2nd Book

Nonconformists
and Clergy
in Brixton

District 35 Book CXLIII

2nd Book - Mixed - District ~~3~~ Book CXLIII

	Name		Church	Address	Page
	Nonconformists				
✓ –	Douglas	Rev J.	Bapt Solon Rd Acre La:	49 Lambert Rd, Brixton Hill	1
✓ –	Short	Pastor A.G.	✓ – Herne Hill Tab:	32 Winterbrook Rd Herne Hill	~~21~~
✓ –	Allen ⊗	Pastor R.G.	Old Baptist Union, 5 Sidney Rd.	5 Sidney Rd Stockwell Grn	~~49~~ 121
✓ –	Millwood	Mr	Bapt Durand Gdns.	45 Kingswood Rd Clapm Pk	~~51~~
✓ –	Cox	Mr	S.A. Stockwell Green	6 Stockwell Mansions, Eastcote Street	~~61~~
✓ –	Smith	Mr	Brixton Xn Mission	Rolland Road, SW.	~~67~~
–	Wilson	Rev R.A.	Cong Stockwell Green	18 Hemberton Rd Clapham	73
✓ –	Wright	Mr R.	LCM, Harleston Hall Lyham Road.	33 Hubert Grove, Stockwell	93
✓ –	Sargent	Rev A.	Wesl Brixton Hill	9 Lambert Rd Brixton Hill	101
	Clergy.				
✓ –	Mowll	Rev W.K.	Christchurch Brixton	Vicarage, Cancell Road	~~241~~

not numbered

Nov. 7. Dict. 35 35/5.13. S.H.W.

Interview with the Rev. J. Douglas. M. A.
Pastor of the Kenyon Baptist Church,
situate ~~at~~ in Solon Road off Acre
Lane: at his house 49 Lambert Road
Brixton Hill.

Mr. Douglas is an old ~~it~~ man, tall, stoops
rather, white silky hair & beard, old fash-
-ioned, a scholar & an unmethodical dream-
-er: between 60 & 70 years of age: with a
very pleasant voice. He has been here
16 years. He is a man steeped in piety & otherworld
-liness. He spends hours daily on his knees in

in prayer & contemplation: wrestling with the Devil, in intercessory prayer, & on rare occasions, in seeing God & receiving his orders from Him directly. He lay back doubled up in an old arm chair with his feet on the fender & his hands on his eyebrows relating his religious experiences in a comical mixture of Biblical & everyday language for nearly two hours.

His Church. holds 900.

On Sunday. 'Public Worship'. 11 AM. 400 come
6.30 PM. 'rather more'.

Sunday School. at 9.45 AM & 2.45 PM
500 children on the books: 350 come.

Thes

There are 40 teachers

Public Service on Wednesdays at 7-30: in the School room at 8. PM. 60 to 80 come.

Expository sermon given.

(for other services see the Kingsway Baptist Church Silent Messenger at the end of this interview).

The Service. The sermon is the main thing but there is hearty congregational singing as well, with a voluntary choir seated in the front row of the gallery.

The congregation. There are 300 Church members & 45 communicants who are not members. One quarter of the morning congregation is male. They are city men, ~~bu~~ commercial travellers, clerks in offices. "home of

of them men who would go to Theatres or Music Halls". About half the congregation keep at least one servant. Socially the district & the congregation is tending downwards. None are above middle class. "We scarcely touch Brixton Hill." "In Suburban London you may say that the rich either go to the Established Church or are congregationalists". "If you are a free Churchman it is much easier to become a Congregationalist than anything else: they are broader in their doctrinal requirements & interpretation of Scripture than are the Baptists." The Bap

The Baptists in the same way are broader than the Strict Baptists. Both Baptists & Strict Baptists insist on total immersion following on repentance. But Baptists allow outside help to aid repentance while Strict Baptists insist that repentance must come of the individual unaided & are very strong on the question of 'Election'. Mr. Douglas thinks that the Strict Baptists are apt by their insistence on one, to throw the other Xtian doctrines out of proportion. The Bed rock of the Baptist belief are the Divinity of Christ. The atoning character of His death & the

Inspiration of Holy Scripture.

Speaking of religious Belief generally Mr. Dugle complained of the general indifference saying that never was the authority of the pastorate so low as at present: "This is emphatically an age of transition: an age of flux with respect to dogma: the times have been hardening & the great mass of people is indifferent to religion."

The only remedy is special intercessory prayer followed by a great mission which shall awaken the hearts. This very morning Mr. Douglas "communed with God for an hour & twenty minutes." For some months he has felt

felt that he himself and his Church were
to be the chosen instruments, the small seed
from which this mighty mission is to grow.
His wife died early in the year & he sorrowed
for her, as he thought, bitterly: but after some
time he discovered that his sorrow was more
for the lost souls in the world than for
her. Again for many years owing to his
acquaintance with Hebrew & Greek he has
been a lecturer at Hartley college: this year
to his great disappointment he was not
reelected. "I thought God might mean that
I was to take more rest & repose myself: but
No it was not that." Gradually it was made

made clear to him that he was reserved for this great missionary enterprise - He took Counsel with his deacons, they advised him to acquaint the Church, he did so only a few Sundays ago & "the way in which the souls have been coming in since then is marvellous to a degree."

Buildings Used. Chapel with pastor's & deacons vestries: Upper Schoolroom at back of ~~vestry~~ Chapel holding 300: & Lower School-room holding 150.

Institutes. Young mens Xtian Institute in Acre Lane - open every week evening. about 50 come.

Visiting. By pastor. "But I cannot say that I do it methodically."

Police "I have not observed anything to their discredit

Honesty

Housing. Church members don't as a rule own their own houses. Much migration. People come for 3 years & then move on. The only flats in the n'hood are in Acre Lane. "People here are not fond of flats."

Cooperation with other Churches. Friendly with him but no cooperation. Hoxan of St Saviours does not come to Chapel.

The Romanists are strong.

Mr Douglas wd be very glad to help Mr Booth in any way.

KENYON BAPTIST CHURCH:
SILENT MESSENGER:
Solon Road, Acre Lane, Brixton:
Off Bedford Road, Clapham.
PASTOR: JAS. DOUGLAS, M.A.
(Residence 48 Lambert Rd. Brixton Hill.)

No. 148. NOV. 1900

THE SIN OF LIMITING GOD.

"And limited the Holy One of Israel."—*Psalm* lxxviii. 41.

WHAT the sin of Limiting God is, is transparently clear. It consists in affixing a mark of our own beyond which, in our judgment, the Lord will not or cannot go. We commit this sin when we set a boundary to His power, or a boundary to His wisdom, or a boundary to His grace: or when we question His truth, or limit by our doubts His promises. The sin of limiting the Holy One of Israel is the sin, in short, of circumscribing the Infinite. In all cases where this sin is committed, it will be found on examination that some one or other of the Divine attributes is being denied: it may be His power, or His mercy, or His wisdom, or His love, or His truth, or His goodness. And since this is so, there is always in this sin unbelief, or doubt, or disobedience in some form or other.

The sin of limiting God is a hydra-headed sin, and in dealing with it the following charges seem to us eminently warranted

I. Do not limit God by placing sense or reason above faith; or by construing God as if He were conditioned by matter and its laws as we are. In saying this we do not disparage reason, but only point out the manifest fact that as no finite reason can compass the range of an Infinite Being who is beyond the conditions of space and time, it must needs be that in every Divine connection reason (unless indeed it has ceased to be rational) yields the palm to faith. The only rational explanation of all things is God, but, in being the explanation of all things, He Himself is unexplained. Can human reason, itself conditioned, comprehend the Unconditioned? As well speak of a mote comprehending immensity. What, then, is the right attitude of man to God? It is that of the adoration of faith. And it is that attitude because that attitude alone answers to the truth of His existence; and, further, that attribute alone befits our finite nature. He who poses before God in pride of reason is like a minnow laying claim to the throne of the universe.

But we urge the above counsel also on the ground of the Divine reward attendant upon it. He who takes the place of adoring faith Godward, is He whom God takes into His counsel, to whom God imparts of His Spirit, and makes known things that mere sense or reason could never find, or, indeed, so much as imagine. What is fellowship with nature, or with the creature, in comparison with fellowship with God,

or the knowledge of the Divine Essence which is Love? Faith has a far higher province than reason, and is peopled with far nobler contents, for the Eternal God reveals Himself to faith; and, what is more, substantiates the Revelation of Himself contained in His Word, and expounded in the Gospel of Christ. Therefore, faith considered in relation to its reward is the spirit of man transfigured as a Divine abode.

II. Do not limit God by putting into His Word an "if" or *a condition* where there is none. Take God at His Word, and do not doubt that He means what He says. As He sends you the Gospel of pardon and eternal life in Christ, receive it, doubting nothing, and the contents of the good news are yours without fail. Remember that the Gospel is sent to you as you are—a poor, lost, guilty, and undone sinner,—that there is no "if" or "condition"; and that in that Gospel the finished work of Christ is the one and only object of faith. Do not, therefore, hesitate or doubt, for unto you is the Gospel of salvation, sent that you may be saved as you are—saved now and for ever.

J.D.

—o—

WISE TO WIN SOULS.

THE following incident was recently related in a "Holiday Paper" read at the Kenyon Dorcas Meeting. A Missionary to sailors in one of our British harbours had tried in vain to obtain a hearing on board a certain ship. The men who served upon it were so notorious, that they had earned for themselves the name of "the hell-fire crew." But he wanted to win them, aud could not give them up. At last his opportunity came, and he was quick to take it. One of the number was doing some work at the masthead, and, no doubt prompted by the Holy Ghost to follow him there and then, the Missionary climbed up after him, and pleaded with him so effectually, that he was won for Christ. This beginning of blessings was but the first falling of a gracious renewing shower. One by one the sailors accepted Christ, and in time they were spoken of as the crew that was bound for heaven. "A holy ingenuity in winning souls" will be given to those who sincerely and persistently ask for the Holy Ghost.

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CHRISTIANS! PLEASE COPY.

WHEN Mr. Moody visited London in 1872, he was asked to take the Sunday services at a Church in the North of London. The day came, and the morning service has been described as "very dead and cold." The people did not show much interest, and Mr. Moody felt that it had been a morning lost. But during the evening there came a change, and it seemed "as if the very atmosphere were charged with the Spirit of God." There came a hush upon the people, and a quick response to his words. Mr. Moody had not been much in prayer that day, and could not understand it. At the close of the sermon nearly the whole of the audience went into rooms at the back of the building for prayer and further instruction. The Minister was surprised, and so was Mr. Moody. Neither had expected such a blessing. They had not realised that God can save by hundreds and thousands, as well as by ones and twos. The following night there were more at a special meeting than were there that Sunday evening. A Ten Days' Mission was accordingly arranged for, and afterwards some four hundred members were added to the Church.

After some time what was perhaps *the secret of this marvellous manifestation of the Spirit's working was revealed.*

There were two sisters belonging to that Church. One was strong, the other was bed-ridden. One day, as the sick woman was bemoaning her condition, the thought came to her that she at least might pray, and from that time she cried mightily to God to revive that Church. God honoured her faith, and this great in-gathering was the glad result.

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SEEN AND UNSEEN.

The things which are seen are temporal; but the things which are not seen are eternal.
2 *Cor. iv.* 18.

NOT for ever gazing
At the things we see,
Thinking, toiling for them,
Hour by hour, should we.
There are things eternal,
Lying far beyond;
Urging us to seek them,
May our souls respond.

Calling, ever calling,
Is the "still small voice;"
In our saddest moments,
Bidding us rejoice.
In our hours of danger,
Bidding us be strong;
In our lonely midnights,
Cheering us along.

Oft we fail to hear it,
Or we do not heed;
Temporal things still pressing
Seem our care to need.
Anxiously we listen
To the calls around;
So we lose the sweetness
Of diviner sound.

All we see around us
Soon must pass away:
While the things eternal
Will for ever stay.
Should not this remind us,
Not to grieve too sore
Over things, which passing,
Soon will be no more?

Caroline Tickner.

—o—

FRUITFULNESS.

WHEN Mr. Cecil was walking in the Botanical Gardens of Oxford his attention was arrested by a fine pomegranate tree, cut almost through the stem near the root. On asking the gardener the reason of this, he replied, "this tree used to shoot so strong that it bore nothing but leaves; I was, therefore, obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." The reply afforded Mr. Cecil a general practical lesson, which was of considerable use to him in after life, when severely exercised by personal and domestic afflictions. Alas! in many cases, it is not enough that the useless branches of the tree be lopped off, but the stock itself must be cut—and cut nearly through—before it can become extensively fruitful. And sometimes the finer the tree, and the more luxuriant its growth, the deeper must be the incision.

* * *

Luther used to say that there were many of the Psalms he could never understand till he had been afflicted. Rutherford declared he had got a new Bible through the furnace.

* * *

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the lingering heart from earth,
And speed its flight above.
And every pang that wrings the breast,
And every joy that dies,
Tell us to seek a purer rest,
And trust to holier ties.—*Montgomery.*

* * *

Henry Ward Beecher once said: "When God visits us in affliction, it is as a man when he goes to try a vessel to see whether there be wine or water in it, and of what quality.

—o—

DISCIPLINE.

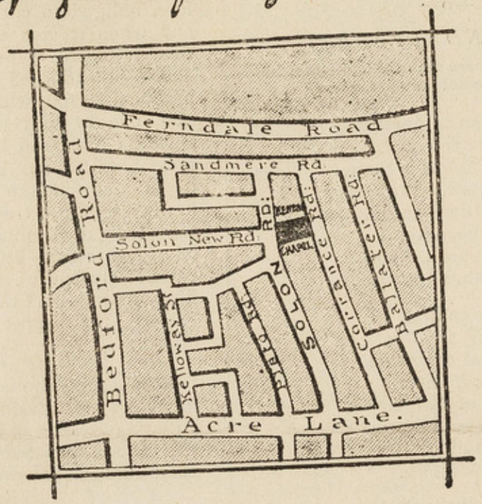
AS they lay copper in aqua fortis before they begin to engrave it, so the Lord usually prepares us by the searching, softening discipline of affliction for making a deep, lasting impression of Himself upon our hearts.

SERVICES.

SUNDAY.—Public Worship, 11 a.m. and 6.30 p.m.
Sunday School, 9.45 a.m. and 2.45 p.m.
Men's Bible Class in the Pastor's Vestry at 3 p.m.
Women's Bible Class in the Deacons' Vestry, at 3 p.m.

Meetings are held in the Upper School Room on the *Prayer* Evenings of Monday and Saturday at 7.30 p.m.
Public Service on Wednesdays, at 7.30 p.m., in the Schoolroom
Band of Hope every Tuesday evening at 7 p.m. [at 8 p.m.
Young People's Society of Christian Endeavour, Thursdays,

Perhaps this map will help you to find your way :—



SIXTEENTH ANNIVERSARY OF THE OPENING OF KENYON CHAPEL.

On Sunday, Novhmber 25th, services, commemorative of the opening of Kenyon Chapel, Solon Road, Brixton, will be held.

