

[1867]



FORMERLY A BEERHOUSE KNOWN AS "THE EASTERN STAK."

See page 5.

REPORT OF THE
East London Christian Mission,

Under the Superintendence of WILLIAM BOOTH.

THIS Mission originated in a week's special religious meetings, held in a tent in Whitechapel, in August, 1865. I was then a complete stranger in the neighbourhood, intending to be away in a few days ; but so marked was the blessing given, so overwhelming the claims of the perishing thousands around, and so urgent the entreaties of the few Christians who came to my help, for the continuance of the work, that I consented to remain in the district, and after two years and two months' labour, the following is a brief description of the position and prospects of the Mission.

THE NECESSITY FOR THIS MISSION.

The temporal and spiritual destitution of the East of London is appalling. In other parts of the metropolis, and of the great cities of our land, there are quarters, of limited extent, as dark and wicked, but they are as islands in a surrounding sea of intelligence and wealth, while here is a vast continent of vice, crime, and misery. Of the great bulk of the population, not one in a hundred attend any place of worship. In the Whitechapel Road alone it has been calculated that 18,600 persons go into the public-houses on the Sabbath, while but 2000 enter the church and chapel.

THE OBJECT OF OUR MISSION

is to reach these outlying crowds by extraordinary efforts, seeing that they are thoroughly indifferent, if not actually opposed, to all the ordinary means and ministries of mercy.

OUR MEASURES.

Preaching in the open air all the year round. Large congregations are secured, even in the depth of winter, without difficulty; these we invite to the in-door services which almost always follow. In the summer we conduct 50 *open-air meetings per week*, in winter not quite so many.

We also seek to reach the people by PREACHING IN PLACES OF PUBLIC RESORT, such as *Theatres and Concert Halls*, or in shops and rooms in prominent situations, or in very dark neighbourhoods.

The following are the places at present occupied—

THE NEW EAST LONDON (LATE EFFINGHAM) THEATRE.

This theatre has just been rebuilt, and will now seat 3000 persons. We commenced preaching in it on Sunday, Oct. 13th, when it was crowded to the ceiling.

THE CITY OF LONDON THEATRE, SHOREDITCH

which will seat comfortably 1500 people.

THE ORIENTAL MUSIC HALL, HIGH STREET, POPLAR,

will hold about 1000 persons; is crowded in winter; in summer the congregations have averaged about 600. In connection with this place we have

THE UNION TEMPERANCE HALL, HIGH STREET, POPLAR.

This is occupied for week-night meetings, seating 140 people. It is crowded at every public service.

THE WHITECHAPEL MISSION HALL, 188, WHITECHAPEL ROAD.

This was formerly a low beer-house, where gambling and all kinds of wickedness were practised day and night. It was burnt down, and rebuilt for the same trade, and the neighbours dreaded the reopening. About three months ago I asked the Lord's people for £160 to purchase the lease, and convert this den of iniquity into a Mission Hall; that money was sent me, and the donors will be glad to know that it has now become a centre of gospel effort. The long room, built for an American bowling saloon, and which will seat 300 people, is crowded to the door every evening in the week. The shop is a depôt for the sale of Bibles, Testaments, and soul-saving literature; the parlour is a reading-room, to which the people can come any time, and in which we supply them with cheap refreshments; in the concert room we hold mothers' meetings, Bible-classes, believers' meetings, etc., while in other parts of the house we have a residence for a Bible-woman and her husband, and six brethren engaged in the Lord's work. The following list of meetings in connection with this place will give some idea of the work we are endeavouring to do.

Sunday morning, 8. Breakfast meeting, charge, 3d.
During breakfast, a conversation on the previous week's labour; after that an address on some religious topic, and general conversation on the same.

11 a.m. Preaching in the Hall, and in the open air.

3 p.m. Breaking of bread, or experience meeting, and service in the open air.

4½ p.m. Tea for workers and friends, 3d. each. From 70 to 90 attend. After tea, prayer for the evening's work.

6 p.m. Brethren branch out for open-air meetings.

7 p.m. Service for young people, and preaching in the theatre.

Monday. 12½ to 1½ p.m. Mid-day prayer meeting.

2 to 5 p.m. Mothers' meeting.

