was not started by the Mission - but it meets in the Mission room.

A more definite work undertaken is that of Book distribution & distribution of the Magazine - or Monthly Messenger

Mr Reeve

This is done to "spread the light" - both by the literature distributed & by the excuse thus obtained for visiting & "evangelizing". There are 20 organized visitors - mostly ladies. Beyond this every earnest member is expected to do what he can to cause others to share the blessings of religion.

Money is collected every Sunday at the Bible class "for the poor" - & about £40⁰/₀ a year is obtained in this way. This money is distributed by authority of the Committee (the Bible class Committee). It may be given to poor members or to outside cases of distress. These are heard of from members or visitors & the Committee will send to investigate the circumstances. Reeve said they subscribed the money & were none of them rich so they looked carefully after its proper distribution. He spoke strongly against doles & in favour of rather ^{of} "substantial help". They refuse to undertake chronic cases. The fund is thus, according to him, worked as an emergency charity fund. He said no one came to the service "to qualify" for it. That was done in Jones' time - & the people had had to be told that if they only came for what they conceived they might get away. (Reeve's low opinion of Jones & all his ways was very evident).

Mr Reeve

nevertheless Reeves considered a gift in season as likely to open a mans heart to the gospel - & bring him in for better things. An equal sum is gathered for Christmas dinner. A collection is made at the evening service for expenses and besides paying something for a caretaker &c, as much as can be spared is paid to the Warrington Street Service Committee towards rent & lighting - about £30 is paid in this way each year.

Beyond the caretaker no one is paid. Mr Dutton took it up as a work of love & after his death the service were filled up as best could be arranged for some months. Then Mr Matheson was suggested or offered & was chosen as Bible class leader & Superintendent. I do not know that he always takes the evening service - but practically he is the unpaid, voluntary, minister of a small congregation, working for the love of God - or for the pleasure & importance of the influence he is thus able to exercise. I asked what he was - what else he did - how he earned his living - as to which Reeves knew nothing. ^(Ascell believes him to be a man of means) It is a curious state of things & perhaps rather dangerous - but I daresay many men find their ^{best} life in such efforts & the whole mission is based on devotion of this kind on the part of its members.

Mr Reeve

The people touched are not the poorest nor particularly working class. The audience I saw was of the lower middle class & the great bulk of the members I should think take to religion like ducks to water - though many will have been through a period of carelessness, sin & possibly of positive infidelity.

I give the impression gathered from my interview - not the opinion of Mr Reeve but I do not know that he would think differently.

Mr Reeve although it is eighteen years since he joined Mr Nutton's class is still quite young - 35 perhaps - he however has lost his wife & is left with a young daughter who he is bringing up as a Wesleyan. He is a Clerk in the City.

The attendance at the Bible class is about 130 & at the evening service nearly 300.

Interview with the Rev. E. Cledey
Minister of Victoria Park Congregational Chapel

Parish
13/4

OR (2)

at 6 Southborough Road

Mr Cledey has only been in London since Jan. 1. 97, he has preached there from time to time, & has always been anxious to come & live here. He has been especially interested in French Bibles & St. Bernard's work, & presents one volume & has read them & the Inquiry. He came from Bournemouth where he was for 7 years; an "interesting" place.

His chapel was bought from the Baptists about 10 years ago, & congregation has been steadily growing the whole time. Recent expenses especially decorating, & sundries now nearly double of 12 months ago. Weekly offering & per rate each amount to about £100 a year.

The Chapel is situated between two classes of people - middle class - clerics & other engaged workers in the city & the poorer class of Hackney Wick. His own people are not changing much, the common aspect of the better part constantly moving away into the fields.

Person.

The Chapel bought from Baptists.

A growing congregation.

The district.

Esplanade of the neighbourhood of Victoria Park.

Frizz.

At Mission Visiting.

Victoria Park takes the place of the outer ring, + people who have got houses
in it usually do not readily give them. The Park holds on to do people
to the neighbourhood. But there is of course no recognized district
between by the Chapel: you can't average this.

The Ministry + Chapel keep the only paid people. Including
James Frank Thomas, James of the Dove + Hope +. There are dis-
30 volunteers worked.

There are no actual visitors but propaganda work is carried out
except through the open air meetings. These are run by members of
the African Mission Society connected with the Chapel. They are
organized in a central society, occasionally held separately - a
meeting, but are practically independent.

No mission visiting is attempted, + he does not mind believe in
this: it is "a rule not very acceptable". In any case to
organizing it would require licensed people + those he holds
got.

Congregational Visiting.

The Congregation has little or no corporate life.

Michigan -

He himself visits his own congregation as much as he can, & believes in this. He makes a special point of visiting in cases of illness.

But when he asks who goes to their neighbors, & although there are many groups of friends in the congregation it has little or no general corporate life. Many remain complete strangers to each other except that they just meet at the chapel. He tries to overcome this as much as possible, but can't entirely. Distances separating homes, long lines, mostly self-catered, are common obstacles, but there is ~~not~~ much cliquiness - not nearly so much as there is in the country.

There's always much more chance of people getting to know each other if they attend the week-night services. He doesn't also help to bring people together; the deacons, the organist, help to the same end.

Dinner: chapel - table 350
Parish (under chapel) same number.

Levies.

Sunday School.

Sunday School Statistics for 1896

the cost of which.

from Report of NE. London Aux^y
Sunday School Union

On books - Teachers 24 Scholars 231

Attendance: " morn. 3. Afternoon 21

Scholars Morn. 33 " 183.

Band of Hope 80 members.

Christian Endeavor Soc 45.

Bible Reading Union 200

Education.

Levies agencies.

Levies: Sunday: Morning - average about 150
Evening " " 200. } no difference in
am^t of people.

Week-nights on Wednesdays.

Also had a ^{ti} Prayers meeting on Saturdays.

H. about 60 members.

and Prayers meetings.

Sunday School: Register 250

Attendance: Morning, 50; Afternoon, 200.

The children are mainly those of their own people, but
some are not. There seems a strange & individual
desire on the part of parents who are in a special attitude,
to have their children come. Some children have the feeling
Sunday is the time to get to school as the way
is the predominant feeling.

Sunday School: Cross in Southside & Meeting held 1-4-96
by W. A. Clark. Meet cross: 15 or 20 members.

Levies agencies: Library Society (40 members) with occasional
lectures & statements

Morning

The Post

Two religious influences -

Mr. Atkinson a Charlotte worker.

Dave of Hope

Leah's Working Meeting, working sometimes for the sake
of work for the chapel, sometimes for the post.

No pamphlets made for visiting the sick.

"The offering of the Ordinance is given to the post", mainly to
relieve the congregation. No very amount 1-8-19- a
month, + is administered by the deacons.

As regards the religious affairs in Leeds believe that they
were very active as St. Augustine, + also mentioned the watermans
(Cathay) is a small Primitive Methodist chapel; and another one
Episcopal Chapel - Waterhouse Road. In the West you will
be in the region of missions.

As regards available work be mentioned the Rev. W. Atkinson 1873
of Leamington Chapel (Michele) as the present worker for the
in East-Parish. Mr. A. has now in Leeds, although he

General questions:-

The Police.

Drinking.

Prostitution.

Crime.

Housing: Compared with country -

with nearly - the household. in these days just to him
for Hospital letters.

in C. is "very much struck by the efficiency + politeness of the
police".

There drinking is on the increase, especially among women, &
drunkenness on the decline. The temperance work is not what it
was 10 or 12 years ago.

Less very little sign of prostitution. The woman is "not a
very nice piece" but she goes on well is probably "improving"
rather than vice.

By no means a civilized outlook.

The housing condition of the poorer class strikes him as
being "fairly good": he expects from the country. No home ac-
tation: no games; no nothing. No women who go
to the pubs.

Journal.

Mr. Cleale is a man of about 40. Very much in earnest about his work, but of rather a gloomy type. Lots of books in his study, & he is probably something of a student, perhaps not afraid questions running theology rather closely in his mind.

Mr Alfred E. Bearn.
Waterloo Rooms Mission

G.A.
Sept 17/97

Personal Note

The Rooms used

St James, Clapton.

CP

Interview with Mr Alfred E. Bearn of 13 Ladbroke Road Clapton at the Waterloo Rooms, Prout Road, Clapton. a Mission in connection with the Downs Chapel Hackney Downs.

Mr Bearn is ~~the~~ a deacon of Downs Chapel and Secretary & Superintendent of the Museum work at Waterloo Rooms. He is a pleasant man of about 50. Well educated, and with to all appearance a prosperous middle class man. His interest in the Mission is very strong and he spends much of his time here, ~~possibly~~ ^{probably} it has a warm place in his affections than the Downs Chapel itself.

Waterloo Rooms is an old 3 storied house, which originally faced the Clapton High Road with a garden in front. Now it is partially hidden by a shop in front and is entered from Prout Road. The Rooms have been open 15 years but the work was commenced some 5 years earlier lower down the Road & by the Downs Chapel people.

The upper floor is occupied by the caretaker & the four rooms on the ground & first floor are used for Mission purposes. The largest room would hold about

Meetings Held

Notes as to Meetings

about 50 people but they get 100 children into it at times. They are hampered for want of space. Have £1100 in hand for new buildings but cannot get land. Have applied to all sorts of people.

Meetings held are:

Sunday 11 a.m. Childrens Service
2.45. Sunday School
3.30 Men's Bible Class
6.30 Children's Service
7.45. Public Service

Monday 2.30. Mothers Meeting
7.30. Penny Bank & Coal Club.

Tuesday 6.30 to 8. Girls Sewing Class
7 to 9.30. Young Women's Recreation Class.

Wednesday 7. Band of Hope.

Below are references to these meetings taken from the Downs Chapel Manual with notes by Mr Bearné at side.

WATERLOO ROOMS.

TREASURER: MR. W. PAYNE. | SECRETARY: MR. A. E. BEARNE.

COMMITTEE:

THE DEACONS.	MRS. H. G. SMITH.
MRS. BEARNE.	„ E. WELLS.
MISS GREENFIELD.	MR. H. JUDD.
MISS PEARSON.	„ A. HODGES.

The SUNDAY EVENING SERVICES for Children, although usually well attended, have not been so crowded as in former years, owing to the removal from the neighbourhood of a great many families, the houses in one of the terraces being re-let to tenants without children. The services have been bright, the order good, and the singing on the whole improved.

The Adult services at 7.45 are still well attended. Several new faces come, and come again; it is pleasant to see a good number of men appearing regularly. The room does not seat the congregation without some contrivance, but the new piano takes up considerable less space than the old one, and is a decided improvement to the musical portion of the services. There are many proofs that God's blessing is resting on the work, and there are those who are striving in a simple way to follow in the steps of the Master whose Gospel is preached from Sunday to Sunday.

Attendance 30 to 80. Larger number in winter. Nearly all the children come from Prout Road.

Attendance 30 to 50. Average about 40. This is practically a full room. Nearly all working people. Chapel service does not suit them.

Sunday Schools.

Men's Bible Class

Mothers Meeting

Penny Bank

Coal Club

Band of Hope

WATERLOO ROOMS SCHOOL.

SUPERINTENDENT: MR. F. C. FRANCIS.

SECRETARY: MR. A. HODGES.

MAGAZINE SECRETARY: MISS E. SALMON.

LIBRARIAN: MISS E. G. HODGES.

TEACHERS:

MISS HODGES.

„ E. M. PEARCE.

„ A. A. PORTER.

„ E. SALMON.

„ THOMPSON.

MISS A. WELLS.

REV. P. GRIFFITHS.

MR. A. HODGES.

„ GORDON TYMMS.

Our numbers have decreased during the year, owing, for the most part, to enforced removals from the neighbourhood, consequent on certain alterations in the mode of letting houses, which has for the time reduced the number of children in the immediate neighbourhood. This has affected both the children's services and the afternoon school.

MEN'S SUNDAY AFTERNOON BIBLE CLASS.—The men have met during the year for prayer, praise, and reading the Scriptures, and have thus spent a pleasant and profitable hour together. It has often been felt to be a time of refreshing from the presence of the Lord. The attendance is not large, but is not less than in former years.

The MOTHERS' MEETINGS have been held regularly on Monday afternoons throughout the year. The number on the books is rather less than last year, but the average attendance has been well maintained, and the meetings much appreciated by the mothers.

Penny Bank is flourishing. Deposits in 1896 amounted to £129 as against £108. Balance at Dec. 31/96 - £21.

Coal Club. Receipts during 1896 - £42.

The BAND OF HOPE meetings have been held on Wednesday evenings at seven o'clock. We have a membership of 82, and an average attendance of 37. The slight decrease in the number of our members may be accounted for by the fact that the population near the rooms has also decreased, some houses which were formerly occupied by two families now being only let to one.

Addresses have been given by various friends, and black-

Balance in hand from 1895 £ 2 0
Paid in 1896 42 0 11

COAL CLUB.

Statistics are given in interview with Mr Medley. Book XVII. p 90.

School Library contains 198 books.

20 to 30 women attend. Some who never come to the other services. Clubs as usual, some also have occasional sales of clothing.

Only closed for one month in the year - [many Bands of Hope only meet during the winter]

Sunday Schools.

Men's Bible Class

Brothers Meeting

Penny Bank

Coal Club

Band of Hope

WATERLOO ROOMS SCHOOL.

SUPERINTENDENT: MR. F. C. FRANCIS.

SECRETARY: MR. A. HODGES.

MAGAZINE SECRETARY: MISS E. SALMON.

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Addresses have been given by various friends, and black-board lessons on scientific temperance subjects have been delivered. Our best thanks are again due to Mr. Hodges, who has so kindly given magic-lantern entertainments from time to time during the winter months. We have recently had a tea, followed by a Christmas tree, which were greatly appreciated by the children.

Owing to the resignation of Mrs. Nastrowsky the Senior Band of Hope meetings have been discontinued, but some of the members have subsequently joined The Downs Chapel Total Abstinence Society.

Statistics are given in interviews with Mr Medley. Book XVII. p 90.

School Library contains 198 books.

20 to 30 women attend. Some who never come to the other services. Clubs as usual, some also have occasional sales of clothing.

Only closed for one month in the year - {many Bands of Hope only meet during the winter}

Girls Sewing Class

Young Women's Recreation Class

A Men's Club that failed

Visitation

The GIRLS' SEWING CLASS met as usual during the winter months. The attendance has been much the same as last year. In May a tea and entertainment were given to the junior classes; the latter, under the superintendence of Mr. Percy Payne, was much enjoyed. Owing to the kindness of a friend we were able to offer four prizes, which were much appreciated, judging from the happy faces of the children as they went up to receive the useful and ornamental workboxes so kindly provided for them. The senior class also had an entertainment and supper a few weeks later.

Open 9 months in the year.
Girls from 9 to 12 or 13. Have
70 or 80 on the books and an
average attendance of 30 to 40.

Young Women's Recreation Class. takes the elder girls & young servants up to 18 or 19 years of age. Teach dress making; have round games of various kinds draughts chess &c. All the rooms are used for these classes.

Mr. B. told a curious story about a Men's Club they had run on similar lines to the Young Women's Class. It was attended by a number of young men, many of whom were 20 to 25, some married. It went on well for a considerable time until one night there was a disturbance with the younger fellows - 18-20. The elder took offence and said they would not come. Went off & Mr B. never got any of them to come again. The club was consequently given up.

The district is visited from the chapel - see account of Tract Distribution Society Book XVII. p 91. The Wesleyans and the Episcopalians also visit in Prout Road.

Jubilee Dinner Fund

Prout Road has deteriorated

Nursing

Charitable Relief.

37
The Jubilee Dinner Fund caused much heart burning in Prout Road district. Mr B. visited (by request) all the families in the Road & found only 3 or 4 who could say that their husbands were out of work. He got into dis-grace with the people about the distribution & the feeling is only now passing away. Was credited for all left off the list & not for those left on. Found that others visited the Road & sent in lists.

Prout Road, ^{daily} has gone down within the last 2 or 3 years. The houses in the terrace at back (Casimer Terrace) have somewhat improved. They belong to a Mrs Wright. She has turned out all families with children & has now got a better class of tenant.

A nurse has just been appointed & has just come upon the district. She is sent by one of the London Societies and will work in connection with this Mission and the Rendlesham Rooms (). They give away a good many hospital letters.

Relief given only as needed - not much. Distress not bad last winter, worse the year before. See interview with Mrs Medley Book XVIII. p.

Drink

Publichouse Visitation

Salvation Army

Drink is terrible in this district. House at the corner of Prout Road (Old King Head) is respectably conducted Has a notice "No swearing allowed." On Sunday evenings it is noisy & crammed inside and out. Have had the people leave the Hall and go into the publichouses. Drunk amongst the women is increasing. They have fits of it. Cannot understand how they do. They will come to the meeting and join in the singing and then go straight across to the public house.

Mr B. used to work in the Wayside Band, which goes out at 7.30 on Sunday evenings distributing the Wayside Tracts (See Book XVII. p 91.) in public houses. He says that you see the same men in the public-houses Sunday after Sunday. Had occasional difficulties but were fairly well received on the whole. Knew the men read the tracts. One will say "Give me another; I had this last Sunday." Some sit down and read them in the bar.

Salvation Army comes down Prout Road occasionally: just when their childrens service is about to commence. Get all the children after them

and

Appreciation

39
and they come in late. Don't draw many people from
Front Road.

Mr B. reckons the work is successful
but it is limited by the building. Personal
influence has had a great deal to do with it.
Do not get the people to the chapel. Some of them
have joined the church but still will not come.
They like the homeliness of the Mission services
- it suits them.

The work carried on here appears to be
quiet & steady; conducted entirely on evangelical
lines with no attempt to attract by any
~~other~~ special attractive. Mr B. said "If the
people come, they come because they like to do so
& they hear the gospel."

Captain (Miss) Smith. S. A.
Hackney Wick Slum Post

GRA
Sept 21/97

The Building used

The Persons Employed.

Visitation chief work
but daily meetings.

Eton Mission District.

Miss Smith. Salvation Army Captain in
charge of the Slum Post, 34 Mallard Street
Hackney Wick. —

The premises consist of one of the 1 small
two storied houses with a couple of extra rooms on
the upper floor built over a carriage way leading to
a yard at the back. The two rooms on the lower
floor & the small kitchen beyond have been thrown
into one and form the Hall in which meetings are
held. They might cram 100 people in but
70 would comfortably fill the place. Or

On the upper floor the Captain, lieutenant
and 4 cadets (all females) live. The two
officers are paid & have charge of the work.
The cadets are being trained & their duty is to
assist in the visitation etc.

One or two meetings are held every
evening in the week & several on Sunday but the
visitation is the chief work.

The captain gave the following programme
of their ordinary week's work:—

Programme of Weeks' work

Sunday :- Meetings all day. No visiting except in special cases of urgency. Thus for example, the lodger living at the Sergeant Major's house was taken with typhoid fever on previous Sunday & Miss Smith went to see him in the middle of the service.

Monday is their own day. Do the home work, washing etc.

Tuesday. Visit sick cases in the morning & in the afternoon soldiers or their wives.

Wednesday. Visit any cases; & deliver War Cry in afternoon.

Thursday. Deliver War Cry in morning. House to house visitation in afternoon.

Friday. House to house visitation all day.

Saturday. Don't do much. Shopping, scrub hall, rooms etc.

When visiting they do anything for the people. Thus yesterday (Sep 20) one cadet went & scrubbed a woman's rooms. It took her 3 hours. The woman was ill & her husband was suffering with bronchitis.

They do a great deal of visitation. The cadets go two by two. so have 3 sets visiting.

Hone

Visitation

Visitation (cont^d)

District worked

Statistics for month

Meetings Held.

42
Have been over the whole district twice altho Capt^m Smith has only been here 6 weeks. They can get into almost every house. Really "have not enough visiting to do." ~~miss~~

The district visited includes the whole of the Wick and a small part of South Hackney extending westward to Sydney Road & along the Cassland Road to Annie's Road & Hedgers Place. Staff Captain Osborne gave me ~~the~~ a month's statistics of the work at Hackney Wick. They are as follows:

Hours spent visiting - 254.

Families visited - 453

Families prayed with 351

Sick & Special cases 23

Public houses visited 126.

Sunday. 7 AM. Prayer meeting.
10.15 Open Air Meeting
11 - Holiness Meeting -
2 - Open Air Meeting
3 Children's Service. - { Soldiers take this meeting. About 60 or 70 children attend. Divide them into companies - classes.
6 PM Open air meeting
6 PM Children's Meeting - Members of corps take this.
7 PM. Service.

At the morning meeting they only get their own people.

Meetings held (cont'd)

Meetings held every week evening at 8 PM; also open air meetings every Monday, Wednesday, Thursday & Saturday at 7.30 PM. Change the spot each evening.

Tuesday 6.30 to 7.30. Band of Love. Childrens meeting.

40 members.

Friday 6.30 to 7.30. Meeting for Children. Have had 80. 60 usual number

Wednesday Sewing & Knitting classes for girls. Also 6.30 to 7.30. drill.

At the open air meetings, people come to their doors & listen - both men & women. On Sunday morning they ~~look~~ men & women look as if they had just tumbled out of bed. At the indoor meetings 70 would be a fair average for Sundays and 30 for week nights.

Have 30 members in the corps. "Very beautiful people" Work very hard.

