

Missions.

The Proposed London Mission.

TO THE CHURCHES OF CHRIST IN CANADA.

Beloved Brethren.—It is proposed, at an early date, to initiate an extensive religious, social, and philanthropic movement in the metropolis of London. The promoters thereof desire, with God's help, to render the current Restoration Movement a mighty spiritual and moral force amongst all classes of society in the west and south-west of London.

In order to this, they are determined to rid themselves of the individualistic tendency of the times in which we live, by not only contending for an unqualified return to Primitive Christianity, but also by applying the unselfish principles of the religion of Jesus Christ to all departments of domestic, social, and public life. In deed, they feel they cannot do the one apart from the other. They desire to create an atmosphere all around in which selfishness, dogmatism, and unbrotherliness simply cannot breathe, and to lend a helping hand in casting out the seven devils of London.

We in the old country have for half a century been vainly striving to influence Great Britain and Ireland through the provinces rather than through the metropolis. This has been an ineffective policy, and consequently a great mistake. All, or nearly all, the great religious, social, and political movements of the present century have had to strike root in London ere they have commanded anything like general attention. It must be so with us. It has not, however, been so much a failure to recognize this, as a lack of the necessary sinews of war and other agencies that has compelled us to submit to the inevitable. We have done our best, for the most part, to toil upward into the very teeth of opposition and the influence of long centuries of priestcraft and superstition.

The result is London still lies in the arms of the wicked one. In spite of all the philanthropic enterprise of the last decade, its moral condition is enough to make an angel weep. The people in London and suburbs who never attend public preaching are equal in number to the entire population of Australasia. Gambling, lust, intemperance, mammonism, vulgarity, selfishness, sweating, covetousness, and all abominable idolatries still find their head-quarters here, and are still continuing to spread untold misery and desolation in their pathway. The misery and starvation of the so-called "submerged tenth" of the East-End are more than outmatched by the selfishness, vice, and gilded respectability of the West-End. And we feel that the time has come, and more than come, when Primitive Christianity in all its pristine purity and unselfishness must have a fair chance in the west of London, and exercise its beneficent influence in every possible way, to render it terribly difficult for the people to do wrong, and gloriously easy for them to do right.

Think not, beloved brethren, that nothing has been attempted or accomplished. Since 1837 faithful brethren have been contending for the ancient faith and spirit, and putting forth strenuous efforts to influence the people for good, right and truth. But after half a century of work for the divine Saviour we have but six congregations, numbering 521 members, and generally speaking we are an "unknown quantity" in the great metropolis of the world. We have done our best, but now intend, with divine aid, to create environments cor-

responding with nobler ideals and more unselfish aspirations.

Between three and four years ago the church in Chelsea determined to strike out in a fearless and aggressive movement. The Town Hall was secured, and the writer conducted special services for thirteen months both in the hall and meeting house. Large and enthusiastic audiences were drawn together from all parts of West London, the average attendance at the hall being 600. The result was that 120 were added to the church; a new Lord's Day school, Band of Hope, and mission station were taken in hand; and the Chelsea Rescue and Preventive Homes came practically under our supervision.

Ever since that time the Chelsea brethren have been more than ever inflamed with real missionary enthusiasm. Numbers of earnest young men have been added to the church, two of whom desire ardently to become home or foreign missionaries, and all of whom are laying themselves out for much usefulness and hard work. A church with a devoted band of nearly fifty young men may yet, under God, wield a mighty influence for good.

The proposed new movement will (D.V.) be under the superintendence of the writer of this appeal, with approved and devoted co-adjutors from the Chelsea church. It is intended to embrace a wide field of enterprise. Educational, social, philanthropic, and distinctly Christian elements will all sustain a scriptural inter-relation, and will be vigorously blended into one harmonious whole. It is proposed—

1. To hold special evangelistic services in theatres and halls in Chelsea, Fulham, Hammersmith, and Kensington for the first three or four months.

2. Then to erect a temporary iron tabernacle, capable of accommodating 1,500 souls, within walking distance of the aforementioned centres.

3. To build up, with Divine assistance, a powerful and numerous central congregation.

4. If successful in this, to build a permanent tabernacle or hall, with adjoining institute, to hold about 2,000 souls.

5. In connection with this building and Church of Christ, to initiate and develop a young people's educational institute, to inspire and assist young men and women in home and foreign missionary enterprise.

6. To conduct a boarding-house for the accommodation, at merely nominal charges, of twenty young men, engaged in business or otherwise, who desire to devote all their spare time to the work of the Mission.

7. To organize and sustain permanent works in the slums of the south-west of London. One young man is waiting to enter this department on the self-sacrificing terms required for such a blessed work.

8. To work a number of mission stations in the surrounding district, at suitable distances from each other and the centre, with the ultimate view of rendering them independent and self-edifying Churches of Christ.

9. To enhance the usefulness of our great sisterhood in every legitimate direction in organized work among the masses, and in the public proclamation of the simple evangel.

10. To increase the number of houses in connection with our "Rescue and Preventive" work from two to five, thus having a separate home for each department of this most necessary and successful work.

11. To organize and carry forward continuous crusades against every form of social impurity, intemperance, and injustice.

12. In every possible way, in addition to the above, to hasten on the happy day when social justice and fraternal love shall win the world, and the city of London shall become the "City of God."

Beloved Brethren.—We require a sum of at least £10,000 to help to inaugurate and carry out this propaganda. It is indeed an ambitious "forward movement" for the salvation of the people. The writer appeals earnestly to his colonial and American brethren all round the world to help him. He hopes to receive promises amounting to between £1,000 and £5,000 during his journeyings, and he believes he will soon receive the remainder from the brethren in the old country. His object in appealing to the colonial and American churches first is that he did not wish to draw away the attention of the British brotherhood from the special appeal of the General Evangelist Committee for raising £5,000 for aggressive work during the current year.

As the writer has decided (D.V.) to make London his permanent field of labor, and to toil on and to pray on, aided by his beloved parents and the Chelsea church, to make this new movement a grand success, he ventures confidently to solicit the generous and hearty co-operation of the Church of Christ all over the world in such an arduous and long-needed undertaking.

Donations may be devoted to either the social department or to the distinctly evangelistic work of the mission, or to both.

Shall this appeal be in vain? Who will help us to rescue the perishing, and to save the greatest and most wicked city in the world?

We may add, in conclusion, that the entire scheme will from time to time be subject to alteration and amendment at the hands of our honored consulting committee, of which Brethren James Mareden, of Wigan, John Crook, of Southport, Benjamin Toono, of South Wigston, and Robert Black, of London, have already consented to become members.

Donations may be forwarded to Mr. Sydney Black, at the following address, who will be very pleased, if so desired, to visit any of the churches and lecture on the London Mission or any social theme, as far as time and opportunity will permit. All sums received will be acknowledged in Standard and Pioneer (Australia), the Young Christian (England), and in all the Canadian journals.

With much Christian affection, I remain, beloved brethren,

Yours very faithfully in Jesus,  
SIDNEY BLACK.  
8 Harley Gardens, South Kensington, London, S.W., England.

ATTENTION.

We call special attention to our "PREMIUM OFFER" in another column. We make this special offer in order that the circulation of THE EVANGELIST may thereby be greatly increased. We believe the paper does good wherever it goes, and those who help to increase its circulation are helping on a good work. Will YOU not try for five new subscribers and secure the "LIFE OF CHRIST AND ST. PAUL" EVANGELIST PUB. CO.

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