

(Cover title) VOL. 2
HISTORY OF
OLD KING STREET
BAPTIST CHURCH
BRISTOL

(Title page)

Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Eph. ii 20.

A complete History of Old King Street Baptist Church, Bristol.

Formerly worshipping in the Pithay, originally at the Fryers.

A.D. 1640 to A.D. 1933. in 4 volumes.

By John Silas Merritt.

Illustrated.

Volume 2 1892 – 1912

Being an authentic account of the trials and sufferings of the pastors and Members during that ignominious period of our history, between the Restoration and the Revolution, with specimens of the various forms of insult and annoyance experienced by them for their religious principles.

Also Memorials of the eminent men who have followed each other in more peaceable times in the Pastorate.

Rev. Thomas Roberts M.A., through whose exertion Old King Street Chapel was erected distinguished himself in the denunciation of Slavery, was eminently the "Friend of the friendless."

Rev. J Moffat Logan, who raised the Church from the ashes of mere history into an energising, resistless force of our life of to-day.

Rev. Benjamin J Gibbon's acceptance of, and recognition to the Pastorate, and of the Pastorates of Revs. W.E. West, B.A. and C.S. Rudge B.A.

"Tell ye your children of it; and let your children tell their children; and their children another generation."

(before page 1)

Mr. Logan was married at the age of nineteen years, his earnings then being pretty good. He laughs heartily at those who declaim against early marriages, and declares that in his case he was thus saved from the vortex of sinful city pleasures.

At the intervals, alterations of the Chapel during Mr. Evans's ministry, the beautiful mahogany pulpit which was erected with the Chapel, being held very sacred by the

deacons, was allowed to remain, but Mr. Logan, being small of stature, when in the pulpit could scarcely see the congregation, of the congregation see him. Shortly afterwards it was removed and the present rostrum erected in its place.

A Bazaar was held in March 1892 to obtain funds to pay for the same, and the following is the account

	£	s	d	£	s	d
Gross Receipts	240	7	2			
Expenses	33	18	9	206	8	5

Expenses on account of Rostrum	£	s	d
Messrs Cowlin & Son	116	2	6
Mr D. Brown	10	16	0
“ S. Edwards	11	0	0
	<hr/>		
	137	18	6

(page 1)

				206	8	5
Messrs Cordeux & Sons	5	11	5			
Mr H Jones (architect)	8	14	0			
Mr Heavens	1	10	5	153	14	4
				<hr/>		
Balance in hand	£ 52	14	1			

The cupboard or wardrobe in the ladies vestry was made from the wood of the old pulpit.

On February 18 th, 1891, the pastor in the chair, letters of transfer were received from the church at Bromley, Kent, of the Revd. J Moffat Logan, Mrs Logan, and Miss Jessie Logan.

At a church meeting held April 1891 the pastor gave a brief outline of a scheme which he was anxious to see carried out. The doing so would add greatly to his convenience and comfort in the conduct of public worship, and would at the same time he considered be a great improvement to the chapel and school-room. Of course money would be needed, but he thought this might be obtained without any great difficulty be means of a bazaar or sale of work. No definite resolution was come to upon the matter, as it was decided better to take the opinion of the ladies upon the propriety or otherwise of arranging for a bazaar; and the pastor undertook to do this at the (page1a) ensuing Dorcas ? meeting.

At a church meeting held June 3 rd 1891, the pastor gave notice: “That in the light of difference of opinion concerning the use of alcoholic wine at the Lord’s supper, the executive suggest that unfermented wine be henceforth used by us,” and at the Church meeting held June 24th 1891, the resolution was unanimously adopted.

At a church meeting held October 28th 1891, it was resolved that the communion service be held 8 times in the evening and 4 in the morning, this reversing the present order of administering the ordinance.

It is a beautiful and a helpful custom that now prevails amongst nearly all sections of the Christian Church in choosing at the beginning of each successive New Year a motto that may serve to be a kind of guiding star through the coming days and weeks and months, dissolving into years, that from the passing milestones of our earthly career. For the year 1892 "I cannot go beyond the word of the Lord my God to do less or more." (page 2) Num xxii 18 was the motto chosen. It was printed on a card, showing a Bible beautifully coloured, with a lamp shining on its open pages by its side, and was presented to each member and seat-holder "with the best wishes of the pastor and officers of The Old King Street Baptist Church " printed thereon.

A meeting was held in the chapel on 20th January , 1892, to celebrate the first anniversary of the pastorate of the Rev. J Moffatt Logan. A tea was held in the schoolroom prior to the meeting. At the opening of the proceedings Mr Gibson gave a report of the work done during the past year, which might be summed up briefly that they had increased their congregation, they had increased their income, they had increased their expenditures, and they had increased their debt. They rejoiced in all these increases except the last, and they hoped that would soon be swept out of existence. Mr R.M. Morpheth gave a report of the Sunday School work, mentioning that twelve months ago the number of children attending the school was 60 or 70, whereas now the total number was 105, the teachers numbering 11. He appealed for more help in the work. The Rev. Dr. Culross delivered an (page 2a) address (photo of "the late principal Culross D.D."). Mr A.A. Allen read the annual report of the Young Peoples Literary and Social Guild, stating that at the beginning of last year they had 60 members, while now they numbered over 100!

(Two formally printed letters, one filled out to Mr Merritt and one to Mrs Merritt , are enclosed in the minutes:

Old King Street Baptist Chapel,
Devon House,
Kingsdown Parade

Bristol 24. 2. 1892

My dear Friend,

I have much pleasure in informing you that at our Church Meeting held *this evening (handwritten)* you were duly admitted as a Member of the Church of Christ meeting in Old King Street Chapel.

Due notice will be given when the Ordinance of Baptism will be administered; meanwhile we shall be glad to welcome you at the Table of our Lord.

The Pastor will have much pleasure in giving you the right hand of fellowship, as a token of your admission, at the next Communion to be held after the *Morning Service on Sunday March 6th*.

I AM, yours faithfully,

W.M.Gibson, Secretary.

To *Mr Merritt*

(page 2B) the Rev J. Moffat Logan in 1891 gave the "Biography of Balaam" in a series of Sunday evening addresses.

On the evening of Sunday the 17th January, 1892, the pastors of fifty-six of the Bristol Free churches interchanged pulpits, with much acceptance. The occasion was especially one of demonstrating that nonconformist Christians are “endeavouring to keep the unity of the Spirit in the bond of peace,” and that though differences have arisen upon minor points, the essentials of our common religion remain the same. Our pulpit exchange was with the Rev. Mr. Cullum Wesleyan.

How blest the sacred tie that binds
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one!

The Bazaar referred to on page 3 was held on the 16th and two following days, it was held for the purpose of raising sufficient money to pay for the spacious platform which has been erected in place of the old pulpit; to insert cathedral glass in the windows at the back of the platform, as well as in the other windows, if possible; to have the schoolroom better lighted; (page 2c) and to provide new seats for it. There was also a small debt, too, which it was hoped to clear off. The Bazaar was a gratifying success.

The Rev. J Moffat Logan has concluded his series of sermons on “Christ is Risen”. And in an address upon “How Bristol Christians ought to vote said that, with regard to social questions, they should strive to put down the three-headed giant of gambling, impurity, and drunkenness.

(page 3) Mr. J Sully reported that the young mens’ Sunday afternoon discussion class, originated by the Rev J Moffat Logan early last year, for the free discussion of all matters concerning religion, morality, and the social conditions of life, now had an average attendance of 92, and the utmost freedom was permitted to parties of all shades of opinion to express their views. Mrs. J.R. Pullin, secretary of the Ladies Work Society, stated that for some time past a large number of ladies had been meeting weekly, preparing for the Bazaar which takes place on March 16th and 17th next, and which Mr Lewis Fry, M.P., has kindly promised to open. Before the meeting Mr Pullin (organist) played a few pieces on the organ, and in the course of the evening Miss Heming sang with great expression “O rest in the Lord,” and Mr Vaughan submitted “The Star of Bethlehem.” The Choir also rendered two anthems.

At a Church meeting held January 27th 1892, the Secretary, in accordance with the motion of which notice was given at the last meeting, read a brief report from the committee who had hitherto acted as the executive. It stated that in their opinion that the purpose for which (page 3a) they had been appointed had been accomplished, and that the time had fully arrived when the Church should elect its diaconate. And with the view of this being done they returned the trust confided to them and would continue to hold office only until their successors were appointed.

It was then unanimously adopted “That this meeting, believing the appointment of a diaconate would tend to the consolidation and promote the welfare and prosperity of the Church, approve of the suggestion of the committee that such should be elected.” They are however of opinion that for the present the number of the diaconate should be limited to six and that two of them should retire at the end of each year of office, but be eligible for re-election.

The six following gentlemen were nominated by Mr Henring and seconded by Mr Bale:- viz W. M. Gibson, E.C.Cummins, Ralph Morphett, Mathew Driver, W.M. Kemp, and David Lamb.

Between the Rev. J. Moffat Logan as representing the Church , and Mr. G.W. Frote, editor of the Freethinker, championing unbelief, a two evenings' debate took place at the (page 4) St. James's Hall, Cumberland Street, on the 22nd and 23rd of February 1892. The idea originated in this wise.

The afternoon Mr. Logan was advising his Bible Class that if they wished to meet the sceptic, they should lay before him one of the undoubted facts of history, and challenge him to join issue as to its Scriptural explanation. "Perhaps the greatest and most obvious fact of the so-called Christian era," Mr Logan remarked, "is the fact that men and women have, for at least 1,800 years, believed in the Resurrection from the dead of Jesus. Now, the sceptic, unless he be a mere iconoclast, has as much right to offer an explanation of that fact as any Christian, and he might very fairly be challenged to do so. If a sceptic ever troubles you, I should advise you to propose to him this problem – "How did the belief in the resurrection of Jesus Christ originate?" Mr Logan proceeded to suggest that a knowledge of the fact should be adduced as the only rational and free explanation, and that they should refuse to discuss the question until their opponent had, in like manner, lodged a definite hypothesis as a basis for his arguments. Hereupon, Mr Logan was asked if he would be willing to discuss with any sceptic along (page 4a) such lines? - clearly a case of making the doctor take his own nostrum. Mr. Logan seeing his position, replied, "I am willing." One who occasionally attends the class afterwards wrote off to Mr Foote, who expressed his willingness to enter into a debate as suggested:

The question discussed on the first night was: "Did the Belief in the Resurrection of Jesus originate in the knowledge of the Fact that He had Risen? The Rev. J. Moffat Logan, affirmative, and Mr G. N. Foote, negative. And on the following evening issue was joined as to the query: "Did the Belief in the Resurrection of Jesus originate in Imagination, Prophecy, Legend, and Mythology?" Mr. G. N. Foote, affirmative; Rev. J. Moffat Logan , negative. There were overflowing audiences, hundreds being unable to gain admission, and sides were taken with something more of animation and asperity than the seriousness and sacredness of the subject to the majority of those present – Christianity seeming to be in the ascendant – should have permitted. But, as such debates go, everything may be said to have passed off pretty satisfactorily. In point of intellectual and controversial gifts, neither disputants was far behind the other; but while Mr Logan spoke unhesitatingly, without a note or an appeal to the pile of literature with which he was safeguarded, Mr Foote relied more upon his script, making copious extracts every now and again from various books – sacred as well as profane – which were to his hand, and, until warmed up by opposition was cautiously deliberate in his utterances. Mr Logan opened with an eloquent exposition of what he meant by the resurrection of Jesus, characterising it as the rising of the Person who was crucified under Pontius Pilate into those conditions of life that are predicated as being the portion of all believers at the day of the general resurrection of the dead. He occupied the greater part of the time allotted to his first statement – thirty minutes – in calling before the bar of opinion the apostle Paul as a witness, adducing, as a strong argument, the appearance of the Lord to the would-be persecutor on his journey to Damascus. He denied that Paul could have been in any sense a subjective visionary – neither weakness of body, mental debility, or feebleness

of spirit being present in his case, one or other of which would have been necessary to justify such a contention. Mr Logan succeeded in rendering his argument wonderfully clear, and even his opponent was forced to admit that the rhetoric he had employed was of a high order. But the Freethought champion was not to be driven from the lists easily. He made a bold stand, and had he been faced by a less capable debater than Mr. Logan, might have scored easily. Some of his ably-put arguments, however, caused more than mere opposition. They provoked laughter; as, for instance when he hazarded that Saul's falling to the earth, hearing a voice, and seeing no man, were the effects of a thunderstorm or a sunstroke! He endeavoured to make a point, too, in the contention that his adversary had introduced a miracle in the case of Paul to support a miracle in the case of Jesus Christ, and stated that he had no fear as to the future if the theory of the resurrection were dismissed, his hope being based upon something deeper than anyone historical, or semi-historical, or alleged historical event.

His hope for humanity in the future was based upon the study of humanity in the past, the progress history and science revealed giving him a reasonable guarantee of similar progress in the time to come. What a guarantee! Mark the outlook he sets before himself: once dead, dead for ever; and remember the prospect which it is to be presumed is guiding the reader- (page 6) "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." Mr Foote made some capital out the fact that it was ten years after the resurrection that Paul was converted to its doctrine, and certainly gained a point with some of his audience until Mr. Logan suggested, in his own convincing way, that the evidence which, after the lapse of such a period of time, could effect a remarkable change like that which is fully believed to have occurred, must indeed have been overwhelming.

Mr. B. Bedell (Secularist) took the chair on the first evening, and on the second the Rev. J. MacIldowie.

It cannot be said with any degree of truth that Mr. Foote made a strong impression upon his auditors on the last night of the debate in bringing forward his explanation of the origin of the resurrection belief. He affirmed, to start with, that it had a four-fold birth, having sprung from Imagination, Prophecy, Legend, and Mythology. This was a bow with a safe number of strings, and he was thus able to draw more at a venture than if he had confined himself to one solitary item of explanation. To most minds, however, it will suggest itself that, supposing the Christian belief to be untrue, it is hardly rational- (page 6a) that the theory of Christ's rising should have been evolved out of such a collective list of hypotheses. Mr. Foote's introductory speech was admittedly clever, and it was commendably free from anything approaching disrespect; but it contained more than one inaccuracy, notable when he remarked in argument that the graves were opened and many bodies of the saints which slept arose prior to Christ's resurrection. Again, he stated that anterior Biblical instances of resurrection were to be found in Enoch and Elijah! – forgetting that they had never died, but were carried up alive into heaven. The story of the resurrection, he said, was part and parcel of – and could not be separated from – a supernatural narrative beginning with a miraculous ascension after a resurrection. They had in the whole of this story, especially where it culminated in the death of Christ and approached the story of the resurrection, quite a plethora of supernaturalism, which would lead any rational historian, looking at the books before him, to doubt altogether the testimony of people like the Jews, who could so easily be deceived. Mr. Logan asked Mr. Foote several questions. Amongst others, (page 7)

he wished to be informed if Mr. Foote would tell him who were the first believers in the resurrection of Jesus? "I have not the pleasure of knowing the gentlemen," said Mr. Foote crisply. "And yet," retorted his opponent, "you seek to tell us that Imagination, Prophecy, Legend and Mythology originated a belief in gentlemen's minds whom you confess you do not know." The position was irresistible, and the audience laughed.

In concluding the debate, Mr. Logan brought the full force of his brilliant oratory to bear in urging the claims of his belief, and asking why the Secularity should seek to overthrow him from it. Supposing it was a fact that we were not to rise again, was it well that the happiness engendered by a hope which brought in its train a desire to do good to others, an ambition to live nobly, and as aspiration to attain high things, should be destroyed, and nought set up in its stead? He believed Christ had risen, and in the belief he was happy, because he had faith in the knowledge that he should hereafter have a better and brighter existence. But the Freethinker looked to nothing beyond this life. At the close of the debate, after the usual complimentary votes of thanks had been passed it was announced (page 7a) that the Bristol Children's Hospital would benefit to the extent of between 30 and 40 pounds. A section of the audience, as they crowded outwards struck up the well-known hymn, "All hail the power of Jesus' name."

On Sunday afternoon, February 20th, 1892, the chapel was crowded to excess, the Rev. J. Moffat Logan having intimated his willingness to answer any questions arising out of the recent debate with Mr. G. N. Foote on the Resurrection of Jesus Christ.

So much interest in the subject had been aroused that it was not surprising to find a large number had questions to put. The answers given in each case evidently satisfied the majority, judging by the enthusiastic manner in which they were received, and showed in an unmistakable way how thoroughly Mr. Logan had studied the subject. It is gratifying to know that from very many quarters letters have been received thanking Mr. Logan for his bold defence of the truth, and the following are extracts from the local press. "The recent debate between a local Baptist minister and one of the most prominent leaders of Freethought rings clearly in our ears. (page 8) It was, so far as Bristol is concerned, a novel proceeding. Such discussions are infrequent here, for the reason that Secularists have not a strong influence in the City. To say that both sides did not fight well would be manifestly unfair; and not to claim that the debate ended in the defeat of the Secularist would be withholding claims that were only too palpable to those who were present. Every evidence went to prove that the Christian scored a victory, and it is admitted on all sides that he put the case for the Church with remarkable depth and vigour."

In Mr G.N. Foote's organ, The Freethinker, which was issued following the debate, Mr Foote agrees to enter into a written debate with Mr. Logan apart from The Freethinker, the whole to be printed in book form, an arrangement by which "neither disputant would be interrupted, and bad arguments would not be applauded by hot partisans." The offer is, of course, made "in the interest of truth". To this, Mr Logan replied. He makes it clear that he refuses to do anything that might tend to increase the circulation of the journal mentioned. But if he (Mr. Logan) is challenged to go over in writing the grounds of the late discussion, he is perfectly willing, provided the whole affair is kept out (page 8a) of the pages of The Freethinker.

Mr Logan took it that his opponent is willing to abide by all the conditions of the late spoken debate – the theme the same, the hypotheses the same, and the method

the same. A copy of each paper, in which so many words would be allowed, should, he suggests, be sent on to the committee simultaneously with that forwarded to the opposer, which would be subsequently published in book form without revision, and the profits (if any) handed over to the Bristol Children's Hospital. Any change in the committee, Mr. Logan says, would be a reflection on those gentlemen; any change in the terms would be on Mr. Foote's part a tacit confession of defeat; and any change as to the destiny of the profits would destroy the nice feeling that "truth" is the motive of the labour. Mr. Logan accepted the challenge, but Mr. Foote afterwards remained quiet upon the subject.

At the Church meeting held February 24th the pastor declared that until November next when two of them would retire, the six members elected at the last Church meeting would form the Deaconate. The pastor also moved the following resolution (page 9) which was unanimously adopted:

That the best thanks of the Church are due and are hereby given to the friends who during a very critical period acted as its executive. We rejoice that their efforts had such a happy and successful termination; and believe that with the blessing of God, there is now good hope the Church will soon regain its former position and enter upon a long and useful career.

"The Old King Street Baptist Chapel young people's society of Christian Endeavour" was commenced on April 26th, 1892. Forty seven joined, and the society made rapid progress, meeting from 9-45 to 10-45 every Sunday morning. The motto of the Society is well-known – "For Christ and the Church", and there are two pledges.

(1) Active members take the following pledge:

Relying on the Lord Jesus Christ for salvation, and trusting in God for strength, I promise Him that I will strive to do whatever He may like to have me to do; I will pray to Him and read the Bible every day; and that throughout my whole life I will endeavour by His grace to lead a Christian life. As an active member I promise to be true to all my duties, (page 9a) to be present at and willing to take some active part (aside from singing) in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ. If obliged to be absent from the monthly consecration meeting I will, if possible, send an excuse to the Society.

(2) Associate members take the following:

Feeling an interest in religious things and desiring to know the Word of God more fully, I promise to attend the Society's meetings regularly, and do my utmost to promote its welfare. As an Associate Member I promise to keep my mind and heart open to the truth and love of God, and to confess my faith when I perceive that Jesus is my Saviour.

A very successful concert and entertainment were given on May 3rd, 1892, in connection with the mother's meeting. A presentation was made to Miss Heming, in recognition of her valuable work among the mothers. The entertainment was given mainly by the children of the school.

The Sunday afternoon discussion class at this time had an average attendance of 250 men.

1892. On Whit-Monday, the Young People's Society of Christian Endeavour had their first outing, which proved an immense success. The party, numbering over ninety, journeyed in three four-horse brakes to Brockley Combe and thence to Clevedon. The weather was all that could be desired. A break being made at Brockley Combe for lunch, the party restarted at 1-30. for Clevedon. After a very pleasant ramble here the company sat down to tea, and at 7.30 started for home. A most glorious sunset heightened the enjoyment of the drive, and Old King Street was reached at 10 o'clock. A number of Sankey's hymns were sung on the way, going and returning, and everybody left feeling they had had a delightful outing and spent a most pleasant day.

At a church meeting held September 21st. 1892, the pastor announced that, much to the regret of himself and others, Mr. John Heming had resigned the position of Choir Master, and called upon the secretary to read a resolution which had been approved by the deacons and by them recommended to the Church for adoption. The resolution which was (10a) unanimously carried was as follows: That this meeting desires to acknowledge the very able and efficient services of Mr. John Heming who for so many years had led the service of praise in the public worship of the sanctuary; and by his musical abilities has so greatly added to the pleasure of the many social gatherings of the Church and congregation. It deeply regrets he is unable to continue those services as regularly and constantly as heretofore, and in reluctantly accepting his resignation of the office of Choir Master would venture to express the hope that he will still give such occasional assistance as he may be able, so as to render the social portion of our various services in the future as pleasant and attractive as they have been in the past.

The next business was the appointment of a successor to Mr. John Heming as Choir master, and the secretary stated that the Pastor and deacons having duly considered the matter had come to the conclusion that it would be well to unite the office with that of organist, and that the holder of the combined offices should have full control over the choir arrangements. And that the appointment had been offered to and accepted by Mr. Rowley Pullin, the present organist.

Mr. Pullin expressed his thanks for the appointment, and promised to do his best to maintain the present high character of the musical portion of the service.

Attention was then called to some contemplated and much needed improvements in the interior of the Chapel and its ventilation. The architect's estimate of the cost of the improvement suggested was £541. At an adjourned Church meeting which was held October 26th 1892 the following resolution was unanimously adopted.

That this meeting is of the opinion that it is highly desirable to proceed with the entire scheme of improvement in the interior of the chapel as suggested in the architect's report; and in addition thereto with such work in connection with the school-room vestries and lobbies as may be deemed needful for the better carrying on and more fully developing the various agencies of the church and likewise the necessary repairs to the exterior of the chapel. And that for these purposes it pledges to use its best efforts to raise not less than one thousand pounds, it being distinctly understood (page 11a) that no portion of the work will be undertaken until the cost of the same be provided.

That the following with power to add to their number be appointed as committee to act with the pastor and deacons in carrying out the foregoing resolution: Messrs Allen, Bale, Dibble, C.E.Davis, Elkins, Fryer, Gay, Gadd, Hodge, Heming,

Haines, Chas Kemps, Morris, Pullin, Parry, Maggs, John Sully, Merritt, F Sanders, Sargent, Smith, and Rydill.

(inserted after page 9a, but breaking the sequence, is page 9b):

On Monday, August 1st 1892, the members and friends of the Christian Endeavour Society visited Limpley Stoke. The party, which numbered about 45, joined the Y.M.C.A. Rambling Club, leaving Bristol by the 10 a.m. train. On arrival, a pleasant walk of about three miles brought them to Farleigh, where lunch was partaken of. After inspecting the chapel vault, and ruins of the Castle, Mr. H.J. Wills gave a very interesting account of its associations. On arrival back at Limpley, tea was partaken of. The remainder of the time was pleasantly spent, some finding amusement in playing various games, while others were content to sit down and admire the very fine views of the Avon valley. Bristol was safely reached shortly before midnight, all feeling that they had spent a very pleasant day.

During the pastor's absence the following occupied the pulpit:-

August 7th. Rev Charles Clark

August 14th. Rev G. Hugo Haynes (London)

August 21st. Rev J. Fleming Shearer (Mr Logan's successor at Bromley).

August 28th Rev G. Hugo Haynes.

The services on Wednesday evenings during August were conducted by (page 9c) Mr. Ernest Durbin, who has been accepted as a student of Rawdon College and was leaving for there early in September.

A Church and Congregational Team meeting was held on September 1st., to welcome home the pastor and to confer as to the winter's work.

(page 9 D) Old King Street Baptist, Literary and Social Guild a successful "At Home" was held...1892 to open the winter session. Between 200 and 300 friends were present.

A discussion took place in Old King Street Baptist Chapel, on a recent Sunday afternoon upon the Stead-bilke controversy. One gentleman, however, was so indignant of such a subject being discussed in a place of worship that he rose and entered a protest, as a Christian, and subsequently left the building.

Mr. I Durbin, who has been of great assistance to the work at Old King Street (Baptist), is leaving Bristol for Rawdon College.

(page 10 B) The Bristol Christian Leader in 1892 issued a circular letter, asking a number of the representative Free Church ministers of Bristol to favour them with their views upon the question of "Eternal Punishment". One of the many replies sent was from the Rev. J. Moffat Logan as follows.

Dear Sirs, - You have asked me to state my views upon eternal punishment. You do not mean me, I am sure, to defend said views by an array of tests and arguments so I shall simply place an outline of those views before your readers, leaving them to ask me elsewhere, if they so desire it, for my reasons.

My view as to the source of information on this there is easily set forth. To me the Bible interpreted, not in any wise drawn on eccentric fashion, but in consistency with its pervasive spirit in the Fountain of Authority. The Bible is to the theologian what nature is to the scientist, and using the Baconian method in its

strictness the Christian should rise to his conception of the Scriptural Truth concerning any matter through the scriptural passages relating to that point. I object to the Bible pages being (page 10c) studied in the light on any a priori theory as to what a God of live, or anything else, should do. I protest against the teachings of the Scriptures being brought to the ear of the so-called reason, conscience, and sentiments of men. I am a student of what the Bible says, and not a judge of what it ought to say in God's name to the world. Then as to the interpretation of the first ? terms. It seems clear to me that the term "eternal" should neither be interpreted according to its modern, nor according to its etymological, significance, but according to its general use in the sacred Scriptures. It is also clear to me that the term "eternal" is generally used in Scripture to denote sheer everlastingness, and so I apply it in that sense to the punishment of wicked men. I know that the word "eternal" is occasionally used in Scripture in connection with mere temporalities. But common-sense erects no fabrics on mere possibilities, for probabilities are its foundations. It is further obvious to me that the great terms "life" and "death" should be used in this discussion as in other spheres although with spiritual applications. The ultimate fact in universal death is separation, and communism is the ultimate fact in universal life. To say that "existence" and "life" (page 10D) the Bible's offers of salvation. Infants, idiots, Pagans are with God behind the curtain of our ignorance, and we must leave them there. So far as I can see the probation of the Gospel hearers is limited to life this side of the grave. For such to die out of Christ is to be damned for ever. But between the hour of death and the day of judgment they are as prisoners waiting to be tried. After the day of judgment, death will receive the sinner as its own, and will act upon him until the Spirit – the personality – will be cut off from everything and banished into outer gloom. Over the actual experience of the banished spirit Scripture draws a veil; but on that veil it paints pictures and writes words that lean, no doubt, in any mind, to the everlasting conscious misery of those who have neglected or rejected God's salvation.

Those who read this will perceive that I am very old-fashioned in my "views of everlasting punishment". I cannot receive the sentimental theory of universal restoration. Neither can I even "faintly trust the Larger Hope". Last of all can I accept the inconsistent ? described as "Conditional Immortality". Not that I should (page 10E) are synonyms is to look with closed eyes on the things of matter, and to speak of "death" as thou it implied "annihilation" is to import a notion into the discussion of which the universe is ignorant. Dear things exist, and things are not superior to people. When we interpret life and death with our eyes on Nature the terms take on a gloom and glory that well may give men pause. But progress will never be possible in this discussion until men define themselves in Bible terms. Pseudo-scientists declare that man is nothing but transfigured matter; pseudo-philosophers contend that man is chiefly soul; but the Bible teaches that body, soul, and spirit are the elements of our humanity. Confusion is begotten here through talk about man's immortality. Man is in no sense immortal until he is united to the Christ by Faith. But mortality does not imply cessation of existence, it only implies susceptibility to death; and it is not being, but well-being, that death annihilates.

And now we come to the application of these matters to the case in hand. It may be necessary to premise that the Bible's condemnations only fall on those who reject (page 10F) and rejoice with exceeding joy if I could find in Scripture tidings of a hell-less universe. But the Bible will be my judge some day, and I am only free to believe what I find stated there. At the same time, I acknowledge freely that if I realised the doctrine of eternal punishment, as one who believes it ought to realise it, I

should be more earnest that I am in winning souls. But that only goes to prove that the way to become an earnest soul-winner is to realize the doctrine of eternal punishment. Oh, for the power to depict the love of God on the one hand, and on the other paint the hell into which sin drives rebellious man! Then we might lift our voice prevailing, and say to our unheeding fellows – “How shall ye escape that Fate if ye neglect this great salvation?” and might hear again the old-time cry, “Men and Brethren, what shall we do?” All would be saved if all believed in everlasting punishment.

7, Clare Road,

J Moffat Logan.

(page 11A contd.)

At a Church meeting held January 25th 1893, the pastor announced that Mr. John Heming having seen his way clear to resume the leadership of the Choir, Mr. Pullin had, in order to remove all obstacles to his doing so, graciously resigned the dual office to which had been appointed, and would henceforth continue to act as organist only.

At a church meeting held January 25th 1893, notice was given that a motion for the appointment of Elders would be brought forward and on May 31st following the names of those selected by the pastor and deacons were submitted to the Church and were accordingly (page 12) elected for twelve months. This was the first election of Elders in connection with this Church.

At a church meeting held October 25th 1893, Mr. Gibson stated it was his wish and desire to retire from the deaconate. The pastor announced the appointment of Mr. J.R.Sharland as choir leader, in the place of Mr. John Heming resigned.

At a church meeting held November 22nd. 1893, after the preliminary proceedings, the secretary retired from the meeting and the pastor then alluded to the subject of his resignation tendered at the last meeting. He stated that aMr. Gibson feeling he could not support the proposed scheme for the structural alterations and renovation of the premises had considered it better to make room for some other brother who could heartily support the pastor therein, as any division between the pastor and his deacons upon the matter must necessarily weaken any effort made for its accomplishment. He (the pastor) did not consider that this difference of opinion was any reason why his resignation should be accepted, and he had urged Mr. Gibson to withdraw it. The deacons also at their meeting on the previous evening had expressed a strong desire (page 12A) that he should retain office.

It was moved by Mr. Kemp, seconded by Mr Lamb and unanimously carried: “That the resignation tendered by our friend Mr N.M. Gibson of the office of deacon at the last business meeting be not accepted: and recognising with devout thankfulness the valuable services rendered by him for so many years, and assuring him of the esteem in which he is held by the members generally, we unanimously ask him to withdraw the resignation. The pastor undertook at the request of the Church; to convey the resolution thus passed to Mr. Gibson, and at the church meeting December 13th 1893, the secretary acknowledged the resolution passed at the last meeting, and said that though still of the opinion that it would be better for him to retire, he would in deference to their wishes withdraw his resignation.

(printed pamphlet, inserted between pages 11A and 12) :

PASTORAL ADDRESS TO THE MEMBERS OF THE BAPTIST CHURCH,
OLD KING STREET BRISTOL.

DEAR FRIENDS,

Before this little book will be placed within your hands the second year of our united labour will have passed away, and we shall have rendered private and public praise to God for all His peerless goodness to us as a portion of His people. Nevertheless, I cannot but commence the words that follow with a renewed expression of our gratitude to Him whose love has gone before us like a snow-white banner. He has been good to us beyond our dreams, and our consciousness of personal unworthiness will make our thanksgiving acceptable to Him.

How far our success has been due to the powers with which He has entrusted us, or to the circumstances with which He has surrounded, God knoweth best. I, for my own part, attribute it in some degree to the fourfold plan which has underlain our labours. We have recognised the fourfold nature of Humanity, and have endeavoured to care for the Physical and Social, the Intellectual and the Spiritual spheres into which our great Creator has divided our desires. But we have not been forgetful of the matter of proportion: caring comparatively little for the Physical, and most of all for the Spiritual part of the nature which the Saviour has redeemed. God has been pleased to countenance us by His Spirit, and so some have learned to bow before the majesty of Jesus, and all have felt in our fellowship a home. May I ask you always to remember both the plan and the proportion?

Let none become so spiritual as to call the lower spheres unclean or common; and, above all, let none become so secular as to forget that Man is after all a Spirit, and only liveth in the measure that Christ Jesus liveth in him.

I need scarcely remind you that the rapidity of our growth brings dangers with it. Those who have formed the Church in quieter days may find it difficult to recognise the equal rights of each new member added to our roll. Those who have joined us since my coming may be tempted to forget how much we owe to those who held the Fort in former years. And all may find it hard to keep enlarging the circle of the Church associates so as to be, at least, on moving terms with every one who bears our name. But, unless these things are zealously accomplished, we shall fail to be what we ought to be – a Home for one another. The best way to keep in touch with one another is to come to the week-night meetings, especially to the service on Wednesday evenings. All strangeness seems to melt away in the atmosphere of prayer.

You are, of course, aware of our determination to raise £1,000 for the improvement of our premises. When the alterations are achieved we shall be able to take our share in work that lies beyond our own immediate sphere. But, for the sake of our own work and the work that lies beyond, I counsel the concentration of all our efforts upon the work immediately in hand. To some, the raising of this money may seem to be the Church's work for 1893. It does not so appear to me. The Church's work for 1893 must be the attracting of strangers to our Chapel; the leading of men and women to our Master; and the caring for the whole life of those who name His name. If we justify our existence in the matter pertaining to us as a church, the money will come according to our needs. The way to raise more money is to be more than ever zealous for the glory of God and the good of men.

I have a very clear idea of the kind of Church that I want to gather round me in our fine old home. I want a Church where cant is utterly unknown, where caste is hated as the foe of Christ, and where cliques are looked upon as traitors to the Cause. I want a Church that will think with practical love of the brethren at work in foreign

lands, that will endeavour to support the Gospel in some English village, and that will not forget the unconverted men and women in the congregation. I want a Church having an intellectual grasp of the great truths of our religious, having a loving sympathy for all who are in any kind of need, and having the courage to apply the principles of Christianity to all our social problems as they happen to arise. The gathering of such a Church will take both time and care but when accumulated it will be a power. Such a Church will not be quite a happy place for those who only want to save their souls, but it will form a Fountain of Inspiration for those who really want the will of God to be transacted here.