Began to talk about the Wick but I found that she did not know much detail about the homes but her general idea of the district was that it was a very good one compared with the other slum posts; in fact she reckoned that she was

recruiting

Membership of Corps

Hackney Wick compared }
with Brady Street District }

recruiting after a season at Bethnal Green post.
(Brady Street).

Chapman Road she reckons the worst, the southern end near Felstead Street being the poorest. Three or four families in each house. Woman will take top part of house and sub let one or two rooms to a couple with one or two children. Felstead Street is a "slummy" street (one end). The other streets she regarded as fairly good. Would not say anything against Hornsey St. Mallard Street (6 roomed) houses two families in each; quite respectable people.

In fact her recollections of the Brady street district gave the Wick & its inhabitants a quite respectable appearance. Here the people receive them very kindly and are ~~greatly~~ grateful for their help. At Brady Street they ~~not~~ treated them very badly - "They beat us" she said, not in a complaining way, but rather to emphasise the respectability of the Wick folk. All the slum officers ("girls" she said) dread Brady Street. One (now at Deptford) nearly lost her sight. She was hit by a number of flints placed in a paper bag & thrown at her.

Drunk

Results of Work

At Bethnal Green the people are poor because they deserve to be poor. They do (much emphasis) drink at B. Green. When you see them suffering you cannot help thinking it is brought on by their own sin and folly. but here you think "Well poor things, they cannot help it".

Not nearly so much drinking at the Wick. Some of the people have very tidy homes and the women are a better class altogether. Have not seen a drunken woman here but it was nothing to see a drunken woman picked up by a policeman every day at Bethnal Green.

Asked as to the results of ~~the~~ work, Mrs. S. said that they did not get many to join the Army. This is really a new corps. The people were very thankful for visitation when they were sick & would send their children to the meetings even when they would not come themselves.

When asked the most encouraging part of their work, she replied she knew the most discouraging part namely that when people were converted they

went

46
went away. However thought it best that it should be so, the temptations from old associates were so great. They went in order to get away from old companions - "it was either go away or backslide".
Told of a young man who was converted & stood for a few months. A Sunday or two ago an old companion, whom he had not seen for some time met him. He was made drunk and had kept away since. Some however remained and stood well. The Junior soldiers sergeant major, who lives in Osborne Road was converted at the Wesleyan Mission, then fell away through drink. They got hold of him & he was restored & is now living a Christian life. This was 2 1/2 yrs ago.

Eton Mission - used to have this place and most of the people go to the Eton Mission. If they find any Christian people when visiting, they usually come from the Eton Mission.

Bethesda Chapel. A poor little affair.

Wesleyan Mission have large open air meetings and processions. Are very jealous of them. Go sweeping

Other Religious Influences

Charitable Relief

Talking of the frequent changes e.g. every 9 months, Miss S. said that while it was nice to get know the circumstances of the people so as to help them the better; it was nice to get away from the old cases that you had helped & could not help effectually again. This class of people come & say "Captain S. & Co. did this".

^(with band playing)
by, when they are holding their open air meeting and Miss S. says she sees a sneer on some of the faces at their little gathering.

Do not give much relief but do what they can to help. Head quarters allows them 2/- a week for relief but if they do not need it they do not take it. "Find that the people who talk most, want the least."

Miss Smith is a stoutly built & well proportioned young woman of about 24 or 25 years. She has a bright cheerful face and evidently looks upon the bright side of life. ^{as I was leaving} Noticing that the entrance to the hall was marked as if the boy had been knocking I asked if the boys annoyed them. "No" said she "they try sometimes but we will not be annoyed". These young women evidently work hard & are engrossed in their work. Whatever the results may be from a religious point of view, they evidently are kindly received by the people & are helpful to them.

Captain G. Fowler.
Salvation Army (Cambridge Heath Corps)

GLA
Sep 123/97

Buildings used

Persons Employed

Parmiter St in St John's B. Green.

District

Christchurch - South Hackney.

48
CD (2)

Captain Fowler, of the Cambridge Heath Corps of the
Salvation Army, Mare Street. Private address
24 Shore Road.

I had met Captain Fowler previously, he having
been in charge of the Limehouse Corps last June. He was
then expecting to be removed (see Book III. p. 44.)

Since we met, the Captain has had an illness and
a ~~four~~ ^{three weeks} leave to recruit. He still bears some trace
of the illness, being thinner than before.

The Cambridge Heath Citadel, as the meeting place
is called, is an old chapel, which at one time had
some architectural merit. Now small shops have
been built on either side of the main entrance, shutting
off all lower part of the building except the gates.
It seats 1400 people, the gallery above seating 500. Have
also an 'outpost' in Parmiter Shed, Bethnal Green which
seats abt 50 people.

Captain & Lieutenant at Mare Street; 2 cadets at
Parmiter Shed - all live at 24 Shore Road.

The district worked is a well one. West to Queen's
Road, from a point Bayhurst Road on the north, across
the

Meetings Held

Adult Services

The Cambridge Heath Citadel,
Near the Triangle, Mare Street.

PROGRAMME
FOR
SEPTEMBER, 1897.

The above is a comfortable, clean, well-lighted and well-heated Hall.
Bright Homely Meetings are held on SUNDAY and WEEK-DAYS.

Yours in God's Army,
Geo. FOWLER, Capt.

to help us in our work, to rescue men and women, and preach the Gospel to all the world.
form of sacrifice, give of your goods or money

The canal southward to Boston Street & Hackney Road. Then across to Bethnal Green Road & Green Street. as far as Globe Road, thence to the Park across to Wells Street, Frampton Park Road and Daruley Road. The southern part of this area is worked from the outpost at Parmiter Street, altho the corps goes south to Bishops Road also regularly and to all parts of the district occasionally.

Sunday. Open air meetings at 10 am 2 pm + 6 pm.

7 AM. Kneedrill. 10 am. Holiness Mtg. Average 100 increasing.

3 PM. Street Easy. About 80.

7 PM Salvation Meeting. Average about 270. Last Sunday 317. Increases

Open air at 6 PM is held at the Canal Bridge, Mare St.

Get a large meeting.

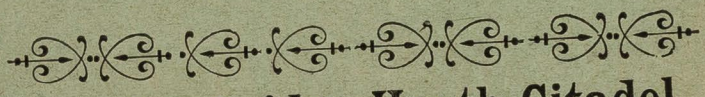
Monday, Wednesday, Thursday & Saturday. Open air meeting at 7.15.

Indoor Meeting every evening at 8 PM. On Monday evening usually have a live light service, for which charge 1d. "Catch the pennies" money gone later in week.

Attendance on week evenings poor, except special nights. People work so late & rather go home than attend a meeting in many cases. Vary 100 to 50 attendance. Get a good holiness meeting on Friday. See program annexed for details

Meetings Held

Adult Services



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Particulars for this month inside.

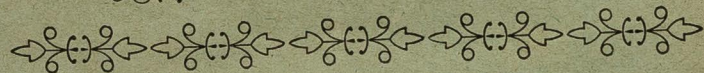
Our Services are applicable to, and are attended by the rich and educated, as well as the poor and illiterate. We especially invite those who are not acquainted with us, to drop in for an hour to SEE and HEAR for themselves.

SPECIAL DEFINITE HOLINESS MEETINGS are held every Sunday Morning at 11 a.m., Tuesday and Friday at 8 p.m., to which CHRISTIANS are particularly invited.

We have recently taken charge, and will endeavour to make every meeting profitable. God bless you. Yours to help,

GEO. FOWLER, Captain,
FRED GARNER, Lieutenant.

ONE HALF-PENNY.



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Meetings Held

Adult Services

PROGRAMME FOR SEPTEMBER, 1897.

- | | |
|--|--|
| Sun. 5—Knee-Drill, 7 a.m. Open-air: 10 a.m., Brougham Road; 2 North Street. 11 a.m., Holiness Meeting. 8 p.m., "God's Best." Juniors' Meetings: 10 a.m., 3 p.m., and 7 p.m. | Thurs. 16—Open-air: North Street. "Readings from 'The Deliverer.'" |
| Mon. 6— Powerful Limelight Service. Adults, 2d.; Children, 1d. Open-air: Weston Place. | Fri. 17—"The Higher Life." Juniors' Meeting, 7 p.m. |
| Tues. 7—Special Holiness (Christians only). Juniors Meeting, B.O.L., 7 p.m. | Sat. 18—Testimonies and Music. |
| Wed. 8—WELCOME TEA, 6.45 p.m., 6d. A MARCH, 7.45 p.m. PRAISE MEETING at 8.15 p.m. | Sun. 19—Knee-Drill, 7 a.m. Open-air: 10 a.m., Norwich Road; 2 London Lane. At 11 a.m., "Paul's obedience: Its cost." Juniors Meetings: 10 a.m., 3 p.m., and 7 p.m. |
| Thurs. 9—Readings from "All the World." Open-air: Well Street. Junior Soldiers' Meeting, 7 p.m. | Mon. 20— POWERFUL LIMELIGHT at 8 p.m. Open-air: Warburton Road. |
| Fri. 10—A DEFINITE HOLINESS MEETING. Junior Meeting at 7 p.m. | Tues. 21—"What is Christian perfection?" Juniors Band of Love, 7 p.m. |
| Sat. 11—Music and Song. Open-air: Beck Road. | Wed. 22—Readings from "Social Gazette." Open-air: Weston Place. |
| Sun. 12—Knee-Drill, 7 a.m. Holiness Meeting, 11 a.m. "Temptation." Open-air: Morning, Canal Bridge (Broadway); A, Lamp, Shrubland Road. Junior Meetings: 10 a.m., 3 p.m., and 7 p.m. | Thurs. 23—Open-air: Exmouth Place (Sergts. Cook, Cooper, and Pead). |
| Mon. 13—Closed. Go to Homerton Harvest Home. | Fri. 24—"Soldiers' need." JUNIORS MEETING. |
| Tues. 14—"The deeper life." Band of Love for Children. | Sat. 25— HARVEST FESTIVAL SERVICES. |
| Wed. 15—Open-air: Essex Street at 7. Musical Drills, &c. Junior Meeting. PARENTS COME. | Sun. 26—Open-air: Ellingfort Road; Afternoon, Ivydene Road. 11 a.m., SPECIAL THANKS-GIVING. 3 p.m., Service of Song by the Band. 7 p.m., HARVEST OF SOULS. |
| | Mon. 27— HARVEST HOME. MEETING and SALE. GLEANER CHOIR in COSTUME. |
| | Tues. 28— A Life Story by Powerful Limelight Lantern. |
| | Wed. 29—Open-air: Bayford Street. Praise Meeting. |
| | Thurs. 30—Open-air: Ash Grove. THE LOCALS. |

OPEN-AIR at 6 p.m., every Sunday in Sept., at Canal Bridge, Mare-st
 ,, at 7 p.m., every Saturday in Sept., at Beck Road.

the canal southward to Boston Street & Hackney Road. Then across to Bethnal Green Road & Green Street. as far as Globe Road, thence to the Park across to Wells Street, Frampton Park Road and Daruley Road. The southern part of this area is worked from the outpost at Parmiter Street, altho the corps goes south to Bishops Road also regularly and to all parts of the district occasionally.

Sunday. Open air meetings at 10 am 2 pm + 6 pm.

7 AM. Kneedrill. 10 am. Holiness Mtg. Average 100 increasing.

3 PM. Free & Easy. About 80.

7 PM Salvation Meeting. Average about 270. Last Sunday 317. Increasing.
 Open air at 6 PM is held at the Canal Bridge, Mare St.

Get a large meeting.

Monday, Wednesday, Thursday & Saturday. Open air meeting at 7.15.

Indoor meeting every evening at 8 PM. On Monday evening usually have a limelight service, for which charge 1d. "Catch the pennies" money gone later in week. Attendance on week evenings poor, except special nights. People work so late & rather go home than attend a meeting in many cases. Vary 100 to 50 attendance. Get a good holiness meeting on Friday. See program annexed for details

Meetings held (contd)

Juniors

Sunday 10 AM. Small holiness meetings. About 20. ~~at~~

3 PM. Companies (14) Attendance 104

7 PM. Salvation Meetings .. 143.

Tuesday 7 PM. Band of Love 37 paying members.

Friday 7 PM. Special meeting for Junior soldiers.

Attendance at these meetings about 35.

Soldiers 132

Recruits 12 144

Junior soldiers. ~~13~~ 45. Together 199.

Membership of Corps

Visitation

District is divided into 6 wards, each in charge of a ward sergeants. These + visiting sergeants visit the soldiers. The officers also visit - Captain Fowler does not visit the 10 hours a week, since he has not been able to do so; nor have they visited outsiders. They issue a large number of bills and these the soldiers take out + deliver in particular streets - whilst I was ~~at~~ at Shore Road the lieutenant went to Wells Street to deliver bills in adjacent streets.

Salvation Army nurses visit any cases of sickness. They live in Shore Road, nearly opposite the Captain's house. These nurses hold a Mother's meeting at his Hall for the poor soldiers + wives. 15 to 20 attend.

Nursing

Charitable Relief

Police

Drink

Prostitution.

Attitude of People

The Children

Give no relief now. They are not in a position to do so. Have no fund for purpose - 'not a cent'. To outside applicants they give a note to the Social Headquarters, 272 Whitechapel Rd. For poor soldiers he has taken money from the Corps fund and they would collect for them.

Police are very favourable.

Drinking is bad but not so bad as at Limehouse. 'Cat & Mutton' by the Broadway is a bad house. ~~There~~ Some prostitution over London Fields.

Hold their meetings in the poor streets - A nest of them by the Canal & London Fields. "People receive us very decently" If it were not for the ignorance of the children they would be alright. The wantonness and cheek of them is awful. In the streets they will gather round or stand some distance off shouting "Hallelujah" or singing at the top of their voices. Their language is very bad - disgusting. Think that some of them know the meaning of the words they use. At the Hall they have trouble to keep

the children

Where soldiers live.

Most have been connected

with a Church or attended the meetings.
for long.

the children off the doorstep. Try to keep them down a little and they don't like it. To show the class of children, he said that he saw two girls about 12 years old standing on their heads along with some other children. They get more insults from the children than from any other. Notwithstanding this, he said that he liked the children's meetings.

Many of their soldiers come from Russia Lane; others Frampton Park Road and from across the Fields. Of the people attending the meetings are of all classes. & of those who come out, ^{most} have been under Christian influence; have ~~belonged to~~ been connected with the church or the Army. Very few come from outside; then generally have been attending the meetings for some time.

Captain Fowler likes his prospects here. "Such a lovely place for work." With the exception of the visitation, he welcomes his work. The visitation he finds a trouble. It is hard when the people show they do not wish to receive you. Take the War Cry, Little Soldier and other periodicals as an introduction - give the back numbers.

53
Their difficulty is financial at present. The building is so large & requires much gas to light & warm it. Whilst they have to pay 30/- a week for it to headquarters (dividend) (used to be 50/-). The comparatively small number of the corps makes it difficult to meet these current expenses. Will be easier as numbers increase.

To save expense they clean the hall & do all the work themselves - sweeping etc. and this is one reason why they cannot visit so much as they ought.

He however spends money for bills, advertising - cannot afford to do without them.

Altho Altogether it may be said that the station is what Captain Fowler told me he expected when at Limehouse "a hard place". He has however made some impression already and the meetings will probably increase at least while he is there.

Rev J. E. Bennett, B.A.
Mare Street Baptist Chapel

G.A.
 Sep 11/4/97

Church Secretary.

Mr W. J. Hurry.
 2 Lower Clapton Road.

Persons Employed

* except Chapel Keeper.

STATISTICS.

FROM SEPTEMBER 30th, 1895, TO SEPTEMBER 30th, 1896.

Additions by Profession, &c.	...	...	...	47	
„ Transfer	...	...	...	30	
„ Restored	...	...	...	5	82
Decrease by Death	...	...	...	4	
„ Transfer	...	...	...	20	24
Increase	...	...	...	...	<u>58</u>
Number of Members on the Church Roll, 30th September, 1896	...	...	...	...	571

Buildings used

St Michael's parish.

54
 (2)

Rev J. E. Bennett. Minister of Mare Street Baptist Church.
 Ingleside, 54 King Edward Road, South Hackney.

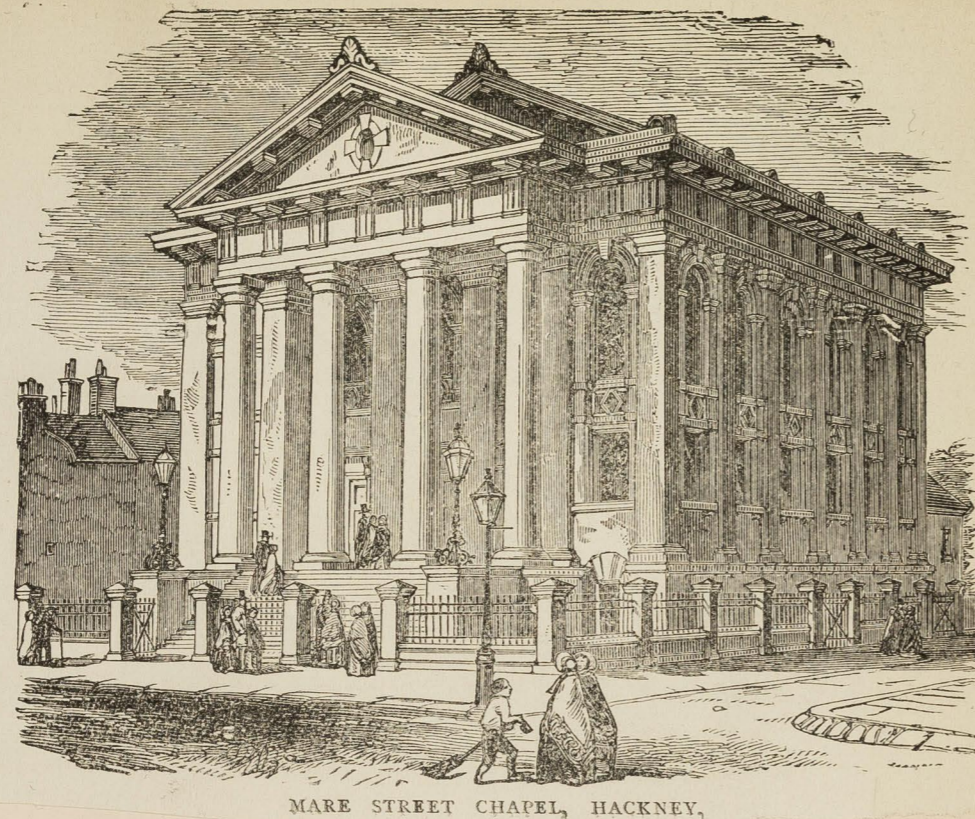
Mr Bennett made the appointment, but was called away suddenly to the from London. When I called I met a young man - one of the workers who assists Mr Bennett, whom he had asked to meet me in his stead. He had a copy of the Chapel Year book for 1896 & from that & his remarks, the following information is compiled. The young man was rather afraid of making definite statements as to attendances etc, actuated by a fear of misleading, & a similar fear of misrepresenting Mr B. made him equally cautious as to opinion - consequently I did not obtain much from him.

The minister is the only paid agent of the Church. Stipend £300. Other workers voluntary; 9 deacons, 14 elders, & beside Sunday school teachers and mission workers.

The Church Roll contained 571 names in Sept. 1896 - an increase of 58 during the previous 12 months. 21 Sunday scholars joined the Church during the year from Mare Street School & 144 from St Michael's Place. Mare Street Chapel (seats) . Two schoolrooms

beneath

Services held



beneath the chapel, Young Men's Room and vestries.

Mission Hall at Ann's Place, Pritchards Road
Bethnal Green. seats 200. Two classrooms & caretakers
apartments. Services etc See Bethnal Green Book

At Mare Street Chapel

Sunday. 11 A.M. Morning service. 300 to 400 congregation. ^{Some children.}

6.30 P.M. Evening service About 500.

2.45 P.M. Sunday School. Scholars on books 623. Average
attendance 432. Teachers 61. Average attendance 54
No school in morning.

11 A.M. Childrens Service in Schoolroom. Average attendance 103.

6.45 P.M. " " " " " " 132

3 P.M. Young Women's Bible class 40 members. Attendance 21.
in Vestry.

3 P.M. Men's Bible class 14 "

These classes & the Sunday school show "slight decrease"
during the year ending Sept. 1896.

3.30 P.M. Men's Fraternal. 93 members attending
regularly. Has a band and an efficient
organisation of visitors etc. Distributes books thro'
a book fund. 200 volumes during the year

Monday 8 P.M. Prayer Meeting

Open Air Meetings outside chapel on Sundays and
Thursday evenings - held by Open Air Mission.

Social Meetings and agencies.

Charitable Relief

Thursday 8 PM. Bible Class & Christian Evidence Society. Meets from October to May. Attendance 40 to 50.

Bible Study and church history main usual topics.

Wednesday 8 PM. Young Christians' Own Society, worked like a C. Endeavour Society. Membership 67. Average attend^{ce} 44.

Following paragraph shows what these young people do:

To advantageously carry out our motto, the Society is divided into sections, which comprise:—

The "Look-out Section," which takes upon itself the responsibility of obtaining new members.

The "Visitation Section," to look up absentees, and visit the sick.

