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Portraits

PictureS

OF THE

T LONDON MISSION.

BY T. MORGOM TAYLOR, B.A.

RICE HUGHES, M.A.



Alice Pauland

243



Black-Lead  
Manufacturers

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WARRANT



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QUEEN

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# Portraits and Pictures

OF THE

*WEST LONDON MISSION.*

BY

**T. MORCOM TAYLOR, B.A.**

INTRODUCTION BY

**Rev. HUGH PRICE HUGHES, M.A.**

LONDON:

PRINTED AND PUBLISHED BY

**STENLAK & SIMPSON, 52, BOOKSELLERS' ROW, STRAND, W.C.**



DA  
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W47  
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TO

**Mrs. Price Hughes,**

BY WHOSE QUIET, BUT UNWEARIED, TOIL

SO MUCH OF

THE SUCCESS RECORDED IN THESE PAGES

HAS (UNDER GOD) BEEN ATTAINED,

THIS BOOK IS RESPECTFULLY

**Dedicated.**





## Preface.

---

THE writer has endeavoured in the following pages to give a concise, but comprehensive, History of the West London Mission from its inception. The plan adopted has been to mark, chronologically, the growth of the various great departments of the Mission, and, in this manner, to give, in an orderly way, a bird's-eye view of its manifold developments.

Many of the numerous illustrations have appeared, years ago, in the Annual Reports and in *ADVANCE!* but others have been specially prepared for this volume. They are believed to form the most complete album of *MISSION PORTRAITS AND PICTURES* ever published.

That a Mission so fully organised and so widely developed, with a membership of over 1,700, could have arisen in less than six years, furnishes cause for great gratitude to God; and the compiling of these pages has been to the writer (after three years' happy association with the Mission) a labour of love.

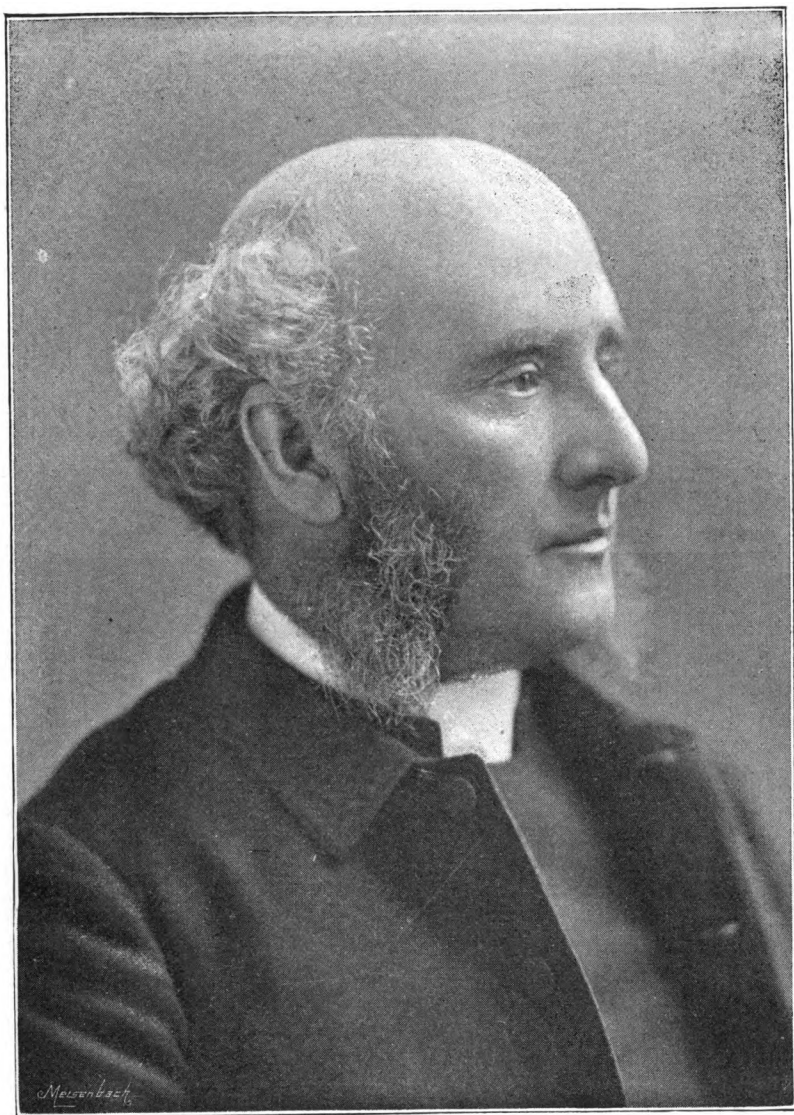
T. MORCOM TAYLOR.

*Cleveland Hall,*

*Cleveland Street, W.,*

*July 19th, 1893.*





**REV. MARK GUY PEARSE,**



## Introduction.

---

My junior colleague, Mr. Morcom Taylor, has conceived the happy idea of preparing and publishing a summary history of the West London Mission, before he leaves us to become himself the Superintendent of a similar work in the West End of Glasgow. I cannot but think that this thought is of God. It has often been a source of great regret to me that my too busy life has prevented me from keeping a careful record of all the ways by which God has led us during the last six eventful years. Already, alas! we have forgotten hundreds of wonderful living proofs that God is love, and that He answers every kind of prayer. This Mission is so manifestly His, and not ours, that I have always felt myself to be simply a deeply-impressed and joyous spectator of His wonderful works. I do not think that any of my colleagues are so foolish as to imagine that any of us, or all of us, could have done what Mr. Taylor records in these animated pages. The results of this Mission have not been achieved by human wisdom or might, but by the miraculous power of Jesus Christ. Not only do we declare ourselves absolutely incapable of doing such a work in our own strength, or with our own resources, but we unhesitatingly assert that all the wealth and wisdom in the world could not have done these things without the ceaseless and supernatural aid of the Living God. We invite universal attention to hundreds of changed lives as the chief and unanswerable evidences of the Christian religion. Philanthropy and the enthusiasm of humanity could accomplish some of the more superficial of the results of this Mission, but who except the Living Son of God could instantaneously change, purify, and ennoble the lives of drunkards, gamblers, thieves, wife-beaters, harlots, outcasts, misers, misan-

thrones, and debauchees? Who but the Living Son of God could at once illuminate the minds, cleanse the hearts, and satisfy the consciences of human beings of both sexes, of all ages, of every rank in life, from the aristocratic mansion to the gutter, and of many races and many lands? During the last brief six years, thousands of persons, literally thousands from every grade of Society, and from every land in the civilised world, have personally professed to us, and often in public, that, through the Divine power of Jesus Christ, they have passed out of the grasp of evil into the freedom of virtue, out of intellectual darkness into a blaze of light, out of unspeakable misery into yet more unspeakable joy. No really scientific and unprejudiced inquirer could believe for a moment that all these multitudes are deceived. Many of them have passed away to the ends of the earth. Some have died in perfect and victorious peace. But hundreds are still with us, and would be delighted to submit themselves to cross-examination. The converts of this Mission do not disappear. Many of those who were drawn to Christ in the first months of the movement, six years ago, are with us still, more devoted to their Divine Saviour than ever. Our Mission Church contains representatives of nearly every nation in Europe, and of every branch of the Universal Church.

The readers of this little volume will be sufficiently impressed by the versatility and many-sidedness of the work, by the extent of our Social Charities, and by the remarkable ability of my colleagues, both men and women, to whom, much more than to me, all—under God—is due. But what I want to impress upon my reader is this—all our Social Work, all our Medical Charities, all our Clubs and Guilds, all our Music and Concerts, all those things which first meet the eye, and which superficial observers imagine to be the characteristic and attractive features of the Mission—would be vanity of vanities—a mockery, a delusion, and a snare, unless they were rooted in the love of Christ, unless they were saturated by His influence, inspired by His example, and vivified by His Spirit. Every success mentioned in this book is due to the direct personal

influence of Jesus Christ. Every defect and every failure are due to the fact that He uses such weak and ignorant agents as the writer of this Introduction and his colleagues. ]

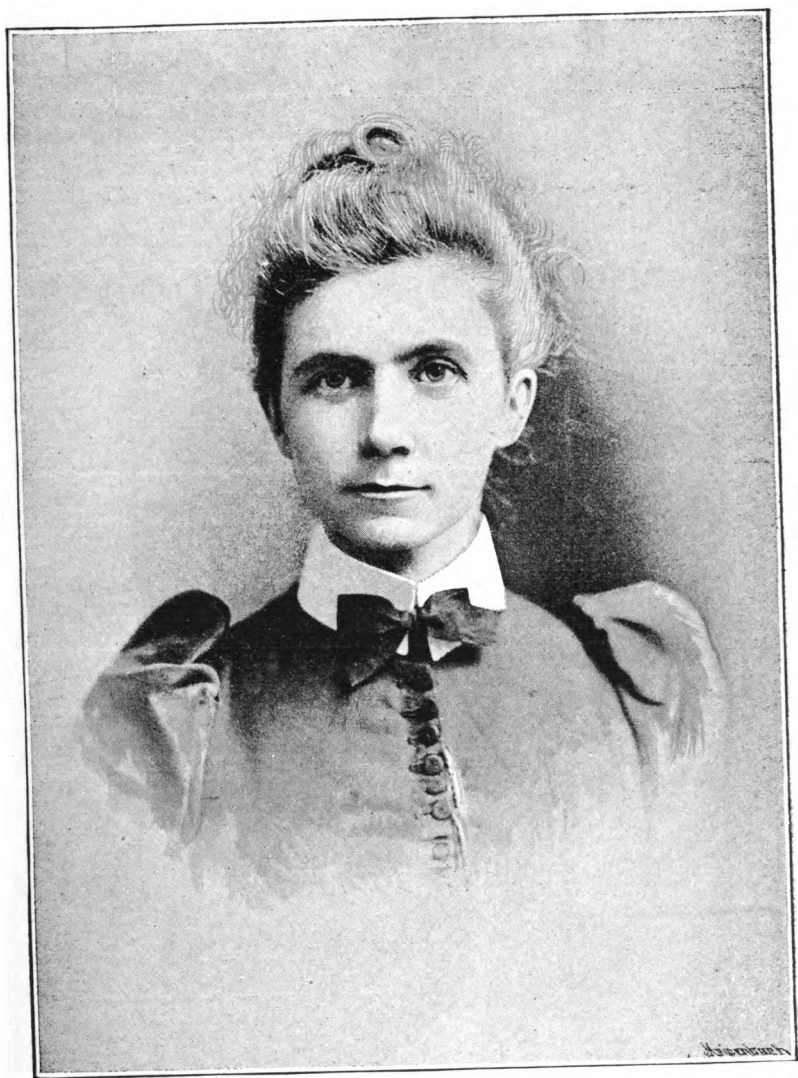
Perhaps I had better add that I am in no sense responsible either for what Mr. Taylor says, or for the way he says it. The same remark must be made about the chapter on the Sisterhood, which my wife contributes. I never saw it until it was in print. In this Mission all the agents are encouraged to exercise great freedom of individual judgment, method, and speech. This volume, in all its parts, is the outcome of that freedom, and is in no sense official.

I am glad to comply with Mr. Taylor's request for a few introductory words, partly that I may express my appreciation of the excellent work he has done among us, and partly that I may beg every reader of this book to pray that God will make the West London Mission every day a greater and a greater blessing to West London—the richest, the wickedest, and the most miserable spot on earth.

HUGH PRICE HUGHES.







**MRS. PRICE HUGHES.**



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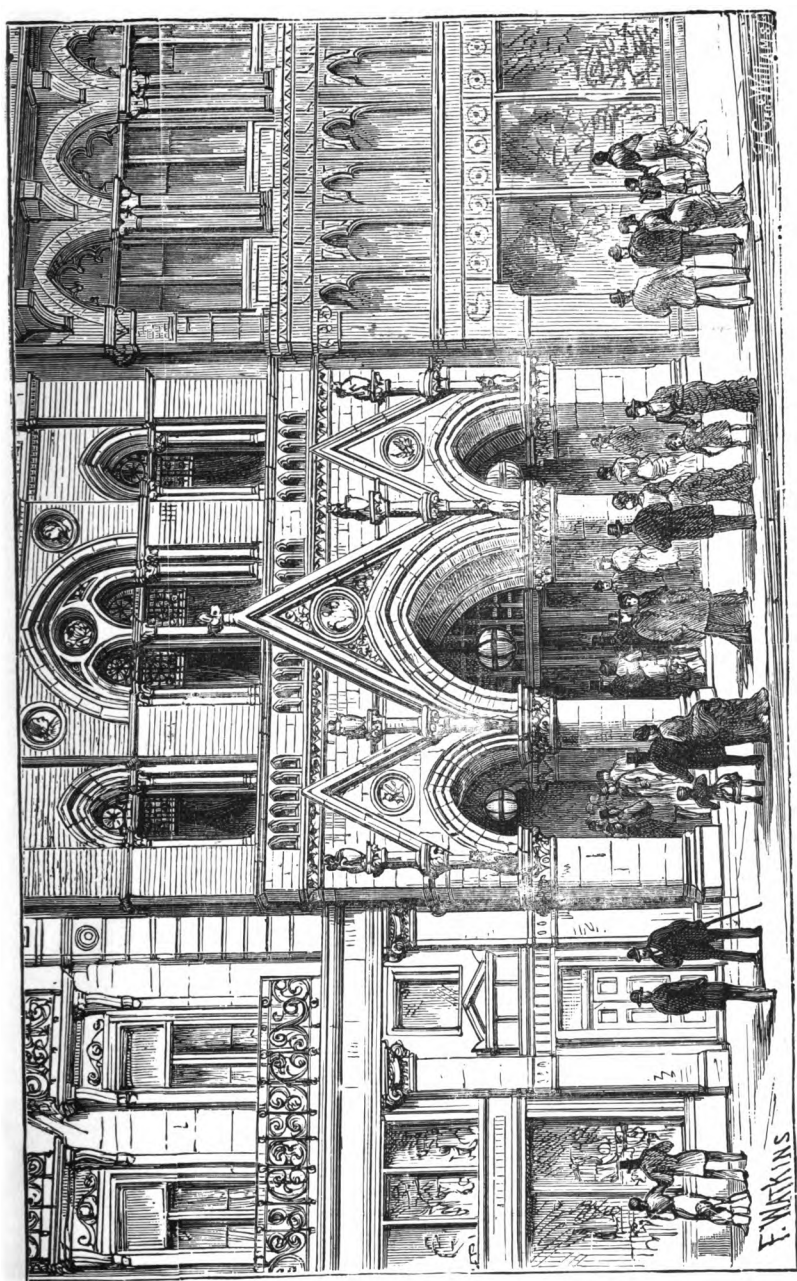


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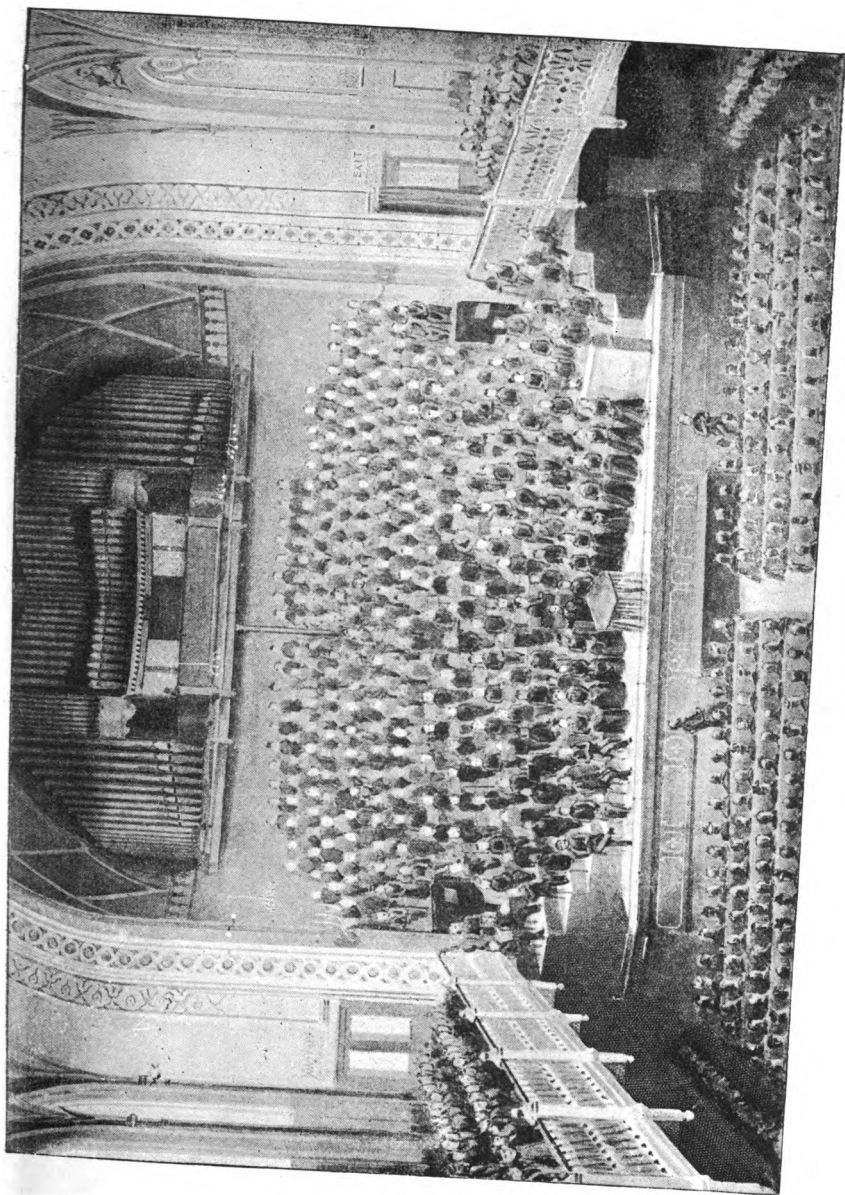




PICCADILLY ENTRANCE TO ST. JAMES'S HALL.







**SUNDAY EVENING AT ST. JAMES'S HALL.**



# Portraits and Pictures

## OF THE WEST LONDON MISSION.

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### CHAPTER I.

#### COMMENCEMENT OF THE WEST LONDON MISSION.

SCARCELY any feature in modern Methodism has been more Missions and Circuits. marked than the rapid spread and success of great City Missions. Six years ago, in 1887, these Missions were practically non-existent. Now, they number roughly about 10,000 members; and the congregations gathered in the nine leading cities and towns possessing such Missions would number in the winter between 20,000 and 30,000 every Sunday evening. Their success has been undoubted and glorious, and is rapidly spreading. The circuit system is parochial, and, like all Christian organisation, is calculated to reach only a certain proportion of the population. In villages and small towns it can fairly cover the whole area, but in large towns and cities it necessarily leaves untouched a vast number who cannot be reached by ordinary and recognised Church methods. Methodism to-day realises this, and the imagined antagonism between Circuits and Missions is largely passed away. Missions are a necessary auxiliary of ordinary circuit organisation.

"The Bitter Cry of Outcast London" brought this forcibly before Metropolitan Methodism. It revealed a state of social destitution and spiritual heathendom that startled even those "at ease in Zion." It was obvious that extraordinary effort was needed beyond the ordinary work of circuit life. London Methodism was confronted with this appalling problem, and, to a certain extent, it rose to the occasion. The revelations of the "Bitter Cry" were the signal for a Renaissance of Church activity and zeal out of which was created the London Mission. Attention was first of all directed to the East End and the South side of the river, and the East End Mission, under Rev. Peter Thompson, was organised. Rev. Edward Smith at the same time commenced the Central Mission at St. John's, Clerkenwell, almost at the doors of Mr. Bradlaugh's Hall of Science. Then Metropolitan Methodism turned to the West End, and recognised its crying needs and its infinite possibilities. Mr. Hughes says, in his first Report: "The West Centre of London is the most important sphere of Christian work in the British Empire, and therefore in the world. It is the great commercial centre. Business tends more and more to the West. Many thousands of young men and women are employed in the West End houses. Again, this quarter of London embraces both Houses of Parliament, the Clubs, and the immensely influential classes who are significantly called 'Society.' Above all, this part of London is the great centre of pleasure. It is the Vanity Fair of the civilised world, competing even with Paris in its elaborate, costly, and artistic provisions for all the lusts of the flesh. Every night, when the splendid music-halls in the neighbourhood of Piccadilly Circus are closed, 20,000 pleasure-seekers, many of the most licentious type, are turned out into the streets. In this quarter, the Social Evil exists on a larger scale and in a more dangerous form than anywhere else. If Wesley was right when he said that Christian agents should go 'not where they are wanted, but where they are wanted most,' this is a spot above all others to which they should turn. On the other hand, the removal of the wealthier

The Claims  
of the  
West End.

tradesmen and others to the suburbs has left a comparatively poor residential population in the most crowded district of the West End—a population which has neither the leisure nor the resources to provide an adequate staff of voluntary Christian Agents.” This great area might be called a Methodist wilderness, for between Great Queen Street and Hinde Street, from Charing Cross to Camden Town, Methodism was almost entirely unrepresented amid a population of 400,000 people. In 1887, therefore, the West Central Mission was founded, and Rev. Hugh Price Hughes, M.A., of Brixton Hill, was invited to be Superintendent. Mr. Hughes’ success as an Evangelist and Missioner had long before this become conspicuous. His father was a medical man in Wales, and when a lad of thirteen at school Mr. Hughes was much troubled about his soul. There happened to pass through that part of Wales an American preacher, who urged his hearers to *submit* to Christ. God was graciously pleased to use these words, and, as Mr. Hughes is never tired of telling, he then and there *submitted* to Christ. He was subsequently accepted for the Wesleyan Ministry, and spent four years at Richmond College. His first circuit was Dover. From that time forth Mr. Hughes’ success as a soul-winner became conspicuous. From Dover he went to Brighton, thence to London, (Tottenham and then Peckham Rye), and then to Oxford. Here his sojourn, in a sense, revolutionised Methodism in the University City. The membership was increased by hundreds, glorious revivals were witnessed, and the Oxford Circuit has ever since maintained its high level. Mr. Hughes then removed to Brixton Hill, where the same evangelistic success attended his work, and from thence he went to the West London Mission. Mr. Hughes’ influence in the Mission has, of course, ever since its initiation, been paramount. By a large part of the public it is best known as “Price Hughes’ Mission.” Even Mr. Hughes’ enemies cannot deny his indefatigable energy for work, and this seems to have spread itself to all departments of the Mission. But what is of supreme importance is the evangelistic fervour with which, by

The Methodist  
Wilderness.