It is scarcely require of me to tell you what you may hope to hear from the platform on the coming Sundays. It has never occurred to you to ask whether your Pastor is on the downgrade, or the upgrade, of any other grade that men have honoured by their patronage. You know that you have never met within these walls without beholding Jesus lifted up as the only Saviour of the world. Whatever may be the test, and whatever may be the theme, your Pastor's aim will always be to make His countenance more clearly seen by those who listen to his voice. He knows that unless he brings his people into touch with Jesus, his work is utterly in vain. But, brethren, no matter how orthodox may be may creed – and it is amazingly orthodox considering the times – your conduct must be orthodox as well. You must be kindly affectioned one towards another. You must be “as straight as a line” in your dealings with the world. And you must multiply my influence by repeating what you hear in other ears. I want neither drivers nor drones, but a body of people who are willing to march shoulder to shoulder against every enemy of God and man.

One word more. This is the third year of my ministry. Folks say that pastors and people generally celebrate the third year of the connection by some undying row. Let us disappoint the devil by making this year the most loving of the three. Some children of the devil are prophesying swift disintegration. Let us disappoint them too. Let us get ever closer to one another, bearing and forbearing with one another's little frailties, and doing what we can to permeate our whole community with the love spirit of our Lord.

May God deal gently with us during 1893! May we have often joyful cause to cry, “This is none other but the House of God, and this is the gate of Heaven!” And may the angels come and go to God with news of souls reborn, and to us with grace for victories greater still!

With kindest wishes, I remain,
Your affectionate friend,
J MOFFAT LOGAN.

(resuming page 12A)

Church Motto for the year 1894 was

“Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands (page 13) upon us: yea the work of our hands establish Thou it.” Psalm XC.

The following was the pastoral address to the members:

St. David's,
Belmont Road,
Bishopston.
1893.

Dear Friends,

The third anniversary of our wedding as Pastor and People has come and gone, and we still look back to our espousals with unmingled pleasure. The more we know of one another, and of the work committed to our care, the more do we feel persuaded that it is God who calls us to labour together for His glory. May our friendship continue to broaden and to brighten, and to have its centre more and more in Him who gives to all things that He touched everlasting life. The blessings of the vanished year have been abundant. Our Church membership has grown with encouraging steadiness, and the friends who enter into fellowship with us very swiftly feel at home amongst true brethren. Our societies have increased both in number and in vigour; and, although their engagements are (page 13A) inclined to cross and overlap each other, still the leaders mutually consider one another's interests, and so what otherwise might lead to friction has only led to the cultivation of fraternity. Some day our premises may be altogether perfect, and then our various committees will be able to spread themselves abroad with pleasure. Until then let each consider the other's work of more importance than his own. I may not particularise the work of any of our fruitful branches, but I can rejoice in the success of the meetings that are common to us all. The interest taken in the week-night service for Scripture-reading and for prayer, the large attendance monthly at the table of the Lord, and the unbroken unity and amiability of spirit that have marked our business meetings, call for gratitude and praise. These things make the ministry a quite delightful sphere.

The closing months of 1893 were characterised by wide-spread illness, scarcely a home amongst us has escaped a stripe or two of what the world calls trouble. And while the Angel of death has dealt gently with the (page 14) membership, not a few of us have lost acquaintances and friends. Yet all these things have combined together for our good. We have been refreshed from wells of sympathy of whose existence we were altogether unaware. We have felt and seen as never, perhaps, before the difference between the fleeting and the permanent in life. And we have determined so to economise the output of our energies as to do the best most worthily whilst remaining in this working world. Twice during 1893 was your Pastor reminded of the fact that nature has set limits upon willingness. He rejoices to acknowledge that in both cases the citadel of life was unmolested. But he recognizes the meaning of the knocking, and feels that he must learn the art of saying "no" to outside calls. There is work enough at King Street for both minister and members, and we (if we are wise) will be immortal until that work is done.

Our special work for 1894 will doubtless be the carrying out of some measure of improvement in connection with our premises. We are all agreed that, whilst containing many possibilities of usefulness even in these modern times, our venerable structure requires some little over-(page 14A) hauling and adapting if we are to carry out efficiently and permanently the work that is opening out before us. But we are not all of the mind concerning the dimensions of the scheme that ought to be proceeded with at present. Some think that we ought at once to equip the buildings for twenty years of aggressive service. Others think that we should proceed more slowly, endeavouring to meet emergencies as they arise. But in this matter, as in all, we are determined to conduct ourselves according to the principles of democratic

Christianity. Each will endeavour to convince the Church of the wisdom of his plan until the final vote is taken, and then all will unite to make the decision of the Church successful in its practical operations. Differences of opinion as to secular affairs are glorious opportunities of deepening our harmony of feeling as to spiritual concerns. Better far for a united Church to worship in a shabby building than for a disunited Church to meet together in a flawless pile!. But we are not going to allow this special work to absorb our energies. The guiding of the children, the conversion of sinners, the upbuilding of the people of the Lord, will still continue to be our duty and our joy. I know as well as any one that a Church and its associations are not essential to the growth of spirituality; yet how helpful these have been to the vast majority of men! Let me entreat you, then, to continue in the appreciation of your privilege! Be with us as often as health and higher duties will permit. Try to help us more than ever in the work that is common to us all. And above everything else “keep your garments unspotted from the world”, because nothing weakens a Church’s work so much as the inconsistency of those that bear its name.

With loving interest in you all, I remain,
Your affectionate friend,
J. Moffat Logan.

(inserted between pages 14A and page 15 are two pages of accounts:)
Collections 1892

	£	s	d
Bristol Royal Infirmary and Hospital	8	7	0
Sunday School, for Children’s Hospital	0	8	0
Bristol Baptist Association	4	3	9
Foreign Missions			
W. & O. Fund	2	8	8
Congregational Collection	4	10	0
School Collection	7	1	10
School, for Continental Missions	1	4	3
	15	4	9
Sunday School	12	0	1
Baptist Mission Centenary Fund	10	8	10
Poor	7	13	10
Ordinance Collection for Poor	22	9	10
Conversational and Discussion Class	25	19	5

106 15 6

Subscriptions, 1892

Foreign Missions	14	14	9
Zenana Mission	4	8	6
City Missions	1	15	0
Sunday School	4	10	0
Dorcas Society	6	5	0
Baptist Itinerant Society	3	1	0
Baptist Association	6	16	0
Christian Endeavour Society	5	19	8
Literary and Social Guilds	17	4	0
Women’s Mission Society	4	14	6

£68 8 5

Bazaar Account			
Gross Receipts	240	7	2
Expenses	33	18	9
		206	8 5

Expenditure on account of Platform			
Messrs. Cowlin & Son	116	2	6
Mr D Brown	10	16	0
Mr S Edwards	11	0	0
Messrs Cordeux & Sons	5	11	5
Mr H Jones (Architect)	8	14	0
Mr Heavens	1	10	1
		153	14 4
Balance in Hand		52	14 1

Total Receipts			
Endowments		93	15 5
Offertory		265	13 8
Seat Subscriptions		163	3 0
Sundries		17	17 4
Subscriptions		68	8 5
Collections		106	15 6
		715	13 4

General Revenue Account			
1892	Receipts	£	s. d.
	Endowment, Minister, Nett 60	2	2
	Poor nett 32	1	7
	Incidentals	1	11 8
		93	15 5
	Seat Subscriptions	163	3 0
	Weekly Offertory	265	13 8
	Sundries	17	17 4
	Balance due to Treasurer	168	12 7
		£709	2 0
1892	Expenditure		
	Balance due Dec 31 st 1892	124	7 3
	Rev J.M. Logan	257	10 0
	Taxes, gas, insurance, and fuel	49	3 5
	Books, printing and Advertising	29	3 6
	Salaries	52	13 6
	Pulpit Supplies	15	4 6
	Naish and Son, 1891 account	67	11 6
	S. Edwards	44	0 0
	H Smith	18	11 6
	Smaller Accounts	6	19 10
	On account of Poor	32	1 7
	Sundries	11	15 5
		£ 709	2 0

Number of Members, December 31st. 1892 – 311

	Increase	
By Transfer	38	
“ Baptism	57	
“ Profession	37	132
		443
	Decrease	
By Death	5	
“ Transfer	8	
“ Removals	1	
“ Associates	11	25
Total number of members		418

In memoriam

During the year the following members were called from the Church Militant to join the church Triumphant, viz:

Mrs. Bowden
 Mrs Charles Cordy
 Miss Dowling
 Mrs Dixon
 Miss Loxton

“Precious in the sight of the Lord is the death of His saints.”

Men’s Discussion class report for the year declared that the interest in the class continued unabated the attendance at the ordinary meetings being upwards of 500. The monthly theological lectures by the president (Rev. J. Moffat Logan) were much appreciated, and attracted overflowing audiences. A new series of subjects, entitled “The Faiths of our neighbours,” were very interesting and instructive. The first of these was given by the Rev. Charles Wilkins, his subject being “Why am I a Swedenborgian?” There was a very large attendance, the galleries being open to ladies.

A library was founded for the use of the members of the class only.

During the year collections were made in aid of the Salvation Army social scheme, the distressed miners and their families, and other charitable objects. The total contribution of the class for 1893 amounted to £54-6d.

The total amount raised by the Church and its organisations during 1893 was £844 –12s- 2d, and the total liabilities of the Church on December 31st were :

Balance due to the treasurer	£159-0s-4p
“ trust accounts	24-1- 4
	183-1- 8

At a Church meeting held June 27th 1894, the Pastor, on behalf of Mr Parry, gave notice of motion to alter the time of the week night prayer meeting from 7.30 to 8 o’clock. At the Church meeting held July 26th 1894, in the absence of Mr. Parry, the pastor introduced the motion. Upon due consideration it had been thought desirable

to continue the hour as at present, but to change the day from Wednesday to Tuesday, and he accordingly (page 16a) moved on behalf of the proposer that until further notice the week night prayer meeting be held on Tuesdays at ½ past 7 o'clock. The secretary gave a brief abstract of the treasurer's account to the 30th June, showing at that date an adverse balance of £236 2 9.

For some time past an extensive scheme of enlargement and renovation had been under consideration, Mr. Logan's popular preaching so filling the place that the need of further accommodation had become pressing. The scheme proposed among other things to remove the organ from the end gallery and place it behind the rostrum. In addition to the further accommodation thus provided for worshippers, it was proposed to remove the present vestibule which occupies space within the body of the chapel, and to construct a corridor outside. The lecture hall to be enlarged by removal of the minister's vestry, new minister's vestry, deacon's and ladies' rooms; the school room to be heated with hot-water pipes; the floor of lecture hall and school room to be laid with wood blocks. The and other reconstructions, together with the much needed renovation of the whole building, requiring the large sum estimated of £ 2,500, of which it was proposed to raise £1,000 and leave the rest on mortgage. Plans were prepared and decided upon and about £500 had been either subscribed or promised when, to the great discomfiture of the pastor, from various causes little progress was made towards carrying them out. The fund began to flag, and Mr Logan became very despondent. While away on holiday he preached at two churches where there were vacancies – namely, Dalston Junction, London, from which the Rev. D. J. Hiley came to Bristol, and Hagley Road Chapel, Birmingham, the pulpit of which was formerly occupied by the Rev. H. Platten. The Church was somewhat startled at receiving an intimation from the pastor that he had received overtures from these two churches, both of which appeared to offer very eligible spheres of labour. Previous approaches had been made to him, but these he had unhesitatingly set aside. His heart, he said, was in Old King Street, but he certainly could not refuse to entertain one or the other of the offers now before him unless the friends at Old King Street were prepared to carry out the scheme already sanctioned. Under these circumstances, a special meeting of the church and congregation was at once called, and the views of the pastor placed before it; and it was put to those present to decide whether they were prepared to proceed with the scheme and to retain their pastor, or abandon the scheme and thus sever the connection between pastor and people. In answer to this appeal the following resolution was moved, seconded, and carried by an overwhelming majority:- "We, the members of the church and congregation now assembled, hereby pledge ourselves in the sight of God to commence the desired work at the beginning of the year 1895."

The enthusiastic manner in which the resolution was carried and the fact that at the meeting £200 additional promises were received was duly conveyed to the pastor, who, on the strength of the pledge thus given, at once wired to the churches in question that he had decided to remain at Old King Street.

The scheme having thus been lifted out of the sphere of (page 18) controversy, the Improvement Committee at once set actively to work. The following extract from the Bristol Mercury of August 31st 1894 was afterwards printed and issued to the church and congregation.

"It is exceedingly gratifying to find after the brief but anxious time that the members of the church and congregation of Old King Street Baptist Chapel have passed, that they will still be able to retain the services of their esteemed pastor, the

Rev. Moffat Logan. It is now generally known throughout the city that two influential churches - one in London and the other in Birmingham – have been making overtures to the Old King Street pastor as to communicating to him a formal call to become their minister; but the Rev. gentleman, deeply sensible of the gravity of the position, and most unwilling to forsake the cause which had so marvellously grown under his pastoral care, determined to lay the entire circumstances and facts of the case before the Bristol Committee. A special meeting of the Church and congregation was held on Wednesday night, when it was enthusiastically resolved that their popular pastor must not be allowed to go elsewhere; and it was further (page 18a) decided that the scheme for church improvements (momentarily held in abeyance) so necessary for the proper carrying on of the many organisations in connection with the chapel, be proceeded with early in the coming year; and promises were then made amounting in the aggregate to over £ 200 towards the cost of the scheme.

The scheme includes a cash guarantee of £1,000 towards which the members of the Church and congregation have now munificently promised £700, the balance of which will probably be sought outside. It is a matter for deep thankfulness that not only the church of Old King Street, but the entire city will not be called upon to sacrifice the services of Mr. Logan, who has so deservedly won for himself among the Bristol public men a position which it would be extremely difficult to fill by another man.”

The Church handbook says – our week night prayer meetings have on the whole been exceedingly well attended, especially by our young friends. The, combined with the largely increased attendance At our communion services, may, we think, be regarded as sure testimony that the spirituality of the church is (page 19) not on the decline. The statistics of the Church show that the nett addition during the past year has been 128. In reporting this large increase of membership, it is pleasing to be able to record the very general testimony of the candidates, as given to our visitors, to the blessing they have derive from the ministry of our pastor, and the aid rendered by him in explaining difficulties and removing doubts, and thus enabling them to come to a decision for Christ.

The varied organizations of the Church, all appear to be in good order, and to be doing useful work in promoting the glory of the Master and the extension of His Kingdom.

Extracts from the reports of these are as follows:

Sunday School

The Sunday School, which, following the fortune of the Church, had fallen to a very low condition, has of late shown unmistakeable signs of revival, and is now in a fair way of recovering its normal condition.

Mr R. Morphett, who for nearly eight years held the office of Superintendent having been recently appointed Secretary of the Bristol Young Men’s Christian Association, felt it incumbent upon him to resign his position (page 19A) in the school and at the unanimous requests of the Teachers, cordially supported by the Pastor and Deacons, Mr. A Miller has kindly accepted the office thus vacated.

Number of Scholars on Books 270 (photos of Mr R.M.Morphett and Mr A Miller)

Christian Endeavour Society

This, though the youngest, is by no means the least important of our organisations. It was registered in the British Section, No. 393, May 1892, during the second year of Mr. Logan’s pastorate. It rapidly grew in numbers and influence until it has now become one of the most useful and prosperous agencies of the Church.

1 (Being formed and fostered by the sympathetic interest of Mr. Logan, and, splendidly maintained by its devoted leader, Mr. Chas Kemp, the Society became one of the largest in Bristol, and was the means of starting the Bristol C.E. Union. (photo of Mr C.W.Kemp).

(page 20A) Especially has this been the case in its own special field of operations. It seems to have, in a great measure, solved the problem how the church can retain her hold upon the young and enlist their youthful energies in her service. During the past year, the Society has outgrown its previous meeting-room, and now every Sunday morning its members, to the number of 200 and upwards, meet in the School-room for a brief, but bright, profitable and thoroughly enjoyable service.

It is gratifying to be able to state that more than forty of the "associates" have become active members and united themselves to the Church; and from the testimonies heard at the consecration services, it is evident that God is using the Society to bless and save out young people.

The various committees are doing sterling work.

To the organisation and enthusiasm of the Mission Committee is due the Society's influence in outside work. Every Sunday night at least one band of workers goes forth to tell the story of the Cross, and seldom are their labours without definite results. At one of the City Mission Stations the (page 21) missionary rejoices that through their efforts nineteen young people, including one of his own children, were led to decide for Christ. This committee is also encouraging interest in Foreign Missionary work, and the Society has determined to support a native preacher in the foreign field.

Though much encouraged by the many tokens of the divine blessing with which they have been favoured the officers and members generally have no desire to "rest and be thankful". They recognise the fact that there is still much land to be possessed. Their aim is to bring within their ranks all the young people of the congregation, and so far as lies within their power to render the Society worthy of its motto "For Christ and the Church."

Men's Discussion Class

From the wide range of subjects chosen for discussion, the opportunity thus given has been freely taken advantage of. During the past year there have been interesting and well sustained debates upon such subjects as the following: - "Future Punishment", "The Personality of the Devil"; "The Law of Evolution"; "The Higher Life"; "Temperance"; "Morality and Theology"; "The Atonement"; "What is a Christian?" (page 21A) "Secularism"; "Baptism"; etc. etc. and the general testimony given by those present at these meetings is that they have been both interesting and instructive, and that they have a high educational value.

"The Faiths of our Neighbours" has also proved an exceedingly attractive subject, and drawn crowded audiences. These appeared to be much interested in the views expressed by representatives of the various sections of the Christian Church, and the animated discussions which often subsequently followed.

The monthly theological lectures of the president have drawn together such crowds that many have been unable to gain admission. The committee of management have decided to publish these lectures, not only for the benefit of the class, but also for the large numbers who from various causes were unable to be present at their delivery.

The Library in connection with the class has been greatly enlarged, and now contains upwards of 200 volumes of valuable books, which are well used by the members.

Literary and Social Guilds.

The Session 1893-4 terminates at the end of March, after a series (page 22) of highly successful meetings in connection with both sections of the Guild.

The series of Lectures by the Pastor, on the "French Revolution", were much appreciated and drew crowded audiences. Also two lectures, one by the Rev. Thos. S., Campbell of Fishponds, on "Puritanism, Past and Present", and the other by Mr. Logan on "The Prince of Politicians – the Rt. Hon. W.E. Gladstone" were attended by large audiences, who showed their appreciation by frequent applause. Number of members enrolled 260, Receipts for the session 1893-904 were £130.

Women's Mission to Women

A Meeting is held every Wednesday afternoon and is regularly attended by between 60 and 70 women. The committee managing the same have been enabled to relieve pressing cases of distress, which have been brought under their notice, by subscriptions for which they were thankful.

Bank of Hope

The meetings are held in the Schoolroom every Friday evening, and continue to be well attended. No efforts are spared to interest the children and instruct them in the principles of total abstinence. A large number of pledges have been taken during the year.,

Number on the register 234 children and 32 adults.

Dorcas Society

Collection - Miss Gibson

Subscriptions, £ 5 18 9

Foreign Missions

Treasurer – Mr. W. M. Kemp.

Secretary - Mr. Archibald Miller

Collectors

Miss Bessie Cummins, Miss Pith, Miss Jessie Dixon, Miss Logan, Miss Gibson, Miss and Mr. ?Tuilton, Miss Horner, Mr. G. Lamb.

City Mission Society

Collector – Miss Blanch Cummins.

Subscriptions £ 2 8 0

Bristol Baptist Itinerant Society

Collectors – Mrs Gibson, Mrs E Thomas, Miss Withers

Subscriptions, £ 3 19 0

Bristol Baptist Association

Collector – Miss Kate Gibson

Subscriptions, £ 8 8s.

(page 23)

Elders and Lady Visitors

The members and seatholders have been divided into residential groups and placed in charge of twelve elders and twelve lady visitors. It is no intended that the work of this Society should be a substitute for pastoral visitation, but it is hoped that through its activity the bonds of brotherly sympathy and helpfulness may be strengthened between the members of the Church and congregation. General Secretary Mr. J. S. Merritt.

On July 26th, 1894, the Secretary presented the Pastor with a handsome gold watch, subscribed for by a few friends to replace one which had recently been stolen from his vestry. The Pastor briefly thanked the friends for their practical sympathy in his loss, and assured them their gift was deeply appreciated and most highly valued.

October 9th 1894. At a special meeting held this evening, after due notice had been given, the Pastor being in the chair, the following resolution 3 was moved by Mr. E L Thom as, seconded by Mr. Merritt, was carried with one dissentient.

That the members of this Church, called together according (page 23A) to the terms of the trust deed, authorise the trustees to raise upon mortgage of these premises the sum of £1500 or more, to be expended, together with an additional £1000, upon the improvement of said premises. On December 18th 1894, it was moved, seconded and adopted, that with the commencement of the new year the time of holding the week night prayer meeting be from eight to nine on Wednesday evenings.

On February the 13th, 1895, a special meeting was held in the evening the accordance with the following notice duly published on the 3rd and 10th inst:

“Notice is hereby given that a meeting of the subscribers to this Chapel and to the public worship therein who are members and communicants will be held in the schoolroom on Wednesday next, the thirteenth of February for the purpose of appointing additional trustees of the trust deed, dated the 11th day of June 1829.

Mr A. Miller was voted to the chair, and the above notice having been read, Mr Dyer proposed and Mr Rankin seconded, that the following additional trustees be appointed (page 24) namely:

Allen Ed. S. Mendip Lodge, Carnarvon Road
Ashman Herbert, Downside House, Downleaze
Davis ? F.K.G. Roma Villa Ashley Down
Driver Mattnew, 56 Richmond Road
Elkins Saml, 11 Villiers Road,
Gay Eanos 110 Thomas Street.
Gadd Geo 30 Ellbroad Street
Hare Solomon. Wine Street
Hodge Edwin 117 Belvoir Road
Iles Samuel. The Lawn Cotham Park
Lamb, Daniel. Clarence Road
MacLeod Dr. Donald King Square
Miller Archibald Marburg Villa Cothan Road
Naish Geo D. Stokes Croft
Parry Albert Stokes Croft
Robinson Edwd. 23 Westfield Park
Sergeant Thos 240 Stapleton Road
Thomas Ed R Alderley Cotham Vale

At a special church meeting held in the schoolroom on Wednesday May 1st. 1895, the Pastor in the chair: Mr Logan read the notice which had been duly published on Sunday, April 28th 1895, convening this meeting as follows:-

“Notice is hereby given that a meeting of the subscribers to this Chapel, and to the public worship therein who are members and communicants, will be held in the schoolroom on Wednesday next the first day of May at nine o’clock in the evening (page 24A) for the purpose of considering the expediency of raising, and if deemed expedient, directing the trustees for the time being of this chapel to raise a sum of £1500 or more by mortgage of the chapel or meeting House, vestry room, schoolrooms and other trust premises for the purpose of enlarging repairing or rebuilding the Trust premises or some part of parts thereof.”

The following resolution was then carried unanimously:

“We the undersigned subscribers to this chapel and to the public worship therein (being also members and communicants during the twelve calendar months previous to the first day of May 1895) present at a duly convened meeting of such subscribers, members and communicants held at Old King Street Baptist chapel school on the said first day of May 1895, do hereby request the trustees for the time being of the said chapel to raise the sum of £1500 by mortgage in fee simple of the chapel or meeting house, vestry room, schoolrooms and other trust premises and to make, do and execute all such acts, deeds, assurances and things as may be necessary for that purpose. And to (page 25) lay out and dispose of the net balance of the said sum of £1500 or more after payment of all necessary and proper costs, charges and expenses in enlarging, repairing or rebuilding the trust premises or some part of part thereof.” Copy of signatures (first column) George Lacey, damaris A green, W. E. Gay, H. Hutchins Lizzie Dibley, Edw R. Thomas, E. B. Jugerson, James Oliver, Matthew Duver, Geo Pugsley, S. J. Jones, W. R. German, Amy Driver, Edith Coulsting, A. L. Eveleigh, S. Sully, Harriet Barrett, A Broad, S.E.Morris, Louise Mogford, Louisa Woolley, M. Acreman, John Parkyn, Florence K. German, Sarah Tippet, Samuel Elkins, Abigail Bull (page 25A) Florence Williams, F.P.Gibbs, Winifred b Fox, Minna Parry, Douglas Rankin, A Sully, J. Moffat Logan (right hand column on page 25) M. E.A. Gadd, James Brown, F. Parry, Jos R. Bell, Eliza Toogood, Edw. Dibley, Jessie N. Logan, Emma Merritt, James Ransom, R.M.Millman, C. Morris, Christina Robertson, M.Rankin, H. Dyer, W. H. Bale, H.M. Perks, L. Davis, Henry Smith, Jenny B. Saunders, C Acreman, G.F.Gadd, Charlotte Chapman, E Elkins Rosa Merritt, Alfred Cabbie, Jennie L. Stevens (page 25A) H Collett, J. A. Williams, Julia Thomas, A. Morris, F.H. Grogan, S. Davis, L. Hopkins.

Church meeting held in the Y.M.C.A. Lesser Hall, which was being used while the chapel was under alterations, May 22nd. 1895.

References to Mrs. Gibson’s death having been made at the prayer meeting, a resolution was passed to be conveyed to Mrs. Gibson and family, as follows:-

“Having heard with unfeigned grief of the loss of our beloved friend and fellow-worker William Morgan Gibson, we desire to send our hearts’ sincerest sympathy to those who love him best of all, and pray that through their sorrow, they may hear a voice from Heaven saying: “Blessed are the dead who die in the Lord that they may rest from their labours and their work do follow them.”

It was decided that the Church should send a wreath, and that Mrs Logan and Mrs Pitt be desired to obtain the same.

At the church meeting following, (page 26) held June 26th 1895,

A letter was read from Mr W J. Gibson on behalf of Mrs Gibson and family, thanking the Church for the tribute of respect and devotion towards their late beloved Secretary and Treasurer Mr. William Morgan Gibson.

After the close of the usual church business meeting held at the Y.M.C.A. large Hall on Wednesday August 21st. 1895, it was announced that it was hoped definite arrangements had been made for resuming the services at the Chapel on Sunday September 15th 1895. (photo of the Interior of YMCA Hall, Bristol)

The Pastor gave an interesting account of his holiday experiences in Cornwall, detailing the chief features in his temporary oversight of the Baptist Church at Penzance, and the encouraging and hopeful nature of the result of his one month's sojourn among them:

At a church meeting held at the Chapel on Wednesday evening, September 25th 1895, (page 26A) a letter was read from Mr Haddon, secretary of the Baptists Church at Penzance, acknowledging with much gratitude the kindly assistance rendered by Mr. Logan during his holiday stay in their midst, with a further expressed wish that the Church at Old King Street would at some future date repeat her former kindness if occasion required.

A proposal suggested at the deacons' meeting, to erect a memorial tablet to the memory of the late secretary and treasurer, Mr W M. Gibson, was unanimously adopted and instructions given to proceed with the work forthwith.

At a church meeting held October 23rd 1895, Mr. Logan referred to the great loss which the Church had sustained by the death of Mr. W.M. Kemp, and the following resolution of sympathy with the relatives of the departed friend and brother was proposed and carried unanimously: "The members of the church to whose welfare he devoted his remaining energies, having heard with amazed sorrow of the sudden departure from this world of their valued friend and councillor Mr W.M.Kemp, (page 27) desire to assure the mourning relatives of their deep and heartfelt sympathy in this unexpected and most sad experience, and to tenderly pray that by looking back at their beloved's life of self-denying usefulness and up at his abundant entrance into Jesus' presence, they may have no little consolation in the troubled hour".

The following rules for Church discipline having been approved by the deacons were duly confirmed by this meeting of Church members.

1st. "Every member of this church by joining its fellowship pledges himself and herself according to their respective ability to support the ministry, and all other agencies which now are or shall from time to time be in operation in connection therewith."

2nd. "Any member who shall act inconsistently with his or her Christian profession, either privately or commercially, shall be amenable to the Church and shall be subject to such discipline as the majority of members at an ordinary monthly church meeting shall in the merits of the case consider right and just."

(page 27A) At a Church meeting held on Wednesday evening November 27th 1895, a letter was read from Mrs. W.M.Kemp, thanking the members of the Church and friends for the many expressions of sympathy shown her in her recent heavy bereavement.

The church rules as read at the last meeting were duly confirmed, after discussion, and it was resolved that they be printed inside the cover of the communion card.

At a church meeting held February 19th 1896, the pastor spoke of the disadvantage of the break in our week-night services caused by the monthly church

meeting, and stated that the officers of the church had considered the matter, and recommended that in future on the evening of the church meeting the usual service be held for an hour commencing at 7.30. Business to commence at 8.30 sharp. This recommendation was adopted.

At a church meeting held on June 24th 1896, Mr. Logan referred to the loss shortly to be experienced by (page 28) us in the fact that 4 of our members, Messrs Jones, Edwards, Northam, and German are about to leave England for South Africa, and expressed the desire that a suitable letter of commendation be handed to each, signed by the Pastor and secretary on behalf of the Church, expressive of our confidence in them, of gratefulness for services rendered, and of the hope that they may soon find friends in their new home. A resolution to this effect was moved by the Rev. Jas Seager, seconded by Mr. Bale, and carried unanimously.

On Monday, August 1st, the members and friends of the Christian Endeavour Society visited Limpley Stoke. The party, which numbered about 45, joined the Y.M.C.A. Rambling Club, leaving Bristol by 10 a.m. train. On arrival, a pleasant walk of about three miles brought them to Farleigh, where lunch was partaken of. After inspecting the chapel, vault, and ruins of the Castle, Mr.H.J.Wills gave a very interesting account of its associations. On arrival back at Limpley tea was partaken of. The remainder of the times was pleasantly spent, some finding amusement in playing various games, which others were content (page 28 A) to sit down and admire the very fine views of the Avon valley. Bristol was safely reached shortly before midnight, all feeling that they had spent a very pleasant day.

At a Church meeting held August 26th 1896, the pastor read the following letter.

St. Davids
Belmont Road.

Dear Friend,

You and I are at one are we not in wishing our Church to be an aggressive spiritual power? But how shall our wish be realised unless we daily lean upon the power of prayer? And is it not a fact that we allow the wish to remain a wish and do not seek through prayer to make it real? We intend in a general way to pray for one another; but definite regular prayer has been excluded from our day's engagement by the multiplicity of secular concerns.

Would it not bring down a blessing on our Church if each of us were to set apart one minute daily for definite prayer that God would enable us to hear His voice ourselves, to speak of Him to others through the Gospel of His Son, and to live in such a way that God would listen with respect as we (page 29) declared His will to them?

And would it not invest the minister with great assurance if the other members of the Church were daily to remember him in definite pleading, asking God, in each of these three particulars, to make him irreproachable before the World? Would not this three fold cry ascending daily from each Christian heart in our community work wonders in our midst and make each Sabbath as it comes a day of harvest for the Lord?

To ask for a definite pledge appears to some of us unwise although both Pastor and officers agree that "Union for Prayer" will surely bring a season of refreshing from the presence of the King. We simply commend the plan to your consideration thinking more of your prayers to God than of any pledges to ourselves. To believe that you will, without pledge, joining with us in this daily lifting of heart, will be a great rejoicing to , Yours friend and minister, J Moffat Logan.

A recommendation from the officers that the foregoing letter, be printed, and that copies be given to the Elders and Lady Visitors for distribution amongst the members, was agreed to. (page 29A) A recommendations from the officers, that the sum of £20 be given towards the expenses which will be incurred in connection with the visit of the Baptist Union to Bristol in October, and that so much as possible of the amount be raised by special collections on Sunday September 27th, the balance to be drawn from Church funds, was adopted.

Messrs Davis, Colkins, and Perry were elected as delegates to the autumn assembly of the Baptist Union.

Church meeting held on Wednesday evening, December 21st. 1898.

Mr Miller referred to the fact that the Rev and Mrs James Seager will shortly be leaving Bristol for Dorchester, where Mr. Seager has accepted a call to the charge of a church, and pointed out that the pastor and officers suggest that a letter be sent to them expressive of our thanks for services rendered in the interest of the Church, and of our good wishes for their future.

This was heartily approved by the meeting, and upon the motion of Mr Morphett, seconded by Mr. Norris, it was unanimously agreed that a letter for this purpose be written (page 30) and illuminated.

The illuminated letter was presented to Mr. Seager at our Annual meeting on Wednesday, January 2nd 1899, by Mr Logan, and was as follows:

To the
Rev and Mrs James Seager
From the
Pastor, Deacons and Members
Of the Church worshipping in Old King Street
Baptist Chapel, Bristol
December 1898

Dear Friends,

Having heard with pleasure mingled with regret that you will be leaving early in the coming year to enter upon a sphere of definite labour in another portion of the Master's vineyard, we take this opportunity, in accordance with a resolution passed unanimously at our last church meeting, of expressing to you our deep sense of indebtedness for the kindly interest always taken in our church life, and for the valuable services so efficiently rendered in so many branches of our Christian work throughout the whole period of your membership amongst us.

Our prayer is that you, dear Brother, may find in the Church (page 30A) at Dorchester such true friends, and faithful helpers that your ministry will be abundantly owned and blessed of God. And that you, dear Sister, may be speedily restored to your accustomed health, so that you may be physically able to take up the important spiritual task for the discharge of which we consider you so finely qualified.

The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift upon His countenance upon you, and give you peace.

Signed on behalf of the Church
J Moffat Logan, Pastor.
J. Dyer, Secretary.

(page 31) The following pastoral address was issued to the members of Old King Street.

St David's
Belmont Road,
January 1895

Dear Friends

It is scarcely credible to me that four years have already slipped away since we commenced our work for God. The time has been so full of happiest fellowship that its passage has been almost unperceived. At a rate like this we shall be old together while still feeling young.

In the private life of some there has been ample cause for tears. When sickness and misfortune come, the heart will sink at times, and death will always fill man with dismay. But in our Church relations we have ever found a refuge from domestic care. Even business troubles have been left outside the door. We have known, although we could not always see, that He who has called us to His side in service will not suffer us to be completely overcome. There have been changes in our membership, thou fewer than one thought we could foresee. Some have had to leave for other homes, and strangers bearing Jesus' name have (page 31A) come to fill their room. We would remember still the comrades who have left us, and to those who have lately come into our midst we would extend a warm fraternal hand.

Our executive, on another page, refers to the events of 1894. Your pastor doubted your desire to give him the external opportunities of widening labour. Others, full of aggressive zeal, invited him to become their leaders. And it almost seemed to him that the time had come to tear himself away. He is glad beyond expression that you utterly refused to let him go. You have placed your shoulders bravely to the wheel, and once again the chariot of hope is on the move. When he remembers the circumstances of his people and reckons what they have accomplished in the fading year, his heart bears high with courage as to future days. You and he are pledged to work together until God makes clear to both that He has other plans in view. He (your Pastor) has no thought of any other sphere in which to spend the remnant of his earthly life. But he would tenderly remind you that you also are as truly bound to stand by King Street till you die. (page 32) There are two sides to every bargain, my beloved, in this world.