The "Sunday School Section," whose duty it is to bring new and visit absent scholars, and it is now arranging to supply helpers each Sunday evening at the Children's Separate Service.

As in 1895, the "Home Mission Sunshine Section" has done good work, visiting the needy, and distributing clothes and soup, bread and coal tickets. In connection with this, a working meeting is held before the ordinary meetings, and penny subscriptions supply the funds for materials to be made into garments, some of which have been used to clothe the children sent away by the Country Homes' Fund. It has supplied and dressed 24 dolls, which were equally divided between Mare Street and Ann's Place Infants' Treats. It also supplies, at each Wednesday's meeting, flowers for the table, which are afterwards sent to some sick friend, and places in the pulpit, every Sunday morning, a small bouquet and cheering message for our President.

Wednesday 7 PM Band of Hope. Average attendance 70 55 on books 70.

Friday 7.30 to 9.30. Girls Club. "An effort to provide for at least one evening a week a happy home for the working girls"

The Ladies Charity visits & assists poor married women, 33 cases in the year. gives 7/ & 3/ groceries to each - maternity bags lent. Meets once a month for work. Expenditure £11.

Ladies Working Meeting. & Young Ladies Working Society.

These agencies

THE members of this Society meet in the Vestry on the first Friday in every month, to make garments for the poor, which are sold at the end of the year at half the cost of the material.

Subscriptions
amount to
£10.7. -

Social Meetings and agencies.

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Subscriptions amount to £10.7.-

Charitable Relief

Charitable Relief.

At Ann's Place Mission
(St Stephen, Haggerston)

Opinion of Church's work

57
Childrens Country Homes Fund is worked in connection with the Sunday School Union. Its income during the year amounted to £72.10. the bulk of which was derived from the profit on a concert £52. They sent 79 children for a ~~month~~ fortnights holiday & one for a week. The Poor of the Church & congregation are relieved from the Communion Funds. The receipts amounted to £49 in the year & of this £45.10 - was given to the poor.

Beside At Ann's Place Mission much charitable work is carried on. A soup kitchen open from December to March gave 1200 dinners a week and soup was supplied for the people to in their own ^{cells} ~~places~~.

The Home Mission which conducts the services at the Hall also gave bread, coal, hospital letter & clothing. Particulars are given in Bethnal Green book.

The Church at Ware Street seems to be active, ~~also~~ and thriving although it is feeling the pressure of financial difficulties. During the year it raised £1325 for various purposes. £157 of this was the rent of some houses in Hackney Marshes and Ware Street. The latter were bought to prevent a ^{publichouse}

publichouse coming there. These houses are mortgaged so that the nett income is under £100. The year began with a deficit of £111 but it was cleared by a special effort.

The Church is one of the oldest in the district. It will celebrate its centenary in 1898 by raising a fund to build additional school. The Church at Downs Chapel, Hackney Down was formed from ~~St. Mary's~~ ~~St. Peter's~~ so that it may be regarded as the parent of that church & the church at Woodberry Down.

Its work is on distinctly evangelical lines and it takes some trouble to make its services known. A special service on the second Sunday in the month is advertised by means of 2000 leaflets with order of service. These are left at the houses in the neighbourhood by visitors in the previous week.

Marriages.

The Legislature having authorised the celebration of Marriages in the Chapels of Nonconformists, there is no legal difference between those celebrated in the Nonconformist Chapels and the Episcopalian Churches of the land. It is therefore naturally expected that those who have made Mare Street Chapel their religious home will avail themselves of the opportunity of associating this important act of their lives with the place where they are accustomed to worship God, and with the Minister who watches for their souls as one who must give an account.

On the occasion of Marriages being celebrated in the Chapel, when both parties are strangers, the Minister's fee will be 10/6, even though he should not perform the ceremony, and the Chapel Keeper's fee will be 5/-.

When one or both parties are Members of the Congregation, the Minister's fee will be optional, and the Chapel Keeper's fee will be 2/6.

This note from the Yearbook respecting Marriages is the first printed statement as to fees I have seen in Non-conformist manuals.

It would confirm the opinion expressed by some witnesses that young people go to Church to be married because it is cheaper. It evidently would be the case in the case of strangers.

Rev. J. Hillman
Baptist Minister.

G.A.
Sept. 27/97

St John's, South Hackney parish.

Rev John Hillman. Baptist Minister, 51 St Thomas's Rd.
Hackney
Pastor of Hampden Chapel, Lawiston Road

Mr Hillman has been pastor of this church 17 years and with the exception of Mr Eldall (Shrubland Road Chapel) is the longest settled minister in the district - The Church is celebrating its Jubilee & has just been renovated, the opening services taking place ~~on~~ yesterday (Sept 26/97). The following extract from appeal gives a few historical facts respecting the Church:-

WHEN, in January, 1881, the Rev. J. Hillman entered upon the Pastorate of the Church worshipping in Hampden Chapel, South Hackney, the Cause was in a very low condition. For 37 years the place had been burdened with a heavy debt. An earnest effort was at once put forth to remove this load, and by the end of 1884 the whole of the liability, amounting to £1,225, was cleared off.

In 1888 the Sunday School Premises were enlarged and new Class Rooms were added. The Chapel was renovated and several important alterations were made. For these purposes of Debt Removal, Extension and Renovation the sum of £2,600 has been raised during the past 17 years. At the present time the whole of the Premises need to be thoroughly cleansed and repaired. The roof of the Chapel will have to be re-slatted. The cost of these improvements together with a small deficit on the Incidental account will amount to about £400.

The Minister and a biblewoman are the only paid workers. 5 deacons & other voluntary helpers. There are 150 members on the Church Roll

Persons Employed

Church Membership

Buildings Used

Services Held

Sunday Statistics from N.E. London Area?
Report 1896
Sunday School Union

On Books. Teachers 22. Scholars 250

Attendance Mnd. 60. Afterⁿ 191 Children 50
Service

Christian Endeavour 36.

Hampden Chapel. (500 seats) would be very full; schoolroom at back holds 400 to 500. 6 class rooms.

Sunday 10 am + 2.45 PM Sunday School. About 300 on books.

Attendance; morning 70 to 80; afternoon about 200.

11 AM to 12. Children's Service. Most of the children attending the morn^g school go; a few elder come ^{into chapel.}

11 AM. Morning Service. About 200. More women than men. Fair proportion of adults.

3 PM. Young Men & Young Women's Bible Classes.

6.30 PM. Evening Service. About 300 attend.

8 PM. Mission Service. Held in open air during summer & at the chapel in the winter.

Monday 2.30 PM. Mothers' Meeting. About 30. Attend regularly.

Clothing Club & Penny Bank in connection. ^{Only} ~~do not~~ give a very small bonus. Cannot afford to give more.

3 PM. Ladies' Working Meeting. Make articles for the Annual Sale.

7.15 PM. Band of Hope. About 50 members.

8.30. Christian Endeavour Society. Small. 40 members.

"Our people work late. Most difficult for our young people to get to a meeting until past 8 P.M.

Tuesday. Young peoples' working meeting. Held during the winter months. 20 to 30 girls attend & make things for the Annual Sale.

Services Held (cont^d)

Seventh Day Adventists

Visitation

Relief

C.O.S.

Wednesday 8 P.M. Service 30 to 40 attend.

Saturday 8 P.M. Prayer Meeting. Very good. 30 to 40.

The Seventh Day Adventists, an American sect of Baptists who keep the Saturday as their Sabbath, also meet in the classroom (large) of Hampden Chapel. They hold meetings on Saturday morning and evening, Wednesday evening and Sunday evening.

Mr Hillman visits a great deal but they have no systematic visitation. They are a small community and constantly in contact and hence personal visitation is unnecessary. Young people take districts to distribute bills inviting people to services. "got a number of promises to come but the people don't come". Bible woman visits in Palace Road district, Wells Street etc. Sunday school teachers visit scholars.

Give a good many hospital & surgical aid letters but not much cash. If any money given, but very little and only to people they know. Common fund is given to our old people - not more than £20 a year.

C.O.S. tried very hard to introduce a system & prevent

Parochial Charities

Nursing

Other Religious Influences

Housing etc.

prevent overlapping. - All the ministers were called together.

Several parochial charities, now organised and non-conformists have a chance in the distribution. Formerly administered by the clergy. Now have Board of Governors. 33.

3 clergy, 3 nonconformists & 3 vestry for each division of parish, 5 cooptative from each division. West Hackney Church used to give £400 a year. People thought it came from the Church.

Salvation Army have a qualified mid wife in Shore Road & other nurses. Dr Stephenson's deaconesses are living in Victoria Park Road. Mrs Hillman's doctor has a high opinion of these nurses.

Regard Weddows as a humbug. Mr H. had the misfortune to introduce him to this district. His cheek is carrying him through."

South Hackney Church is active.

Wetherell Road Congregational Church is a diminishing quantity.

Housing and sanitary condition is pretty fair. Our sanitary authority is very vigilant and will be more so. Has been a growing life in the Vestry.

There is a great demand for small houses 6 or 7 rooms & rental £28 to £32 a year. Such houses are never empty. Only houses to let are the large ones. These

Change of Population.

Character of Congregation

Opinion as to Ministers

if let to one person go at a reduced rental. People leave the neighbourhood because that cannot get a ~~fit~~ house to live in.

Most marked change in the district is the tremendous number of Jews coming into the neighbourhood. Nearly all the big houses are occupied by Jews engaged in boot work. King Edward Road is the best in the district. In Victoria Park Road most of the houses are occupied by 2 or 3 families and Jews. District have few in the district above the lower middle class.

The character of the congregation has not materially changed since Mr H. has been here. The place was so low that they were about to close it. Almost entirely working class but not many of the what is called the labouring class. Don't seem to be able to touch these people. Get their wives to the mother's meeting.

Mr Hillman is an elderly man with tufts of grey appearing in hair & beard. Somewhat careless in his attire, he has a weather beaten appearance bespeaking a determined & somewhat stolid nature. In theological matters he is of a decided evangelical views.

Prospect of Church Work.

St Thomas's Church. Historic note

He has been on the Vestry for many years and is also a member of the Trustees Board. Our letters are practically elected for life; only have to attend a certain number of times in the year & to reside in the parish. The Board collects the rates that are spent by the vestry and other bodies.

Mr H was full of reminiscences of the past, so much that I had to bring him back to the point several times to prevent the interview lasting an inordinate time. The work here is a tremendous struggle to hold our own and does not expect it will be much better in the future. The population is constantly shifting and they lose people as quickly as they gain.

St Thomas Church (St Thomas's) was once a influential Congregational Church. It subsequently passed into the hands of a Mr Belcher, who started a kind of labour church. Tried social meetings & lectures on Sunday evening. Failed. Mr B. is now holding his meetings in a dancing room in Lyne Grove. Presbyterians have had the church 2 years.

13/15

2

Interview with Rev. Fletcher Williams,
Grand Pit Chapel, South Hackney.

Mr Williams is the Minister of the
only Unitarian Chapel in Hackney. He is a
man of about 50, gray haired and bearded;
with bright intelligent eyes, and genial
manner. He has been here for 4 years.

Mr Williams' congregation is drawn
from a wide area and only very slightly
if at all from the poor streets in
H.

13/15

(2)

Interview with Rev. Fletcher Williams, Rector
Grand Pit Chapel, South Hackney.

Mr Williams is the Minister of the
only Unitarian Chapel in Hackney. He is a
man of about 50, gray haired and bearded;
with bright intelligent eyes, and genial
manner. He has been here for 4 years.

Mr Williams' congregation is drawn
from a wide area and only very slightly
if at all from the poor streets in
the neighbourhood of his chapel. His
acquaintance with these streets is therefore
only superficial, but he says that even
within his experience they have been
getting steadily poorer, but for information
as to them he should do well to
refer to two members of his congregation.

Mrs Green and Miss Silver, who visit
much among the poor of Hackney, and
know them well.

There are no paid helpers besides
Mr Williams, but about 20 ladies occupy
themselves in visiting and charitable work
in connection with the Chapel.

Church and Schools.

See over page.

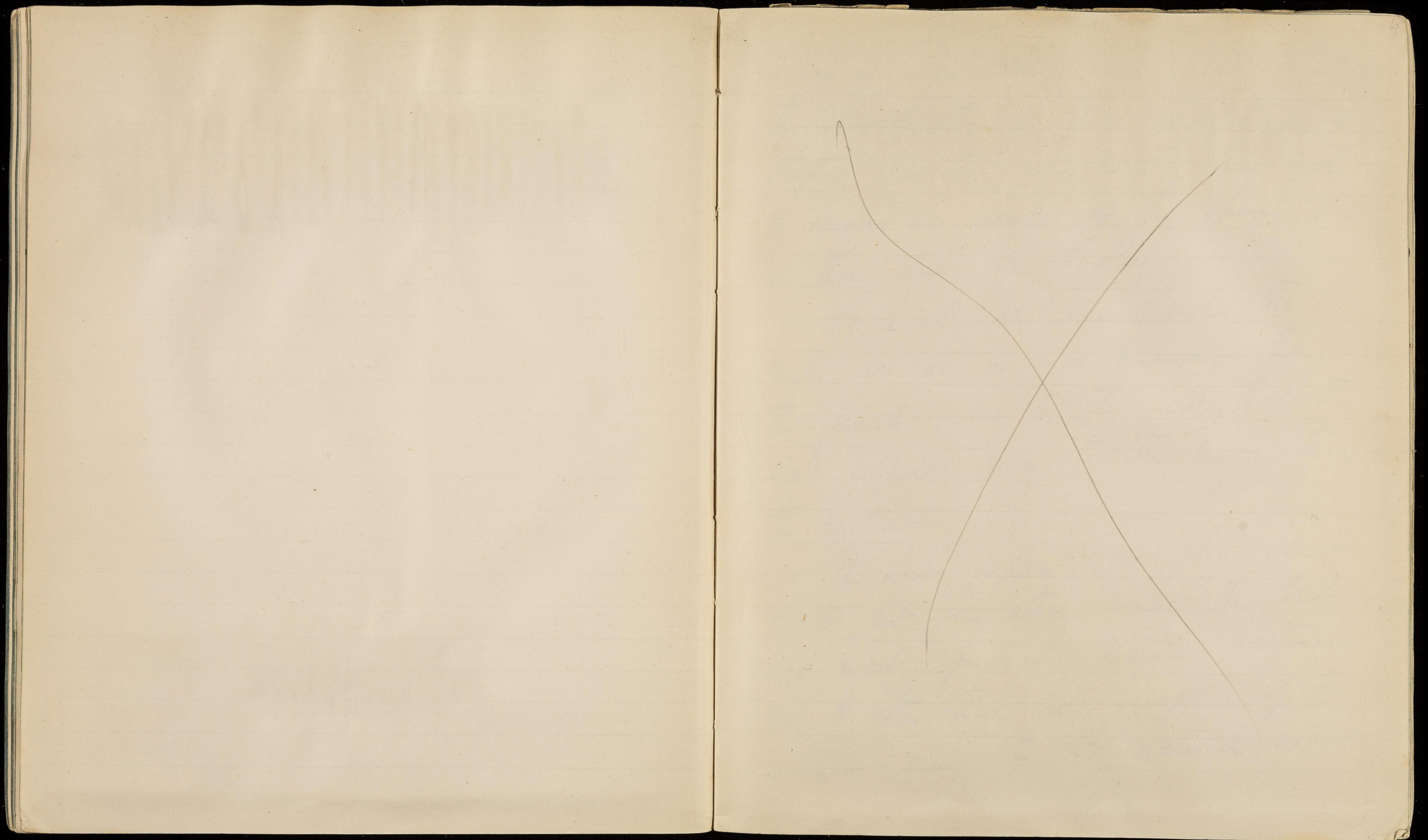
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Church and Schools.

See our page.

The morning congregation average 150;
these are the stable members who attend
regularly. None of them are poor or
working class: some are healthy. They
come from Hackney, Islington, Walthamston
etc. The evening congregation is about 200.



some of whom come fairly regularly. but
the characteristic of this congregation is its
shifting character, and none of them could
be described as members of the church; most
of them come from Hackney.

As in all Unitarian churches, the
males are as or more numerous than
the females, due to the fact that the
crowd appeals more to the reason than
the emotions.

The Lord's Supper takes place once a
month, but few attend. But the best
and most spiritually minded Unitarians
more & often than not, disapprove of the
institution owing to its material aspect.

There are social, literary, and debating societies
confined entirely to members of the congregation

Sunday School with about 150 children
who all come from the immediate neighborhood.
They are mostly the children of the more
intelligent artisans, and Mr William Adams
they are sent not from motives of
convenience but from a real desire that
they should receive a more liberal teaching
than is usual in Sunday Schools. The
teaching is not confined to religion, but
includes Science, History etc. and a great
feature of it is made of Temperance and
kindness to animals.

The congregation is well visited, as also the
parents of the Sunday School children, but
beyond this there is no systematic visiting
of the poor. Most of the visiting of the
Churches is a form of proselytism; the
motives are mixed, but this is the main
one; but "the genius of Unitarianism is
to shrink from proselytizing"

There is a society called The Friendly
Society with about 40 members, choristers,
laudners etc. They are supposed to pay
16^d a month and 4/6 a year for coals.
They get medical and convalescent aid,

The congregation is well visited, as also the parents of the Sunday School children, but beyond this there is no systematic visiting of the poor. Most of the visiting of the Churches is a form of proselytism; the motives are mixed, but this is the main one; but "the genius of Unitarianism is to shrink from proselytizing"

There is a society called The Friendly Society with about 40 members, choristers, laundresses etc. They are supposed to pay 16^d a month and 4/6 a year for coals. They get medical and convalescent aid, coals, blankets etc. The payment is not always enforced, and many take advantage of the Society who do not require charity as anyone is at liberty to join.

Hospital Guild: makes 500 or 600 payments
a year and sends them to the hospitals.

Soup kitchen in winter.

Mr Williams had to go to the C.O.S. but
has left it as he does not approve of the
methods of the London Society, especially of
the custom of giving relief in money instead
of food.

Charity in Hackney is pretty overdone and
is very badly administered; the Hackney
Charities have been especially harmful; they
have got into Church hands, and have
worked for Church purposes.

Mr Williams' experience on the C.O.S.
was that 50 per cent of the applicants
were brought to port by early morning
drink.

On the spiritual side the Church of England
is not failing in Hackney; but its social
and philanthropic activity is very great, but
this seems to have little effect on the
corruptions which remain entirely well-to-do
middle class; but ~~that~~ there are so many
of these in Hackney that in the north
especially all the Churches are full and
ever crowded. The curates and visitors of
the Parish Church are & especially vigorous
in Mr. Millier's neighbourhood and visit
the poor most systematically.

Neither do the hon. Cons. pt-hold
to be and owing to the poor,

On the spiritual side the Church of England is not failing in Hackney; but its social and philanthropic activity is very great, but this seems to have little effect on the corporations which remain entirely well-to-do middle class; but ~~that~~ there are so many of these in Hackney that in the north especially all the churches are full and ever crowded. The curates and visitors of the Parish Church are & especially vigorous in Mr. Williams' neighbourhood and visit the poor most systematically.

Neither is the hon. Cons. pt-hold of the poor, and owing to the poverty of the district their corporations in many cases are dwindling, and owing to the absence of endowments, and the fact that ministers seldom have private

73
means some of them will shortly have to close.

Most of the Churches in Hackney are high, and even some men who are low in doctrine (e.g. Cullen) go in for ritual to attract the women. The result is that the churches are filled with about 90 per cent. of women and 10 per cent. of men with effeminate minds.

The great obstacle to religious observance among working men is the undemocratic and rigid character of the government and services both in churches and chapels. Working

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The great obstacle to religious observance
among working men is the undemocratic and
rigid character of the government and services
both in churches and chapels. Working
men will attend a P. S. H. which is
of a free and easy character in numbers
but nothing will bring them to the
ordinary services.

Unitarianism appeals on the whole to
intelligent artisans, but "it is not proving

as a denomination, though as a principle ~~as~~ it
is." The preaching from many non-con.
pulpits now is almost pure Unitarianism,
e.g. Henry Williams and Gilson on
Stamford Hill. They stick in a hazy sort
of way to the divinity of Christ, but would
distinguish it from the deity. If their
computations show signs of alarm they
view them as occasional doses of orthodoxy.
The Church in Hackney on the other hand
is strictly orthodox.

The social relations of Church and Dissent
are much more cordial than they used to
be.

Mr. Williams' interests I think are chiefly
of an intellectual character; he has little of
the people outside his own congregation, and
takes little or no personal part in the
charitable activities of his church. His
aim he says is "to foster theological
enlightenment; to spread more liberal ideas
as to religion; to make men realize that
the doctrines of the Fatherhood of God
and the Brotherhood of Man are not
only the essence of Jesus' teaching, but
are the only source of social regeneration."

Mr J. Neville

G.A.

Missionary at Brooksbury Walk - St. Barnabas' parish

+ Glynn Road Missions - All Souls parish

Personal Note

Lower Clapton

Interview with

13/10/20
76
Mr J. Neville, 93 Mediant Road, Lower Clapton.
Congregational Missionary working at Glynn Road
Mission & the Grove Mission, Brooksbury Walk
Hornerton.