The Rev. A. T. Pierson, D.D., will (D.V.) preach both morning and evening at the usual hours.

On Tuesday, November 27th, there will be our usual Public Tea in tne Upper Schoolroom at 6.30 p.m., to be followed by our Public Meeting in the Chapel at 7.30 p.m. Among the speakers we hope to have with us then will be Pastor W. Fuller Gooch, of West Norwood.

Collections will be taken at the above services in behalf of the Chapel funds.

KENYON YOUNG MEN'S CHRISTIAN INSTITUTE.

Reading Rooms, &c.—142, Acre Lane, open every week evening at 7.30.

Bible Talks by Mr. Morten, Supt., Sunday afternoon at 3, & Tuesday evening at 8.30

Fox & Son, Printers, Clapham,

Nov. 8. 1900. Dist. 35 35/8-25 8-H.D. 1

Interview with Pastor A. G. Short of the Herne Hill Tabernacle, at his house. 32 Winterbrook Road.

Mr. Short is very little like his portrait given on the outside of the report attached at the end of this interview. He is a tall, urbane man, with a yellowish white beard & wearing an embroidered smoking cap & frock coat when I saw him. Speaks very slowly, almost irritatingly so, but with a pleasant voice; He has ~~not~~ been here about 2 years. He is about 60 years old. The

2

The Church or Tabernacle is not yet built: the ground has been secured & it is intended that it shall be built next the present Church Hall & facing Morning Lane, at the corner of Winterbrook Road.

The neighbourhood is well-to-do: separated from the poor streets by the Herne Hill Railway arches. It is increasing slowly owing to the policy of the Dulwich Estate which will only grant 84 year leases & insists on well built houses for a "red" class only. Mr. Short's own house has 10 rooms: is 2st & attic: red brick: rented at £50 a year: garden front & back: with rates & taxes comes to £70. "Dear, but not dear for

for London." he said. All the houses in the road are in the same style as his. All keep at least one servant. Like it in character are Gubyon, Rosbecroft Avenue, Woodquest, Shardcroft avenues, off Herne Hill (rd Zeng)

It is from these roads that the congregation in the Church Hall is drawn. no poor come - families & young & old of the comfortable middle class are those who come - not in great numbers. very difficult to know people here, Mr Short does not even know his neighbours name. a few are Germans - all men are employed in the City or in the markets, fruit & flower salesmen & meat salesmen

-men who start off between 2 & 3 in the morning & are back early in the afternoon - pressmen who come back as the salesmen start out. But the rush to the City is between 8 & 10. & the crowd home between 5 & 6. No cards are allowed in the windows of Winterbrook street but young men lodgers are taken in some houses & advertisements are allowed in the papers. Plenty of open ground still remains & tennis & cricket clubs flourish. There is only a little Sunday bicycling but that does not mean that people come to church. 'There is an astonishing carelessness here about religion.' Only six families in Winterbrook street (70 or 80 houses) go to any

any place of worship on Sunday. A lady told him yesterday that the same was true of Gubyon avenue. It was true of Kobecott avenue when he (Short) lived there. Though servant keeping & comfortable they are not natural church goers, church going is by no means a condition of respectability. Sunday is taken literally as a 'Day of Rest.' Neither young nor old rise much before mid day, then dinner, then a walk in Brockwell Park: very few retired business men living here. They live here as long as they have to go up to London to work: after that they move elsewhere. Access to Holborn, City &

& Victoria very easy. [I left Hyde Park Gate 6
this morning at 10.23 & was at Herne
Hill Station at 10.55. by LCDR!]
The Tennis Clubs are responsible for
the idleness of the young people on Sunday
mornings. Saturday afternoons are spent
in tennis followed by tea & music & sometimes
dancing. Club courts are not open on Sunday.
Public opinion respects the sabbath to this
extent: & private gardens are not large
enough for private courts. Public opinion
wd allow tennis on a private ground, this
you can see played in the gardens off
Clapham Common. Some come to his church
from Clapham & Brixton & he has heard con

complaints from them.

The Services are as follows.

Sunday. Morning 11. 130-150 come.

Prayer meeting in Vestry. 6.30. 10-15 come.

Evening service at 7. 200-300 if fine

Monday. Christian Endeavour Soc. at 8.15. 25 come.

Thursday. Evening at 8. 15-20 come if fine.

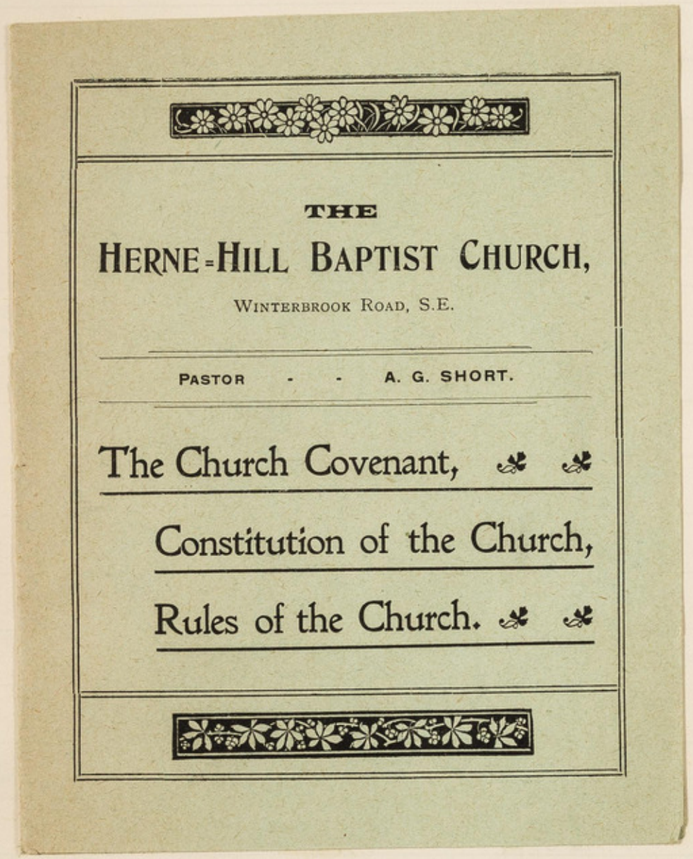
Sunday School. Bible classes at 3 PM.

100 scholars largely gathered from Winterbrook Street.

Monday. Band of Hope at 7 PM. 50 come - is given up in Summer. Only now starting again.

The Hall. holds 300

There is no Diaconate but a Committee of man



THE

HERNE-HILL BAPTIST CHURCH,

WINTERBROOK ROAD, S.E.

PASTOR - - A. G. SHORT.

The Church Covenant,

Constitution of the Church,

Rules of the Church.

management of 7-8 persons. Mr Short wont have regular deacons until the new Tabernacle is built.

They do not admit any but Baptists to be members of the Church. Unbaptised Church men are admitted to the Communion.

Baptists differ from Congregationalists in that they insist on total immersion of responsible persons only. Child Baptism is not tolerated. Sprinkling is considered a Romish superstition.

On this rests the claim of the Baptists to remain a distinct denomination.

Congregationalists admit child Baptism & sprinkling & differ from the Established Church only in that they are Free Churchmen ie are not State Endowed.

Future of the Free Churches. depends according to Mr Short, on their spirituality. Their weakness

taken for Ex Grads

ness at present, for some years past is due
to their worldliness. "You will get more gospel
truth from the High church pulpit than you
will from us, that is the strength of of the
High Church movement." Mr. Short feels so
strongly about the unfairness of using the pul-
pit for politics that when he was at New-
castle & attending one of the great Baptist
Conferences he drafted a resolution counselling
the discontinuance of political references from
the Baptist pulpits. It was outvoted. "There
will always be at least one man in your au-
dience who strongly disagrees with you &
he will leave church in any but the frame
of mind that he should." Mr. Short hopes for

for a religious revival. That religion or religion only is coming to the front is shewn by the proposal for a 'simultaneous' mission by all the free Churches in London.

She has 3 complaints to make with regard to the established church.

1. Their 'aloofness' towards Noncons.
2. The working of the Burial Acts.
3. The — — ... marriage acts.

As to the first. Only a few months ago they had a concert in their Church Hall for the sick & wounded. Their Hall was chosen because the only available place. All denominations helped. Mr. Short asked the Vicar Mr. Bridge to set on the platform along with him. Mr. Bridge refused on the ground that perhaps his

his Bishop or his congregation might object "
to his doing so: but he would come to the meet-
-ing unofficially as a member of the audience.
Twenty minutes before the concert a letter
was handed to Mr. Short in which Mr. Budge
excused himself saying on the whole he thought
he had better not come.
As to the Burials Acts. the churchyard is
open to a Nonconf with 48 hours notice, the
Nonconf reads the service but the fees for
so doing are handed to the Rector.
As to the Marriage acts. A church of England
clergyman may himself act as registrar
of a marriage. The Nonconf is able to per-
-form the marriage service but has to send for

for the registrar or his representative to sign 12.
the book & make it a legal act.

Mr. Short deplored the economic waste resulting from want of cooperation. "Take charitable relief for instance".

Visiting. only the congregation is visited. Sick members are expected to acquaint the church wardens so that they may be visited.

Prostitution: some prostitutes round the Station. not quite the lowest type but old ish women who get hold of boys rose the fields & waste spaces which are near & plentiful. Brockwell Park is closed at night.

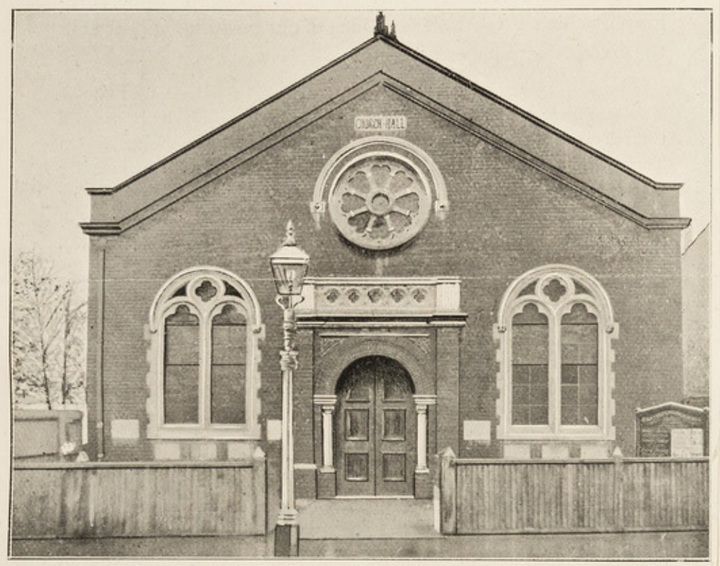
Stealthy district.

Mr. Short hopes that his name will not be mentioned.

HERNE HILL

Baptist Church,

LONDON, S.E.



The above Hall was opened in May 1899, at

A Cost of about £3000,

and will be used as a School-Chapel until the erection of the main Building.

over

PASTOR A. G. SHORT

AND THE

HERNE HILL TABERNACLE.

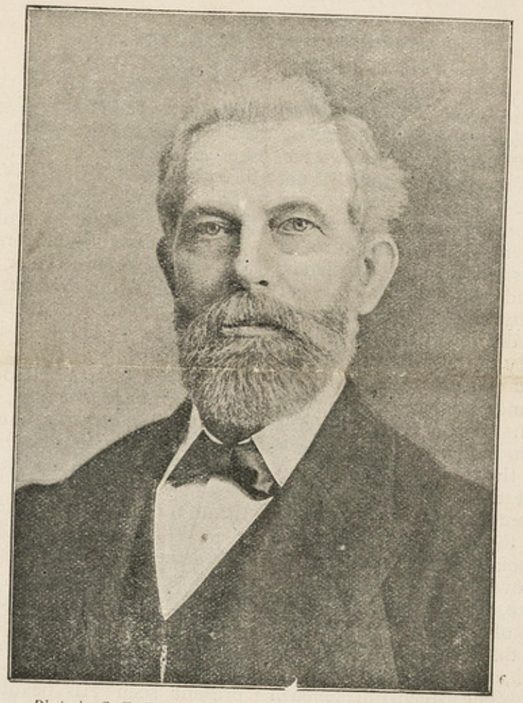


Photo by C. F. Treble, 373, Brixton Road, S.W.

BY

PROFESSOR HACKNEY, M.A.

Reprinted from "The Sword and the Trowel," October, 1898, by the kind permission of Mrs. C. H. Spurgeon.

HERNE HILL,
LONDON,
1900.

DEAR CHRISTIAN FRIEND—

We have recently finished the first year of our existence as the HERNE HILL BAPTIST CHURCH. The following paragraph, which gives a general idea of our position, appeared in the *Baptist* Newspaper of June 1st.

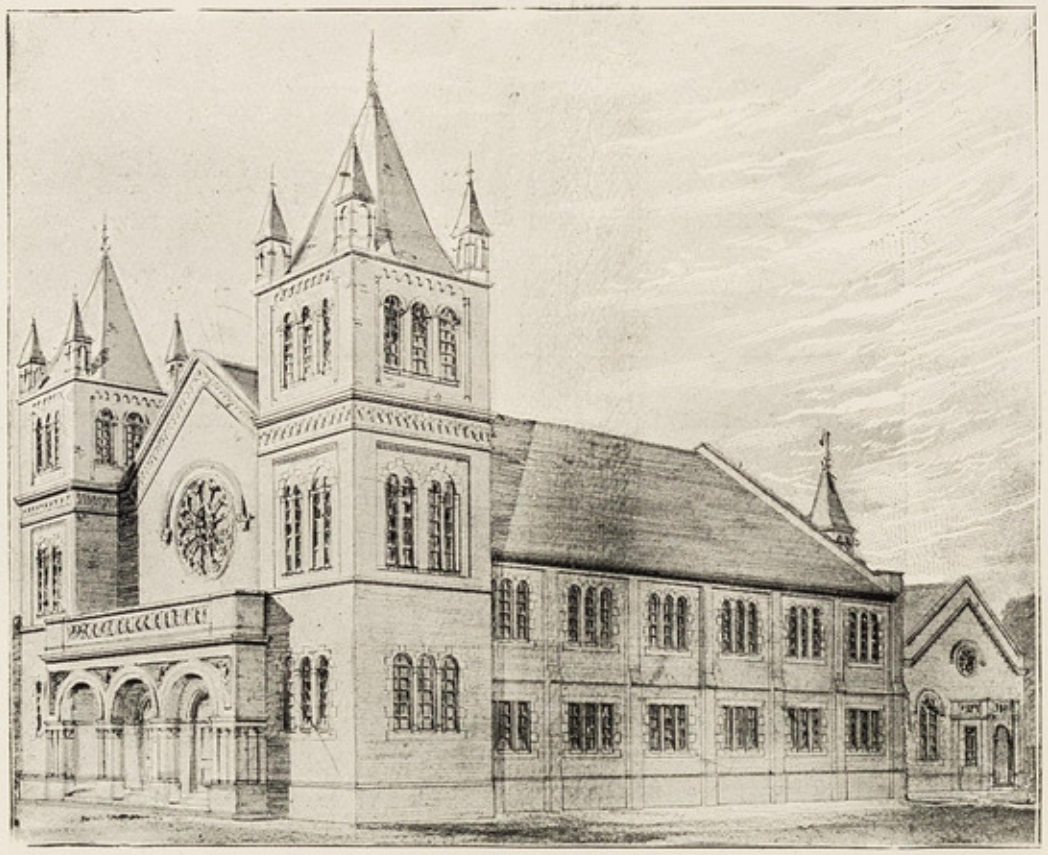
"The first Anniversary Services in connection with the Herne Hill Church were held on Thursday, May 17th, and Sunday, the 20th. On Thursday at 4 p.m. Mr. Archibald G. Brown preached. This service was followed by a tea. At 7.30 a public meeting was held, presided over by Mr. Ernest H. Wood, who was supported by Revs. V. J. Charlesworth (Stockwell Orphanage), Dr. Dowen (Brixton), W. Stott (late of Battersea), the Pastor (A. G. Short), and Mr. J. Chamberlain. It appeared from the Pastor's statement that the membership, which was thirty at the beginning, had increased fifty per cent. during the year. A good Sunday School and Band of Hope had also been formed, and everything promised well for the second year. The collections for the day reached £25. On the Sunday, the morning service was conducted by Rev. C. B. Sawday (Metropolitan Tabernacle), and the evening by the Pastor."