But what is the work which we intend to do together here? We intend to persuade our fellows to believe in Jesus, knowing the terror of the Lord. We intend to stimulate each other to have nought to do with any form of money making that, according to the teaching of the Master, is unholy. We intend so to study the Word of God together that we shall become enthusiastic zealots for its application to every phrase and corner of the world. The Gospel committed to our care begins with the individual and ends with the race. It aims at changing both the heart and the environment of man. It will never rest until the character and circumstances of God's human children are in harmony with the celestial sphere. An Evangel that aims at changing inward things alone is utterly inadequate. An Evangel that aims at changing outward things alone is utterly inefficient. The Evangel of the living God contains an inward kingdom and an outward heaven and so fulfils the needs and aspirations of the soul. But, first things first. The first thing – the supreme thing from the standpoint of religion – is the (page 32A) bringing of our fellows into contact with the Lord. Our labour for the reconstruction of the sanctuary has, perhaps, deflected some little of our power. Let us make 1895 a memory for heaven by its record of the men and women who have found the Saviour through our words and works and ways!

Yours in affectionate fraternity, J Moffat Logan.

The Chapel Improvement scheme which was contemplated in 1894 was commenced in May 1895 and successfully carried out during the 3 months following, at a cost of £ 3000. £1500 was raised by subscriptions, mostly from the members of the Church and congregation, and £ 1500 was raised on mortgage. During the alterations the Church met at the Y.M.C.A. Hall and suite of rooms, which were kindly placed at their disposal.

(page 33) On the 22nd of May 1895 the Church suffered a severe loss by the death of one of its oldest and most valued members, Mr. William Morgan Gibson.

In 1848 Mr Gibson became a member of Old King Street Baptist Church, with which he had ever since closely identified himself. For upwards of 35 years he was connected with the Sunday school as teacher, secretary and superintendent respectively. During the later years of his life, and almost to its close, he filled the positions of deacon, secretary, and treasurer of the church with zeal, devotion, and business aptitude. He was a man of considerable individuality, of simple tastes and unassuming manners, and by the modesty, integrity and Christian self-denial which characterised his public dealings and private life, he won the honour and respect of all with whom he came in contact. He was deeply imbued with religious convictions, which never obtruded; but were carried into practice in his everyday life.

The funeral took place on Saturday afternoon the 25th at Arnos Vale Cemetery. The Rev. J. Moffat Logan conducted a short service in the home, after which the funeral cortege proceeded to Old King Street Chapel. (page 33A) The rostrum being draped with black cloth proclaimed the melancholy truth to them that he was for ever gone from all earth's sorrows and cares. The ground floor of the Chapel was filled with those who came to show their tribute of respect. As the mourners entered and the body was being placed on an elevated bier in front of the rostrum, Hymn 613 (Psalms and Hymns) was sung by the Choir, and the solemn and impressive service began by the Rev. Henry Knee (photo), of Counterslip offering prayer. The Rev. G. Hugo Heynes gave out Hymn 976. Scripture was read by the Rev. R. Richard (photo) of Cotham Grove; then the Rev. John Ewen gave out the hymn 635. Afterward the Rev. G.D.Evans (photo), of Totnes, a former Pastor of the Church, gave the following most excellent address (page 34):

We meet in this house today as mourners. Our sorrow is very deep and very real. There lies in that coffin, nay rather let us call it a casket, for a dead body is a jewel of precious worth to Jesus – there lies, then, in that casket all that remains to us of one of the truest men that ever walked God's earth. It is our loss we mourn today. To die is gain. It is only this world that is poorer, for here is the desolate home, the bereaved church, the weeping friends. The Heavenly Home and the Church on high are richer for his translation to the skies. So in sympathy with Jesus, and the angels, and the loved ones who have met him on the golden strand, we, through our tears, seeing his glory would rejoice, for we sorrow not even as other which have (page 34A) no hope. For if we believe that Jesus dies and rose again, even so them also which sleep in Jesus will God bring with Him:

“He sleeps in Jesus and is blest;
How soft his slumbers are;
From suffering and from sin released,
He's free from every care.”

If we had not this hope our hearts would be desolate indeed. With it we can look up into the Father's face and say, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

“The Lord gave.” What did He give in our brother? To this Church He gave a man whose faith was as robust as it was simple, whose integrity was strong because its roots laid hold of the Eternal Rock, and whose love for the Saviour and the disciples led to many a noble act of generous self-sacrifice. Truth is not flattery, and I speak in all soberness which I say that as a Church member for forty-seven years, as a Sunday School teacher, secretary and superintendent, for some thirty-five years, as a deacon for over a quarter of a century, and as secretary and treasurer for a goodly part of that time, he never shirked his duty, trifled with his principles, or degraded the dignity of his office.

We have seen him at his post when (page 35) he was bent double with pain. He has come down to the prayer meeting and poured out his soul in supplication, when all the while he was enduring a silent martyrdom of suffering. Always a friend to his minter, he was known best in the outflow of his tender sympathy when sickness or sorrow was in the home. There was never any sparing of himself. It was for others that he lived. Quiet and unobtrusive in his charities, without ostentations, doing good by stealth and blushing to behold it flame. There was a certain British pertinacity about his character, a determination that nothing could breakdown when he was convinced that he was right. But he was never a slave to his own opinions any more than he was to the opinions of others. He would hold out for the sake of maintaining a principle, but never for the sake of gaining a victory, and he certainly never led nor followed a party of sedition, nor was he ever petulant because was beaten in fair and open argument. There was no outward show about him, but there was deep reality of Christian character that made his presence and his words a power in the world as well as in the Church. Paul speaks of certain men of whom he could (page 35A) say, “Men that have been a comfort unto me.” Personally I can say that during my fifteen years of ministry in this place, of all the men who have been a comfort unto me, the name of William Morgan Gibson will abide in the utmost depths of my heart ever shedding abroad the fragrance of a noble memory. I pray that in all the changes in the history of this community the members may cherish his example, and find stimulus for noble Christ-like deeds in the very name of this Isrealite indeed, in whom there was no guile.

The Lord gave not only to the Church but to the family. The widow and the orphan sons and daughters know best what he was in that charmed circle, where his genial presence helped to make up the completeness of a perfect home. It has been broken into many times, once by death, often by the removal of the children to other centres of active social life: but the tie has never been strained. Like the Hebrew children in Babylon they all turn their faces, ever and anon, toward the Jerusalem of Devon House, as the sacred shrine of their early memories. They have come back for today, all save the dear one across the sea – may God prepared him for the sad (page 36) heart-breaking news! – and with their mother they weave a garland of thanksgiving and praise for the pure and stainless life and the unfailing love that made their home a suburb of the skies. My children, my sons and daughters in the Faith of Christ, for these hands led eight of you down into the baptismal waters, I need not charge you to keep you father’s memory green, but I do charge you to freshen your souls for further service in the Master’s cause by a new consecration to your Lord this day – May every one of you, as you stand by the open grave, make this vow, “My Father’s God, and I will exalt Him!” And as yet a third generation grows up, may the promise be fulfilled in all its glory – “Instead of the fathers shall be the children, whom thou mayest make princes in all the castle.” I think all those who knew our beloved brother as they gaze upon this coffin, must feel that words spoken to the

Hebrew Christians may well be spoken of him: "God is not unrighteous to forget your work and labour of love, which ye have shewed towards His name, in that ye have ministered to the saints." Aye, and we would say "and do minister," for the ministry of heaven is even now completing (page 36A) the ministry of earth. In Geo Fox's journal are the words – "I saw that there was an ocean of darkness and death, but an infinite ocean of light and love flowed over the ocean of darkness and in that I saw the infinite love of God." So today that infinite ocean of the love of God is flowing over our darkness. It is night with us; it is morning with him, the morning of a cloudless day, and out of the morning come these words – "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, for they rest from their labours, and their work do follow them;" and then, "My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid;" and these, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May He who comforteth the mourners dwell in the shadowed house, and pour his healing grace into each sad heart. May the glad brightness of this summer day be to each, widow, and sons and daughters and grandchildren, and all sorrowing friends, a prophecy of that day when sorrow (page 37) and sighing shall flee away in the present of the Lamb. We join our brother and all the first host of glorified spirits in the anthem, which even here we have a right to sing – "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us Kings and priests unto God and His Father, to Him be glory and dominion for ever, Amen;" for this was his favourite verse:

"O Saviour, I have nought to plead,
In earth beneath or heaven above,
But just my own exceeding need,
And Thy exceeding love." Amen.

Prayer was offered by the Rev. R. Glover, D.D., (photo) and hymn 61 of Sankey's collection was sung by the choir as the mourners left the Chapel, for Arno's Vale Cemetery, where the mortal remains were committed to the silent tomb, to await the resurrection morning. This most solemn and impressive service was conducted by the Rev. J. Moffat Logan (photo). Hymn 374 Sankey's was sung by members of the Christian Endeavour of Old King Street, and the benediction followed. (page 37A)

In Memoriam.

From a sermon preached at the Y.M.C.A. Hall, St. James' Square, by Rev. J. Moffat Logan, Sunday morning, May 26th 1895. "Faithful unto death." – Rev. II v 10.

I could illustrate these words profusely from the life of the Apostle John, through whom the letter to the Church at Smyrna was transcribed. But you know how "faithful only 'mongst the faithless," he stood firmly by the cross when other boastful men had flown. You also know how Rome's proud emperors, with their sin-shadowed hearts, to terrify this hero sought in vain. And you know how, dying daily, he refused to yield one atom of his duty towards his King. Bounerges, verily, has won the crown, and wears it in the heavenly land. Moreover I could illustrate this passage vividly by reminding you of Polycarp, the angel of the Church at Smyrna, who received Christ's letter from His servant John. You and I not long ago went over that resplendent life together and received an inspiration that abides within us still. You remember how that aged leader, with his snow-white hair and flowing beard, went up to glory in a chariot of flame. This crown is also worn by Polycarp today as he sits amongst the (page 38) elders near God's throne. But I feel that I must illustrate the text before us by inviting you to let me talk to you of one above whose grave,

perhaps, this legend will be written, "Faithful unto Death," and when that stands above his honoured dust, one tombstone at the least will tell the unadorned truth concerning him whose body lies beneath the sod. You knew him well enough to know how he abhorred the least approach to ostentation! Yet he always claimed the right to speak of his acquaintances exactly as he found them. And so I claim the right to speak this morning frankly of our friend. Of the man himself, in his inward soul, I have nothing but affectionate remembrance. To those who only saw him at a distance or who only came into casual contact with our brother, he appeared at times to be a little bit austere. But that was but a mannerism, made in measure by his scorn of sentimental affectation, but in larger measure by his constant pain. Is it easy, think you, to appear angelic when enduring, with a stoic's fortitude, consuming fire? I never wondered at the phrase emphatic or the passing frown, but I often wondered at the winning patience and the cheery smile. To me his little brusquenesses were always lovable, as throwing up his sterling virtues (page 38A) into clearer view. I knew him first as a guest within his home, and I beheld in him the type of what a Christian home-chief ought to be. Many were the walks and talks we had together in the Autumn of the year before I settled here. And through our fellowship together then I saw that he was honest as the day, as chivalrous as any b ? knight of old, and as gentle and as pre in spirit as a child's. What he thought of me I can only guess. At any rate we esteemed each other well enough to talk together with the perfect frankness of a pair of life-long friends. But although we differed on many points of policy, our hearts drew nearer every time we gripped each other by the hand. To me he resembled one of those old Jewish mansions built in London in the Middle Ages by God's wanderers. Considered from without they truly were substantial, but severely plain; but when you entered as a friend you found that they were full of treasures beautiful and rare.

We seldom ever met, and had a little time to spare, without discussing one or other of the problems of the age. His reading was select instead of wide, and so he knew the ideas rather than the fancies of our time. And his outlook being (page 39) determined by his spirit, he was impatient with those who sought by Act of Parliament to save the world. It seemed to him that his reliance on the State bespoke a doubt concerning the redeeming action of the Gospel of the Lord. Although himself a life abstainer, he had little faith in legislation as the friend of Temperance. Although a genuine philanthropist, he looked askance at schemes for sweeping poverty away by virtue of increased taxation. Although regretting sadly all this bitter strife between "the masters and their men," he only shrugged his shoulders when one spoke of arbitration or conciliation boards. And although he was far from the union of the Christian churches and was glad, he had nothing but merriment for Grindelwald and all its holiday endeavours after "the unity of Christendom by outward forms." "Ah," he would say, "we are living in a superficial age, that hopes to tinker life externally. You must change the character of men if you would alter their material circumstances to a fashion that will last. Not by the laws of the State, but by the Grace of God alone can mankind be effectually redeemed." This is not the whole truth, but it is indeed (page 39A) the truth's great heart. He trusted the gospel because he believed that the gospel had revitalised his soul. And certainly the problems of the nation might be stated thus – "To find a power that will make men like our stalwart friend." Certain it is that if all men were as he, "Man's inhumanity to man would cease for ever. There could not be a truer citizen; there could not be a more considerate employer; there could not be a man more free from all sectarian aims. And as a consumer I simply could not imagine his consenting for a moment to either use or wear a single thing for

which an honorable price had not been paid. When men resemble him throughout our island, greed and bigotry and tyranny of every form will disappear. In all his relations socially our friend reminded me of words that are to him like a picture frame – “Princes and lords are but the breath of Kings; an honest man’s the noblest work of God.”

As a member of the church our departed brother’s memory will never fade. He held almost every office that his friends could call him to, and every office that he held he honoured. When the tide began to ebb from King Street; bearing family (page 40) after family away, he and his stood steadfastly together. That was a time when the leaving of the Churches in the city might be justified by many reasons. If anyone could have justified a refusal to descend the hill, surely our brother, with his weary and afflicted body, was the man? But the dear old place had need of him, and so to and fro he toiled and never murmured. When wondering whether God was leading me to Bristol, I inquired of my predecessor for a little light. “My friend,” he answered, “I am not going to say anything concerning King St. Mr Gibson will tell you all that may be told, and you can trust to the full in every word he says as true.” (photo of Mr W.M.Gibson)

(page 40A) That went very far towards the settlement of the question that then occupied my mind. One of my first memories of Mr. Gibson is the spectacle of him standing in the lecture hall, with the big empty chapel on his right and the big empty schoolroom on his left, telling the few people that were there that prosperous days for King St. were about to come. One of my last memories of him is the spectacle of his coming down the hill all snow covered, leaning on his daughter’s arm. He had been ill all the week, but it was the annual meeting of the Church he loved and so, although the coming was an agony, he felt he must be there. In his illness, when his mind began to wander, it was all about the chapel that he spoke. He did not seem to worry over home affairs, nor yet distress himself about his business. It was for the church at King St. that his final thoughts went up to God. The day or so before he left us I was standing by his bedside waiting till he had wakened from a half-conscious sleep. He awoke and say me, and swift as lightning came the question, “Have you summoned the deacon’s’ meeting for next Tuesday night?” The interests of our Church were uppermost in his thoughts, even when (page 41) the shadows were gathering around both heart and brain. You are aware, of course, that he did not see eye to eye with me in connection with our alteration scheme. But let it be said that that was not all because he had grown weary loving us, or had lost an atom of his faith in the future held in store. It was due to nothing other than the fear that in urging forward this particular scheme the minister was doing harm to his own pecuniary affairs. Yet how nobly he bore himself amid defeat. A smaller man would have made a party in the Church. His powerful influence could easily have led to schism. He might at least have thrown up his duties in a fit of spleen. “What,” he said, “are you willing to have me as a deacon still, differing as I do from what you think essential to the Church’s weal?” “Yes,” I answered, “rather than another score!” And from that moment he resumed his task and fulfilled it to the end, never had a minister a wiser counsellor! Never had a minister a truer brother, a more zealous friend. That others like him will arise, I trust. That any will arise surpassing him I cannot easily believe. One of his last actions, I rejoice to say, (page 41A) was to put his arms around my neck and kiss me, and in a broken whisper say “Good-bye.” That action, with its final “God be with you,” was symbolic of his whole demeanour to your pastor from the commencement to the end. You who stood around him in the days when chapel friends were few, will

not imagine that I slight you when I say that but for him “Old King St.” would have been today a factory or a store for things unfragrant, or unclean. It was dramatically appropriate that the last service in the Chapel, as he knew it, should be the service in connection with his burial. But his share in the work that will yet be done was not concluded then or there. A portion of the honour that is given by God to men through the souls that have been won will verily be his, whose influence kept the doors of Old King St. open when its friends were few.

It were superfluous to say that religion, like a leaven, permeated our departed brother’s soul. He was a Baptist, but to him the rite of our denomination was not a wall dividing him from other branches of the Church, but just a tie uniting him more sweetly to his Lord. He was what men today call orthodox, but his creed (page 42) was held by him for the edification of his spirit, and not for the condemnation of his fellows. He sat at ease amongst sacraments and systems, because he said that religion is a life in the inner sanctuaries with God, rather than a dogma or a ritual to be expounded with unlovely zeal. A man’s religion is made manifest in prayer, and shall we ever forget the strong yet humble pleadings of our friend? I can hear him in the home beseeching God for power “to love not in word or tongue, but in deed and in truth.” I can hear him at the week-night service lifting up this plea, “let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it.” And I can hear him at the table of the Lord, as he presented at God’s throne his favourite hymn –

“O Saviour, I have nought to plead
On earth beneath or heaven above,
But just my own exceeding need,
And my exceeding love.”

Our brother did not die as people die in books, serenely calm. His soul was too intensely real for that. He did not dread the leaving of the world or the going to the unveiled presence of the Lord. Had the gate been martyrdom our friend had passed it at a dash. For days there was (page 42A) a tempest of bewildering pain, but at the end the winds blew gently, and the storm-tossed vessel, with its strained cordage, from sails, and shattered deck, stole quietly into the desired haven. Yet, through the tempest there came gleams of consolation. Often and again his hands were lifted up to Him whose face is visible to those who die. Once he was heard to whisper “Jesus only,” as though he wanted to wave back the angels who would fain have borne him company through the Vale. And when his darlings gathered round him he was able to recognize them all and motion-

That there they all shall meet in future days,
There ever bask in uncreated rays;
No more to sigh or shed the bitter tear,
Together hymning the Creator’s praise,
In such society, yet still more dear,
While circling time moves round in an eternal sphere.

Our brother is not simply saved! He has not only entered into rest! He was “faithful unto death,” and has received the living crown! Our friend is not unconscious while we think of him today. He is not only a disembodied spirit, flitting here and there. He has donned a body free from all the weakness of the one he doffed, and in that body he is present with the Lord! May we not see him in our thoughts today, hand in hand with the little one (page 43) who was waiting for “dear father” at the gates of pearl! He is looking down upon his dear ones weeping here, and far away he sees his boy across the sea. And as he looks, his heart with calm faith

breathes the prayer that as his fond ones turned to Devon House with all their cares, so may they turn at last to find in God's Fair city a relief from every woe. Shall that beloved Father plead in vain?

As I forgot his suffering and looked upon his silent face, so calmly sweet; as I forgot the breaking hearts and looked upon the beauteous wreaths; as I forgot the after-loneliness, and looked upon the company who came to see him gathered home – I said, as I had never said before, “Let me die the death of the righteous and let my last end be like his.” “Be thou faithful unto death, and I will give to thee a crown of life!” May this great passage, like the accents of a silver trumpet, rouse our souls to imitate our friend and play the man, the saint, the soldier of the Lord!

The following memoir is from the local press:

Death of Mr. W.M.Gibson – The death is announced in our obituary of Mr. W.M.Gibson, which occurred yesterday morning at his residence, Devon House, Kingsdown Parade. Mr. Gibson, who had just completed his 67th year, (page 43A) was a Bristolian, having been born in St. Paul's. Possessing considerable literary ability, he, as a young man, made himself proficient in shorthand, and became associated with the Bristol press, first as reporter to the Bristol Advertiser, and subsequently as reporter, for many years, to the Bristol Gazette. At the same time he acted as reporter and sub-editor of the Bath Herald..In 1854 he joined Mr. Dudley (a relative by marriage) in business as a coal-merchant at the Hotwells. He still, however, retained his connection with the local press, but relinquished it some few years later. On the death of his partner, 30 years ago, he became sole proprietor of the business, trading under the name of the original firm of Messrs Dudley and Gibson. In 1848, Mr. Gibson became a member of Old King Street Baptist Church, with which he had ever since closely identified himself. For upwards of 35 years he was connected with the Sunday school as teacher, secretary and superintendent respectively. During the later years of his life, and almost to its close, he filled the positions of deacon, secretary, and treasurer with zeal, devotion, and business aptitude. The late Mr. Gibson was a man of considerable individuality. He was (page 44) a man of simple tastes and unassuming manners, and by the modesty, integrity, and Christian self denial which characterised his public dealings and private life, he won the honour and respect of all with whom he came in contact. He was deeply imbued with religious convictions, which were never obtruded; but were carried into practice in his every-day life. He leaves a widow and family of five sons and six daughters. His loss will be much felt by Nonconformists and a wide circle of friends. The funeral will take place on Saturday afternoon at Arno's Vale Cemetery, preceded by a short service at Old King Street Baptist chapel.

A Marble tablet, erected in the Chapel to his memory, has the following inscription upon it:

Erected/by the Church and Congregation/ in grateful memory of/ William Morgan Gibson/ who changed mortality for life/ on the 22nd day of May 1895, aged 67/ For nearly 50 years/ he was a member of this Church/ and filled every office connected with it./ His life was an incentive to self sacrifice/ in Christian service/ (page 44a) And at the end/ serenely he walked the valley “Faith unto Death.”

Old King Street Baptist Chapel, Bristol. June 29th 1895.

The following circular letter was issued:

To the Members of the Church and Seat-holders:

Dear Friends,

Re. Pew Rents.

It is thought that the time has now arrived for initiating some improved and more thorough system of pew rents and pew letting in connection with our Church and the Finance Committee appointed by the Diaconate to consider the question, have, after a very careful review of the whole circumstances, decided to recommend to you the following scheme for your consideration and approval.

A rough plan of the ground floor and galleries of the Chapel is shown on the annexed sheet, and upon reference to the letters – indicating the flocks of sittings, to which the tariff of charges given refer – there (page 45) will be no difficulty in localising the position which any required pews may occupy in the Chapel building.

Proposed rate of minimum charges

Block A	5 /- per sitting per quarter
Blocks B and C (with the exception of the three back pews)	3 / 6
The three back pews in B and C	2 / 6
Blocks D and E	3 / 6
Block F Front pews	3 / 6
Back pews	2 / 6
Blocks G and H Front pews	2 / 6
Back pews	2 / -

Plan of Ground Floor

D	Platform etc	E
B	A	C

Plan of Galleries

G gallery		H gallery
F gallery	F gallery	F gallery

(page 45A) The Committee further propose that the foregoing system of charges shall take effect from September next, and that in future all pew rents shall be payable in advance. The considerable loss which has been experienced during the last two or three years in the Church's revenue, can only, so the Committee consider, be guarded against in the future by the adoption of such terms; and to enable this plan to be applied uniformly throughout the whole church it is suggested that no charge be made for the settings during the quarter July to September, but that the amount that will be applied for in September quarter shall constitute in reality the rental in advance, which would ordinarily have become due in December.

We recommend, in order that the scheme might be put in operation without delay, and that all our arrangements be complete by the time of the re-opening of the chapel that the whole of the sitting accommodation of the church be laid open during, say, the next month, and that the seat holders shall have the right of occupying their present pews (at the revised charges); but that, at the close of the month the committee be empowered to proceed to let all sittings unsecured, strictly (pages 45B and 45 C contain printed Treasurer's accounts) (page 46) in the order of priority of application, forms for which application will be obtainable from any of the Church officers.

On behalf of the Committee, I am yours faithfully, Ed. R. Thomas.

Old King Street in the past has had its records of unswerving fidelity to the uplifting of Christ's Church, and truly the present also has to record no slight evidence of the manifestation of the power of the Cross; for during the years 1891 – 1895, under the pastorate of the Rev. J. Moffat Logan, the Church was raised from the ashes of mere history into an energizing force in the life of the day. During this period the membership of the Church was increased at a rate of nearly one hundred per annum.

The following is from the annual report of 1895:

The deacons have much pleasure in presenting their annual report, showing the present condition of the church and the progress made during the past year.

Our pastor commenced his ministry on the first Sunday in January 1891. At that time the total membership of the Church was 131, whilst the congregation (page 46a) had declined almost to the vanishing point.

At the close of the present year the Church roll, after undergoing careful revision, contains 546 members; and the general congregations have so increased that the Chapel is often most inconveniently crowded.

Summary of contributions, 1894

	£	s	d
The general purposes	547	16	2
The Sunday School	27	4	0
Congregational collections	59	1	9
Raised by various organisations	221	16	9
For foreign missions	69	15	6
 Total raised by Church and its organisations	 953	 9	 4
 Endowments	 £	 s	 d
For the ministry	67	9	6
For the poor	33	5	2
For incidentals	1	11	8
For Trust account	29	6	8
	131	13	0
 Total income	 1085	 2	 4

Motto for 1895:

“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.”

Col. iii, 17

(page 47) (attached to this page is a printed copy of: the Bristol Baptist Association; The Address delivered by the President (Rev. J Moffat Logan) at the Annual Meeting in Old King Street Baptist Chapel, June 1898.

In June 1899, the Bristol Baptist Association held its annual meeting at Old King Street Chapel, when the address was delivered by the President The Rev. J. Moffat Logan; subject “The Rival Bishops: An appeal to antiquity” which was afterwards published by special request.

At a Church meeting held in the schoolroom, Monday, May 29th 1899, After an interval for social intercourse and refreshments, which was much enjoyed, the Pastor explained the details of the Baptists Union o(of Great Britain and Ireland) Twentieth Century Fund” scheme, under which it was intended to raise at least a quarter of a million pounds from half a million Baptists. To be used in the following way:

£ 125,000 for the Evangelization of our Country and Church extension.

£30,000 for the assistance of weaker Churches in the maintenance of their pastors

£30,000 for the annuity fund for aged ministers and the widows of ministers

£6,000 for the establishment of scholarships
£34,000 for the Erection of a Baptist Church House
£25,000 for the Educational and other objects in the interest of the denomination

250,000

(page 47a) After information respecting the several items etc. had been given, it was proposed by Mr Miller that we enter heartily into the scheme and do our share to make it a success. This was seconded by Mr. Kemp, supported by Mr. Bence Smith, and carried unanimously.

The meeting was then brought to a close by the Communion of the Lord's Supper.

In connection with Queen Victoria's visit to Bristol, November 15th 1899, to open the Convalescent Home, and the procession returning by way of Old King Street, Mr. Kemp at the Church meeting held October 25th intimated that he would like to utilise a portion of the space in front of the chapel for the Sunday school children to view the procession. Permission was granted to the school committee to utilise the space as they may deem best.

(page 48) For several years a handbook of the Church was not issued, but in January 1900 it was resumed and in it the following report of the Church by the deacons and a letter from the Pastor appeared and is as follows:

1899 commenced with 600 names upon the Church roll, to which had been added:

by messengers' report	36
by transfer	16
by restoration	1
	53

During the same period the membership was reduced as follows:

By transfer to other churches	23
By death	3
By revision	19
By resignation	2

Being a net gain of 6 for the year, and making a total net increase of 474 for the 9 years of the pastor's charge of the Church. Of the 36 new members who were admitted into fellowship upon messengers' report, many testified to having received valuable help from the ministrations of the pastor, and it was exceedingly gratifying to note the exceptionally large proportion of very young men and maidens welcomed into the communion.

(page 48A) It was interesting to see, by an examination of the church books, how the pastor's influence had been carried far and wide during the year, as shown in the fact that of the 24 members transferred, 13 were to Church in other towns in this country, 1 to South Africa and 2 to Australia.

In the course of the year 6 Baptismal services were held at which Mr. Logan had the joy of baptising 36 believers who desired to confess the Lord Jesus Christ in the observance of that ordinance.

The deacons much regretted that the congregations attending the Sunday and Wednesday services had not been quite up to the very high standard of size, which obtained some time since. The, they felt sure, was largely due to pressure of business

and domestic duties, but earnestly hoped that each one would do his or her best to so arrange these matters as to be able to strengthen the hands of the pastor, and encourage him in his important work by attending every service possible during the year just entered upon.

For several years great inconvenience was experienced in all parts of the Chapel, but chiefly in the galleries in (page 49) consequence of the excessive heat arising from the gas. The officers fully realised the need for the introduction of some other method of lighting, but in consideration of the many demands made upon the liberality of the members, hesitated to press this to the front. In response, however, to a wish publicly expressed by the pastor some few months since, to the effect that he would like very much to have the chapel illuminated by electricity as speedily as possible, a special meeting of the church and congregation was called, on Wednesday August 16th 1899 Mr Miller presiding, at which the subject was discussed, and in accordance with a resolution moved on behalf of the officers and carried unanimously, 4 members from the Church and congregation were appointed to serve with the deacons as a committee to enquire into the merits of the electric system, and it found best suited to the requirements and sufficient cash forthcoming to defray costs, to proceed with installation forthwith. The enquiries of the committee satisfied them regarding electricity, and their minds were soon at rest with reference to finance, the work was therefore proceeded with, and was practically completed, at a cost of £ 83 5 6 with a balance in hand of 19/- for the ordinary funds of the Church. (page 49A)

In June 1899 The ladies who formed the Committee for raising money towards the improvement fund, completed the work kindly undertaken by them, and as the net results of their efforts had the extreme satisfaction of handing over to the church treasurer the substantial sum of £ 134 15 12 being rather more than sufficient to clear off the floating debt shown on the treasurer balance sheet.

The officers desired to call particular attention to the financial statement and must regretted that after the special efforts above referred to, they were obliged to report a deficiency – this year the income not being sufficient to meet ordinary expenses through a falling off in the two main sources of revenue, pew-rents and weekly offerings. There were the more disappointed at this when they remembered the very enthusiastic meeting at the end of 1898, when the arrangement regulating the pastor's stipend was altered, and the unanimity with which a fixed sum in advance of the pew-rent which had formerly regulated it, was adopted. They were not unmindful of the special appeals that had been made during the year and the generous responses made to them, but respectfully (page 50) urged and earnestly hoped that while doing their best to further such objects, the members of the church and congregation would feel that the ordinary revenue had the first call upon them, and would see that it was not permitted to suffer, as upon it the efficient carrying on of the Church's work so largely depended.

The officers accorded very hearty thanks to the members of the choir for valued services rendered by them during the year, and they felt deeply indebted to each and all who had in anyway endeavour to help forward the work of the church.

In conclusion the deacons remembered with pleasure the many happy seasons spent with Mr. Logan in the conduct of the affairs of the church during the period under review, and were sure that the members of the church and congregation gladly united with them in tendering sincere and grateful thanks to the pastor for all the spiritual blessings received through his earnest efforts, and joing in the hope that he

might long be spared an honoured instrument in God's hands for the building up of this church and the extension of his Kingdom.

(page 50A) In reviewing the year's work of the Senior Christian Endeavour Society, the officers were thankful to note that the success which had attended the Society since its inception in 1892 had been well maintained, special mention of the work of the Mission Committee was made. During the year services on Sundays and week evenings in various Halls in different parts of the city had been conducted: 67 services were held, with the result of 26 known conversions. The number of members of the roll was:

Active	109
Associate	9
Honorary	12
	130.

Junior Christian Endeavour Society

This Society continued to progress, total membership 71.

During the summer months flowers were brought and distributed to the poor people in the neighbourhood, and the sick members.

At Christmas, toys, etc. were given to about 50 poor children.

During the past year the Sunday school had shown unmistakable signs of activity,"20 was collected for foreign missions, and up to the end of 1899 £40 was promised as part of the School's subscription to the Baptist Union Twentieth Century Fund.

No of scholars 242, average attendance 162.

The men's discussion class had continued its work during the year, in the examination of subjects touching the life and thought and the general range had been, of possible, rather higher than usual. Such subjects as "The Cult of the Unfit", "The dying of Death", "Unbelief and moral temper", had been considered.

Twentieth Century Fund.

The amount amount already promised in the church and Endeavour was £212, together with £40 from the Sunday School, making a total of £252.

Summary of Contributions for 1899.

	£	s	d
For general purposes	608	7	2
Special collections and donations	216	17	7
Congregational collections for special purposes	36	0	10
Sunday School	45	19	2
Subscriptions per collections	28	17	6
General missions	81	11	4
Tenana	51	7	2
Christian Endeavour Societies	12	10	7
Men's Discussion Class	65	2	9
Band of Hope	1	10	0
Total	1081	11	4
Endowments	142	3	8

The Pastor's Letter

St. David's
33, Belmont Road

My Dear Fellow Members

After an interval of several years, permit me in this fashion to salute you once again. We have already left the ninth milestone of our pilgrimage behind us, and a glance, both back and forward, will enable us, perhaps, to make the most of the approaching.

Our Master has been very good to us, considered as a church, since we commenced our work together. When we compare our prospects now with what they were when we began, our hearts grow warm with optimistic praise. Whether you look at the outward sanctuary, enlarged and beautified or at the inward commune with its living institutions, we have ample room for real doxologies; and yet there is, as everywhere, a "nevertheless".

I think of the mood in which I wrote my last "address", and I am chastened by the thought of unfulfilled deals. Death, that tireless angel, has been busy; departures from our midst, to other towns, have been most numerous; and in many cases, distance has become a growing power – but these are matters common to the city churches of our land. Were we as much earnest as we were, the gaps would soon be filled with others quite as true and brave. And yet the fact is forced upon us that numerically estimated we are losing ground. Why is this so? Has the world been too much with us in the past? Have our faces been too much towards one another and too little towards the Lord? Have we forgotten that our fellowship is one of service rather than for social intercourse or mental gain? Let each say for himself and herself, "Master is it I?"

But while we can only guess the causes, and mayhap in guessing fail, we can most surely understand the cure. If every one of us would only spend one minute daily thinking of the danger that confronts an unconverted world! If everyone of us would realise how true it is, that only by the preaching of Jesus Christ and Him Crucified (page 52A) can a single soul be saved! – if everyone of us would face the question of the neutralising influence of inconsistency, would not our natures be baptized again in cleansing fire? I, for my own part, daily mourn the great disparity between my views on these great matters and my zeal.