Mr Neville is in charge of these Missions which are branches of the Clapton Park Congregational Church. He is a tall, spare, elderly man, with iron grey hair and short beard. ~~His hair is cut~~ He has a grave yet strong and kindly face & is evidently a very earnest and capable man, with a kindly word for anyone in trouble but little likely to be fooled by impostors. ~~He~~ While I talked with him, my first impressions were deepened & strengthened.

Of Lower Clapton, Glynn Road is the dividing line as regards poverty. East of that line 3 or 4 families in a house; west not more than two. Chatsworth Road another well defined boundary. District better as you move west. People in Lower Clapton Park came from Hornerton mostly; filled up as the houses were built.

Character of Population

The Loafer Class

Glyn Road Mission

Buildings Used

A good many out of work in the winter: so many builders' labourers, masons, market gardeners etc. Poverty depends on the severity of the winter. A good many loafers, who will not work. There are always loafers and they take advantage of winter to sponge upon the Missions. "You may take as a rule that those who cry out are not hurt very much" "A perfectly safe rule" They do not give much. Quoted case of a man who told him that he had just come from Portsmouth - walked - no work etc. Looked at his hands, quite soft. After a few questions found he had been 2 years in the neighbourhood. "These loafers not only sponge on you but on your people". They avoid their Missions now & we get a better class of people. Have had a new president to their Mothers Meeting (Miss Muller) who is strict & have lost a number of spongers through that, and glad to get rid of them: they drive better people away. "They go to All Souls or Clapton Park Tabernacle" "This is a fact."

Glyn Road Mission is a fine stone building, the large hall holding 500 people. Have land adjacent for a chapel. Started about 14 yrs ago.

Services Held
at Glyn Road

Notes as to Services etc

The meetings held are as under:

GLYN ROAD MISSION HALL.

SUNDAY, GOSPEL SERVICE	... .. Morning, 11.0 o'clock.
" " "	... .. Evening, 7.0 "
SUNDAY SCHOOL	... .. 3.0 "
ADULT BIBLE CLASS	... .. 3.0 "
BAND OF HOPE	... .. Thursday, 7.30 "
PRAYER MEETING	... .. Monday, 8.15 "
MOTHERS' MEETING	... .. " 3 "

Childrens Service 7 PM.

Boys' Brigade Friday.

At the Sunday morning service about 60 attend. The sexes are fairly balanced. They manage about dinner - one looks after another. Evening 250, mostly adults. Childrens service at same time attended by about 150.

Sunday School 524 scholars of whom 255 are infants. Attendance averages 415.

ADULT BIBLE CLASS.—Leader, Mr. J. T. CHATTAWAY, Hon. Secretary, Mr. G. P. HARDING.

THE CLASS has continued its work through the year, and great interest is taken by its members in the study of God's Word. We have been engaged on the Genesis, and are still studying that portion of scripture. The average in attendance has been well maintained, and our Register shows over 50 names. Attendance 35.

Prayer Meeting (Mon 8.15) is supposed to be a combined meeting but they get very few from Brooksby's Walk. Attendance about 460.

THE MOTHERS' MEETING has been carrying on its successful work without interruption during the year and with very encouraging results. Some 50 to 60 women meet from week to week, while the names on the books reach 100. Old garments are found extremely useful to the women, and such gifts will be gratefully received for that purpose.

Notes on Services
at Glyn Rd

The Grove Mission

Meetings Held.

Band of Hope (Thursday 7.30) has 180 children on the books & an average attendance of 120.

The BOYS' BRIGADE continues its work amongst the senior lads, and is undoubtedly producing an excellent effect in various ways. There are 44 members, with an average attendance of 38.

The INTERNATIONAL BIBLE READING ASSOCIATION has now a membership of 80.

Friday evening.

In his Annual Report on Glyn Road Mission.

Mr. NEVILLE writes:—"For the seventh time it is my privilege to make a brief report of the work of God at Glyn Road Mission, and at no time since my connection with it have I been able to do so with so much thanksgiving. God has indeed been very good to us; every department of work is in a very healthy condition.

The Morning Service grows in interest and in numbers.

At the Evening Service the Hall is well filled, it being sometimes difficult to find seats; best of all God is with us in applying the Word, to the salvation of sinners and sanctification of believers.

The Week Night Services and Prayer Meetings are also well attended.

We have good reason for—

PRAISE for the past;

TRUST for the present;

HOPE for the future;

and in the name of God we go forward to the accomplishment of greater things for Him."

The Grove Mission originated on the spot where the Fever Hospital now stands. The old building was taken for the hospital and the present buildings in Brooksby's Walk were erected with the money thus obtained. The Hall seats 400 people.

THE GROVE MISSION HALL (BROOKSBY'S WALK).

SUNDAY SCHOOL	2.45 o'clock.
ADULT BIBLE CLASS	3.0 "
GOSPEL SERVICE... ..	7.0 "
BAND OF HOPE	TUESDAY, 7.
WEEK NIGHT SERVICE	WEDNESDAY, 8 o'clock.
PRAYER MEETING, SATURDAY ...	8 o'clock.
MOTHERS' MEETING	MONDAY, 3.

Children's Service Sunday morning and evening.

Recent Changes of
the Mission

Until June 1896, a City Missionary was stationed at the Grove Mission & had charge of the services. This arrangement did not work well. Mr N. says that Mr Kelly (the missionary) tried to keep the work too much in his own hands. The following paragraph describes the change made:—

A very important change has been made in connection with this department of our work. By resolution of the Church in June last it was decided that the Mission Hall should no longer be a preaching station of the London City Mission, but that the Sunday Services should be carried on jointly with those at Glyn Road, thus bringing the Missions into closer touch with each other. This arrangement will also relieve us somewhat with regard to the finances of our missions.

After 6 months work Mr Neville wrote the following report.

Mr. NEVILLE writes:—"In presenting my first report of the work of God at the Grove Mission, I feel somewhat the heavy responsibility which rests upon me in this additional charge.

I entered on the work in entire dependence upon a God who is rich in promise and performance, nor has my trust been in vain.

There has been a very gratifying increase in the numbers attending the Sunday Evening Services, the Week Night Services, and the Prayer Meetings.

Here also, as at Glyn Road, there are many evidences that God is in the work, I am assured by some who have been attending the Mission for several years that there is a decided advance in the spiritual tone of the people. For all signs of God's presence in power I am deeply grateful; to Him be the glory.

Our method of procedure is as follows:—I take the services as nearly as possible every alternate Sunday at each place—Glyn Road and the Grove—the vacancies are filled with supplies, which have been selected after considerable trouble; in seeking out and sifting we have now secured a list of preachers of considerable ability.

The Week Night Service we hold alternately at Glyn Road and the Grove, by this arrangement the Missions have been brought into touch with each other with gratifying results to both. Altogether, at both Missions the future is bright with hope."

Attendance at the Sunday evening services is about 100. Very low previously: have a choir.

over

Notes on the Services

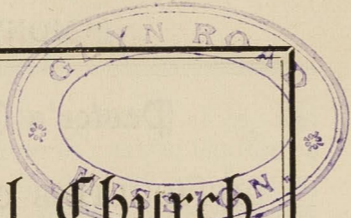
Notes on Services etc

JUNE, 1897.

Clapton Park Congregational Church
And Missions.

MONTH BY MONTH.

Pastor REV. H. HARRIES, M.A.
Evangelist MR. J. NEVILLE.



NOTICES FOR OUR YOUNG PEOPLE.
A YOUNG PEOPLE'S BIBLE CLASS is held at the Grove Mission Hall, Brooksbys Walk, every Monday evening at 8.30, at which all young people over 15 years of age are heartily welcome.
The YOUTH'S GYMNASIUM has closed for the summer. Notice will be given of its re-opening.
A BOY'S BRIGADE is held at the Glyn Road Mission Hall on Friday evenings.

LOOKED DOWN WITH DISGUST, MIXED, WE HOPE, with pity, on the poor degraded man, but with admiration on the fidelity of the dog, and then policeman and crowd went on their way, leaving the drunkard in charge of his dumb friend.
—:—
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The Adult Bible Class.—Leader, Mr. C. J. SAYERS. Under the new arrangement it was necessary to find a new leader for the class. We were happily successful in securing Mr. Sayers, who reports,
Number on the books .. 23
Sunday 3 P.M. Average attendance 12
Having had charge of the class six months, I feel encouraged and full of hope for the future.

Children's Service (Sunday morning) Average attendance 90.
" " (Sunday 7 to 8) About 100; Room full.
Mother's Meeting (9am 3pm) About 100 members Attendance 50.
Has clothing, holiday (always go to the seaside every year) and Christmas fund.
Sunday School (245) On books: Girls 154, Boys 140
Infants 168 = 459. Over 15 = 66. Average attend^{ce} 378.
Wednesday Service (8) About 30 to 40.
Prayer Meeting (Sat. 8.) Very well attended. About 40, mainly workers of mission. Some come from Glyn Road

The International Bible Reading Association Branch, numbers 130 members.
The Young People's Band, under the leadership of Mr. Flashman, has a membership of 30, with an average attendance of 20.
The Christian Temperance Band, (for those over 14,) conducted by Mr. W. B. Evans has 66 members with an average attendance of 40.
The Band of Hope (for those under 14) has a membership of 120. The average attendance being about 90.

A Gymnasium is also open in the winter to which the lads from Glyn Road also come.

The Visitation is mainly done by the Bible-woman under the direction of the ladies forming the

Notes on Services etc

JUNE, 1897.

**Clapton Park Congregational Church
And Missions.**

MONTH BY MONTH.

Pastor REV. H. HARRIES, M.A.
Evangelist MR. J. NEVILLE.

SERVICES AT THE CHAPEL.

LORD'S DAY MORNING, AT 11 O'CLOCK.
" " EVENING, AT 6.30 "

2nd Sunday Evening in each Month is A SPECIAL SERVICE.—All Seats Free.

SUNDAY SCHOOL 2.45 p.m.
BAND OF HOPE MONDAY, 7.30 p.m.
WEEK NIGHT SERVICE... .. THURSDAY, 7.30 p.m.
PRAYER MEETING - SATURDAY, 7.30 p.m.

THE GROVE MISSION HALL (BROOKSBY'S WALK).

SUNDAY SCHOOL 2.45 o'clock.
ADULT BIBLE CLASS 3.0 "
GOSPEL SERVICE... .. 7.0 "
BAND OF HOPE TUESDAY, 7.
WEEK NIGHT SERVICE WEDNESDAY, 8 o'clock.
PRAYER MEETING, SATURDAY ... 8 o'clock.
MOTHERS' MEETING MONDAY, 3.

GLYN ROAD MISSION HALL.

SUNDAY, GOSPEL SERVICEMorning, 11.0 o'clock.
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Pastor's Address.

DIFFICULTIES OF ENQUIRERS.

1. Many are deterred from enlisting themselves on the side of Christ because they feel that they are not by any means all they ought to be.

2. Many are deterred from enlisting on the side of Christ, because they have not experienced a great change such as others profess to have experienced.

3. Many are deterred from enlisting themselves on the side of Christ by fear of failure. Should persecution arise, should they have to suffer loss and shame, they are sure that they would not be able to stand the test.

ing to the present and not according to a future need. He will give us courage to fight, when we are called to fight; and patience to suffer, when suffer we must, and grace to die when He wills that we should die.

4. But one of the most common and persistent of difficulties is the one of forgiveness. Many cannot satisfy themselves that God has forgiven them. They do not feel that they have been forgiven.

I trust that these words of mine, like an arrow shot at a venture, may carry light and comfort to some perplexed hearts.

THE WEEK OF SPECIAL SERVICES held at the commencement of May will be long remembered by us. It was indeed a time of refreshing and strengthening to very many of us.

And as to the "results" of this special effort—who shall attempt to tabulate them? We refrain, for the workings of the Holy Spirit cannot be confined to any "table."

And now that those Services are a memory of the past let us see to it that we all continue to realize the presence and help of God's Spirit. May He grant that our Church as a Church may be more and more full of faith and of good works.

Notes on Services etc

Our friends of the Sunday Schools contemplate holding an UNITED SERVICE in the Chapel in the Afternoon of Jubilee Sunday (June 20) commencing at 3 o'clock.

It is hoped that Dr. McGOWAN, Missionary at Amoy, will be present and give an address on the progress and development of Missions during the Queen's reign.

It will be HOSPITAL SUNDAY, and our children and friends will be asked to send Flowers and Plants to the Chapel on the Saturday. After serving to brighten the Chapel on the Sunday, they will be distributed amongst the neighbouring Hospitals.

We trust many will be glad to avail themselves of this way of sending a message of love and sympathy to the suffering ones—men, women and children—near us.

The Mission Halls. CLEANNES.

The city was dirty, there was no sewer to carry the refuse away. The inhabitants threw their rubbish into the street, where it was trampled into a fever bed. Sometimes the rain came; came in torrential downpour, and washed the surface of the filth no one knew whither.

You like cleanness, you prefer a clean street to a dirty one to live in, and it is not enough for you if the owner of a house says to you, "The house, you require is clean outside, but I can't say much for the inside!"

Don't you think, in your love for cleanness, there is a reaching after God? "Cleanliness is next to Godliness" is not

in the Bible, but the spirit of it is, and that cleanness which is next to Godliness may not be in your heart, but the longing for it is sometimes there. Did you not ever feel this "Create in me a clean heart, O God"—of course you have; when you have heard this quoted, "The blood of Jesus Christ,"—God's Son—"cleanseth from all sin" has not your heart just yearned to be made clean?

How is heart cleanness to be effected? A ten months old baby has got hold of the blacking. Now, blacking is for boots, but baby does not know that, so, being undisturbed, she has put it on her clean face, arms, pinafore, dress, legs. Will that do for mother? Does the mother tell the little thing to go and cleanse herself? No, she does it herself.

This is the way—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Ez. xxxvi., 25. You can't make your own heart clean, can you? but God can, cannot He?

Well, then, as you read this simple article, go to Him in prayer like this: "O Lord, Thou God of cleansing, I come to Thee with my polluted heart; by my sinful ways I have made it unclean, I have done that which I cannot undo. For Thy well-beloved Son's sake, my Saviour, Jesus Christ, apply the precious blood to me, and make me clean. Amen." God will do it.

THE QUESTION FOR THE MONTH. How do you propose to justify yourself before God?

Replies to Evangelist,—Glyn Road Mission Hall, Or the Grove Mission Hall, Brooksby's Walk.

PREACHING ARRANGEMENTS FOR JUNE. GLYN ROAD MISSION HALL at 7 p.m.

June 6. Song Service. " 13. Mr. NEVILLE. " 20. Mr. VANDIPIER. " 27. Mr. NEVILLE.

THE GROVE, BROOKSBY'S WALK at 7 p.m. June 6. Mr. CHATTAWAY.

" 13. Song Service. " 20. Mr. NEVILLE. " 27. Mr. FLASHMAN.

At either of the above Halls all seats are free, and you will be heartily welcomed.

The Adult Bible Class.—Leader, Mr. C. J. SAYERS. Under the new arrangement it was necessary to find a new leader for the class. We were happily successful in securing Mr. Sayers, who reports, Sunday 3 P.M. Number on the books 22 Average attendance 12

Children's Service (Sunday morning) Average attendance 90.

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A Gymnasium is also open in the winter to which the lads from Glyn Road also come.

The Visitation is mainly done by the Bible-woman under the direction of the ladies forming the

Visitation (cont^d)

the Homerton Bible & Domestic Mission. She visits alternate weeks in the neighbourhood of ~~the~~ each mission, mostly in connection with the Mothers' meeting. She is paid 12/- a week. Her Report for 1896 is as follows:—

Mrs. STURGES writes:—"I have still reason to believe a good work is going on amongst those I visit, both at Glyn Road and the Grove. I am welcomed heartily in the homes, and sometimes the children read the Scriptures with me, while mother and neighbours listen attentively. I also continue to visit the Infirmary."

Number of visits made.. .. .	4292
Do. do. to sick and afflicted	1336
Do. times Scripture read	820
Do. deaths	30
Do. attended Mothers' Meetings ..	41
Do. visits to Superintendent	10
Do. hours spent	1017

The Christian Instruction Society distributes tracts & the "^{Church} Monthly" paper. 3000 copies of this are distributed, 1000 by the Church & 1000 each by the Missions. The visitors change their districts once a month for 3 months & thus cover all the ground. The Church works from the church to Chatsworth Road; Glyn Road Missⁿ east of Chatsworth Road & The Grove Mission works Homerton.

"Free dinners to Destitute Children in Board Schools" are given. The Society responsible for this was originally

Charitable Relief

Charitable Relief (cont^d)

Other Religious Influences

originally undenominational but is now almost entirely supported by Clapton Park Church. During last winter (January to March 1896) 17083 dinners were given to the children attending 5 Board Schools, Daubney Road, Sidney Road, Berger R^d, Glyn R^d & Hornerton Row. Tickets distributed by School teachers. Cost in 1895-6 £64.

Mother's Friend Society worked thro' president of Mothers Meeting lends boxes of clothing & gives 5/- at maternity cases.

Clothing for Poor distributed - See interview with
Rev H. Harris Book XVII
p 103.

All Souls do a lot in gifts. Congregation consists almost entirely of women.

Evangelical Hall Hornerton (Reeve) does a good work.

Very successful men's class on Sunday afternoon.

Salvation Army works well in the open air. Not so successful as a few years ago. Congress Hall used to be crammed.

Mr Jackson's (Prim Methodist) work mainly social.

Thinks it hinders the spiritual work.

Mr Mozham (Cholaworth Road Baptist) does a good work on spiritual lives.

Drink

Off Licensed Houses

"In the window of this house a badly printed 'Notice' is displayed saying that malt liquors purchased there must not be consumed on 'the premises or the highway'"

Lower Clapton Park & Hornerton are both very drunken. The George, Glynn Road, is a disgraceful place. ~~Frequent~~ Frequent fights outside. Has no doubt that they serve drunken people.

In reply to a question about the off-licensed houses (See interview with Rev H. Harries, ^{Book XVII. p 106}) he said there ~~was~~ were 3 of these houses in the Mill Fields Road. and the fellows get their drink and come outside & drink it. Until recently they stood in the street and drank. One man was fined a few months ago (about June) & now they take the drink on the Mills Field (a L.C. Council space). Get it in the publican's cans. Goes on every day but worst on Sunday. Mentioned one house ^{specially}

specially, the Chippendale Arms. On Sunday evening they hold their open air meeting close to this house. Here you may see 100 men congregated on the ground from 7 o'clock until closing time. They begin before 7 o'clock. Mr N. holds open air meeting before the service and they begin while the service is on. Asking whether anything was done to stop it, he said that

Drink (cont^d)

a police sergeant, a christian man connected with Clapton Park Church, & said that the Police authorities did not like them to take any steps as the magistrates rather frowned on these cases. & it was difficult to get conviction.

Don't think there is a lot of poverty in Lower Clapton. People are fairly comfortably off & they would be well off but for the drink. Work and earn good wages and have plenty of work. A great deal of work done by women: they keep some of the loafers. Some of them always hanging about the houses. The wife would come home and between them they would spend 2/- of her earnings, taking 6^d

home for the children. Much drinking amongst women.

Influence upon the People

Both the Missions reach the people: get them to the meetings. They have a number of conversions and the people join the church but then prefer to attend the Mission Services. Only about

Prospects of the Missions

86
10% of the members would go to the Church. When any unpleasantness arises at the Mission they may go to the Church - Two or three generally go at such times. "They think they have punished you by leaving the Mission". Have a communion service at Glyn Road.

Situate in the midst of a respectable working population, the spiritual prospects are excellent at both Missions. Financial outlook is not so good because the Church has done practically everything & that has been a great mistake. Collections are made at the Missions but no appeal to the people & the people don't give because they think there is no occasion. Mr. N. thinks the Missions should be made Mission Churches and guaranteed a certain sum & thus have the responsibility thrown upon them. They have started a system of envelopes for contributions at Glyn Road some time ago & are now to have it at the Grove.

Rev. W. Johnston B.A.
Presbyterian

GA
29/9/97

Clapton becoming a
Tenement District

Communicants 140

Congregation

Few Scotch

Persons Employed.

St James' parish, Clapton.

Interview with
Rev. W. Johnston B.A.
Road Presbyterian Church.

13
24
Minister of Downs Park
11 Chardmore Road
Upper Clapton

Mr Johnston is a tall man, between 30 & 40, with a pleasant manner and quiet voice. He at once took up the questions and proceeded to ~~deal~~ speak upon the first in a methodical manner.

Tho taking the Presbyterian Church as a centre & the radius of $\frac{1}{2}$ a mile the important fact about the area is that it is becoming a tenement district. "Visited 10 families yesterday, not one had a house" of their 140 communicants not more than 6 keep a house to themselves. Even some of the houses in Queensdown Road have 2 or 3 families in them. Many are lodging houses - take young men working in the City.

Congregation comes from these tenement houses. Few Scotch in district & in church. Old ~~set~~ Scotch families had joined other churches before this was established & do not cut their connection.

Minister the only paid worker (£ 300). Band of visitors (14 or 15) visit chiefly amongst their own people. Band of open air workers. Six elders & 12 deacons: former for spiritual and latter for financial affairs

Buildings Used

Services Held



Sunday School Statistics.
from N.E. London. Aug 7 Report 1896

On Books. Teachers 15 Scholars 119

Average attendance Afternoon. Teacher 15
Scholars 82.