We thank God, and under Him, we thank our many kind friends, for all their past help. Our new and substantial hall makes a splendid School-Chapel, but as there is a heavy debt on it, and as the larger building or chapel still remains to be built, we shall continue to need the liberal aid of all God's stewards who are in sympathy with us. As soon as the Hall is paid for we shall proceed with the main building.

As we are a small private Committee, receiving help from no society, and working only for the glory of God in the extension of Christ's kingdom, we feel we may confidently appeal for aid to all who love our Lord and Master.

The following well-known gentlemen, among others, heartily commend our case :—

REV. THOMAS SPURGEON, Metropolitan Tabernacle.
REV. ARCHIBALD G. BROWN, Chatsworth Road, West Norwood.
REV. F. B. MEYER, B.A., Christ Church, Westminster Bridge Road.
REV. JOHN HOWARD SHAKESPEARE, M.A., Secretary Baptist Union.
REV. V. J. CHARLESWORTH, Headmaster Stockwell Orphanage.
PROFESSOR HACKNEY, M.A., Tabernacle College.
REV. W. CUFF, Shoreditch Tabernacle; and
WILLIAM HIGGS, ESQ., Sussex Lodge, Binfield Road, Clapham.



The Proposed Church.

Contributions will be thankfully received by the Pastor,
A. G. SHORT, 32, Winterbrook Road, Herne Hill,
or by the Treasurer,
MR. A. BENDALL, 45, Credenhill Street, Mitcham Lane, Streatham.

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Services are held in the Hall as follows :—

SUNDAY—

Morning	at 11.
Prayer Meeting	at 6.30.
Evening	at 7.

MONDAY—

Prayer Meeting	at 8.15.

THURSDAY—

Evening	at 8.0.

Sunday School and Bible Classes ...	at 3 p.m.
Band of Hope, Monday	at 7 p.m.

W. CAVE & Co., Printers, Brixton.

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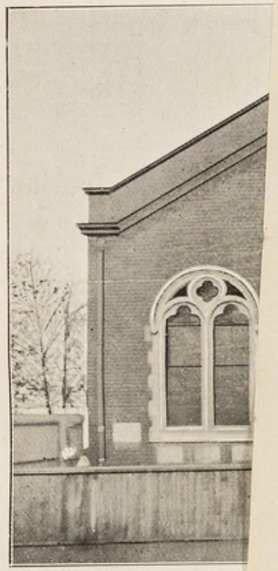

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PASTOR A. G. SHORT

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HERNE HILL TABERNACLE.

ON January 1st, 1895, I went to Sandown (after a severe illness which had taken me to the verge of death), that I might spend the winter in a clime more mild and genial than Birmingham. Here I found MR. SHORT. From the day of my arrival, as a stranger, to my departure in May, incessantly, with tenderest solicitude and affection, he gave me the sympathy and help a brother-minister needs. Sheltered from the fierce severity of that winter, I gained strength and renewed life from the sea breezes and pleasant environments of Sandown. When spring came, I learnt much more of our Father's goodness in the beauty of the Isle-of-Wight; but the enduring and most fragrant memory, the all-pervading influence of that visit and retirement is the association with Mr. Short. For he proved himself, on closest acquaintance, to be a man of real and deep piety, of sterling integrity and devotion to duty, of shrewd and pregnant wisdom, of large and sympathetic experience. The esteem quickened in our hearts was discovered in all to whom we spoke; and though the Chapel at Sandown was a small one, and the congregations not crowded, there was always a refreshing vitality in the ministration of truth; the continuance of conversions manifesting the present power of God. The four great elements of a true gospel ministry were clearly apparent in Mr. Short's life.

1. He did sound work with the Scriptures, bringing to his people, not the froth of easy-wrought fancy, but the solid result of meditation and heart-converse with the Word. This was the substantial force of his preaching, and gave it fruitfulness.

2. He carefully pastored the people, visiting them in their necessities, and searching out their various wants, bringing to them, in their *homes*, the savour of words and actions sanctified by fellowship with God.

3. He kept close to God in prayerful communion, seeking to abide in Him who lives for us, thus renewing his spirit at the fount of Divine energy and inspiration and obtaining rich blessings for himself and others through fulfilled petitions.

4. He sought, in season and out of season, to benefit the souls of men. By lifting up the slothful; curbing the licentious; encouraging the doubtful; arousing the careless; to those who believed in Christ, whether faintly or fully, and to those who had not at present seen His beauty that they should desire Him, he was Evangelist the true; setting forth the message of grace, and feeding God's people with food convenient.

Mr. Short came to London in the early part of 1897, to commence a Baptist Church at Herne Hill in conjunction with a committee of gentlemen living in the neighbourhood, who felt the need of the people, and knew our brother's worth. It was clear to

me that the consequences would be no mere flash in the pan. Mr. Short began the task, not by preaching in a big hall, for none was to be obtained; but, with that noble self-repression and quiet force only possible to a great soul, by conducting services for nearly eighteen months in an obscure railway arch near Loughborough Station. During this time, congregations have been gathered, the truth has been taught, God has been worshipped, His children have been built up, *souls have been saved*, the nucleus of a church has been formed and the fellowship has been tested. Beyond this, by virile judgment, unwearied perseverance, and continual prayer, Mr. Short has secured a most valuable site of ground with special concessions from a Board of Trustees, and plans have been prepared for the chapel-building, which are to be carried out in part almost at once. So that, before many months have passed, by the blessing of that God Whose Word cannot fail, a strong and energetic church, sufficiently housed, will be working for Christ in this thriving and expanding district. Often, in this undertaking, has Mr. Short been like Columbus, of whom Carlyle writes, in *Past and Present*:—"Patiently thou wilt wait till the mad South-wester spend itself, saving thyself by dextrous science of defence, the while; valiantly, with swift decision, wilt thou strike in when the favouring East, the possible, springs up."

How much fruit has come from the ministry of our beloved, and sainted, but ever-lamented Mr. Spurgeon! Going about the country, it is almost startling to find the number of *men* to whom the Sermons, either printed or spoken, have been the word of life. Mr. Short is an instance of this. He came up to London from Bristol, as a very young man, with the view of going on to America if some arrangements he sought were not completed. On the Sunday afternoon, another young man, staying at the same hotel, asked him to go and hear Mr. Spurgeon at the Tabernacle. He went. Then and there his eyes were opened to see his sin and lost estate apart from God; and though trained in the home of godly Wesleyans, he was now, for the first time, really awakened. He sought the Pastor, who directed him to Christ, and at a Monday prayer-meeting the word of deliverance came: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Mr. Short's mother caught scent of her son's intention to leave England, so a pleading letter called him home again;—to return to London, where he was baptized, at Upton Chapel, in the winter of 1866-67. Soon, his gifts began to be manifest in preaching the truth he had learnt to love; and, in the winter of 1868-69 he entered the Pastor's College. After about fifteen months, he accepted a student-pastorate at Surrey Lane, Battersea, where he laboured for some nine months. Then, in February, 1871, Mr. Spurgeon sent him in response to a call from Irvine, on the West Coast of Scotland, to endeavour to resuscitate the Baptist Church once under the care of the well-known Dr. Leechman. Mr. Short still remembers the loving, inspiring, and most characteristic words of the dear President, in saying "Good-bye." "Go," said he, "and see if anything can be done. Stay a week, a fortnight, a month, or a year. Do what you can. Come back whenever you like, and I will bear all expenses. May God bless you, and make you a blessing!" On reaching Irvine, he found that difficulties, which arose many years earlier, had led to the chapel being sold, and the church being dissolved. Some friends, however, had held together, meeting weekly in a leading brother's house. In these, with a few others, Mr. Short

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saw the nucleus of a new church, and at once commenced services in a public hall. By the Divine blessing, in a little while, the church was formed once more, under most promising conditions. At the inauguration of the church upon its renewed basis, the young pastor told his people that he had come from the South to Irvine at their call and Mr. Spurgeon's request; but he had not chosen Irvine as his sphere of labour, and desired to be free to return whenever the church was strong enough to stand alone. Three more happy years soon passed away. The church grew and flourished. The money was mostly gathered for a chapel. Mr. Short had gained the respect and love of the Christians in the town. In March, 1875, he felt it time to come back South. So, at a farewell meeting, amidst many tokens of regretful sorrow, he parted with these Scotch friends, of whom he always speaks in terms of loudest praise for their kindness and affection. On the handsome testimonial presented to him are the names of the Established Church Minister and the Provost of Irvine.

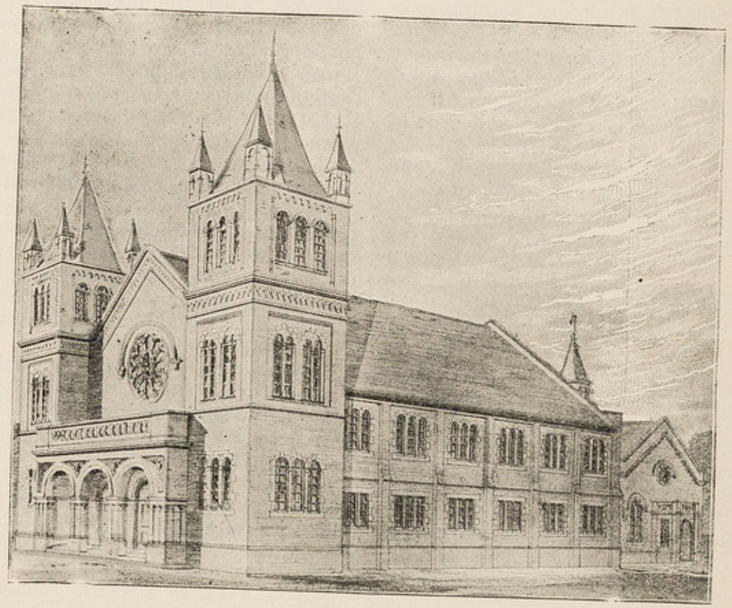
After two or three months, Mr. Short went down to settle at Sittingbourne, in Kent. Here, he was seized soon after with malarial fever, the change from the coast of Scotland to the marshes being too severe; and a serious illness followed, in which the Christian love of the people was proved, and Mr. Dean, J.P., then as now their leading deacon, acted more than a brother's part. But it was evident that Sittingbourne was impossible for Mr. Short, and, on the advice of his doctors he sought a more bracing home. After a brief rest in London, he became pastor of Marlborough Crescent Church, Newcastle-on-Tyne. Now his health improved greatly, and for three years he threw himself heart and soul into the Christian work of the city. He soon became well-known at the Central Hall, that hive of spiritual industry, and he often visited some of the engineering works of the district, to address the workmen during their dinner hour. The zeal of the Lord's house was eating him up; and, in spite of warnings from considerate friends, he continued almost extravagant labours until the summer of 1880, when a second breakdown in health occurred. Whilst away on a preaching tour, he was put into a damp bed (how many ministers have found to their cost the wicked thoughtlessness of unworthy housewives!) and Mr. Short was sent home with a consolidated lung. In spite of resting at the Isle of Arran for weeks, the lung-mischief remained; and though the deacons desired him to take some months' relief in the hope of his return to them, the doctors urged him to go to Australia, or to live for some years in a sheltered part of Great Britain. Reluctantly, therefore, he resigned his charge. At the valedictory service, in October, 1881, the church presented him with an illuminated address, in which they say, amongst other things, "You have been to us a most able, faithful, and devoted pastor; your zeal for the Master's cause and glory, your unwavering fidelity, perseverance, and industry in the Lord's work have been to us greatly blessed. To you, under our Heavenly Father, we feel ourselves greatly indebted for our spiritual welfare."

Leaving Newcastle, Mr. Short sought shelter at the Bridge of Allan. Here he improved but slowly, and in the summer of 1882, he removed to a place called the Bourne, in the Pine district of West Surrey. He lived there for more than seven years, conducting a Bible-class for young people in his own house, and for the last three or four years preaching regularly once on the Lord's-day

during the summer months, in the Congregational Chapel. The friends there showed their appreciation of his efforts to do good by valuable presents, the last taking the form of a cheque, when he left the Bourne, in 1889, to take charge of the church at Sandown, at the request of Mr. Spurgeon. Then Mr. Short's health had become completely restored. During the seven good, prosperous, and happy years of ministry at Sandown, he was never once out of his pulpit a whole Sunday on the ground of ill health.

And now I must close my sketch of our friend by once more referring to the incipient Baptist Church at Herne Hill.

When I was at Llandudno, last January, I went out, one most mild morning, into the woods behind



HERNE HILL TABERNACLE AND HALL.

Craigside with some others. We found many indications of the coming Spring, discovering even some leaves of primroses, of violets, and of lilies. But where were the flowers? Vainly we searched among the dead leaves of the past year, round the corners of the tree roots, close to fallen lichen-covered logs. We found the leaves, but the flowers were not seen. Were there any? Yes; the flowers were there, but hidden away in the root, to become apparent and delightful when the set season came. So it is with the work at Herne Hill. The florescence has not yet appeared. The work's fulness is still concealed, to be made manifest when the advancing days have brought out their due developments. Now, only the leaves of earnest devotion, and diligent service, and half-hidden activity

declare the Divine purpose to give a beautiful crown of bloom to the feeble shafts of green.