Mr. Price  
Hughes.

His Conver-  
sion.

Ministry at  
Oxford.

Influence on  
the Mission.

God's grace, he has filled it. It has not degenerated into a "Show Mission." It has been supremely blessed of God in the salvation of souls, and Mr. Hughes' work as an evangelist has never been more blessed than during the past six years. Mrs. Price Hughes' influence in the Mission has also been very great, and it is only by intimate association with her and it that the real nature of her influence becomes apparent. Her popularity has steadily grown, her skill in the management of the Sisterhood, her unwearying toil on its behalf, crowned during the past year by the success of the Home at Walthamstow, have filled all with admiration; and while it is not our place to write eulogies in these pages, we gratefully take this opportunity of expressing the feeling of the Mission with regard to work of which very often the general public has not been cognisant.

Mrs. Price  
Hughes.

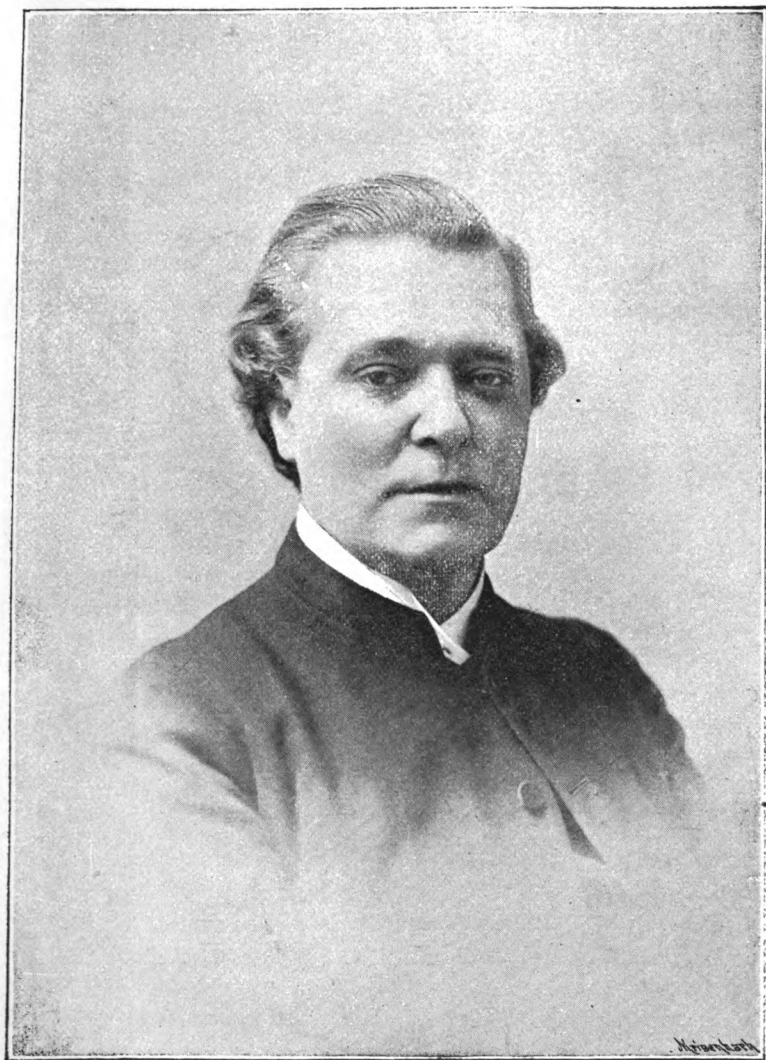
Mr. Hughes was fortunate at the commencement in securing Rev. Mark Guy Pearse as his colleague. His great gifts as a preacher, and the immense circulation and popularity of his devotional writings, at once attracted large congregations, and his influence has been increased by a six years' continuous ministry in West London. It is Mr. Pearse's habit to wait for God to send him a special message for each Sunday morning. Sometimes it will only come just in time, and once indeed he went down without a sermon rather than force one. But his hold on the public is most conspicuous, and his preaching has a wonderful and never-failing charm.

Mr. Pearse.

With Mr. Price Hughes came also his two lay-agents, who are now both widely known—Mr. Josiah Nix, an Oxford Methodist who had been led under Mr. Hughes' ministry to "newness of life," and who had already worked with Mr. Hughes in the Brixton Circuit—became "Organising Secretary"; while Mr. Heath Mills took charge of "The Musical Department."

Then the Missioners moved from their suburban home, and planted a tiny Methodist colony in West Central London—the seed germ of the great Mission over which we rejoice to-day.

The best-known and most suitable Hall, and the one best



**REV. W. D. WALTERS.**

**General Secretary of the West London Mission.**







**DR. LUNN.**



adapted for the work in view, was St. James's Hall, in Piccadilly. For nearly thirty years an evangelistic committee, organised by Lord Shaftesbury, had conducted services there, on Sunday afternoon and evening; but these services were not what they once had been, and their promoters agreed to relinquish the building to Mr. Hughes. St. James's Hall.

St. James's Hall is a beautiful building, with entrances in both Piccadilly and Regent-street. It has sitting accommodation for 2,500 persons, its acoustic properties are excellent, and its orchestra can seat 500 persons.

St. James's Hall being secured as the great centre, it was necessary to have another base for week-day work. In Little Chapel Street, off Wardour Street, the Congregationalists had a chapel which had once been a famous sanctuary, but had been left stranded by the suburban-ebbing tide. A faithful few still persevered amid great difficulties. With unique magnanimity, they placed their chapel at the disposal of the Mission, and so an excellent centre in the heart of Soho was obtained for aggressive religious and social effort during the week.

Friday, October 21st, 1887, was a memorable day for the Missioners, for on that day the Inaugural Sermon was preached in St. James's Hall by the great Baptist, the late Charles H. Spurgeon. An incident in connection with this event is worthy of remembrance. Two days before, Mr. Spurgeon sent word that he feared, owing to illness, he should not be able to preach, because his doctor had forbidden it. This was a most embarrassing predicament. All the Missioners met on the Thursday evening to offer special prayer that God would so restore Mr. Spurgeon that he might be able to preach on the morrow. The next morning a telegram came to say that Mr. Spurgeon was suddenly much better, and, though still weak, would preach. This was a blessed augury for the new Mission, and its history could reveal many another marvellous answer to prayer. Inaugural Services.

On the following Sunday, October 24th, 1887, the Missioners began their regular services. The Mission had not a single member, and it seemed a bold thing to commence with three The First Sunday.

Mr. Pearse's  
Service.

services on the first Sunday. Mr. Pearse preached in the morning, and his great gifts as a preacher, and the immense circulation and popularity of his devotional writings, soon attracted a large congregation. To the joy of the Missioners, more than 1,000 came together, and ever since that morning that service has been maintained and increased. It is a very simple service, the singing led by an American organ and a small choir, and the Sisters occupying the seats immediately behind Mr. Pearse. The small reading-stand is always decorated with two vases of fresh flowers, and Mr. Pearse never uses any notes. Many of the sermons Mr. Pearse has preached at this service have been published in book form, such as "The Christianity of Christ: Is it Ours?" Many have also been reprinted in the *Methodist Times*.

Sunday After-  
noon Confer-  
ences.

On the first Sunday, also, Mr. Price Hughes commenced his famous afternoon "Conferences," which are conducted on the French plan, he himself doing, as he says, "all the conferring," and applying the ethical teaching of Christ to our social life. These Conferences have been hotly debated. They were a great novelty and innovation, but they have proved of incalculable value in great moral crises. "Parnell must Go!" has been described as a masterpiece of righteous invective, and the whole series has been a wonderful educator of what has been sneeringly called "The Nonconformist Conscience." The audiences number from 1,200 to 1,500, mostly men. Members of Parliament, journalists, and others specially interested in public and social questions, have attended in considerable numbers.

Sunday Even-  
ing Services.

The Sunday Evening Service has been a conspicuous success from the very first. On the initial evening the Hall was filled, and it has continued so ever since. The service is of a simple but intensely evangelistic character. The magnificent orchestra, under Mr. Heath Mills, leads the music, while the rest of the space behind is used as part of the auditorium. Sisters, Stewards, and eminent visitors occupy the seats on either side of the preacher, and when the service commences, at seven precisely, every available seat in the building is occupied. In the winter

time, indeed, the Hall is filled an hour before the service begins. Before every service the preacher and those with him, spend some time in prayer, and then fresh from the Throne of Grace they confront the great audience. Mr. Hughes always carries his own little Bible, which contains his notes written on a single sheet of paper. For six years Mr. Hughes has conducted this service, and he has never yet preached without visible results. The services are intensely spiritual, and the most successful of all have been during the present year. Nearly every Sunday twenty or thirty have decided for Christ, and on one evening of Pentecostal power no less than eighty rose at the speaker's invitation to submit themselves to Christ. It is the privilege of the Mission to witness a perpetual revival.

The Devotional Service on Friday evenings, at which all the agents gather, was held at first in St. James's Hall itself, but was removed at the end of the first year to the beautiful Princes' Hall, on the opposite side of Piccadilly. For the first five years of Mission history Mr. Pearse preached at noon, and Mr. Hughes conducted the Devotional Service at night. It has now been found convenient to combine the two. At eight o'clock Mr. Pearse gives an address (during the past year he has treated the International Sunday-school lessons), and Mr. Hughes and he add the other features of the Devotional Service. One simple but beautiful feature is the handing up of written requests for prayer and praise, which are read out by Mr. Hughes while the audience bows in prayer. It is noteworthy that scarcely a Friday passes without requests for praise for answers to prayers presented on preceding Fridays. A new feature has been adopted during the past year. After the service concludes, shortly after nine, many of the members and the agents of the Mission stay for half-an-hour for social intercourse and spiritual conversation.

Friday Evening  
Devotional  
Service.

In the second year of the Mission's history Princes' Hall was first used on a Sunday evening for an overflow service. Many hundreds were turned away from St. James's Hall every Sunday, and often they were the very ones whom the Missioners most

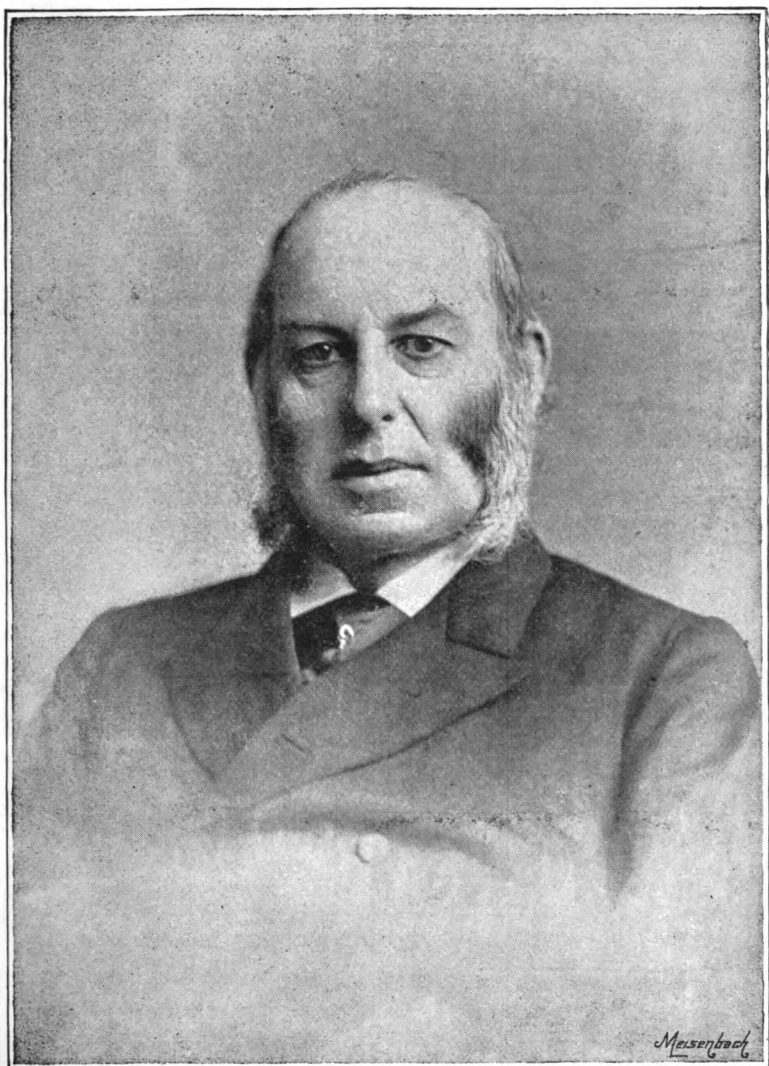
Princes' Hall

desired to reach—people who rarely went to a place of worship, and never dreamt of going an hour before time. In the winter Princes' Hall also is crammed to overflowing. Dr. Lunn was the first preacher there, and in 1890, Rev. W. Darlow Sarjeant was appointed to the Mission staff, and became the Princes' Hall preacher. Many conversions occurred during his ministry there. One of Mr. Sarjeant's happiest ideas was "The Social Hour." At the after-meeting, one Sunday night, a gentleman had said to Mr. Sarjeant, "The most perilous two hours of the whole week for young people in London are those between nine and eleven on Sunday night." Literally, tens of thousands of assistants in business places are then strolling about in the crowded streets till eleven, when they are expected in. To provide for them the "Social Hour" was instituted. Cards of invitation to young people are distributed, and given up to the Stewards at the door. The Missioners, Sisters, and others move about in friendly converse, solos with hearty choruses are sung, and at ten o'clock come "Family prayer," and the conclusion. This institution has been a great blessing. It gives a priceless opportunity for spiritual conversation; scores of conversions have taken place, and hundreds of new members gained during this hour.

A further social element is the provision of tea, coffee, and refreshments, for which a collection is taken to defray the expenses. Mr. Sarjeant left the Mission in 1892, but the Social Hour has continued its good work.

Before we pass on to treat, as we shall do hereafter, of the various *Departments* of the Mission and their growth, it may be well to note the sustained success of the central services in St. James's Hall. The attendances in the sixth year are as large, if not larger, than ever. The attendance of soldiers, for whom a part of the gallery on the preacher's right hand is reserved, is the largest voluntary attendance of soldiers in London. A place in the same gallery is reserved for the Metropolitan police, while a special place in the gallery facing the preacher is reserved for hospital nurses in uniform.

In 1887, the Mission commenced without property and with-

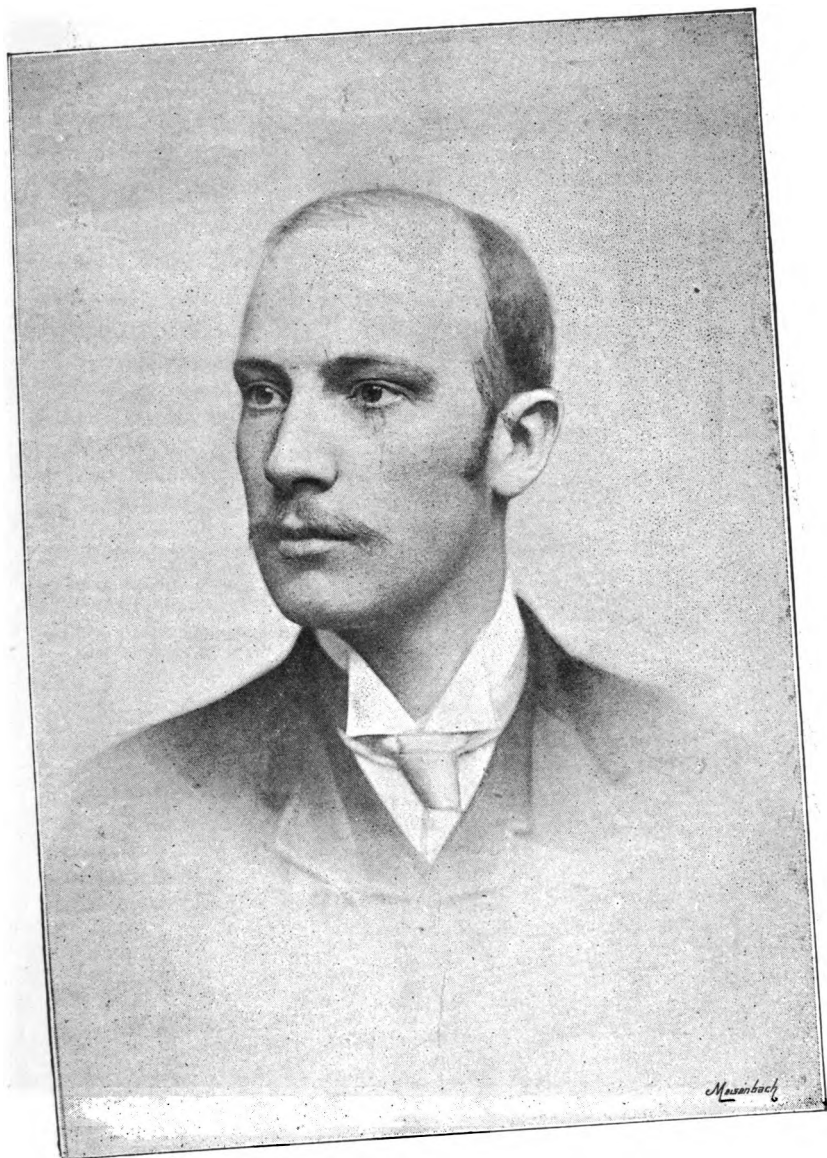


**MR. PERCY W. BUNTING, M.A.**

*Treasurer of the Mission.*







**MR. J. BAMFORD SLACK, B.A.**



out a member. It is interesting to watch its steady and constant growth.

In 1888, 123 members were reported.

In 1889, 483   "   "   "   with 110 on trial.

In 1890, 827   "   "   "   "   251   "

In 1891, 1002   "   "   "   "   212   "

In 1892, 1155   "   "   "   "   252   "

Growth of  
Membership.

In 1893, these members have risen to 1,342 members, with 375 on trial—more than 1,700 members meeting in class, where previously Methodism had not counted one, an average increase (including those on trial) of 280 per year.

## CHAPTER II.

## INTERNAL ECONOMY OF THE MISSION.

IN his introduction to the first Report ever issued by the Mission, Mr. Price Hughes thus defined its ecclesiastical attitude and status: "We have, without clearly foreseeing or intending it, and therefore, without any special merit, solved the most difficult problem of modern evangelism—namely, the combination of unsectarian aggression with due provision for Church life. Mr. Moody has now discovered that great unsectarian Missions carried on apart from organised Church life are a rope of sand. And yet aggressive work must be conducted on an unsectarian basis if it is to succeed on a large scale among non-church-goers. We act upon that principle. We furnish a basis of action broad enough for all earnest Christians. But, on the other hand, we urge all converts to join some Church, and if they wish to remain with us we provide them with the safeguards—the Scriptural instruction and Church privileges—which our Lord and His apostles deemed necessary. We do not obtrude our ordinances upon those who do not desire them. But there they are in the background—a guarantee for the solidity, the continuity, and the permanence of the work."

The truth of this has been abundantly confirmed during the past six years. In the truest sense of the word the Mission is unsectarian. Its great aim is to bring sinners to Christ, and while all are urged to join Christ's Church in one of its many sections no attempt is made to proselytise. If, however, the convert has no preference he is made heartily welcome in the Mission, and finds in it the safeguards and helps of a fully organised Church. Because of its unsectarian character the Mission furnishes work for Christians who differ widely in creed. Various Nonconformist Churches, as well as the Established Church, are represented in the Sisterhood, and this feature is manifested throughout the Mission. It has no ecclesias-

Church Life  
of the Mission

Its Catholicity

tical shibboleth for those who love the Lord Jesus Christ in sincerity. Among its enrolled members are persons traditionally associated with all branches of Methodism, the Established Church of England, Presbyterianism, Congregationalism, the Society of Friends, the Salvation Army, Roman Catholicism, and the Greek Church of Russia.