Band of Hope 61 members

C. Endeavour Soc. 19 "

Church seating 500. Hall (350 ^{seats}) + class
rooms below Built 1871.

SERVICES, &C.

LORD'S DAY, 11 a.m.
³⁷⁰ 4 and 6.30 p.m.
Sunday School 3 p.m.
Men's Bible Class 3 p.m.

MONDAY: Christian En-
deavour Society at 8 p.m

WEDNESDAY: Service at
8 p.m.

FRIDAY: Band of Hope
at 7 p.m.

Congregation about 350
in the morning. Different people
but about the same number in
the evening. Better class congregation in
the morning.
Sunday School. Hall quite full
About 150 to 160. Men's Bible
class not very successful. ^{12 or 15} ~~50~~
Christian Endeavour Society 50 or
60. Hopeful.
Wednesday service fairly attended.
Have had 70; Average 40 to 50.

Band of Hope very good. Membership of about 120.
Have Cricket & Football clubs in connection with the
Sunday school

On Thursday's during winter have a series of social
meetings, varying from week to week. Try to reach the
non church goers by these meetings and bring them
into connection with the Church. Mr J. was emphatic as
to the effort being to reach the non church goers being the
aim of these meetings. Distribute bills etc. People come & grow
familiar with the Church & then come to the services.

Visiting

Charitable Relief

C.O.S

Police

Drunkenness

Mr Johnston visits his own people at least twice a year; also cases of sickness. The lady visitors (14 or 15) each have a district in which she is supposed to do all she can. When cases of distress are met, relief is given through the lady.

The Poor fund exists for the poor people but they have to be very careful on account of the 'multitude of applicants'. None of their own poor have parish relief or are in the workhouse. By own poor, Mr J means members or adherents of the church. Have 10 or 12 receiving relief regularly. Much is done by private subscription. An old artist lost his eyesight. A number of their people promised 6^d a week. They got him a room, furniture etc and paid his rent (2/6) and gave 4/- a week. About £40 or £50 a year in all.

Had ~~not~~ communication with the C.O.S in this district

Police - nothing but what is favourable

Drunkenness is not notorious. A good deal of drinking but not much drunkenness - soaking.

Prostitution

Two or three roads in district used for solicitation.

Dalston Lane from Hackney Downs Station, Hackney Downs.
Not bad however. Not met anyone soliciting more than half
a dozen times in 4 years.

Marriages

Comparatively few. One or both parties attend church.

Thrift

Thinks people live up to all they get and make
no allowance for emergencies. Many poor people
have a better roast of beef than ~~we~~ Mr J. can afford.
Many have meat for every meal in the day. He has recom-
mended many to have porridge - "Quite sure they
have not tried it more than once."

Health & Housing

District healthy - sandy sub-soil. Housing is the
difficulty. He is constantly applied to by people
& asked to find houses. He is now looking out for places
for 3 families. Small houses about £26 are wanted.
Cannot get them.

Prospects

Prospects of work are good. Their difficulty is
not the audience but the financial. Have just had a
family go to Southend, who financially speaking will

9
would be worth a dozen of those coming in now. So far as his experience is that a man of common sense has no hindrance in his way. The poor receive them well. They hold an open air meeting in Clarence Cottages. He goes every Monday and they are always welcomed. Their congregation is growing.

Rev J. R. Richards
Congregational Minister

G.A.

His view of Missions

Bristolchurch parish.

13/8

1002

92

Rev J. R. Richards 63 Victoria Park Road
Minister of Cambridge Heath Congregational
Church, Mare Street.

Mr Richards is a strong, stoutly built man of medium height. A fair full face with small mustache and a genial look.

He was enthusiastic about the Missions of which there are 3 connected with the Church. Began to speak of them before the work at the Church 'Dove Row has grown to a great work - Largest band of 'Hope in the Union'. Orchard Street choir all abstainers & have been raised in the church." "People told him 'He was a fool to come from Bristol to this place - the missions kill it.'" When he came the connection between Church & Missions was not all that could be desired. They started a Magazine & by means of that we have drawn the Church & Missions together. The people at the Missions realize that they are a part of the Church at Cambridge Heath.

At the Sunday morning service, there are 40

young

Buildings Used

Morley Hall - St Michael's

Orchard St Missⁿ - St Luke's

Dove Lane Mission - St Augustine's
(Haggerston)

Persons Employed

93
people from Orchard Street & as many from Dove Row. They have 50 to 60 members of the Church at Dove Row & a similar number at Orchard Street.

People ~~to~~ They have been received into the Church; favours raised in the district. Most of the workers at the Missions have been connected with them from Childhood.

People said that the Morley Hall services would ruin the church but it does not. The people who go to Morley Hall will not come to Church [Morley Hall is a Mission of the church & they let the Hall for Sunday evening services to Mr Udall's society]
Morley Hall is within a stone's throw of the Church.

The Church in Mare Street seating 1200 people & lecture Hall 150. Morley Hall, The Triangle, two halls, ~~one~~ seating 1200, Orchard Street Mission, 179 Wells Street (200 people). all in Hackney.

The Dove Lane Mission, Dove Row with additional rooms at 23 Audrey Street. in Haggerston. At Dove Row have acquired an old house next door with view of rebuilding.

Only Minister and organist paid; other voluntary.
8 deacons, about 6 visitors, &c.

Population Touched

At the Church they touch the working class and middleclass people. At the missions, the poorest of the poor, especially through the mothers' meetings of which they have 3. These touch 3 distinct grades of poor. Morley Hall the best. The wives of working men - & self respecting women, who work hard. At Orchard Street, a grade lower. At Dove Row. Mixed - some like Orchard Street women but here you touch the bottom.

Meetings held at the Orchard St Mission are as under:

ORCHARD STREET MISSION & SUNDAY SCHOOL.

179, WELL STREET,

IN CONNECTION WITH

Cambridge Heath Congregational Church.

President—THE REV. J. R. RICHARDS.

Superintendent and School Treasurer—MR. ROBERT BASSETT.

Mission Treasurer—MR. JAMES JONES.

School Secretaries—MR. R. B. MORISON, 219, Dalston Lane, Hackney.

MR. C. A. JOHNSON, 61, Southborough Road, South Hackney.

Mission Secretary—MR. C. R. DAVIS, 2, Penpoll Road, Hackney, N.E.

Secretary of Temperance Society—MR. J. LANE, 64, Southborough Road, S. Hackney.

Mission Collector—MRS. REED, 48, Navarino Road, N.E., by whom subscriptions will be
thankfully received.

DIARY FOR SEPTEMBER.

Sunday	10.0 a.m.—Sunday School.	Monday	8.0 p.m.—Choir Practice.
	11.0 a.m.—Children's Service.	Tuesday	9.0 p.m.—Girl's Guild.
	2.45 p.m.—Sunday School.	Wednesday	8.30 p.m.—Mission Service.
	6.0 p.m.—Children's Service.	Thursday	7.0 p.m.—Band of Hope.
	7.0 p.m.—Mission Service.		8.30 p.m.—Temperance Meeting.
Monday	2.30 p.m.—Mother's Meeting.	Friday	8.30 p.m.—Young Men's Meeting.
	8.15 p.m.—Christian Band.	Saturday	7.0 p.m.—Penny Bank.

For details of the work here see

Mr Robert Bassett, Carisbrook Villa,
Wells Street, Hackney.

Services Held (cont^d)

At Dove Row, Haggerston

In connection with this Mission + Morley Hall there are two bands of 'cripple workers' e.g. those who visit the Cripples. Also the White Dove Guild - see Mr C. J. Montague

At the Church

At Dove Row as under:

DOVE ROW SUNDAY & RAGGED SCHOOLS & MISSION,
GOLDSMITH'S ROW, HACKNEY ROAD,
IN CONNECTION WITH
Cambridge Heath Congregational Church.

President—THE REV. J. R. RICHARDS. Vice-Presidents—MR. W. G. COTSFORD and MR. A. H. ROWAN. Superintendent of Mission—MR. W. G. COTSFORD.
Superintendent of Sunday School—MR. J. BREWER. Mission Treasurer—MR. H. OFFOR.
Mission Secretary—MISS COTSFORD, 218, Richmond Road, N.E.
Sunday School Treasurer—MR. N. D. FRANCIS.
Sunday School Secretaries—MR. J. W. ROPER. MR. H. B. VALE.
Temperance Organiser—MR. G. H. SIMMONS, 30, Gore Road, Victoria Park Road, N.E.
Mission Collector—MISS PROUT, Richmond Road, Dalston, by whom subscriptions or donations will be thankfully received.

DIARY FOR SEPTEMBER.

Sunday	11.0 a.m.—Children's Service. 2.45 p.m.—Afternoon School. 3.0 p.m.—Young Women's Bible Class. 3.0 p.m.—Young Men's Bible Class, at 23, Audrey Street. 6.15 p.m.—Evening School and Young Women's Bible Class.	Tuesday	8.15 p.m.—Band of Hope Elocution Class. 8.30 p.m.—Adult Total Abstinence Society.
Monday	7.45 p.m.—Mission Service. 8.30 p.m.—Girls' Sewing Class and Boys' Illustrated Gospel Mission.	Wednesday	8.0 p.m.—Mission Service. 8.0 p.m.—Christian Band. 9.0 p.m.—Choir Practice.
Tuesday	2.30 p.m.—Mothers' Meeting. 7.0 p.m.—Junior Band of Hope (4 meetings).	Thursday	8.0 p.m.—Drum and Fife Band. 8.30 p.m.—Senior Band of Hope, at 23, Audrey Street. 8.0 p.m.—Gymnasium.
		Friday	8.0 p.m.—Drift Mission & Boy's Club (Audrey St.)
		Saturday	6.0 p.m.—Penny Bank. 8.0 p.m.—Prayer Meeting. 8.0 p.m.—Boys' Club at Audrey Street.

When dealing with Haggerston see Mr W.G. Cotford (218 Richmond Road) and his daughter Miss Cotford. The latter visits and knows the Dove Row people.

At Church

Sunday 10.15 am. Prayer Meeting in Lecture Hall.

11 am. Public Worship. 400 to 500. Many men

6.30 PM. " " About 600.

Thursday 7.30 Service. Make speciality of this: prepare a ^{in lecture hall.} for Sunday. Attendance 120 to 150.

Services, etc, held

At Mare Street Church

At Morley Hall

Sunday School Statistics from Report (1896)
of the N.E. London Auxiliary, S.S. Union.

Cambridge Heath. On Books Teachers 32. Scholars 294

(at Morley Hall)	<u>Attendance</u>	Teachers	Scholars
		M. A.	M. A.
		9. 24	44. 199.

Band of Hope - 170 members.

Bible Reading Assn 190 "

Christian Endeavour 50

Orchard Street

On Books Teachers 29. Scholars 281

	<u>Attendance</u>	Teachers	Scholars
		M. A.	M. A.
		2. 22.	100. 199

Band of Hope 60 members

Bible Reading Assn 180 "

Christian Endeavour 60 "

Visitation

Nursing the Sick

Friday 8 PM Y. P. S. of Christian Endeavour in Lecture Hall.

About 70 members. Summ 38 to 46 winter.

Don't know a better meeting.

At Morley Hall

Sunday 11 AM. Children's Service in large Hall. About 130

6.30 " " Small " Varies 400-500

in winter: 200 to 300 in summer.

3 PM Sunday School. See S.S.V. Report for Statistics.

Monday 8 PM. Cambridge Heath Literary Society. Oct to

March. Very successful - 80 to 90 attend.

Mothers Meeting. About 60.

Wednesday Band of Hope.

Social of the church are held every year. They
have also Cricket Club, Football clubs etc.

Mr Richards is making an attempt to visit all the
people 3 or 4 times ^{visited all three times last year.} during the year. The deacons
visit sick & poor & the Christian Endeavour Society
makes 600 to 700 visits a year. Each visitor has
a district assigned to him. District covers ~~from~~ stretches
from Goldsmith Row to Homerton P.O.

In case of sick, they apply to the
Nursing Home in Nichol Square if a nurse be needed.
They have done good service as have Dr Stephenson's nurses

Charitable Relief

Relieve poor from Communion fund. About £35 a year. Give Christmas dinners, for which funds are obtained by a jumble sale. Ladies of Church meet alternate weeks (Wed) to make clothing for poor. Don't give except urgent cases. Sell to poor about Christmas etc. At Confinements, the Maternal Soc. lends boxes of things for the women, and gives groceries $3/6$ or $2/6$. Namely in connection with local cases e.g. Moley Hall.

Other Religious Influences

Roman Catholics fairly active
Church of Eng. "pretty active"
Salvation Army. "A rowdy noisy lot" welcome in the midst of their devotions, playing loudly. In entire sympathy with them, but does not agree with methods.

Marriages &

Marriages are mostly of those who have been connected with Church or Missions. Married a lot since he has been here but not one that he could look back & say was a bad or imprudent marriage.

Church Membership

The Church Magazine

Prospects

Opinion & Impressions.

The membership of the Church is 489 and is increasing.

The Church magazine is an exceptionally good one - 16 pages of localised matter and 16 pages original matter - 32 pages in all in free costs for 1^d. It is called the "Cambridge Heath Congregational Church Mag." & the title is continued on a small tablet " & Chronicle of the Morley Hall, Dove Row & Orchard Street Missions". Amongst other local items is a list of 65 of the Dove Row "mothers" who have had collecting cards for the Dove Row Building fund. They have collected £11.07 altogether, the amounts on the cards varying from 3^d & 6^d upward. Editorial comment "Well done, Mother Doves"

Prospects very good. Have suffered from the emigration of well to do. Have a number coming from a distance - Two deacons from Stamford Hill etc..

The Church & its Missions are centres of great activity. Mr Richards is a strenuous worker with a strong faith in the possibilities of the work. His account has impressed me that this Church and its Missions is the most successful co-ordination of these agencies that I have met hitherto. We must see the Cotopaxi later.

Rev. Ernest Goode
United Methodist Minister

G.L.A.

Rev. ERNEST GOODE, Pastor.



Congregation

Persons Employed

St. John's parish, Hackney.

Interview with

Rev. Ernest Goode 59 Oakfield Road, Hackney Downs
Minister of the United Methodist Free Church,
Pembury Grove, Clapton.

Mr Goode is a little man, quiet, keen and alert and altho' wearing clerical dress, he has is not at all affected and one recognised that the man is more than the minister. He uses the front parlour of this small house as a study. The centre was occupied by a table on which was his desk, flanked on 3 sides by papers & mass, innumerable. His manner was perfectly free and he spoke hopefully of his work altho' but was reticent when reference was made to other religious work in the neighbourhood. He has been here 4 yrs.

The congregation is drawn from Clapton and Hackney, mostly from the former. Mainly working class and a few middleclass people.

The chapel is in the 1st London Circuit but Mr Goode is stationed here & only goes to the other chapels about one Sunday a month. He is the only paid worker here. Have Sunday school teachers, mission band, and local preachers. Few of the latter ~~to~~ work here, but go to the Missions.

Buildings Used

Services Held etc



S. FILLON & SON, HOVIS
leading Bakers and Grocers, or 6d. and 1s. Samples sent on receipt
HOVIS Flour packed in 35 lb. bags with useful recipes enclosed, for Home use, or
HOVIS Bread is baked and supplied daily by all leading Bakers.

Chapel seating 400 to 500, large schoolroom (400),
Lecture hall and 6 or 7 vestries.

Sunday School. 261 on Books. Average attendance
Month. 100. Evening 199.
Men's adult School (Sun 9) a branch of the

Adult School Movement. Have 30 classes
attended by about 30 men, comparatively
young - Learn writing etc.

Sunday Morning Service. Not more than 100.
More women than men.

Evening Service. About 200.

Children's Service (11 am) from 50 to 60 attend

I. S. A (Sunday 3 PM) About 60 men. food meetings.
Managed by the men.
Open air meeting (5.45) held in various places
by the Mission Band.

Monday (3 PM) Holiness meeting. Small, about 20.

Band of Hope well attended

Christian Endeavour Society. Senior has
50 to 60 members & Junior ^{Average attendance} About 30.

Tuesday night service. About 40 to 50

Friday. Pentecostal League. Branch held

here. About 50 to 60. ^{attend} Unidenominational.

Most come from other places. Membership 109.

Prayer Meeting. 9 PM Average 20 to 25.

Order of Services, &c.

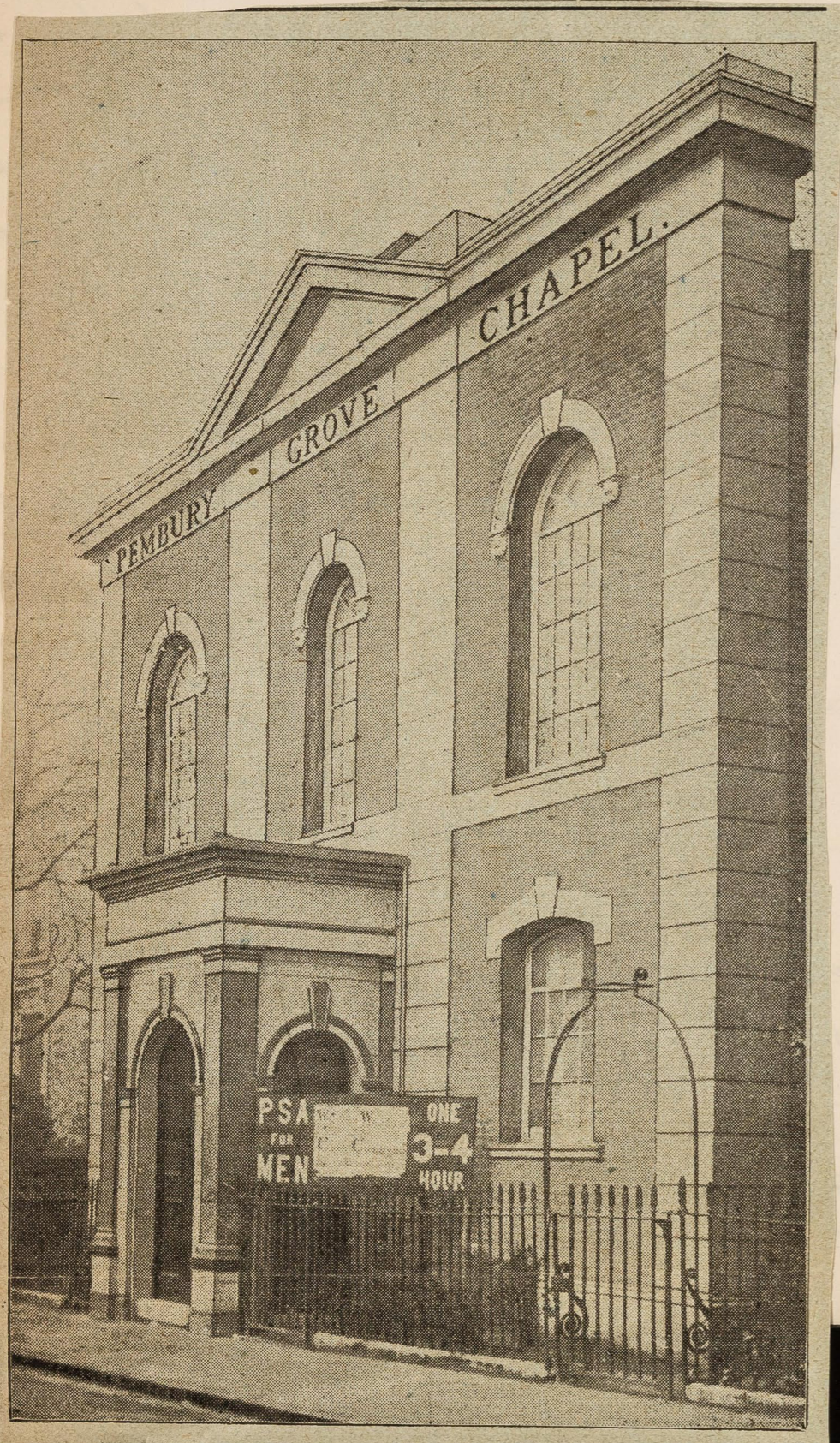
- SUNDAY.**
Public Worship—
11 a.m. and 6.30 p.m.
Men's Adult School, 9 to 10.15.
Sunday School—
10 a.m. and 2.30 p.m.
Children's Service, 11.0.
Men's Meeting, P.S.A. 3.
Young Women's Bible Class, 2.45 p.m.
Pastor's Bible Class, 3 p.m.
Open-Air Meeting, 5.45.
Prayer Meeting, 8 p.m.
Lord's Supper, 1st Sunday Evening in each month.
Baptisms, 1st Sunday Morning in each month.
- MONDAY.**
Holiness Meeting, 3.15.
Band of Hope, 7.30 p.m.
- TUESDAY.**
Junior Y.P.S.C.E., 6.45.
Public Worship, 8 p.m.
- WEDNESDAY.**
Sunday School Choir Practice, 7.30 p.m.
Church Choir Practice, 8 p.m.
- THURSDAY.**
C. E. Society, 8.15 p.m.
- FRIDAY.**
Open-Air Meeting, 7.15.
Pentecostal League Meeting, 8 p.m.
Prayer Meeting, 9 p.m.
- SATURDAY.**
Pembury Grove Institute (Sept. to April), 8 p.m.