7 p.m. Meeting of brethren and sisters engaged in district visitation.

6½ p.m. Open-air service.

8 p.m. Preaching in the Hall.

Tuesday. Mid-day prayer meeting.

6½ p.m. Writing, reading, and arithmetic classes.

7 p.m. Believers' meeting.

7 p.m. Open-air meeting.

8 p.m. Bible-class for young people.

8 p.m. Preaching in the Hall.

Wednesday. Mid-day prayer meeting.

7 p.m. Singing-class.

7 p.m. Open-air service.

8 p.m. Drunkards' Rescue Society.

8 p.m. Preaching in the Hall to believers.

Thursday. Mid-day prayer meeting.

7 p.m. Believers' meeting.

7 p.m. Open-air service.

8 p.m. Preaching in the Hall.

Friday. Mid-day prayer meeting.

5 p.m. Tea and conference with helpers.

8 p.m. Bible-class for workers.

8 p.m. Preaching in the Hall.

Saturday. Mid-day prayer meeting.

7 to 9 p.m. Savings bank.

8 p.m. Prayer meeting.

In addition to these public efforts, the sick and the poor in the neighbourhood are visited, 120 tickets for meat and bread are given away weekly, and we purpose establishing a soup kitchen, sick club, girls' sewing class, and other meetings; we have also

HOLYWELL MOUNT CHAPEL, SHOREDITCH,

which will seat 800 people. Here much work has been done.

GOSPEL HALL, SCLATER STREET.

This is an important Mission in the midst of the bird fanciers. The Hall will seat about 120, and is filled on Sabbath evenings.

GOSPEL HALL, THREE COLTS' LANE,

will seat about 140. Here numbers of sinners have been awakened, as many as six and eight and ten of an evening.

LARGE SHOP, HACKNEY ROAD,

will seat 120, with space in front admirably situated for open-air work. This is a very important station, in which a great deal of good has been done.

LECTURE HALL, EDINBURGH CASTLE, STEPNEY.

A beautiful room, will seat 1000 people, with ground adjoining, in which we can hold meetings. Only just opened; but we hope to see hundreds awakened in it. Already some have, we hope, been saved there.

GOSPEL HALL, OLD CASTLE STREET,

recently opened. A darker and more depraved neighbourhood cannot be found in the East. A devoted brother has given himself to the oversight of this branch, and is sanguine of success. The room will hold 250 persons. Sabbath and day-schools have been commenced, and the place is crowded with children.

LARGE ROOM IN OWEN, MERTON & CO.'S CHEMICAL WORKS,
MILWALL.

This is a Mission originated by Charles Owen, Esq., one of the partners, and the Secretary of the Committee. One of our Bible-women went by invitation to speak to the people, and was blessed in leading many to Jesus; since which time a very gracious work has been carried on. The meetings are now continued in connection with this Mission. A congregation of from 200 to 300 regularly gather to hear the word.

In these places, together, we have sitting accommodation for over

EIGHT THOUSAND PERSONS.

When the short time the Mission has been in existence, and the great difficulties with which we have had to contend, are taken into consideration, there is I think in this extension much reason for gratitude and praise.

We also seek to reach the people by

HOUSE TO HOUSE VISITATION.

Those willing to engage in this work go forth two and two, taking a small district, distributing tracts, conversing and praying with the people, and inviting them to the meetings. "Oh," said a poor woman to me in the Pavilion, the Sunday evening before I wrote this, "it is twelve months since I heard you before, and I have not

been in any place of worship since. I once was happy in the love of Jesus, but I got wrong through my wicked children. I have two girls now that are breaking my heart. The youngest was out the whole of two nights last week, and I don't know where she was. I can't do anything with them, they only curse and swear and laugh at me." One of our visitors had found her on her district the week before, and persuaded her to come to the theatre. These visitors meet together weekly for mutual counsel and prayer, and to report the cases of great temporal distress met with, in order that relief may be given. To reach the masses of the people they must be visited personally, and to do this to any great extent requires not only the labour of missionaries and Bible-women, but of Christians in general; we have also

FOUR SABBATH AND TWO DAY SCHOOLS.