Mr. Short has with him a number of Christian men and women who will loyally support his highest endeavours. Among them is the son of his old Sittingbourne deacon and friend, Mr. John H. Dean, who is acting as Treasurer. Many prominent ministers and others have signified their approval and appreciation of the efforts made by Mr. Short and his friends. Among them may be mentioned, Pastor Thomas Spurgeon, Rev. F. B. Meyer, B.A., Dr. J. A. Spurgeon, Dr. S. H. Booth, Rev. J. H. Shakespeare, M.A., Dr. Culross, Pastor W. Cuff, and William Higgs, Esq. Pastor Archibald G. Brown, an old friend of Mr. Short's, and one who knows the district of Herne Hill well, being a near neighbour, one who has also gone carefully into the details of the scheme, writes concerning it thus:—

"The friends at Herne Hill are now in a fair way to obtain their House of worship. A splendid site is secured, within two minutes' walk of the station. A better position could not be. They purpose first erecting a Hall, which will serve as a temporary chapel, and afterwards make a fine Sunday-school in the rear of the future Tabernacle. The enterprise is everything that can be desired, and my dear friend, Mr. Short, is a man wholly devoted to the Gospel of the grace of God. Here is an investment I can confidently recommend to all the Lord's stewards."

I entirely endorse Mr. Brown's words; and, remembering what Mr. Short is, what has been already achieved, what the needs of that neighbourhood are, and what the abiding power of Christ's gospel is, I anticipate a very blessed and successful ministry to be consummated there; which shall bring much peace, power, and purity to men's lives; while it weaves a chaplet of glory for the brows of Him, Who though He was rich, yet for our sakes became poor, that we through His poverty might be made rich; Whom having not seen, we love; in Whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory.

Contributions will be gratefully received by Pastor A. G. Short, 37, Gubyon Avenue, Herne Hill, and Mr. John H. Dean, 7, Woodquest Avenue, Herne Hill.

Will not everyone who can, give some help, and that immediately, to this work for God?

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Laying the Foundation Stones of the Herne Hill Hall.

From "The Baptist," of October 28th, 1898.

AT Herne Hill on Tuesday, the 18th inst., the foundation-stones were laid of a hall or school chapel, to be followed by a suitable church. Such a building will soon be needed in this attractive and growing neighbourhood. The movement began nearly two years ago, when a few Baptists living in the district formed themselves into a committee, and invited Rev. A. G. Short (then of Sandown, I. of W.) to join them in founding a new church. This Mr. Short agreed to do, and now, after overcoming many difficulties, his friends and he have been able to make a really good start. They have secured a splendid site, and with God's blessing they will certainly succeed.

The meetings on Tuesday, Oct. 18th, left nothing to be desired. The weather, which had been stormy, seemed to clear for the occasion. In the afternoon, Pastor Archibald G. Brown presided over the stone-laying ceremony, and made everybody feel at home by his kind and genial manner. When a hymn had been sung, Professor Hackney, M.A., offered an appropriate prayer, and Rev. W. Williams (Upton Chapel), read Psalm cxxxii. Mr. Brown then spoke approvingly of the work and said some kind things about Mr. Short, whom, he remarked, he had known for several years. Mr. Short followed with a brief history of the movement, and a statement concerning their financial position. From this it appeared that some members of the committee had put down between them £700 as a free loan for five years, and that about £300 had been received as free gifts. The hall would cost about £2,500, and they could not hope to grasp Herne Hill until it was finished. They had five years in which to build the church. The following ladies then proceeded to lay stones:—Mrs. Devenport (late of Birmingham), Mrs. Frederic Carter (Wimbledon), Mrs. J. W. Ewing (Peckham), Mrs. G. H. Dean (Sittingbourne), and Mrs. W. Williams (Lambeth).

To the regret of all Mrs. Archibald Brown was unable to be present, and Mr. Brown laid a stone in her name. In each case the stone was declared to be well and truly laid, and was crowned with an ample cheque or bank-notes. After the stone-laying, Rev. J. W. Ewing, M.A., B.D. (Peckham), spoke congratulating Mr. Short and his friends on the cheering character of their first public meeting, and expressing for himself and many others the strongest possible wish for their ultimate and complete success. Sympathisers were next invited to place their offerings on the stones, and this many did, after which the bright and happy service was brought to a close with a suitable prayer by Rev. C. B. Sawday, of the Metropolitan Tabernacle.

At 5.30, a public tea, which was well attended, was served in the lecture-hall of the Railton-road Methodist Free Church (kindly lent for the day). A prominent and enjoyable item at the tea was the singing of a choir of boys from the Stockwell Orphanage. At

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7.30 a public meeting was held in the church mentioned above, and was presided over by a well-known and highly respected member of our denomination, Mr. G. H. Dean, J.P., of Sittingbourne, who gave the new cause liberal help during the day. The meeting was in every way encouraging. The speakers announced were Revs. Thomas Spurgeon (Metropolitan Tabernacle), Archibald G. Brown (West Norwood), V. J. Charlesworth (Stockwell Orphanage), J. Baxter (Herne Hill), A. G. Short (Herne Hill), Mr. Frederic Carter (Wimbledon), Mr. J. Chamberlain (Clapham). All were present and gave cheering addresses, except Mr. Brown, who was obliged to leave prior to the gathering. Mr. Spurgeon, in a bright address, said Mr. Short and his friends had a big work before them. He greatly admired their courage, and would be very pleased to receive contributions for them for the carrying out of their scheme, The Orphanage choir led the singing during the evening, The takings for the day amounted to considerably over £200, and Mr. Short mentioned that two members of his committee had promised to give £125 between them.

The Herne Hill movement has, we understand, the sympathy and support of several leading Baptists, and as the promoters are a private committee making personal sacrifice in order to provide for the spiritual needs of their neighbourhood, they will, we sincerely hope, receive liberal aid from outside friends. This new cause promises to become in time an important denominational centre, but for the present Mr. Short and his friends need help. Contributions will be gratefully received by Rev. A. G. Short, minister, 37, Gubyon-avenue, Herne Hill, or Mr. John H. Dean, treasurer, 7, Woodquest-avenue, Herne Hill.

THE FORMATION OF THE HERNE HILL CHURCH.

From "The Baptist," of January 6th, 1899.

IN October last we gave an account of a stone-laying ceremony connected with the erection of a substantial hall, or school chapel, to be followed by a suitable tabernacle. We now chronicle the formation of the church. On Sunday evening, January 1st, at the temporary Herne Hill Baptist Chapel, Loughborough Junction, Rev. A. G. Short and thirty friends formed themselves into a Baptist Church. At the regular evening service Mr. Short preached on the constitution of a New Testament Church. Then, at the Communion Table, Mr. Short explained that he felt the time had arrived for them to become a corporate and responsible body. The friends joined hands and solemnly sung the hymn, "I'm not ashamed to own my Lord." They then partook of the Lord's Supper, after which Mr. Short declared the church formed. The new church held its first church meeting on Thursday (yesterday), to subscribe to a church covenant, and to adopt rules for its government. The church has a claim on the support of the denomination at large in the work of erecting the new tabernacle.

Old Baptist Mission, 5 Sidney Rd. (Pastor Allen)

We both wrote to & called on Mr. Allen, but did not succeed in catching him.

It is a small place, & probably quite unimportant. The following particulars are taken from the organ of the Old Baptist Union:—

STOCKWELL, S.W.
Old Baptist Union Hall, 5, Sidney Road.
Pastor R. G. ALLEN, 5, Sidney Road.
Sunday, 11 a.m. and 6.30 p.m. School, 10 a.m. and 3 p.m. Fellowship Meeting and Communion 3 p.m. Open-air Services 2.30, 6 and 8 p.m. Wednesday, Band Practice, 8 p.m. Thursday, Gospel Service, and Saturday, Prayer, 8 p.m. Children's Service, Friday, 7

This looks rather like "making the most of it." The appearance of the building does not suggest much activity.

See also page 121

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Notes on Baptist Chapel, Durand Gardens, Stockwell. Pastor, A. J. Milwood. Residence, 45 Kingswood Road, Clapham Park. 35

Mr. Milwood did not answer our letter, and I called, on the chance of finding him at home. He proved to be the Hon. Pastor of the above chapel, and to be engaged in business throughout the day, but as Mrs. Milwood was at home and had an intimate knowledge of the work I had a conversation with her. She was a woman of about 40, very pleasant, bright and capable, clearly happy in her husband, her family, and her work. She had been one of the small band of workers at the building in S. Anne's Road, some twenty years ago, before her marriage, her future husband having been another of them. So she has had a long experience of the "cause." Her husband has been the pastor for 6 years.

They belong to the Open Baptists, that is, they do not exclude from their communion those who have been baptized in infancy. About a year ago, they moved from S. Anne's Road, Mr. Mowll taking the building over. It had been too small for them for some time, and they had begun to collect a fund with a view to future building. Then Mr. Snell offered to give up his occupancy of the place in Durand Gardens, and the move here was made. There is now, therefore, no idea of building, and the £200 or so, that had been got together was used to make alterations

in and to brighten up the building they are now in. The Chapel is not a large one, holding perhaps 200 people, with a small school-room, that is already complained of as cramping them for room. The Chapel itself is however quite large enough, as their membership and congregations are not large -- the former numbering about 35, and the latter, on Sunday mornings, from 30 to 50, and in the evening, from 60 to 80. At their last communion service, always held in the evening, about 40 people had been present.

The Sunday School, "a big one" and mostly composed of the children of their own people, has a register of about 150, and an average of over 100. Other fixtures that were mentioned were the Christian Endeavour, the Band of Hope, Prayer Meeting, Ladies' Working Meeting, Maternity Meeting, and the Preaching Service. Something is g ing on nearly every night, but, as is necessary in a church made up entirely of busy people with no leisured people on the staff, and no paid workers, everything goes on in the evening. I asked if the work made her and her husband happy or anxious, and, as I knew it would be, the ready answer was "happy". "We are a very happy people". "We are all busy and happy" were notes repeatedly and evidently most sincerely repeated during our conversa-

Millwood - Bapt. Durand Gardens,

tion. They have no friction or jealousies, difficulties from which, as Mrs. M. said, places like their's were not always free.

As stated, all the work is honorary; in fact, it "costs us all something". They do not seem to work in any special area, but have a certain number of poor in their own body; these they help, and it is "as much as they can manage". All seats are free. The Chapel accounts for the last year showed a balance on the wrong side of 1/7!

As they had taken over a room that Mr. Snell had been occupying, and were "Open" Baptists, I asked something about their opinions. "Were they liberal?" They were; the very fact that they were "open" proved it, did it not? a question that I felt I could not answer. When I asked what the main object was in reaching people, the reply was "The salvation of souls", followed by the embarrassing counter-question "It must be so, must it not"? Conversion, a change of life was necessary for every Christian. "I think" she said "that all our members have been converted, and are living changed lives". Several of them have been reclaimed from the drink. Lapsing is rare, one explanation of this being that all are well looked after. Absence for a month, often for much less time, would always mean that some one would go round and look the absentee up, and find out the explantion, and see if help

or influence ~~is~~ were needed. "That is what I meant by saying that we are a very united people."

We had our conversation in a comfortably furnished room, by a bright fire. The door had not been opened by Mrs. M. but by a woman of much her own age, whether a servant or not it was impossible to say. Judging from Mrs. M's dress and manner, it is improbable that she does all the house work herself, and ~~they~~ she herself, the room, and the small boy of five, the youngest of three boys that make up her family, all suggested a modestly comfortable life. The boy was very bonny, and she volunteered the information that "they had been round ~~xxxxx~~ to try and get him to school". But she said that she should not let him go till after the winter. I asked ~~if~~ where he would go, and she mentioned some private school. "Not to the Board School?" I ventured to say, and "Not while I have the pence to send him somewhere else" was the reply. I asked why, was it sentiment or dislike of the Board School companions, and she admitted that she thought it was "sentiment". She went on to say that, although the class of boys at a Board School would be more mixed than at a private school, she had nothing to say against them as a class, and mentioned a little friend of her boys who

Millwood - Bap^t Durand Gdns.

who often came to the house "as nice, and as nicely a behaved boy as you could wish to see". But it was clear that her boys would continue to go elsewhere.

I liked Mrs. Milwood, and she reflected very favourably the work of the people at the Chapel in Durand Gardens, whe are "very busy and very happy" and all of whom, except those who are too poor, put their hands in their own pockets to keep things going.

Note of conversation with Mrs. Cox, of the Salvation Army, living at 6 Stockwell Mansions, Eastcote St, Stockwell.

(E.A.) Nov.19.00.

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The address given us of the officers of the local corps was No. 4 in these Mansions, and the name "Capt. Murrant". No one was at home, but Mrs. Cox, from above, heard me, and told me that the officers were very difficult to catch. Furthermore, they had only been in office for a week. She proved to be a member of the corps of 18 months standing, and of the Army for a much longer time, living here; was apparently willing to give me information, so I asked if I might come upstairs and talk to her. Naturally, she could not quite make it out at first, and her small terrier barked ferociously. But both were very friendly at heart.

"Capt. Murrant" was a woman, and left six months ago, leaving the Corps in very low water. Male officers followed her, and have pulled things together again, and things are much better now. The officers who have just come, an Ensign and a Lieutenant, are also men, and, so far as they are known, are liked. "In Stockwell male officers are, I think, generally more successful than women."

Although things are looking brighter, this is not a strong corps, and the membership is not more than 50 or 60. The work consists mainly of the meetings and visit-

Cox - S. Army, Stockwell Green.

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ing, the officers being supposed to do from 16 to 18 hours a week at the latter.

The evening congregation on Sundays is the better, and, although Mrs. Cox would not hazard an estimate, she said that there were considerably more than the roll of soldiers, that is, than the 50, or 60. Those who come are working class, with, in answer to my question on the point, "occasionally a really very poor person".

They have, alas! no band, but the new Ensign "plays an instrument", and there are hopes that he will take the matter in hand and get a band together again.

Mrs. Cox is an officer of the Corps, and told me, good soul, with all gravity, that she was "Publication Sergeant Major". Her duty is to receive, distribute, and be responsible for the accounts of all the Army publications that the Corps can circulate. She has a round, for the War Cry, and some 18 regular customers. These she delivers, and, we may take it that she has at least 18 friends in the neighbourhood. She also sells the papers at the meetings, and, as occasion may offer. Her office is one that they always try to get a soldier to undertake; otherwise the duties fall on the staff officers.

Mrs. Cox proving friendly, I asked if her husband belonged to the Corps, and he proved to be a "backslider".

Formerly he had been a soldier, and for 17 years was a teetotaller. He is horse-keeper by occupation, and was taken on at the stables of a brewery. Here he fell in with the customs of the place and began to drink, occasionally too much. The fact of drinking at all; the occasional excess; and the fact that the drink "is bad for the complaint from which he suffers" have given Mrs. Cox an anxious time. However, he got ill; has been in hospital for four months, and while there, "got right in his soul". He is now out, and well, and, although he will take up his old work at the ~~xxxxx~~ brewery, his wife hopes and prays that all will go well with him, that he will keep free from the drink, and rejoin the Army.