Am I speaking simply as a preacher when I say that the attendance at the regular services is an infallible thermometer? That souls will only live aright whose chief delight is in God's House? The light falls sweetest on the crucified in answer to united praise and prayer. It is only from the Holy Place, that the peril of Humanity is clearly visible as from the Heavens. I am jealous of all things (even of those forms of usefulness by which the enemy attracts God's children from their Father's House) that prevail to separate us on the Sabbath, for experience has taught me that it is in Zion that God breaks the arrows of the bow, the shield, the sword, and the battle. Very few of my people care as much for "the means of grace" as they used to do. The tide will turn when our people turn with hungering and thirsting gladness to God's House. If the Preacher once discovers that the fault pertains to the unattractive character of the repast, (page 53) he will feel conscience bound to rectify this wrong.

Nine years ago, with a tithe of our apparent powers, we commenced our work together and accomplished much. God is where He was, and if our hearts are what they were we shall accomplish tenfold more; Shall we allow that grim word "Ichabod" to be again engraven on these walls.

Let each awaken to his own responsibility and watch, pray, - and lend a hand!

I remain, yours affectionate friend, J. Moffat Logan.
(attached on facing page, 52c, is a printed letter, undated, as follows:

Old King Street Baptist Chapel, Bristol
Pastor Rev. J. Moffat Logan, St David's Belmont Road, St Andrew's Park

Dear friend,

Experience has shown us that continuance of interest in a Christian Church on the part of her individual Members, depends in no small measure on the possession by each of a particular sitting in the Sanctuary, and we would also call your attention to the fact that according to our "Trust Deed," only such Members as are subscribers have a right to take part in Church affairs, and you will see that only through making a regular acknowledgment for a sitting can such a condition be fulfilled.

If you have not already fixed upon a place, the Ushers will be glad to show you such sittings as are vacant, or to put your name down upon the list of applicants for vacancies as they arise. You will doubtless find from them that our arrangements are of such a nature that no one need be burdened more than they can bear.

We are, yours fraternally, THE EXECUTIVE.

May 23rd 1900 Messrs Davis and Bunce representing the Deacons, and Messrs Morphett and Mr. J. Jones were appointed to represent the church as delegates to the Association meetings to be held at Weston-super-Mare June 25th to June 27th.

Mr Logan informed the Church that Mr Grogan had been led to offer himself and had been accepted for missionary work in Ceylon; and that Mr. Durbin, another of our members had just entered upon a new charge at Blackburn (page 53A). Mr Logan suggested that the present time was very opportune for the discussion of our position in relation to the 20th Century Fund. He then invited the secretary Mr Bence Smith to make a statement. Mr. Smith was able to report that about £220 had been promised of which about £ 50 had been paid in.

Mr Chris Kemp was asked to report for the Sunday School. He said that £42 had been received. In addition to this the collecting boxes were estimated to contain about £8 – making a total of £50. Mr Percy Gibbs on behalf of the C.E. Society intimated that the Committee would meet shortly to determine what further steps should be taken to secure the amount our Church was expected to contribute.

A very pleasant time was then spent in social and fraternal intercourse, after which the Pastor gave a brief but interesting account of his holiday tour from which he had just returned. He then proceeded to speak of the coming winter's work, in an address full of wise counsel and suggestions, and sketched out the lines on (page 54) which he would like the Church to go forward. Mr. C Kemp then gave a very interesting resume of the work done in the Sunday School during the preceding months, and an epitome of their contemplated enterprises during the coming winter. The meeting was brought to a close by the Communion of the Lord's Supper.

On December 18th 1900, the marriage of Mr. Logan's eldest daughter Miss Jessie H Logan and Mr. J. D. Edwards was celebrated in the Chapel, which was profusely decorated with flowers and palms. (photo attached of organ and in front of it arched banners "Love, Prosperity, Joy"). The above photograph show the decorations.

The Revs Dr. Glover, and J. M. Logan officiated. Hymns beloved let us love, and O Love divine and golden (page 54A) were sung. (service sheet, with cover title and two hymns attached). The presents were numerous and costly and included a

silver tea and coffee service to the bride from the Men's Discussion class, Miss Logan having acted as Secretary to Mr. Logan on its behalf.

The presentation was made in the Chapel on Sunday afternoon, the 16th of December, by Mr, F Gadd, secretary of the class. This act of the class was also a generous and kindly way of honouring their president, and showing an interest in those things which affect him closely.

(page 55) The following printed note is attached to the page:

Confidential Please do not leave this Paper about

In view of the marriage of our President's elder daughter, on the 18th December, and her departure to South Africa, your Committee have thought it would be a generous and kindly way of honouring our President and showing an interest in those things which affect him closely, if the members of this Class were to subscribe to a fund to make Miss Logan a presentation on Sunday Afternoon, 16th inst. The time is short, and sums which are placed in the collection boxes, which will be held at the door, or wrapped in a slip of paper and placed in the boxes during the ordinary collection, or sent to the Secretary before Thursday next, 13th inst. (anonymously or otherwise), will be devoted to this purpose.

G.F.Gadd, Hon. Secretary, 39 Eilbroad Street, Bristol

(page 55A) Mr and Mrs Edwards and wedding guests were afterwards photographed in the schoolroom. (photo attached, 8" by 10", of two rows of guests whose names appear on page 56):

The following are their names reading from left to right, back row:

- | | |
|----------------------|--------------------------------------|
| 1. Mrs W Henderson | Wife of the Principal of the College |
| 2. Mrs. F. G. Davies | Deacon's wife and friend |
| 3. Rev. W Henderson | Principal of the Baptist College |
| 4. Mr. Earnest Price | Friend and student at College |
| 5. (blank) | |
| 6. Dr. McLeod | Family doctor and friend |
| 7. Mr. Edwards | Brother of the Bridegroom |
| 8. Mr E. J. widows | Friend and student at B'l College |
| 9 Rev. J. Ruth | Student of the B.B.College |
| 10Mr. Maguire | |
| 11 (blank) | Relative of Mr. Edwards |
| 12 Master Leon Logan | Brother |

Front row

- | | |
|-------------------------|--------------------------------|
| 1.(blank) | |
| 2. Rev. R. Glover | |
| 3. Master Marston Logan | Brother |
| 4. Mrs. J.M.Logan | Mother |
| 5. Miss W. Edwards | Bridegroom's sister |
| 6. Miss Hilda Logan | Bride's sister |
| 7. Mrs J. D. Edwards | Bride |
| 8. Mr. J.D.Edwards | Bridegroom |
| 9. Miss Lewis | Bridesmaid. |
| 10 Miss Hester Maguire | Bridesmaid |
| 11 Mrs. Maguire | |
| 12 Mrs. McLeod | familydoctor's wife and friend |
| 13.Rev. J. Moffat Logan | Father |

Pages	
1. Master Alec Logan	Brother
2. Master Garnett Gordon Miller	Son of Deacon Miller

(page 56A)

Church Meeting held February 27th 1901

Mr. Merritt referred to Mr. Logan's recent visit to London as one of the leaders in the great mission, and the large measure of success by which his efforts were crowned, and proposed that the matter be placed upon record in the Church Book, with copies of the letters received from revs R. Partner and G. Hall with reference to the same. This was seconded and carried unanimously, and the following record was made in accordance with the resolution: The National Free Church Council decided some time since to signalise the opening of the new century by holding a great simultaneous mission all over the country, and our Pastor, the Rev. J. Moffat Logan, was invited to be the missionary at one of the London centres.

The church naturally felt honoured by their Pastor being selected to take such a prominent part in the great work, and heartily responded to his request for support at the throne of Grace.

Mr. Logan commenced his mission in South West Ham London on Januaryand terminated it on February ... His labour were abundantly blessed of God, as shown by the following letters (page 57) which were read at the morning service on Sunday February 10th.

Copy

The Manse, Plaistow,
Feb. 6. 01

My Dear Brother,

A message for your people will come from our Free Church Council which meets tomorrow night. My ministerial brethren wish to have a voice in it, and they have a just claim to cooperate in the matter. In the meantime I was commissioned at our Church Meeting last night to send you the following:

"The this meeting hereby resolves to place on record the devout thankfulness to the God of all Grace for moving the F.C.C. to arrange for the gloriously successful mission recently conducted in their church, and for the abundant blessing He has pour upon it.

It also tenders to the Ref. J. Moffat Logan (the missionary) its fervent gratitude for his able, edifying and efficient presentation of Gospel truth, and for the earnestness and self-sacrificing manner in which he conducted the Mission, at the same time assuring him of the permanent place which he has won in the esteem and affection of those to whom he ministered."

So deep and strong was the feeling in the meeting that the words are but a feeble expression of it, but I am sure this will gladden your heart and inspire you on Sunday.

Many thanks for your very kind letter, by far too kin in its reference to me. Whatever I did to make you comfortable was a joyful privilege. We had nearly 200 at the meeting last night and quite a spontaneous flow of praise, prayer and testimony, with some fresh cases of open confession. We are resolved to continue the work, and I thank God for sending you here. My wife and daughter write in kindest regards

Ever affectionately yours, (signed).. R. Partner.

S.W.Ham Free Church Council, 5 Plaistow Road, Plaistow, London E. Feby 7.01

To the Secretary of Old King Street Baptist Church Bristol

Dear Sir,

The ministers here have requested me to send you, for your Church, a letter expressing our great joy and gratitude for Mr. Logan's visit to us, his work amongst us, and for th3 blessing it has pleased God to convey to us through him and his ministry.

Mr. Logan's visit has made such an impression upon all who have in any way come into contact with him, and the services he has conducted, that it will remain as a never to be forgotten time of real, true, religious uplifting.

We cannot speak of, nor measure results, for the tide is still in the flow, and we are optimistic enough to believe that none of us will live to see the ebb tide of this great wave of spiritual life which has come upon us.

We know that your pastor was but the instrument in God's hands, but we rejoice to know that He so well fitted the instrument to the special needs of the time and place.

One of the most remarkable results as seen at present is the revolution which has taken place in the life and spirit of members of our churches, and especially in the officers and leaders in the Churches.

New visions have been seen, new (page 58A) hopes have been created and the life as a whole stirred. Another remarkable result is seen amongst the young people. Many of the youths and maidens and children have taken a decisive stand for Christ, and many more have been greatly mover.

The men look with zealous and envious eyes on privileged Bristolians who have a man amongst them so will to be heckled on deep and important religious questions, and we ministers would like to express our affectionate gratitude for the way in which Mr. Logan led us out to meet with God, and for the bond which has been forged between him and ourselves. Our only regret is that he was not able to be with us another week.

Some of us were never in such a meeting as that which closed the Mission on Monday night. There was such evidence of the presence and power of God that one was forcibly reminded of the day of Pentecost.

We thank him most sincerely and we thank God for the time we have had and pray that at some future time he may be sent amongst us again to continue the (page 59) good work now begun.

With our united prayers for God's richest blessing upon him in his work.

Believe me, on behalf of the ministers, yours very sincerely, (signed)

G. Hall

The officers and members of our Church (O.K.St) rejoice with Mr Logan and the friends in London at the glorious success of the mission, and are very grateful to God for the rich outpouring of blessing upon our own community shown most strikingly by the large numbers who are now publicly confessing Christ in our mettings.

John Dyer, Church Sec. March, 1901.

The tenth Anniversary of the ministry of Rev. J. Moffat Logan was celebrated on March 10th and 11th, 1901.

Sunday, March 10th. Services in the Chapel Rev. D. J. Hiley preached in the morning and Rev. J. Moffat Logan in the evening. (attached to the page 59 is a pamphlet advertising the 10th anniversary celebrations of Rev. Logan's pastorate, Sunday 10th and Monday 11th March 1901). A great afternoon meeting at 3 o'clock, chairman, Rev. J. M. Logan, and address by Rev. G. Graves (small photo of Graves). (page 59A) On Monday, March 11th.

Tea in the schoolroom at 6 o'clock, followed by brief speeches by ministers. Adjourning to chapel, at 7.15 for public meeting – chairman: Rev. J. M. Logan. Addresses delivered by Rev. h. Arnold Thomas. M.A. (Congregational), Rev. n. Glover (M.A.D.D.) and by the pastor.

Mr. J. Dyer, Church Secretary, gave a resumé (page 60) of the work and anthems were rendered by the choir.

During the proceedings an illuminated address and a purse of gold were presented to Mr. Logan by Mr. Archibald Miller (Church Treasurer) on behalf of the Church and Congregation. (small oval photo of rev. Logan attached).

(page 60A) On Monday, August 1st., the members and friends of the Christian endeavour Society visited Limpley Stoke. The party, which numbered about 45, joined the Y.M.C.A. Rambling Club, leaving Bristol by the 10 A.M. train. On arrival, a pleasant walk of about three miles brought them to Farleigh, where lunch was partaken of. After inspecting the chapel vault, and ruins of the Castle, Mr. H. J. Wills gave a very interesting account of its associations. On arrival back at Limpley, tea was partaken of. The remainder of the time was pleasantly spent, some finding amusement in playing various games, while others were content to sit down and admire the very fine views of the Avon Valley. Bristol was safely reached shortly before midnight, all feeling that they had spent a very pleasant day.

Church meeting held March 27th 1901. Authority was given for the transfer of Mr. T. E. Rush to the Portland Baptist Church at Southampton, of which has accepted the pastoral care.

(page 61) At the Church meeting held May 15th 1901, Mr. Logan informed the meeting that he had been elected to a seat upon the council of The Baptist Union of Great Britain and Ireland, and had been invited to serve upon the Home Mission Committee of that body, upon whom will rest the responsibility of the disbursement of a considerable portion of the 20th Century Fund. Mr. Logan pointed out that he could not act with comfort and force upon that Committee unless he knew his own church had contributed her share to the fund, and at present there were about 170 or 180 £ short of the sum allotted them to raised.

At a Church Meeting held July 3. 1901, Authority was given for the transfer of Mrs. J. D. Edwards (née Miss Logan) to the Baptist Church, Wall Street, Cape Town.

Outing to Berkeley and Thornbury, to participate in the Thornbury Chapel Anniversary on Thursday, September 12th. 1901.

A party of about 60 left the Chapel Gates at 7-30 A.M. in four horsebreaks, arriving at Berkeley at 11-15. A visit following to the keep and historic portions of Berkeley Castle, including the rooms of King Edward II, etc. permission having been kindly granted by the Right Hon. Lord Fitzhardinge. At 12 P.M. the historic church of Berkeley was visited, the tower of which is built 49 yards away from the Church.

The Rev. j. L. Stackhouse, Vicar and Hon Canon, not only granted permission, but himself showed the Church. After partaking of luncheon at 1-30, the party left for Thornbury. At 3-30 a sermon was preached by the Rev. J. Moffat Logan, 5 o'clock

tea followed, and at 7 there was a public meeting. Leaving for "Home sweet home" at 9 P.M., everyone was delighted with the day's outing, which included a drive of 40 miles through beautiful country. (attached to page 61A is a small printed itinerary of the day's visit).

(Page 62) (Attached is a postcard sized photo)

"Rev. J. Moffat Logan in centre front row and seven of his deacons during the years 1896-7-8/ reading from left to right top row their names are W. J. Tremayne, F. J. Davis S. E. Morris. Front row Archibald Miller, J. Dyer, Mr. Driver S. Elkins."

(attached, "extract from the annual report of the Bristol Association of Baptist Church for the year 1901 respecting Old King Street. Pastor: Rev. J. Moffat Logan 1891 settlement, Baptisms 28. Letter 20. Profession 25. Deaths 4. Letter 20. Revision 15. Members 654. Teachers 30. Scholars 500. Mission Stations 1. Local preachers 8.)

church Meeting, February 19th 1902. Mr Merritt referred to the services rendered us on the Sunday of our Pastor's anniversary by Rev. Richard Richard in the morning and evening, and Rev. R., Glover D.D. at the men's discussion class in the afternoon, and proposed that a letter expressing the hearty thanks of the Church be sent them. Being seconded by Mr. W. Sully, this was carried unanimously.

Mr. Wilkins informed the meeting that it had been decided to have (page 62A) a "Bazaar Bank" to enable friends to put aside small sums weekly with which to make purchases at the forthcoming Bazaar. Leaflets as under explaining the matter were handed round (the pamphlet, printed, is attached and is as follows😊)

Old King Street Baptist Chapel 1902

Dear Friend,

It has arranged to have a Bazaar Bank. The idea is to enable friends to put aside small sums weekly, so that when the time arrives for holding the Bazaar they may not feel it too great a strain on their resources.

The following rules will, we thin, be sufficient explanation, viz:-

1st. The value of one share is 2s 6d., and payable in small sums to suit shareholders.

2nd. Persons may take up any number of shares and pay accordingly. Thus if desired, one share may be paid at 1d per week, two shares at 2d. per week, three shares at 3d. per week. And so on to any amount.

3rd For each share paid up tickets will be given, with which purchases may be made at the Bazaar to that amount.

4th Money paid into Bank will not be available for admission to the Bazaar.

We understand that in other places of worship large sums of money have been realized by this system, showing that the people appreciate this easy method.

It will be a great convenience, and save personal visitation, if you will sign this circular at the foot stating how many shares you will take up, and hand same to any of the undersigned Committee, who will supply you with all information.

Trusting you will give it your kind consideration.

Yours faithfully,

P.J. Wilkins, Bank Secretary, 15 North Road, St. Andrews.

F. Sanders, Bazaar Secretary, 46 Sefton Park Road, Ashley Down.

F.G.Davis, Bazaar Treasurer, Roma Villa, Ashley Down.

Committee.

Mr. J. Baker, Redcliffe Lodge, Filton
Mr. J.R.Bell, 213 Cheltenham Road.
Mr. A Norris, 50 Broad Street.
Mr. J. Parkyn, 5, King Street, Pennywell Road.
Mr. g. Rankin, 22, Fairfield Road.
Mr. W Sully, Dean Street, St Paul's
Mr. S Sully, 45 Argyle Road
Mr. H. Sutton, 5 Victoria Buildings, Lawrence Hill,
Mr. f. Smith St Leonard's Quarrington Road, Horfield.
Mr. W. Haile, 21 Wellington Avenue, Ashley Road.

Name..... Address No. of shares

Church Meeting held on Wednesday April 30th 1902.

Church and Congregational Outing to Windsor.

Mr. Morris moved that we have an outing to Windsor, on or about July 23rd. This was seconded by Mr. Merritt and carried. The fare was 5/6, and 300 being guaranteed to the Railway Coy: 7% commission was allowed as discount.

Messrs Morris and Sutton, with the Church Sec to represent the Deacons, were appointed with Mr. Merritt as a committee to make the necessary arrangements.

(Attached is a newspaper cutting of the outing):

“Old King Street Baptist Chapel

The annual outing of the church, congregation, and friends in connection with the above took place on Wednesday, the place selected being Windsor. A special train was engaged, and a party of between 500 and 600 availed themselves of the trip. Leaving Clifton Down at 7 a.m. with two powerful engines, and after calling at Redland, Montpellier, Stapleton Road, and Lawrence Hills, Windsor was reached at 10.50. The chief objects of interest, viz., the State apartments, St. George's Chapel, Albert Memorial Chapel, towers, terraces, Royal Mews, etc., were then visited, after which luncheon was partaken of at the Liberal Club, the Rev. J. Moffat Logan presiding. Short after-luncheon speeches were made and votes of thanks given to the committee, of which Mr. Dyer was chairman, Mr. Sutton treasurer, and Mr. Merritt hon. Secretary, for the splendid arrangements for the day's enjoyment. After luncheon, the party broke up, some driving via the Long Walk to Virginia Water some to Eton College, and others went boating on the Thames. Thanks to the Great Western Railway Company, through Mr. C. Kislingbury, for the splendid railway arrangements, and to the stationmaster, inspectors and staff, who lent such valuable aid, everything went off without a hitch. The special left Windsor at five minutes to 7 p.m. and a quick run was made, Bristol being reached at quarter past 10, everyone being thoroughly delighted with the day's outing.”

(page 63A) details from the pink printed leaflet attached:

“Outing of Church Congregation and Friends to Windsor. By special train on Wednesday July 23rd 1902, to see the state apartments of Windsor Castle which consist of the following:

The Vandyck Room

The Picture Gallery (Zuccarelli Room is deleted in ink)

The State Ante Room

The Grand Vestibule

(deleted by hand is "The present given to our late Queen on the occasion of Her Jubilee are to be seen in this apartment")

The Waterloo Chamber

The Grand Reception Room

St. George's Hall

The Guard Chamber

(deleted: the King's) Presence Chamber

(deleted: the King's) audience Chamber.

And, by the King's command several other rooms are now opened to visitors, and everything is to be shown as actually used, the whole being gorgeously ornamented, sumptuously furnished, and their walls enriched by a most valuable collection of paintings and tapestry.

The Albert Memorial Chapel, the magnificence of the interior which is beyond description, contains the Tombs of the Duke of Albany and the Duke of Clarence, and the Cenotaph of the Prince Consort.

St George's Chapel, in which the Funeral Service of our late beloved Queen was held.

The Round Tower, the Quadrangle

The Curfew Tower, The North Terrace

The Royal Mews, Windsor Great Park

The Long Walk, etc.

Eton College is a few minutes walk from the Castle.

Ticket (gratis) to view the Castle

Fare there and back, 5/6 each

(Also appended on the reverse of the pink sheet, is a two page "Short Description of the Principal Points of Interest at Windsor and Guide," by J.S.Merritt, Hon. Sec. To Outing Committee; this is based on a paragraph on each of the features listed above).

(page 64A) During the Spring of 1902, Mr. Logan's health broke down. Great sympathy was expressed, towards him by the Church, in the following resolution which was moved by Mr. Merritt. "The members of Old King Street Baptist Church in Church Meeting assemble desire to express their deep sympathy to their beloved Pastor in his illness, and record their great thankfulness for his convalescence, and pray that the change at Bournemouth, etc. will speedily and completely restore him to full health and strength". This was put to the meeting and carried unanimously.

Mr Logan replied with an expression of thanks for the resolution of sympathy, etc, passed at the last Church meeting, and it was read at the Sunday evening service on May 1st.

Two months' leave of absence was given Mr. Logan. Towards its completion, he was written to, saying that if he needed an extension he could take it unreservedly. He replied thanking the officers for their kindness, but feeling quite able to take up his duties, he should return at the appointed time.

Following an enquiry by Mr. Merritt, Mr Miller intimated that the officers (page 65) felt that the return of our pastor, after his season of absence through sickness, should be marked in a fitting and appropriate manner, their idea being that we might express our joy on his return and our gratitude for his recovery by means of a church and congregational tea in the schoolroom, followed by a public meeting in

the Chapel: invitations to be sent to all the Baptist ministers in Bristol and all the local ministers of other denominations who had helped us during Mr. Logan's illness: some 4 or 5 representative ministers to be asked to speak at the public meeting, the speeches to be interspersed with musical selections by the Choir. The meeting manifested hearty approval of the proposed arrangements.

July 30th 1902. At a Church Meeting Messrs Bunce, Davis, and Jones with our pastor were appointed to represent us at the autumn Assembly of the Baptist union in Birmingham, October 6th to 10th.

At the suggestion of the officers a very hearty vote of thanks was accorded the Outing Committee, and especially, Mr. Merritt the secretary, for the very pleasant day arranged by them, and enjoyed by over 500 friends, at Windsor on (page 65A) July 23rd. Mr. Merritt responded on behalf of the Committee, and intimate that there would be a few pounds balance of rebate from Railway Coy to hand over to the Church Treasurer in due course.

Church Meeting held September 3rd 1902. Mr Miller presided (in Mr Logan's absence through sickness) and reported: upon Mr. Logan resuming his labour of love for a short time, it proved that he was mistaken as to his complete recovery. Nature had not yet completed its work, and breaking down again, a Mediterranean cruise was ordered him by his medical advisers. Two months leave of absence was granted him, that he might take the sea trip as suggested. A cheque for the two months' salary was handed in advance. The best available supplies in the meantime would be obtained, and the cost borne by the Church. Prayer was offered to Almighty God for his safety while away, and to send him back fully restored in health and strength to labour in this part of His vineyard for a number of years. Upon his leaving, Mr. Logan issued the following letter.

St. David's
Belmont Road

My dear friend,

May I speak to you about the things pertaining to His Kingdom.

It was pleased the wisest to still further test your patience and my faith. The deepest lessons are always the most difficult to learn. But it is possible to make, even of the Valley of Weeping, a place of Springs. At present we are all full of hope that we shall catch "the far off interest of tears".

We are all, in measure, helpful, but none of us is quite essential to the progress of the Work of God. To the selfish in us this is bitter, yet to the saintlike in us it is sweet. It is good to think that He has always others who can fill our places, and take up the work which means so much to Him and to the World.

It cannot be that my withdrawal, for a little, from my customary place, will be allowed to injure any of the work which Christ has given to us all. Yet I imagined that it would, I should go forth in search of strength with a very heavy heart. But you will not, I am well persuaded by your unfailing presence at the services; by your ungrudging generosity, and by your sympathetic and persistent prayers support the officers whose lot it is to lead you while the Pastor is away.

(page 66A) May I commend to your enthusiastic interest, in a very special way, the sale of work to be held before the closing of the year? We value the affection which declares that our presence in the weeks of preparation always meant success. But we value more the courage which exclaims that we shall see when we return the kind of stuff of which our people are composed. And we rejoice in the assurance that your courage and affection will go hand in hand in the accomplishment

of miracles of zeal. It is true that only a couple of months remain in which to do these mighty things. But have we not been taught by our experience that our people, when united and in earnest, can do marvels even in so brief a span? We intend returning for the opening ceremony, when our hearts will doubtless be inspired by the wonders which our eyes shall see. You have already granted us so many favours that this also will not be denied.

May the good hand of our God be blessedly upon us all! May He protect and prosper us until we meet again! May He be pleased to grant to us a lengthened season yet of happy fellowship and fruitful service! (page 67)

Yours affectionately,
J. Moffat Logan.

The work of the ladies for the sale spoken of in the foregoing letter was prosecuted with vigour during the absence of the Pastor. As he had announced his intention of returning in time for the opening the suggestive title of the Bazaar was "Homeland", and it was held in the schoolroom on Wednesday, Thursday and Friday November 12th, 13th, and 14th 1902, and opened respectively by Edward Robinson Esq. J.P., Rev. J Moffat Logan, presiding; Augustine Birrell, Esq. K.C. Sir Herbert Ashman (accompanied by Lady Ashman) presiding.(page 67A) Samuel Iles, Esq, Chairman E.G. Sargent, Esq. (photos of Mr Robinson and Sir Herbert Ashman – first Lord Mayor of Bristol, and of Samuel Iles). The following formed the Executive:

J. Moffat Logan,	President
F.G.Davis	Treasurer
Frost Sanders	Secretary
P.J.Wilkins	Bank Clerk

The object was to raise funds for :

- A. The Tenana Missionary Society
- B. A supplementary vote to the 20th Century Fund
- C. To clear off a deficiency in our incidental expenses.

To the untiring efforts of Mr. F. G. Davis, a deacon of the Church, much of the success of the Bazaar was attributed. Proceeds about £400.

(page 68) during the Pastor's absence on leave, overtures were made to him by the Church at Cannon Street Accrington, to become their pastor, upon which he sent the following letter:

St Davids'
Belmont Road
17/ 11/ 02

My Dear friends,

I think that you ought to know, at once that I am in receipt this morning of a telegram, informing me that, at a meeting held last evening, the members of the Cannon St. Church , Accrington, agreed to invite me to succeed the Rev. Chas. Williams as their Minister.

I think that I ought not to send an answer to this invitation until next Sunday week. But it is only right, on my part, to make known to the Church, through you, the fact that, at present, the wish of the Cannon Street people seems to me to be the declaration of the Will of God.

Trusting that, in the new experience whose threshold we are crossing, Christ may keep our hearts in His Spirit always, I remain, Yours very sincerely, J. Moffat Logan.

(Page 68A) A special meeting of the Church members was held in the Chapel after the evening service on Sunday November 23rd 1902.

Mr. Elkins presided. After prayer the letter referred to was read by the Secretary.

The suggestion of the Deacons with regard to the matter, put in the form of a resolution was then submitted as follows:-

Having received Mr. Logan's letter of 17th inst. intimating that he has been invited to become the minister of Cannon Street Baptist Church, Accrington, and informing us that he is considering the same; and having very carefully considered our position as a Church in relation thereto, we desire to express sincere gratitude to God for twelve years of useful and successful service in connection with our church, and assure Mr. Logan of the continued love of all sections of the community, and of our desire and willingness to do all in our power to aid him to secure continued and increased blessing should he see his way to remain with us. We commend Mr. Logan to God's guidance and trust that he may be led aright, and pray that God's (page 69) blessing may rest on both Mr. Logan and the Church more richly than ever before. It was proposed by Mr. G. F. Gadd that a copy of that be sent to Mr. Logan, as expressing the feelings of the meeting: this was seconded by Mr. Thomas, and carried without dissent.

It was agreed that a deputation consisting of Two Deacons and Two members of the Church, viz. Messrs F.G.Davis, J. Dyer G.F.Gadd and A Parry be appointed to convey this resolution to Mr. Logan, and learn from him whether any trouble in the Church is causing him to think of leaving, also to emphasize the terms of the resolution. The meeting closed with Prayer.

Church Meeting held November 26th 1902:-

The deputation consisting of Messrs F.G.Davis, G.F.Gadd, A Parry, and the church Secretary reported that they conveyed to Mr. Logan the resolution, which was passed at the special church meeting on Sunday November 23rd, and had a talk over the situation generally, in the course of which Mr. Logan admitted that matters had arisen which had troubled and hurt him, but they were not the reason why he was considering the call he had received. As a matter of fact he had felt more or less doubtful (page 69A) for some two years at least whether a change would not be wise, and had hinted as much to us on more than one occasion. His feeling was that at a City Church situated exactly as we are something is required in order to draw outsiders to the services. That something he was able to supply years ago in the form of what might be called popular sermons, by means of which for so long the building was filled to overflowing. From those crowds new members were drawn into the Church and so our membership increased. But he feels the difficulty to be in the fact that although he still has the power to do the same with similar results, his natural growth and development make it impossible for him to do now with comfort and satisfaction to himself what he was then able to do quite naturally and conscientiously. He feels that unless the Church is renewed in that way that our membership will gradually become less and less owing to removals from the city and so forth, and is of the opinion that a younger man with ideas, able to work naturally along similar lines to those used by Him some time since, is what would best suit our Church.

He informed us that the same conditions do not apply at Accrington: (page 70)The town is smaller, the Church is situated in the midst of the people, those farthest away being able to reach the Chapel in a quarter of an hour, and he feels that his best work is along the more definitely spiritual lines, to declare the whole counsel of God, and that seems to him to be exactly what would be the work at Accrington. The deputation assured Mr. Logan of the love of the Church and her readiness to render him all possible support and assistance if he can see his way to remain at Old King Street. They pointed out that the last two years had been quite an exceptional times, and the fact of our standing together so firmly and strongly as we had was full of promise for the future. Mr. Logan told us that he should not definitely decide the matter until the following Friday, and promised that he would give our message sincere consideration.

At the close of the service on Sunday evening, November 30th, Mr. Logan intimated that he had decided to accept the invitation to become the Minister of Cannon Street Baptist Church, Accrington, and had written the friends there accordingly. Agreeably with the arrangement made when he came to (page 70A) Bristol, his pastorate at Old King Street would terminate 3 months hence. It only remained for him now to tell them very briefly why he was resigning the pastorate of that Church. Would they allow him to clear the ground a little? He could only say in passing that he was not being drawn away by any prospect of a larger salary. The matter of salary had scarcely been mentioned between them. He might have less than he had now, and he might have more: but he was in absolute ignorance as to what the future had in store for him along that line. When he came to Bristol they would remember he refused to discuss with them the pros and cons of personal finance, and he had not since grown more mercenary. He would also say in passing that he was not driven away by the antagonism and ostracism of outside enemies. Of course, he had made some enemies. No preacher who was worthy of the name could escape from being hated now and again. It was his business, among other things, to call the world, the flesh and the devil by their proper names and he must not be surprised if the progeny of these sentiments barked at him as he passed on his way. But let him tell his outside enemies that the very last thing their (page 71) enmity would do was to drive him away from that Church: it would rather make him stay. This, at any rate, was certain, that they might find that his occasional visits might prove more trying to them than his perennial presence in this dear old town. Then he might say, without any danger of misconstruction, that he was not constrained to go through lack of loving hearts among his people. No highland chieftain in the old clan days ever had more faithful henchmen than he had found there. Some of his people had toiled to make him happy. They had, indeed, apart from their home and business life, lived for him. They had been willing to suffer the odium of being known as his followers, and he knew that his name was engraved in the hearts of those noble ones. He could not hope for anything higher than that that he might have elsewhere hearts as loyal and as true.

Then why was he going? Should he provoke a sneer upon any lips when he said he was going in obedience to the call of God? When he left college and chose the second best of five opportunities nobody sneered; and then when he left his sturdy little church in Cheshire for another not half its size, nobody sneered; then when he came there, despite the rebukes (page 71A) of friends who chided him for his doing, nobody sneered. Then why should anybody sneer because the mantle of one of the Elijah's of nonconformity had fallen around his form? Was it the will of God that He never point His servants to any other than lowlier spheres? Was that how the master regarded those who sought to do their duty? If a man sneered at him he only

revealed himself. But while he was conscious that God's will was with him, he was not unconscious of the fact that he would probably reap some personal advantage. He would have rendered the work that he had done there a ladder by which he might reach to higher success. He would be entering a new sphere, in which he would take advantage of all the lessons he had learnt in that sphere, and so be able to do better work for his fellowmen, and bring more glory to his God.

He would have no care about finances, no care about whether he pleased or not. He would tell them what he believed to be the truth, and he believed that the bulk of them loved their Chapel so much that they would remain there. As to the future of their Church, it had generally been filled with men, and (page 72) if they were men they would not run away. Some people had said that no man would ever do there what Moffat Logan had done. But no man would try to do what he had done. What he had done he had done, and the next man would build on Moffat Logan's foundation. He was due for service with them until the month ended. It would not prove too long a period for him, for he was not eager to turn away. They would maintain their spirit of fraternity and they must not forget that the sorrowing would still have to be comforted and the straying ones redeemed.

At a Church meeting held December 17th 1902. The chairman (Mr. F.G.Davis) intimate that the deacons had agreed to a proposal, made by our Pastor, for him to relinquish charge of our Church a month earlier than fixed by the original arrangement. His last Sunday (photo of Mr. Davis attached) (page 72A) will therefore be January 25th, 1903. At the same Church meeting, Mr. C.W.Cocks moved the following resolution:

Old King Street Baptist Chapel

December 17th 1902

That we the members of the above place of worship beg respectfully to tender to the Deacons of our Church our sincere gratitude and appreciation for the great service they have rendered the Church during a most trying period of the present year; and furthermore that we feel it our duty to assure them of our continual support, and pledge ourselves to do all in our power for the good of our beloved Church, and the advancement of Christ's Kingdom. This was seconded by Mr. Parry, and carried unanimously. Each of the 7 deacons present said a few words in acknowledgement and appreciation of this kind resolution, and amongst other things referred to a very nice letter received from the officers and teachers of the Sunday School in which they intimated their intention to stand firmly to their posts, and their determination to attempt even greater things in the coming months than they had (page 73) accomplished in the past.