And it is one of our cherished purposes to enter largely upon

RAGGED SCHOOL WORK,

when funds shall be provided. Suitable premises are now offered, and the thousands of young people who are to be met with in every direction growing up with no more training than the wild beasts of the jungle, soon to prey upon society as drunkards, harlots, and thieves, and finally perish, seem to cry out for this kind of labour.

Another important agency for spreading the truth is our

BIBLE CARRIAGE

with which two brethren traverse the crowded thoroughfares, selling Bibles, Testaments, and different kinds of religious literature, giving away tracts, publishing the different meetings, preaching Christ, and conversing with the passers by.*

* Since writing this report, a fire has taken place on the premises in which our carriage was lodged, and the carriage with all its contents was totally destroyed.

READING ROOM.

In connection with the Whitechapel Mission Hall, as already intimated, we have set apart a room for reading and conversation. In this room we supply cheap and innocent refreshments. In the East of London, a great barrier in the way of the poor man's rescue from the public-house is the want of a place of pleasant resort and profitable and agreeable society. His own home but seldom offers him any attraction, consisting as it often does of but one room of small dimensions, with six, seven, and sometimes as many as fourteen inmates. After being accustomed to the exciting scenes and associations of a life of sin, he finds himself at the onset of a new career, alone in the streets, exposed to the full force of those temptations before which he has so often fallen. To meet and counteract these temptations, as we have opportunity, we wish to open comfortable rooms with books and papers, to which the converts can come through the day, or at its close, where they will meet brethren of kindred sympathy and purpose, who will cheer them on in the way of reformation.*

THE WORKERS IN THIS MISSION

have, for the most part, been brought to God in the movement, or have, through its instrumentality, been raised up from a backsliding state to a new and quickened life. They are increasing in number, and are mostly unpaid; engaging in the work because they love it, seeing it to be alike their duty and privilege to labour for Christ and souls. Ten persons are wholly given up to the work in the various departments, nine of whom are sustained by the Mission, the tenth is a lady, the widow of a Presbyterian minister, who, without being chargeable to any

one, has come to reside in the East of London, in order that she may devote the whole of her time and energies to this Mission. Already the Lord has greatly blessed her labours, and believing that there are many others, who, possessing some private means, would be glad to pay in whole, or part, for their support, rejoicing to be so usefully and delightfully employed for the Master, we are about to take a residence, and to prepare

A SUITABLE HOME FOR WORKERS.

We shall rejoice to hear from any one who would like to join the lady already in this important sphere. In this home will be combined the pleasure and profit flowing from association with others in the same blessed employment, and a sphere of labour prepared to their hand.

THE RELIEF OF THE POOR.

Side by side with the sin and vice and crime which abound in the East of London, as a necessary consequence the most painful poverty prevails. Since the last commercial panic this destitution has been increased tenfold. Great numbers have been reduced from plenty to actual starvation; and at this hour, in the richest city the world ever saw, there are thousands who are literally pining away for want of bread. Nine months ago, our loving Father plainly indicated that we were to do something for these suffering ones; and since then we have been enabled to administer relief to the amount of about £300. We are now distributing 240 tickets for bread and meat weekly, in addition to which money is given where needed; sometimes money is lent, situations are sought out, and in various ways a helping hand is extended to the afflicted and suffering poor. We have now in operation several

MATERNAL SOCIETIES.

In many instances, the poor mothers are found with scarcely a rag of clothing for either themselves or their babes.

SOUP KITCHENS.

During last winter, we had a soup kitchen at Poplar, from which we supplied about 140 quarts of soup, with bread, daily; this work we hope to resume there almost immediately, and also in Whitechapel, where such assistance will be equally needed. In no case is relief given without the fullest inquiry at the homes of the people, and without that spiritual instruction which is the real work of our Mission. The following are specimens of the kind of distress we are daily endeavouring to alleviate.

A.—A man, wife, and four children lying on the sacking of an old bedstead without bed or covering. The day before the missionary called they had sold their only chair for 1s. 6d. to buy bread, while a long basket with a bit of wood on it served for a table. The man is sober and industrious, rises at three and four o'clock in the morning to seek work, but can't get it. They come to the meetings, and we have helped to keep them from starvation for some time.