This avowed Catholicity and the introduction of many fresh and attractive features, has led some conservative members of our own communion to the belief that the Methodist discipline of the Mission is very lax and nominal. As a matter of fact, in essential Methodism the Mission is very strong indeed. The centre of its ecclesiastical machinery is the Class Meeting. Its 1,700 members meet, and always have met, regularly in "Society Class." Rev. Darlow Sarjeant, after more than twenty years' experience, said in his first Report: "Our Mission Church throbs with spiritual life. *I have never seen classes so well attended anywhere.* Those who pass through our inquiry-rooms are followed up either by letter or by personal visitation during the week, and we are never satisfied until they are brought into fellowship with some section of the Church of Christ."

Its Methodist Discipline.

The Class Meeting.

It has been the joy of the Mission during its sixth year to have in its midst the Rev. W. H. Tindall, who has taken charge of the pastoral work. His wide knowledge of Methodism and large experience, together with the high position he occupies in the estimation of his brethren, makes his opinion exceedingly valuable. He entirely confirms Mr. Sarjeant's statement. The Class Meetings in the West London Mission (except in size, for they are much larger) are the Class Meetings of primitive Methodism. The regular Methodist machinery is employed. The Quarterly Meeting meets regularly. Poor Stewards and Society Stewards are appointed for each Hall. Leaders' Meetings and Local Preachers' Meetings are regularly fixed on each Quarterly Plan. The Watch-night and Covenant Services are probably the largest in Methodism, and no one is admitted to the Covenant Service or to the quarterly Society Meeting without showing a Society ticket.

Circuit Organisation.

Circuit  
Stewards.

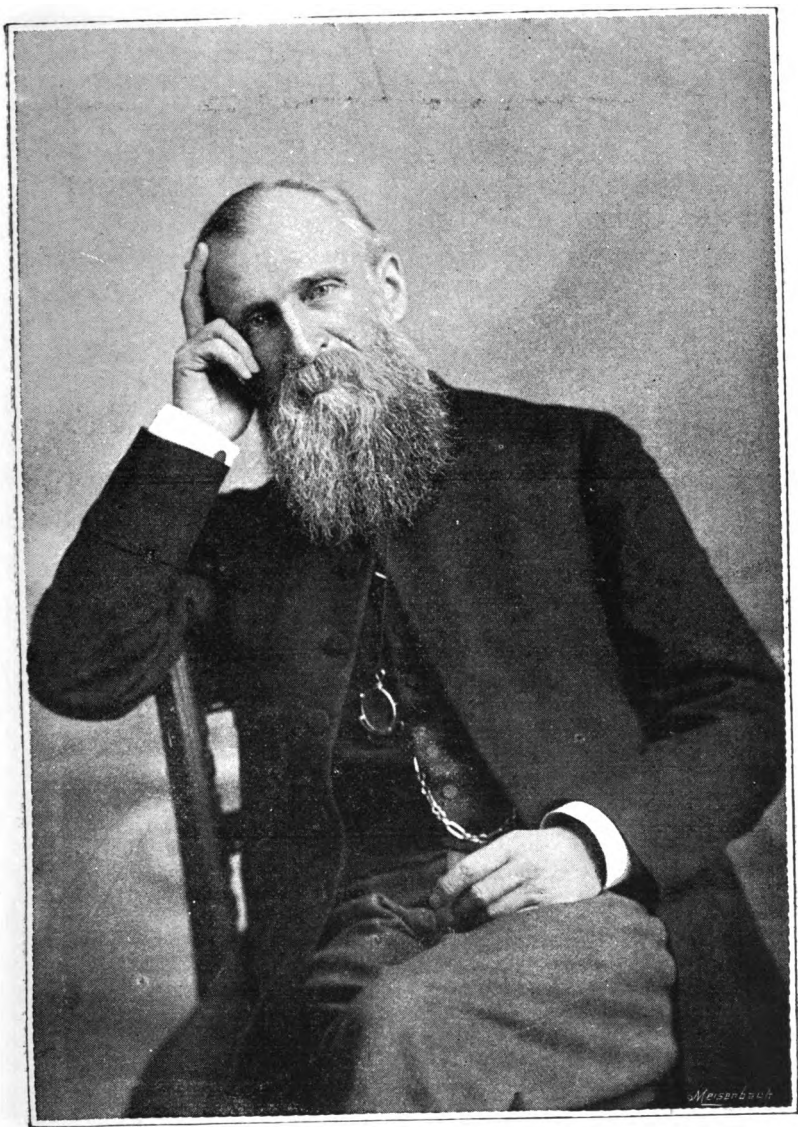
Mr. Percy  
Bunting.

Mr. Bamford  
Slack.

Mission  
Finance.

The Mission possesses two excellent Circuit Stewards. The Senior Steward, Mr. Percy Bunting, has been identified with the Mission from its commencement. He is a famous son of a famous Methodist family, is well known in Methodist and political circles, and is Editor of the *Contemporary Review*. Despite his many calls, Mr. Bunting gives much time to the affairs of the Mission, and his assistance and influence are invaluable. He is also a worker in the St. James's Hall inquiry-room, and readily and generously assists the Mission in every way. He is often present at both Wardour and Cleveland Halls, and has helped also in the Hyde Park Open-air Meetings. Mr. Bamford Slack, the Junior Steward, joined the Mission a little more than three years after its commencement. Previously he had lived at Ripley, in Derbyshire, where he had been actively and prominently identified with Methodism, and was a member of the County Council. On removing to London he at once joined the Mission, and became actively identified with it. He has edited for some time the Local Preachers' Column in the *Methodist Times*, is a prominent member of the Local Preachers' Association, and a class leader and local preacher in the Mission. Besides the financial and other features of regular Circuit machinery, there are many others in a largely-developed Mission. These are considered by the Financial Committee of the Mission, which meets every Friday afternoon at Mr. Price Hughes' house, and before which all the affairs of the Mission are examined every week in minute detail. The members of the Mission staff and a few others constitute this Committee, the Senior Circuit Steward being also the Treasurer of the Mission. No expenditure in the Mission can be incurred without the consent of this Committee. The financial accounts, which have now become exceedingly extensive, are in the hands of Messrs. Champness, Corderoy and Co., Chartered Accountants, and Mr. Corderoy himself, or his representative, is always present at the meetings of the Committee.

As a Circuit, the Mission is entirely self-supporting. Not one of its staff receives a penny of salary from outside sub-



From Photo by]

**REV. W. H. TINDALL.**

[*Russell & Son.*







*From Photo by]*

**MR. JOSIAH NIX.**

*[J. Summer, Oxford,*



scriptions. For the year ending March 31st, 1892, it was found that the members of the Mission contributed £4,000 themselves, a sum sufficient to maintain all the circuit machinery. The rest of the large income of the Mission—much of that being also raised locally—was directed to its original purpose, and was spent upon direct missionary effort for the evangelisation of the West End of London. It is important to bear this in mind when the income of the Mission is considered. At every Anniversary from £2,000 to £3,000 have been generously given by the friends of the Mission.

In the year ending March, 1889, the Mission received £8441.

"	"	1890,	"	£8,900.
"	"	1891,	"	£8,100.
"	"	1892,	"	£10,538.

The influence of the Mission upon evangelistic work both at home and abroad has been very great, and it has become by common consent the embodiment of the Forward Movement. The St. James's Hall vestry, ten minutes before the evening service, furnishes a unique spectacle. It will often be found crowded with prominent ministers from America, Australia, and European countries, together with well-known provincial laymen and members of other Churches. The well-known Mission in Sydney is avowedly conducted in imitation of the West London Mission. In New York, mission effort is being conducted on the same lines, and a similar mission has been started in the metropolitan city of Japan. Letters of inquiry are constantly being received from all parts of the world, and there is no doubt Mr. Hughes' visit to America, and Mr. Pearse's visit to Australia, have enhanced the general interest. The continued success of the Mission is therefore a matter of deep thankfulness.

Influence of  
the Mission  
Abroad.

We now proceed to treat of the various departments of the Mission, marking their development and present scope, and will speak first of the purely evangelistic centres.

## CHAPTER III.

## WEEK-DAY CENTRES.

## WARDOUR HALL.

Need of Week-day Centres.

WHILE it was quite possible to develop the essential elements of Church life from the Sunday services in St. James's Hall, it was absolutely necessary, if the Mission was to pursue its highest duty, that the work should be continued every day of the week, and thus furnish opportunities for Christian effort to its members. The minor Halls are necessary and vital adjuncts to St. James's Hall, and a great part of the Romance of the Mission is witnessed within their walls. Situated right in the midst of the surging struggling tide of humanity, they stand with open doors every night to welcome the sinful, the fallen, and the needy, and terribly often is the battered Flotsam and Jetsam of Life stranded within them. The first thing that Mr. Price Hughes did, therefore, when the Mission was projected, was to secure a suitable lay agent, who should organise and carry out a fully-constituted series of mission efforts, and a suitable centre for week-day activity. The lay agent chosen was Mr. Josiah Nix. He had been a Methodist of Oxford of a too familiar type, well acquainted with the doctrines of religion, but with little enthusiasm or zeal. Mr. Price Hughes, however, speedily exercised a great influence over him, and during an address he gave one Eastertide, Mr. Nix was led to devote himself earnestly to God's work. One of the first objects of his newly-aroused zeal was the cause of foreign missions. He accompanied Mr. Hughes on "missionary deputations" to the villages of the Oxford Circuit, arousing enthusiastic interest and securing large sums for the missionary cause.

Mr. Josiah  
Nix as Organising Secretary

When Mr. Hughes went to Brixton Hill, Mr. Nix gave up his business in order to take evangelistic work under Mr. Hughes, and when the Mission was commenced he became "Organising Secre-

tary." Mr. Nix is noted for his sanctified ingenuity. Some of his devices sometimes seem a little *outré* and unusual, but there is no doubt that many of the most successful features of mission work have been devised and carried out by him. His practical experience makes him invaluable at Christmas-time and other seasons, as Bank Holidays, and of this the reader will find many proofs in these pages. Mr. Piper, the Assistant Organising Secretary, has also been with the Mission from its commencement. He is a Cornishman, and was converted at Hayle, under the preaching of a well-known Cornish lady, Miss Butlin, daughter of the Rev. W. W. Butlin, Vicar of Penponds, Camborne. He immediately began mission work in his own circuit, and his efforts, and those of the mission, were abundantly blessed. Little revivals broke out, and Mr. Piper thus early received a blessed experience of real mission work. Early in 1887 he came to Norwood, and while there met Mr. Nix, who had it laid upon his heart that if he went to the West End for mission work and needed a helper, this was the man. When the West London Mission was started, Mr. Piper was asked to join the staff, and he has remained ever since.

Mr. W. T.  
Piper.

For some time Mr. Price Hughes was at his wits' end to find a suitable week-day centre. At last, however, to his joy, the London Congregational Union, through Rev. Andrew Mearns, offered him the use of Wardour Chapel, in Little Chapel Street, Wardour Street. Once it had had a large and flourishing congregation, but the removal of Oxford Street tradesmen to suburban residences left it ultimately in the hands of a few members who struggled in vain to fill it once more. As soon as the Mission had obtained possession, the interior of the chapel was altered, chairs being used everywhere, and a large platform erected. Henceforth it became known as "Wardour Hall," and for some time this and St. James's Hall were the only Halls of the Mission, and upon them both the strength of the Mission was concentrated. It may be of interest to give a list of the services held in Wardour Hall during the first year. On Sunday, in addition to the usual meetings, the Holy Communion

Wardour Hall  
obtained.

Its First  
Year's Ser-  
vices,

was administered once a month at 10 a.m. On Monday, the Praise Meeting was conducted by Rev. Mark Guy Pearse. Tuesday, Evangelistic Service, Mr. Nix leading. Wednesday, Public Service, at which Mr. Hughes preached. On Thursday there was a series of magic lantern exhibitions, provided by Mr. Horace Marshall, Jun., and on Saturday the celebrated free Orohestral Concerts, which were subsequently removed to Princes' Hall. In addition, open-air services were held every night of the week, and the work of the Sisters produced a great effect on the surrounding neighbourhood. When the Mission so rapidly developed, Mr. Hughes and Mr. Pearse were unable to give so much time to Wardour Hall, but the first twelve months were halcyon days at this centre, and it prospered abundantly. *Five hundred* professed to find salvation in Wardour Hall during the first year. Mothers' Meetings were established by Mrs. Pearse and Mrs. Nix, and many society classes were organised, of which Mr. Nix's Class for Men on Sunday afternoon numbered in the first year alone, 100 members.

Conversions.

While busy saving the souls of men their bodies were not forgotten. During the winter, the newly-established Soup Kitchen distributed 4,000 gallons of soup, and during the dinner hours of the artizans and labourers, the schoolroom was open daily, so as to save them from the necessity of resorting to the public-house for shelter and warmth, while in response to numerous appeals, hundreds of persons were clothed and fed.

Developments

A largely-developed and highly-successful feature of Wardour Hall work has always been the Slate Clubs and Goose Clubs, and as the years went on and Mr. Nix's wonderful catering powers became known, they rapidly increased. Altogether this first year was a highly successful one at Wardour Hall. A Christian gentleman, resident many years in Soho, said to Mr. Nix, "When I heard Mr. Hughes and Mr. Pearse and yourself were coming to Wardour Hall, I was very sorry. I was so anxious for the West London Mission to succeed, and I knew you were coming to the worst spot in London, where there was little chance of success; but from what I see to-night, and what



*From Photo by]*

**MR JOSIAH NIX.**  
(Organising Secretary.)

*[Russell & Son.*







**MR. W. T. PIPER.**

*From Photo by*

*Russell & Son.*



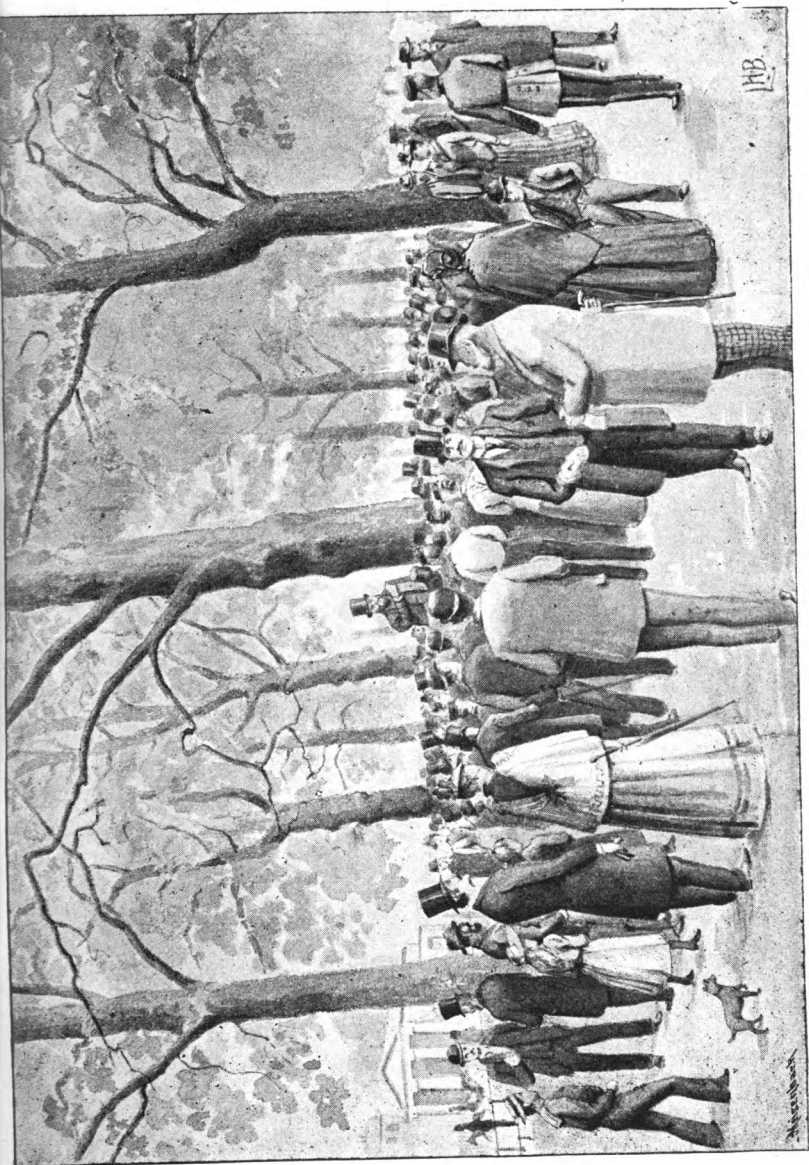


*From Photo by]*

**EXTERIOR OF WARDOUR HALL.**

*[Mr. W. T. Piper. †*





**OPEN-AIR MEETING IN HYDE PARK.**



I have heard in the neighbourhood, you have succeeded far beyond what I thought possible."

During the years that have ensued the work at Wardour Hall has continued to prosper under Mr. Nix's direction. Almost every Sunday night souls have been saved, and Mr. Nix's Class, amongst others, has been abundantly blessed. The Mothers' Meetings continued to prosper, so that in 1891 there were 300 members, and in 1892, 400. Beside the orthodox means, ingenious methods have also been devised to set people to work, such as the Room-to-room Band, the "Public-house Brigade," which visit the public-houses on Saturday nights and invite the drinkers to the services; the "Pilots," who meet people in the street and pilot them to the Hall; the "Handshaking Brigade," a brigade of welcome; even a Praying Brigade, to pray outside while the Public-house Brigade is speaking inside the bar. In 1891, Mr. Nix started the "Fire Brigade," of which the principal rule is: "To be willing to go anywhere or to do anything when called upon in the name of Christ and Humanity. Each member wears a piece of red ribbon to distinguish him or her. Mr. Nix has always made great use of the Magic Lantern. At first many orthodox people were startled at the idea of using the lantern on a Sunday night, but its strongest justification is the fact that scores of souls have been saved at these services, and that they crowd the Hall. One of these addresses has been repeated no less than four times. These services of course apply to the winter evenings. In the summer, Mr. Nix and his workers sometimes spend the whole Sunday in Hyde Park. During the bright summer Sundays the Park is crowded with tens of thousands of people, and furnishes unrivalled opportunities for evangelism, of which the West London Mission gladly avails itself. The Brass Band forms a most powerful auxiliary. In the streets and alleys round Wardour Hall the week-night open-air meetings are also a powerful factor, and in this department, as in many others, Mr. Piper is a pillar for good.

Open Air  
Work.

The Social Work at Wardour Hall has been peculiarly Social Work. successful. The Goose Clubs are started in September, to help



the people to thrift, and give them a happy Christmas. In the winter of 1889 as many as 650 joined the various Goose Clubs, and paid in over £200, getting splendid value for their money. One man said "I paid in 10s. and received a goose weighing 14lbs., a piece of beef 5lbs., a cake, and  $\frac{1}{2}$ -lb. of tea, and before I got very far my shoulder began to object, it was such a load, and all my neighbours envied me my bargain." In 1892 report Mr. Nix said that over £1,000 was received through the different Clubs and the Penny Bank. This we rightly claim to be a splendid aid to thrift, and is especially delightful when it is remembered how successful the Slate Clubs are. During the six years of its Mission existence Wardour Hall has witnessed two Special Gospel Missions and two Temperance Missions, during which hundreds passed through the inquiry-room and signed the pledge. As everywhere throughout the Mission Temperance Work is vigorously prosecuted, and the "Help Myself" Temperance Society and Band of Hope Work has flourished exceedingly. The financial cost of working Wardour Hall for the year ending March, 1892, was £467, all of which was raised on the spot; and this Wardour Hall has done from the commencement. The success of such centres as Wardour Hall in the midst of crowded neighbourhoods, and in quiet obscure streets, we believe to be a striking proof of the power of true religion. We rejoice over drunkards reclaimed and harlots rescued, and see in it all a fulfilment of Isaiah's vision: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

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Finance.