Reference was also made to the many verbal assurances of loyalty coming in from every quarter, all of which strengthened their hands and give them confidence that the Church would hold well together, and come out of this crisis all the stronger and better for the experience passed through.

The following letter was subsequently issued by the deacons:

Old King Street Baptist Chapel, Bristol.

December 26th 1902.

Dear Friend,

Mr Logan relinquishes the Pastoral care of our Church on Sunday, January 25th.

His unexpected acceptance of another sphere of service forces upon our Church generally, and upon the Deacons especially, a very great responsibility. The officers face the position however with perfect confidence, believing that the Church

as a whole will rise quite equal to the occasion, each member regarding it as a sacred duty to stand to his or her post more firmly than ever before; to attend every service possible, and to exercise all the influence in his or (page 73A) her power to stimulate others, and to sustain, strengthen, and develop the several interests, agencies, and organisations associated with our Church. Thus with shoulder to shoulder and heart to heart, shall we pass triumphantly through this important crisis.

As Deacons we recognise our special need of Divine guidance and invite your earnest prayers that in His own way the Great Head of the Church may direct us in our endeavour to lead aright.

No pains will be spared to secure the best possible Pulpit supplies, and all in our power will be done to discover the Leader who is to fill the position soon to be vacated.

We believe there is a great future before us as a Community if Officers and Members alike now prove faithful.

Kindly keep in mind that we are relying upon receiving from you personally the fullest sympathy, support, and co-operation whilst passing through this new experience, when each one's loyalty to Christ and His cause at Old King Street will be so severely tested.

We have been greatly cheered and encouraged by the numerous kindly and loyal expressions received.

That God's guidance and richest blessing may be manifestly with us during the coming months is the prayer of, yours fraternally,
J. Bunce, M. Driver, A. Norris, W. Sully, P.J. Wilkins, S. Elkins (Chairman of Committees), F.J. Davis (Church Treasurer), F. Sanders (Deacons' Secretary), J. Dyer (Church Secretary) Deacons.

A special meeting of the Church members was held in the school room on Wednesday, January 14th 1903. Mr Elkins presided, and explained that the deacons had called the members together in connection with the Pastor's farewell meeting.

The deacons had considered the matter and recommended that the farewell meeting take the form of a tea meeting, followed by a public meeting to be presided over by one of the officers. The Dr Glover and Principal Henderson be invited to speak, and that we present Mr Logan with an illuminated (page 74A) address, the proceedings to be interspersed with music.

It was proposed by Mr Cocks and seconded by Mr Sutton that the recommendation of the officers be approved.

As an amendment Mr Bryan moved and Mrs Grimshaw seconded, that we give Mr Logan a present in addition to the illuminated address. After full discussion, this was put to the meeting and lost. The resolution then being put it was carried.

The Church secretary was asked to prepare a draft of the address to submit to the Church at the meeting on Wednesday, 21st. Inst.

Church meeting held January 21st. 1903

Mr Bunce reported that on behalf of the Deacons he had seen Mr Logan and informed him of the decision of the Church to hold a farewell meeting if agreeable to him and to present him with an address. Mr. Logan replied that he would like the meeting, but did not desire an illuminated address, as he felt that nothing could be added to that presented to him 2 years ago. Mr. Bunce also reported that Mr Logan had since expressed some disapproval in connection with (page 75) the suggested address.

Mr. Elkins, the Chairman, pointed out that it was now for the members to decide what should be done in the matter. After lengthy discussion, Mr. Oaten proposed that we make Mr. Logan a present some suitable article instead of an illuminated address at the farewell meeting. Being seconded by Mr. Hunt, this was put to the meeting and carried. The officers were authorised to purchase an article at their discretion for presentation at the farewell meeting.

Re. J. Moffat Logan's farewell on leaving Old King Street Bristol to succeed Rev. Chas Williams at Cannon Street Baptist Church, Accrington.

Mr. Logan preached sermons on Sunday January 25th. There was a large congregation in the morning and a crowded meeting in the evening.

On Wednesday, January 28th. Tea was provided in the school room at 6.30, and a public meeting in the Chapel at 8 o'clock presided over by Mr Elkins, the senior deacon. Principal Henderson and Dr. Glover were the speakers from outside our Church (page 75A) and Mr. Elkins spoke on behalf of the officers, Church and Congregation, and presented Mr. Logan with a massive oak sideboard with Corinthian pillars and a plate glass back, with a silver plate attached bearing the following inscription:

Presented to the
Rev. J. Moffat Logan
By the
Church and Congregation
Worshipping at
Old King Street Baptist Chapel Bristol
As a token of love and esteem
Upon his relinquishing charge of the
Church after 12 years of faithful
And successful service, January 1903.

Principal Henderson also made Mr. Logan a presentation of books on behalf of the students at the Baptist College, and Dr. Glover some books from the Baptist Ministers' Fraternal.

At a social previously held by the members of the Mens' Discussion class, to take farewell of Mr. Logan, its president, 40 volumes of the Religions of the East was presented to him, together with an illuminated address handsomely framed, also a framed photo of the (page 76) members of its committee, by Mr. W Hughes on behalf of the class. (cartoon of Rev. Moffat at the train station doffing his hat to tearful admirers waving handkerchiefs. His Gladstone bag is marked "ACCRINGTON" and the caption reads "I'M MOFF-AT LAST!") A further handwritten insert draws attention to this cartoon in the Magpie; the writer asserted "No one more thoroughly enjoyed this humorous allusion than Mr. Logan himself." The back of the cartoon page refers to Mr. Logan in its open secrets column:

"That the retirement of the Rev. Moffatt Logan from the Baptist Ministry at Old King Street is a local calamity.

That Mr. Logan has been in constant attendance for over 11 years.

That it is hoped he will be as much appreciated at Accrington as he is at Bristol.

That it is a pity he condescended to rebuke his enemies, for no one in Bristol but himself knew that he had any.

That he has had a lot of good humoured chaff from *Magpie* but it is to be hoped he does not count *Magpie* as one of his enemies.

That probably he would not have been known at Accrington or have been so popular in Bristol, but for the smart occasional criticism in *Magpie*.

That it is hoped some tangible proof of his worth will be forthcoming from his King Street admirers before it is too late."

Several ministers and a good attendance were at the meeting. Solos were rendered by Mr. Arthur Mass and Miss Eva Hartshorne, and anthems by the choir.

Mr Logan in the course of his speech acknowledged the kind words which had been spoken, the gifts which had been made, and said good-bye to them who had been his Church and people.

New Accrington Pastor's resolve.

The Rev. J. M. Logan, the new permanent minister at Cannon Street Baptist Chapel, Accrington, preached two sermons at that chapel on Sunday, February 15th, 1903. He was introduced to the congregation by Mr. G.N. Macalpine. Mr. Logan said the people seemed anxious to know what he intended to do. One asked was he about to go all over Lancashire, as he used to go up and down in the South, lecturing upon all the evils of the past. Another asked if it was going in the struggle for religious liberty. He had been content again and again to say that he had determined nothing, except (page 76A) to know Jesus and Him crucified. All the other things would come in due time.

Receipt of the decision at Accrington.

The important pastorate of the Baptist Church, Cannon Street, Accrington, which is worth, it is understood, about £500 per annum, has been accepted by the Rev. Moffat Logan, Baptist minister, Bristol. A letter from Mr. Logan accepting the appointment was read to an immense congregation at Accrington, and received with satisfaction. Mr. Logan succeeds the Rev. Charles Williams, the well-known ex-president of the Baptist Union, who held for fifty years the Accrington Baptist pastorate, which is considered one of the wealthiest and most important in England, having through Mr. Williams' prominence, attained a national reputation.

Church meeting held in the schoolroom, February 18th 1903. Authority was given by the transfers of Rev. J. Moffat Logan, Mrs. Logan, Miss Hilda Logan and Master Leon Logan to Cannon Street Church, Accrington.

Mr Davis formally presented the report of the recent Church Bazaar, showing the total receipts to be (page 77) £ 391-13-9, expenses £11-0-0, leaving a net balance of £ 380.13.9.

(Inserted after page 76 A, in different handwriting is a sermon:

A "Synagogue of Hell."

Condemnation of Theatre-Going.

By Rev. J. Moffat Logan.

"Rev. J. Moffat Logan, pastor of the Cannon Street Baptist Church, Accrington, recently preached a remarkable sermon in condemnation of theatre-going.

He said he was sure he was going to please them all, because he was going to speak upon the effects of theatre going with the most absolute frankness. This subject of theatre-going had been so bandied about by people unaccustomed to debate that it had been surrounded by a perfect forest of ambiguities, irrelevancies, and ineptitudes, and so a speaker must move the caution if he would be understood. He was determined that the young people should know the reasons why their minister was the convinced and implacable foe of one of the pleasures patronised by some of the nicest people in the town.

Our Dramatic Literature.

Let him first of all dispel some sophistries. He did not intend to say a single word in criticism of the drama in its literary form, he could say "Amen" without the slightest mental reservation to what was said a short time ago by the present Minister of Education. "Our Dramatic Literature," said Mr. Birrell, (page 76c) is our grandest literature. It is the best thing we have done." His only regret was that he could not spare more time to assimilate the teachings found in some of the great dramatic literature of England. He did not intend to say a word that would make them infect that acting in itself was an unworthy thing. If all acting was a prelude to being against acting, no man with sense would ever lift his voice.

He owed to amateur acting his presence as a Christian minister amongst them that morning. Some years ago, as a perfect stranger in Halifax, he went with a Scotch friend to wait until a certain engagement at his school was over, so that they might go for a walk together. The engagement consisted in practising for a certain dialogue. As one of the principals was not there he ventured to suggest that if he read the part they could go on with the practice. They were good enough to say that the reading was not at all bad, and that if the other gentleman did not come up to the scratch perhaps the young stranger would take the part. He was duly installed in that position and made his first appearance before a Baptist church and congregation a chief actor in that little mimic play. (page 76D)

A Government Show

The consequence was that he was invited to become a teacher, and in the year afterwards he was asked to go to College. So it occurred that a young man who was a perfect stranger at the commencement of one year was sent by those people to college before the expiration of another – almost a record in these northern climes.

It was not likely he was going to fling half bricks at anything of that sort. He did not intend to say that the theatre as a building had any curse upon it. He thought our theatres were the finest speaking places in the world, and he sometimes wished that their churches had enough sense and enterprise to erect such buildings for the declaration of the Gospel. When he spoke about the theatre he was dealing with a perfectly well-known profession, a perfectly well-known institution, and perfectly well-known atmosphere. When he spoke about the theatre he was not thinking about the sphere presided over by managers who sought to make anything from a humble living to an ample fortune by engaging actors and actresses to present upon the stage such performances as the public (page 76 E) would be willing to pay for night after night the whole year round. When he spoke about the theatre he was thinking of a typical specimen of the kind, where the production on the stage were supplemented by such fitting garnishings as would make the theatre as a whole commendable to the average audience to which it happened to appeal. A national theatre and therefore a theatre lifted above the necessity for making profit, might be able to provide healthy amusement, moral and mental culture, and present to the people religious plays. But

what good would that really do? They could not drive the people into the government show.

Leading and Following.

The concern of the proprietor of the average theatre, he pointed out, was to make it pay. In order to make it pay he must so run as to please, not the occasional saintly attender but the regular attender, who was in the place night after night all the year through. It was because he had to please the average attender, that he must always so place his performances upon the stage that they would pander to the things that the average person most desired. That was why the theatre could never lead. It was almost bound to follow. It could not live unless it constantly pleased those who constantly patronised it. If it lost their patronage it would very swiftly die.

He was quite content to admit that it was not right to condemn the theatre because it did not lead people to the Lord. There were a great many institutions legitimate enough that did not lead people to the Lord. The leading of people to the Lord was not their business in the world. But what if it turned out that the theatre kept people back from the Lord? It was because he knew that the average theatre did keep the people back from the Lord that he intended to oppose it with all his soul. It was because he knew that the theatre did hurt the spiritual life of those who preferred the name of Jesus that he was opposing it with all his power.

A Thorough Experience

Why was he there as one who attacked it, rather than as one who defended? Firstly because of his own personal experience of the theatre; secondly, because of what he had observed of its effects upon other people who he had known; and thirdly, because of the almost universal blight that fell upon those who were most closely connected with the stage. He could only touch upon the first of the three points that morning. He paid his first visit to a theatre in his father's arms when he was seven years of age, and from that day until his conversion, at a little over 20 years of age, he attended the theatres of Glasgow every time he could. He knew every one of them, and enjoyed them to the full. Nobody ever enjoyed a pantomime better than he did, and as for the great musical comedies like "The Grand Duchess", the colour and the music of them were truly a festal evening to his soul. And so he could speak from experience.

The night that he was converted he knew with absolute certainty that he must never enter a theatre again. He had not to reason about it. He had not to weigh considerations. He knew the whole business, and he had not to seek some place, safely guarded from all contaminations, and view these things through specially coloured glasses. He knew the whole thing from top to bottom, and when the light of his Lord fell upon him it made it utterly impossible that he could serve Him and even enter such a place again. Afterwards duty, and an imprudent promise, led him into touch with such things, and emphasized the feeling that his intuition was correct.

Pitiable Parodies

He was, at the call of duty, called upon to follow a young fellow who had gone (page 76H) to London into one of the places. He did not stay long there, but it was long enough to hear a parody of one of his children's songs: "There is a happy land," sung by a man in nigger costume, and to hear the hollow mockery of the people.

The other occasion was through a mistaken promise to a friend with whom he was spending a holiday. He promised him if he would go where he (Mr. Logan) liked on the Sunday, he would to on the Monday where his friend liked. On the Monday night they found themselves in a place of entertainment. They did not stay long, but it was long enough to see a paint-bedizened girl, in very brief attire, making a parody of Mr. Spurgeon, the evangelist revival, and the whole matter of saving souls. He said to

his friend, "You can stay as long as you like; I 'm going now," and his friend had to follow him by and by to the hotel. (page 76 I)

Once where spending a holiday in London he wanted to know where he could spend a happy evening. The fellow guests were two Lancashire men, one of them a local preacher and the other a member of a Baptist congregation. One of them said "There's a sacred concert at Covent Garden Theatre. Let us go there." Accompanied by such guides, how could he possible be mistaken?

Influence of Conversion.

They went to Covent Garden Theatre. A magnificent assemblage was there, and the programme was as pure as day. The first part sacred and the second part secular. The programme was immaculate, but the audience was as of Sodom and Gomorrah. There were in the chief place in the theatre, able to go hither and thither, and they saw enough to tell them that the Covent Garden Theatre of that day, under cover of giving sacred concerts, was simply as a synagogue of hell. The whole place had such an effect upon one of their company that in order to avoid a denunciation of the whole business in the name of high heaven they had to hurry forth as swiftly as they could. All these things deepened his conviction. Into a place like that no Christian man was able to enter.

"My point this morning," he concluded," it is that when the light from the open heaven fell across my soul I knew that theatre-going was not in harmony with the will of the king, and I never have yet met a single genuinely converted theatre-goer who did not feel the same."

The Church secretary on behalf of the deacons congratulated the Bazaar officers and committee upon the unqualified success of their undertaking, a hearty vote of thanks to them and to all who had contributed in any way to the success achieved being carried unanimously. It was then decided with regard to the proceeds of the Bazaar, that in addition to payment of £50 to the Tanana and Dorcas Society, £50 to the Twentieth Century fund, and liquidation of debt upon the Church current account, the schoolroom be cleaned, painted and decorated, the Church pictures be restored and renovated, and that a sum of £100 be set aside as the nucleus of a sinking fund for the redemption of the mortgage upon our Chapel premises. These suggestions were carried unanimously.

Church meeting held April 1st, 1903. The Church treasurer presented a statement of accounts for the first 3 months of the year, showing a credit balance of £ 53.10.11

Mr Merritt introduced the subject of a Church and Congregational outing to take place this summer. It was generally felt that the previous outings have been so highly appreciated that it would be well to have one this year, and Mr. Merritt was asked to take further steps to focus the matter and report at the next Church meeting.

Church meeting held May 27th 1903.

Mr Merritt explained the steps he had taken and the result of slips he had issued, nearly all returned being in favour of Oxford for the Church and Congregational outing.

It was then proposed and carried unanimously that the outing be to Oxford on Wednesday July 8th, and that Mr. Merritt, Miss Perks, Mr Sutton, Mr. Norris and Mr Dyer be the committee to make arrangements for the same. Mr. F.G.Davis and Mr.

C.N.Kemp be president and vice president at the Luncheon and Tea at Oxford, respectively.

Tickets including railway fare, luncheon, tea and boat trip on the river Thames, 8 /- each. (There is a red covered printed brochure of several pages, detailing the arrangements whereby the anticipated group be subdivided into groups of 50, visiting several Colleges in rotation, and detailing the train travel and the meal arrangements at the YMCA Hall in Oxford.)

(page 78A) The Church secretary presented a statement on behalf of the officers respecting our position as a Church. In the course of this hearty thanks were accorded to the great bulk of our people who have shown appreciation of the efforts made to discover the right leader. A request was made for continuance of loyal and sympathetic support, also for constant prayer for divine guidance in this connection until the tension is relieved and we are happily settled. Valuable counsel received from Principal Henderson, Dr. Glover, Rev. J.H. Shakespeare and others, was recognized.

The Sunday preachers for June were announced as follows:

Rev. J.J.Knight, of Ross

John Bradford, of London

Geo Hawker, of London

J.C.Carlile of Folkestone

Church meeting held July 1st. 1903.

A hearty vote of thanks was accorded Mr. Charles Kemp for the handsome clock presented by him and foxed up in the schoolroom.

Mr Dyer reported that the Deacons now felt that the time had arrived when they could confidently advise the Church to invite a minister to her charge and stated that in (page 97; facing page 78C is a small photo of Rev., Dr. Carlile) accordance with the trust deed they had arranged to give notice on Sunday July 5th, that a special meeting of the Church would be held on the Thursday following for the purpose of visiting a successor to our late pastor. It was further reported that the Rev. J.C.Carlile, of Folkestone, is the minister the Deacons had unanimously agreed to advise the Church to invite.

Special meeting of Church Members held in the Chapel on Thursday July 9th.

The chairman Mr. Elkins intimated that the meeting was called in accordance with the requirements of the trust deeds of the church for the purpose of inviting a minister, and outlined the mode of procedure. Mr. Dyer the repeated the statement made at the last Church Meeting, including a report of the officers who visited Folkestone, and moved on behalf of the whole of the Deacons the following resolution:

“The members of the Baptist Church worshipping at Old King Street, Bristol, in special meeting assembled, most cordially invite the Rev. J.C.Carlile to accept the Pastorate, and hereby pledge themselves to do their utmost to sustain his ministry should he accede to this their hearty request.”

(page 79A) This was very heartily seconded by Mr. Kemp, who in the course of his speech stated that the officers and teachers of the Sunday school had passed a unanimous resolution in favour of the invitation now before the meeting.

Mr. Wilkins supported on behalf of the Christian Endeavour Society, who had passed a similar resolution to the Sunday School.

Had the Church been able to induce Mr. Carlile to accept the invitation, they would have been very fortunate, for the rev. gentleman's record of work, first of all in London, and afterwards at Folkestone, proved him to be a man of exceptional talents and great zeal in Christian and social work. But pressure was evidently brought to bear upon Mr. Carlile to continue the good work he was doing at Folkestone, and on Sunday July 26th, at the close of the service, the Church and congregation at Old King Street were informed by the Secretary of the Church that the invitation had not been accepted, and the following very nice letter which (page 80) Mr. Carlile wrote to the Deacons was read:

"The call to become the minister of your ancient and influential church, with which you honour me, has given me serious concern. I quite feel the importance of the work, and the possibilities of development of the organisation which has already so widely touched the life of Bristol. I am deeply sensible of the confidence and brotherliness which has prompted Dr. Glover, and my dear friend Mr. D.J.Hiley, and others, to promise me welcome if I came. There are many features of the work which specially appeal to me, and I admire the prompt action and businesslike methods of your deacons, which whom it would be a pleasure to co-operate. My people here are very concerned, and the claims of Folkestone and the county of Kent have been put before me in a way which makes it impossible to do other than remain where I am. In your district our beloved denomination is strong. In Kent we are a feeble folk. In Bristol you have 16 Baptist Church. There is only one Baptist Church here. I have given the matter my honest consideration, and you would not wish me (page 80A) to come to the larger Church unless I felt it to be the will of God.

He would not honour me if I came for an increase of pay or for any lesser motive than His will. You have been so earnest in the matter that I could wish my sense of duty led me to write more acceptable words. No doubt you will be disappointed, but you, with me, believe that Divinity shapes our ends, and that the sense of duty is the imperative which must be obeyed. Though I feel I cannot become your pastor, I shall be glad to remain your friend, and in every possible way to serve the Church at Kind Street, which is evidently very dear to your hearts. With sincere thanks for your confidence and the prayer that the right man may soon be made known to you, believe me, yours faithfully,

John C., Carlile."

(page 81)

Church Meeting held in the Chapel after the usual service on Wednesday, July 29th

The list of pulpit supplies for August was read as follows:

August 2 nd	Rev. E. Isaac.
9 th	J
16 th	Principal Henderson B.A.
23 rd .	Frank James
30 th	B.J.Gibbon.

Church Meeting held August 26th 1903.

Mr Dyer reported that the matter so far as Mr. Carlile is concerned was closed. The deacons had therefore carefully reviewed the new position from all standpoints and had formulated plans of procedure for the near future, which were then outlined, and concluded with the expression of the officers' hope that before October is through we may be distinctly and definitely drawn to one who will be willing and able to accept the charge of our Church.

Messrs F.G.Davis, J Bunce, and N.J.Jones were appointed to represent our Church at the Autumn Assembly of the Baptist Union to be held at Derby on October 5th to 8th.

Mr Elkins (chairman) intimated that (81A) Mr. W.E.Rankin had recently accepted a sphere of Christian service which would at least make it impossible for him to meet with us except on rare occasions.

Mr. Elkins on behalf of the Church wished him much happiness and prosperity in his new field of labour.

Mr. Rankin, in his reply, explained the nature of the work to which he was going and his hopes in connection with the same. He also expressed gratitude for the help and blessing he had received at Old King Street.

Church meeting held in the Chapel on Wednesday, October 28th 1903

On behalf of the deacons, the Church secretary informed the meeting that the officers had been brought to feel and believe that the Rev. Benjamin J.Gibbon of London (Bloomsbury) was the one who should be invited to become the Pastor of our Church, and sketched what had led them to that conviction and what had taken place, excepting an important letter from Mr. Gibbon which they were then bound to treat as confidential. It was intimated that Mr. Gibbon had promised to let us know in a (page 82) few days whether he would favourably consider an invitation if one reached him from our Church.

Special Sunday Meeting held on Wednesday, November 4th 1903 which was called in accordance with the conditions and requirements of the Trust Deeds of the Church, for the purpose of inviting a new minister to the charge of the Church.

Mr Dyer said the Deacons now come to the Church and with every confidence after general enquiries being made, to recommend that the Rev. Benjamin J.Gibbon of Bloomsbury be very heartily and cordially invited to become our Pastor with £425 a year stipend. After some correspondence which had passed between Mr. Gibbon and the officers was read, Mr. Bunce proposed the following resolution:

“The members of the Baptist Church worshipping at Old King Street Bristol, in special meeting assembled, most cordially invite the Rev. Benjamin J. Gibbon to accept the pastorate, and hereby pledge themselves to sustain his ministry should he accede to this their hearty request.”

This was seconded by Mr. Morphett. Upon being put to the meeting, the chairman congratulated the members upon the practically (page 82A) unanimous vote, and upon the kindly tone which had prevailed throughout the Upon receipt of this invitation and after mature consideration, and principally on account of his health which was breaking down under the strain of his work, Mr. Gibbon sent in his resignation, and at a special church meeting at Bloomsbury on the 9th of November 1903, it was read. Testimony after testimony was borne of the deep sorrow felt at Mr. Gibbon's suggested removal. His sterling character and spiritual ministry had been treasured by the members, and the memory of his six year faithful work would never fade from those who had been privileged to share it. At his own urgent request, The Church very sorrowfully bowed to the inevitable, and received his resignation. Not only the Baptist Denomination in London, but the Free Churches generally and the great Temperance Cause lost in the removal of Mr. Gibbon a powerful platform advocated, and a true and tried friend.

Mr Gibbon's letter to the members, in which he intimated this acceptance of the pastorate,(page 83) as read to the Church and congregation on Sunday November 15th, was read again for the special benefit of some who were not present then.

Copy of letter
The Rev Benjamin J. Gibbon's acceptance of Invitation.

61 Adelaide Road,
London N W
Nov 14th 1903

To the members of the Church at told King Street Baptist Chapel, Bristol

My dear Friends,

I write to inform you, as I have already by telegraph informed your officers, of my cordial acceptance of the invitation to become your pastor with which you have honoured me.

I do so in the firm conviction that such is the will of God. In the steps that have brought us together, unplanned and even unthought of by either of us, I clearly see the Divine guidance, and I am more confident of His arrangement in the outcome – our union – than in any other circumstances (age 83A) of my life. I did not seek to come to you: you had no idea of me as a possible pastor: yet that relationship is now brought about. “Deux vult” – it is the will of God.

That being so, I do not think it presumption to say in the words of the Apostle Paul, “I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.” Yet I would borrow from him again in saying that I know this can only be through your prayer, and the supply of the Spirit of Jesus Christ.” God who is bringing us together means our good, yet His blessing is conditional upon prayer. I beg you therefore very earnestly to pray, from this moment until the time when I come among you; and always afterwards, in your assemblies, in your family circles, and in your private devotions, that God's rich and constant blessing may rest upon our united labours.

I am sure that you will work as well as pray, and that I can rely upon your cooperation with me by bringing strangers and prodigals within our gates, and there creating the atmosphere of fervour and faith in which the Spirit of God can use the Word to their conversion.

(page 84) I hope to commence my ministry among you on the first Lord's Day in the New Year. I ask you prayerfully to prepare for that day, and hopefully to anticipate it in your families and among your friends. By the good hand of our God upon us, it shall be the auspicious beginning of a long and prosperous and happy union in Christian labour. I rejoice in the history of Old King Street Church and especially in the revival of recent years, under the zealous leadership of you late pastor. Let us now, therefore, “expect great things from God,” and “attempts great things for God.”

Believe me, with Christian love, your to serve in the bonds of the Gospel,
Benjamin J. Gibbon. (small oval photo attached).

(Page 84A) Mr Gibbon's farewell at Bloomsbury Chapel, London.

On Sunday December 20th 1903, and on Monday evening the 21st.
The new pastor of Old King's Street Chapel. Presentations in London.

Last night the Rev. Benjamin J. Gibbon, who, as we stated yesterday, preached his farewell sermon at Bloomsbury Chapel, London, on Sunday prior to commencing his pastorate of Old King Street Baptist Chapel, Bristol, on the first Sunday in the New Year was the recipient of some gratifying testimonials. There was a well attended

social gathering in the Bloomsbury Chapel Schoolroom, and, afterwards, there was a crowded public meeting in the chapel, and, as the Rev. J. N. Nicholson subsequently said, it was a meeting of mingled joy and sadness, sadness at parting with a beloved pastor, and joy and the prospect of a splendid harvest in a new field. Mr. E. Nodes, the senior deacon, was in the chair, and other prominent Baptists supporting him were the Rev. M. Brock, the Rev. J. Bradford, the Rev. J.M. Shakespears, M.A., Mr. John Chown, Messrs H. Bousford, H. Marnham, J.A. Matthews, and H. Elliott. (page 85). During the evening the Rev. Benjamin J. Gibbon and his wife and children were respectively presented with an armchair, a settee, and a lady's desk (. For Mrs Gibbon); a gold English lever watch, with the loving thoughts of the congregation of Bloomsbury (for Mr. Gibbon); and a handsome rocking horse (for the children). The Rev. Benjamin J. Gibbon gave grateful thanks on behalf of himself and family and said he would always treasure the memories of his life at Bloomsbury Chapel. He was going to Bristol with a keen desire to do well the work to which he had been called.

During the interregnum the pulpit was supplied on Sundays with ministers from various parts of England and Wales, and on Wednesday evenings by ministers from sister churches in the city, to whom the Church and congregation were deeply indebted for valuable service rendered.

From the Church officers the following was issued.

Deacons' Vestry
December 1903.

Dear friend,

Just before the interregnum commenced, nearly a year ago, we addressed an appeal to you to stand (page 85A) firmly to your post and do your utmost to sustain the work of the Church during the period of trial and difficulty before us.

The response exceeded our most sanguine expectations and your loyalty greatly cheered and helped us in the discharge of our duties.

We rejoice that the welcome light of morning has now appeared again upon the horizon and we look forward to seeing the full bright sunshine of day, on Sunday January 3rd, when the Rev Benjamin J. Gibbon enters upon his new sphere of service, as Minister of our Church.

We feel very confident, and are extremely happy in the certainty that this union of Pastor and People, is the outcome of God's good guidance, therefore we believe it will be crowned with His blessing and great prosperity.

We invite you to carefully study Mr. Gibbon's letter, which follows this, and to endeavour to enter very fully into its spirit.

It will be very encouraging and helpful if a good beginning is made on Sunday, January 3rd, and we earnestly ask you to personally cooperate with us to secure that end. We are hoping to have the Chapel filled morning and Evening, but are particularly anxious to have the Building crowded for the Morning service, and shall be glad if you will kindly endeavour to bring a friend, and be in your seat by 11 o'clock.

We hope also to have a very large number at the morning Prayer meetings, the influence from which will be felt throughout the day.

The Communion Service will form a fitting close to what we anticipate will be a memorable day in the history of our Church.

On Monday evening, January 4th, Mr. and Mrs. Gibbon will be glad to be introduced to every member of the Church and Congregation who can be present. Come then, and give our Pastor and his Wife a very hearty welcome to Old King Street.

Your assistance, prayers, and presence will greatly help toward securing the success of these special engagements, and will be highly appreciated by, (page 86A)

Yours faithfully, J Bunce, F.G.Davis, Church Treas., M. Driver, J. dyer, Church Sec., S. Elkins, Chairman, A Morris, N. Sully, P.J.Wilkins, Deacons.

Mr Gibbon's early days. The Rev Benjamin J. Gibbon. Copied from the Baptist Times and Freeman. (Dec 4th 1903; the printed original, much fuller, is attached to page 86A)

Mr. Gibbon's story finds its beginnings in the sunny South. He was born at Plymouth in 1871, and spent the bulk of his earlier years in the Isle of Wight. But with a strange preference and persistence, which helps to prove the point he love to trace his ancestry back to the Principality of Wales. Hence, he may be reckoned with the host of Welsh preachers who are rapidly extending the conquest of the Celt over the entire realm of the English pulpit. He certainly possesses many of their Victorian qualities, their winning ways – passion and poetry, freshness of diction, effectiveness and adaptability of style, all touched with (page 87) a glow of a strong evangelical fervour. It may be chronicled in passing that the Rev. J. M. Gibbon of Stamford Hill, one of the vanguard of that gallant Celtic company has sprung from the same study stock as "Gibbon of Bloomsbury."

Mr. Gibbon's family connections are not only Welsh but Baptist, which is an added grace. His father is still a deacon of the Baptist Church in Sandown, while other kinsmen hold similar positions in the Principality. It was when only twelve years old that the future preacher became a member of the church at Newport, Isle of Wight, being baptized on confession of his early father by the Rev. W. Glanwille, the immediate successor of Dr. Fred. Trestrail. About the same time he revealed a sure proof of ability and of Bible knowledge by gaining the first prize and bronze medal offered by the Sunday School Union in a Scripture examination for all England. At the age of fifteen he delivered his first sermon in a little primitive Methodist chapel on the borders of Parkhurst Forest: and frequently thereafter he preached in the village churches that stud the garden island of England. Meanwhile, the gifted lad was acquiring in the office of St. Francis Pittis and Son, auctioneers, a measure of that business experience (page 87A) which is an invaluable aid to any minister of the Gospel.

Upon entering the Metropolitan College in 1889, Mr. Gibbon found himself the youngest student there, but right well he held his own, and made his way among older men. In study he was both industrious and capable, which in preaching, in debate, in criticism, his youthfulness was no barrier to his baking a premier place. He was chosen by his brethren to the post of students' secretary, which brought him into close touch with our honoured C.H. Spurgeon during that closing season of the great preacher's life. One of Mr. Gibbon's most cherished mementos of college days is the last message of the President to his students, forwarded just before starting on his fateful journey to Mentone. The weekly lectures of the Governor, and the whole discipline of student life, were a stimulus to the young preacher, but the chief moulding influence of those days was doubtless that of Principal Gracey, a teacher

sent from God, whose luminous personality has left a trace of light upon many men of his time by means of the quiet strength of character and culture.

Scarcely was his course completed when Mr. Gibbon accepted an invitation, (page 88) one of many, to become pastor of the ancient church at East Street, Southampton. There for some years he exercised an able, earnest and successful ministry, more that doubling the membership, starting the first P.S.A. society in the town and becoming a leader in taking to himself a winsome wife who has proved herself ever since, by gentleness of disposition and loftiness of character, a true helper both in the home and the church. Mrs Gibbon is a daughter of the late Rev. J. Prue Williams, for over twenty years the pastor of Elm Grove Baptist Church, Southsea, whose recent death was mourned, not only by that whole town, but by the denomination which he served so well

The opening of Mr. Gibbon's ministry at Bloomsbury was marked by busy preparation for the church's jubilee, held in December 1898. This was celebrated in a practical manner by the thorough renovation of the building, which included, besides the installation of electric light and other modern improvements, the rescuing from obscurity of a memorial window commemorative of Dr. Brock's pastorate, and the rendering of a like service on (page 88A) behalf of the baptistery. Some idea of the impression made by the jubilee may be gathered from the fact that Mr. Gibbon's little girl, Gwyneth, who was then a baby, has always been known in the home circle by the pet name of "Jubie." She is the eldest of three children, one of them being a "son of the manse."