B.—A man confined to his room by sickness for six months; the wife without shoes or stockings, with a babe in her arms about three months old, with no clothing except a mere shred of flannel wrapped round his body, the arms and legs being quite bare. Another child about three had only a thin cotton shirt on, while a third—a little girl, had only a bed-gown reaching to its feet. An old box, a couple of bottomless chairs, and a bundle of rags intended for a bed, composed the whole of the furniture, and what completed their misery, they were all famishing for want of bread.

C.—Man and wife. The man is a boiler maker; has been out of work twenty weeks. They have lived during that time on the sale of their furniture and clothing. The man applied to the parish for relief, and they gave him a ticket for the stoneyard. He told them he was an old man, and not strong enough to break three bushels of stones per day, for which he would have received sixpence. The reply was, "Then nothing can be done for you." They have little or nothing to live on save the trifle we have given them. He lies in bed

while his wife washes his shirt to come to meeting on Sunday. He was brought up a Catholic, but he was a dreadful character. His wife said, after his conversion, to the brother who has been the means of leading him to Jesus, "If you knew the character of the man whom God has made you the instrument of saving, you would fall down on those stones and thank God just now."

D.—A man, wife, and six children without either bed or covering. The only furniture was an old ricketty table, and a couple of chairs without bottoms. The poor wife and children were nearly naked, their scanty rags barely hiding their limbs. The husband is a dock labourer, and the average of his earnings during the last twelve months is less than 3s. per week. What made it worse, the woman drank when anything could be got. The missionary who visited the family found her very ignorant, but after a few visits she began asking questions. One day she said, "I have been thinking that if God had not loved me, He would have taken my life long ago." "True," he replied "and now God wants you to love Him." She said, "I wish I could, but my heart is so bad." He said, "If you will give God that bad heart, He will save you and give you a clean heart," and he told her how Jesus saved him. That night she came to the Hall, and gave her heart to God. She is now a total abstainer, and a new creature in Christ Jesus, and there is reason to hope that her husband is not far from the kingdom of God.

E.—A man, wife, and four children without food, bed, or covering; also without God and religion. The missionary says he spoke to the wife about Christ, and about death and heaven; found her very ignorant; kept on visiting and relieving the family, praying with them and explaining the word of God. On the 1st of May the wife received the light of the Holy Spirit, and gave her heart to the Lord in the Union Temperance Hall, Poplar. "Since then," continues this brother, "I have got the husband work, and he is very near the kingdom."

In this case the missionary who visited the family remarked (and what he said of this is equally applicable to thousands of similar cases) "How could I hope to impart any spiritual good, if I could not do something to alleviate the dreadful poverty? Would they not call it a mockery to talk about their souls, whilst their bodies were perishing with hunger? But when I give them a loaf of bread or a pound of meat, their hearts are opened, and I can preach Christ with some hope of success."

THE RESULTS OF THIS MISSION,

so far as they have been ascertained, have been highly gratifying. The congregations that have thronged the Pavilion Theatre, which has been occupied during the rebuilding of the Effingham, have surprised all who know the difficulty of securing the attendance of the working classes in the fine summer evenings when the open roads and parks have so many attractions. The spacious theatre, with one exception, has been comfortably filled every evening, and on the last night there were 3000 persons present. At every service many—sometimes over twenty in one evening—have professed conversion; indeed there are now numbers to be seen in the new theatre on a Sunday evening who regard that or the neighbouring one as their spiritual birthplace. At every other Station God has given us similar proofs of His presence and blessing. Let the following instances speak in addition to those already given; here, I thank God, that I could readily fill a volume. But, having only space for a few, it is difficult to make a selection. I begin with a case or two extracted from a journal of one of my helpers.

A.—Visited Mrs. G—. Found her very poor, gave her relief, and asked her a few serious questions, one of which was, how she would feel if she saw it written on the wall opposite that in twelve hours she would have to die and meet God? She looked towards the wall, trembled very much, and burst into tears. She commenced attending the Hall directly, bringing her husband with her. He was a great swearer and a drunkard, and soon afterwards they were both led to give their hearts to the Lord. I have visited them frequently since; they are very poor, and the husband has been very ill and out of work a long time, but I believe them both to be soundly converted to God.