Mrs. Cox showed me the rooms they are occupying -- sitting-room, bedroom, kitchen, scullery, with a little outside balcony with W.C. etc. Water laid on, and "every convenience". The rent is 7/- a ~~xxk~~ week, which, she agreed, is very moderate. They are on the point of laying on gas, and altogether these "Mansions" seemed unusually convenient and moderate in these days of high rentals when the papers say ~~xxxxxxxx~~ there is "no room to live". Mrs. Cox was tidying up her sitting-room but, otherwise, everything looked comfortable enough, and there was plenty of furniture. She was a respectable intelligent woman of about 40. There was no signs of children.

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Note on the Brixton Christian Mission, Sussex Road, Coldharbour Lane. (E.A.) Nov.19.00.

The only name given to us in connexion with the above was that of Mr.W.R.Smith, who, on ~~xxxxxx~~ going to Sussex Road, and finding the place closed and the caretaker who lives over the mission hall absent, I found to be the Hon. Superintendent, living at Holland Road. On calling there, Mrs. Smith, after some little persuasion and after assuring me that she "never meddled with her husban's things" gave me the accompanying Report. She at first seemed to think it strange that any one should wish to know anything about the work in Sussex Road, which was described as "only a Mission", but before I left she had begun to praise it mildly, and say that it was "doing a good work", among "the people roundabout" the hall. Mr. Smith appears to take the Children's Service on a week evening, but for Sunday has rather the responsibility of finding speakers, and seeing that things are done, than of doing them himself. All the work is done by volunteers, and the accounts show that the total expenditure is small. The work is necessarily all done, either on the Sundays ~~xxxxxxxx~~ or in the evenings of other days. The Mission appears to be run on ordinary evangelistic lines and to have no very distinctive features. A paragraph on page 6 of the Report points to a rather unstable position,

financially, in spite of the "increased membership, sustained interest and greater financial support" claimed on the opening page. The Mission is clearly run on unsensational lines, as befits the neighbourhood in which it is situated, and the unpretentious list of its fixtures is given on page 2 of the Reprt.

Mrs. Smith was a not very prepossessing lady of perhaps 55 or so; she did not invite me in; opened the door herself; and we talked for a few minutes on the doorstep, with the dark back-ground of an unlighted ~~hall~~ hall behind her. Holland St. ~~Holland St.~~ is one of those coloured red on the map. As stated Mrs. Smith was at first a little unsympathetic in tone in her references to the Mission and only thawed slowly. Before leaving, I asked if she went often. "Not very often" was the reply "I generally go to church with my daughters".

71

Brixton Christian Mission,

SUSSEX ROAD, COLDHARBOUR LANE.

BRIXTON.

Report for the Year 1899.

MOTTO FOR THE YEAR 1900:—

Be strong and of a good courage; for the Lord thy God is with thee whithersoever thou goest."—JOSHUA i. 9.

LONDON:

Kent & Matthews, Printers, Wandsworth Road, Clapham Junction and Balham Hill.

Brixton Christian Mission,

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List of Services and Meetings.

Sunday Morning	-	Service - -	at 11.15.
Sunday Afternoon	-	Bible Class -	„ 3.
Sunday Evening	-	Service - -	„ 7.
Wednesday Afternoon	-	Mothers' Meeting	„ 2.30.
Wednesday Evening	-	Divine Service -	„ 7.30.
Thursday Evening	-	Children's Serviee	„ 7.
„ „	-	Y.P.S.C.E. -	„ 8.15.
Friday Evening	-	Prayer Meeting	„ 8.
First Tuesday in every Month	-	Temperance Meeting	„ 8.

REPORT.

THE Thirty-third Report of the Brixton Christian Mission though simple in its character is full of interest, and much cause will be found therein for praise to God for the blessing which has been bestowed and the continued progress of the work in its various branches. Mention should be made of increased membership, sustained interest, greater financial support, but above these there is abundant evidence that the preaching of the Gospel has been in demonstration of the Spirit's power in the hearts and lives of many, while others have been encouraged to a higher state of progress in the Spiritual life.

THE ANNIVERSARY SERVICES

Were held on Sunday, February 26th, conducted by Mr. Millidge. The Tea and Public Meeting were held on the following Tuesday, Mr. G. W. Hoppen, Hon. Sec. of Clapham Y.M.C.A. presiding. The Report for 1898 was read by the Hon. Secretary. Short addresses were given by friends and some solos were given by other helpers of the Mission.

THE YOUNG WOMEN'S BIBLE CLASS

Continues to prosper in its object to diffuse a knowledge of the Gospel. The Trustees are glad to note an increased attendance at this class, which they feel sure is due in no small measure to the kind sympathy and love shown by its leader, Mrs. Gant.

THE PENNY BANK.

The Trustees regret to report that it was found necessary in October last to close the Penny Bank. Mrs. Saunders, who had been in charge of it since its establishment, was obliged to resign her position owing to domestic circumstances, and as no one could be found with sufficient time at their disposal to carry on the work, the Trustees were reluctantly compelled to close the Bank.

THE OPEN-AIR SERVICES

Under the leadership of Mr. Traxler have afforded abundant evidence of the need there is for this work. The fine weather of last summer was especially favourable to preaching the gospel in the open-air, and the band of earnest workers have had cause for much praise and thanksgiving. Many who have shown an interest in these services have also attended the meetings afterwards held in the Hall, and we trust have been led to acknowledge the Saviour. The workers have had the co-operation of the Emmanuel Band on several occasions, for which the Trustees desire to record their grateful thanks.

THE MOTHERS' MEETING

Continues to prosper in its beneficent object under the kind leadership of the Misses Lachlan, and the increased attendance at this meeting affords clear evidence of the appreciation of the helpful counsel which is so lovingly given by these ladies to whom the heartiest thanks of the Mission are due.

THE HARVEST THANKSGIVING SERVICES

Were held on Sunday, October 8th, and these were followed by a Tea and Public Meeting on Tuesday, the 10th, at which Mr J. Holdsworth presided. Addresses full of sympathy

and help were given by several friends of the Mission, and a most happy and profitable evening was spent by all.

A letter was received from Mr. G. Siggs, expressing his regret at his inability to be present, and enclosing a cheque for £3 3s. to the funds of the Mission.

THE TEMPERANCE WORK

Has steadily advanced during the year, at almost every meeting pledges having been taken. On the need for aggression in this work there is no occasion to dwell, as it is only too truly realised that intemperance is one of the greatest blots upon our national character; but only as we look away to Christ shall we obtain that strength and grace which will enable us to influence others to throw off this terrible habit.

THE CHILDREN'S SERVICES

Have, as in past years, been held during the winter months, conducted by Miss E. Lachlan and Mr. Smith. The interest and attendance of the children have been well sustained.

THE CHRISTIAN ENDEAVOUR.

For some time past the need had been felt that some effort should be made to enlist the sympathy and help of the young men and women in the work of the Mission, and in June last a Young People's Society of Christian Endeavour was inaugurated under good auspices, which has been the means of much help and blessing.

THE CHOIR

according to their usual custom, went to the houses of several friends to sing Christmas Carols on Christmas Eve, and received gifts amounting to 8s. 6d.

SPECIAL FUND.

The amount of this Fund now stands (including interest for the year 1899) at £69 7s. 11d. The Trustees would call special attention to this fund, as it is clear that the time must ere long arrive when some decision must be come to as to the continuance of the good work of the Mission. If its operations are to be consolidated and extended, money must in due course be laid out either on the present building or on some other suitable place. In order that the Trustees may be in a position to do what is necessary when that time arrives they hereby invite from their friends contributions to this Special Fund.

The Trustees desire to record their grateful thanks to all those kind friends who have conducted our services; to Mr. Bartholomew for his kind services at the harmonium; to the London & South Western Bank (North Brixton Branch) for allowing us to transact our bank account gratuitously, and to all those who have aided the Mission in any way.

In couclusion, the Trustees would earnestly express the hope that the members and friends will continue in the same heart and mind regarding the work of the Mission, and by earnest prayer and consecrated lives to endeavour to draw many more souls into the fold of Him who "came to seek and to save that which was lost."

Subscriptions & Donations.

	£	s.	d.
H. B. Marshall, Esq.	5	0	0
G. Siggs, Esq. ...	3	3	0
R. Gunston, Esq.	1	1	0
R. Gunston, Esq.	1	1	0
A. T. Skipper, Esq.	1	0	0
Mrs. Forrester ...	0	10	0
	£11	15	0

Collected by Carol Singers.

	£	s.	d.
Miss Lachlan	0	5	0
Mr. Shadbolt ...	0	2	6
Mrs. Lane ...	0	1	0
	£0	8	6

Harvest Thanksgiving Services, October, 1899.

Donations.

	£	s.	d.
Z.A.	0	10	0
Mr. & Mrs. Langley	0	10	0
H. R. Plummer ...	0	10	0
Mr. Osborne ...	0	10	0
Mr. Mingay ...	0	5	0
Mr. & Mrs. Traxler	0	5	0
Mrs. Nelson ...	0	5	0
Mrs. Weston ...	0	5	0
Mrs. Marr ...	0	5	0
Miss Orpwood ...	0	5	0
A Friend	0	5	0
The Misses Meakin	0	4	0
Mr. Plummer ...	0	2	6
C.B.	0	2	6
Miss Bourne ...	0	2	6
Mrs. Totterdell ...	0	2	0
Miss Kidman ...	0	2	0
Mrs. Mould ...	0	2	0
Mrs. Buckett ...	0	1	0
Mrs. Moakes ...	0	1	0
	£4	14	6

Abstract of Accounts from January 1st to December 31st, 1899.

Receipts.	£	s.	d.
Balance in hand	27	12	2
Subscriptions and Donations	11	15	0
Freewill Offerings—Members and Friends	52	18	5
Sacramental Collection for Poor	4	18	10½
Mrs. Bartholomew, Rent to Christmas	10	8	0
Miss Lachlan, use of Mission for Mothers' Meeting ...	2	2	0
Mrs. Crabb, use of Mission for Bible Class	1	10	0
Balance in hand from Anniversary and Harvest Tea ...	1	0	7
Donations at Harvest Tea ...	4	14	6
Money given to Choir Carol Singing	0	8	6
	£117	8	0½

Expenditure.	£	s.	d.
Rent to Christmas, 1899 ...	20	10	0
Gas to Michaelmas, 1899 ...	6	3	0
Mrs. Bartholomew for Cleaning Mission	15	8	0
Unfermented Wine for Sacrament	1	15	0
Repairs to Premises	0	12	10
Printing, Stationery, & Stamps	3	19	9
Gifts to Poor	7	17	0½
Miscellaneous Expenses ...	4	0	10
Cheque Book	0	2	1
Amount placed in Post Office Savings' Bank	21	5	0
Balance	35	14	6
	£117	8	0½

3rd February, 1900.

Audited and found correct,

H. F. SHADBOLT, Fernlea, Burton Road, S.W.

CXLIII 73

Nov. 30. 1900. Dist. 35. 35/3-6 S.H.W.

Interview with the Rev. A. R. Wilson - minister of the Stockwell Green Congregational chapel at his House No. 18. Stemberton Rd

Mr. Wilson is an old man, over 70, still 6ft high, big, handsome face, white hair & whiskers, upper lip & chin shaven. He has been at this church 4 years. He took it out of pity as he had meant to retire.

Mr. Wilson is a Northumbrian, his mother a Quakeress, his family coming from Bamborough where the Rector & owner of the Church living was Mr. Wilsons uncle. As a boy he went to

to sea as a midshipman in the E. I. co's 2
Service. He gave this up at his Mothers request.
Went to Edinburgh University. During a vacation ~~then~~ stayed with
some distant relations in Fife, fell deeply in
love with the second daughter, a charming winsome
serious girl. She prayed earnestly for him. Told
him his future was to be a minister of the Church.
They became engaged. He went back to Edinburgh
& took up theology. It was agreed that he sh^d
Eventually succeed his bachelor uncle. just
as he had taken his degree his ~~wife~~ fiancée
died. He was inconsolable, travelled in Germany
for 3 years, studied at Bonn & Heidelberg. wasted
his time. Once during a trip down the Rhine
it struck him so. that she ~~he~~ was grieving for
him. He ~~enter~~ went back. Entered the Free Church be-

because once when in Edinburgh while studying the Acts of the Apostles it came on him that the form of Church government as constituted in Early times was by no means that of the early church. He succeeded Dr Berry at Wolverhampton; at Angell James request he went on to Birmingham & was an intimate friend of Dr Dale. Prior to Wolverhampton he had been at the Craven Chapel in Regent Street. 'Used to get between 1 & 2000 working men to his evening service on Wednesdays' After Birmingham he was at Trinity Chapel Poplar. His wife I think is dead. One son was killed at sea, another was a clerk in the

the Bank of England & died suddenly, 4.
his only remaining son is a confirmed drunkard
'he is downstairs now.' Two daughters are in
the North of England.
At Craven chapel he was paid £800 a year
here he gets very little, the financial resource
of the Chapel are small & dwindling:
'The Rector of Wolverhampton & I ruled the
town, religiously speaking.' 'Yes, I suppose
I was a good preacher once, in any case thou-
-sands came to hear me, but you went
South for preaching, the power passed away with
age.' He is a poor man now owing to
want of saving on his part & the extrava-
-gances of his remaining son. 'There is a poor
look-out in old age for nonconformists who have

have failed to save'. The pastor's retirement 5
fund allows but £50 to £70 a year.
As a preacher he had after some experiments
kept strictly to the Gospel in the pulpit.
Once in Wolverhampton he had spoken politics.
A deputation of workmen was formed & begged that he
wd not do so again 'not that we were
not deeply interested, but we feel that it is
not that that we come to hear from the
pulpit': more grit, more independence, more
outspokenness, more respectfulness in the
midlands than in London. Want of back-
bone is what strikes him most in Clapham,
'instead of boozing once a fortnight the
people here topple constantly'. In Poplar there

there was more independence than in 6
Clapham but the same great indifference to
religion. 'I know the men,' said an old sailor
shipmate, 'don't shew them why they shd.
be religious but give them your orders from
the quarter-deck & they'll obey you.' It was
in Poplar that he first realised the power
of the Roman Church. 'Lawless would go into
a public house, lug out a man by the scruff
& cane him in the street!' 'The Romans, I know
admit, are a real influence for good amongst
the lowest class.' 'Ours is not the Church of
the poor, but among our own people our work
is invaluable.' 'The Primitive Methodists are the only
ones amongst us who touch the poor at all.
The

7

The Church is in Stockwell Green. built end of last century.

It Holds 850.

Sunday at 11 AM. about ½ full - 400.
7 PM. about the same number.

Wednesday ev. 8. 80-100 come.

Sunday Schools. 400 on books.

No Bible Classes.

Xtian Endeavour. Tues. ev. seniors - about 100.
Junior section Thurs. about 100. ages 8-15.

Samaritan Soc for relief (in majority of cases given to persons not connected with the church) about £15 given in grocery & coal tickets.

Buildings - Chapel - Institute consisting of 2 large rooms & 4 or 5 class rooms in which Sunday sch (not infant) is held: on other days

days is let to the Salvation Army - situated close to Plough in Stockwell Rd about 5 min from the Chapel.

Dorcas Soc. Mothers meeting - Maternity meeting.