Other Agencies.

- International Bible Reading Association.
- Home and Foreign Missionary Society.
- Mission Band.
- Church Benevolent Society.
- Literature Distribution Band.
- Men's Book Scheme.
- Men's Benevolent Fund. &c. &c.

Buildings Used

Services Held etc



Chapel seating 400 to 500, large schoolroom (400),
Lecture hall and 6 or 7 vestries.

Sunday School. 261 on Books. Average attendance
Nov. 1900. Evening 199.
Men's adult School (Sun 9) a branch of the

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attended by about 30 men, comparatively
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Managed by the men.

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Band of Hope well attended

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50 to 60 members & Juniors ^{Average attendance} About 30.

Tuesday night service. About 40 to 50

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Most come from other places. Membership 109.

Prayer Meeting. 9 PM. Average 20 to 25.

Order of Services, &c.

SUNDAY.

Public Worship—
11 a.m. and 6.30 p.m.
Men's Adult School, 9 to
10.15.
Sunday School—
10 a.m. and 2.30 p.m.
Children's Service, 11.0.
Men's Meeting, P.S.A. 3.
Young Women's Bible
Class, 2.45 p.m.
Pastor's Bible Class, 3 p.m.
Open-Air Meeting, 5.45.
Prayer Meeting, 8 p.m.

Lord's Supper, 1st Sunday
Evening in each month.
Baptisms, 1st Sunday
Morning in each month.

MONDAY.

Holiness Meeting, 3.15.
Band of Hope, 7.30 p.m.

TUESDAY.

Junior Y.P.S.C.E., 6.45.
Public Worship, 8 p.m.

WEDNESDAY.

Sunday School Choir
Practice, 7.30 p.m.
Church Choir Practice,
8 p.m.

THURSDAY.

C. E. Society, 8.15 p.m.

FRIDAY.

Open-Air Meeting, 7.15.
Pentecostal League
Meeting, 8 p.m.
Prayer Meeting, 9 p.m.

SATURDAY.

Pembury Grove Institute
(Sept. to April), 8 p.m.

Other Agencies.

International Bible Reading
Association. Home and
Foreign Missionary Society.
Mission Band. Church
Benevolent Society. Literature
Distribution Band.
Men's Book Scheme. Men's
Benevolent Fund. &c. &c.

Visitation

Magazine Membership

Poor Relief

Prospects

Quaker Rescue Home

161
Kernburg from Institute - A ^{social} mutual improvement
society - attended by the young people. Average 31
(Sat. evng. Jan. 6. April)

Mr. Forde visits the members. The P.S.A. and the
Christian Endeavour have visiting committees to look up
absentees. No district (house to house) visitation.

Have a Magazine which is distributed monthly free. Paid by ads.

Have 178 members on Church Roll. Church is
growing. 35 joined during past year. Lost many
through removals; nearly 20 last year. Go to
the suburbs. 150 have joined the church during
his 4 years ministry

Have the Sacrament collection (£10 in 1896) for poor.
Help outsiders most as their people seldom need relief
& the others are more needy. Church of England gives
away a good deal in the winter & this attracts the poor.

Prospects are very cheering. Work does not
seem to be difficult, except getting hold of the
lower classes - the men particularly. They get some
from the men's class and also from the P.S.A.

A 'Quaker' Rescue Home at 10 Laura Place.
Immigrants come to all services.

Rev J. Willis Britton
Wesleyan Minister

G.A.

Character of People

At Clapton St James

At Clapton Park.
All Souls.

St James parish, Clapton.

13/10 CA (2)

Rev^d J. Willis Britton, 114 Downs Park Rd, Clapton SE.
Wesleyan Minister of Clapton Wesleyan Church.

Mr Britton is the superintendent of the Clapton Circuit which includes ^{beside} the Clapton Church and a Mission at Clapton Park, churches at Leyton and Walthamstow. He is a man between 40 & 50: suave, cultured and gentlemanly in manner. He works chiefly at Clapton & did not appear to know much respecting the Mission at Clapton Park so I did not press him as to that. Mr J. Reding, 1 Comberton Road, Clapton, is superintendent of the Mission. At Clapton there are ~~none poor~~ really poor near the Church. Mostly City people; hardly any tradesmen in the congregation. Come from houses such as "Filey Avenue." "Middle class well-to-do congregation." At Clapton Park a great deal of work is done, which depends upon Clapton for its support. Touch a poor class here, mostly labouring poor - not slum poor. "When we had the Jubilee, all fetched their drunks and had them at home".

Persons Employed

Building

Services

PREACHERS' NAMES & RESIDENCES.

—:++:—

Rev. J. WILLIS BRITTON, 114, Downs Park Road, Clapton.
 Rev. JOSEPH REYNOLDS, Ballaughton, Forest Drive West, Leytonstone.
 Rev. ARTHUR RUDMAN, Walthamstow.

Rev. W. S. BESTALL, 2, Ferron Road, Clapton.
 Rev. SHELDON KNAPP, 68, Nightingale Road, Clapton.
 STUDENT, Richmond College.

Mr. A. LEGG, 23, Charnock Road, Clapton.
 Mr. CLARK, Maynard Road, Walthamstow.
 Mr. J. REDING, 1, Comberton Road, Clapton. *J.R.*
 Mr. KING, 244, Dalston Lane, Hackney, E.
 Mr. T. THORLEY, 3, Grove Green Road, Leytonstone.
 Mr. SEYMOUR, 48, Elderfield Road, Clapton Park.
 Mr. J. RICHARDS, 4, Belmont Villas, High Road, Leyton.
 Mr. W. NORFOLK, 79, Chatsworth Road.
 + Mr. H. B. POOLE, 64, Newick Road, Clapton.
 Mr. D. W. MILLER, 9, Prospect Road, Walthamstow.
 Mr. F. C. CARRY, 65, Ickburgh Road, Clapton.
 Mr. W. RANDALL, 43, Chestnut Walk, Walthamstow.

From other Circuits.

Mr. THOMAS LYLE, M.A., 78, Shacklewell Lane, Dalston.
 Mr. W. J. FORSTER, 36, Narford Road, Clapton.

The Minister (Rev J.W. Britton). Other ministers on circuit work at Walthamstow & Leyton. Clapton Park worked by local preachers and voluntary workers.

Chapel at Clapton - seats 1000. Schoolrooms good. At Clapton Park. a Mission Room.

Sunday. Service at 11 am & 6.30 pm. Could not say how many. Never counted them, some of them people never dream of coming more than once a day. Congregation is growing. Thousands round chapel, who never go anywhere.

Sunday Schools. Statistics at Dec 31/96. Scholars on Books 305, Teachers 34. Average attendance. Morn 53, Afternoon 208.

Wednesday .. 7.30. Service - About 50 attend.

Friday . 7.30 . Prayer meeting.

Had a strong literary society "but I have buried it" and. Is substituting a Wesley Guild for it as wanted to develop the abilities of their own young men. Cannot get them to take a sufficiently active part.

Have 15 class meetings as under:

DAY.	HOUR.	LEADER.	QURTLY VISIT
Sunday	10.0 a.m.	Mr. Gordon	Nov. 21 B
"	10.0 a.m.	Mr. Parsonson	" 21 B
Monday	8.0 p.m.	Mr. Poole	" 23 B
Tuesday	11.30 a.m.	Rev. J. Willis Britton	" 16 B
"	7.0 p.m.	Mrs. Gordon	" 16 B
"	8.0 p.m.	Mr. Lockton	" 16 B
"	7.0 p.m.	Mrs. H. Price Hughes	" 23 B
"	8.0 p.m.	Mr. Higgs	" 23 B
Wednesday	6.30 p.m.	Mrs. Francis	" 10 B
"	6.30 p.m.	Mrs. Calvert	" 17 B
Thursday	11.30 a.m.	Mrs. White	" 18 B
"	6.0 p.m.	Miss E. Reding (Juniors)	" 18 B
"	7.30 p.m.	Miss Withers	" 18 B
Friday	8.30 p.m.	Rev. J. Willis Britton	" 19 B
"	8.30 p.m.	Rev. W. S. Bestall	" 19 B

Membership at Clapton. 228

Persons Employed

The Minister (Rev J.W. Britton). Other ministers on circuit work at Walthamstow & Leyton. Clapton Park worked by local preachers and voluntary workers.

THE CLAPTON WESLEYAN-METHODIST CHURCH

CLAPTON — 1897.

PLACES & TIMES.	OCTOBER.						DECEMBER.			
	3	10	17	24	31	7	12	19	25	26
Collect	16th S. af. Trin. 2 Chron. xxxvi. Eph. iv. 1-24.	17th S. af. Trin. Jer. v. 10-31. Phil. iv.	18th S. af. Trin. Gen. xviii. Matt. xviii. 1-14.	19th S. af. Trin. Ezek. xiv. 1 Tim. i. 1-17.	20th S. af. Trin. Ezek. xxxiv. 2 Tim. ii. 1-16.	21st S. af. Trin. Dan. Philen.	3rd S. in Advent. Isa. xxv. 1 John iv. 7-21.	4th S. in Advent. Isa. xxx. 1-26. Rev. iv.	Christmas Day. Isa. ix. 1-7. Luke ii. 1-14.	1st S. af. Xmas. Gen. iv. 1-10. Acts vi.
Morning Lessons	Neh. i. & ii. 1-8. Luke vi. 1-19.	Jer. xxii. Luke ix. 28-45.	Prov. iv. 2 Tim. i. 1-14.	Ezek. xviii. Luke xxvii. 20-37.	Ezek. xxxvii. Luke xxi. 5-24.	Luke	Isa. xxviii. 5-18. John xix. 1-24.	Isa. xxxii. Rev. v.		2 Chron. xxiv. 15-22. Acts viii. 1-8.
Evening Lessons... ..										
CLAPTON	Reynolds HT	Britton S	Rudman B	Britton B	Reynolds SF	Britton SF	Britton MP	Bestall	Britton	Bestall
Sunday	Britton HT	Reynolds S	Britton B	Reynolds B	Britton SF	Britton SF	Britton MP	Bestall	Britton	Bestall
Wednesday	Britton	Britton	Britton LM	Britton	Britton	Britton	Britton	Britton	Britton	Britton
Friday (Prayer Meeting)	Britton MP	Britton	Bestall	Britton	Bestall	Britton	Britton	Bestall	Britton	Bestall
LEYTON	Student	Reynolds S	King	Reynolds	Britton SF	Student	Rudman	Reynolds T	Forster	Reynolds
Sunday	Reynolds S	Britton S	Reynolds LM	Reynolds	Reynolds SF	Reynolds	Reynolds LM	F.M.M.	Reynolds	Reynolds
Tuesday	Reynolds	Reynolds	Reynolds LM	Reynolds	Reynolds	Reynolds	Reynolds MP	Reynolds	Reynolds	Reynolds
Saturday (Prayer Meeting)	Reynolds MP	Reynolds	Reynolds	Reynolds	Reynolds	Reynolds	Reynolds	Reynolds	Reynolds	Reynolds
KNOTT'S GREEN... ..	Richards	L.M.B.	Randall	Miller	Carey	Thorley	L.M.B.	Seymour	Poole	King
Wednesday	G.T.M.	L.M.B.	Richards	Thorley	Reynolds	G.T.M.	Richards	Randall	Miller	G.T.M.
WALTHAMSTOW	Bestall	Student	Reynolds	Legg	Rudman SF	Rudman SF	Britton	Poole	Britton	Rudman
Prospect Hill. Sunday	Student	King	Richards	Britton	Thorley SF	Thorley SF	Reynolds T	Reynolds S	Rudman L	Carey
Thursday	Britton	Carey	Rudman LM	Rudman	Rudman	Rudman	Bestall	Rudman LM	Rudman	Rudman
Monday (Prayer Meeting)	Love MP	Pedder	Reynolds	Hipkin	Rudman	Hopevell	Rudman MP	Love	Rudman	Pedder
BLACKHORSE ROAD... ..	Britton	Bestall	Britton	Rudman	Legg SF	Reynolds	Poole	Rudman	Rudman	Norfolk
Sunday	Carey	Student	Rudman S	Thorley	Rudman SF	Britton	Rudman	King	Forster	Reynolds S
Tuesday	Miller	Britton LM	Rudman	Rudman	Rudman	Rudman	F.M.M.	Bestall	Rudman	Rudman
Friday (Prayer Meeting)	Young MP	Freestone MP	Brent	Rudman	Barns	Rudman	Lankshar MP	Rudman	Fieldhouse	Rudman
CLAPTON PARK... ..	Norfolk	Miller	Reding	Higgs A	Randall	Seymour	Carey	Reding	Platt A	Poole
Sunday	Reding	C.M.B.	Reding	Norfolk	King	Reding	C.M.B.	Bestall S	Thorley	Legg
Thursday	Britton	G.T.M.	Carey	Seymour	Reding	Norfolk	G.T.M.	Norfolk	Miller	Britton

Sunday. See ...
 not say ...
 of their pe ...
 once a

- REFERENCES.**
 S. Sacrament of the Lord's Supper.
 B. Sacrament of Baptism.
 L. Lovefeast.
 L.M. Leaders' Meeting.
 C.M.B. Clapton Mission Band.
 L.M.B. Leyton Mission Band.
 M.P. Missionary Prayer Meeting.
 H.T. Harvest Thanksgiving.
 F.M.M. Foreign Missionary Meeting.

- COLLECTIONS.**
 S.F. For Schools Fund.
 T.I. For Theological Institution.
 T. For Trust Fund.

- FOREIGN MISSIONARY MEETINGS.**
 Clapton. Wednesday, Dec. 1st.
 Leyton. Tuesday, Nov. 23rd.
 Prospect Hill. Thursday, Nov. 25th.
 Blackhorse Road. Tuesday, Nov. 27th.

Deputation—Rev. HENRY HAIGH, of India.

SPECIAL NOTICES.
 Sunday, Oct. 17th, Is appointed for Special Prayer on behalf of our Sunday Schools and Young People.
 Nov. 25th, Is the day on which "The Conference recommends that special reference be made in all our places of worship and Sunday Schools to the appalling extent and dire results of Intemperance."

own your part. Have

Tuesday	11.30 a.m.	Mr. Poole	" 23 B
"	7.0 p.m.	Rev. J. Willis Britton	" 16 B
"	8.0 p.m.	Mrs. Gordon	" 16 B
"	7.0 p.m.	Mr. Lockton	" 16 B
"	8.0 p.m.	Mrs. H. Price Hughes	" 23 B
"	8.0 p.m.	Mr. Higgs	" 23 B
Wednesday	6.30 p.m.	Mrs. Francis	" 10 B
"	6.30 p.m.	Mrs. Calvert	" 17 B
Thursday	11.30 a.m.	Mrs. White	" 18 B
"	6.0 p.m.	Miss E. Reding [Juniors]	" 18 B
"	7.30 p.m.	Miss Withers	" 18 B
Friday	8.30 p.m.	Rev. J. Willis Britton	" 19 B
"	8.30 p.m.	Rev. W. S. Bestall	" 19 B

Membership of Clapton. 228

... could ...
 ... some ...
 ... more than ...
 ... Thousands ...
 ... on Books 305,
 ... 53, Afternoon 208.
 ...
 ... but I have ...
 ... Wesley Guild ...
 ... of their ...
 ... sufficiently active ...
 ... part.

Persons Employed

CIRCUIT STEWARDS.

Mr. W. H. RONALD, 66, Filey Avenue.
Mr. J. GUNTON, 242, Evering Road.

SOCIETY STEWARDS.

CLAPTON.

Mr. H. A. BLASDALE, 13, Newick Road.
Mr. G. A. FOSTER, 9, Downs Road.

LEYTON.

Mr. A. T. MORSE, The Hollies, Fairlop Rd., Leytonstone.
Mr. C. WRIGHT, 53, St. George's Road, Leyton.

PROSPECT HILL.

Mr. A. N. LOVE, Cashibury Villa, Greenleaf Road, Walthamstow.
Mr. C. PEDDER, 58, Tower Hamlets Road, Walthamstow.

BLACKHORSE ROAD.

Mr. J. H. LANKSHEAR, 20, Palmerston Rd., Walthamstow.
Mr. BARNES, 14, Carisbrooke Road, Walthamstow.

NOTICES.

1. The Circuit Quarterly Meeting will be held at Clapton, on Monday, Dec. 20th. Tea at 6 p.m.
2. The Quarterly Meeting of the Local Preachers will be held at Clapton, on Wednesday, Dec. 8th, at 8.30 p.m.
4. Quarterly Fast Day, Friday, December 31st.

Sittings may be obtained in any of our Churches on application to the Church Stewards.

Members coming from other Circuits are requested to make themselves known at once to the Ministers, and Members removing to other Circuits are desired to obtain from one of the Ministers a removal note.

Strangers are assured of a sincere and genial welcome to our Services.

The Wesleyan Periodicals, Hymn Books, and other Publications, may be had by applying to the Chapel Keeper.

CLAPTON WESLEYAN-METHODIST CHURCH

OCTOBER.

	10	17	24	31	7
	7th S. af. Trin.	18th S. af. Trin.	19th S. af. Trin.	20th S. af. Trin.	21st S. af. Trin.
	Jer. v. 10-31. Phil. iv.	Gen. xviii. Matt. xviii. 1-14.	Ezek. xiv. 1 Tim. i. 1-17.	Ezek. xxxiv. 2 Tim. ii. 1-16.	Dan Philen
	Jer. xxii. Luke ix. 28-45.	Prov. iv. 2 Tim. i. 1-14.	Ezek. xviii. Luke xxvii. 20-37.	Ezek. xxxvii. Luke xxi. 5-24.	D Luke
	Britton Reynolds	Rudman Britton	Britton Reynolds	Reynolds Britton	Britton Rudman
	Britton	Britton Bestall	Britton Leyton.	Reynolds Britton	Britton Rudman
Sunday	10. 0 a.m.	Mr. Bramley	Nov. 21 R		
"	10. 0 a.m.	Mr. Tippet	" 21 R		
Monday	8. 0 p.m.	Mr. Richards	" 15 R		
"		Rev. J. Reynolds	" 15 R		
Wednesday	7.30 p.m.	Mrs. Skelton	" 17 R		
"	8. 0 p.m.	Mr. Curnow	" 24 R		
"	8. 0 p.m.	Mrs. Hensel	" 24 R		
Thursday	7.30 p.m.	Miss Fenn [Juniors]	" 18 R		
"	8. 0 p.m.	Miss Vasey	" 18 R		
"	8. 0 p.m.	Mr. Hubbard	" 25 R		
"	8.30 p.m.	Rev. J. Reynolds	" 18 R		
		Prospect Hill.			
Tuesday	7. 0 p.m.	Mr. Hipkin [Juniors]	Nov. 23 R		
"	8. 0 p.m.	Mr. Hopewell	" 23 R		
Thursday	3. 0 p.m.	Mrs. Hensel	" 18 R		
"	6.30 p.m.	Miss Johnson [Juniors]	" 18 R		
"	8.30 p.m.	Rev. A. Rudman	" 18 R		
		Blackhorse Road.			
Sunday	10. 0 a.m.	Mr. Fowler	Nov. 21 R		
"	4. 0 p.m.	Mr. Sampson	" 14 R		
"	5.30 p.m.	Mr. Smith [Juniors]	" 14 R		
Monday	8.30 p.m.	Mr. Young	" 15 R		
Wednesday	8. 0 p.m.	Mr. Brent	" 17 R		
"	8. 0 p.m.	Mr. Lankshear	" 17 R		
Thursday	3. 0 p.m.	Mrs. Brent	" 18 R		
"	8. 0 p.m.	Mrs. Tucker	" 18 R		
"	8. 0 p.m.	Mr. Fieldhouse	" 18 R		

ological Institution. Prospect Hill. Thursday, Nov.
Trust Fund. Blackhorse Road. Tuesday, N

57
200

The Minister (Rev J.W. Britton). Other ministers on circuit work at Walthamstow & Leyton. Clapton Park worked by local preachers and voluntary workers.

Chapel at Clapton - seats 1000. Schoolrooms good. At Clapton Park. a Mission Room.

Sunday. Service at 11 am & 6.30 pm. Could not say how many. Never counted them. Some of their people never dream of coming more than once a day. Congregation is growing. Thousands round chapel, who never go anywhere.

Sunday Schools. Statistics at Dec 31/96. Scholars on Books 305, Teachers 34. Average attendance. Morn 53, Afternoon 208.

Wednesday 7.30. Service - About 50 attend.

Friday 7.30 Prayer meeting.

Had a strong literary society but I have curried it and. Is substituting a Wesley Guild for it as wanted to develop the abilities of their own young men. Cannot get them to take a sufficiently active part.