## CHAPTER IV.

### WEEK-DAY CENTRES *(continued)*.

#### CLEVELAND HALL.

IN May, 1889, this new branch of the Mission was commenced, and we cannot do better than reprint Mr. Price Hughes' *Its History*. account of the Hall before it came into our hands: "Cleveland Hall is in Cleveland Street, Tottenham Court Road, about half-way between Tottenham Court Road and Great Portland Street. Like those better-known thoroughfares, Cleveland Street connects the Euston Road with Oxford Street. On the east side of Cleveland Street, at the beginning of the century, stood the parish green-yard, or the pound for stray cattle. On this spot, about thirty years ago, a hall was erected by the Secularists of West London; and during its tenure by that organisation Mr. Holyoake, Mr. Bradlaugh, and Mrs. Besant frequently spoke and lectured in it. The large rooms below the hall were used to communicate secular knowledge to the children of the neighbourhood. At a later period the building was turned into a dancing-room. Everyone who knows anything about London knows what that means. In recent years it was called a German Club, and the hall itself was used for concerts and theatrical purposes. The basement was utilised, we are informed, for gambling purposes by a racing club, and it also contained a skittle alley. At this latest period of existence, we are assured, the Hall became the resort of most abandoned and degraded people, and was a notorious centre of debauchery. When the lease fell in the building was closed. Proposal had been made to the proprietor for its renewed use as a club; and in one case we believe that a large sum of money was offered by a big brewer. But these offers were declined, as the place had become a great nuisance in the neighbourhood. We believe that at some period in its chequered career an attempt was made to

Commence-  
ment of the  
Mission.

hold religious services in the building, but that did not succeed. The attempt to use it for Christian ends could not have failed because there were no persons living in the neighbourhood, or because their spiritual needs were adequately met by existing churches. The district of London in which this Hall exists is a perfect warren of human beings; and we learn on every hand that the great majority of the people go to no place of worship. In addition to the Hall itself, we have a house which provides a residence for the caretaker, and four classrooms, commodious schoolrooms, a kitchen, and a coffee bar, of which we give an illustration elsewhere. The Hall was in a filthy and most dilapidated state when it came into our hands. Of course the drains were found to be in a horrible condition. The expenses of repairing and furnishing proved very great. We thought at first that the work could be done for £1,000, and that sum was generously contributed by our friends on or before the opening day. But the cost ultimately ran to £1,500. The special generosity of Mr. William Mewburn, of Banbury, who gave first £100, and then £350 more, enabled us to meet all the initial expenses." In this highly successful way Cleveland Hall was opened. Mr. Josiah Nix commenced the evangelistic work there with a special mission, which was exceedingly blessed, large numbers passing through the inquiry-room. Classes were speedily formed. The Hall opened every night of the week. A coffee-bar was established, and Slate Clubs and Goose Clubs set on foot. During its first year, while it gathered workers and members, Mr. Nix supervised and directed the work, and the Wardour Hall members helped to the utmost of their power. In 1890, when I joined the Mission, Mr. Price Hughes placed me in charge at Cleveland Hall, and up to the present date (1893) I have laboured there.

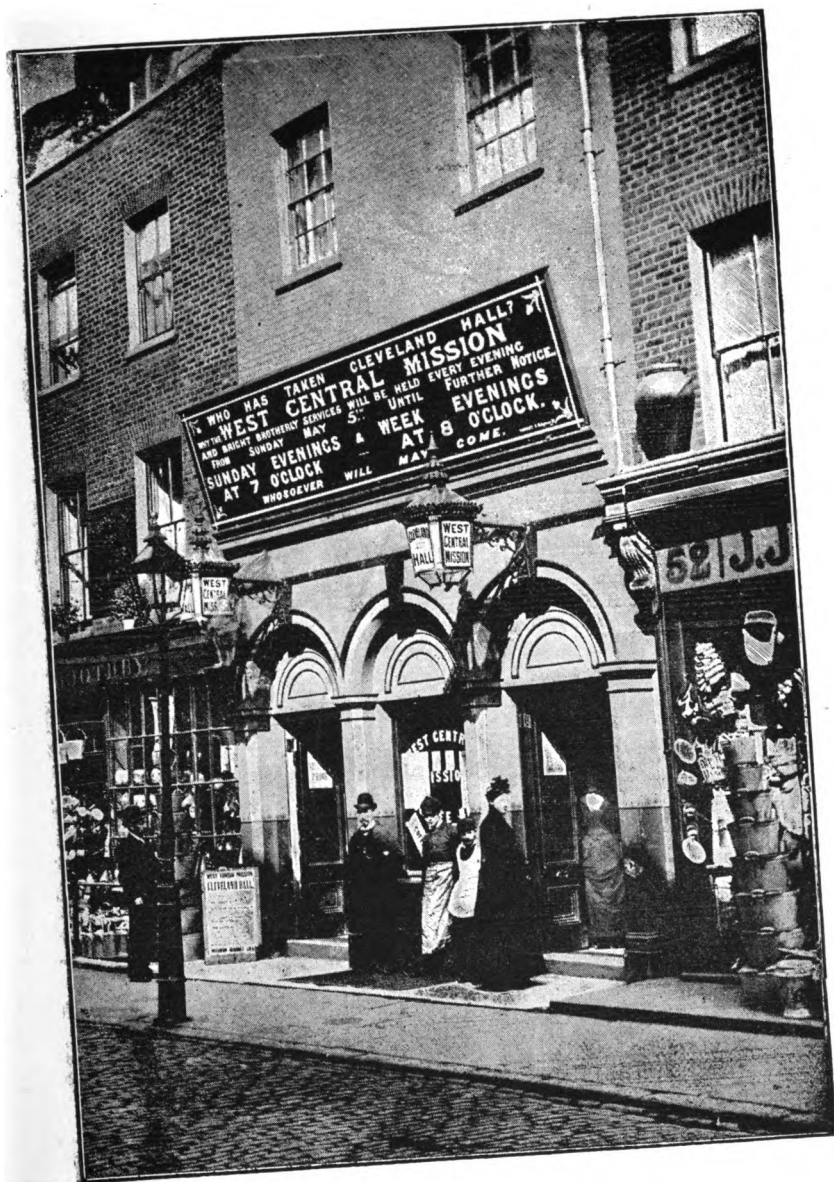
The Neigh-  
bourhood.

Probably many of our readers have little idea of the difficulty of mission work in centres like Wardour Hall and Cleveland Hall. The crowded nature of London makes it hard to secure attention—there are so many attractions. The people, as a rule, are utterly indifferent to religion; and the foreign element,



**REV. T. MORCOM TAYLOR, B.A.**  
*From Photo specially taken by London Stereoscopic Co*



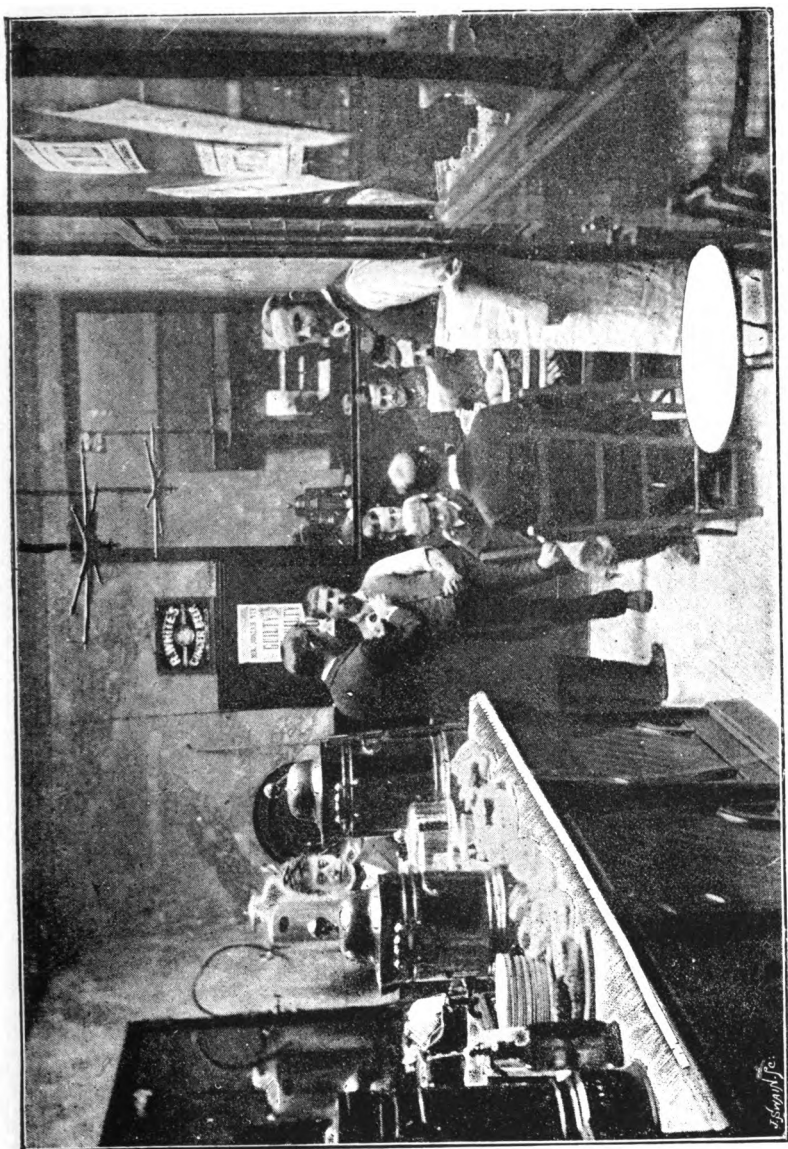


*From Photo by]*

**CLEVELAND HALL EXTERIOR.**  
(1889.)

*[Mr. W. T. Piper.*





[Mr. W. T. Eijer.

CLEVELAND HALL COFFEE BAR.

(1890.)

From Photo by]





especially about Soho and Cleveland Street, is exceedingly strong. Efforts that in the provinces would be attended with immediate success, here meet with little response. A prominent mission minister, who has had large experience of provincial work, and also of mission work in a crowded London population, asserted strongly a little while ago that for difficulty the former cannot be compared with the latter work. In the country the Mission preacher can appeal to a groundwork of religious feeling received in childhood, an element almost entirely lacking in a London congregation. Yet at Cleveland Hall we rejoice, as elsewhere in the Mission, over great and blessed success, for while we have been putting forth constant evangelistic efforts, it has been my joy to constantly and assiduously build up the Mission Church. In 1890 this had so far progressed that we already had five classes, with about 90 members. In the autumn of that year I started a new class, which soon numbered 50 members, and is now over 100. Other classes have been developed, and the membership of our Mission Church at Cleveland Hall alone now (1893) numbers, with those on trial, 328. These are members regularly meeting in class, and this result—an increase of about 230 in two and a-half years—is surely cause for deep gratitude to God. While there has been this steady growth of Church life, Cleveland Hall also furnishes a delightful proof of what people can do who have no resources of wealth, but whose hearts are right with God. There is scarcely anyone at Cleveland who could afford to keep a servant, and yet the Mission work has been earnestly and successfully carried out by devoted workers. The work of the Sisters has been a most powerful factor; some features of their work, such as the visiting and nursing, being simply invaluable. The great misfortune at Cleveland has been that the strain upon ladies who work so assiduously has in several cases proved too much for their health, or the effect would have been even greater than it is. Sister Gertrude, who has worked there for nearly three years, has stayed longer than any other Sister.

Increase in  
Membership.

Every night the Hall is opened, and has open doors. Monday

Services.

there is a Praise Meeting; Tuesday a meeting conducted by the Sisters; Wednesday, a Limelight Lantern Service in the winter, and in the summer a Preaching Service; on Thursdays the Hall is given up to the Boys' Brigade; on Fridays the Band of Hope meets; and on Saturdays Coffee Concerts are held during the winter, and a Prayer Meeting in the summer. Open-air work has been diligently and successfully prosecuted, both in the streets and in Regent's Park. Aids to thrift are furnished by the Penny Bank, the Goose Clubs, the Slate Clubs, a Boot Club, &c. Work among the children has been largely developed.

Work among  
the Children.

Ever since the commencement a Sunday-school has been successfully maintained, under the superintendence of Mr. Phillips, and it now numbers about 500 scholars. Connected with this is a large Band of Hope. In 1892 it occurred to me that we ought to organise Special Children's Services on the weekdays before the adults assembled. We therefore commenced "The Children's Mission" Meeting on Tuesday nights at 6.30. During the winter of 1892-93 these services were so successful that one night about 200 children were turned away for want of room. Since then the girls meet on Tuesdays, and the boys on Wednesdays. The registered list of members now numbers about 800. The Boys' Brigade, conducted by gentlemen of the "London Scottish," is exceedingly well organised, and their drill wonderfully accurate. A large number of the elder boys are thus influenced. In addition we have a Junior Society Class and Girls' Sewing Classes, and these various institutions give us a great hold on the children. A feature of the "plant" is an excellent Limelight Lantern, which has been of great assistance in religious services. The Coffee Concerts instituted by me in 1890 have been a splendid counter-attraction to the public-house, the hall being well filled each Saturday night, and as many as 500 articles being sold at the Refreshment Bar in one evening. The chairs are arranged in squares round "occasional" tables, bright with tablecloths and flowers, an excellent programme of music is rendered, and there are intervals for refreshments and conversation. Opportunity is given for a brief

Coffee Con-  
certs.

address, and these gatherings also furnish splendid opportunities for conversation with both women and men by the Sisters and workers. Large numbers have been first brought to the Hall in this way.

Temperance work has been vigorously prosecuted. Nearly all the members are total abstainers, and in the two Special Temperance Missions, conducted in 1891 and 1893, between 300 and 400 signed the pledge. In 1891 a Food Dépôt was established, at a cost of £230, all the money being immediately raised. Cleveland, like Wardour, is expected to raise its own expenses, and this is done by means of Quarterly Financial Meetings, where large amounts are given every quarter. In 1892, exclusive of the Food Dépôt receipts, £616 was raised in connection with this Hall.

It will thus be seen that, when the Mission is examined in detail, Mr. Price Hughes' statement with regard to the Church life of the Mission is emphatically borne out. Wardour and Cleveland Halls are not merely centres of evangelistic fervency, but organised Church life as well. The influence of such centres on such neighbourhoods is also very great indeed. Planted as they are in bye-streets, surrounded by thousands whose lives are dull and grey, they bring into the hearts of many a new brightness and a fresh hope, where once were nothing but sin and darkness.

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## CHAPTER V.

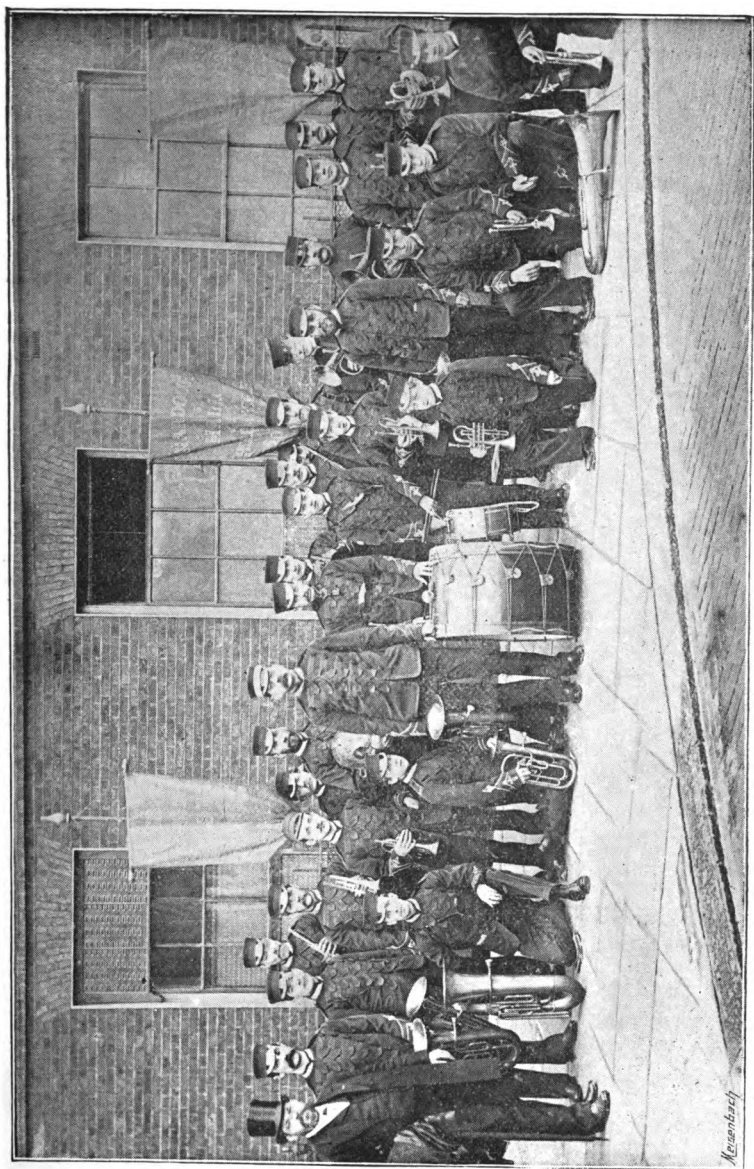
WEEK-DAY CENTRES (*continued*).

## CHALTON STREET HALL.

**Somers Town.** To the north of the Euston-road, behind St. Pancras Station, lies that portion of the Metropolis known as Somers Town, of which Lady Henry Somerset is the owner. For years the needs of this district have been impressed upon her ladyship's heart, and in 1892 her wishes found practical outcome in the building and equipping of a Mission Hall in the heart of this thickly-crowded population. Anyone who is at all acquainted with the neighbourhood will know how terribly Christian effort of this kind is needed there. Practical acquaintance with its inhabitants, even when compared with the poorest and lowest of Soho, leads to appalling revelations of degradation and sin. The life of many is a simply bestial and brutal life, in which any sense of refinement or moral feeling is only conspicuous by its absence.

**Lady Henry Somerset.** Lady Henry is not one of those property-owners who leave their estates to subordinates, and never inquire how or whence their rent-rolls are swelled; and in her desire to ameliorate the wretched conditions under which many of her tenantry lived, the idea of a fully-equipped Mission Hall, worked by agents of the West London Mission, specially commended itself. At considerable cost, a very pretty, though small Hall was erected under Mr. Darlow Sargeant's supervision, with class-rooms, &c., and a coffee-bar fronting the street. Accommodation was also provided for several resident Sisters, a dispensary fitted and equipped, and active aggressive work commenced. On Oct. 3rd, 1892, Mr. Price Hughes conducted the Inaugural Services, and Sister Ella was installed as Sister-in-charge. One of the most experienced of the Nursing Sisters took charge of the medical part of the work, and a little colony of ladies thus established themselves in the very midst of the class they desired to reach.

**Building of the Hall.**



From Photo by]

**WARDOUR HALL BRASS BAND,**

[**Mr. W. T. Piper,**





From Photo by]

**THE PEOPLE'S HALL, CHALTON STREET.**

[Mr. W. T. Piber,





By the side of the Hall runs a narrow court, of the typical slum- Slum-Work. kind, the scene of constant quarrels and fights, where night is often rendered hideous by confused cries and din. This has furnished one of the most interesting and successful features of the work at Chalton Street. It has enabled the Sisters not only to work among, but also to live among, the poorest of the poor, and seems to point to the conclusion that where it is possible, Sisters and workers should thus be located in small groups in the midst of the people, rather than aggregated together. The influence of the Sisters upon this court is already most decided. "You're of more use than nine of us, Sister," said a sturdy policeman as a Sister appeared in the midst of a row. When the din outside is rising, Sister Ella will sometimes shout her commands from her window, and secure order. Often they have to enter the rooms and settle drunken quarrels, and police-court work is quite an important item, interceding for girls in the dock and seeing to them in the cells themselves. Sister Jeanette's medical work has also been peculiarly successful.

The week-night services partake pretty much of the character Week-Night Services. of the services in the other Halls. As they have only been in progress a little more than nine months, judgment is a little premature, but the special difficulties of the work in Somers Town account for many features. Mr. Sherwell has taken Lantern Services there on Monday evenings, and these have proved attractions. On Tuesday evenings, Temperance Meetings are held, and on Wednesdays an Evangelistic Service, which is preceded by an Open-Air Meeting. On Thursday there is a Prayer Meeting, on Friday a Band of Hope, and on Saturday a Coffee Concert or Social Gathering of that kind. It will thus be seen that the Hall keeps open doors for those who care to enter its friendly precincts. Meanwhile, the social propaganda of the Mission is being actively prosecuted. Clubs for Youths and Girls have been formed. Of Girls' Clubs, the latter there are two. One is for the more respectable girls, or those who consider themselves such—i.e., the girls who do not come in aprons. Their supposed inferior sisters, who do wear aprons, have another club to themselves, on the principle that oil

and water won't mix. These two clubs have a total membership of 70.

**Youth's Club.** A Youths' Club, which should more strictly be called a Young Men's Club, of a purely social character, and as an antidote to the public-house, has also been formed, the scene of operations being two rooms rented in the Court. It has done a good work, which is suspended in the summer. The natural depravity of its members breaks out in desires for gambling and sometimes in other forms, but these are ruthlessly suppressed, and by degrees a hold is being established over them. The usual Slate Club, Goose

**Social Work.** Club, and Penny Bank have been established, and a Mothers' Meeting and Band of Hope furnish methods common to most mission work. The nearness of the St. Pancras Workhouse has made the Workhouse Teas at Chalton Street the most successful in the Mission. The relief work of this centre is worthy of mention. Lady Henry, out of her own purse, provides a fund which is not used for the distribution of small doles, but for the relief of cases that need a helping hand, both financially and humanely, and to these most careful attention is given. The whole financial burden is defrayed by Lady Henry Somerset. Consequently, although the work is carried out by West London Mission agents, at her ladyship's especial desire, it forms no additional expense to the Mission. This Mission has features of peculiar difficulty, and the plucky, earnest work of the resident Sisters commands general sympathy.

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## CHAPTER VI.

## RISE AND GROWTH OF THE SISTERHOOD.

*(Specially written by Mrs. Price Hughes.)*

As we look back upon the six years during which the Sisterhood has existed, we are struck by the fact that its development has been entirely natural and spontaneous. We did not set out with any cut-and-dried plan of the line of work which the Sisters were to follow, nor any hard-and-fast rules of what they were, or were not to do.