No nurse - no literary society -

Band of Hope about 100. all children -

The service has some musical but is not very musical except once a month. None who are poor come. The congregation is of small local tradespeople: it used to be of the comfortable middle class. The district is ceasing to be residential. Look at Herbert St. 4 years ago. servants in all houses. only one family. now there are only servants here and there, lodgers usual, & many with two families.

The

The better class are moving to Balham & 9
Brixton & workingmen, music hall & theatrical
artistes take their place.
The best work in his Church is done by the X'tian
Endeavour Society with their open air work.
'But it is good done to themselves & not to
others.' The working class are untouched.
Snell is the most remarkable man in the dist-
-rict. He is powerful as a speaker, well educated
& able to popularise his subject. Crowds of
young men go to him. He wd not hesitate to
talk politics from the pulpit, but he also gives
them sermons on the Higher Criticism. Brown
of St. Andrews, neighg. works hard, is friendly, but con-
-tracts

tesco to failure with the working man.'

The men who come come more because they respect his work & himself than because they care for his high Churchism. 'England is intrinsically Protestant.'

They publish no magazine, nor year book, only an annual Balance Sheet which he cd. not find.

As to drink - 'The greatest harm is done by the hostility of abstainers to moderate drinkers.' One man told him that he refused any more to go Temperance meetings 'to hear things said which he knew were not true & which the speakers ought to know were not true.'

Harleston Hall, 197, Lyham Road,
BRIXTON.

BIBLE STUDIES
For our Winter Evenings.

Conducted by Mr. RICHARD WRIGHT, every Tuesday, at 7.30 p.m.

Oct. 2—"Seeking Help."
9—"The Royal Palace—Its Stability."
16—Harvest Home Tea.
23—"Its Wonderful Doors."
30—"How to View its Grandeur."
Nov. 6—"A Walk through its Suite of Rooms."
13—"A Look Out Aspect."
20—Lantern Lecture: "My Work among the Hoppers," with the Story of "There's Help at Hand."
27—"Instructive Pictures."
Dec. 4—"How it's Lighted."
11—"Fires that are useful."
18—"A Royal Banquet."
25—Lantern Lecture; "Angels' Christmas."

"Great Peace have they which love Thy law."—Psa. 119-165.

EVERY THURSDAY DURING THE WINTER AT 8 O'CLOCK:
Rest and Communion for Tired Pilgrims.
A HEARTY INVITE TO ALL WHO CAN COME

1900.

Children's Meetings
Every WEDNESDAY, at 6.45.

PLEASANT EVENINGS for the YOUNG,
CONSISTING OF
LANTERN SERVICES, OBJECT TALKS, ENTERTAINMENTS.

Oct. 10—"Babies."
17—Lantern Service "Farmer Gibson."
24—"New Life:" Mr. HALL.
31—Object Lessons: "Lights."
Nov. 7—"Trains and How they Talk."
14—Entertainment.
21—Address: Mr. HANCE.
28—Lantern Service: "Lion Hunters."
Dec. 5—Address: Mr. HALL.
12—Entertainment: Mr. LANSLEY.
19—"Bird Sketches."
26—No Meeting.
Jan. 2—"A Merry Night of Xmas Games."

Each child to pay 2d on joining towards expenses
10 Attendances to qualify for the "Merry Night" date.

Conductors - - - - - Mr. HALL. Mr. WRIGHT.
Hon. Sec. - - - - - Miss CHALKE.

Report of interview with Mr. R. Wright, London City Missionary in charge of the Harleston Hall, 197 Lyham Road. At his residence, 33 Hubert Grove, Stockwell. (E.A.)
Nov. 29.00.

Mr. Wright is a London City Missionary of a superior type; is married and has been here for 12 years, practically in independent charge of the work at Harleston Hall. He is a man of perhaps 45; speaks well; looks spick and span; is perhaps a little conceited; is certainly sincerely interested in his work, and appears to make Harleston Hall the centre of a good deal of wholesome influence.

He described the people living round about as builders' operatives; carmen; gardeners, etc. and said that his own people were fairly represntative of the district. It is not a neighbourhood in which the people are constantly moving, and is on the whole one of decent respectability, with drink and gambling as the main obstacles to religious and social progress. He used to think that drink was the worst influence, but is inclined now to give the bad pre-eminence to gambling: it seems to pervade the whole neighbourhood, and the police, either from indifference or from lack of power, to do nothing to hold it in check.

Like other City Missionaries, Mr. W. spends much

Wright - Lem, Harleston Hall.

time in visiting, but his work is more varied than ~~xxxx~~ is generally the case, and partakes more of the character of an ordinary Mission. He disclaimed, however, any attempt to form a "congregation", reminding me of the regulation of the L.C.M. by which no "members" are allowed and by which, also, the constant aim of the missioner is supposed to be to send on adherents for enrolment in some duly constituted church. In reality people do, as Mr. W. said, get attached to a place, and it is clear that he has at Harleston Hall a certain number of continuous supporters -- "members" in everything but name. They have no celebration of the Holy Communion, and Mr. W's practice in this connexion is worth noting. Two or three times in the year, having previously given notice of his intention to some neighbouring place of worship, sometimes a chapel and sometimes a church (it must, of course be a Low Church) he announces to his congregation that he prposes to go to the Holy Communion at the close of his own service at such and such a place, and will be glad to be accompanied by any of his ~~xxxxxxxxxxxxxxx~~ hearers who would like to come. Some 20 or 30 have always gone with him, the former number trooping along one evening, when it was raining hard, and although they had to walk for about half a mile.

Wright - LCM, Harleston Hall.

The Hall holds about 300, and at the evening service from 140 to 150 may be taken as the average. To the afternoon meeting they have an average of about 40. At the Tuesday evening Bible Studies (see leaflet) they have an average of about ~~x~~ 30. The people who come are fairly representative of the working-class neighbourhood described above. Apart from Mr. W's own salary, which is paid by the L.C.M., the Hall is self-supporting, and the account for last year that he showed me contained a total of about £12 for "offertories on Sunday nights". The total account, including receipts for teas etc. came to about ~~x21~~ £23. There was a small balance in hand. Nothing has to be paid for rent.

Mr. Wright illustrated the kind of work he had to do by reference to special cases, but he did so without talking of them in a foolish way, and made me feel that he was a genuine man who had in certain instances been instrumental in leading to genuine cases of individual reform. The manuscript Report to his Society that he has lent me, with some hesitation, hardly does him justice, and, I suspect, has been written somewhat to order as being the kind of thing that is expected. Perhaps I am mistaken in this, but he certainly did not talk as he has written. On the contrary, after telling me of one

Wright - SCM, Harleston Hall.

of his cases, he remarked "There is so much sham in the religious world to-day, that I am almost ashamed to write about it".

He has no separate fund for the poor, but, in cases of need, would apply to a "Provident Fund" (something of a misnomer, apparently) that is connected with one of the chapels in the neigbourhood. At Xmas special efforts are made to get a little money so that parcels of groceries may be sent to a certain number of poor folk, but Mr. Wright appears to have a real objection to anything that tends to weaken the feeling if independence. Thus, "all our teas are paid for, and I make something out of them for the Christmas or other expenses; I don't believe in free meals". It should be noted, however, that his is not ~~xxdistrictxxxx~~ an exceptionally poor district.

Nov. 13. 1900. List 35. 35/6.19 G.H.D.

Interview with Rev. Alfred. Sargent - minister of the Brixton Hill. Wesleyan Church - at his house 9 Lambert Road. Brixton Hill. S.W.

Mr. Sargent is a man between 45 & 50. short beard moustache & whiskers, scanty fair hair, eye glasses, successful, just a little superior, lives in one of the comfortable turnings off Brixton Hill.

Mr. Sargent is head of the circuit which includes.

Brixton Hill church.	holds.	900-1000.
Rospell Park.	"	1000.
Streatham	"	1000.
West Norwood	"	400

with

with missions in.

Lyham Rd. Holds. 300: has a coffee bar open all day: & brass band.

Dulwich Road. mission.

West. Streatham mission.

Brixton Hill used to be & perhaps still is the most prosperous Wesleyan congregation in London. Broadly it is something like the Wesleyan congregation in Lady Margaret Rd where Mr. Sargent has already been minister: but this is in a worldly way rather better than that. There, there were a good many postmen, here it is more the City. All the men flock city wards in the morning. 'What they do there is a mystery'. There are also some Civil Servants, Crosse & Blackwell's manager & chief engineer. The better to do live on Brixton Hill & Dulwich Hill. The less well off in Lambeth Rd & the new roads off Christchurch Rd

Brix.

3.

Brixton Hill. (all red in map). Helix & Arcadia & the other less roads are deceptive in appearance - many Mr. Sargent thinks do not keep servants, they are built with double fronts to look as though they did but two families are often in each & they shd perhaps be more properly pinkbarred. But they are all of the well to do class, mostly young people, setting up for the first time, economising at the outset. Most of the Church members keep a servant, many more therefore. You never can tell what a man's means: only the other day a man whom I had never considered particularly well off put a cheque of £250 into my hand! The district he thinks is in a state of transition. The yellow & much of the red going to Streatham. Red & pk bd remains. In another 10 years then

There will be more pkt. was built in 1859

The Church holds 900 - 1000. Stands back from the road on the Brixton Hill between Endymion & Elm Park roads. It is in a good position in that it lies in the centre of its congregation but is unfortunate in standing on the top of a hill & so far back from the road. The music cannot ring out on Sunday nights & compel the hesitating passerby to enter.

There are above 300 members at the class meeting

At 11. AM on Sunday. about 600 come of whom ⅓ would be church members.

3.30 PM. fewer - about 500. There are more women than men at both services but the level of men is fairly high.

"Either eccentricity or extraordinary power will crowd a chapel, here there is neither but everything

King is fairly good."
In the morning there is a liturgical service, C of E prayer book is used. 'To a churchman the service is old-fashioned for the psalms are read.' Many church people come. In the evening they do not use the liturgy. The congregation like variety rather than strictly. The sermon must be short '30 minutes' never 40.' 'written but never read.'
The offertories range above £5 on Sundays: the congregation is not so rich as it used to be.
As a Church the Wesleyans hold with the Baptism of infants 'as an expression of the parents belief.' They are practically the C of E without an episcopacy. They do not believe in a divine succession of Bishops. As a matter of expediency as being useful for Church Govt.

Gosp. They do not object to Bishops. They do not care at all about the Disestablishment of the Ch. E.

His people are serious both in their religion & in their amusements. Literary Society & recreation clubs (cricket, tennis etc) take the place of Music Hall & theatre. But theatre going is increasing. Mr. Sargent himself wd. willingly go, thinks the clergy ought to go, but for the misunderstanding it would cause with his own people. He is in favour of 'something like an organised attempt on the part of Church ministers not to stand aloof: "the Churches must follow the spirit of the age & lift it with them": "this is one of the great questions of the future": "it is not while he is at work that a man goes wrong but while

while he is at play: or rather, people go further wrong in their recreations than in their occupations."

Some Glee-parties are a popular feature of young people winter evening amusement in Brixton. 'But 50 or 60 years ago such a thing wd have been impossible for a church member.'

Sunday School. 300 on books - 230 come. Children are not of parents of congregation but of a ~~rather~~ lower class though still a comfortable class.

Day School. like the Sunday school, patronised by a class below the church members. elementary teaching. fees 2/- per term. 'The bulk of the parents have over £50 a year & the head master complains that all are disqualified thereby from entering for LCC scholarships.' 400 scholars. This with the help of the Govt grant is self-supporting.

Church

Church Societies.

Literary Soc: 60-90 come: 'the most popular of all.' Great discussions on the works of Marie Corelli. 'as much read by my people as any book.'

Class meeting. 300 members. 4 or 5 held a night. "on the premises today maybe 25 tomorrow 10!"

Fridays. Short prayer & 15 min sermon.

Mothers meeting, very small, 'is not the most admirable people.'

Buildings here: Church: Dayschool with sunday school ~~they~~ in Lecture Hall over the Day school. Also an ABC (Adult Bible Class) room, & 10 class rooms.

Visiting. as much as he can but that not much because as Supt of circuit he has not much time.

Cooperation. very freindly with Stone the Vicar personally. 'But there is very little social in

inter course between Church & dissent even in 9
London": still less in the country. The same applies
to congregations as well as ministers. In Scotland
he said the social distinction was not so mark-
ed.

Drink. She is not a temperance worker. She hears
that women are taking to drink but has
not seen anything of it.

Prostitution. Very little. She notices no solicitation
in the streets.

The Church raises £000 in the Circuit for foreign
missions & £199 for Home missions.

She complained of the drawbacks in a Wesleyan min-
-isters life. "Half my time I am disfranchised!" but
supposes that on the whole it works for the good
of the denomination.

Notes and Notices.

No. 11. SATURDAY, NOVEMBER 10th, 1900. [GRATIS.

3 p.m. } REV. E. THORNTON SMITH.
6.30 p.m. }

Special Hymns will be sung.

ANNIVERSARY MEETING,

Monday, November 19th, at 7.30 p.m.

MR. GEORGE CANDLER,
(Chairman).

MR. C. VON BERG,
(Hon. Sec. Wesleyan S.S. Union.)

REV ALFRED SARGENT.

Special Singing by the children.

Parents specially invited.

MONDAY EVENING, DECEMBER 10TH.

YOUNG PEOPLE'S MEETING at 6.30 p.m.

SPECIAL LANTERN LECTURE.

"Soldiers in Service and Suffering,"

Will be given by the

REV. THOMAS ROSS.

PUBLIC MEETING AT 7.30.

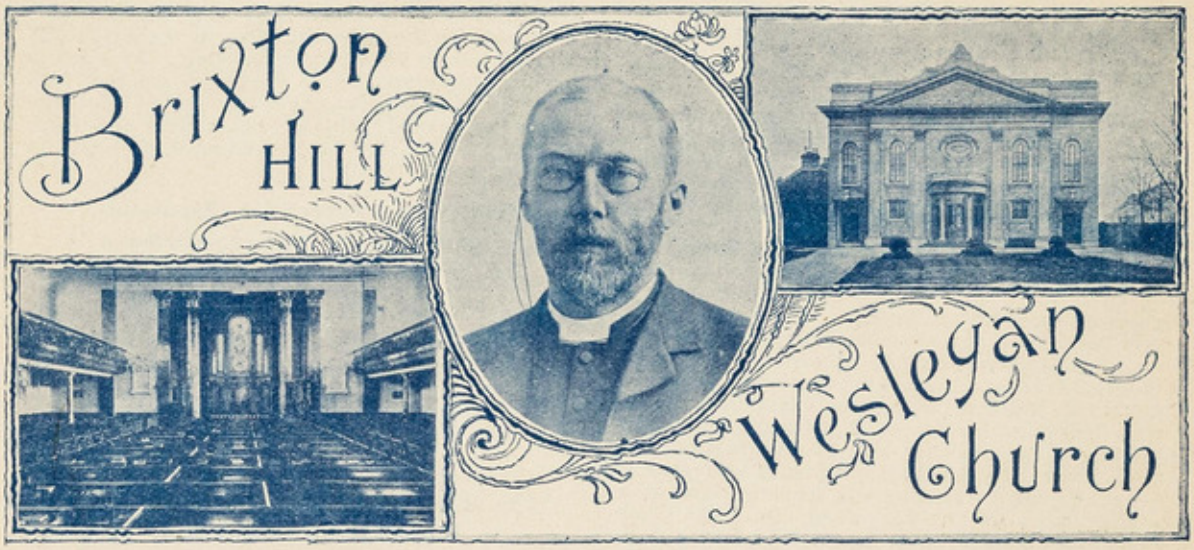
Addresses will be given by

ALFRED P. HEDGES, ESQ.
(Chairman).