Have 15 class meetings as under:

DAY.	HOUR.	LEADER.	QURTLY VISIT
Sunday	10. 0 a.m.	Mr. Gordon	Nov. 21 B
"	10. 0 a.m.	Mr. Parsonson	" 21 B
Monday	8. 0 p.m.	Mr. Poole	" 23 B
Tuesday	11.30 a.m.	Rev. J. Willis Britton	" 16 B
"	7. 0 p.m.	Mrs. Gordon	" 16 B
"	8. 0 p.m.	Mr. Lockton	" 16 B
"	7. 0 p.m.	Mrs. H. Price Hughes	" 23 B
"	8. 0 p.m.	Mr. Higgs	" 23 B
Wednesday	6.30 p.m.	Mrs. Francis	" 10 B
"	6.30 p.m.	Mrs. Calvert	" 17 B
Thursday	11.30 a.m.	Mrs. White	" 18 B
"	6. 0 p.m.	Miss E. Reding [Juniors]	" 18 B
"	7.30 p.m.	Miss Withers	" 18 B
Friday	8.30 p.m.	Rev. J. Willis Britton	" 19 B
"	8.30 p.m.	Rev. W. S. Bestall	" 19 B

Membership of Clapton. 228

The leaders of the classes are supposed to be sub-pastors and visit their people. Mr B. does not visit much.

Mr B. did not seem to know the district much, more especially Clapton Park and seemed desirous to wish to give the impression that his church was a well to do one, appearing to regard the mission work as something to be done by others. e.g. the Clapton Mission Band, which conducts mission services, the open air meeting on Sunday etc.

The Mission at Clapton Park Mr B. considers badly placed - it faces across the waste.

Meetings held are

Sunday. Service at 11 am + 7 pm.

Sunday School. Morning + Evening

Thursday 8.15. Service

Four class meetings,

Clapton Park.			
Monday	8.0 p.m.	Mr. Reding	Nov. 22 B
"	6.30 p.m.	Miss Coucher [Juniors]	" 22 B
Wednesday	8.0 p.m.	Mrs. Reding	" 24 B
Thursday	7.30 p.m.	Mrs. Morgan	Dec. 9 B

Membership 52.

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Statistics of Sunday Schools

	Clapton S.S. Number	Clapton Park S.S. Number
Clapton Circuit		
Number of Scholars on Books.	305	247
Average Attendance. Afternoon	208	193
Morning	53	49
Number of Teachers.	34	23
Date of Return	31 Dec 1897	
	Compton Street	Manor Hall (Waltham)

Return made March/97

Sunday School. Statistics March/97. On Books 247.
 Average attendance. Morning 49, Afternoon 193.
 Teachers 23. Mr B. describes it as a very good Sunday school, speaking as if it were the feature of the place.

Very little prostitution or solicitation at all event in the main road. A great change since he knew it as a young man. The great evil appears to be the Sunday traffic along the High Road. Thousands of people passing along.

Charitable relief only given in the direction of Clapton Park. Don't want it at home. If anybody wants it, they get it. Give £50 to £60 a year - quite.

Anglican churches are working very vigorously. At the Clapton Park, they are very devoted & do the work well.

Mr F. L. Porter.
Hackney Y.M. C.A.

G.A.

The Buildings

The Secretary

Membership

Workers

St John's parish, Hackney.

#5
106

CA 2

Interview with Mr Frederic L. Porter, Secretary
of the Hackney Young Men's Christian Association,
275 Mare Street, Hackney.

The premises consist ^{of one or} of the old private houses in
Mare Street, with a carriage drive in front & large garden
behind in which an iron building has been erected, which
is used as a gymnasium and also for meetings. It
has an entrance in the passage way at the back of
Mare Street.

Mr Porter is a young man - about 30 or so -
of diminutive stature but well built and full of energy.
The first time I met him he was sitting at his desk writing
with his coat off and sleeves rolled up - a very pugna-
cious looking individual. On the second occasion he
was ^{fully} dressed and looked a spruce business man.

The Association has 110 members, 115 associates.
Total 225. . . Artizans, clerks and shop assistants.
Mainly from Hackney. A few from Clapton.

Mr Porter is the only paid worker, and
he gives part of his time to Y.M. C.A. Forward
Movement. A large number of voluntary workers

Meetings held.

Educational Work
Social Work.

—* ITS OBJECT. *

THE Association is established for the purpose of promoting the Spiritual, Intellectual, Social, and Physical Welfare of Young Men.

—* WHO MAY JOIN? *

Young Men (over 16 years of age) who can give satisfactory references as to character may become ASSOCIATES, and be entitled to all the privileges of the Association. Young Men who have accepted the Lord Jesus Christ as their personal Saviour, and who desire to serve Him, may become MEMBERS. Members only may take and hold office.

—* HOW TO JOIN. *

Any Young Man desirous of joining the Association either as a Member or Associate, should apply for an Application Form either personally or by letter. This should be filled up, and sent or brought to the Secretary, with the Annual Subscription. A ticket will immediately be issued to him, and his references as to respectability being satisfactory, his name will be duly enrolled, and he himself heartily welcomed to all the advantages of the Association.

—* COST. *

16 to 21 years of age 6/- per annum.
Over 21 years of age 10/- per annum.

Dating from beginning of Quarter.

A Ticket of Membership issued here will admit the holder by courtesy to any of the 6,000 Branches of the Association during its unexpired term. Letters of introduction given to all parts of the world.

6,000 Branches.

Sunday afternoon 3 PM. Two P. S. A's Juniors & Seniors (Average attendance 130. Speakers from all church parties. Young mens only, " 8.30. Evangelistic meeting in Gymnasium 130 average.
Wednesday 3 Bible classes. Attendance 70.
Saturday. Prayer meeting. Average 60.

Open Air meetings on Thursday & Saturday evenings for 6 months of the year. Have other religious meetings at intervals: Foreign Missionary Parliament, Temperance meeting, Teachers Preparation class.

Not much educational work. Only shorthand & Ambulance classes. The social work however is extensive, includes Lectures, Musical Evenings,

Social Organizations

Summer Holiday Tours

Income

Literary & Debating Society. Attendance 20. average.

Reference & Circulating Library. of 600 vols.

Rehearsal Band. Choral Society.

Sunday morning breakfasts

Social Receptions

Gymnasium. 3 nights a week.

Football, Tennis, Cricket, & Swimming Clubs.

Boating club a failure this year.

Summer Holiday Tours & excursions are organized on a large scale. Originally confined to their own members, they have since been widened in scope but local people still preponderate.

This year two fortnights in Wales. £ 5 -

Fortnight's Cruise on Broads £. 10

10 Days in Ireland £ 10-10

14 Days in Lake district

South Norway £ 6

Seaside camps (7 days) £ 2-2 -

have been organized.

The income of the Assⁿ apart from the Holiday Schemes is about £ 800 a year. & the expenditure slightly greater.

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Go

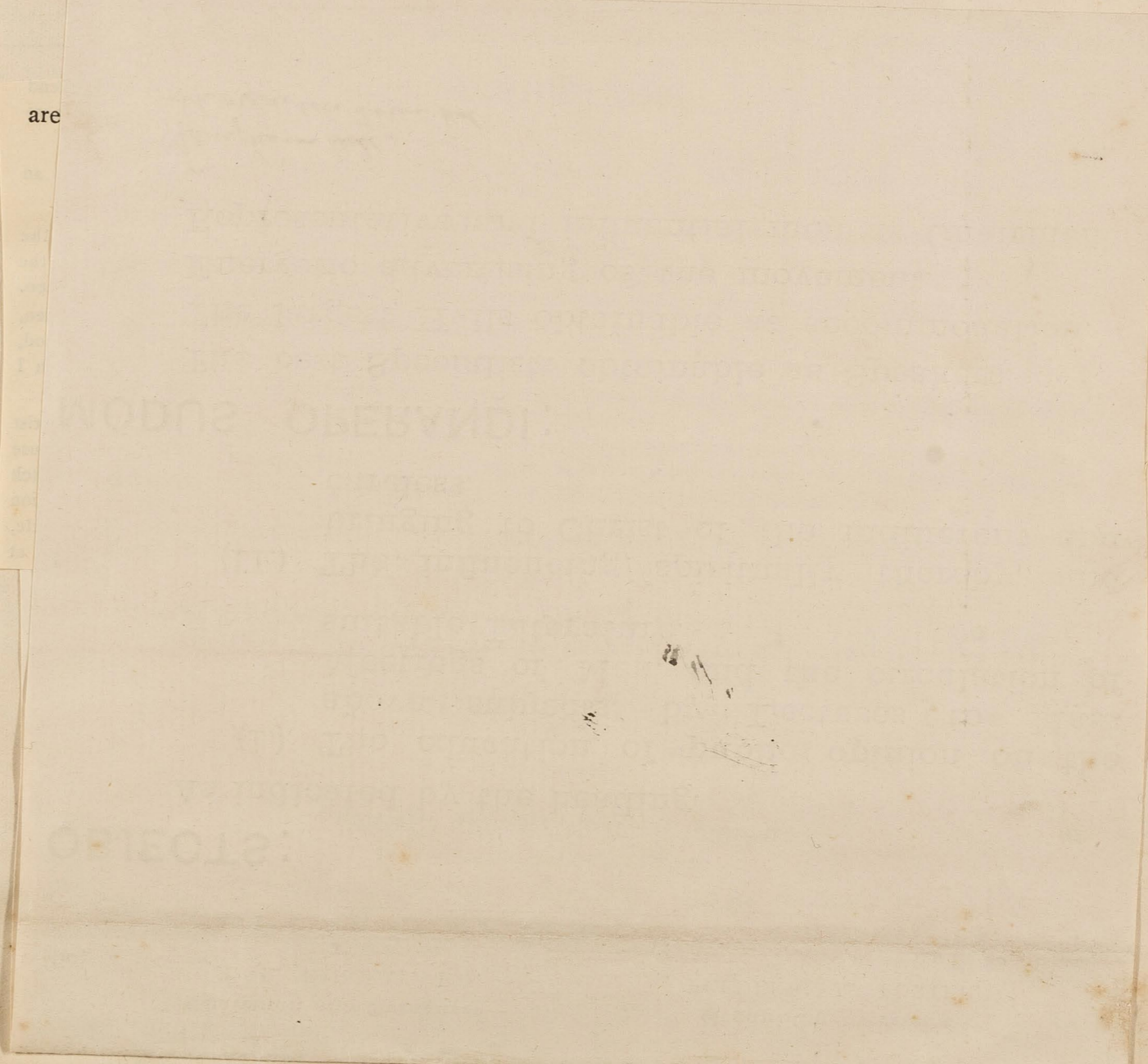
thankful that such large numbers of men in our district have not only been warned with regard to those great evils, but have had the Gospel of Christ so earnestly presented to them.

"I much hope that it may be decided to extend this effort, and to carry on similar meetings in every part of the Metropolitan area."

Rev. W. H. Langhorne (Vicar St. Mary's, Walthamstow) :—"My opinion is that the Mass Meetings for Men were a great success, and I feel sure much good must have resulted. We have never seen anything like it at Walthamstow. I wish the work could assume a somewhat more frequent or permanent form. It is much needed amidst this crowded population."

W. H. Seagram, Esq. (Y.M.C.A. National Council) :—"I was present at two of your large meetings. They were well attended, and I think a class of young men was reached that is not easily to be got into our usual gatherings. If these meetings are to be carried on on a larger scale, they will require very good organization, and a considerable sum of money spent in making the necessary arrangements. You may then, I think, expect good results in a harvest of souls."

Mr Porter is also District Travelling Secretary of the N.E. Metropolitan District Union of Y.M.C.A's. This body held a series of meetings in various large halls in its district during the winter of 1896. specially for men, the object being to counteract the evils of Gambling Intemperance & Impurity. They obtained some experience & audiences from 800 to 2000 & this winter the National Council of Y.M.C.A's



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under,

are

THE EAST LONDON Y.M.C.A. Forward Movement.

Report by Mr. F. L. PORTER.

ON June 20th, 1896, a Conference of Representatives of the North-East Metropolitan District Union of Y.M.C.A's was held at Knott's Green, Leyton, by the kind invitation of Mr. and Mrs. J. GURNEY BARCLAY. During the Conference a paper was read on "The Duty of the Y.M.C.A. with regard to Social Reforms," the outcome of which was the adoption of a memorial urging the National Council to organize great Mass Meetings of men throughout London and in the leading provincial towns, at which the very best Specialists, as Speakers, should be asked to deal with the subjects of Impurity, Betting and Gambling, Intemperance, Infidelity, &c., to be followed in each case by a direct Gospel Address, either by the Special Speaker selected or by some well-known Evangelist.

In response to this request the National Council replied, expressing its deep sense of the terrible nature of the evils referred to, its earnest sympathy with the desire of the Memorialists that the Associations should do everything in their power to stem the tide of these evils, and recommending that the friends in the North-East Metropolitan District, on whose hearts the question had been laid, should act upon the proposal in their own District during the ensuing winter, in order that the experience gained through such demonstrations as they would be able to arrange might serve to guide the Council as to what was desirable or practicable in regard to other Districts.

Notwithstanding the heavy labour and expense involved in carrying out this recommendation, the District Executive determined to go forward. A Special Guarantee Fund was started, with Mr. R. L. BARCLAY as Treasurer, and Mr. PORTER was appointed Organizing Secretary. Arrangements were made for holding a series of three Meetings at each of the following centres, viz.:—Board School, Waltham Abbey; Victoria Theatre, Walthamstow; Conference Hall, Stratford; Town Hall, Shoreditch; and the Great Assembly Hall, Mile End; to be followed by a week's Gospel Mission in the Y.M.C.A. Hall, Hackney.

This series of Meetings, extending over a period of six weeks, has now been brought to a most successful conclusion.

Omitting the smaller Meetings at Waltham Abbey, the lowest attendance at any of the Mass Meetings was about 800 men, and the highest from 1,800 to 2,000. The latter was remarkable from the fact that it was a very wet night, and that several hundred men were turned away through lack of room.

The Special Speakers were as follows:—

“**Impurity.**”—Rev. F. B. MEYER, B.A., and Dr. HARRY GUINNESS.

“**Gambling.**”—Rev. HUGH PRICE HUGHES, M.A.

Hon. and Rev. E. LYTTLETON, M.A. (Headmaster of Haileybury).

Rev. J. E. C. WELLDON, M.A. (Headmaster of Harrow).

Rev. W. HAY AITKEN, M.A.

“**Intemperance.**”—Rev. CANON FLEMING, B.D.

Rev. GEORGE GLADSTONE, of Glasgow.

“COLONEL” BARKER, of the S.A. Social Wing.

W. S. CAINE, Esq.

Dr. HARRY GUINNESS rendered invaluable service, also, by giving the Gospel Address and conducting the After-Meetings at nearly the whole of the gatherings.

The following presided at the various Meetings, viz.:—The EARL OF STAMFORD, LORD KINNAIRD, MESSRS. F. A. BEVAN, T. F. VICTOR BUXTON, J.P., ANDREW JOHNSTON, J.P., W. H. SEAGRAM, WILLIAM MCCALL, C. BOARDMAN, J.P., and H. R. WALKER. A number of the local Clergy and Ministers of various denominations also took part in the proceedings. Valuable help was rendered by the Stratford Y.M.C.A. Male Choir, the Mile End Y.M.C.A. Brass Band, the Crusaders' Brass Band, and the Shoreditch Y.M.C.A. Orchestral Band. The canvassing was taken up with the greatest enthusiasm by Members of the local Associations, assisted by Missionary Students from Harley House, Bow, and other friends, and no less than 400,000 handbills and tickets were distributed.

At the After-Meetings large numbers of men expressed the earnest desire for special prayer on their behalf. Many, it is confidently believed, were led to a saving faith in the Lord Jesus Christ as their personal Saviour, from the power as well as from the consequences of sin.

The Mission at Hackney was conducted by Mr. W. R. LANE, and although the attendances were small as compared with the larger attendances above referred to, some thirty young men were led to trust Christ, and to dedicate their lives to His service. Christians were also greatly strengthened and encouraged, the result of which will be a more enthusiastic zeal for the salvation of others.

The entire cost of the Demonstrations is shown in the following

CASH ACCOUNT.

RECEIPTS.				EXPENDITURE.			
£	s.	d.	£ s. d.	£	s.	d.	£ s. d.
By Special Donations ...	285	1	0	To Printing and Stationery ...	150	14	8
„ Collections ...	48	11	1	„ Hire of Buildings ...	34	10	0
			333 12 1	„ Bill Posting... ..	34	12	9
				„ Advertisements on 40 Rail- way Stations	10	0	0
				„ Newspaper Advertisements	24	18	2
				„ Distributing Bills and Tickets	5	3	4
				„ Postages and Telegrams ...	11	8	8
				„ Travelling Expenses for Speakers, Secretary, Band, Choir	19	4	4
				„ Donation to Mr. Lane's Committee	10	0	0
				„ Clerical Help and Petty Expenses	32	15	5
							333 7 4
				Balance in Hand			0 4 9
			£333 12 1				£333 12 1

At the various Mass Meetings the unanimous opinion of the men was in favour of extending the scope of the Special Crusade in accordance with the original scheme of the District Executive.

To aid those who may organize similar Demonstrations the following

SUGGESTIONS

are given:—

<i>Places for Meetings.</i>	} Theatres, Music Halls, Town Halls, &c. <i>Not</i> Y.M.C.A. Buildings, or places specially identified with religious work.
<i>Speakers.</i>	
<i>Expenses.</i>	Get the very best specialists obtainable. One for special subject; one for Gospel address. Better still, one man who can do both.
<i>Singing.</i>	Form Guarantee Fund beforehand. Take collections.
<i>Before Meeting.</i>	Form large Male Choir. Start singing half-an-hour before time of meeting.
<i>Admission.</i>	} Parade District with Brass Band.
<i>Canvassing.</i>	
<i>Advertising.</i>	By Ticket only. Then men will want to come.
<i>Subjects.</i>	Organize large body of Canvassers for House-to-House Visitation, Railway Stations, Factories, Theatres, and wherever men congregate.
<i>Committee.</i>	Very Large Posters. Few Words. Subjects prominent.
<i>After Meetings for Enquirers.</i>	Special subjects to be followed in each case by direct Gospel address. One subject a night only.
	Add best men from outside to Y.M.C.A. Committee. The broader the better.
	Yes, by all means. Have suitable workers dotted all over buildings, like knots in a net.

TESTIMONIES.

Rev. Hugh Price Hughes, M.A. (West London Mission), speaking of these Meetings, said:—“You are doing an admirable work, which will be of great service to the people and of even more service to the Y.M.C.A.”

Rev. W. Hay Aitken, M.A.:—“I think that a general movement throughout the country on the same lines might be very useful.”

Rev. Canon Fleming, B.D. (Chaplain to H.M. the Queen):—“You ask me for my opinion of the Mass Meetings for Men, one of which I attended and addressed at Walthamstow. Judging by that Meeting, I should say they are calculated to awaken great interest in a new neighbourhood by special visits of this kind—likely to bring in many who are still outside, and that they cannot fail to do good: how much good is in higher hands than ours.”

Lord Kinnaird:—“Having been at one of the special Meetings, the subject of which was Gambling, held at the Shoreditch Town Hall, and in view of the terrible crisis which exists at present, owing to Gambling and Impurity making much havoc amongst our Young Men, I feel that it is a wise expenditure of a certain amount of money, that the Y.M.C.A. should be in the fight against these evils.”

Ven. W. M. Sinclair, D.D. (Archdeacon of London):—“I have always thought that the Young Men's Christian Association affords a very good basis for united work amongst young men. This may easily be extended to work amongst men generally. The indifference to religion of great masses of men in large towns is a matter of common notoriety. A Mission for Men is more likely to be impressive and to arrest attention when it is on a large scale and in great Central Halls. It is a great advantage that on such occasions the divisions amongst Christians should not be forced on the attention of the men, and that they should be encouraged to listen by seeing how much there is that we hold in common. The united effort made lately during six weeks in East and North London seems to have been attended by Divine favour. Immense numbers of men came, and many were deeply impressed. The work of the Y.M.C.A. has always been interdenominational, not undenominational, and the men thus recovered have been commended to their own various Churches and Chapels. I rejoice to see that influential and representative members of the Church of England have taken part in this United Movement:—Mr. Lytton (Headmaster of Haileybury); Mr. Welldon (Headmaster of Harrow); Mr. Hay Aitken, Canon Fleming, Lord Stamford (Diocesan Reader); Lord Kinnaird, Mr. F. A. Bevan, Mr. Victor Buxton, and many of the local clergy. I cordially hope that the movement, so successful in East and North London, may find its way to other parts of the Metropolis, and to other great towns, where all may well be happy to unite in a campaign against Intemperance, Impurity, and Gambling, and other social dangers of the day.”

Rev. F. B. Meyer, B.A. (Christ Church, Westminster):—“Urge National Council arrange Men's Mass Meetings in large centres. I have had many letters.” (*Telegram.*)

Mr Porter is also District Travelling Secretary of the N.E. Metropolitan District Union of Y.M.C.A's. This body held a series of meetings in various large halls in its district during the winter of 1896. specially for men, the object being to counteract the evils of Gambling Intemperance & Impurity. They obtained some experience & audiences from 800 to 2000 & this winter the National Council of Y.M.C.A's is taking up the work on the lines recommended.

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- Before Meeting. } Parade District with Brass Band.
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- Advertising. } Very Large Posters. Few Words. Subjects prominent.
- Subjects. } Special subjects to be followed in each case by direct Gospel address. One subject a night only.
- Committee. } Add best men from outside to Y.M.C.A. Committee. The broader the better.
- After Meetings for Enquirers. } Yes, by all means. Have suitable workers dotted all over buildings, like knots in a net.