Like every real bishop of souls, Mr. Gibbon's foremost heed has ever been given to the spiritual aspect of his work. He has a living sympathy with the social and political needs of the time, as witness his recent stirring address at Derby on "Young People and Social Reform." In the many educational and social agencies connected with Bloomsbury Chapel he has taken a devoted interest. But above all, Mr. Gibbon is a preacher of the evangel of Christ. Even his ventures in the field of publication have been in the form of volumes of sermons and other spoken words, all of which have been well received. His utterances show a keen spiritual conception of the truth, as well as a firm intellectual grasp of it. The vision of the Seer is followed by the fearless declaration of the Prophet, clear and cogent and convincing. The "genesis" of a sermon means for him a careful and thoughtful preparation, while its "exodus" (page 89) is free and forceful, without the slightest assistance of manuscript or notes. As a platform speaker, too, especially on the Temperance question, Mr. Gibbon has won a reputation which reaches far beyond the limits of London. He has done alike the work of an evangelist, a pastor and a teacher.

The latest "Manuel" of the Church is the most encouraging of many years, showing as it does the addition of over 100 members, the great majority of whom were directly admitted on profession of faith. And the recorded sum of £ 2,908 is a very respectable income. The congregations of this year have also been reported as much larger than usual.

The removal of a man of Mr. Gibbon's calibre is a considerable loss to Baptist life and labour in the metropolis, but if it averts a serious breakdown in health, non will doubt the wisdom of the step. And not only Baptists in London, but all over the country, members of the denomination which has often turned its eyes not to say its feet, towards Bloomsbury Chapel, will watch with interest the career of the young

minister who now leaves the scene of six years consecrated thought and effort for fresh scenes and fresh conquests in the Kingdom of Jesus Christ (page 89A). The voice of London is :-Fare-thee-well; the voice of Bristol is Welcome!

The announcement of the services to mark the commencement of Mr. Gibbon's ministry at Old Kings Street, appeared in the Bristol Western Daily Press of Saturday January 2nd. 1904 as under (small cutting):

Old King Street Baptist Chapel
The Rev. Benjamin J. Gibbon
(from Bloomsbury, London)
commences his ministry here
tomorrow Sunday January 3rd,
When he will conduct
Special services at 11 a.m. and 6.30 p.m.
Communion at 8.p.m.
Monday Evening January 4th
Great Gathering of Members of Church and Congregation to
Welcome Rev and Mrs. B.J.Gibbon.
Reception in schoolroom 7.30 to 8.30 followed by Speeches
by Deacons and Representatives of Organisations and
an Address by the New Pastor. Music at Intervals , and Refreshments.

(photo attached, larger postcard size, of a street scene, with explanation: "Specimen of old fashioned architecture that were at one time to be seen opposite the chapel, mostly demolished 1906-08"; the shops include a cycle shop, and electrical shop, plus signs advertising cakes and palmistry).

(page 90; attached is the pamphlet – 8 inside printed pages - detailing the special services on Sunday Jan 3rd. 1904 –“Thanksgiving offers will be taken morning and evening towards the liquidation of Chapel debt”. A reprint of the Baptist Times article and a printed version of Rev. Gibbon's letter of acceptance, already set out above. In addition is printed the letter from the Deacons, December 1903 also above).

Thanksgiving offerings were taken morning and evening towards the liquidation of the Chapel debt, the sum of £30 being raised.

Commencement of Rev. B.J.Gibbon's ministry Jan 3rd. 1904.

The Rev. gentleman opened his ministry at Old King Street on Jan. 3rd under encouraging conditions, for, despite the unfavourable weather, there were large congregations at the services morning and evening. On the former occasion his sermon was based on the Epistle of Paul to Titus, 11,11,12,13 (sic!) “For the grace of God that bringeth salvation hath appeared to al men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this presenty world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.” The weeks past, he remarked , that passage of Scripture had been haunting him, and it was an appropriate one for that occasion, as it contained the distilled essence of Christianity. He would gain hope and pray, at the commencement of his ministry there, that it would prove a faithful forecast of what might be preached throughout its course. He subjected his ministry to a trying test in

opening it with that synopsis of the Christian faith, but in all modesty he desired to do no less. He would strike the keynote (page 90B) from it that morning, believing that the work of the doming days ought harmoniously to accord with it. If there should be a note of dissonance he would have failed. It would be his desire to preach that glorious Christian Gospel which he understood was there summarised. Their text was one of the great sayings of the New Testament; he would almost say one of the greatest, were it not that it was misleading to use the superlative with regard to divinely revealed truth. They might see in that text Christianity as a history, as a system, and as an experience. Their whole religion was divine; it was from above; but coming into this lower world of time and place, and entering into relationship with man, it became historical. The echoes of the Christmas bells had hardly died away. By them they were reminded of the advent of the Saviour who had died for them. The life had left abiding results. It had produced a new morality, it had elevated life, purified and transformed it. Here was the present tense of the Christian religion, "teaching us that, denying ungodliness and world lust, we should live soberly and righteously in this present world." Then there was the future." Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." (page 90C) The second advent of Christ, the preacher contended, would be as historical as the first, only the humiliation of the first coming would be absent from the second. With that sublime event Christianity as history would be consummated. In the past they had had the epiphany of grace; in the future they would have the epiphany of glory. With regard to Christianity as a system, he asked "What is the Christian religion?" It was at once dogma, and ethics, and mystery. The grace of God had appeared bringing salvation to all men. That was a dogma to be believed. It appealed to the reason. Then ethics were not things to be argued over, but to be practically believed. The third provided material for prophecy, for prediction; it was addressed to those instincts in man which were above reason. It was the glory of Christianity that it united those three, and made its appeal to the entire manhood. It combined dogma with ethics, belief with practice. Christianity was more than a code of ethics. Man had in him a vein of mystery, a tinge of romance, a chord that vibrated with the unseen. Man lived by hope, not by logic, nor by creed. Lastly, the preacher referred to Christianity as an experience, pointing out that the (page 90 D) life history of religion was repeated in every adherent. It was the biography of every believing man. The grace of God appeared bringing salvation to all men. That grace became in them a discipline, and coming face to face with Jesus Christ it was the goal before them. Christianity united the past, present, and future in its appeal to the individual man. In proclaiming that faith for the first time from that pulpit he would ask had they all welcomed it, did they all cherish the hope? If not let them accept the fact now, the fact that the Son of God had brought salvation to all men, and therefore to each of his hearers. Let them accept the fact, and entertain the hope that that same Jesus would come again to take His ransomed people home. Meanwhile let them turn their back on ungodliness, cultivate sobriety, righteousness, and godliness. Let them start with right living that day, and say that Christ had come and would come, for them.

The pastor also gave a short address to the children during the service.

Settlement of the Rev. B.J.Gibbon.

The Rev Benjamin J Gibbon entered (page 90E) Jan 3rd. 1904 upon his ministry at Old King Street Baptist Chapel, where he succeeds the Rev. J. Moffat Logan, who, it

will be remembered, left Bristol 1903 for about six years. Mr Gibbon has worked with excellent results at Bloomsbury Chapel, London. One writer has remarked aht “the removal of a man of Mr. Gibbon’s calibre is a considerable loss to Baptist life and labour in the metropolis, so it may be predicted that Mr. Gibbon will worthily carry on the work at the Old King Street Chapel, and prove an acquisition to the religious life of the city. Mr. Gibbon was born at Plymouth in 1841, and spent the bulk of his earlier years in the Isle of Wight. From the age of 15 he has been preaching. He was at the time mentioned with a firm of auctioneers, but in 1889 he entered the Metropolitan College, and his first pastorate was at the ancient church at East Street, Southampton. While at Bloomsbury, though the spiritual aspect of his work was always in the forefront, Mr. Gibbons won a great reputation as a platform speaker, especially on the temperance question, and he is said to have done alike the work of an evangelist, a pastor, and a teacher. (page 90 F)

The New Pastor Welcomed.

The settlement of the new minister of Old King Street Baptist Chapel was further celebrated January 4th by a social gathering. The Rev. and Mrs. B. J. Gibbon received the members of the church and congregation as they entered the schoolroom, which had been prettily decorated for the occasion. The first hour was devoted to social intercourse, refreshments and music, and the remainder of the evening to short speeches by representatives of the church and the organisations connected with it. The pastor occupied the chair.

Mr J. Dyer (the church secretary) first offered to Mr. and Mr. Gibbon a warm welcome on behalf of the church and congregation. They had been looking forward for months past, he said, to the time when they would have again a minister and his wife and the head of the church. Now they felt extremely happy and deeply thankful, for few had dared to anticipate that it would be with such a real joy that they were welcoming their new minister that evening. They welcomed him because of his good work, for they were proud of what he had done during the past eleven years. They welcomed him also for his own sake, for his Christian character, but most of (page 90 G) all because they believed he had been called to that work by God. A kindly welcome was also extended to Mrs. Gibbon by the speaker, who further assured the pastor and his wife of the hearty sympathy of the church members in the work they had undertaken. They hoped to all unite to make that work a grand success.

Mr. J.G. Davis, church treasurer, remarked that after patience, prayer and perseverance they had succeeded in getting a pastor of whom they could be proud. As a Christian people they hoped to make the life of Mr. and Mrs. Gibbon sweet and comfortable. The Lord had done great things for them, for which they were glad. Mr. Davis expressed the hope that they would often see the crowded congregations of the previous day, with corresponding collections.

Mr. S Elkins, elders’ secretary, said his first word would be one of congratulation. During the past twelve months they had had an arduous task. Doubts and fears had alternated; they had often been discouraged, but all that had come to an end, and that night they could congratulate each other on the success of their labours. They could congratulate themselves on the fact that the minister coming amongst them was one sent to them by God. They anticipated increased membership crowded congregations, and a large number of conversions. But it would require the active cooperation of all

the members. They must put aside all feelings of selfishness and work together for the welfare of the Church.

Mr. P.J.Wilkins, The Poor Fund treasurer, said he felt their prayers had been answered, their expectations realised, and all they had anticipated had come to pass. He felt sure that over and above their own little minds there had been one controlling force, one guiding hand, and that night they were rejoicing in their hearts that what they had longed for God had sent them. They had wanted one filled with holy fervour and passion for souls, and past history had shown that Mrs. Gibbons was just that. There came to them all now a new sense of responsibility, and he hoped they would enter into their new engagements with whole-hearted service. But Mr. Gibbon could not do all the work that was required of that church. They was all fill the niche God had ordained for them in His vineyard.

Mr. Norris, missionary treasurer, stated that a cloud had been hanging over them, but it had been dispersed, and the bright sunshine was about them once more. He had never felt more (page 90 I) happy that he did that evening in seeing Mr. Gibbon. He hoped it would prove a good omen, and that success would attend Mr. Gibbon's ministry. The speaker hoped they would all remember Mr. and Mrs. Gibbon at the throne of grace.

Mr W. Sully, the church steward, was of the opinion that the period had come when they ought to make the power of the church felt in the city. The speaker also paid a tribute to their late pastor.

Mr. C.W.Stemp, the superintendent of the Sunday School, on behalf of the teachers and scholars, said they prayed that God's richest blessing might rest upon their new pastor's labours. With confidence they looked forward to the hearty cooperation of Mr. Gibbon for the saving of the souls of the young. Mr. A Parry represented the Christian Endeavour Society, and said the sin in the City showed there was a great work to be done.

Mr. B.J. Hughes, of the Men's class, said that the first upward trend of the soul's career of many men had taken place in that class, and from all over the world messages had come from those who had received the first interest touching their soul's career there. (page 90 J)

Mr. R. M. Morphett spoke on behalf of the rank and file of the Church members, and said he could look back upon 30 years connection with that church, upon times of sunshine and storm, but he had never known a time when there had not been found a faithful few who had banded themselves together for the sake of the Church and the sake of the Lord Jesus Christ. He believed that the hearts of the people at Old King Street beat true to the new pastor and his wife.

The Rev. B.J.Gibbon remarked that he never felt less equal to speaking than he did at that moment, unless it was on the Sunday morning when they astonished him by singing the Doxology as he entered the pulpit. He thanked them very heartily indeed for the splendid welcome, the right royal welcome they had given him and his wife that evening. He could not wish to enter more happily upon a pastorate. With the New Year he had entered upon the 13th. Year of his ministry, and briefly alluding to his ministerial career, remarked that no minister had worked harder than he did while

at Bloomsbury. He could not have left London had it not been for the breakdown in his health. (Page 90 K). The doctor advised him to do so, and their cordial invitation completed all that was necessary. He had heard of them, of the splendid work of his predecessor, and he believed there were great possibilities for him (Mr. Gibbon). The condition of spiritual prosperity was peace. He abominated war of every kind, and had never had what was called a church war. Mr. Gibbon went on to explain that he had had to decline many invitations to be present at meetings because it was his duty to God and to them to husband his strength until it was more fully returned to him. He would have to devote himself with exclusiveness to the work of the church. During the evening anthems were rendered by the choir and the male voice choir.

(Page 91 A) Church Meeting, January 20th, 1904.

Letter of transfer of Rev. and Mrs. B.J.Gibbons' membership from Bloomsbury to Old King Street was read and accepted. A very kind letter of commendation of both Mr and Mrs. Gibbon accompanied the above, written by their secretary of the unanimous request of the Church at Bloomsbury.

Mr. A Norris, Treasurer of the Outing Committee, presented his statement of account in connection with the excursion to Oxford in July last showing a balance in hand of £5-5-5, which had been handed to the church treasurer. Thanks were accorded to the committee specially mention being made of the joint secretaries, Mr. Merritt and Miss Perks.

The Pastor referred to his desire to get into touch with young people, particularly young men, who do not usually attend any place of worship, and stated that he purposed conducting a special service one a month for young people, and thought it would be an inducement to such to come if it could be announced and advertised in connection with these services "all seats free." (page 92)

With a view of promoting the success of these services it was carried unanimously that the foregoing suggestion of the Pastor be advertised: "All seats free".

Mr. Gibbon further alluding to the special services for young people, stated that it had been arranged that a social hour should follow these, more especially for the young people living away from their homes. There would be social intercourse, light refreshments, sacred music etc., concluding with family worship.

Mrs Kemp and Mr Parry, with help of Sunday School and Christian Endeavour Society, would see to socials and advertising.

The Pastor informed the meeting that our chapel Keeper, Mr. Jewell, passed away the previous Sunday morning, after a long and painful illness. It was agreed that an expression of our deep sympathy with Mrs. Jewell and her family in their bereavement be conveyed to them.

Church meeting, February 24th 1904. It was agreed that in future the communion of the Lord's supper be observed on the first Sunday in each month after the evening (page 92A) service, and on the third Sunday in each month after the morning service.

The Pastor intimated that his public recognition as minister of Old King Street had been fixed for Wednesday, March 16th.

Arising out of a suggestion from the United Kingdom Alliance, Mr Gibbon moved that a petition be sent on behalf of this Church to a local member of Parliament for presentation to the House of Commons as follows:-

To the Honourable the Common of Great Britain and Ireland in Parliament assembled. The humble petition of the church worshipping at Old King Street Baptist Chapel Bristol sheweth that your humble petitioners highly approve of the discretionary powers long possessed by Justices of the People to refuse on public grounds the renewal of licences for the sale of intoxicating liquor – the only legalised protection against the liquor traffic at present in possession of localities – and therefore most earnestly beseech your Honourable House to reject (page 93) all proposals that would in any degree lessen such magisterial power. And your petitioners will ever pray etc.

Signed on behalf of the Church assembled in Church Meeting, on Wednesday Evening February 24th. 1904. (Signed) Benjamin J. Gibbon. Pastor and Chairman. The above was carried unanimously. (page 93A) Recognition services of the new pastor the Rev. Benjamin J. Gibbon. On Wednesday Afternoon and Evening March 16th. 1904. Programme of Services. (Attached to the page is the brochure "Programme of Services: In the Afternoon at 4 o'clock a sermon will be preached by the Rev. J. R. Wood, of Upper Holloway, London, Ex-President of the Baptist Union. At 5.30 o'clock there will be a social gathering in the schoolroom. Refreshment will be provided. At 6.30 the following musical programme will be rendered in the Chapel Organ solo "Hero's March" Medelssohn, Song "Come unto Me" Coken, Anthem "I was glad" Elvey, Organ solo "Angelic Voices" Batiste, Song "The Children's Home" Cowen, Anthem "Blessed be the Name of the Lord" Maunder, Organ Solo "March aux Flambeaux" S Clark

Vocalist Miss Eveline Gerrish

Organist Mr. J. R. Pullin.

Public Meeting

7.30 Hymn no. 1.

Prayer

7.40 Chairman's Address Rev. W. J. Henderson B.A. President of the Baptist College

7.55 Addresses by Officers of Old King Street. Mr. S. Elkins, Deacon, and Mr. J. Dyer Deacon and Church Secretary.

8.15 Address Rev. James Trebilco

8.25 Address Rev. J. R. Wood.

8.35 Hymn no. 2 (during which the Offertory will be taken)

8.40 Address Rev. D. J. Hiley.

8.50 Addresses by Officers from Bloomsbury Chapel, London Mr. J. A. Matthews,
Deacon and Church Secretary. Mr. W. Webb, Senior Elder.

9.10 Address Rev. W. B. Cooper M.A.

9.20 Address Rev. Richard Glover D.D.

9.30 Response by the Pastor Rev. Benjamin J. Gibbon.

Vote of Thanks, Doxology and Benediction.

(page 93 B) Recognition Meetings at Old King Street Baptist Chapel.

A series of gatherings in connection with the recognition of the Reb. Benjamin J. Gibbon as pastor of Old King Street Baptist Chapel was held yesterday. In the afternoon a sermon was preached by the Rev. J. R. Wood, of London, ex-president of the Baptist Union, who dwelt upon prayer and meditation, basing his remarks upon the prayer of Paul, commencing at the 13th verse of the 3rd chapter of the Epistle to the Ephesians. At the conclusion of the service there was a social gathering in the schoolroom, and later a number of musical items were rendered in the chapel, including anthems by the choir, solos by Miss Eveline Gerrish, and organ solos by Mr J. R. Pullin. In the evening there was a public meeting, at which the Rev. Principal Hendberson presided over a crowded congregation.

The Chairman said that the most successful pastorates had been those of young men, so that Mr. Gibbon's youth was no disqualification. Mr. Gibbons came to them as a priest, but only such a priest as they might all be, and he came to them to work and study with them not to work and study for them. The Chairman proceeded to mention that he had read recently that a number of Nonconformists had been confirmed according to the rites of the Church of England. Other ministers could say, as he could say, that they had baptized a large number of persons who had been confirmed. That was not a great deal to say after all. If they were to attract to their various communions persons from other communions, the great world that needed the Gospel so much would still be out of touch, and while he was himself thankful if people turned aside from the humanly devised rite of confirmation in order that they might observe the scriptural form of baptism – while he rejoiced in that, he should be ashamed if he did not rejoice ten thousand times more over every person brought out of the world to know God.

Mr. S Elkins, a deacon, spoke of the period during which the church at Old King Street had been without a pastor, and said they were convinced God had sent Mr. Gibbon to them. They welcome him (page 93C) heartily, and prayed that his work would be abundantly blessed.

Mr. J. Dyer, deacon and church secretary, also welcome Mr. Gibbon on behalf of the church.

The Rev. J. Trebilco welcomed Mr. Gibbon in the name of Congregationalism, saying he had a grand church and a grand opening at Old King Street.

The Rev. J. R. Wood said Mr. Gibbon was a business man. He had rendered great service in various ways in London in connection with committee work. He was a member of the council of the Baptist Union and a member of the Baptist Missionary Committee, in addition to other committees. Although he had been a pastor only twelve years, Mr Gibbon had had a great deal of experience, both at Southampton and Bloomsbury, where he had done courageous work. Mr. Wood also spoke of his pleasant recollections of the years he spent in Bristol.

Mr. J.H. Matthews, deacon and church secretary, and Mr. W Webb, senior elder, spoke of Mr. Gibbon's work at Bloomsbury Chapel, and further words of welcome followed.

The Rev. Benjamin J. Gibbon, in acknowledging the addresses of welcome, expressed sincere thanks to the local speakers for their remarks, and to the deacons of Bloomsbury Chapel for their high commendation. He proceeded to point out that he was not there as a novice, for he had had experience of two central churches. He had no special programme, but he believed the Gospel was all sufficient. He urged regular attendance and the congregations prayers for him in his work.

Church Meeting held March 23rd 1904.

The secretary reported that our Pastor conducted his first Baptismal service in this chapel on Sunday March 20th, when the following confessed the Lord in that ordinance, namely, Miss Amy Brown, Miss Amy Stone, Miss Gertrude B. Reed, Mr. E. Tippet.

The eleventh annual report of the Christian Endeavour Society – by Mr. Leslie Wilkins as given at their Annual Meeting was as follows.

In presenting to you our 11th. Annual report, it is with great thankfulness to our Heavenly Father, for all the wonderful way which he has led us as Society and organisation of the Church during the past twelve months. When we held our Anniversary services last year we were in a state of uncertainty as regards a Pastor, but our prayer was that God would in His own good time send us one, who would take a special interest in us as a society and lead us to higher fields of service, and a greater knowledge of our God and His Son, Jesus Christ. We had pledged ourselves to support our Church especially so during its time of need, which pledge has I believe been faithfully carried out. God, has answered our prayers in a very wonderful way. He has sent to us a Pastor, who we are glad to report has taken over the Presidency of our Society. The effect of his leadership is already felt in our meetings. That he has the deepest interest in the movement must be evident, to all those who listened to the sermon last Sunday morning, when he painted such a picture of the ideal society of Christian Endeavour, as made all our members proud to be known as Endeavourers, and make up their minds to make our Society nearer to the ideal.

Again we thank God for his loving kindness to us, in sending our President to us. We are proud also to have amongst our members, the three gentlemen who practically started the Bristol and District Union of Christian Endeavour. I refer to Mr. Morris, Mr. Parry and Mr. Kemp each of whom holds office in the new Federation of the Bristol Societies. Also we have in Mr. Follwell, the President of the Bristol North

Union. Therefore one can easily see that our Society stands well up in the Endeavour movement (page 95A) in our city.

The committee work of our Society has been going steadily on, in the quiet unobtrusive way which does no much work. The Devotional committee has arranged for all the meetings of the past twelve months and the fact that there was but one disappointment as regards speaker or leader during the whole of that time, speaks well for the efficiency of their work. The meetings have been well attended, particularly so during the past four months, and the old cry of members not taking part in the meeting has not to be echoed this year, on account of the bright meetings which have been held of late. The Mission Committee has been doing its regular work in connection with some of the mission halls of the city, and in addition now arrange for one evening a month at the Childrens' Hospital where two services are held one in a childrens' ward and one on one of the womens' ward. Results as counted by actual conversions do not seem to be very numerous, but to anyone who has been to our mission services, the Spirit of the meetings quickly banishes any thought that they are not helpful. Indeed they are a great source of help not only to the audiences on the different (page 96) occasions, but also to the leaders and speakers themselves. We pray earnestly that God will abundantly bless our Mission Committee, and give each member of our Society a great interest in Home Mission work. The Missionary Committee has been the interest of the Endeavour in that section of Christ's work very much alive. The meetings which have been held under the auspices of this committee during the past year, have indeed been helpful and instructive. As a practical proof of their missionary enthusiasm they have raised the sum of £17.13.5 during the year, the profit on the last Missionary concert amounting to "2.1.9.0 the remaining amount being raised by weekly subscriptions collected from Endeavourers. Also a regular correspondence is kept up by the committee with our native preacher, to who a large parcel of Christmas cards was sent for distribution in the Schools under his control. The Temperance committee which only exists in the winter session, has this year been in cooperation with a S.S committee, for the Furtherance of Temperance work amongst our own S.S.Scholars. Besides this they have arranged for Temperance meetings at two of the Mission Halls in the city, and kept the question of total abstinence before the Society by (page 96A) having a meeting where the subject was dealt with in a very practical manner. The Social Committee have also been busily engaged, doing their best to make all our members feel comfortable and at home in our meetings, seeing that all visitors have a hearty welcome, and that all are provided with hymn book and bible. They have also arranged and successfully carried through three socials during the past winter months. As regards the membership of the Society, the Lookout Committee give us the following figures. Number of active members 102, associate 4, honorary 13, while the special honorary list of those who for a time are unable to attend our meeting but wish to keep their connection with the Society has upon it 14 names. Making a total membership of 131. During the years 23 have joined our Society as active members, 3 have been transferred to other societies and 9 names have been removed from the roll. The committee has been especially busy at the Young Peoples Services, in the distribution of invitation slips and by personal invitations doing their "Look out work".

The Junior Society has a membership of 61 an increase of 2 upon last year. At Christmas they have a party as usual when 84 poor children had tea and (page 97) a present. The money for this was collected by the Juniors themselves, who also did the

entertaining at the party. The treasurer reports a balance in hand, but as there are some heavy expenses to be met almost immediately, asks you to contribute liberally this evening so that we may not start the present year in debt. In concluding, I should like on behalf of our Society to give a very hearty welcome to all young people in this meeting to come to our regular Monday evening meetings, and to join our Society, giving to it strength by so doing, and I feel sure benefiting yourselves also.

Church meeting held May 18th. 1904.

Messrs Davis, Morris, and Bale, with the Pastor, were appointed delegates to the Association meetings. The following is a copy of a letter which was adopted and ordered to be sent to the Association.

Old King Street Baptist Chapel, May 1904

In our last letter reference was made to the fact that we had been without a Pastor for some 3 months.

The interregnum continued until the end of December and our members were true and loyal through (page 97A) out the whole of that anxious time.

We committed our ways with the Lord and He directed our paths. He knew the special and peculiar needs of our Church and in His good time pointed us to the right man in the Rev. Benjamin J. Gibbon who in his turn was moved by God to accept the very hearty invitation sent him by our Church, and we are devoutly thankful.

From May 1st to end of December last we had a net loss of 31 members including 23 by revision and 4 by death which brought our Roll down from 574 in May to 543 in January when Mr. Gibbon came.

Our Pastor is busy marshalling and organising the forces for thoroughly aggressive work and we are believing and expecting that great things will be accomplished. Indeed we have already had the foretaste resulting in a net gain of 22 new members since he has been our Minister. Which is a certainly a most promising commencement.

The Congregations at our Sunday and Week evening services are steadily increasing and the general interest has been intensified.

Mr. Gibbons month sermons to young people have been most highly appreciated by crowded congregations

Our organisations generally are (page 98) full of life and vigour and rendering much useful service.

In conclusion it would be impossible for us to think over the events in the crisis of the last year without being filled with sincerest gratitude to God for the way he has brought us through the shadows out into the full sunshine again and we are looking into the future with absolute confidence.

Our prayer is that God's rich and abundant blessing may be the portion of each and every Church of this Association throughout this New Year.

Signed on behalf of the church at Old King Street. Signed Benjamin J. Gibbon,
Pastor; John Dyer Church Secretary.

The Pastor intimated that the officers had considered the question of a Church outing for this summer and felt that it would be well to have one, and suggested on behalf of the officers that the same Committee as last year, viz: Miss Perks, Messrs Merritt, Sutton, Morris and Dyer, with the addition of Mr. Geoffrey Gadd, be appointed to take the matter up and see it through, subject to the approval of the Pastor and Deacons.

(page 98A) Church Meeting held, June 22nd, 1904.

It was reported on behalf of the Outing Committee that a special train had been arranged to convey our party to Dawlish, and Teignmouth on Wednesday July 6th. Tickets, including railway fare and a meat tea in the Teignmouth Town Hall, 6/- each.

A descriptive booklet, with illustrations, was issued, with an introduction by the Pastor, as under: (page 99)

Merthyr Mawr
Limerick Road,
June 16th 1904

Dear Friends,

I heartily commend this booklet to your attention, and hope that you will be able to avail yourself of the Excursion which it describes. The Committee seems to be to be making ideal arrangements. The places chosen, the time of year, the programme sketched, the low charge – all combine to form a most attractive outing. Yet, to me, the most enjoyable feature of it will be the company!

How pleasant for practically the whole of our congregation to spend a day together in innocent enjoyment and recreation! That is the idea in the minds of the Committee. Please do your part towards its realization by arranging to come, unless absolutely impossible. Certainly my wife and I will be there, Heaven permitting. Let us have the pleasure of meeting and greeting you!

Yours very sincerely,
Benjamin J Gibbon

(page 99A) (attached) cutting from the Teignmouth Gazette:

“Many are the ways in which a town can be brought under the notice of outsiders by the means of illustrations, etc. On Wednesday of next week the annual outing of the Old King Street Baptist Chapel, Bristol, is to take place at Teignmouth, and a special train has been chartered for their conveyance. As is often the rule with such excursions, the programme has been printed. In this case it comprises an attractive booklet (attached on page 98A) of over 12 pages, nicely printed, containing a couple of pages of descriptive matter on Teignmouth as a seaside resort. There are also four illustrations of the Promenade and Beach in the publication, which has been well circulated in Bristol. The party’s headquarters for the day are at the Town Hall. We wish them a thorough day’s enjoyment and hope that Teignmouth will long remain in their minds as an ideal seaside resort.”

(attached) cutting from the Bristol Mercury:

“The annual outing of the church congregation and friends in connection with Old King Street Baptist Chapel took place on Wednesday to Dawlish and Teignmouth. The special train left Clifton Down at 6.53 a.m. and Dawlish was reached about 10 o’clock. A number of the party alighted here and walked to Teignmouth to join those of the party who had preceded them by train. At 3 o’clock a meat tea was served in the Town Hall under the presidency of the Rev. Benjamin J. Gibbon (pastor). After a few words from the chairman, thanks were accorded the Outing Committee, of which Mr. Dyer was charman, Messrs Gadd and Sutton vice-chairman, Mr. Norrs treasurer and Miss Perks and Mr Merritt secretaries for the splendid arrangements for the day’s enjoyment. The remainder of the day was spent in trips from the pier to Exmouth, drives, etc. The return journey was commenced at 8.53 and a quick run home was made to Bristol. Favoured by fine weather, the day proved a most enjoyable one. “

Western Daily Press:

“Old King Street Baptist Chapel. The annual outing of the congregation and friends in connection with the above took place on Wednesday. The seaside towns of Dawlish and Teignmouth were selected. The special train left Clifton Down at 6.55 a.m. Dawlish was reached about ten o’clock, where a number alighted and walked over the beautiful country roads to Teignmouth to join those of the party who had preceded them by train. It being high tide, there was plenty to interest on the seaward front of the town. Boating and bathing were freely indulged in until three o’clock, when an ample repast was served in the Town Hall, under the presidency of the Rev. Benjamin J. Gibbon (pastor). A small party unable to be seated in the hall were accommodated in an adjoining room. Mr. J. Gibbon thanked all for their presence, and trusted that the pleasure which they had had up to then would be continued during the remaining part of the day, and that all would arrive home safely. Thanks were given to the outing committee for the splendid arrangements for the day’s enjoyments. The weather continuing delightful, some took the steamer excursion trip from the pier to Exmouth, some rode over the beautiful hills which surround the town, and in various other ways interested themselves. The tide coming in again in the evening, the day, although a long one, was full of interest up to the time of departure, 8.53, when a quick run was made to Bristol, everyone being thoroughly delighted with the day’s outing.”

The Pastor reported that the Autumn assembly of the Baptist Union was to be held in Bristol, October 3rd to 7th, 1904, when some 1200 delegates were expected, and that our Church was expected to find hospitality for about 120 of that number.

(page 100)

Mr. Bale was recommended to the Baptist Union for inclusion in their list of local preachers.

In accordance with notice given on June 22nd 1904, Mr. Dyer moved that our Week night service be held on Tuesday instead of Wednesday’s, the alteration to take effect upon our Pastor’s return from his vacation the first week in September. This was seconded by Mr Bale and carried without dissent at the Church Meeting held July 20th 1904.

Mr. E.G.Folwell at the same meeting was recommended to the Baptist Union for inclusion in their list of local preachers.

Church Meeting held Tuesday, September 20th. 1904.

Application from Arley Congregational Church for the transfer of Mr. and Mrs. Miller from our communion to theirs was read by Mr. Gibbon, who spoke of the well known work of Mr. Miller as Superintendant of our Sunday School, Deacon, and Treasurer, and suggested that a letter of hearty commendation be sent with the transfer. This was proposed by Mr. Kemp, who spoke appreciatively of Mr. Miller, seconded by Mr. Nale, and carried.

(page 100A)The applications of Mr. Nankin and the Mr. R. Morphett, to be recognised by the Baptist Union and included on their list of local preachers, was endorsed by the Pastor and Church Secretary, and carried. It was proposed and carried that the Pastor with Messrs Bunce ,Davis and Wilkins be our representatives at the Autumnal meetings of the Baptist Union to be held in Bristol. October 1904.

Church meeting held October 25th. 1904. Mr. Bunce, deacons' secretary reported the resignation of Mrs. Jewell and Chapel-Keeper, and the appointment of Mr. and Mrs. Pearson. Mr. Gibbon intimated that the Pastor and deacons felt it would be fitting to mark our appreciation of services faithfully rendered by Mrs. Jewell during the 10 years she had been officially connected with us, and that Mr. N Sully, Chapel Steward, had been appointed Treasurer to receive gifts for as suitable present which was agreed to.

Mr. F.G.Davis reported that the total amount collected by him towards the expenses of the Baptists Union Autumnal meeting recently held in Bristol was £22-16-0. Thanks were accorded Mr. Davis for his effort in this matter.

(attached to page 98A is the 4 page evening programme of the public meeting)

“The Baptist Union of Great Britain and Ireland.
Autumn Assembly, Bristol, Bristol 1904.

President – Rev. John Wilson.

Vice-President – His Honour Judge W. Willis, K.C.

Treasurer – Mr. Herbert Marnham.

Secretary – Rev. J.H.Shakespeare, M.A.

Thursday 6th October, Colston Hall, Public Meeting for

“The Exposition and Enforcement of Free Church Principles”

Programme. 7.00 p.m. Mr. Wm. J.P. of Newcastle-on-Tyne, will take the Chair.

Hymn 1. “Crown Him with many crowns....”

Prayer

7.10 p.m. Chairman’s Address.

7.25 p.m. Rev. T. Phillips, B.A. of Norwich on “The Spirit of God and the Problems
of Nonconformity.”

7.50 p.m. Collection for Local Expenses.

7.55 p.m. Hymn II “Our God, our help in ages past...”

8.00 p.m. – Rev. J.G.Greenhough, M.A. of Dunton Bassett, on “The Moral
Advantages of Religious Freedom.”

8.25 p.m. Rev. J.M.Logan, of Accrington, on “Nonconfirmist Ideality”

Doxology

Benediction

(the back page has two advertisements, for Baptist Union Publication Department and for Baptist Times and Freeman)

(appended also a service sheet for 6th October 1904):

10 a.m. II Resolution on the late Charles Haddon Spurgeon to be moved by the Rev. Charles Williams, of Accrington, and seconded from the Chair.(see separate form).