REV. JOSEPH DIXON
(Hammersmith).

REV. THOMAS ROSS
(Methodist Chaplain, Woolwich Garrison)

Notes and Notices.



No. 11. SATURDAY, NOVEMBER 10th, 1900. [GRATIS.

November Notes. November has a bad name. All the other months have redeeming qualities, but nobody has a good word for November. Yet its reputation is rather worse than it's real character. It is supposed to have a monopoly in the production of fogs, yet meteorological records do not confirm that notion. But whatever it may turn out to be, as most of us cannot rush away to sunnier climes, we shall have to face it out in London. We "note" that the people who get through "this dismal month" best, are those who think least about its mud and murkiness. People with weak chests and low vitality, find it very hard not to watch the weather with feverish anxiety: they have serious grounds for their fears, but even they have memories of a fine Summer, and a splendid Autumn, and may cherish hopes of a shortened Winter, leading to Spring delights. The weather enters too largely into our calculations and talk, and we weight it too heavily as the cause of our depressions. It is true that coal is dear, and the war is not all over, and that London did not shine in its recent welcome of it's brave Volunteers, but all is not wrong either with the world or ourselves. Let us cultivate cheerfulness. It's roots lie deep. We are children of one Father, He bids us help each other; and whilst we "note" that living above the weather is wise and healthy, we also "note" that living for others is a capital way of not "catching cold." If we keep the chill of selfishness out of our hearts, it will warm us as we say "all over." For some, November means less work, less food, more sickness and increased misery; let us help these, because they and we are of one Great Household, and redeemed by one Great Love

November Notices To help us through whatever November may bring us, in the way of bad weather, we are arranging that our Church work and services shall be as bright as we can make them. Even Sermons are not necessarily long and dull, and for the real preacher, dark days compel bright themes. The increasing number of children attending our services, gives a distinctly brightening effect. If their parents would come as well, the effect would be even better. We give *Notice* that during this month the School will have its Annual Festival. Once a year some of the parents do visit us, this time we hope some may come to stay amongst us. The Literary and Debating Society has made a very bright beginning. We make no attempt to rival the range and excitement of popular amuments, but we do offer social intercourse on current subjects of interest. We would, if we could, dispel the notion that religion is dull, and Churches duller still, and striking a deeper note we affirm, with ever growing confidence, that Christ is the Lord of Gladness. In blundering fashion, yet with sincere purpose we are trying to represent Him as the Light of the World. The skies may for a time be leaden grey, and human affairs do get strangely and painfully twisted and knotted, but He shines in the darkest and stormiest days, and can lead us through the thickest tangle. Our message, our notice, is that it is not His will that any of us should walk in darkness. The coming Advent season reminds us that in the saddest days of the year He is ever approaching us afresh, to lift us to life, to save us from our sins and to be our King and Saviour. It seems as if we published Him "through a glass darkly," but even so, He is near, gracious and strong. His uprising on the Horizon of any soul, is the end of it's November fog and dreariness.

COMING EVENTS.

Sunday School Anniversary. Full particulars are given below of these special gatherings on November 18th and 19th. The Sunday Services are always amongst the brightest of the year, with the presence and singing of the young people. We give a special invitation to the parents of the scholars in our schools to come to these services, which ought to be so specially full of interest and attraction for them. The Officers and Teachers who have worked through another year for your boys and girls, would be greatly encouraged if they could welcome you at any of the services. The meeting on Monday evening offers a very attractive programme, and we hope to see a large and enthusiastic gathering.

Adult Bible Class. A new Session of the above Class was opened on Sunday afternoon, Oct. 14th, when an address was given by Miss JENNIE STREET. The service was a very helpful one and the attendance good. Several new members were enrolled, making a total of 50 on the register of regular attending members. The books bought by members through the Class Book Fund, were distributed by Mrs. F. E. DUCKER, at a Social Meeting of the members, held on Wednesday, Oct. 24th. Over sixty members and friends were present and a very happy evening was spent listening to a programme of Solos, Recitations, &c. The Class meets every Sunday in the Lower Hall from 3.30 to 4.30 and again we cordially invite men and women not otherwise profitably engaged in the afternoons to come and join the class. Efforts are made to render the meetings bright and helpful and signs are not wanting that many have been led to take a deeper interest in spiritual things.

Will you help? The next issue of this leaflet will complete a year's issue, and we find that the expenses of printing, etc., will exceed the amount received from those who have kindly helped us by advertising. We know that our little leaflet is appreciated by many beyond the mere circle of our congregation, and as we should like to close the year out of debt, we venture to appeal for *160 shillings*, to be sent during the coming month, to Mr. A. W. HERSEE, 62, Helix Road, Brixton Hill, S.W.

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Nov. 13th. Papers for Discussion:
"Citizenship and National Defence."
MR. O. SIMONS, MR. F. CANTER.

Nov. 20th.—Discussion:
Leading Articles in this Morning's "Daily News."
MR. E. J. CORNER, MR. A. W. HERSEE, MR. F. E. DUCKER.

Nov. 27th:—Paper and Discussion:
"The Master Christian," (Marie Corelli).
MR G. A. MACDONALD.

Dec. 4th:—
Special Illustrated Lecture.
(See details on opposite page).

These Meetings are open to All.

Week Night Service
Every Friday at 7.30.

WE HOPE TO SEE YOU AT THESE TWO

IMPORTANT ANNIVERSARIES.

SUNDAY SCHOOL.

SPECIAL SERVICES
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3 p.m. / 6.30 p.m. } REV. E. THORNTON SMITH.
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HOME MISSIONS.

SUNDAY, DECEMBER 9TH,
11 a.m. Rev. E. THORNTON SMITH,
6.30 p.m. Rev. ALFRED SARGENT.

ANNIVERSARY MEETINGS,
MONDAY EVENING, DECEMBER 10TH.
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ANNIVERSARY MEETINGS,
MONDAY EVENING, DECEMBER 10TH

District 35

Interview with Mr. Allen, Pastor of the Old Baptist Union, worshipping at 5 Sidney Road, Stockwell. (E.A.) Dec.5.00.

35 2-6a

The Old Baptist Union was reorganized in 1880, with the object of reviving, both in pratice and in doctrine, the ways of the Old Baptists. There has been much falling away from these on the part of the modern Baptists, but I gathered that the backsliding or the laxity most complained of had reference to the appointing of elders (as well as deacons;) to the dedication of infants; and, above all, to the laying-on of hands, and to the indwelling of the Holy Spirit that this form helped to ensure and to illustrate. In all these respects the Christian Churches, Baptists as well as others, have fallen away from the teaching of the Bible and from the practices of their forerunners: the Confession of Faith of the Baptists of 1660 is accepted as embodying the truth for the present age.

The representative of this revival of what is regarded as true and biblical Christianity that I found at Sidney St. (where he lives over the chapel) is a large-framed, darkbearded, pale-faced man of fifty or so, and the interest of the interview is, it must be admitted, personal rather than social. The Old Baptists are neither a wealthy or numerous body anywhere, and here, as elsewhere, they stand, rather forlornly, in the midst of an indifferent society.

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The meeting-place is a small one, holding some 60 people, and here on Sunday mornings some 20 to 25 persons worship. To the evening "Gospel Service" from 40 to 50 come, and in the afternoon, at three, to the Breaking of Bread, about 15. In the afternoon also, weather permitting, they have an ~~af~~ open-air service. At the Sunday School some 50 attend, on a register of about 60.

Several other meetings are held in the course of the week. On Monday, there are two Sewing Classes, for adults and Juniors; On Wednesdays, the String Band; and the Children's Mission; on Thursdays, a Holiness Meeting, when "an address is generally given to them on the Higher Life"; on Friday there is the Young Men's Guild, "to teach them fret-work"; and on Saturday a Prayer-meeting.

The congregations are working-class, chiefly mechanics, and they have 37 members. These are on the active list, but members once made, unless they are transferred, are never scratched: they are prayed for.

Mr. Allen told me a good deal about himself. He was brought up as an infidel, and was an infidel at twnty. For many years he has been a pastor of his denomination, and at one time had a flourishing church in London. But the call came for him to go to Brighton, and, although his wife was ill at the time, and he had made no pro-

vision for the start in a new place, he went, and what is more his wife felt that she must go with him. So they started; were met at Lewes by a friend; induced to break their journey; stayed there a few days; his wife got well; he started a church there; later he went on to Brighton; the Lewes friend followed, giving up his house at Lewes and taking one at Brighton, as a centre for the work there, and there at the present moment are two centres of the Old Baptist Union. It was all told very simply, the absence of all worldly preparation of what would ordinarily be regarded as necessary, and the walk by faith. The More was done, perhaps, than he knew, and I reminded him that in going to Brighton, Lewes was not passed. But the important thing was that he himself appeared to believe what he said. It was the same, when later he described the state of his private affairs on his return some four years ago from South Africa, where he had been for the cause. He had, he said some £20 or £30 in hand, and, settling down at Sidney St. with a church that could not entirely support him, the question was what he should do. The first step he took was to hand his money over to his wife, and "We seemed led to buy boots and to start a club". This proved to be a purely business undertaking, the friends buying their boots from him, and paying a shilling a week. He knew nothing about the trade, but he

has his round among his customers; collects the shillings; gets fresh members, and so far the project is answering. His wife, "a thoroughly good and Christian woman" did the buying at first, and paid a weekly visit to the City. But lately she has been "heavy -- in an interesting condition", and until the New Year Mr. Allen will have to take over this as well as other parts of their small undertaking. They use the basement of the chapel for their stock, but on Sunday afternoons, when they have a Sunday School and the Service for the Breaking of Bread at the same hour, "we cover over the boots, and have our service down-stairs, leaving the larger room free for the children". A striking combination of a form of business made possible by the facilities offered by a highly organized modern market, and of a simple faith that endeavours to ~~xxxxxxxxxxx~~ observe the practices of the early Church, and to obey literally the plain ritual injunctions of Christ and the Bible.

Thus, although constrained to do so by the exacting conditions of modern life, Mr. Allen thinks that he takes no thought for the morrow. They eschew the ordinary calculations of ways and means, and when he went to South Africa, for instance, he was just as uncertain as to what his next step would be as when he started for Brighton. He

professes to "test the spirit" in a new environment, and does not fill his scrip beforehand. Thus, in Pietermaritzburg, he described the feeling of ill at ease that he had until he reached a higher part of the City. "I felt a different man; I could breathe", and he spread his chest at the invigorating recollection. It was only afterwards that he discovered the explanation of this change. It was not due to a higher situation, but "I found that in this part of the town there was a small Baptist Chapel, where blacks worshipped with the white population." It was the presence of the Spirit there that had brought him the feeling of refreshment, and with them he spent many thankful days. Enlarging on this faculty for testing the Spirit he went on to say that if a man with the true indwelling of the Spirit came into the room, "something would strike me here" and he touched his chest; "I should know".

Anxious to know how he might be affected by an environment that he must feel to be largely alien from himself in its spiritual outlook, I asked him for an opinion on the religious life of to-day, to which he replied "I believe with sorrow that the world is drifting further away from Truth", adding "and the Christian world too".

Finally, just before leaving, and while we were both standing up, I said that I was going to ask him a very

direct personal question, and, reminding him of what he had said about the impression that a man of his own spiritual kindred would have made upon him on entering a room, I asked him how I had impressed him. He was not prepared for this, but we looked each other in the face, and he made the somewhat colourless reply that "I had faith, but a good deal to learn". Later he said "You have the Holy Spirit, but I feel a little check", and again he touched his chest, adding however, that I was "neither proud nor haughty": "I feel at home with you, and pride kills the spirit". He described to me the happy feeling that he had when he found himself in a society entirely compxosed of his own friends, as at a gathering of their ministers who were all, as it were, at one level of spiritual life, and I surmised that he thought that I was at a lower level. He would not commit himself to this statement, but only to a feeling that there was a difference: "I feel a little check". "I believe that you have the Holy Spirit". He spoke of the existence of true and false spirits, and of occasions when he had come across the latter as, for instance, once when he listened to Father Ignatius; of the prayer that he had uttered that he might not be misled by the false, and of having been "struck" during the discourse, and of his immediate perception that the false

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thing was there. Soon afterwards I left this strange figure, born in the Nineteenth Century, and endeavouring, I believe quite honestly, to guide his feet in the paths followed by his spiritual forbears of the Seventeenth. The Bible is his comfort and his strength, but the Bible, as he accepts and interprets it, also explains all the contradictions and the detachment of his life.

their friends and families."

"Can you give some particulars of the number of parcels dealt with at Mount Pleasant for the Christmas season?"

"For Christmas *week*, yes; but the *season* extends over several weeks, and returns for that period might not answer your purpose so well. During an ordinary week about 150,000 parcels are received from the Provinces and distributed, while in Christmas week 530,000 were dealt with. They receive about 13,700 parcels weekly from abroad under normal conditions, but last week the number rose to 46,700, while the number from the London receiving offices and collected by our own carts reached the enormous total of 770,000, which is more than double the usual quantity."

"To cope with this sudden increase, have you had to take on additional hands?"

"Yes, about 5,500 altogether for London—sorters, letter carriers, and porters. About 800 of these were for Mount Pleasant parcels department, bringing up the staff employed there to a total of over 2,300; the rest were required for the head offices at St. Martin's-le-Grand. They are kept on for about two months and a-half, including the period of training. Without some training beforehand, as you may imagine, they would be no use to us, no more than a mob would be to a general on the battle-field. A few weeks training, however, makes all the difference; and as far as I know, all branches of the London postal service worked well during the pressure of the great holiday, and it is to be hoped the public are thoroughly satisfied."

An article in the current issue of The London Argus, which is well worth reading, is that on the city wardmotes, which is illustrated with portraits of the aldermen and deputies of each ward. The portraits of the City big-wigs, of whom fifty are given in counterfeit presentment, are worth preserving.—*The*

Report of interview with the Rev. W.R.Mowll, Vicar of Christ Church, North Brixton. (E.A.) Nov.6.00. 35

Mr. Mowll did not answer our letter, and I am told that this is in accordance with his practice. If he is to be seen, he has to be caught. A call at the Vicarage when he happened to be out elicited the fact that he was always at the Church on Tuesdays, after a meeting in the afternoon, and it was there that I found him. He was finishing an address to a congregation of from 3 to 400 people; most of them women, many getting on in years, but with a sprinkling of men, and with some young people. The occasion was his weekly Bible Reading. The people were middle class, as one would expect in the afternoon, but they were not, I think, well-to-do.