Spontaneity  
of Develop-  
ment.

What we did desire was to gather around us a band of earnest, sensible women, who, animated by Christ-like love, would bring their lives into touch with the masses of the people in West London, and who would find out for themselves how they could best give help and sympathy to the thousands around them who so sorely needed their ministry.

We also felt that for work of this kind, in addition to spiritual and moral fitness, we needed all the brains, education, and culture that it was possible for us to obtain, and we especially appealed to women who had in some measure enjoyed these advantages to join us.

We felt also that the time had come when women, as women, must face the social and moral problems of the present day; when they must go forth with the strength and instinct of true womanhood to inquire into these questions, and to learn the truth, not by hearsay, but by actual experience, and to find out for themselves—quite regardless of the conventional lines prescribed for women in what is usually called Church work—what part women are to play in the solution of the social problems of the age. With these objects in view, it will be seen at a glance that our organisation must be one of great breadth and individual freedom, and many were those friends who

Social and  
Moral Prob-  
lems Faced.

assured us that it was absolutely impossible to work an effective Sisterhood on lines such as these.

"It would break down utterly and hopelessly within the first month," they said. However, it survived the first month and a great many other months beside, and at the close of our sixth year of existence we find our hopes realised in a manner which we hardly dared to expect in our early days.

Initial  
Difficulties.

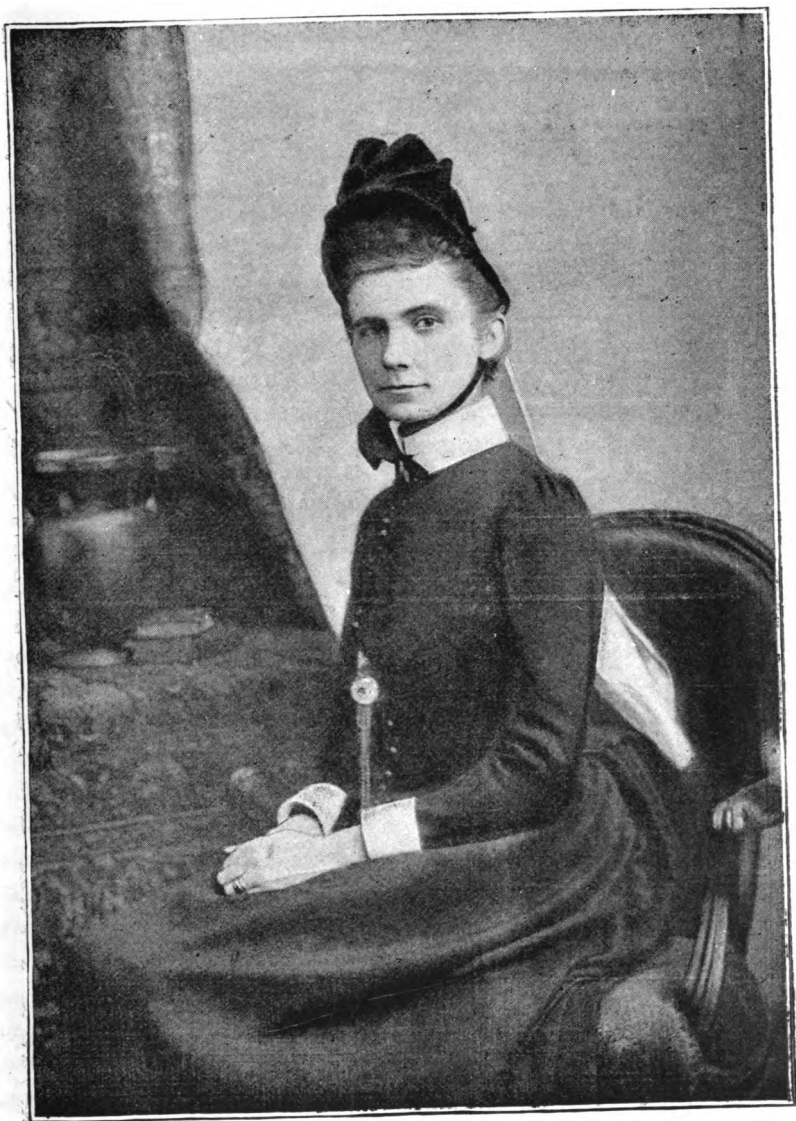
The oldest members of the Sisterhood will not soon forget the struggles of the first two or three years of the West London Mission. Everything was new and untried, and many were the difficulties and perplexities through which we fought our way. We smile at these things, as we look back upon them, but they were experiences which cost us a good deal at the time, though now we are thankful for the lessons which they taught us.

From the beginning the hand of God seems to have been upon us. He has led us, and often in a way that we knew not. The right women have come to us in a marvellous manner, just as the development of our work required them, and throughout we have had the feeling more that we were lookers-on at a work which God was developing, rather than planning and scheming to develop it ourselves.

The Com-  
mencement.

In October, 1887, we began with three Sisters, including myself. One of these, a lifelong friend of my own, had promised me months previously, when we were discussing one evening the possibilities of organised work for women, that if ever my husband and I could start a Sisterhood according to our ideals, she would come and be one of the first Sisters. This promise she fulfilled, and she remains with us in a responsible position to this day. For a time the Sisters lived in our own house in Taviton Street, but that arrangement was merely temporary while we were engaged in seeking a suitable house. After much trouble and search we took a house in Montague Street, and then the difficulty arose of finding a suitable Sister to place at the head of it. It was borne in upon me, as the old Puritans used to say, that the right woman to ask was a friend of mine in Yorkshire. No one believed for a moment that she would accept the post,

The Sister-in  
Charge.



**MRS PRICE HUGHES.**  
(Sister Superior.)





**SISTERS KATHERINE AND LILY.**







*From Photo by]*

**SISTER AGNES.**  
(Now of the Cape General Mission :

**[Russell & Son<sup>a</sup>**



and she had herself previously told me, with great emphasis, that nothing would persuade her to leave home and join a mission. I was much jeered at because I continued firm in my determination to apply to her. Accordingly I wrote, and the following day my friend appeared at our house, with a small Gladstone bag, and an astonished countenance. She had come to talk the matter over, and at the end of half-an-hour's conversation she said, "I will come and try." She came and saw, and conquered; and remains with us to this day.

Our first attempts at district work were made in the neighbourhood of Wardour Hall. It was with some fear and trembling that we penetrated the courts and alleys of this district, and the reception that our first efforts met with was a very cautious and suspicious one. The people could not imagine what we were after, and were sure that we had some object of personal benefit in view. As we go in and out among the people of Soho to-day, known and welcomed by all, it is difficult to realise the tremendous change that has come about since those early days. The first definite department that was started as a direct outcome of our work was the Medical Department. We were not long in finding out the immense need the poor have for skilled nursing in their own homes, and during our first year we obtained the services of one trained nurse. This led to the thorough organisation of this department some months later on, and now we have three Dispensaries and five trained Nurses at work. During that year also we started our first Mothers' Meeting, our first Girls' Club, and our first Society Class for Women, the latter being the outcome of the work done in the inquiry-room at St. James's Hall. These things grew and spread with great rapidity as time went on, and to-day we have in connection with our Mission seven Mothers' Meetings, four Girls' Clubs, and Mrs. Mark Guy Pearse, Mrs. Nix, about twelve Sisters, and myself have devotional classes.

First District  
Work.

During the second year of the London Mission we started the Registry Office for servants out of situations. We had by this time found out the immense need in West London for pre-

ventive work, and for looking after girls who, through naughtiness, weakness, or general incapacity were without employment, and exposed to all the moral dangers of such a situation.

The Crèche.

At that time we had one or two cubicles at Lincoln House, where we gave a temporary shelter to girls who were really homeless; but this arrangement, owing to the exigencies of the work, was not of long continuance. About the middle of the winter in that year we also first started the Crèche. Sister Katherine had recently been appointed Sister-in-charge at Lincoln House, and from the first day of the Mission her heart had been filled with a desire to do something for the babies. In the district in which she had visited she had seen with compassion how the poor little things were left at home and neglected when the mothers had to go out to work, and her great desire was to start a day-nursery for them in the large airy room at the top of Lincoln House.

Our first venture was made about the middle of January. We got some cots and other absolute necessities just to begin with, and engaged a very kind and patient motherly woman as nurse. For some weeks we awaited the arrival of the babies in faith—everything was ready, but they came not. Many a time did poor Sister Katherine come up to me with a pale and discouraged countenance, but at last hope dawned, and one or two babies presented themselves for admission. The ice being now broken, a continuous stream soon followed, until we could quote those famous lines which have now become classic :—

“Thick and fast they came at last,  
And more, and more, and more.”

Before long the Crèche became such a large and responsible institution that the Medical Director had compassion upon us, and took it under the shadow of his wing; and to-day, making allowance for the limited space we have, it is a model of all that a Crèche ought to be. Sister Hope, the present Sister-in-charge, has daily to refuse applications for admittance, because she has no more room, and many are patiently waiting their turn for the next chance of admission. On every occasion when Sister Hope

sees me she tells me that if only we had more room she could double and treble the number of babies she is now able to receive. There is no prettier sight in all the Mission than that bright room, adorned with pictures and stocked with toys, with its rows of little curtained cots, and diminutive tables and chairs which are used by the tiny occupants, clad in their clean and pretty red uniforms. Sister Hope has not only a wonderful influence over the babies, but she cares for the poor toiling mothers, and tries also to do them good.

It was also during this second year that we first organised our Relief Work. Relief Work. Our work had grown so rapidly, and the cases of distress that came under our notice were so numerous, that we felt we must have some definite agreement as to how we were to deal with them.

We realised how much harm might be done by indiscriminate relief, and also how little good was accomplished by simply relieving temporary necessity when the recipients were left just in the same position as before they were helped.

We opened a Relief Office on the same premises as the Registry Relief Office. Office, and two Sisters sit there every morning, from 11 to 1 o'clock, to interview all those who apply for help, and to inquire into the statements made. They make it their business also to put themselves in touch with all the surrounding agencies, so that often what we could not accomplish through our own Mission resources, we can thus do effectually through others. Every week, all the Sisters, and some of the other agents of the Mission, meet in committee to talk over all the cases that have applied to us, and to discuss the best means of helping them, our aim being to help in such a way that they will be in a position to help themselves. At the present time we have four Sisters engaged in this department, and the Weekly Relief Committee is a most important factor in our work.

Through this combined effort we have often, in spite of cost and difficulty, saved the situation for some distressed family who, through illness or misfortune, would have sunk irre-

Workhouse  
Teas.

trievably had it not been for timely and adequate assistance. Just about this time, also, the delightful idea occurred to Sister Edith to invite the aged paupers in the Workhouse to tea on the occasion of their "afternoon out," an event which takes place every three weeks. A few responded to the first invitation, and the delight of these poor, hopeless old people at the entertainment given them, was touching in the extreme.

Following invitations were rapturously received, and the "Workhouse Tea" became an institution. The Master of the Workhouse testified to the fact that the moral effect wrought on the people by this simple act of sisterly kindness was most remarkable, and that their lives were totally changed by it. At the present time we have three Workhouse Teas fully established in three different districts of the Mission.

Soldiers'  
Sister.

During the third year of the Mission, we first commenced the work amongst the soldiers. Numbers of these men had attended our St. James's Hall services, and as yet we had done nothing specially to get at them. It is a curious instance of how God sent us the right Sisters just as we wanted them, that Sister Mabel, our invaluable Soldiers' Sister, came among us at this point.

We were holding our annual "May Meeting" at Cleveland Hall, in the afternoon, and Sister Mabel came there with a friend, not knowing anything at all about us or our work. She had only lately returned from India, where she had been for years, and where she had worked with great enthusiasm among the English soldiers resident there. She was anxious to find work to do in England, but had not settled definitely to anything.

When she came into Cleveland Hall that afternoon, and saw the Sisters on the platform, in their neat uniforms, looking very prim and quiet, she said to herself that "She would never dare to have anything to do with us, as we were far too proper and good for her." However, as the meeting went on, something rather comic was said by one of the speakers, and at that point she observed that the writer of this paper, who was on the plat-



**A GROUP OF "THE SISTERS,"**  
(1890.)







**GROUP OF THE] "SISTERS OF THE PEOPLE."**

(1891-1892.)



form that afternoon, mischievously poked Sister Lily, who was sitting near to her. This naughty act quite reassured her, and she felt that beneath the outwardly proper demeanour of the Sisters there still lurked some traces of ordinary human nature, and that she need not after all be afraid of them.

The next day she came and offered to work with us, and her two sisters shortly after followed her example. From that day to this they have all worked among us.

The organisation of the military work was followed during the next year by the organisation of our police work, Sister Gertrude becoming the Policemen's Sister. Work among the Police.

It was during the fourth year of the Mission that the continuous growth of the Sisterhood compelled us to seek a large house, and we removed from Montague Street to a larger and more commodious house in Fitzroy Square, which is our residence at the present day.

At the old house we had only room for twelve Sisters, but the present house can accommodate twenty-three. Two Sisters also reside at Lincoln House, and a few more are located at our different branches, so that, at the present moment, we have in all thirty-five, including all the Sisters and the Out-Sisters.

The Out-Sisters are a chosen few, who give a large portion of their time to our work, wear the uniform, and participate in the privileges of the Sisterhood, but who continue to live in their own homes, and are not formally received into the Sisterhood. Out-Sisters.

Every Sister who joins our Sisterhood has to undergo a term of probation, at the close of which, if all is satisfactory, she is formally received as one of our number. We hold a short and simple service, which is followed by the Holy Communion.

The two latest developments of our work have been the purchase of Winchester House, Walthamstow, where we have opened a Home for the rescue of girls who are in circumstances of danger and temptation, and the addition of a small house of residence for Sisters in connection with the new branch of the Mission, at Chalton Street, Somers Town. Winchester House, Walthamstow

The house at Walthamstow has been a great need from the

first week of the Mission. For months and years we searched the whole neighbourhood of West London to find a house that would be suitable for a Home, but all in vain. No one who has not tried can understand the manifold difficulties that beset one in such an enterprise. Rents in West London are enormous, and supposing one finds a suitable house at a not too outrageous rent, directly the landlord knows for what purpose the house is wanted, he declines to let it. Again and again our hopes were raised, only to be dashed to the ground, until at last we decided that we must go farther afield and try some suburb of London.

Just before I went to America, in September, 1891, I begged Sister Lily to go to Walthamstow and see if she could find any house that would suit our purpose. Why I thought of Walthamstow at that particular moment I cannot say, but I have no doubt that the impulse came from God. Sister Lily went, and after hunting about for some hours she came across a real old-fashioned country house, standing in grounds of its own, that was put up for sale. It seemed the very place that we had longed and hoped for—quiet, bright, sunny, airy, surrounded by a beautiful garden, the very ideal of a country home. The cost of the whole estate, freehold, was £1,400, and the Committee agreed that if Sister Lily and I would take upon ourselves the responsibility of raising that sum, the property should be purchased at once. We agreed to do this, for we felt this place had come to us as the answer to many prayers. I went away to America at once, and I shall not soon forget the feeling of joy and thankfulness with which I received some weeks afterwards, as I was sitting in the dining-room of the Murray Hill Hotel, New York, this brief message: "Walthamstow is ours." The money came in, we scarcely know how. Some kind friends gave us large donations, but I think the greater part of our subscriptions came in the most touching manner in sums of 5s., 10s., £1, and £5 from working men, servant girls, and poor country people. At the Anniversary last year, the house was furnished and formally opened, but it was in the early spring this year that we arranged our working staff and received the first inmates.

Its Purchase  
by the Mission

At this point, also, the right woman was sent to us. We had prayed earnestly that when the time came God would send us a suitable person to be the Head of the Home, and, truly enough, just at that moment a lady presented herself who seemed to be made for the position, and who was able and willing to undertake the duties.

Already the Home has been of immense use to us, and we wonder now however we could have got on so long without it. In the short time that it has been open we know that it has been a true home of safety and love to more than one poor wandering and tempted girl, and that she will leave its doors better prepared to fight the battle of life, and with new hopes, new ideas, and fresh aspirations, and with, as we trust in many cases, a changed heart and life.

It will cost the responsible Sisters some effort to meet all the expenses of the Home year by year. Such work is necessarily expensive, and entails much more than the mere cost of food and general household expenses, and we shall be grateful for the help we can get from those who take an interest in our work. If our friends could once realise how many thousands of girls come up to West London to learn business and earn their living in various ways; if they could but faintly understand the loneliness, danger, and temptations by which they are surrounded, I am certain that we should never want for money to carry on this branch of our work. Scarcely a week of the Mission has passed but we have come across some tragic history of loneliness, desertion, and misery; and Winchester House can now give that timely refuge and loving influence which will save many a young life from drifting down into utter misery and degradation. I wanted to identify our Home with the loved and honoured name of Mrs. Josephine Butler, who has given her life, with all its powers, to the service of down-trodden womanhood. So I suggested the name "Winchester House"—Winchester being the last city in which she and Canon Butler laboured together in their blessed life-work.

Dangers of  
Girl-Life in  
London.

The addition of the new branch of the Mission at Chalton Chalton St.

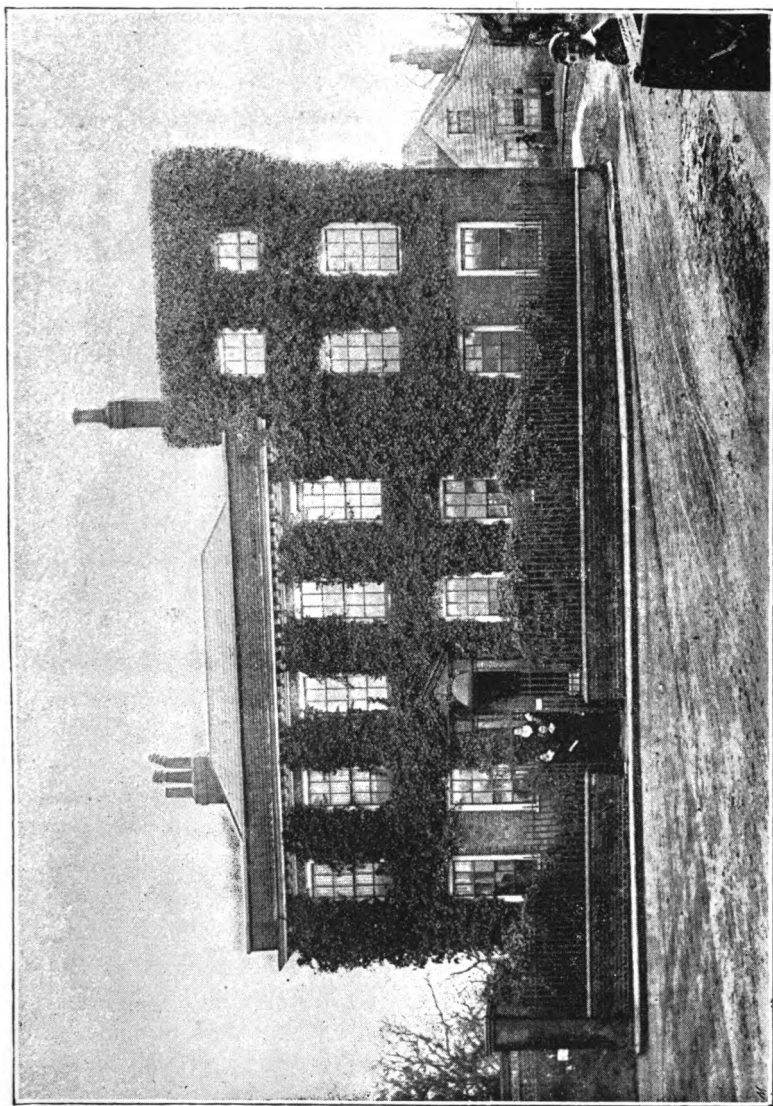
Street, Somers Town, has provided us with a small additional house of residence for Sisters. As the work there has not been started for more than a few months, it is too soon to say very much about it; but the Sisters are carrying on with success the various agencies that have already been developed in other branches of the Mission. The one unique point about this residence is, that it is situated in the midst of a veritable slum. The front door opens into a close, narrow, crowded court, swarming with children of all ages, where fights and drunken brawls go on all night long. This is the first experiment that we have made in the direction of actually living in the slums, and we are curious to know what effect it will have upon our work, and upon the people themselves. At present the effect is most interesting and hopeful, and the Sisters who live there would not exchange their little house in the court for the most palatial residence in West London.

Though one can thus roughly outline the different branches of work which we have taken up during our six years of existence, it is impossible to give the reader any idea of the amount and variety of the work done.

It is impossible to describe the calls for help, sympathy, and advice which come to us on all sides, and from all classes of people, the rich as well as the poor. Many persons who have heard these statements made have said that they thought them overdrawn and exaggerated; but afterwards, when they came to reside in the Mission, and to know the work that was being done by the Sisters from day to day, they said that, so far from being exaggerated, the truth had been understated, and that not one-half could ever be told.