III "The Revival of Religion in the Church".

Papers by:

(a) Rev. S. Vincent, of Plymouth.

Hymn XX "Jesus is gone up on high..."

(b) Rev. Charles Brown, of London.

(c) Dr. John Clifford M.A. of London, on "One Chapter in the History of the Revival of Religion."

Doxology and Benediction

Working Men's Service. Old King Street Chapel.

1.15 p.m. hymn XXI "When wilt Thou save the people..."

Prayer

1.20 p.m. address by the Rev. James Baillie, of Cardiff.

Benediction.

(page 101)

In accordance with notice given at the previous church meeting, Mr. N. Sully moved on behalf of the Pastor and officers that we undertake to raise, by means of thanksgiving offering in January, sale of work, etc; as early and possible, the sum of £500, for cleaning and renovation of premises, the money to be raised before the work is carried out. After being seconded by Mr. Bunce, the matter was exhaustively discussed, the general feeling being that whilst the proposed renovation, etc. was necessary, it would be well to do something for the reduction of the Chapel debt at the same time.

Mr. Kemp suggested that we might very well go for a Thousand Pound Scheme, £500 for the renovation, which he felt to be very necessary, and £500 towards liquidating the debt.

This appeared to find favour with all. Mr. Gibbon expressed himself as in sympathy with all the speakers: he was with those who were anxious to make God's House clean, comfortable and attractive as quickly as possible. At the same time, he felt the burden of the Chapel debt, and promised to interest (page 101A) himself and endeavour to interest the Church and congregations, with a view to its reduction and speedy extinction. He was therefore perfectly in sympathy with those who felt that something should be done in this connection now. He thought that Mr. Kemp's suggestion would meet the whole case.

The officers being agreeable to the larger scheme, the original resolution was withdrawn.

Mr. Kemp then moved that we undertake to raise the sum of one thousand pounds by the end of next year, not more than one half to be used for the renovation, etc, and the balance of at least one half to be devoted to the reduction of the Chapel debt.

This was seconded by Mr. F.G. Davis, and carried without a dissentient vote.

Mrs. Mitchell suggested that promises of cash be now invited from those present. It was then nearly 10 o'clock and the Pastor hesitated to prolong the meeting.

Miss Perks offered £5. A list was then opened, and in a short time the total of £158.11.0 was reached, made up as follows:

	£
Miss Perks	5.
Miss Green	2
Miss Yoxall	3
Mr. Kemp	25
Mrs Mitchell	3
Mr. Bunce	10
Mr Morris	5
Mrs. Dibley	5
Miss Gibson	5
Mr. Porter	5
Miss Edkins	2 – 10/-
Mrs. Stevens	5
Miss Hall	1
Mr Swain	3
Mr. Dyer	5
Mr Wilkins	10
Mr. F.G.Davis	5
Mrs Porter	2
Mr. Parson	5
Mr Driver	5
Mr Dibley	5
Mr Lewis	5
Mr P Hunt	1 – 1/-
Mr Millichamp	2
Mr. Norris	5
Mr Burns	2
Miss L Green	1
Misses Mogford	1
Mr. Spriggs	2
Mr. Mallone	3
Mr. Gibbon	10
Mr Gibbon to get	10
TOTAL	£158 – 11/-

It was agreed that a meeting of Church and Congregation be (page 102) called for the following Tuesday evening, to lay the matter before them and to secure further promises.

The Pastor expressed his great satisfaction at the unanimity of those present in regard to the thousand pound scheme, and his appreciation of the hearty and generous way in which they had spontaneously promised toward the same

(page 102 A) A special meeting of church and congregation, called in accordance with resolution passed at the last church meeting, was held on Tuesday evening, was held on Tuesday evening, November 1st., 1904. The Pastor presided and explained the one thousand pounds scheme which had been adopted at the last church meeting. The last of promises then made was read, and those present were invited to name the amounts they would contribute to the scheme. The following additional promises were then received:

(page 102)

	£	
Mr. A Thomas	25	
Mr. C. Kemp (on behalf of Sunday School £100, including £28 promised by 3 friends, and shown in the first list.)		
	72	
Mrs. Pitt	5	
Mr. Beck	5	
Mr. Heming	10	
Mr. Rogers	5	
Miss Harris	1	- 1/-
Mr. Baker	5	
Miss Hamis	2	- 1/-
Miss Stevens	1	- 1/-
Miss Doman	1	
Mr. Ed. Elkins	1	- 1/-
Miss Hoff	1	- 1/-
Mrs Mead	1	- 1/-
Miss Adlam	1	- 1/-
Mr. Thomas	2	- 10/-
Mrs Court	1	
Mrs Ward	5	
Mr. Chinnock	2	- 2/-
Mr. Holland	3	- 3/-
Mr. Jones	3	- 3/-
Mr. Mead	1	- 1/-
Miss Parkyn	1	- 1/-
Miss Parsons	1	- 1/-
Mr Stock	10/-	
Miss Mogford	10 / 6	additional
Mr Morris	5	additional
Rev. b.J.Gibbons	3	
Children	1	10/-
Mr. C. Kemp	4	
Children	4	4/-

(page 103A)

Mr. Veysey	2	
Mr. Slade	1	
Miss Davis	10/-	(Blanchards)
Mr & Mrs Folwell	1	to debt only
Mrs. Thomas children	5 / -	
Mr Warren jun.	1	
Mr. & Mrs Webb	1	
Miss Pimm	1 / -	
Mrs. Taylor	10/-	
Mr. Thomas	10/-	
Mr N.J. Jones	2	2/-
Miss Gadd	1	
Master Gadd, Harold	10/-	

	£	
Mr. G. Gadd	3	3/-
Miss Perks		10/-
Mrs Bounds 2 children	1	
Mr. A Thomas child	1	
Miss Boleman		10/-
Mr. Clark	2	2/-
Mr Kirby	1	1/-
Miss Gibson	5	
Total	195	16/ -
Which together with previously promised	158	11 / -
makes total of	354	7 / -

The pastor expressed his gladness at the enthusiastic manner in which the movement had been taken up, and clos'd the meeting with prayer.

Church Meeting held November 22nd 1904.

(Page 104) Mr. Wm Sully reported that he had received subscriptions amounting to £8 – 5/- toward the little testimonial to Miss Jewell, our late Chapel Keeper, and invited gifts from those who had not yet responded.

With reference to the £ 1000 scheme, the promises toward which on November 1st. stood at £ 354 – 7/- as recorded previously, Mr. Gibson reported the following additional promises:

	£	s	d
carried forward	354	-	7 / -
Mr. F. Gadd	2	-	2 / -
Miss Holmes			10 / -
Miss Flower			10 / -
Miss Mabel Davis			10 / -
Misses Dixon	5		
Miss Smith			5 / -
Mr. Seaton	1		1 / -
Mr. Parkyn	5		
Dr. Macleod	15		
Mr. Broadbear	5		
Mr. Oaten	1		
Mr. & Mrs. Morphett	3		3 / -
Mrs. Walkey	1		
Miss Hicks			10 / -
Mr. Horlick	2		10 / -
Mr. Brown	2		2 / -
Miss Gough	3		3 / -
Mr. Barry			10 / -

(page 104 A)

forward	404	4 / -
Mrs. Barry		10 / -

Miss Curnow		10 / -
Miss Nankerris		10 / -
Mr. Howard Rankin	1	1 / -
Mrs & Mrs Templeman	2	2 / -
Mr. Ellison	1	
Miss F. Drake		10 / -
A friend	1	
Miss Edith Wilkins	1	1 / -
Mr & Mrs. Pengelly		5 / -
Mr. J. Stock	1	
Mr. Nestmucketh (?)	2	10 / -
Mrs. Norris	1	1 / -
	417	14 / -

The following further promises were made at the close of the meeting:

	£	
Miss Collett		10 / -
Mr. Sergeant and		
Miss Fear	1	
Mr. Crook	2	2 / -
Misses Thomas		6 / -
TOTAL	421	12 / -

The pastor referred with satisfaction to the fact that the whole of the promises reported had been made spontaneously.

(accounts appended to page 104 A):

Old King Street Baptist Sunday School

Scholar 260 Teachers and Officers 30

Departments

Infant classes, General School, Bible Classes: Sunday Afternoon at 2. 45

School Choir Library Daily Bible Readings Swimming Club

The Senor and Junior Young People's Society of Christian Endeavour is in living union with the School.

Seniors meet Thursdays at 8 p.m. Juniors meet Sundays at 9.46 a.m.

Finances 1904

Income:

Collection at annual meeting		15 / 5 ½
Collection for B.M.S. Native Evangelist		4 / 6
Anniversary collections	15	11 / 7
Sales of tickets	6	14 / 2
Profit on School Concert	3	5 / 7
Annual subs Misses Green, Perks,		
Reed, Ford	11	16 / -
Collections for School Funds	2	10 / 11
Sale of Hymn Books etc.	0	11 / 7
Balance due to Treasurer 1903	5	16 / 10
1904	0	16 / 6
total	48	3 / 1 ½

Expenditure:		
Balance due to Treasurer	5	16 / 10
Subscription to Sunday School Union	0	10 / 6
Entrance fee for Scripture Exam		3 / 8
For Native Evangelist		4 / 6
Part Expense for Chapel Mottos		4 / 2
Anniversary and outing expenses	30	12 / 10 ½
School Guild Expenses	2	9 / 8
Printing Account	1	5 / 6
Stationary Account	2	10 / 4
Bible Society for Bibles	2	2 / 10
Bruton and Co.	0	5 / 3
Incidentals	0	1 / 0
Motto Cards	1	16 / 0
Total	48	3 / 1 ½

(appended page 105) General Church Account; 1st January to 31st. December 1904.

Income		
To voted from Bazaar Nov 1903	77	2 / 7
Interest accruing		13 / 4
Weekly offerings	377	0 / 5 ¾
Pew Rents	296	12 / 7
Endowments		
Consols	55	5 / 8
Midland Railway stoc	19	1 / 3
Rents	42	11 / 3
Hoopers Charity	4	4 / 0
Hire of premises:		
Liberation society	1	11 / 6
Endeavour	1	1 / 0
Christian Brotherhood	1	1 / 0
Mr. R Morphett	0	10 / 6
Donations from Discussion class	5	
Use of piano	2	15 / -
Hymn books sold	1	12 / 3
Spurgeon's statue fund	2	2 / -
Profits on socials etc.	2	12 / 8
Balance due from poor fund a/c	8	8 / 2
" Cumberland St. House to suspense		
a/c/ carried forward	35	6 / -
Removal suspense a/c	33	12 / -
Due to Treasurer	120	19 / 2 ½
TOTAL income	£1089	14 / 4 ½

Audited as per Special report (signed Frank J. Williams, certified auditor
And Jno T.H.Baker)

Expenditure		
By balance	12	17 / 4 ½
Zenana Mission	40	0 / -
Ladies working party	10	0 / -
Sinking Fund	27	15 / 11
Salaries Rev. B.J.Gibbon	425	0 / -
Chapel keeper	45	5 / -
Organist	20	0 / -
Organ blower	4	0 / -
Pulpit supplies	23	0 / -
Endowments a/c		
Hanham Church	12	0 / -
Keynsham	2	0 / -
Education Fund	12	18 / -
Poorfund	19	0 / -
Special collections:		
Lord Mayor's medical charities	11	10 / -
Bristol Baptist Association	4	4 / -
Baptist Foreign Missions	10	11 / -
Bristol and Foreign Bible Society	1	10 / -
Sunday School anniversary	15	11 / 6 ½
Baptist Union	1	1 / -
Christian Endeavour	2	0 / -
Christmas Gifts to poor (Hooper's charity)		
	4	4 / -
Bristol City Mission	1	13 / 3
Sunday school union	1	13 / 3
Annuity fund	2	3 / 6
Sinking fund (two collections)	38	8 / 3
Printing	37	1 / 11
Advertising	22	10 / 6
Electric light	38	11 / 7
Gas	9	15 / 11
Coal	10	6 / -
Fire insurance	10	7 / 6
Rates, taxes, water and ground rend	15	12 / -
Interest on Mortgage	57	1 / 3
Officers' expenses postages etc.	2	13 / 11
New hymn books	5	8 / -
Repairing old books	2	14 / 6
Zenana reception and church socials	12	1 / 8
Baptising suit		12 / -
Hire of piano	4	18 / -
Tuning organ for one year	4	0 / -
Choir music	1	9 / 10
Electric lamps	2	10 / -
Donation Spurgeon's statue	2	2 / -
Chapel keeper's Sundries	5	7 / 11 ½

Repairs: general	9	7 / 1
Cumberland st. house this yr's		
Proportion	3	15 / -
Balance forward to suspense a/c	35	6 / -
Pastor's removal expenses	8	8 / -
Balance forward to suspense a/c	33	12 / -
TOTAL Expenditure	1089	14 / 4 ½

Suspense Account

Income

To balance Cumberland street :		
House repairs, brought forward	35	6 / -
Removal expenses ditto	33	12 / -
Due to Treasurer from poor fund a/c	8	8 / 2
Deacons' collection	30	0 / -
Church ditto	27	10 / 6
Balance due to date	68	8 / ¼
Total income	198	5 / 4 ¼

Expenditure

By balance due to Treasurer	198	5 / 4 ¼
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This suspense account explains exactly the present indebtedness of the Church and is the correct method of dealing with expenditure which is proposed to be spread over a longer period than the balance sheet covers. The balance owing to Treasurer by the Poor fund will be cleared in the current year from the monies received on account of the Poor Fund and does not affect the General Account. The cost of the repairs to Cumberland Street House, in consideration of which £5 extra rent is paid, will be automatically extinguished in eight years by utilizing this extra rental for that purpose only. The removal expenses will be paid off in five years and a proportion will be brought into year's balance sheet until it is cleared.

Sinking fund

income

To balance Dec 31 st . 1904	115	5 / 9
Interest accrued	5	17 / 11
Two silver collections	38	8 / 3
Balance from Bazaar	27	15 / 11
Total	190	7 / 10

Expenditure

By balance in hand Dec 31 st . 1904		
as per Stuckey's deposit note	190	7 / 10
total	190	7 / 10

Education account

income

To balance Dec. 31 st . 1904	24	0 / 4
Consols dividend	12	18 / 0
Total	36	18 / 4

Expenditure		
By pastor's college	5	0 / -
Bristol ditto	5	0 / -
Balance Dec 31 st . 1904	36	18 / 4

Poor Fund Account

income		
To Consols dividend	10	11 / -
Balance due to treasurer	8	8 / 2
	19	0 / -
Expenditure		
By Xmas gifts to poor	7	0 / -
Two silver communion plates	3	0 / -
Repairs, Milk street	9	0 / -
	19	0 / -
income		
to balance Dec 1903	31	6 / 11
collections	19	16 / 1 ½
rent	21	0 / -
balance due to poor fund	0	14 / 11 ½
total	72	18 / -
expenditure		
balance down	8	8 / 2
cash relief	47	14 / -
W & O fund (Mr. Norris)	2	14 / 1 ½
Children's hospital	1	13 / 6
Wine and bread	7	6 / 6 1/2
Rates, taxes and insurance	3	10 / 3
Ground rent	0	12 / 11
Stamp (trustees)	0	10 / -
Repairs (Milk st.)	0	8 / 6
Total	72	18 / -

Church meeting held Tuesday December 13th. 1904.

The secretary reported that Mr. Gibbon had consented to be the Editor of a monthly magazine for the Church and proposed that our pastor's kind offer in that connection be very heartily accepted; seconded by Mr. Bale, and carried.

The pastor intimated that Messrs Parry and Sutton, leaders of the Young Mens' Bible class were anxious that an Adult School be added to the organizations of our Church. It was decided to call a meeting of men early in January to consider the matter. Mr Sully reported that the contributions to Mrs. Jewell's testimonial amounted to £ 9.

(attached to page 105 a printed leaflet):

Old King St. Baptist Chapel

Deacon's Vestry,
Dec 16th. 1904.

To Members of Church and Congregation

Dear Friend,

We avail ourselves of this opportunity to express our appreciation of the very hearty and enthusiastic manner in which the "One Thousand Pound Scheme" has been taken up and supported. The sums promised now total about £450 and our pastor hopes to be in a position to report a still larger amount at an early date.

It would have been an additional pleasure to have informed you that our financial liabilities for the current year had been fully met from the ordinary sources of our revenue. We regret, however, that it is not our privilege to do so. If the offertories for general purposes had averaged seven guineas per Sunday we should have been able to congratulate you upon ending the year with a clean balance sheet. The seven guineas needed per Sunday is not a large amount and we felt sure the reason that standard is not maintained is neither lack of sympathy nor ability, but simply that we have failed to fix the measure of our requirements firmly in your minds. Kindly note now for future guidance.

There have been some abnormal expenses, very gladly incurred this year, in connection with our pastor's removal from London to Bristol. This year's share of that, together with the small adverse balance from last year and deficiency on general revenue, make the total deficit, chargeable to this year's account about eighty-five pounds.

(page 105 A) Copy of the first number of the old king street Baptist magazine, January 1905. (attached is the printed issues, 7 sides):

The Old King Street
BAPTIST

A magazine for the Home

Published in connection with Old King Street Baptist Church, Bristol.

Pastor: Rev. Benjamin J. Gibbon.

List of services

Sunday

Junior Christian Endeavour Society 9 45 a.m.

Public worship 11.0

Sunday School and bible classes for

young men and young women 2.45 p.m.

Men's discussion class 2.45 p.m.

Prayer meeting 6.0 p.m.

Public worship 6.30 p.m.

Tuesday

Pastor in his Vestry to see Enquirers from 7.30 p.m.

Service (prayer meeting and bible study) 8.0 p.m.

Thursday

Young people's society of Christian Endeavour 8.0 p.m.

Friday
Choir practice

8.0. p.m.

Foreword

“Of making many books,” the Wise Man said, “there is no end.” But in that age the printing-press had not been invented, and writing was laborious and its materials dear. What he would say to-day, in view of the avalanche daily let loose by the press, we hesitate to surmise. In truth, the quantity of reading matter, “standard” and ephemeral, claiming our attention, from the “Encyclopedia Britannica” to the “ha’penny rag,” is prodigious and bewildering. To keep pace with modern journalism is impossible, and to find time for acquaintance with the masterpieces only of serious literature is, for the majority, an equal impossibility. Most of us are uncomfortably aware that we cannot keep abreast even of the information most necessary to us. Professional magazines and trade journals are merely scanned, and frequently tossed aside unread and uncut. “If I read all I ‘ought’ to read,” one exclaimed recently “I should never be able to read my Bible!”

To add to this vast mass of printed matter in the slightest degree is, therefore, a serious responsibility. Even the appearance of a small and unpretentious monthly magazine requires to be justified. We cherish the hope, however, that the indulgent circle to which this new (magazine p. 2) venture more particularly appeals will be predisposed in its favour, will acknowledge that it “meets a need”, and will supply its best justification by the reception which they accord it.

The publication of the pastor’s monthly sermon to young people has suggested the desirability of other items of information accompanying it. There are many events in the life of a Church of which its members would be glad to preserve a record. The various engagements of a large Church and its many societies are so numerous that it is difficult to bear them all in mind and a monthly column of “Anticipations” will prove a genuine help. We believe, also, that there are many former members of the Church who would like to keep in touch its current history by becoming subscribers to its monthly organ. And we earnestly hope that the magazine will prove a successful means of bringing our Church and its services under the notice of those – and particularly those resident in our own neighbourhood – who are not regular attendants at a place of worship. To any such who may read these preliminary lines, we heartily say, “Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.”

It need perhaps, hardly be said that the separate publication of the Pastor’s sermons will soon cease, and that a monthly sermon will appear in these columns instead. Another feature of the periodical will be a series of papers by Mr. J.S.Merritt upon the history of our Church. Mr. Merritt has accumulated a marvellous amount of information of extreme interest, which, we are confident, will be eagerly read by young and old alike. We belong to a Church of great antiquity – the oldest of the Baptist denomination in Bristol – and it should do us all good to be made acquainted with the struggles of former days which were not “better than these.” Occasional correspondence is invited, and, if of sufficient births, marriages and deaths, occurring in families of the congregation will be inserted gratis.

We propose printing at least a thousand copies monthly. We trust that all our friends will become subscribers, and that in a very short time quite half this number will be regularly sold. The remainder will be distributed, from house to house, in the immediate neighbourhood of the Chapel.

We now launch our little craft, upon a sea already white with sail, soliciting the good wishes of all our readers for a favourable voyage, and with earnest prayers to the "Captain of our salvation" that He will continually use it to carry cargoes of "good tidings" to those who are perishing through ignorance of His Gospel.

Church Statistics

Our readers will be interest to learn in what degree the Church has grown during the past year. We are glad and thankful to report that no fewer than 83 new members have been added to our fellowship. Of these, 61 have joined on a profession of their faith in Jesus Christ, the vast majority making such a profession for the first time although a few cases of restoration after lapse of membership are included. By transfer from other Churches we have received 22. On the other hand, we have lost 37 – 17 by dismissal to other Churches, 4 by resignation, 9 by erasure after long absence, and 7 by death – or as the Salvation Army more correctly puts it, "by promotion", promotion to the Church Triumphant. The net increase in membership is therefore, 46; and we commence the New Year with a total fellowship of 588. These results should fill us all with gratitude and praise to God, who has permitted us to reap so largely of the fruit of our labours. For the most gratifying features of the table is the number of additions by profession, seeing that these are mainly cases of conversion wrought in our midst. They have come, the new converts, from the families of our members and from strangers, from the congregation and from the Sunday School, and we should all rejoice together. To one accustomed to a London pastorate, the number of transfers, both to us and from us, is markedly small. This indicates a steadiness and persistence in the membership which is extremely gratifying after experience of London Churches, in which the movement is so great and constant as to cause a congregation to resemble a procession! But what a responsibility it is to belong to a Church 600 strong! O that we only were "strong", strong in the power of the Holy Spirit! In that case, we should influence the entire city of Bristol for good! And why not? For we *ought*. "Ask and ye shall receive". "Your Heavenly Father will give the Holy Spirit to them that ask Him."

The next Baptismal Service will be held on the last Sunday evening in January. All desirous of confessing Christ in this way should apply to the Pastor.

Our £1000 scheme

Our Church has recently committed itself to a bold and brave project. This is no less than to raise a sum of £1000 forthwith, to be equally divided between two objects, the renovation of the premises and the reduction of the mortgage. For some time it has been felt that our premises need attention. They have become dirty and somewhat dilapidated through much use, and require cleaning and decorating, and also some improvements in the outside approaches and lighting. The deacons, therefore, unanimously recommended the Church to raise £5000 for this work. But while all agreed as to its necessity, there were many consciences troubled by the debt of £1300 lingering from the last renovation. It was impossible for the officers to do other than sympathise with this feeling, and ultimately a courageous proposal was made to double the amount mentioned and attack the two objects. As might be expected – for "we needs much love the highest when we see it" – this daring proposal united the Church, and was carried unanimously and great enthusiasm. Indeed, although the hour was late, promises of contributions began immediately. For weeks they continued to pour in, and towards the end of the year the Pastor was able to announce that about £450 had been promised by members of the Church, *quite*

spontaneously, and without a single personal application have been made. This splendid start is a magnificent augury of complete success. Much more will come in from the personal canvass of the church and congregation which the officers are now making. There are also stewards of God outside our own ranks who are always glad to assist Christian enterprise and encourage Christian generosity. We hope to trace the progress of the scheme month by month in these columns and to record the jubilation over its triumphant issue. The promises made will be announced at the monthly Church meeting; the actual cash received will be acknowledge in these pages. And the cash may be sent at once – pending the appointment of a treasurer, to the pastor. “The smallest contributions”, either in the way of redemption or part redemption of promises, or of new subscriptions, “will be thankfully received” – and the largest too, and with equal thanks! We are glad to give a first list this month of amounts actually

paid: - per Mr. S.E.Morris	£ 1	0 / -
Miss Gibson	5	0 / -
Miss Pim	0	1 / -
A friend	1	
Per Miss Perks	5	5 / -
Another friend	1	0 / -
Total	13	6 / -

Children's Corner

How many tram-cars are there running in Bristol? Don't go to the office to ask, and don't get anybody to help you find out. But the next time you ride in one of the cars, look out for a bill on the window saying what is being done on behalf of the Infirmary. Read it and you will find how to get at the number of the cars. The first child who sends me the correct answer shall his or her name printed in the next magazine. Conditions – you must do it without help. You must be under sixteen. You must sign your name on the paper on which you write the answer and put it in the Past's Question Box in the Chapel lobby. If, in addition, any will write letters saying what they think about the action the bill describes, I will print the best – perhaps. Editor.

Various

The Pastor and Mrs Gibbon desire sincerely and heartily to thank the many friends who have sent them Christmas and New Year cards. They have not themselves sent out these little messengers of good will for some years past, the circle of their friends having become so large as to make the pleasure an irksome and unmanageable task. For example, if sending at all, they feel that there is not one member of the Church whom they would like to omit – and there are sis hundred cards at once! But they are none the less grateful to the very many friends who have sent them seasonable greetings, and they ask the kind acceptance by them all of this acknowledgement, and this expression of hearty good wishes and earnest prayers that God's rich blessing may rest upon them, and upon the whole Church, in family, business and church life, during the whole of this glad New Year.

The Christian Endeavour Society is starting to run a Bath Chair, which will bring aged and ailing friends to the Sunday services. Contributions towards the cost, however small, will be thankfully received by Mr. Herbert Sully, Convener of the Bath Chair Committee, or by the Editor (residing in the Pastor's Question Box) on his behalf.

We have secured a number of copies of the *Western Mail's* Story of the Welsh Revival. They may be had, at a penny each, of the chapel-keeper. We would recommend every reader to procure one.

OUR NEW YEAR'S MOTTO

“If Thy Presence go not with me, carry us not up hence.”

Notes of a Sermon, on Exodus xxxiii, 14 preached at Old King Street Baptist Chapel, on Sunday Morning January 1st 1905, by the Pastor, the Rev. Benjamin J. Gibbon.

1.

Moses had received a great shock. In consequence of a heinous sin committed by Israel, God had intimated that His presence would no longer accompany the wilderness march, en route from Egypt to Canaan. Instead, he would send an angel, to be “guide, philosopher and friend” to Moses, and to assist him in leading the people to the Promised land. This intelligence was to Moses a staggering blow. He reeled under it, and for the moment was unable to make any reply to it. When the full import dawned upon him, he began a series of importunate intercessions for the withdrawal of the sentence. God, in mercy, revoked it. But even then Moses continued to plead against it. One reassurance failed to calm the agitation in his breast. After the storm had passed, and God had promised that His own presence should remain as of old, the bosom of the leader continued to heave with emotion, which could only find relief in prayer. In the previous verse God had said “My presence shall go with thee, and U will give thee rest;” yet in the text Moses continues to plead, “If thy presence go not with me, carry us not up hence.” In the 17th verse, God graciously replies, “I will do this thing also that thou hast spoken, for thou hast found grace in my sight.” And yet in the next chapter we find Moses still pleading, “If now I have found grace in Thy sight, O Lord, let my Lord, I pray thee, go amongst us.” Many assurances were necessary before he could recover himself after such a shock.

For to this man life apart from God was simply inconceivable. Such a possibility had never occurred to him until the Divine threat was uttered, and then the glimpse of it was like a peep into the outer darkness. He shuddered violently, and recoiled with horror, and required to be repeatedly assured that the black nightmare would never become a reality to him and his people.

Moses was the leader of a pilgrimage. To most men in charge of a caravan, the present of God would not seem the most indispensable thing. To how few men setting out on a journey the consciousness that God is with them is a necessity. But to Moses it was the one thing needful.

To him, there was no substitute for the Divine presence. Nobody else would do. An angel would not do. An archangel from the inner circle of the burning glories would not do. Even Gabriel, in all his flaming radiance, could not for one moment be accepted as the substitute for God.

In short, unless unmistakeably convinced that God Himself was with them, Moses felt that he could not advance a yard. Better go back to Egypt and endure the oppression of Pharaoh increased tenfold in rigour, better lay them down in the desert and die, giving their flesh to feed the vultures and their bones to whiten the sand, than proceed to Canaan, under superhuman guidance indeed, but – without God! “If thy presence go not with me, carry us not up hence.” We are advancing into a New Year, and I ask this morning, Is this sentiment ours? Are we as individual Christians, and as a Christian Church, firmly resolved not to go forward a step without the

company of God? Is it the case that to us there can be no substitute for Him – that no prosperity, no joy, no friendship, no love can compensate for His absence? Is the conviction that God is with us the supreme joy of life, that element which alone makes it worth living, and without which existence would be unendurable? Is it true that in the Church no accession of wealth, no increase of influence could reconcile us for one moment to His withdrawal? Would a sanctuary magnificently renovated, a form of service really refined and aesthetic, and a congregation crowded always and influential beyond parallel all be to us a splendid tome – a whited sepulchre – apart from that living Divine Presence which can make a barn a temple, and a handful of lowly worshippers a Church? Would we honestly rather die than face a continuance of life without God? Would we rather shut the doors of this sanctuary, and inscribe “Ichabod” over all its walls, than attempt to continue its work without God? Or do we prize His presence less than this hero-saint of old?

Moses’ sense of the value of God’s presence was based on the knowledge that it was a blessing which included all others. An (page 107 A) ordinary leader of a caravan would say that the main requisites for a desert march were four – a guide, a guard, water and food. But Moses regarded God’s presence as alone essential; for that, he knew, guaranteed everything else. For guidance, He could draw a cloud through the skies; for water, He could make it flow from the smitten rock; and for food, He could send quails on the wings of the wind and rain manna from the clouds. The one indispensable thing was God’s presence.

And it is for us also. If we are poor, He can make us contented. Are we troubled? He can give us peace. When we are weak, through Him we may be strong. When we are tempted, He can enable us to overcome. Whatever our circumstances, He can keep us in perfect peace, as riches, fame, troops of friends cannot. So in the Church the joy of His service, the delight of co-operating with Him, and the supreme gladness of seeing His work done give a surplus of money, no countenance by rank and fashion can bestow.

Suppose God were here this morning – as indeed He is! But suppose Him to ask each one, as He did Solomon, “Ask what I shall give thee! It is the New Year. Demand a New Year’s gift, and whatever thy desire it shall be granted!” What should we answer? Health? Wealth? Congenial occupation? Fame? Love? Or, “Thy presence, Lord, throughout this New Year! Thy presence, for that is a blessing which includes all others! Thy presence, for that is so indispensable that we earnestly pray “If Thy presence go *not* with us, carry us not up hence’!”

So, there is our first point, *The Presence of God should be supremely valued.*

II

Moses did not sue in vain. God was touched by so high and sincere an estimate of Him, and replied, “I will do this thing also that thou hast spoken, for thou hast found grace in My sight.”

And no man ever desired God’s presence with equal earnestness without similarly obtaining it. ... “They that seek Me *early* which means, earnestly, “shall find Me,” He says: and again, “Ye shall seek Me and ye shall find Me, when ye shall search for Me *with all your hearts.*”

That is our second point, *The Presence of God is assured to those who rightly value it.*

III

“But”, it may be said “the preacher is confusing things that differ! It is not a Presence such as was vouchsafed to Moses that is possible to us! He saw a cloud by

day and a pillar of fire by night, and a glory descending to the sacred tent when he went to pray. He heard a real voice speaking to him, saw manifestations amid thunderings and lightnings, and actually beheld, if not the face, yet the shining train of Deity. There was always a visible symbol, and a succession of miraculous acts to prove the residence of Deity in that moving camp. If *we* had such a manifestation of God's presence, we should value it. But it is different with us!" Is it? Not at all! "What, not different?" "Why yes, different indeed, but the advantage is on our side! We have a God who dwells, not in a shining cloud, not amid thick darkness on a mountain, but in our own hearts!

"Closer is He than breathing; nearer than hands and feet." The Holy Spirit "dwelleth with you, and shall be *in* you." And He shall "abide with you *for ever*." Is not this a superior presence of Deity to that which Moses valued so highly? It surely is, and if we do not realise it as such, the fault is our own.

It is a common fault. We do not sufficiently consider the reality of God's presence with us. Oriental fairy tales sometimes tell of a favoured individual attended by a familiar spirit, or *geni*. Any impossible task he wants done, any coveted object he wishes to possess, any distant place he desires to be transported to – he has only to inform his attendant, and in a moment, in the twinkling of an eye, the thing is done! But we have with us a far better Companion, and a more inseparable, the presence of God, the Spirit of the Most High in our hearts. By Him, we are kept in open communication with heaven, the home of all good. He enables us, in the degree that we trust Him, to overcome Satan, man's dreadest foe. And by Him we are furnished with everything necessary to our true wellbeing... Did we but *realise* what is involved in God's presence in our hearts, we should be delivered from all fear, from all anxiety from all sorrow, from all sin, and should enter into heaven upon earth!

And so our great need is to cultivate the sense of the Divine presence with us – the "*Practice of the Presence of God*." Practice – act upon – this truth! How? By communion with that sacred Presence; by fellowship with (pamphlet page 6, page 108) that constant Friend. Let us, in private, commune with God so constantly that it shall become a conviction, unshakable, calming, strengthening, gladdening that God is with us. Let us, in our Church prayer meetings, assemble and wait upon God, constantly, eagerly, earnestly, and as a people we shall be persuaded that God is in the midst of us, and that God will help us, and that right early.

So that is our last point. *The sense of the Presence of God should be cultivated.*

Dear friends, dare any of us face the New Year alone? Then we have greater hardihood than one of the bravest and most heroic men that ever lived. The prayer of God should be supremely valued, that the Presence of God is assured to all who rightly value it, and that the sense of the Presence of God should be cultivated.

I enter to-day upon a second year of ministry to you for Jesus Christ's sake, and I say in all sincerity that I would rather the relationship were instantly dissolved than continue under any other auspices than the smile of God. "If Thy Presence go not with me, carry us not up hence." Do you all say "Amen!"? Then, rightly valuing God's presence, we shall not lack it! Let us go forward into the New Year relying upon it, and expecting to see its continual manifestations in the sanctification of the saved and the salvation of the sinful!

Anticipations

The Pastor's Anniversary Sunday, Jan. 1st, will be past by the time these lines are in our readers' hands. We sincerely trust, however, that the memory of it will

abide, and that the note struck will be a resounding inspiration throughout the year. We trust, too, that the officers' appeal for special thank-offerings will have met with a generous response, and that the firstfruits of 1905, both spiritually and materially, will prove a joyful prophecy of the harvest of the year.