From where I sat I could see Mr. Mowll in clear profile, and it was not attractive. A little more flesh on the face and the skin a little less clear, and the face would be objectionable. "Porcine" is the word that would then come into the mind, or gross. From this he saved by the habits of his life, but he looks and speaks as though he walks on the confines of vulgarity and worse. Height about six feet, and he must scale from 12 to 13 stone. Face clean-shaven. When we walked away from the church, he put on an ordinary silk hat, and he wears a short cut-a-way coat. Nothing clerical

No. 87. Vol. IV. Registered at the General Post Office as a Newspaper. DECEMBER 31, 1898.

A NEW CHURCH FOR BRIXTON.

It is not in the domain of theatre building alone that the suburbs have been displaying of late years a remarkable activity. In the erection of new churches, and the enlargement and renovation of old ones, they have also been particularly busy; so much so, that scarcely a year passes which does not witness the addition of a church, chapel, or meeting-house by one or other of our great religious bodies to the existing places of public worship. This, no doubt, is only what was to be expected from the rapid growth of the suburban population, and the increased demand for spiritual ministration by the new settlers, but the provision of fresh churches has more than kept pace with the increase of the population. The explanation of this fact is to be found, perhaps, in the undoubted quickening of religious feeling throughout the country which has distinguished the present half of the century. A noticeable feature of the movement in town as in the country has been the cordial manner in which the clergy and the congregations have co-operated in raising the large sums of money that have been required; while another and not less interesting characteristic is the strong desire which has been manifested for more beautiful edifices and brighter services than satisfied the people earlier in the century.

The case of Christ Church, Brixton, is an apt illustration. Less than fifty years ago it was in the hands of the Nonconformists, when a very earnest minister, the late Canon McConnel Hussey, was attracted to the district. He purchased the structure from its owners, and out of his own resources endowed the church, and founded a new parish. For 37 years he devoted himself with whole-hearted earnestness to the service of the growing population of the district; and long before he died he had the satisfaction of seeing a flourishing congregation attached to the church. The bright and hopeful spirit he infused into the services was agreeable to the tastes of his flock, and furnished a model for imitation to many of the neighbouring congregations, which they were by no means slow in imitating. The Canon's example has been followed by the present vicar, the Rev. W. R. Mowll, but the congregation has attained such proportions that a much larger church has for some time past become a necessity, and it was in connection with the laying of the foundation stone that Princess Christian recently visited the district.

In the course of the address that was presented to Her Royal Highness on the occasion the origin and growth of the mission was outlined, and it was stated that £10,000 had been subscribed or promised by the congregation towards the £12,000 which, it is estimated, the new church will cost. The collection on one Sunday amounted to £943—a very creditable sum for such a parish. A part of the building scheme consisted of the erection of a parochial hall, but that has already been carried out. After the laying of the foundation stone, the Princess Christian opened a bazaar, the financial results of which left but a small margin to be collected; so that before the building is a foot high the total expense is assured, a rather rare incident in connection with projects of that kind.

The new church will be in the Early Christian style, from the designs of Mr. Beresford Pite, the architect, and will provide accommodation for about 1,200 persons. There will be a capacious west porch, with a front cloister facing Brixton Road, and other characteristic features which cannot fail to attract the attention of the passers-by and help to further beautify the neighbourhood. During the building operations, which, it is expected, will require the greater part of the next two years, divine service will be conducted as usual in the old church.

about him, save a white tie and dark clothes. But he is one of the most effective preachers in South London. When I entered the church (a temporary building holding 1100, and put up at a cost of £3500) he was speaking about a letter that he had just received from a young man, a member of his congregation on the preceding Sunday to whom he had spoke privately, who had written to say that he had found the Saviour, and the joy that he was feeling. It was a theme that suited the preacher, and half in the tones of appeal and half as a fellow-believer, he made his hearers feel something of the rapture of the soul that has found its resting-placexx in Christ. But though the emotional utterance was there, there was neither passion nor declamation. It was an admirable mixture of suppression and elation; of unction and of power. Outside we could hear the tappings of the masons' mallets as they worked on the new building; inside were the hushed congregation and the urgent preacher. If only he could have said other things, and had not been so round of face! He concluded with a spoken prayer, and the meeting, of which I had only heard the conclusion but which is, I doubt not, week by week an occasion of considerable impressiveness, ended, the people drifting quietly away.

(3)

Mr. M. vanished to see someone in the vestry, and I had to wait a few minutes before being shown in. I was quite prepared for ~~in~~ a short ten minutes and for complete lack of interest, and the opening "It is about statistics, isn't it?" and his professed ignorance of the subject were not hopeful. But he became interested, and at the end, after nearly two hours I really had difficulty in getting away.

As to his parish perhaps the chief thing that he had to say was that, like his church, it was "in transition" ~~ax~~ since a considerable part of it is being rebuilt. The poorest bit has just been swept away. The invasion by "the profession" is a noticeable feature, a large and unwelcome contingent of theatrical and music-hall people having come in. Drink appears to him to be by far the greatest evil, and the chief obstacle to religious and social progress. Much of our conversation turned upon general questions, and it was with this wider reference, but with many illustrations drawn from the parish, that the drink problem was discussed. It is given a prominent place in his Report; he deplores the lack of unity of sentiment and of action on the part of the Church, holding that if it were of a right mind on this question it would carry on a great crusade

in favour of total abstinence. He finds a great part of the Press either luke-warm or hostile, and complains of its readiness to scoff at, or perhaps just tp tolerate thorough-going temperence refxomers.

It is doubtless largely to the views that Mr. M. B. holds about the drink bill and the waste that it indicates that we can trace his opinion that "there is no great poverty in London" other than that which is caused, directly or indirectly by intemperance. He is one of those who have no doubt that drunkenness as well as drinking habits are increasing among women. Naturally, he has little respect for the moderate drinker (of whomxxI confessed myself a horrid example) thinking that he, for the sake of the weaker brethren, and because of the harm that the drink causes, ought to be willing to abstain entirely.

I referred to the criticism of temperance societies, that they were so often composed of those who were free from temptation, and were merely a means of mild social enjoyment, and he was inclined to agree. He himself makes a special point of giving out the temperance notices in Church, and he does so with comments, so thatt all have the idea of obligatory abstinence brought before them. He thought, probably correctly, that many clergy,

although they may have their own temperance agencies in their parishes are shy about bringing the question and the claims of total abstinence before their general congregations -- are perhaps even afraid to do so.

So strongly did he speak about Temperance that I asked him if this question was uppermost in his mind. Not so. The temperance question is of pressing importance, but more important still is it that people should be taught to know and read the Bible. His greatest faith is in "the old book" (holding it up). "I saturate my sermons with it, and whn I talk about it I always find that people are interested." No one denies its value, and even the secularist will say that, "as literature" it is unique. "It teaches the highest morality" and by this time we had got on terms that made me venture the suggestion that it rather traced the evolution of the highest and with a momentary pause, and not perhaps with great willingness, he acquiesced. I asked if he ever spoke on Bible criticism, and, although he does at times and also gets other speakers, I expect that they are very carefully selected, and no topics chosen that would in any way weaken the authority of the Bible narrative, or old and evangelical views on inspiration.

Mr. Mowll spoke of the value of family prayer; of the advantage that the practice was to the household;

and, speaking of his mother, he exclaimed, "I thank God that I had a Bible-reading mother", and, looking up, he added "Her influence is with me now". He spoke of the danger ~~lxxxxxxxxxx~~ that people should lose the sense of the value of these things -- of home-worship, of home, of the Bible- be it from change in the point of view, of from the rush of life.

He did not give, nor did I ask for very full particulars of his parish, but many of these are given in the Reports. He mentioned their large staff of workers, some 200 I think, in all, including about 90 Sunday Schoolxx teachers, and 27 District Visitors; the open-air preaching etc. etc. A great deal is done in one way or another, in addition to his own work, which necessarily centres in the church: "If they don't come to church, the whole parish is evangelized".

But many do come, although a considerable proportion of the congregations are doubtless from outside the parish. As stated, things are in a transition state in the church, as in the parish, the new building having been only just begun. The old church, could by packing accommodate 1500, and it often did, for Mr. M. has a crowded ~~xxxxxxx~~ congregation. The temporary church holds 1100 and is full both morning and evening. The new building is

and about £1400 has been given (?) for the building fund.

to hold 1500 easily. Mr. M. is perhaps above all things a preacher, and no dissenting chapel could be arranged to give greater prominence to the pulpit than does the temporary, or will the future building. "There will not be a pillar in it"; everyone will be able to see as well as hear.

Some 300 come to the Saturday evening Prayer Meeting, and to the Men's Own, held sometimes on Sunday afternoon and sometimes at 8.30 on Sunday evening, some 8 or 900. The latter is just a service, with address; "no music" save congregational singing.

There are probably few men in South London who have the ear of a larger number of people than Mr . Mowll, and his success is due, not simply to his energy and his power, but to his capacity for management. He attends to things. Speaking of his work generally he said "It is very like a business; it requires personal attention". Thus, to him his curate is "a stand-by", but on Sunday evenings when the greatest crowds come "I generally preach." "It is so much of a mission church". "People expect it, and it is wrong to disappoint". The result of this is that he is not very much away, and the week-day address that he gives at one of the City churhes (Prebendary Whittington's I think) appears to be his

only regular outside fixture. (The Prebendary, of whom he appears to have a great liking, is, he told me, dying of cancer).

Of preachers, and indeed of speakers of the presnt time, Mr. M. has a poor opinion, though admitting that there may be some exceptions who keep up something of the old and great traditions. A great criticism of the sermons of to-day is that there is too little Bible and too little Bible teaching in them, and that what is put in place of this is apt to be poor stuff. He quoted a saying of Spurgeon's "a very witty man, from whom I constantly quote" à propos of the need of bold teaching of Christ. "If I had a lion" said Spurgeon "that I wanted to protect, I should not put a lot of men round his cage with fixed bayonets; I should open the cage and let him out, and he would quickly take care of himself". And so with Christ, the Lion of Judah, Mr. M. agrees with Spurgeon that he has to be let out -- to be preached more boldly and more simply. As among preachers, so at the bar, M. thought that a marked decadence could be traced: "We have no men now, like Lord Cairns or Lord Selborne".

Mr. M. is an eager, interested and interesting man. It was unnecessary for him to tell me that he liked to

"get through the crust" of men, for he made me feel it, as regards myself, and I can well believe that, as he said, his great delight is to deal with and to speak to men. He claims to have had a very wide experience in his life; all sorts of people come to him, and he welcomes them. He likes to be a court of appeal, and for this he is well fitted. Even in our conversation he, with great art and without offence, said things and broke off saying things in ways that would have made it an easy thing to have been as intimate and confidential to him as he was to me.

He is not very optimistic in his general outlook, and he fears many of the influences of the time that are making for social degeneracy. As a sign he mentioned a catalogue of sumptuous, erotic and suggestive publications that had recently reached him, "a catalogue of filth"; the spread of neo-Malthusiasm; the readiness with which men among themselves will tell smutty stories. He fears perhaps above all things the "closer contact with France" a country that is, in his opinion, already having a baneful influence upon us. But though not hopeful, he is by no means soured, and believes in the saving virtues of hearty laughter. "I started a Laughing Society, once" he said, "the objest of which was to tell good stories, and

laugh".

The latter half of our conversation was carried on in the comfortable study of his comfortable vicarage. He showed me his books, some 2000 of them; some queer Bibles that he had, including one that Mr. Starley, the bicycle maufacturer had had printed, with the New Testament first because "If I had not read the New Testament, I should never have read the Old, as he told me once when I met him shooting". He pointed out the range of volumes by Calvin, 54 in all, "an author that I dare say you dont affect much", but which he did; and he showed me a beautiful clock that had been given to him, "I am very fond of clocks; chose the form of present, and this was made for me", when he left All Souls', Langham Place. It had cost £117; was regulated the other day; and had lost 13 seconds in 14 months. He described his method of working, and said that he gave a great deal of time to his sermons and addresses; pulled a note book out of his pocket, full of minute writing; said that he generally learnt his quotations by heart.

His neighbour is Mr. Brooke, of S. John's, whom he knows "But I am afraid that we don't agree very much in our opinions". The two men are as great a contrast as could well be imagined, both in appearance, manner of

Mowll - Christchurch.

life; and church standpoint. I would rather not go to either one or the other, but if I had to choose and seek advice on some question of practical ethics, it would be to the high churchman that I should go, for, somehow, I did not feel that I althgether made out, perhaps trusted, Mr. Mowll, whereas than Mr. Brooke no one has a clearer soul. Since my interview I have learnt to my great surprise that Mr. Mowll is unmarried. It were much better that he should be.

Besides the Church, there are a parish room (400); schools (for day school etc.), ~~and~~ perhaps other buildings.

About £190 appears to be given away by the District Visiting Society, including £50 or more for Christmas and other dinners.

The following page of Contents from the 1893 Report - will give an idea of the scope of the parish work.

MEETINGS

TO BE HELD (D.V.)

AT THE VICARAGE, PAROCHIAL HALL, CHURCH ROOM, AND SCHOOLROOMS.

Sunday School, Morning at ¼ to 10; Afternoon at 3.

Children's Services on Sunday Mornings at 11; Friday evenings, at 7.

BIBLE CLASSES :—

Bible Readings in the Church every Tuesday, 3, open to all.

FOR FEMALES :—

MISS DAVIES', at the Infant Schoolroom, Chapel Street, on Sundays at 3 o'clock.

Bible Reading for Women, at 8.30, Tuesday evenings, in the Parochial Hall.

MRS. SKIPPER'S, for Servants, on Tuesday evenings, at her own house, 2, Barrington Road, at 7 o'clock.

Mothers' Meeting, conducted by MISS LACHLAN, on Monday afternoons, 2.30 o'clock, at the Church Room, Chapel Street.

FOR MALES :—

MR. STAPLETON'S, for Youths, at the National Schools, Cancell Road, on Sundays, at 3 o'clock.

MISS LACHLAN'S, for Men, at the Church Room, on Sundays, at 3.30.

MR. PITE'S, for Young Men, at 110, Brixton Road, at 3.15 on Sundays.

A Youth's Bible Class is held at the Church Room on Tuesday evenings, at 7.30.

A Men's Bible Reading is held in the Church Room on Friday evenings, at 8.30.

Meetings of the Total Abstinence Society every Thursday, in the Parochial Hall, Cancell Road, at 8.30 o'clock.

The "Band of Hope" holds its Meetings on alternate Monday evenings, at the Infant Schoolroom, Chapel Street, at 7 o'clock.

District Visitors' Meetings on the First Monday in each month, at 4 o'clock, at the Vicarage.

The Collections and Boxes of the various Missionary Societies, in aid of which friends have been collecting, will be received at the Vicarage early in the year 1895, of which due notice will be given.