B.—Visited Mr. P—, man, wife, and four children, nearly starving. The man is a sawyer, had been a dreadful drunkard and blasphemer. Spoke to them about their souls, and found them so dark that they could not tell what it was to pray. God's name

was never mentioned, save in blasphemy. After a few visits the man seemed to wake up, and told me one day that he had been in the dark all his lifetime. He came to the Hall, sought Jesus, and for the first time in his life knelt by his bedside and prayed. A few nights afterward his wife was converted. Months have passed away since then, and I have visited them frequently; and although they have often to go without bread, they are decided for God.

C.—One night a Christian woman came to the Hall and asked if I would take tea with her on Sunday, and speak to her husband who was a backslider. I went. The husband, with four other friends, were present. While speaking to them, the Spirit of God convinced one man of sin, and he broke out weeping. I got them on their knees, and in less than one hour five of them had found peace through believing.

D.—One night a poor woman came to the Hall, and was deeply convicted. At the close of the address she sought and professed to find mercy. Once she was a member of a Christian Church, but had given up all profession long ago, and for two years had been going deeper and deeper into sin. She had been such a terrible character, when intoxicated, that it had taken six policemen to remove her to the station-house. This woman is now a total abstainer, and a new creature in Christ Jesus. Since then her son has been converted; her husband is an awful blasphemer, and a drunkard; and her daughter is a prostitute; but we are praying that they may be all saved through the blood of the Lamb.

E.—One night a navy from Limehouse came to the Hall, and after a great struggle gave his heart to Jesus. "Sir," said he to me afterwards, "I have been the worst sinner in the world. I have been a great swearer and drunkard and a fighting man. I have spent £3 a week for the last twelve months in drinking and adultery; but praise God I am out of hell." He is with me at all my meetings, singing God's praise in the streets, surrounded by his old mates. Most of these cases of conversion transpired several months ago, and the most satisfactory evidence has been given of their reality.

F.—A young man, a wild and dissolute drunkard. Some of his relatives persuaded him to attend our meetings, where he was deeply convicted and blessedly saved. Soon afterwards his wife joined him on the heavenly road. A cousin, a proud atheist, was the next to follow; he came to the theatre, and although so deaf that he could not hear a word, the Spirit of God laid hold of him and broke him down before God. The change wrought in him was a marvel to all who knew him. The day after his conversion was spent in going round among his relatives, publishing the faith he had so long laboured to destroy. Soon afterwards another member of the family

was induced to attend the theatre, and she too was won to Christ; then her husband came, but though deeply convicted, he held out long and stubbornly against God, but ultimately he was subdued and gathered into the ark of mercy. Then two other cousins, gay, thoughtless young women, came and were saved through the precious blood. These at once commenced praying for their parents, and one evening the father walked on to the stage of the Pavilion, and weeping fell into the arms of his praying daughters, and was by them led to Jesus; the following night the mother found peace also. Making in all nine persons in this family alone. To God be all the praise!

The following testimonies were given in the Pavilion Theatre and Whitechapel Mission Hall:—

A.—I was one of the wickedest. I was a dreadful drunkard, my Sabbaths were spent in gambling, I seldom spoke a sentence but it was accompanied with oaths and curses; when intoxicated, I beat my wife and abused my children. A fortnight after my wife's last confinement, I went home drunk and turned the poor woman out, and with a babe two weeks old she spent the night on the doorstep; but worse still, I was an infidel. I have read "Paine's Age of Reason," "Holyoake's Logic of Death," and nearly all the infidel works that have been written. I used to study that blessed Bible that I might go and stand up in the street and pull it to pieces. Many, many times have I stood up to deny the inspiration of the blessed Book. But God changed my heart and made me a new creature. Six months ago I was going along the Whitechapel Road, and saw a bill "Wanted 3000 people to fill the Effingham theatre, to hear William Booth preach the Gospel." Something said to me, You must go. I resolved to do so. I went to the public-house and had more drink; but that night I went to the theatre, and saw I was a lost and ruined sinner. I was not saved. I went home, however, and resolved to lead a new life, and so I did till Wednesday; then some of my old mates came along, and I went out on a drinking bout for two or three days. I went to the Effingham the next Sunday, and was more miserable than ever; but on the Tuesday evening after, I found my Saviour, and I have been happy ever since. My heart grows stronger and stronger in the Lord day by day.