#### Finance.

We are very anxious to make the Sisterhood independent of the general fund of the Mission, and for this purpose we are most anxious to get women to become Annual Guinea Subscribers. It is women's work, and there are many throughout the length and breadth of this land who sympathise with us deeply, though they are not able to give their lives up to work such as ours. If all those who sympathise with us would



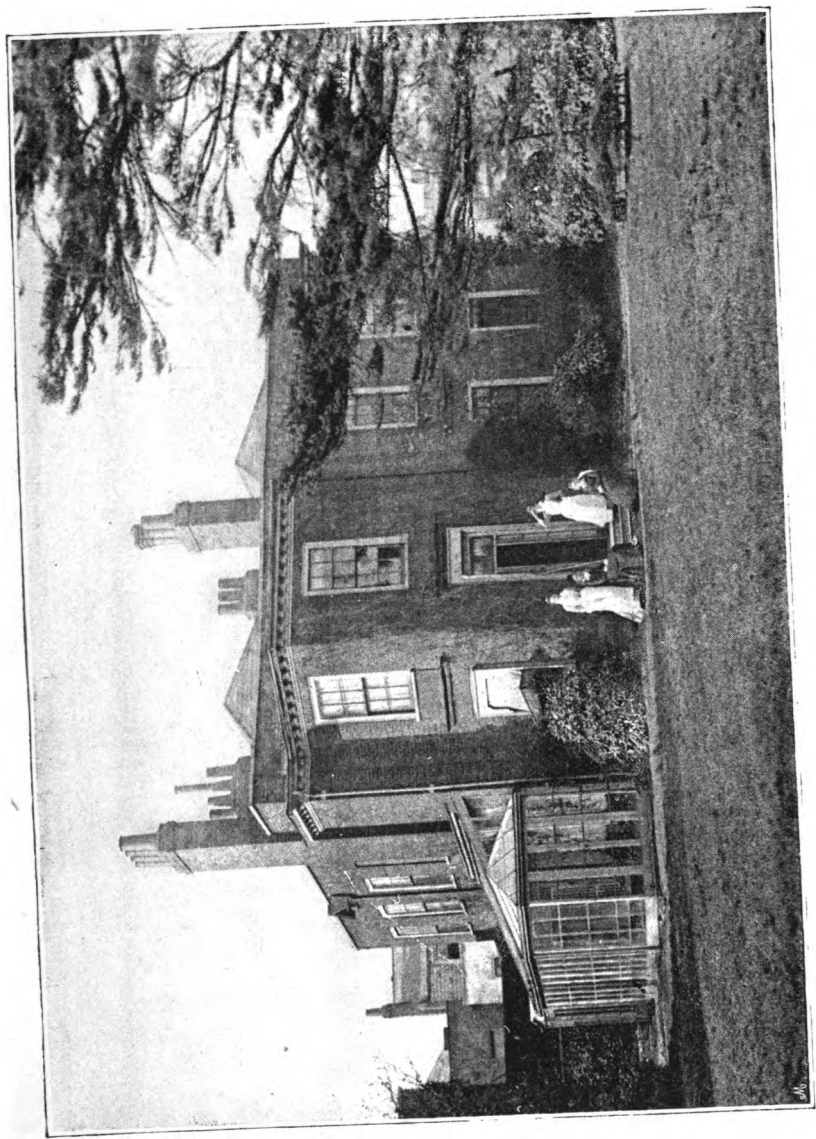
*From Photo by]*

**WINCHESTER HOUSE, WALTHAMSTOW.**  
(From the Road.)

*Mr. W. T. Piper,*







[Mr. W. T. Piper.]

**WINCHESTER HOUSE WALTHAMSTOW.**  
(Viewed from the Lawn.)

*From Photo by]*



become annual subscribers, or the collectors of £1 1s., it would help our work more substantially than in any other way, and put it in our power to increase and extend it indefinitely.

At the close of the nineteenth century, many careers are possible for women which were undreamt-of thirty or forty years ago, and the twentieth century will see things accomplished that we hardly dream of yet.

But even when true womanhood has attained its highest ideal and completeness, there will be no career more honourable for her than that of the true Sister of the people, who strives "To preach good tidings to the poor, to proclaim release to the captives, recovering of sight to the blind, to set at liberty them that are bruised."

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## CHAPTER VII.

## THE MUSICAL DEPARTMENT.

IN the *Methodist Times* of August 25th, 1887, Mr. Hughes, among other "Notes," inserted the following: "Music, both vocal and instrumental, will form a prominent feature of the West London programme. Luther long ago realised what a mighty weapon music is in the hands of saints or sinners. We hope to make good use of this great sword. We have, therefore, much pleasure in announcing that Mr. Heath Mills has been appointed Director of the Musical arrangements of the Mission. We want volunteers, earnest Christian men, to help us to employ the mighty attraction of music to bring the people within the sound of the Gospel. All who can render this valuable service are earnestly requested to communicate with Mr. Heath Mills."

This announcement had been preceded by a lengthy interview between Mr. Hughes and the newly-appointed Musical Director, in which the latter heard with mild astonishment the daring proposals of his chief—an Orchestral Band for Saturday and Sunday evenings, a Brass Band for the Sunday afternoons, a Choir for Sunday morning services, and an open-air Brass Band.

Mr. Heath Mills, however, has evidently been the right man in the right place, for ever since the commencement he has been Musical Director, and to his wide and varied knowledge and experience the success of this department is largely due. When quite a youth, Mr. Heath Mills became identified with the musical profession. Nearly thirty years ago he was appointed organist at the Wesleyan College Chapel, Richmond, and three years later became Musical Tutor in the College. This brought him into contact with a large number of future Wesleyan ministers, and amongst others with Mr. Price Hughes, and this fact in after years no doubt led Mr. Hughes to select him as

The Musical  
Director.

**Musical Director.** After many happy years at Richmond, Mr. Heath Mills, in 1878, took charge of the well-known musical duties of the Children's Home, and during the nine years of his connection with that institution, travelled with Dr. Stephenson and the Children's Choir, giving concerts in all the most important towns in England. Then, in 1887, Mr. Heath Mills became identified with the West London Mission.

The appeal Mr. Hughes had made for musical talent brought a number of replies, and in three weeks Mr. Mills had received nearly 500 applications. The Musical Director, however, had set a very high standard before him. The public were accustomed to associate St. James's Hall with the best musical talent of the metropolis; and Mr. Mills felt that poor music, or even ordinary music, would not suffice. He, therefore, selected only 40 out of 500, and so much progress was made, that on October 24th, 1887, when the first of the Saturday Night Concerts was given, both bands were ready. From the commencement the Musical Department has been highly successful. The proposed Brass Band speedily became a Military Band of combined brass and wood instruments, and throughout the series of Sunday Conferences leads the music. The **Orchestral and Military Bands.** The Orchestral Band, augmented and improved by rehearsals, has practically continued the same, and forms now probably the largest Band connected with any religious service and organisation in the world. On an ordinary Sunday night they number upwards of seventy performers. As the Hall is filled during the winter more than an hour before the service, the band plays from 6.30 to 7, and this forms a most powerful attraction, especially to the outside general public. It includes some of the most prominent musicians resident in London, and it is patent to the most casual listener that this is no mere amateur performance, but music of the highest class.

The Saturday Evening Concerts were held for the first few months in Wardour Hall, and their success has been most striking. By combining in an ingenious way the Saturday and Sunday nights, Mr. Heath Mills has been able to secure the **Saturday Evening Concerts.**

eminent gentlemen who play on Saturday for the larger and purely religious service on the following day. The excellent character of the concerts soon necessitated a larger hall in a more commanding position, and Princes' Hall, Piccadilly, was taken. There, year after year, the Musical Department has witnessed a sustained and increasing success. Last April, 1893, the Sixth Session concluded, and the attendances were larger than ever. A programme of vocal and instrumental music is given, while every night Mr. Price Hughes delivers a brief address and is thus brought directly into contact with these great audiences, large numbers of whom are led to attend the services in St. James's Hall on the following day. It is calculated that 30,000 people attend these Concerts each season, so that the aggregate number for the six years is well on towards 200,000 people.

**Choral Society** Another important department of this work is the Choral Society, which was established in the opening months of the Mission, and has been successfully maintained ever since. Good Choirs have been formed at Princes' Hall, Cleveland Hall, and Wardour Hall, so that the acting members of the Musical Department now number 450.

**Cost of the Department.** Reactionary critics have sometimes taken exception to the cost of this branch of the work, and have thrown up their hands at the gross total of expense. It must, however, be borne in mind that a great part of this expense would not have been incurred but for the certain and assured income thereby derived. For example, in the year ending March, 1892, out of a total of £739 no less than £448 was raised by the Saturday Concerts, leaving £291 as the cost of the music on the Anniversary and of all the bands in St. James's Hall and Princes' Hall, both on the Saturdays and Sundays. This is the more remarkable when we remember that during this period there was a band in Princes' Hall on Sunday evenings as well as in St. James's Hall.

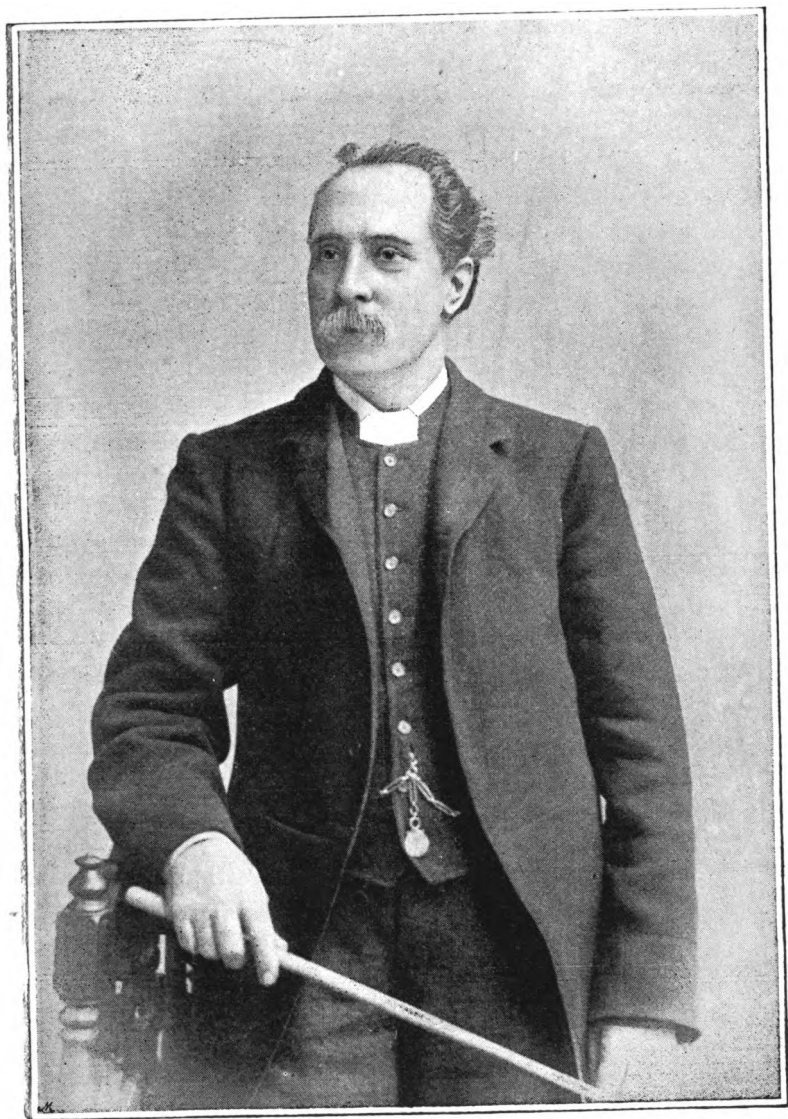
It is impossible to estimate the influence of the music in the West London Mission, as is obvious from the nature of the case; but there is no doubt whatever that large numbers have been led by this means to the services, and so to a knowledge of the truth.



**MR. HEATH MILLS.**  
(Musical Director.)







*From Photo by]*

**MR. HEATH MILLS.**  
(1892.)

**[W. H. Hayles, Baker St.**



## CHAPTER VIII.

## THE MEDICAL DEPARTMENT.

FROM its initiation the West London Mission has been happily blessed with the services of a number of talented and gifted workers, and there is no department more fortunate in this respect than the Medical Department. Long before the Mission commenced, Dr. Howard Barrett, Mrs. Price Hughes' brother, had been practising in the West End of London, and though his extensive practice taxed his time and energy from early morning till late at night, he generously undertook the supervision of the Medical Department of the new Mission. Not only did he appear to *make time* for this purpose, but he gave it assiduously personal attention and help, and annually obtained large sums of money for the work. At a rough estimate, it is probable Dr. Barrett has obtained considerably over £1,000 for this department alone. During the first five years of its existence the department flourished and increased, and early in 1893, when "The Home of Peace" took tangible form, and was making increasing demands on Dr. Barrett's time, in order to devote his spare time solely to this object, he obtained the generous help of Dr. Heywood Smith, who has since become one of the Medical Directors of the Mission.

Dr. Heywood Smith is a leading consultant in Harley Street, and in addition manages his well-known hospital for women, called Warrington Lodge. It is impossible to estimate the value of such men as Dr. Barrett and Dr. Smith in work of this kind.

The development and character of the Medical Department is extremely interesting, and the following interview, which I had with Dr. Barrett, the founder, will prove this:—

"Dr. Barrett is very reticent about the details of his department. He likes to *do* the work—not talk about it, and it is by his strongly-expressed desire that none of the Nurses have been

permitted to speak on the platforms of the Mission and elsewhere concerning the work done. However, I thought that it would be of interest if I briefly obtained the history of the very useful Medical Department which had grown up under his care.

Growth of the  
Medical  
Department.

“ ‘Might I ask at the outset, Doctor, how your medical work started? Had you a sum of money given to fully equip and start, or did it grow by its own powers of development?’

“ ‘The latter, most assuredly,’ was the reply. ‘At first all we had was a small room and cupboard at Lincoln House, within the sanctum called an office, in which Mr. Nix used to sit enthroned. We had only one Sister with medical knowledge, and when the call came to organise a Medical Department, I had only Sister Cecilia as a Nurse to help me, whom, so to speak,’ said the Doctor, with a smile, ‘I organised. By-and-by the work grew. We took in Mr. Nix’s ‘office,’ and that gentleman sought ‘fresh fields and pastures new.’ Then I established a fairly-equipped dispensary, with the necessary drugs and appliances. Lincoln House has always been retained as the centre of our medical work, and is, in the true sense of the word, a dispensary, for there the doctors regularly see the patients, myself on Friday, and my colleague, Dr. Poulter, who has helped me most devotedly, on Mondays, and there the prescriptions are given. We have rooms at Cleveland Hall and Chalton Street, close to the scenes of the District Nursing Work, which are invaluable to the Nurses, but are not, strictly speaking, Dispensaries, because patients can only see the doctors at Lincoln House. This is, however, of little moment, as the distance between these places is very little.’

The Dispen-  
saries.

“ ‘Then are these Dispensaries, so-called, at Cleveland Hall and Chalton Street necessary to the work?’ I ventured again to query.

“ ‘Oh, extremely so,’ replied Dr. Barrett. ‘It would be a great increase of toil and trouble to the Nurses, if, whenever they needed a simple drug, or to obtain bandages, or reach their stores, they had to go to Lincoln House. In these two places, they have refuges and stores of their own, right upon the scene

of their work, and it would be almost impossible to do their work unless aided in this way.'

"I quite see that such helps are absolutely necessary, and they indicate also, Doctor, that your department, though centralised at Lincoln House, has extended considerably.'

"Yes, we have now five fully-qualified Nurses, as well as a The Staff. Crèche Sister, and in addition to these we have had Sister Amelia at Bisley, who was a fully-qualified and experienced Nurse.'

"What is the principal work of the Nurses and of your department, may I ask, Doctor?'

"Undoubtedly their great work,' was the emphatic reply, District Nursing. 'is that of *District Nursing*.' The Doctor evidently felt strongly upon this point.

"As regards medicines and medical attendance, the poor are admirably provided for in four ways: (1) By the Out-patient Department of the Hospital; (2) By the Poor Law; (3) By the Public Dispensary; (4) By the Benefit Sick Clubs. What the poor need most of all is the *Nurse in the home*. When we are ill see how differently we are situated. We have the best of food, abundance of clean, fresh linen, plenty of room and fresh air, and kind friends all around. When the illness comes, the Doctor and Nurse find every resource available. But,' said the Doctor, pathetically, 'see how differently the poor are situated. A sick man lies in a dirty, stuffy room, which is bedroom, kitchen, and washhouse combined, with the noise of children and the discomfort of the daily toil all around, and the air often heavy and dull. The wife may be well-intentioned, but she doesn't know how to nurse, and oftentimes there is literally no one to attend to them. The visit of a trained Nurse to one in this plight is like the visit of an angel. Deft hands smoothe the clothes and cool the head, the air is freshened, the weary limbs eased, regularly day by day skilful fingers minister, cooling lotions and medicines are given, and while the Nurse works, the Christian lady speaks also, and tells the sufferer of the Saviour whom she loves, and who loves him in his pain and

weakness. Undoubtedly,' said the Doctor again, 'Our great work is District Nursing.'

"How does our "Medical Mission" compare with the others of a similar kind; may I ask, Dr. Barrett?"

Comparison of  
"Medical  
Missions."

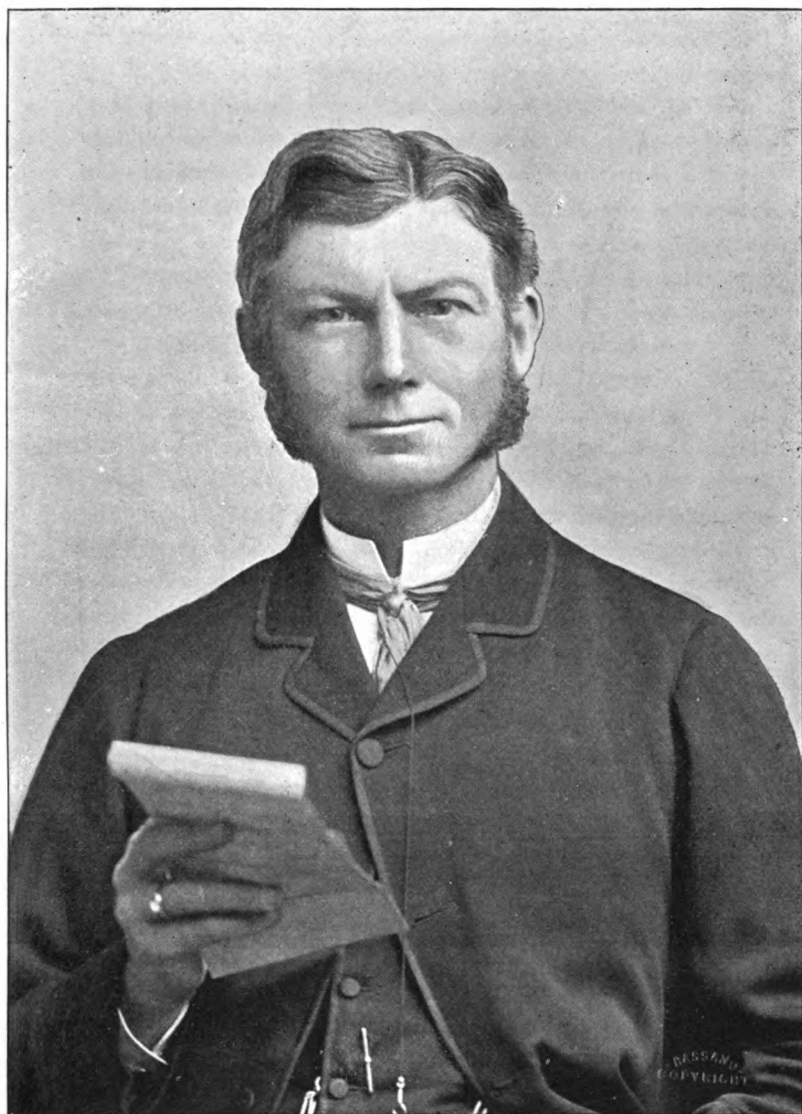
"It will probably surprise you,' he replied, 'to hear that I know of scarcely any other medical mission which works as we do. The so-called "Medical Missions," for the most part, are simply Dispensaries, and do scarcely any District Nursing. The whole subject, however, is a growth of the last fifteen years, and many High Church clergymen and others feel their organisation to be incomplete unless they have a district Nurse. But that is very different from a fully-organised medical mission, with qualified medical men directing and attending. You may have heard of the Bloomsbury Nurses' Institute, founded by Miss Florence Lees, now Mrs. Dacre-Craven. They are splendid Nurses, and do their work most thoroughly, but are strictly forbidden to speak on religious topics. Our Nurses, on the other hand, are all devoted Christian women, who are expected to be the *friends* of their patients, and to talk to them of spiritual things, and tell them of the loving Saviour whom they themselves know so well. We may safely say, therefore, that there are very few medical missions working on religious lines that are doing more than we are.'"

Besides the normal features of this department, as detailed, two branches are of commanding interest—St. Luke's House, the Home of Peace, and the Crèche, at Lincoln House.

The "Home of  
Peace."