**GAMBLING, INTEMPERANCE & IMPURITY,
DURING 1897-98.**

Council and Executive Committee—

(*Indicates Member of the Council.)

*FIELD-MARSHAL VISCOUNT WOLSELEY, G.C.B., G.C.M.G., P.C.

- | | | |
|--------------------------------|------------------------|---------------------------------|
| *F. A. BEVAN, Esq., J.P., D.L. | V. R. HOARE, Esq. | *J. COMPTON RICKETT, Esq., M.P. |
| T. F. V. BUXTON, Esq., J.P. | *LORD KINNAIRD. | J. E. K. STUDD, Esq. |
| ALD. F. F. BELSEY, J.P. | F. W. LAWRENCE, Esq. | *ROBINSON SOUTTAR, Esq., M.P. |
| ROBERT BURN, Esq. | W. H. MILLS, Esq. | W. H. SEAGRAM, Esq. |
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| F. DOUGLAS FOX, Esq. | J. H. PUTTILL, Esq. | H. R. WALKER, Esq. |

Chairman and Treasurer—
R. L. BARCLAY, Esq.

Organizing Secretary—
FREDERIC L. PORTER,
275, Mare Street, N.E.

OBJECTS:

As indicated by the heading.

- (I.) The education of public opinion on the above subjects, by Lectures to Mass Meetings of Men, and the circulation of suitable Literature.
- (II.) The influencing spiritually thereby, and bringing to Christ of the indifferent and careless.

MODUS OPERANDI:

- The best Specialists obtainable as Speakers.
- The largest Halls obtainable as accommodation.
- Energetic advertising of the movement.
- Representative and influential men as Chairmen.

Langham Hall
Shoreditch Town Hall

Mr Porter is also District Travelling Secretary of the N.E. Metropolitan District Union of Y.M.C.A's. This body held a series of meetings in various large halls in its district during the winter of 1896. specially for men, the object being to counteract the evils of Gambling Intemperance & Impurity. They obtained some experience & audiences from 800 to 2000 & this winter the National Council of Y.M.C.A's is taking up the work on the lines recommended.

SUGGESTIONS

are given:—

Places for Meetings. } Theatres, Music Halls, Town Halls, &c. Not Y.M.C.A. Buildings, or places specially identified with religious work.

Speakers. Get the very best specialists obtainable. One for special subject; one for Gospel address. Better still one man who can do both.

“A young man, who had been a deacon of a certain Chapel in East London, was alienated from Christ by an unwise action on the part of his Pastor. For three years he lived a life of entire neglect of the House of God, and carelessness with regard to religious matters. He was, however, present at the Shore-ditch Meeting for Men which I addressed, and was so impressed as to enter the enquiry room, where amidst deep conviction of sin and many tears, he returned to Christ. He subsequently attended my ministry at the East London Tabernacle, and was present at our Annual Congo Meeting at Exeter Hall. The day following the latter he paid me a visit at

Special Crusade AMONGST THE Men of London
AGAINST
GAMBLING, INTEMPERANCE & IMPURITY,
DURING 1897-98.

Council and Executive Committee—

(*Indicates Member of the Council.)

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*Old Gravel Pit Congregational Church.
Extract from Hackney & Kingsland Gazette
Oct 8/97.*

FRIDAY, OCTOBER 8, 1897.

The name of Hackney occupies a proud position on the pages of history for the substantial service it has rendered the sacred cause of civil and religious liberty. There is no other church in the whole country which can compare in this regard with the Old Gravel Pit Chapel, and the news we publish elsewhere of the closing of the famous building will occasion mingled feelings of surprise and sorrow. Founded in the troublous times of the reign of Queen Anne, it has had a singularly chequered career, and the ministry there has been conducted by men whose names, virtues and attainments shed a lustre on Nonconformity. It appears that Dr. William Bate, one of the ejected of 1662, was the first minister. He came to Hackney in 1668, and he might, says Calamy, have been a Dean, and afterwards had a Bishopric, if he would have deserted his cause and his principles. He died in 1699, and was succeeded by Mr. Robert Billio, son of another ejected minister, who succumbed to small-pox, which at that time swept away thousands of people. For a second time the congregation then invited the eminent Matthew Henry from Chester, who ministered to them only three years. His death was the signal for the breaking out of differences which were then being developed among the Presbyterian Dissenters. Calvinism in many minds was softening down into Arminianism. His successor was a Mr. John Barker, an intimate friend of Dr. Doddridge, and this appointment led in 1715 to the erection of a new chapel. Then some years later we have the name of Dr. Richard Price, from the time of whose appointment in 1770 the congregation may be said to have been Unitarian—that is, for 119 years. Dr. Priestley, one of the most remarkable men of his time, whose house and valuable library were burnt by those who objected to his teaching, succeeded to the pastorate in 1791, and three years later his life was made so unpleasant and so unsafe at Hackney that he felt constrained to leave the country. It is said that Mrs. Priestley even could not get a servant to stay with her, and had to do her own housework. Mr. Balsham afterwards filled the pulpit,

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followed by the Rev. Robert Aspland, who died in 1845. Coming to later times, when the building again got into the hands of the Independents, the names of Dr. John Pye Smith, the Rev. J. Davis, and the learned Dr. Spence will be remembered by the older inhabitants. So many flocked to hear the preaching of Dr. Spence that it was deemed advisable to secure a larger church, and the congregation migrated to the Round Chapel, which was specially built for the popular minister, who however was stricken with paralysis and died a week before it was opened. The Old Gravel Pit Chapel was closed for three months after this removal to Clapton, and was re-opened by the Rev. J. De Kewer Williams, of whose words of wit and wisdom and self-denying ministry much could be written did not space forbid. Since the death of Mr. Williams the attendance has dwindled down to the barest numbers, owing in great measure to the rapid change in the character of the neighbourhood. The Committee have therefore decided to close the historic building, but the Congregational Union, it is hoped, will come to the rescue and save the cause from total extinction.

CLOSING OF THE OLD GRAVEL PIT CHAPEL.

The announcement, which appears in our advertisement columns, of the farewell of the Rev. James Irving, as pastor of the Old Gravel Pit Chapel, Hackney, will occasion feelings of regret, but even more regrettable is the news that following Sunday's services the sanctuary, after having been re-opened for a period of 23 years, will be closed to public worship. The chapel is perhaps the most ancient of its kind in or around London and a very peculiar and interesting history is attached to the building. It was built in the seventeenth century, and derives its name from the fact that previous to its construction the dissenting community were compelled to worship in the gravel-pits, in order to be free from their persecutors of whom they went in fear, the mode of worship indulged in by the dissenters being, at that time, prohibited by law. When, however, they obtained a little more liberty, this secret worshipping was gradually abolished and chapels commenced to be erected in all parts of the country. At that period the chapel at Hackney was well supported and the neighbourhood was inhabited by a very wealthy class of people. Since then, however, the place has greatly deteriorated and the chapel is now surrounded by much poorer people, whilst the greater number of the large houses have been converted into factories and warehouses. The result has been that with the influx of the poorer classes the chapel has failed to receive the support necessary for the carrying on of a separate and independent church, and owing to the apathy shown by the present residents in regard to religious matters, it has been decided to discontinue the services. The building, it is stated, has now been taken over by the London Congregational Union, and after repair will probably be utilised in future as a mission-room. The Rev. J. Irving, who resigns the pastorate on Sunday next, came to Hackney from Tunbridge

Interview with The Rev Peter Williams ² Lower Clapton
Congregationalist Chapel (Corner of Amhurst & Peabury
Roads) - at 15 Filey Avenue Stoke Newington

This is a belated interview Sunday letter & calls having
had no effect. Mr Williams explained that his wife
had been very ill & his work & correspondence much
in arrears. Mr W is of course Welsh & talks with a slight
Welsh accent, but is not offensively Welsh. He may be
a good preacher but one should not have guessed it,
as his manner & way of speaking is hesitating.

The congregation, Mr Williams says, is drawn from the
neighbourhood - 15 minutes walk is about the limit
though there are exceptions - either old members who have
moved & maintain the connection or strangers who may
be drawn from a distance. The people are of all classes
mixed like the population. Very few can be called
rich nor many quite poor - Except as regards the
frequenters of the Mission room in Monip Lane.

The congregation, like the population, has grown poorer. It is not so much the coming of a new class as the change to a poorer representation of the same class - that is the houses are still occupied mostly by one family but in a poorer way - (taking lodgers perhaps). This did not affect the numbers & rather increases the energies of the congregation & they inherited the costly buildings of the past.

The Morning Lane Mission is an effort to reach the very poor carried out by the members & means of the church. Thus by sample, if in no other way, the whole population may be said to be touched. The people move a great deal from house to house & neighborhood to neighborhood & will usually change their place of worship. This coming & going of the same class affects every thing & the life of the church depends on the sustained attraction of the preaching.

Mr Williams predecessor (Mr W came in ^{Jan} 1889) in early days had filled his church but his health failed & the congregation fell to pieces - down to 1/4th of what it had been. Mr Williams pulled it together again & maintains it. His success accounts for his recall, all to be forgiven & forgotten, after he ran away because of debt, as I believe happened some years ago.

Besides himself only the organist is paid (besides caretaker) and at the mission they have a City Missionary under their orders, paid

3 or 4 years ago

Persons Employed

Buildings used

Services held

Social agencies

paid out of City Missionary funds to which the Church subscribes - of unpaid workmen there is a large choir 40 or 50 (soloists are paid occasionally) - & the members of the young mens benevolent society & a large number of district visitors do visiting among the poor.

The Church, seating 1000, & lecture hall, seating 400/500 with class rooms attached are the buildings in Anson Road. The Mission ^{room} in Monip Lane holds about 250. There is a Sunday School in each.

Sunday ^(7:00/8:00) & ^(9:00/10:00) & Thursday evening - all regular services - that on Thursday has for some time ^(since Mr Williams' illness last year) been held in Lecture Hall, but will be resumed in the Church soon - Many come to all three services. Such services & sermons are what the people want & the introduction of anything more secular on these occasions does not answer. There is Sunday School morning & ~~afternoon~~ ^{afternoon} at the mission in addition to Sunday school twice there are 2 children services. The work there is mainly among the children. but there is a short service for adults on Sunday evening to which 40 or 50 people come. The Sunday school & children evening service are crowded.

As with all congregational churches a good deal is going on. Mr Williams gave me no printed matter & I may not have

Educational work.

Visiting.

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heard of anything. I have mentioned the District Visiting Society & the Young Men Benevolent Society. There are also Dorcas or Sewing societies of various kinds - 3 or 4 of them. There is no gymnasium, but there is a Cricket club. The great institution however is the Literary Society with 200/300 members of both sexes. They have debates & lectures & use the Church when the lecture Hall is insufficient for the audience. They have also a great deal of music but I am not sure whether connected with the Literary Society or otherwise. There are also Bands of Hope both at the Church & Mission & Temperance guilds to follow. & there is a Mothers meeting at the Mission. All working energetically. Mr Williams preaches a gospel of work - that whatever we have to do may be raised & dignified by the spirit in which it is done & associated with religion ^(iron chains or boots altogether). In regard to Sunday Schools & the lectures, there are no classes. Each Sunday school has its superintendent & about 30 teachers for classes. The poor district are mapped out & regularly visited by the allotted ladies. & sick or other cases of difficulty are reported & visited by Mr Williams or the Deacons. They have no organization for care of the sick. Relief is given by the Benevolent Visiting Societies from funds mostly collected at Christmas. There is no organized co-operation with other bodies.

Other religious influences

General questions

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Mr Williams recognized that his work filled a different place from that of the Church of England with its parochial system but he thought there was a place for what they did. He thought there was not a street or house in London which was not reached one way or other by religious effort & there must always be overlapping. Their visitors reported that many others came also to see the people they called on. Mr Williams had not much to say on these. Morally he said the people were good. Relations between the sexes all right &c.

One could not call Mr Williams an attractive or forcible personality but he seems genuine - a speaker of truth I should say - & he must have eloquence. He does not bother with theology at all. Preaching simply Christ our leader - & a life of honest work. He speaks of the way in which young men take up & stick to the work they undertake as remarkable & unusual.

Rev J. Gutton DD.
Trinity Chapel
Devonshire Road.

St John's parish, Hackney.

When written to for an interview, Dr Gutton declined an interview on the ground that it was not necessary. The following paper has come into my hands. On the back a list of the meetings held at Trinity are given. *GA*

DEVONSHIRE ROAD, HACKNEY.

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**SERVICES.**

Lord's Day Services at 11 a.m. and 6.30 p.m.  
The Lord's Supper. First Sunday in the month, at 12.30 Morning.  
Third Sunday in the month, at 8.0 Evening.  
Congregational Prayer Meeting. Last Sunday in the month, at 8 p.m.  
Sunday School. Morning, at 10.0. Afternoon, at 2.45.  
Bible Classes for Males and Females, at 2.45.  
Open Air Preaching. Sunday Evening after Service.  
Preaching Service. Tuesday, at 7.30 p.m.  
Prayer Meeting or Lecture, MISSIONARY or PROTESTANT.  
Thursday, at 7.30 p.m.  
Prayer Meeting. Saturday, at 7.30 p.m.  
S. S. Teachers' Preparation Class. Monday, at 8.30 p.m.  
Doreas Meeting. Second Wednesday in the month, at 3.30 p.m.  
Meeting for JUNIOR CHILDREN. Friday, 6.30 p.m.  
Young People's Christian Society. Friday, 8 p.m.

Rev J. Gutton D.D.  
Trinity Chapel  
Devonshire Road.

St John's parish, Hackney.

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### A Friendly Address To our Neighbours in Hackney.

SOME Christian men, residing in Hackney, are greatly moved by important facts, which press on their hearts. We hear numerous statements that comparatively few persons are found in Churches and Chapels. We discover, occasionally, that there are persons around us who feel slighted by the Churches; that some need only hearty invitation to win them to commence, or to resume attendance on the Public Worship of Almighty God; that many regret their neglect of religious services, but continue in their neglect from ignorance of the welcome awaiting them in the House of Prayer; and that in sickness and sorrow, those who have lived in neglect, seek and appreciate Ministerial and other kindly Christian visitation.

We are unable to discover generally, or with any certainty, who, among our neighbours, are attendants at local places of worship, and who they are who are living in a practical neglect of salvation. London is a great city where multitudes live in ignorance of their fellows. We would gladly extend to all who need it, a helping hand and Christian sympathy, and therefore we address ourselves to all, in the hope that thus we may reach many, whom, for the Master's sake, we would invite to the House of God, and to the love and care of our Father in heaven.

Are you, dear reader, **A Christian Believer**, saved from wrath and living in the favour and blessing of God? We need not invite you to the House of Prayer. You are glad when your feet turn thither; and you find too much joy in *grace*, to neglect the *means* of grace. Being pardoned and accepted through the divinely appointed Sacrifice for sin; being justified by faith, and having peace with God, you delight in His Word, His House, His Day and His People. Go on, dear friend, in your holy pilgrimage to the perfect holiness and happiness of heaven, and seek to invite all whom you can influence into the paths of pleasantness in which your own feet tread.

Are you, dear reader, **A Man of the World**, living in the seen and present, while spiritual and eternal realities are neglected, forgotten or despised? Are you too busy or too indifferent to observe the Lord's Day, to attend the Lord's House, to study the Bible, or to associate with Christian people? We address you with earnest persuasions to a wiser course of life. We know that your highest interests, and your true happiness, consist in obedience to the revealed will of God, in faith in the One Living and True God, and in Jesus Christ, His Son, whom He has sent. We know that unbelief, neglect, and ungodly living, lead to death, and we address to you the solemn admonition of the Bible: "Turn ye, for why will ye die?" "Believe in the Lord Jesus Christ, and thou shalt be saved." "Now is the accepted time; now is the day of salvation."

Rev J. Gutton D.D.  
Trinity Chapel  
Devonshire Road.

Are you **A Despiser of Good Things**, a rejecter of the Word of God, an opponent of religion, an advocate of infidelity, immoral, a swearer, a gambler, a Sabbath breaker, a drunkard? We are quite sure that yours are the paths which led far away from happiness in living, and peace in dying. We call to mind that our Lord Jesus died for such as you, and that He declared that He came, not to call the righteous, but sinners to repentance. He is a great Saviour for great sinners. Is it not high time for you seriously to meditate on your ruined state and your ruinous courses? Should not the past of your life suffice for rebellion against your Lord and King? What measureless joy will it be should you find your place in the courts of the Lord's house, and in the embraces of Divine forgiveness!

Possibly we are addressing **A Jew**. If so, what can we say? Your religion is one of stern ceremonial, and it is to you an impossible religion. You have no sacrifice, no altar, no veil of separation, no priest to make atonement by blood, no incense of sweet fragrance, no city and no King! Your holy and beautiful house, where your fathers worshipped, is desolate, and your glorious land is trodden down under the foot of the gentiles. Do you know why? Because long ago your fathers rejected and crucified the Messiah of Israel, the Anointed of Jehovah; and because their children have not repented of that crime, and till now, have not submitted themselves to their rightful King—Jesus, Son of David—according to the flesh, and Son of God—co-equal with the Divine Father; the very Jehovah-Tzikenú, and the alone Hope of Israel. We live to-day in the faith of your Bible, the Scriptures of the Old Testament. Will not you read its supplement and exposition—the New Testament of our Lord and Saviour Jesus Christ? They are both of God, and they both testify to Him whom we worship, and whom you reject. We long for your salvation.

It may be that this address will fall into the hands of one who is **Unitarian** or **Socinian** or **Theist**. We ask of you, dear reader, an attentive and prayerful perusal of the Word of God, with very particular attention to the nature, character and work of Jesus of Nazareth, as revealed therein, from one end to the other—from Genesis to Revelation. It is very clear to us that Christ Jesus is Very and Eternal God; that His true Deity constitutes the dignity of His life as fulfilling the law for man, and the efficacy of His death as a sacrifice for sins of man. He is One with the Father; came forth from the Father; and now sits with the Father on the Throne of glory; for, being the brightness of the Father's glory, and the express image of His person, when He had, by Himself, purged our sins, He sat down on the right hand of the Majesty on High. We hold that faith in the person and work of the Incarnate Word of God, is necessary for salvation. May your faith embrace Him.

But perhaps, dear reader, you are none of these. You may be **A Roman Catholic**. Is it so? Has our address any word for you? We have a message for you also. We tell you of **ONE BOOK**, the Bible, given by inspiration of God,—for holy men spake and wrote therein as they were moved by the Holy Ghost. It is God's Word to man. It

St John's parish, Hackney.

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contains all things necessary to salvation, so that nothing is to be asserted as necessary to be believed or done for salvation, unless it can be proved by Holy Scripture. We tell you of **ONE SAVIOUR**, who died on account of our sins, and was raised again on account of our justification. We are pardoned, and accounted righteous before God, only for the merit of our Lord Jesus Christ, by faith, and not for our own works or deservings. He who knew no sin was made sin, and sin offering, for us, that we might become the righteousness of God in Him. For us He fulfilled the law, and made it honourable. He bare our sins in His own body on the tree, so that Christ, and Christ alone, is the righteousness of all who truly believe in Him. Holy Scripture sets out unto us the name of Jesus Christ only, whereby men must be saved. His was a finished work, and completely sufficient. He secures, to believers in Him, pardon, acceptance, sonship, sanctification, redemption, and eternal glory. We tell you of **ONE SACRIFICE**—that which Jesus Christ made for us on the cross—which He made once, and made once for all, so that besides that, there is no sacrifice for sin, nor ever need be. We tell you of **ONE PRIEST**. We bid you consider the Apostle and High Priest of our profession, Christ Jesus. His work is perfect; His sacrifice is sufficient; His one offering of Himself is of such infinite value and efficiency that there is place for none other. There neither is, nor can be, another sacrificing priest. The only priesthood now on earth is the common privilege of all believers, and the sacrifices they offer are continual praise to God, continued confession of His name, the offering of life-long thanks, works of holiness, and deeds of helpfulness to the poor and needy. We tell you of **ONE MEDIATOR**. As there is no other name given under heaven whereby we must be saved, so is there **ONE MEDIATOR**—one only—between God and Man, the Man Christ Jesus. He, and He only, presents our persons, our prayers, our services, our needs, our fears, our moans, before God. He alone secures our acceptance, and He alone is the channel by which all Divine favours reach our soul. He is the Way, the Truth and the Life, and no man cometh to the Father but by Him. We tell you of **ONE WAY OF HOLINESS**. Christ is of God made unto us Wisdom; and this Divine Wisdom—centred and treasured in Christ—works out for all who believe, Righteousness, Sanctification and Redemption. All who are called to Salvation in Christ Jesus by the working of God's Holy Spirit, through Grace, and who obey the calling, are freely justified, are made sons of God by adoption, are made like the image of His Only Begotten Son, are created again unto good works which God hath ordained for them to walk in; they walk religiously in good works, and at length they attain to everlasting felicity. We tell you of **ONE HOLY SPIRIT** who is of one substance, majesty and glory with the Father and the Son, Very and Eternal God. He convicts the world of sin, of righteousness and of judgment; He takes of the things of Christ, and shews them unto men; He makes men willing, He leads them to faith in Christ, He regenerates them, He forms Christ in them, the hope of glory; He strengthens them with might in the inner man, that Christ may dwell in their hearts by