B.—About three months ago, one Sabbath afternoon, after playing at drafts, I had a stroll down the Mile End Road, when my attention was attracted by some people singing; I joined the crowd and heard a young woman speaking of Jesus. I was so much impressed that I went again to the open-air meetings, and afterwards to the theatre, where one evening Mr. Booth gave out the verse—

"To rescue me from woe,
Thou didst with all things part,
Didst lead a suffering life below,
To gain my worthless heart."

That decided me. I went on to the stage and gave my heart to God. I went home, I did not tell my wife, but she soon saw a great change in me, and asked me what was the matter: I told her all about it, and then she wanted to have her sins forgiven; she soon found Jesus; and then a brother and his wife, who lived in the house with us, went with us to the theatre, and they were saved; and another young man, a lodger, he came and was saved too. And I could not keep it to myself in my workshop; I told them about it; and now we have a Bible class there on a Tuesday night, with forty members in it. As this speaker sat down, his brother rose and confirmed all he had said.

PROPOSED NEW HALL, RAGGED SCHOOL, SOUP KITCHEN, BIBLE DEPOT, AND READING-ROOM FOR POPLAR.

During the eleven months the Mission has been established in this locality, much good has been accomplished both to the bodies and souls of the people. By means of a soup kitchen and other arrangements, hundreds of starving poor have been fed and clothed, thousands have heard the gospel, both in the Halls and in the open air, and many have been led to Jesus, and in Him obtained mercy. A few of these conversions have just been described. This work we wish to see enlarged and perpetuated. For this enlargement and perpetuation, the present premises which cost at the rate of £125 per annum, are wholly unsuitable, seeing that we have the large Hall for Sunday evenings only, and are left with a small, comfortless place through the whole of the week and the greater part of the Lord's-day; *and even that we have now received notice to quit.*

I now propose, if the Lord will, to build a hall to seat 1000 persons, with which to connect at once a Bible and Tract depôt, refreshment and reading-room, a soup kitchen, and rooms for Bible classes, mothers' meetings,

and ragged schools. All the seats will be free, and the place will be essentially

A RELIGIOUS HOME FOR THE WORKING PEOPLE.

A good site, centrally situated, is offered on a long lease, at a moderate ground-rent. I have ascertained that by adopting the most economical method, a plain hall can be constructed for £500. A good house already on the ground will furnish rooms for Bible classes, mothers' meetings, etc., besides containing rooms, which, when let off, will go far towards paying the ground-rent; and a long, substantial, brick building will, with some little alteration, make admirable ragged schools and a soup kitchen. When completed we shall have premises of our own at a cost of not more than £30 per year.

The whole matter seems to be of the Lord, both to me and to all whom I have consulted; I therefore lay it before His people, and wait for means to carry it out.

THE SUPPORT OF THE MISSION.

At the present time about £40 are required weekly, and so far the funds necessary to meet this expenditure have been sent me. The Evangelization society has rendered very important assistance in paying the rents of places, and Christian brethren from all parts of the country have contributed to the work. We are now looking to the Lord for means to take up other fields of most important labour, fields already white over to the harvest.

I propose shortly to publish a report of the year's labour, which will give a *full account of income and expenditure*.

The offerings sent have been appropriated in every

case as desired by the donors, and have therefore divided themselves into the following funds.

THE GENERAL SPIRITUAL WORK.

This money is applied to the salaries of evangelists, Bible men and women, rent of theatres, halls, and general expenses of evangelistic labour.

THE GENERAL POOR FUND.

With this we help the poor indiscriminately, the only conditions being want and misery.

THE DESTITUTE SAINTS' FUND.

For the relief of the members of the household of faith exclusively.

THE BUILDING FUND.

After the erection of the Hall and school at Poplar, just described, if the Lord will, we hope to erect a similar but much larger pile of buildings in Whitechapel, as a centre for the work generally.

MY OWN SUPPORT.

Having some years ago given up a stated income in the ordinary ministry for evangelistic work, I am wholly dependent on God for the support of myself and family. Hitherto I have not been necessitated to appropriate a penny of the general funds to my own support, the Lord having sent it specially for that purpose, through a few devoted servants in different parts of the country.