At the May Meeting of the Mission, in 1891, Dr. Barrett first broached the idea of a "Home of Peace," and we quote here his own vigorous words in the Report for that year:—

"In the course of our special work, few things have so arrested my attention and called forth my sincerest pity as the number of poor creatures that come very naturally into our hands, who are, for the most part, practically dying of some necessarily mortal disease, and in any case hopelessly ill unless taken vigorously and skilfully in hand and removed from their horrible surroundings. In most instances they have been in



*From Photo by]*

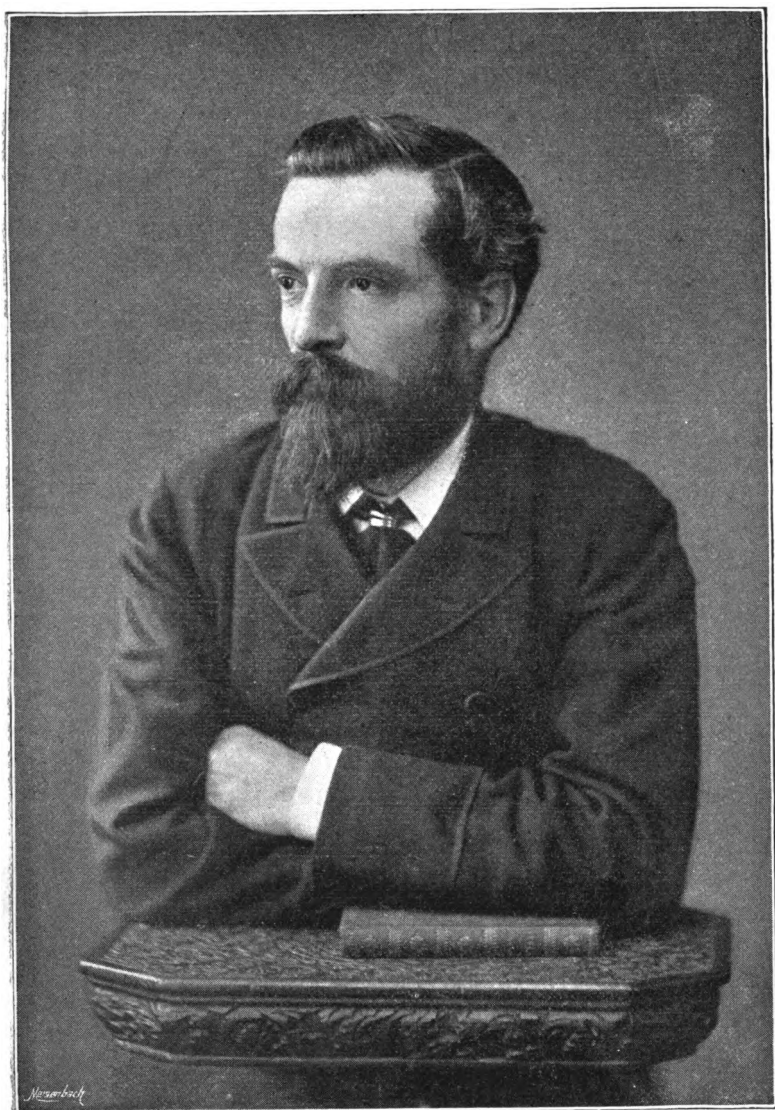
**DR. HOWARD BARRETT.**

*[Bassano.*

**Medical Superintendent of St. Luke's House, and Founder of the Medical Department.**







**HEYWOOD SMITH Esq., M.A. (OXON.).**  
(Medical Director.)



one or more hospitals, but now no hospital will take them in and keep them a few months merely to die—of course not, or all would be full of such cases in a week. There is no problem so difficult to solve as what to do with them. Useless, burdensome to themselves and others, starved, suffering, sleepless, lonely—theirs is indeed an appalling lot. Try for ten thoughtful minutes to realise it! Recall your last illness! What a nightmare it seems to you even now, though you were surrounded by those only too anxious to tend you; though every want was sedulously cared for and most luxuries were yours. But I have no words nor heart to speak of the misery in the dying faces that haunt me, the pathos of their inarticulate pleading, or the apathy of despair that is past complaint. *It exists*, and we might easily do something, if only a very little, to lessen it. We might soothe some brother's or sister's latest days on earth; we might cause the last few months of a struggling and troublous life to be the most peaceful and not the least tranquilly joyous—the rich, warm sunset after a day of storm; and we might, perchance, save a few from the grave into which they will soon and inevitably fall unless our arm is stretched out to save them and restore them to useful citizenship. Therefore, we must establish a Home for these cases, which might receive a more inappropriate name than ‘The Home of Peace.’”

*Its Conception.*

This scheme at once attracted attention. At the time there was only one other Home devoted to this Christ-like service, and while subscriptions came in Dr. Barrett was fortunate in securing the generous services of a lady as Matron, who not only undertook to give her services, but contributed most generously. A not altogether unforeseen detail delayed the actual inception an unexpectedly long time for a period of two years. House after house was visited by Dr. Barrett and his lady-helper, but after going over literally scores, all were refused when the purpose was made known. No one would let! At last, in 1893, the weary search came to an end. No. 50, Osnaburgh-street, close to Portland Road Station, was taken, and will be opened early

*Its Practical Form.*

in July. No regard will be had to sect or creed, the sole qualifications being that the applicant shall be more or less destitute and certainly dying. There will be fifteen beds—six for men, eight for women, and one isolation room. The staff will consist of the Matron, who gives her services and much more to the cause, two fully-trained Nurses and one Probationer, with the Medical Superintendent and two Visiting Physicians.

It is estimated that the Home will cost £750 per annum, and there is no doubt it will appeal in a peculiar manner to the sympathies of all.

The Crèche.

The second great feature of this Department is the Crèche, or Day Nursery. This was commenced in January, 1889, under Sister Katherine's charge, and it had a twofold object—first, to relieve the mothers, many of whom were widows, and others wives of sick or lazy or drunken husbands, and are therefore compelled to work out all day; second, to secure the comfort and well-being of the children themselves, who, but for the Crèche, would either be left to themselves all day, cold and hungry, or in charge of some harsh and incapable old crone. The original charges were 4d. a day, and 7d. for two in the same family. At first, there were few inmates, and it was some time before the Crèche commanded the confidence of poor mothers. By-and-by, however, there were twenty or thirty little ones to be cared for daily, a light, airy room at the top of Lincoln House being used as the Nursery. Here is a pathetic excerpt from Sister Katherine's first report:—

“The Cry of  
the Children.”

“I shall never forget taking some of them to the Park for the first time. One child had never been on the grass before, and another was frightened at the sheep, of which he did not even know the name, and cried for fear. I took four to Hampstead Heath one day, and their joy was truly touching. The water was a great attraction; but they did not seem to understand how to throw stones or play. When we got into the long grass and found some flowers, it was pretty to see their excitement. All they picked were brought straight to ‘Sister,’ and as I was helping one boy to pick, he said, ‘Sister, they won’t

lock us up, will they?' Even out there he could not forget the oft-repeated threat, 'You'll be locked up!'

The Crèche continued to prosper for some years, but in 1892, Sister Katherine, who had many other duties, was relieved of the Crèche superintendency, and Sister Hope devoted herself entirely to it. Since that time the space at disposal has been far too small for the many applicants, while many new auxiliary branches have been organised. The Nursery is now crowded by forty little ones, and Sister Hope wants another nurse, a larger room, and £100 a year additional income for 60 babies instead of 40, and, says a good authority, "She won't be happy till she gets it!"

A meeting of the mothers has been organised, and on the first Friday of every month there is a sale of ready-made clothes to the mothers at Lincoln House: and, further, as we shall describe directly, a Children's Guild has been formed to aid the work.

In the spring of 1893, a beautiful little booklet, descriptive of the work of the Crèche, was issued, written by the well-known writer, Miss Adeline Sarjeant, and illustrated by Miss Mary L. Gow. We cannot forbear from giving our readers two delightful peeps into Babyland from Miss Sarjeant's pages, which will be much more vivid than any words of our own:—

"A large, bright, airy room, where I come upon the quaintest little dinner-party that surely mortal eyes have seen. The dinner-table is but a few inches from the ground, and the wooden forms around it are on the same Lilliputian scale; while of the guests who sit at the table not one can be more than five years old. Ten or twelve little children, from fifteen months to five years of age, the girls in red frocks, the boys in clean cotton suits, are diligently consuming ample portions of mutton-broth and potatoes, presently to be followed by sweet and wholesome bread pudding. The little faces are intent upon the food, and most of them are scrupulously clean and unbesmeared, as though the children were taught (which, indeed, is the case) to use their spoons deftly and with care. Here and there—where the

Description of  
the Nursery.

Its Inmates.

implement has proved to be quite too difficult—a young nurse is seen busily engaged in helping some tiny child to eat, or a bigger baby sedulously feeds one still younger with a motherly care which is delightful to witness. One little girl is pointed out to me as remarkable for her tenderness with the tinier children. A certain sick and ailing baby she considers her especial charge; she runs to it whenever it cries, and calls its caressingly, ‘my baby.’ Now and then, when the eager little appetites begin to be satisfied, ripples of laughter break out; the older children chatter to each other, and drum with their little spoons upon the table; but every one is quiet and orderly, contentment beams from each little pale face, and the bright smile that greets the visitor, or the Sister-in-charge, shows that love is the mainspring of the work, and that fear or anger never enter here.

“How wistful are many of the little faces, nevertheless, in spite of their evident content! Wistful with the pinched look of past hunger and privation, borne first by their mothers and fathers, and then by their tiny selves! Pale they are, for the most part, as children of the London slums are sure to be; not always pretty or attractive, but happy-looking, often intelligent, always clean, and in some cases even healthy. For this we may thank their surroundings.”

Here is a delightful peep: “Two babies were peacefully slumbering in swing-chairs that hung from the roof, and others sat in barricaded chairs at the big wooden table, where the Nurses were preparing food. A row of eight little cots, with bright red coverlets, stood against one of the walls. Here lay some of the smaller babies quietly sucking at their bottles. As I turned to look at them, I was struck with the pleasantness of the scene. The room was well lighted from the roof and the sides; the walls were coloured a soft green, above a dado and woodwork of various browns, and enlivened by vases and bowls in red, yellow, and blue pottery, which stood on a high shelf, and gave the touch of vivid colour which might otherwise have been wanting. There were lots of neatly-framed pictures—mostly of coloured engravings from the *Illustrated* or the *Graphic*—

Babydom.



*From Photo by* **THE DISPENSARY AT LINCOLN HOUSE.** [*Mr. W. T. Piper.*  
(Portrait of SISTER JEANETTE.)  
(1889.)







From Photo by]

**THREE OF THE "NURSING SISTERS."**  
(1889.)

[Mr. W. T. Piper.





**DISTRICT NURSING: A PICTURE.**



pictures of children and animals, such as would catch the infantile attention. A big kitchen-range and grate partially occupied one side of the room; the bath and hot-water apparatus a portion of another."

Sister Hope's indefatigable energy finds vent in many ways, <sup>The Daisy Guild.</sup> and amongst others in the formation of the Daisy Guild, or Children's League. This is a scheme to interest well-to-do boys and girls in the welfare of little Londoners, and its object may be gathered from the following simple rules:—

1. To pray for the Crèche once a week.
2. To collect annually the sum of one guinea for the Crèche funds.
3. To use every endeavour to interest others in the work, and to try to secure gifts of food, clothes, or toys, for the use of the Crèche.

Any of our readers, young or old, who would like to assist, should communicate with Sister Hope, at Lincoln House, 60, Greek Street, Soho, London, W..

Dr. Heywood Smith is now the general Medical Director of the Mission, and this Department now comprises, in addition to the Crèche and St. Luke's House, six Trained Nurses, and three Dispensaries, with the use of the Convalescent Home at Bisley.

Such a powerful and extensive Medical Mission is probably unsurpassed by any other purely religious effort in London.

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## CHAPTER IX.

## SOCIAL AND RELIEF WORK.

IT has been one of the objects of the Mission from its very commencement, that the bitter remark once made should never be true of its agents, that "Some persons are so busy saving souls, that they have no time to save men and women." No one who has any degree of intimacy with London life can be ignorant of the appalling depths of misery everywhere to be found; and though the revelations that Mission efforts have brought to view have often been appalling, they have not paralysed faith; and the past six years have seen a vast amount of social and relief work carried out by the various agencies of the Mission.

Our space forbids any but a rapid survey of the means employed, but this will suffice to show the many-sided character of the work.

The poverty of the West End, and the number of people out of work, provide a never-ceasing supply of men and women needing help. Instead of permitting promiscuous charity by all the agents, which would lay them open to constant deception, a special committee, called the Relief Committee, takes charge of this special work, and to them cases needing help must be referred. From the beginning, Sister Edith and Sister Evelyn have been identified with this work. £5 per week are placed at the disposal of the committee, and every day, from 11 to 2 o'clock, the Sisters or others can be seen, formerly at Lincoln House, and latterly at Wardour Hall. This relief is administered with great care, and the committee works in close union with the Charity Organisation Society, and has representatives on some of the local committees of that society. Besides temporary relief, they have also a pension department for a few cases that need permanent help. As an auxiliary to this, Sister

Relief  
Committee.

Mary has conducted a Servants' Registry, the work of which is sufficiently indicated by its name; and in 1893, the present year, a room has been opened in 160, Wardour Street, where seamstresses can sit and read, and which shall, at the same time, be a kind of Employment Bureau. Servants' Registry, &c.

Situations are often procured for those out of work by means of advertisement, and personal influence, while judicious loans, &c., have set many a struggling man and woman on the road to prosperity. The Case-book of the Relief Committee could show many instances of this.

The hardships of a London winter, and the poverty and suffering of the people, make large demands on Mission charity. Both at Wardour and Cleveland soup-kitchens have dispensed large quantities of soup, and for some time the Food Depot at Cleveland provided food for many thousands. At Wardour Hall, at one time seventy to eighty gallons of soup were sold at about cost price per day, and farthing basins of soup for children at Cleveland Hall were largely patronised. In addition to this, the Nursing Sisters, in their care for the sick and dying, personally, with their own hands, have prepared and dispensed much-needed and nourishing food. Food Distribution.

The special demands of Christmas-tide have always been generously met by the Mission. Mr. Nix is unequalled in his management of these arrangements. Every year the children have had their signs of good, and hearty dinners have been provided for the Mothers' Meeting. A Drunkards' Dinner is also a permanent Christmas feature. At midnight, tickets are distributed to men and women who are intoxicated, inviting them to a dinner on a date named. Every year, large numbers accept the invitations, and as a result, much good has been done, and many have signed the pledge. Christmas-Tide.

During the summer-time, the poor are not forgotten; frequent excursions take the poor children into the beautiful country; the Mothers' Meetings enjoy similar treats, generally by the kindness of Lady Henry Somerset, at Reigate, while, as will be described later, a constant stream of visitors go to the Conva- Summer Excursions.



lescent Home at Bisley, where they enjoy the fresh country air, and a bright and much-needed holiday free of cost.

While, however, the Mission thus extends a helping hand to the destitute and needy, it furnishes splendid and highly-successful aids to thrift in the different clubs organised and carried on in the various premises of the Mission. Pre-eminent  
 Thrift Clubs. among these are the "Slate Clubs," which are Benefit Clubs, the members paying sixpence per week, and receiving a goodly allowance in times of sickness; in the case of men, 12s. per week, for many weeks. They are called Slate Clubs, because, instead of being carried on continuously, they are wound up at the end of each year, and the monies divided equally amongst the members. This, in the case of our Slate Clubs, has every year been only a few shillings short of the total amount paid in, and the Clubs at Wardour and Cleveland number several hundred members.

Every September, various Goose Clubs commence, and deposits are received till just before Christmas. Then goods are bought at wholesale prices, and any depositor can obtain anything he likes, to make Christmas bright and happy. Mr. Nix, in 1892, reported in the Goose Clubs 561 members who availed themselves of this simple aid to thrift.

Penny Banks are in active operation, both at Wardour Hall and Cleveland Hall, and number several hundreds of depositors also, while the Mothers' Meetings in the various Halls, besides the many evangelistic objects usual in such meetings, encourage thrift by selling articles of clothing, &c., at prices within reach of even the poor.

The terribly high rents in London compel most of the working-classes to live in one-room dwellings. Rents for one room range from 3s. up to 8s. or 9s. One result of this, beside the overcrowding incident, is the absence of the comforts and social brightness of home-life, especially for those under twenty years of age.

Girls' Club. The special needs of factory girls, and others like them, has been specially before the Mission from its very first year; and



*From a Drawing by]*    **A CORNER IN THE CRECHE.**    *[Miss Mary L. Gow.*





*From a Photo by]*

**SISTER HOPE AND HER "BABIES."**

**[G. Turner.**



in April, 1888, the first Girls' Club was established. A number of rough girls were got together, who were occupied during the day in factories or tailoring and shirt-making, while some went out to do rough house-work and laundry-work. The difficulties experienced were of a novel and extraordinary kind sometimes. A description, taken from the first Report of an early scene in the history of the Girls' Club, will probably amuse our readers:—

“One evening, about nine o'clock, three or four rather big coarse girls came into the Club, showing at once by their manner of entrance and bearing that they were not bent on any good. Very soon they began to dance, not in the most refined and modest manner. Now, dancing is against our rules, and is never allowed, so the Sister-in-charge called upon them instantly to stop. They did so for the moment, but began again the instant her back was turned. She again spoke to them, and the same conduct was repeated three or four times. She then saw that discipline must be enforced, and ordered these girls to leave the Club. They refused flatly to do so; and when other Sisters came forward to assist in conducting them from the room, they laid down on the floor, full length, while some of the other girls flung themselves upon them, so as to prevent their removal. The Sisters then gave orders that every girl should leave the Club. Some of the more orderly ones set a good example of going out quietly, but the rebellious faction held out. Nevertheless, they were led or carried out one by one by the Sisters, and placed outside the door. We were much amused by hearing the chance remark from one girl, ‘I had no idea the Sisters were so strong!’ We had got the ringleader out, as we fondly imagined, when, lo, and behold! she shot in head-foremost, meteor-like, through a window near the ground at the other end of the room. However, her removal was again effected, and the room was at last cleared. The Sisters alone remained—heated, but triumphant! The gratifying part of the story is that, in a short time, the rebels returned very quietly and meekly to beg the Sisters' pardon for their conduct, and to ask forgiveness, which was *not* readily granted.”

Their Commencement.

Boys' Club.

Ever since those early triumphs the Girls' Clubs have continued to prosper, and the change that has come over many of their members has in some cases been simply marvellous. While Sister Mary has been specially identified with this work, Sister Ellen has been particularly engaged with the Boys' Club and similar efforts on behalf of youths, and the Boys' Clubs have found a valuable ally in the Boys' Brigade. Beside the social benefits conferred by these means, those in authority have also placed at the boys' disposal many valuable sources of knowledge by means of simple classes in science and art.

Workhouse  
Teas.

Another beautiful idea has been put to practical effect. In 1888, the Workhouse Teas were started. Once a month, both at Wardour and Cleveland Halls, old folks from the workhouses are invited to tea. How grey, monotonous, and sad the lives of many of these poor people are, our readers can imagine, and these bright social teas are much enjoyed, especially as the invitations are given particularly to those who are without friends to whom they could go for an afternoon. Bright words of Christian hope are spoken to them before they go, and a little while spent in music, &c. For five years these "Workhouse Teas" have been maintained, at a cost of £1 per tea.

During the first two years of the Mission, the schoolroom of Wardour Hall was used as a playground for the little boys and girls of the neighbourhood, and it was surprising how it was appreciated, the swings being an especial source of delight. London children need playgrounds, and the workers of the Mission know well how to sympathise with the London County Council in their efforts in this direction.

Quarterly  
Social  
Ré-union.

One useful effort on behalf of the members of the Mission deserves mention. With the object of drawing the members together in social intercourse once every quarter, each member is invited to the Quarterly Social Ré-union in Princes' Hall, to which they are admitted on showing their Society class-ticket. Refreshments are provided, and opportunities for quiet talk and hand-shaking furnished. Every Friday night, after the Devotional Meeting, from 9.15 to 10, a similar meeting is held,

except that refreshments are not provided. In this way the social life of the Mission is fostered.

One feature of Christmas in the Mission should not be omitted. Large numbers of young people in London are unable, through various circumstances, to leave town, and thus are obliged to spend Christmas Day in London. The Mission does not forget them. Every year such are invited to a party and "Dinner for the Lonely," where (usually in Cleveland Hall, which is nicely decorated and furnished for the occasion) dinner, tea, and supper, with Christmas games and stories, are provided for the small charge of 2s. 6d., and many a happy Christmas has thus been spent by young men and young women who would otherwise have had a very lonely Christmas.

Dinner for the  
Lonely.

These are some of the features of the Social Work of the Mission, and while its evangelistic zeal is very manifest, it is equally evident that it does not forget the physical and social needs of the masses amid whom it works.

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## CHAPTER X.