COMMITTEE.

Some months ago several gentlemen formed themselves into a committee to assist me with their council, and to take the financial oversight of the undertaking. Each member is fully conversant with the character and working of the Mission, and with all the particulars of income and expenditure, and will be glad to give every information to any person desiring it. The names and addresses are given at the end of this report.

HOW TO HELP THIS MISSION.

Friends may help this *Mission*, BY PLEADING FOR IT AT THE THRONE OF GRACE. Brethren, pray for us. Pray for the workers, that they be men and women full of faith and of the Holy Ghost; for the measures, that they may be wisely designed and faithfully carried out; for the preaching of the Gospel, that it may be complete, truthful, and accompanied by the demonstration of the Spirit; for the relief of the sick and poor, that it may dispose them to seek God; and for funds, that the hearts of the rich may be opened to send money to carry on the work. Friends may assist by sending

OFFERINGS

to meet the present outlay, and to assist in extending the work. Places in prominent positions can be obtained; all that is needed is money to pay rents. Brethren and sisters admirably adapted for speaking of Jesus in public and in private, are only waiting to be supported in giving their whole time to the work. The smallest offerings will be gratefully received and acknowledged by post; or if sent to Messrs. Morgan & Chase, 38, Ludgate Hill, E. C., will be acknowledged in *The Revival*.

Those who sympathise with us may help by

MAKING THE MISSION KNOWN.

Reports will be gladly forwarded free to any who will kindly take an interest in their circulation. There are many who would regard it a privilege to help the work, were they aware of its existence and character.

BY FORWARDING CAST-OFF CLOTHING.

This is most acceptable. When too good or unsuitable for the very poor, we readily dispose of it to the best advantage and expend the money in the purchase of what is required. Only a short time ago we purchased of one dealer 300 old garments, which were readily distributed among the almost naked poor.

Friends have assisted by offerings of

GOLD AND SILVER ORNAMENTS, JEWELLERY, ETC.

Many have valuable articles lying away utterly useless, of which we can readily dispose, and spend the proceeds in feeding and teaching the people.

Ladies have helped the Mission by gathering their friends into

SMALL DORCAS SOCIETIES,

who have made up garments and sent them on. In such cases the material and workmanship should be of the plainest character.

In *conclusion*, it will be seen from the foregoing—

I. That this is a true Home Mission: a mission to the heathen of London, who are as ignorant, as besotted

as miserable, as wicked, nay more so, and in danger of a greater damnation than the heathen abroad.

2. That this work is in true sympathy with man as man, seeking to bless him in body and soul, for time and for eternity.

3. That this is truly an evangelistic work. As we stood at the corner of a densely populated thoroughfare, in Shoreditch, preaching, not only to a crowd around, but to an audience at every door and window in the street, a man cried out, "They cannot get the people into the chapels, and so they have come out here." That was just it. It was stated in Exeter Hall, that on a certain Sabbath a little while ago, it was ascertained that out of 180,000 persons, the population of the Bethnal Green district, only 2,000 in all were present at the different places of worship. What's to be done with the 178,000? They will not come to us, we must go to them.

4. That this is an unsectarian Mission. Our creed is the Bible, our work to publish the gospel, and we welcome as co-workers all who hold the word of God as the standard of faith and practice, and whose hearts are in sympathy with revival work.

Having endeavoured to describe this work, I leave it with the Lord's people to decide whether they will help us in this struggle with poverty, ignorance, and iniquity. On the necessity for such a mission it is unnecessary to enlarge. It is everywhere admitted that the common people are not reached by the ordinary means and agencies; while to our theatres, halls, and out-door meetings they come in crowds; and if we are to save them, we must provide such places as they will attend, and such measures as will reach them.

As I have already intimated, I am wholly dependent on the offerings of the Lord's people for the carrying on

of this movement; and to them therefore I commend the thoughtful and prayerful perusal of this brief report, trusting the Lord to incline such to help their

Fellow-labourer in the gospel,

WILLIAM BOOTH.

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N.B. Collecting Cards and Reports will be gladly provided by Mr. Booth.