## MISCELLANEOUS AGENCIES.

THE many-sided enterprises and the varied agencies of the Mission furnish a striking proof of its earnest endeavour to meet the wants of the needy multitude. As these have presented themselves, the Mission has bravely attempted to meet them, and its flexible organisation has been adapted in numerous ways. We have hitherto endeavoured to trace the history of the various Departments of the Mission, but there are certain auxiliary and invaluable agencies that cannot be thus easily defined, and we shall therefore treat of them in a separate chapter.

Flexibility of  
Organisation.

## THE MISSION ON EPSOM DOWNS

during the Derby Week has now become an annual feature of the Mission work, and owes its inception to Mr. Nix's zeal. The late "Rob Roy" MacGregor had founded a mission for this purpose, to which Mr. Gawin Kirkham was also attached, but the whole idea of mission work on racecourses, and particularly at Epsom, has received much more publicity and encouragement since the West London Mission first began that work. The first visit was made in 1889, and was a great success. A large marquee was procured, subscriptions of money and kind obtained, workers invited, and scores of thousands of Gospel tracts, leaflets, &c., distributed, and hearty open-air meetings held constantly for four days in the intervals of the races. When a race is actually in progress the whole party retires within the tent, and, with closed doors, kneel in prayer before God. Beautifully printed gilt-edged cards are distributed to those seated on the stands and carriages and elsewhere, and, on the whole, the reception of the Missioners has been exceedingly friendly. Some wonderful instances of conversion have been witnessed, and the

Devotion  
during Races



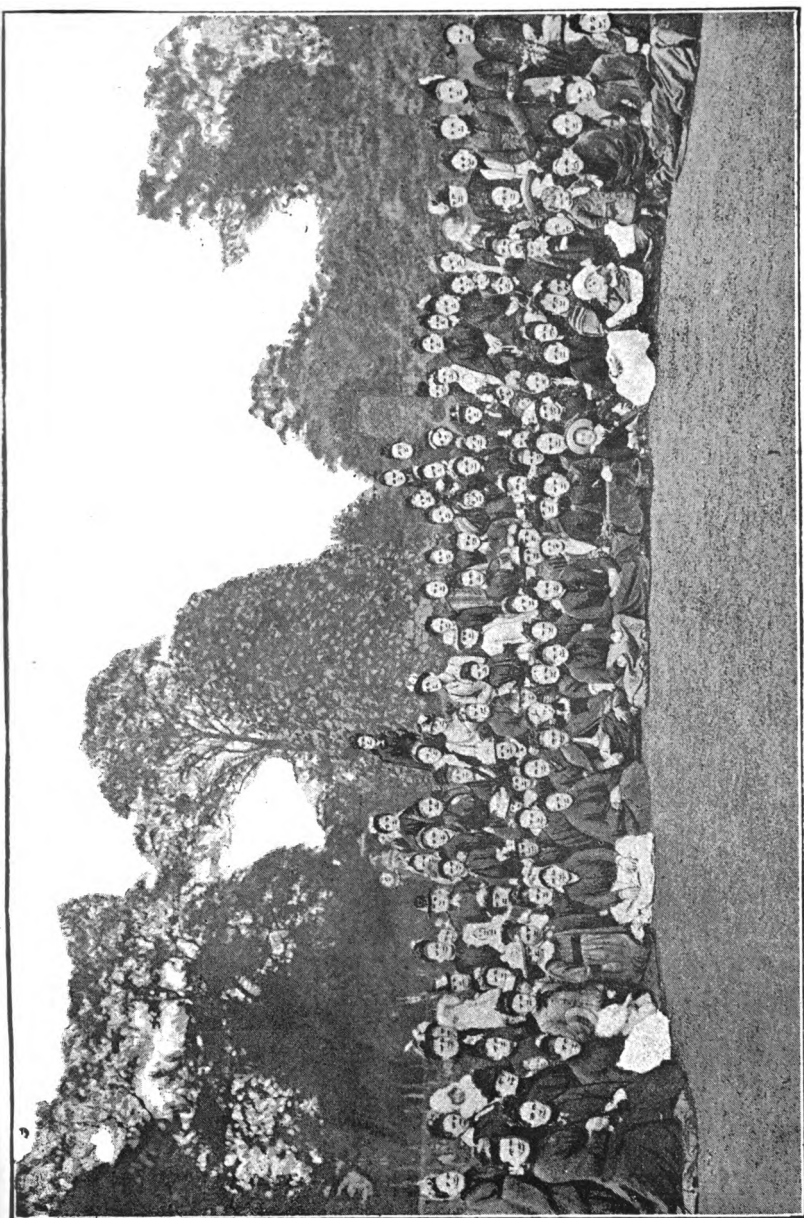
**SISTER KATHERINE WITH SOME OF THE CRECHE CHILDREN.**

*From Photo by]*

*(Taken in 1890.)*

*[Mr. W. T. Piper.*





From Photo by]

**MOTHERS' MEETING EXCURSION.**

(1890.)

by Mrs. W. T. Piper.



old Methodist tunes ringing out over the gay crowds have touched many a prodigal heart, and as tender chords have vibrated, and visions of happier years have risen, the workers have often seen the eyes of their hearers dimmed with tears. At the last of these missions in the present year (1893) it was determined to organise a Racecourse Mission, and the workers then present promised £30 or £40 toward the £200 required to initiate the work. Racecourse Mission.

The story of the

#### BISLEY CONVALESCENT HOME

is one that has been made widely known, but perhaps the most remarkable feature about it has been the moral and spiritual revolution that has been wrought by the agency of Sister Amelia in the quiet little Gloucestershire village. When the influenza was raging, early in 1890, many of the poor members of the Mission suffered much from want of fresh air, and the need of a Convalescent Home was strongly felt. At this juncture a gentleman offered a house at Bisley, Gloucestershire, to Mr. Nix, and this was speedily furnished as a Convalescent Home. In the first few months 150 patients visited Bisley, and the work of God in the neighbourhood prospered exceedingly. Prosperity at Bisley. Hitherto the village chapel, a pretty one, had been nearly empty, but it speedily became filled, and later on a kind friend gave an iron structure, which was erected close to Wesley House, for the many branches of work that Sister Amelia had already established. The Sunday Afternoon Bible-class of men soon averaged an attendance of 40 or 50. Services were held nearly every night of the week, and large numbers of conversions were witnessed. In Bisley, Sister Amelia became a veritable Deborah to its Israel—lawgiver, doctor, governor, preacher, class-leader, and pastor all in one.

The drawback to Bisley as a Convalescent Home is its great distance from London.

One other way in which Bisley has been utilised by the Mission is worthy of attention. Once a year, Mr. Price Hughes,

Bisley, a  
Retreat for  
Missioners.

the Missioners, Sisters, and other principal agents have a four days' retreat there (usually in June). The time is spent in prayer and meditation on the Scriptures. It is increasingly felt that the innumerable demands upon the time of the agents, the bustle and toil and rush of life in the crowded centres of London life tend to prevent those who are continually "giving out" from duly "taking in." So once a year the agents have the privilege, in this beautiful Gloucestershire village, of waiting upon the Lord, that so doing they may "renew their strength."

Another outlet for Mission activity,

#### THE LODGING HOUSE BRIGADE,

is well worthy of mention. Large numbers of the poorest of the London poor are found in the numerous lodging-houses, where a bed can be obtained for 4d. A goodly number of these are people "with histories"—men and women who have come to want and degradation by their own sin. Many University men, doctors, lawyers, and others—even clergymen and ministers—have been found in this terrible position. Permission can often be obtained from the deputy of these houses to hold in the large kitchens a religious service, and this has now become a recognised branch of Christian effort. The West London Mission Lodging House Brigade for some years, under the leadership of Mr. H. Wilson and Mr. Banwell Jones, has done a highly-successful work in Westminster and round the Seven Dials, and has won the praise of so experienced a man as the Rev. Andrew Mearns, who has made this a special study. The work at Westminster is among the women, of whom there are about 200 in the six houses regularly worked. These are visited on Sunday afternoons, while in the large lodging-houses for men which are visited on Sunday evenings there are as many as 80 to 100 men in a single house. Many cases of conversion have been witnessed in this work, while prodigals have been sent home to their sorrowing parents.

Lodging  
House  
Women.

An important auxiliary to the social work of the Mission is

## THE SHEEN SOCIETY,

founded by Miss Page, of Walmer Court, Walmer, Kent, sister of Sister Katherine. This was commenced in 1889, and Miss Page, who is still the Hon. Secretary and Treasurer, has succeeded so admirably that the Society now has no less than thirty-eight local secretaries in various parts of the country, and large quantities of excellent clothing have been sent to the Mission for the poor and destitute. We append a copy of the rules which will be of general interest, and which define the scope of the Society :—

1.—Each Member to provide one garment a quarter. The Its Scope. garments may be new—or old ones cleaned and mended. Any Member failing to send a contribution is expected to pay 6d. towards the funds of the Society.

2.—The work to be sent by January 1st, April 1st, July 1st, and October 1st, to the Local Secretary, who will forward it to the West London Mission. Members are requested to enclose their name in each parcel.

3.—Each Member to try and interest others, either as working or Honorary Members. Honorary Members to subscribe not less than 2/6 a year.

4.—All Subscriptions to be paid to the Local Secretary, who will forward them to the Treasurer.

5.—Any Member wishing to leave the Society to notify the same to the Local Secretary.

6.—All money in hand at the end of each quarter to be expended on boots.

GARMENTS MOST SUITABLE.—Women's and girls' dresses and skirts, stockings, socks, plain night-dresses, skirts, chemises, children's garments, knitted scarves, cross-overs, waistcoats, vests, &c.

A movement initiated during the present year, and which it is hoped will grow to very important dimensions is

## THE ST. JAMES'S LEAGUE.

This grew out of a suggestion made in a letter to ADVANCE !



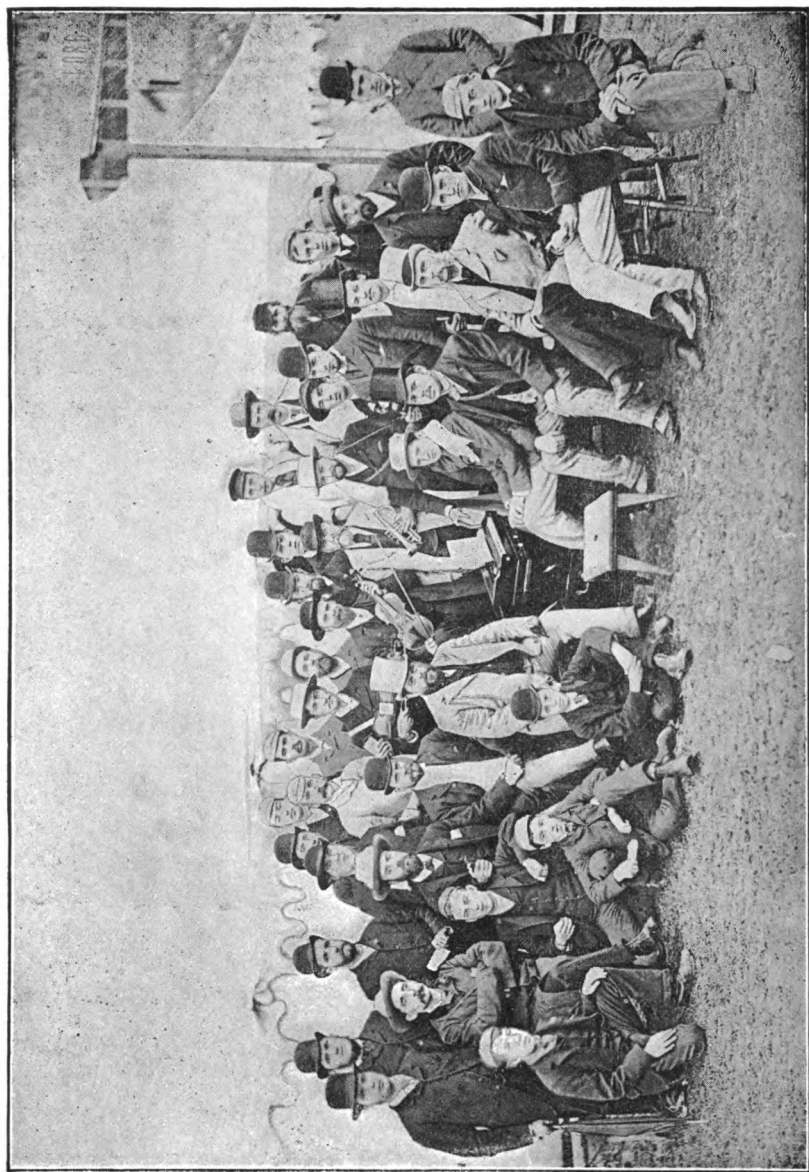
A Desirable  
Link Supplied

by Mr. Beecroft, junr., of Reading. It was felt desirable that those who had been members of the Mission but had removed, should have some definite link with it, even though far away; and for this purpose the St. James's League was founded. It is certain that many scores, if not hundreds, of the Mission members do thus remove in the course of the year. Rev. W. H. Tindall has been appointed Secretary of the League, and a handsome card of membership has been prepared, having, as will be seen by the accompanying illustration, miniature portraits of Mr. and Mrs. Hughes, Mr. Pearse, and Mr. Tindall. The members promise to pray regularly for the Mission, to join some Christian organisation in the place to which they remove, and to give or collect annually one guinea for the funds of the Mission. In return, they will have sent to them, month by month, a copy of *ADVANCE*! giving them the Mission news regularly, and also a copy of the Annual Report. As it is probable that this book will be widely read by the many hundreds in various parts of the country who have, at some time or the other been connected with the Mission, we take this opportunity of urging all such to communicate with Rev. W. H. Tindall, 10, Taviton Street, Gordon Square, W.C., and enrol themselves as members of the St. James' League.

Another excellent suggestion that has found practical realisation during the present year came from Mr. Henry Marden, one of the most valued supporters of the Mission. He suggested that as there was a shop in the house taken in Wardour Street for class-meetings, it would be well to solicit gifts of second-hand articles and goods, which could be sold at low prices to the poor of the neighbourhood, and at the same time be of pecuniary benefit to the Mission. So far the

#### SECOND-HAND GOODS DEPÔT

has been very successful. The kinds of goods that are most useful at the Depôt are:—Clothes for men, women, and children; furniture and household articles; carpets, mats, rugs; tools and hardware; earthenware, crockery, and pottery;

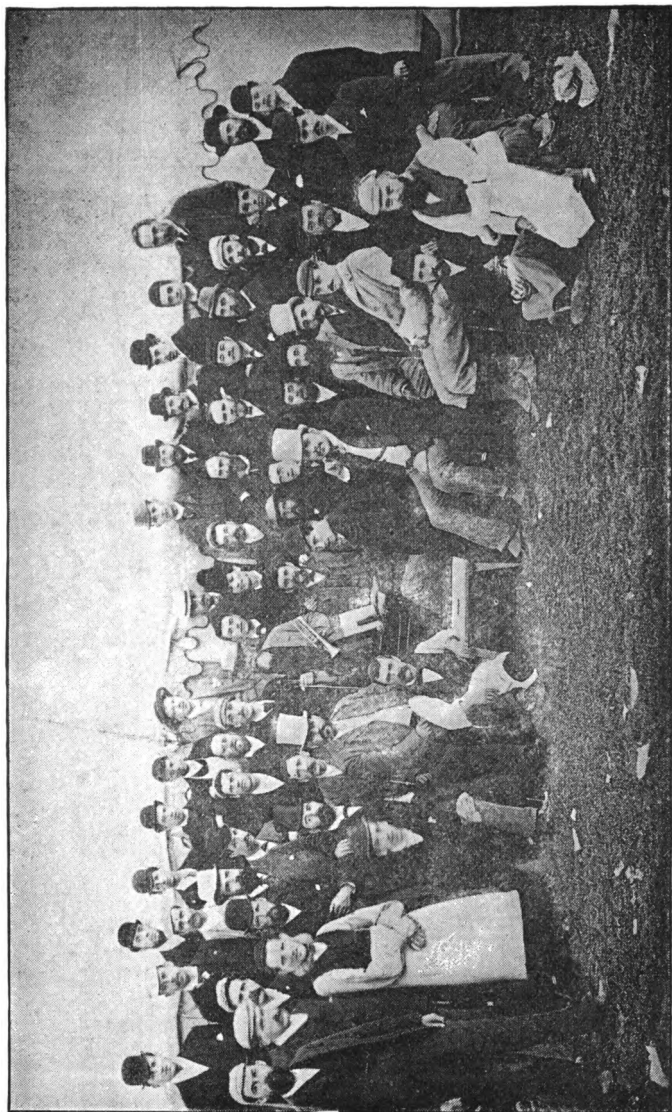


*From Photo by*

**EPSOM GROUP, 1890.**

*[Mr. W. T. Piper.*





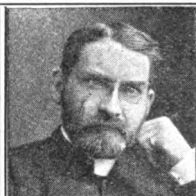
[*Mr. W. T. Piper.*

**EPSOM GROUP, 1892.**

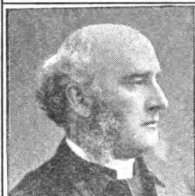
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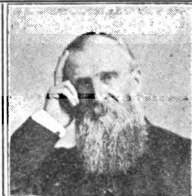
ST. JAMES'S HALL,  
PRINCES' HALL,  
WARDOUR HALL,  
CLEVELAND HALL,  
CHALTON HALL,



KATHERINE HOUSE,  
LINCOLN HOUSE,  
WINCHESTER HOUSE,  
ST. LUKE'S HOUSE,  
WESLEY HOUSE.



West London Mission.  
**St. James's League**  
+ 1893 +



REV. HUGH PRICE HUGHES, M.A.

Superintendent  
of the Mission.



REV. W. H. TINDALL.

League  
Secretary.

No. ....

1893.

**St. James's League.**

**MEMBER'S CARD.**

Name .....

Address .....

Member's

Signature .....

Date .....



leather goods ; hosiery ; boxes and baskets ; linen and woollen goods ; blankets ; books, theological as well as literary ; stationery, magazines ; pictures, prints ; toys and dolls ; ornaments ; remnants and remainders ; superfluous stock ; and anything else of any value.

The official, or "Church" House of the Mission, is Lincoln House. It was once the London depôt of the famous Wedgwood. Then it became the studio of Sir Thomas Lawrence, who painted the Duke of Wellington there. Afterwards it was the Free School of the Jews. Lastly, it became one of the most notorious centres of aristocratic debauchery in London—the scene of illicit drinking, gambling, and nameless outrages, and was, at last, closed by the police. During the first year of the Mission, Mr. and Mrs. Nix resided there with some young men, called the "Brothers," who were engaged in business during the day, and helped the Mission in the evenings. Since then the entire building has been needed for the work of the Mission, and Mr. Nix resides elsewhere. It has not been found possible to provide accommodation for young men, of the class just described. Mr. Price Hughes greatly desires, when God will, to establish a genuine self-supporting Brotherhood, which will correspond in its efficiency with the Sisterhood so successfully established by Mrs. Price Hughes. At Lincoln House many of the classes meet, and Mr. Mills' orchestral and choral practices are held. The Crèche is situated in the same place, as is also one of the Dispensaries. Lincoln House was speedily filled with classes, almost from cellar to attic, and the Mission was obliged to find additional accommodation. For this purpose, 160, Wardour Street was rented, and many more classes now meet in this auxiliary of Lincoln House.

Lincoln House.

A Brotherhood Need

Mention should also be made of the official organ of the Mission, The Mission Magazine.

#### ADVANCE !

This was started by Dr. Lunn in the autumn of 1889, was subsequently edited for some time by Mr. Frank Stephens, and latterly by myself. It is a quarto magazine of sixteen pages, filled



entirely with current Mission news, each issue containing a large illustration of some Mission worker or scene.

One feature more of Mission activity deserves to be named.

#### BANK HOLIDAYS

Recreation

are always made times of special effort. In the winter and spring, when it is too cold to go into the country, special evangelistic and other services are held, either at Wardour Hall or Cleveland Hall, and these are always crowded with members of the Mission or enthusiastic friends, who come to catch the fire. In summer-time, visits to the sea or to neighbouring towns are organised, the Brass Band taken down, and usually from 400 to 600 members and friends of the Mission fill the special train. These meetings have been highly successful, not only furnishing Londoners with a bright, happy holiday, but giving them and their hosts a spiritual blessing, while numerous conversions have also been witnessed.

---

Important to Ladies.

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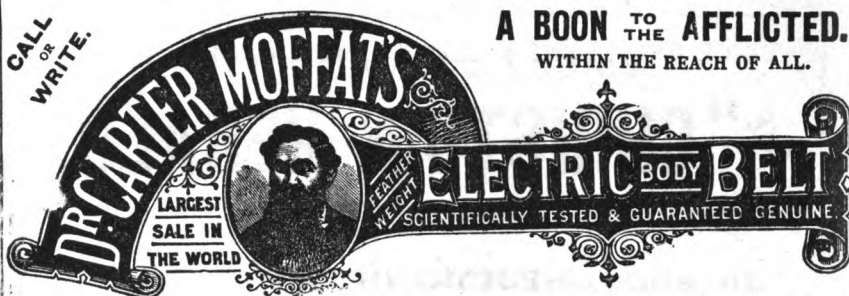
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