The Pastor's First Anniversary will be further celebrated on Wednesday, the 11th. The Rev. William Cuff, of Shoreditch Tabernacle, Ex-President of the Baptist Union and one of our best-known leaders, will preach a sermon in the afternoon. This will be followed by a social gathering in the school room, with music and refreshments; after which there will be an evening rally in the chapel, when Mr. Cuff will be the principal speaker. We ought to have a very happy and memorable day, and we appeal to all our friends to make it such, by coming to the meetings in great force and high spirits, and bringing their neighbours and acquaintances with them.

The following is a good story told of Mr. Cuff: - When he was preaching in a certain church, one hot summer afternoon, a man in a smock-frock, sitting in the gallery over the clock, kept leaning over to see the time. Being irritated, Mr. Cuff, in a tone that was well understood at the time, said: "I beg to inform that man who has just looked at the clock that it is twenty-three minutes past four, and that I shall have done my dreary sermon in a minute or two." "If you please sir," said the man, "I wasn't a bit tired of your sermon, but the cows must be milked!"

We ask the interest and earnest prayers of our readers on behalf of the united Mission to Lad (Boys and Young Men), to be held under the auspices of the Y.M.C.A. during the first fortnight in January.

On Sunday evening, January 15th, the annual exchange of pulpits, arranged by the Free Church Ministers' Fraternal, will take place. The Pastor is allocated to preach at Redland Park Congregational Church, while our own pulpit at King Street will be occupied by the Rev. T.P. Dale, of the Free Methodist body. We are sure that this arrangement will give pleasure to all who were at the recent Christian Endeavour Federation's annual meeting, and heard Mr. Dale give his beautiful address upon "My Master". He is a cultured and spiritually-minded man, and we hope there will be a very large gathering to hear him. Nothing is more depressing to a true pastor's heart than to hear of a small congregation in his absence!

On Monday, January 23rd, the annual meeting of the Bristol Baptist Itinerant Society will be held. We believe it is our turn at King Street to play host to this very excellent Society. If so – or rather, if so or not – we hope that our people will largely and heartily support the meeting.

Special collections will be taken at the services on the last Sunday in January on behalf of the local Hospitals. We hope to have a large sum to hand over to the Fund. No appeal can be more consistent with the genius of Christianity, who Founder bade His disciples, "Heal the sick."

The officers have decided to publish a Church Manual for 1905, and thenceforth annually. This will contain the balance sheets of the various societies, reports of their work, a list of Church members, and a deal of other information. In fact, it will be the Church member's handbook. Mr. F.J. Crook has kindly consented to act as editor, and we hope that secretaries and others to whom he may apply for material will do their utmost to facilitate his work.

For some time past, the Pastor has been desirous to establish a system of periodical House-t-house Visitation of the district in which our chapel stands. The object is to discover those who do not attend any place of worship, and to invite them

to come to us, continuing to repeat the visits until they are assured of our affectionate interest and comply with the invitation. Where they will not come to a service, the visitors may be able to speak Christ's gospel to them in their homes. If some say they attend another sanctuary, or will do so, the visitors will rejoice to hear it; if any would prefer to attend another sanctuary, or will do so, the visitors may be able to speak Christ's gospel to them in their homes. If some say they attend another sanctuary, or will do so, the visitors will rejoice to hear it; if any would prefer to attend a City Mission or other hall, the visitors will urge them to do so; of some are too shy to come to their first service alone, the visitors will gladly arrange to call for them. The motive to the whole work is a sense of responsibility for our immediate neighbourhood. We are very glad to announce that Mr. Robert Mitchell has consented to organise and look after the visitation. He will be grateful for the names of ladies who will undertake the work, as also will the Pastor. They will be supplied with magazines for gratuitous distribution, as a means of introduction to the people.

Church Information

Membership. – Applications for Church membership should be made to the Pastor. He is in the Vestry for the purpose from 7.30 to 8 o'clock on Tuesday evenings, and can also be seen after any Tuesday or Sunday service. Those preferring to see him at his home, Merthyr Mawr, Limerick Road, Redland, will be cordially welcomed there. Baptism. – The ordinance of believers' baptism is administered on Sunday evenings. All desirous of being baptised should apply to the Pastor.

Sittings - Sittings will be allotted at the close of any of the services. Applications may be made to the seat stewards. The officers appeal to all the members of the Church and regular congregation to take sittings, and so to become recognised supporters of our work and contributors towards its maintenance. The Sunday collections are also usually devoted to the needs of the Church, but are not a sufficient source of income apart from the seat rents. These latter will be gladly arranged to meet the circumstances of each applicant, and the officers see no reason why the ideal should not be attained of every member a seat-holder. At the same time, it must be held unworthy of a Christian to take umbrage should he find the seat allocated to him occupied by another at any service. At the Young People's Service on the second Sunday evening in each month, all seats are free; and they also may be considered so, if required by the stewards, five minutes before the time of the commencement of any service.

Hymn books – "Psalms and Hymns, with Supplement," and the "Bristol Tune Book" are used; also the "Congregational Church Hymnal," Parts II and III, for Chants and Anthems. Hymn books are lent to Visitors, but regular attendants are urged to provide themselves with books. They may be obtained, at a moderate cost, of the chapel-keeper.

Magazine Information

Communications for the Editor should be put in the Pastor's Question Box in the lobby.

The sale manager is Mr. Archibald S. Brown, to whom the annual subscription of one shilling, payable in advance, should be handed. The magazine will then be delivered monthly at the subscriber's address (if within reasonable distance of the Chapel), or left in his pew, as may be desired. If sent by post, the subscription is eighteenpence. It is suggested that some readers may care to pay the subscription for the magazine to be sent to former members and friends. If the addressee is abroad, the charge will be correspondingly greater.

Single copies may be purchased at a penny each of the chapel-keeper; or of Mr. Bound, newsagent, 9, Barrs Street. Communications respecting advertisements should be made to the printers, Messrs, Rankin Bros, 11, Colston Avenue.

(magazine page 8, page 109)

Leaves from the History of our Church

by John Silas Merritt

Introductory

For several years it has been my desire that the members of the Church and Congregation, and the young people of the Sabbath School and Christian Endeavour Society, should be made acquainted with the history of our ancient Church; that they may value the privileges which were purchased and handed down to them at the cost of so much personal sacrifice and many hard struggles “for conscience sake”.

I will endeavour to record something of the sufferings and labours of those devoted men who laboured before us for the truth of Christ and the welfare of immortal souls, in the face of arbitrary Acts of Parliament, and exposed to the annoyance of low, base informers. These perpetually disturbed and harassed the Church in Mr. Hyam’s days, and caused to be inflicted on pastor and members – and of those not a few – imprisonment and fines. Most painful is it to observe the atrocities inflicted in the name of “Justice”, both by the civil and military authorities. Convictions without a jury, and without hearing the accused, were common! Pastor and people were hunted like beasts of prey. They might not have sanctuaries, not meet in private houses: even the woods and hills were denied to them as places to worship God in. The only refuge which oppression left them was a prison or a grave: until, in 1688, the standard of liberty was lifted up, and the glorious Revolution blessed the British Isles.

Old King Street Baptist Church has reason to be proud of its history, which shows how well the foundations were laid by Mr. Hynam, Mr. Andrew Gifford and others. For more than two centuries and a half it has been, by the blessing of God, as a fountain sending forth pure and refreshing waters.

I have gone to the best sources for information – and no personal who has not undertaken such a work can fully understand the amount of labour and search it involves. To me it has been a labour of love. I acknowledge with gratitude my indebtedness to the many friends who have assisted me in the work, by the loan of documents, books, engravings, etc. Mr special thanks are due to Principal Henderson, of Bristol Baptist College, for the loan of many valuable works; and to our Pastor and Deacons for lending me the ancient books and documents of the Church.

I have been enabled to write in manuscript over three hundred pages foolscap but in the space allotted me in the *Baptist* I must, of course, considerable curtail. But memorials will be given of the eminent men who have followed each other in the pastorate in more peaceful times, including the Rev. Thomas Roberts, M.A., through whose exertions the Chapel of to-day was erected, down to the times of the Rev. J. Moffat Logan and the present pastor. Many curious and interesting entries from the Church records will be given; also brief histories of the Sabbath School, Christian Endeavour Society, and Men’s Discussion Class.

Chapter I Earliest Records.

Of the origin of this ancient Church, there exists, unhappily, no authentic account. This is much to be regretted, as it was unquestionably the first Baptist

Church in the city. The earliest account in the existing records relates to the 11th of the ninth month, 1652.

It is supposed to have been founded by John Cann, a Baptist, and pastor of the ancient English Church at Amsterdam, who visited this city, A.D. 1640-41. Mr Cann was a man very eminent in his day for godliness, and for reformation in religion, having great understanding in the way of the Lord. To those who could not conscientiously conform to the Established Church, he gave instructions showing how they should join together and receive members. After staying some time in the city, he went to Westerleigh, about seven miles from Bristol, where he had liberty to preach in a public place (called a Church) in the morning of the Lord's Day following. But in the afternoon he could not have entrance. The obstruction was caused by a very godly, great woman that dwelt in that place, who was somewhat severe in the profession of what she know. Hearing that Mr. Cann was a Baptist, and not of her way of thinking – but a step beyond her light – she caused the doors of the public place to be made fast. Her prejudice was shared by others; because the truth of believers' baptism had been for a long time buried under Popish inventions, and sprinkling practised in the room thereof.

In 1651, it is recorded that for several years past the Lord had been leading His people out of this Romish darkness, to observe the ordinances as they were delivered by Christ Himself and the Apostles. Some of the members of Mr. Ewins' Church at Broadmead were awakened to consider that there was no ground for baptising children, much less for sprinkling them, and that therefore they had not been rightly baptised, according to the Scripture. The earliest baptism of which record can be found was on the "15th of the twelfth month, 1652." But that our Church was at that time one of some standing is evident from an exclusion having occurred three months earlier "for envy, murmuring, and lying." Such an exclusion (so rare in the present day!) indicates not only previous organisation, but a high state of purity and regard for Christian morals.

In 1652, one of the members of Mr. Ewins' Church, Broadmead, Thomas Munday, being convinced of believers' baptism, desired leave of the congregation to go and join himself to the other Church in Bristol that were all baptised, having one Henry Hynam for their teacher. (*To be continued*) (i.e. the pamphlet is at an end.)

(page 109A)

Monthly meeting of Church members held Tuesday, January 26th 1905 – Mr. Gibbon reported further promises to the one Thousand Pounds Scheme, as follows:-

	£	s	d
previous reported	421	12	/-
Miss Fowles	1	1	/-
A friend, per Mr. Meech	5	0	0
Mr and Mrs Gibbs	2	0	0
Mrs. Davis Clarence Noad	1	1	/-
Miss Lottie Thomas		10	/-
Mr. H.E. Cross	1	1	/-
Mr. Grogan	1	0	0
Mr. Lifton	1	1	/-
A friend per Miss Perks	5	5	/-
Miss Wildgoose		5	/-
Miss Hanley		10	/ 6
Mrs Millichamp	1	0	0

A friend per Miss German		10 / -
Mr. Robt. Brown	1	0 0
Mr. Bell	1	1 / -
Miss Bell		10 / 6
Miss Ramsey		10 / 6
Total	445	9 / -

Our Newest Work – Men’s Adult School

For some time the desirability of starting a branch of the Men’s Adult School movement in connection with our Church has been (page 110) laid upon the minds of a number of our brethren – notably the members and leaders of the Young Men’s Bible Class. A meeting to consider the matter was called for the 3rd Ult. January 1905, when there was a goodly attendance of men, including a number of representatives of the Adult Schools of Bristol. These, with practical unanimity and much earnestness, urged us to engage in the work. This fact removed at once the greatest difficulty from our minds, which was a fear that the ground was already sufficiently covered, and that we should be only entering into rivalry with existing institutions. We were assured, however, that the ground not be “covered” if every Church had an Adult School! We, therefore, decided unanimously to start one. At a Church meeting on the 24th, this decision was heartily confirmed and approved. A number of preparatory committee meetings have been held, and everything will be in readiness to start the School on Sunday morning, the 5th February 1905. A public meeting to arouse interest in the movement was held on the 30th, when friends from the various school around us spoke very earnestly and encouragingly. We are full of hope that our new departure will be a means of extending the Kingdom (page 110A) of God in our neighbourhood, and blessing our own Church. Nothing but good can come of an effort which has for its object the furtherance of the Brotherhood of Men, and for its means the study of the Bible, which is the message of the universal Father. We rejoice to know that a goodly number of men have promised to attend the first meeting on the 5th. And we believe the work will attain wide dimensions.

Our £1, 000 Scheme

The Pastor was able to report a number of additional promises at the January Church meeting.

With the New Year the Pastor has become Honorary president of our Men’s Discussion Class. He is not strong enough in health to assume the acting presidency, yet was willing and desirous to have a closer connection with the class than that of a merely occasional visitor, in recognition of which he will visit the class in future once in six weeks.

To the Ladies

In connection with our £ 1,000 Debt Reduction and Renovation Scheme, it has been decided to hold “the inevitable Bazaar” some time during the autumn.

The Pastor’s Anniversary

Our January 11th, the first anniversary of our Pastor’s settlement was celebrated. The day was indeed a red-letter one, and will be long remembered. From the opening to the close there was not a discordant note, but a spirit of thankfulness, hope, and expectancy pervaded each of the gatherings. It is not easy to write accurately of ourselves: the following extract, therefore, is taken from the local Press:-

“For the past twelve months, Mr. Gibbon has worked with great success in his new pastorate, and the statistics which were given in the course of the day pointed emphatically to the fact that since his pastorate at Old King Street there has been

evinced a spirit of progression almost unprecedented. It is interesting to note that this is one of the old Baptist strongholds in which Bristol abounds for this was also the 254th anniversary of the existence of the Old King Street Church.”

The rev. N. Cuff, of Shoreditch Tabernacle, preached to a large and appreciative congregation at the afternoon service, taking for his text, Acts. V, 42. The theme was “The secret of a successful ministry” and the preacher urged with great earnestness and power that (page 111 A) the same was the preaching of Christ in all His fullness, which today to all devout people, whether educated or illiterate, was still the freshest theme on earth.

At 5 o’clock, a social gathering was held in the school-room, at which the ladies gave an excellent example of their catering ability. After the refreshments the Revs D.J. Hiley G. Jarman, and A. E. Bray spoke helpful and congratulatory words. (photos of the first two men attached).

(page 112) Mr. Bunce, on behalf of the deacons, said how rejoiced there were at the splendid success of the past year’s ministry and the bright outlook that was before the Church. The Superintendent of the Sunday-School said that what could be said of the School could be said of every organization of the Church, viz., that good progress had been made. During the year the Bible-classes had largely increased; 30 new new scholars had joined the School; 14 had joined the Church, and also three of the teachers. The missionary subscriptions had increased 25 per cent. For the Baptist Missionary Society, in addition to which the School and th4 Young Men’s Bible class had supported from July last, under the auspices of the Medical Auxiliary, beds in china, Africa and India. Although the Church was 250 years old, her history was and would be

“From age to age more glorious
Still blessing and still blest.”

Mr Morris on behalf of the Christian Endeavour Society, testified to the high esteem and love in which our Minister is held, stating that under his leadership the Society was a truly living one, every member having a definite work on one of the 14 committees which have been organised.

(Page 112 A) At the evening meeting, our Minister presided, and opened his address by expressing his sense of gratitude to the Church and Congregation for the help that had been given him during the first year of his ministry. He also stated how happy he was in his present position. He felt that God had set a seal on the union of pastor and people. He was better in health, and had every confidence in the future. Continuing he said he say that during the past twelve months he had been visited in the vestry by 110 persons, many of whom had joined the fellowship. As regards their programme for the New Year, there would be some new departures. Some time ago it was determined to spend £500 in cleaning and improving their premises. But they had a mortgage of £1500 against which there was £200 in hand. It was therefore proposed to raise £1,000 - £500 towards the necessary work. That scheme had been floated in October, and he was legitimately proud to announce that by the end of the year, in less than two months, no less than £450 had been promised spontaneously, without a single personal application from himself or any officer of Church. There had been among the young men of their Church a feeling that they should start an Adult School, and in a short time they would commence such a movement. He was glad to notice a perceptible increase in the morning congregation, and he wanted to urge upon them the necessity of their attendance at the Tuesday evening prayer meeting.

Mr. John Dyer (Church Secretary) said that for nearly ten years it had been his duty to give some report of the work for each twelve months, and he never felt a deeper sense of satisfaction in his task than we experienced on that occasion. Mr. Gibbon had started upon a particularly difficult task when he had entered their Church, but although for the past ten or twelve years their transfers to other Churches had averaged 19 per annum, they had lost 17 only by transfer during the whole of the year. Their other losses were by erasure 9, by withdrawal 4, by death 7. They had a gross increase of 23 Members, which made a net gain for the year of 46. The report was a remarkably good and able one, and told of all the organizations of the Church being (Page 113A) in a most flourishing condition. Reference was also made to the fact that Mrs. Gibbon had been very heartily with us in all our work during the year, and had rendered valuable services in various ways, winning the hearts of all by her gentle bearing and sweetness. The Rev. N. Cuff followed with a most helpful and encouraging address, full of good things driven home with bright and humorous illustrations. A few extracts are given below:

I am delighted to find this Old King Street Church brimming with a splendid Christian spiritual, and social enthusiasm, and I pray with all my heart that it may abide. I have listened to the reports of the Sunday School Superintendent, the Secretary of the Church, and the Pastor, and I am sincere when I say it is a very long time since I have heard a story of good work such as our brothers have told us. My dear friends, if you as a Church are not deeply thankful to God you ought to be, for the Lord has done great things for you, for which I am intensely glad. I am not surprised to hear of this. I knew Mr. Gibbon before you. I know what his work was at Bloomsbury.... There is only one (Page 114) note of sorrow – in connection with the morning attendances at our churches. I should consider it a high spiritual service if I could get our young men to overcome this habit of staying in bed on Sunday mornings because it is not only older folks but younger as well to whom this applies, and I am afraid it is a sign of national decadence... If you have patience and you pray, and live up to prayer and preaching, what blessings you will see in this Church! Two centuries and a half of Church history! Why if the young nonconformists of to-day would but read the earlier history of their forefathers they would be prouder to be nonconformists than anything else under the sun. It takes a man to be a nonconformist, and a nonconformist to be a man!... There is a book written by a Congregational minister which I wish I could persuade every young man and woman to read; it is "The advance of Romanism in England." It is moderate and brimming over with facts and figures... The conclusion I have come to is that the spiritual church is the one power that can battle with Romanism. The need is spiritual zeal. Create a spiritual church here and yonder, let the (page 114 A) churches become spiritual in tone from prayer, then the revival will not be kept only in Wales. Only let the church in England become spiritual, and we shall have a spirit of revival such as this age has never seen. There is not in England so mighty a force as a spiritual church...

Mr Gibbon you have got through the first year of your pastorate and you have done splendidly, and your people gather round you tonight with sincerity. I congratulate you too, and thank God that, it has been so successful. Don't be afraid of the second and third! Aye, don't be afraid of the thirtieth!....

Yes, Brother Gibbon, trust your Master, go on with the brethren, depending on God for everything, inspiration to preach and pray, and do what we said this afternoon – preach Jesus Christ, then Old King Street will be filled to overflowing, yea, and the glory of God shall abide upon Zion."

Sunday School

The Annual Meeting was held on Monday February 13th., The Pastor, presiding. The reports as presented by the officers were most encouraging, and showed activity and progress in every department, especially in the senior and Bible classes. The total number of scholars was 260, as compared with 230 the previous year. Fourteen schools had joined the church: £27 10 / 4 had been subscribed for general missionary work; 24 passed the Sunday School Union scripture examination, and 53 gained prizes for regular attendance, 18 obtaining the maximum number of marks. Mr. Gould was again the recipient of the teachers' prize, he having, as in the previous year, been present every Sunday. The Superintendent Mr. C. N. Kemp, thanked the teachers for their devotion to the school, and congratulated the scholars on their general good behaviour and attention during the school services. The Rev. Pointon Dale, of Redland Grove, gave an inspiring address on Spiritual Athleticism, and the Pastor afterwards distributed the prizes. A programme of musical items helped to make the meeting one of the happiest and most successful on record.

The Pastor has recently been visited by the Bailiffs and the Police, and has had to appear in the Police Court. If he is able to complete the record by going to prison, he will regard himself as a fit successor of the former ministers of Old King Street, whose story Mr. Merritt is telling in the columns of the monthly magazine, the Old King Street Baptist. The cause of suffering has been the same – resistance of the intolerance and oppression of the Established Church. If anybody thinks there is no need for Passive Resistance, let him read the following paragraphs from the Daily News:-

All the little children at St. Augustine's Schools, Kilburn, have received copies of a small pamphlet, entitled "Repentance", and consisting mainly of a long "Confession of Sin". This the child is advised, on the first page, to "go carefully through", and to "strike out any sins you know you have not committed, adding any others which you have which are not mentioned."

High upon the list we find the following sins:

"I have gone to Chapel and Mission Halls"

"I have gone to Chapel Sunday Schools".

We need not point out that supporters of "Chapels" are also called upon to pay rates in support of St. Augustine's Schools.

When the child has completed the (page 116) list of transgressions, the ceremony of confession is to be gone through, "When the Priest is ready to receive you". For committing the sin of going to a Chapel Sunday School, among others, the child is instructed to ask forgiveness as follows:

"For these and all my other sins, which I do now remember, I am heartily sorry, I firmly purpose amendment, and I most humbly ask pardon of God, and of you, any Father, Penance, counsel, and absolution; wherefore I pray God to have mercy upon me, and I ask you, Father, to pray for me."

On the 7th of March 1905. The students of the Baptist College held their annual meeting in the chapel. Principal Henderson presided and the Rev. G. Fairbairn of Reading was a speaker; but the principal interest was in the appearance and address of the veteran Congo missionary, Holman Bentley, whom the Glasgow University has just honoured with the degree of D.D. On Sunday morning, the 5th, our service was taken by Dr. Fletcher Moorshead, the Secretary of the Baptist Medical Mission. I am glad to record that our Sunday School is now supporting five beds in mission hospitals in China, India, and Africa, besides contributing towards a dispensary in the

Chittagong district of India. Finally on the 26th, we were visited by the Rev. H.h.Pullen of the Spezia Mission whose deeply interesting account of evangelistic work carried on amid the semi-darkness of Roman Catholic Italy was heard with intense sympathy.

“The Trials of a Pastor”

On Sunday morning, April 16th, 1905, Mr Gibbon found that the reading-stand on the rostrum was defective. The reading stand is an exceedingly fine one, have a polished brass standard, and a book-rest of polished brass, adjustable at any angle, at the top. But on this particular Sunday morning the preacher found that the thread of the adjustable screw was worn out, and would not hold up the book-rest. It hung flat against the standard. A few experiments, made surreptitiously during the first hymn, convinced Mr. Gibbon that it could not be rigged up to hold the Bible until it had been repaired. He was, therefore, obliged to dispense with it; but as he does not read his sermons, and the small table on the rostrum held the Bible well enough, the inconvenience was (page 117) not serious. But Mr. Gibbon received the next morning a serious protest against Ritualism! It seems that the book-rest hanging limply against the standard presented some remote resemblance to a cross! And one of our worshippers that morning judged it to be such!

“I stepped within this place to worship God, But lo! A brazen cross confronted one.” In the opening couplet of his protest. It is an additional detail that the protest is in verse! Nor is it, as some may be thinking, an effusion of the genius practical joker. The writer is evidently sincere. He speaks of himself as “getting old”, and possible dim sight may partially excuse his egregious mistake. But it is an inexcusable mistake, none the less. (1) Be slow to criticise, until you know all the facts. (When you know them, you probably won’t wish to criticise.) (2) Don’t write anonymous letters. (3) nor poetry. (4) nor unpleasant letters to a minister that will reach him on a Monday morning.

At the church-meeting in April, Mr. J. H. Porter was elected a Deacon, to take the place of Mr. Elkins who recently resigned through ill-health.

Forward! Forward!

Church meeting held Tuesday, April 2nd, 1905.

Mr. J. Dyer moved the following resolution of the Bazaar committee.

Resolved, that we recommend to the Church to proceed with the scheme of additional class-rooms in the present court-yard, and other structural improvement to the interior of the chapel premises, including the provision of new exits from the Choir ends of the existing galleries, the lowering of the front of the present choir gallery, increased lighting and heating of the chapel, improving the ventilation, together with a new boiler for heating purposes and other small improvements, at an estimated cost of £ 700; together with £500 to be raised in reduction of the existing debt, making a total of £1250; subject to the proviso that no steps be taken to commence the entire scheme until the sum required shall actually be in hand, or in sight, in the shape of bona-fide promises.

Mr. C. Kemp seconded the resolution which was adopted.

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Our Forward Movement

The Finance Committee are engaged in issuing an appeal for such outside support, towards raising the £1,250 needed for the great Scheme, and any readers who could use copies of it will be gladly supplied by Mr. Frank Gadd, the secretary.

Copy of the Appeal

(attached is the pamphlet, printed on embossed pink stiff paper; the text in full is:)

Old King Street
Baptist Chapel, Bristol

June 1905.

The members of the above Church are pledged to raise
A Sum of £1,250

This year, if possible, (1) the Payment of £500 off their Mortgage, (2) the Cleaning and Improvement of their Premises, and (3) the Building of Two New Class-rooms and a Vestibule upon the present fore-court of the Chapel. All this work is urgently required to be done. The Young Men's Bible-class and other classes in the Sunday School are seriously hampered by the lack of sufficient accommodation, and the entire premises badly need the attention now to be bestowed upon them.

Towards raising the necessary sum of money, it has been decided to hold a

Bazaar

In the fall of the year, and help in this effort is now very earnestly solicited, and will be very gratefully acknowledged. GIFTS of MONEY, of ARTICLES FOR SALE or of MATERIALS may be sent to any of the Stall holders, whose names follow, and will be thankfully appreciated and acknowledged. Ladies will be heartily welcomed at the WORK MEETINGS, which are now held at the Chapel every week, on Monday, Tuesday and Thursday afternoons and evenings. Offers of assistance of any kind will be gratefully received.

The Committee earnestly and hopefully appeal to friends of Christian enterprise generally to aid them in making this effort a signal success. Communications may be sent to any of the following:-

Benjamin J. Gibbon, Chairman and Pastor, 31, Limerick Road, Redland.

WM. E. Parker Bazaar Secretary, 51, Broad St. Bristol

F.G.Davis, Church and Bazaar Treasurer, Roma Villa, Ashley Down.

John Dyer Church Secretary, 29, Chesterfield Road, St Andrew's Park

Stall Holders

A

Mrs. Gibbon, 31, Limerick Road Redland.

Mrs. Beck, Glenorchy Abbotsford Road, Redland.

Mrs. Heming, Burlingame, Cotham Road.

Mrs. Kemp, 1, Grove Park, Redland.

B

Mrs. Davis Roma Villa, Ashley Down.

Mrs. Baker, Redclyffe Lodge, Filton.

Mrs. MacLeod, 84 Redland Road.

Mrs. Wilkins, 15 North Road, Bishopston.

C

Mrs. Stevens, 3 Zetland Road.

Mrs. Norris, 48 Somerset Road, Knowle.

Miss J.F. Gibson, 76, Alma Road, Clifton.

Miss K Harris, 48, Somerset Road, Knowle

Sunday School and C.E. Society
Miss Green, ! North Road, Bishopston
Miss Headford, 70 Pennywell Road.
Miss Perks, 1 North Road.
Miss Wilkins, 15, North Road.

Men's Discussion Class.
Mr. Hilton, 7 Wellington Avenue, Ashley Road.
Mr. Gadd, 39, Ellbroad Street.
Mr Hughes, 10 Gay Street, King Square.
Mr. Luker, 6 Colston Parade, Redcliff Hill.

(page 118 A)

Our 96th Sunday School Anniversary

May 28th. The celebration of this all-important event to our young people proved a great success from every point of view, and will be long remembered for its gladness, inspiration, and, spiritual results. The Chapel was tastefully decorated with flowers and mottoes, the decoration of the communion table being very choice. The services, morning, afternoon, and evening, were conducted by our Pastor (photo attached) The morning sermon was from 1 Sam XVI, 11 "Are here all thy children?" Lessons were drawn for Sunday-School workers and parents upon the value of children, their position in the home, and the duty of winning them for Christ. The address in the afternoon was upon "Trees" 1 Kings IV, 33, and we trust that the lessons for character and life taught therefrom will be put into practice by all our scholars. The evening sermon was based upon Exodus XV, 2 "My Father's God", and was an earnest appeal for decision, which, we have reason to believe, was not urged in vain. The singing sustained the high reputation of last years, and did the greatest credit to Mr. Bell the conductor who trained the School (photo attached), and Mr. Gould the organist. The anthems, which were by no means simple, were especially well rendered. The congregations were excellent, the morning one being above the average, and the evening one crowded. The collections exceeded £ 16, which though not so much as had been hoped, was an advance upon last year. The weather was perfect, and altogether a happy and memorable day was spend. The Outing to Weston – s- Mare on the following Wednesday took place under the most favourable conditions. It was a perfect summer day. The Pastor and Mrs. Gibbon and family were present, and with friends the company numbered about 300. Through the admirable arrangements of the secretary, Mr. Allen, everything passed off without a hitch.

(page 119A) Church Meeting held May 30th, 1905.

The Pastor, Messrs Sully, Kemp, Porter and Davis were appointed delegates to the Baptist Association meeting at Bath. To the Baptist Union assembly World's Congress, The Pastor, Mr. P.J.Wilkins and Mr. Kemp and to the Second British National Peace Congress, Mr. Norris.

Church Meeting held June 30th 1905

It was proposed by Mr. Bale and seconded by Mr. Kemp that the Annual Church outing be a brake excursion to Cheddar on Wednesday, July 19th.

It was formally announced in the magazine that Mr. J.R. Bell has been appointed honorary choir master and Mr. N.H.Gould organist. The recent retirement of Mr. J.R.Pullin, after many years' service, necessitated the appointments mentioned.

The “Winter’s work” was well initiated by the Harvest Festival on Sunday September 24th. Large congregations, bright services, excellent thank-offerings, and an admirable display of seasonable fruits, etc., made a happy and memorable day. The Church and Congregational Social the following evening was equally successful. There was a large assembly, pervaded by the spirit of (page 120) unity and hope, and the speeches of the Pastor, Treasurer, Secretary, and Superintendent were as harmonious as the musical items rendered by the choir, and others. The appreciation expressed by the Pastor of the services of the Choir on this and the previous day was heartily endorsed. A Week of Prayer followed this auspicious Sunday and Monday.

Men’s Discussion Class

On July 2nd Canon Barnett of the Bristol Cathedral gave the address to the class on “Religion and Life”. The Men’s Discussion Class were congratulated upon the enterprise which secured Sir Edward Fry, the hero (by common report) of the North Sea episode, at very short notice, to take the place on Sunday afternoon, October 1st. of the Dean of Bristol, prevented by illness from fulfilling his engagement. Sir Edward addressed a large audience upon “Betting and Gambling”. It was a temperate, wise, and eminently judicial utterance, and was thoroughly well received. On the Fifth of November, Sir Gohn Gorst is to be the speaker. Sir John will speak upon a subject which he has made peculiarly his own – the “Childrens’ Charter”.

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Bazaar

Grand Rainbow Bazaar

Was held in the Schoolroom on Nov 29th and 30th and Dec 1st. 1905. From 3 to 10 o’clock each day. “It was a famous victory” “The people had a mind to work”, “Praise God from whom all blessings flow”. The net proceeds were £ 450. This is a magnificent result, beating all precedents, and setting a high standard for any future efforts. When the same people had just given an equal sum for the same object, the result is gratifying in the extreme, and evinced a generosity and a loyal devotion to Christ and His Church for which we are profoundly thankful.

The decorations

Carrying out the “Rainbow” idea, were very beautiful. The great rainbow that spanned the room (Mr. Davis’s project, carried into effect by a legion of willing seamstresses and carpenters) was supported by a smaller rainbow over practically every stall-all beautifully (page 121) painted by Mrs. Broadbear, Mr Hewlett undertook the illumination of the mighty rainbow and electric lighting generally; while Mr. Payne fitted up a fountain in the centre of the room, which proved a great and constant source of attraction.

(the previous pages, 120 B and 120 C, bear a signed photo of C.H.Spurgeon, and a pamphlet about the bazaar, as follows):

Our Object

The object of the Bazaar is to help to raise a sum of £1, 000 to be divided equally between (1) the reduction of an existing Mortgage of £1,500 (towards which a sum of £200 is in hand) and (2) the Cleaning and Improvement of the Premises. “Owe no many anything” is the law that sanctions the first of these proposals, while the imperative necessity of the second is obvious to all attendants at our services.

Officers of the Bazaar Committee

Chairman	Rev. Benjamin J. Gibbon
Deputy chairman	Mr. C. W. Kemp
Secretary	Mr. W.E.Parker
Treasurer	Mr. F. G. Davis
“Bank” Secretary	Mr. P.J.Wilkins

Rules and Regulations

- (1) There is no limit to the number of articles that may be purchased – provided all can be paid for.
- (2) Change will be tendered where required, but the purchaser is neither compelled to ask for it, nor forced to accept it when offered.
- (3) Purchasers discontented with their purchases may return them to the staffs without additional charge – provided they have been paid for.
- (4) It is sometimes complained that Gentlemen visiting a Bazaar are at a loss to know what to buy. The Staff-holders have therefore been instructed to offer advice gratuitously, and all Gentlemen are strongly recommended to apply to them, and to act upon their suggestions.
- (5) Visitors are heartily advised to spend all their money before quitting the Bazaar. Should they not have time to make a sufficient number of purchases to do so, any Stall-holder will be graciously pleased to accept the unspent balance.
- (6) Irritability, discontent, grumbling and all sins of a like nature are expressly forbidden. Persons addicted to these faults, however, and all in trouble (provided it is not caused by lack of money) are strongly advised by our own Specialist to attend the Bazaar, and to spend much time and money in it. For, whatever their cloud, if they look towards the roof, they will see A RAINBOW.

(page 121 contd.) Mr. F.G.Davis

was the supervisor of all this work, and also the erection of the stalls, in which he was aided by Messrs Broadbear, Dibley, Holland, Parry, Smith, Sully, etc. Mr. Davis was the commander in Chief and the splendid success was in no small measure due to his tireless industry and enthusiasm.

Clerical work

There was a vast amount of it to be done, and the secretary, Mr. Parker (who also provided a stall, and sold its contents both by auction and private treaty); the vice-chairman, Mr. Kemp; and the “Bank” secretary, Mr. Wilkins, did yeoman service – as also did Mr. Davis, in this department also.

The Ladies! The Ladies

They all worked nobly – bravely, and pluckily to the end, during the proceedings, it was publicly stated that no church is more favoured (page 121A) with splendid lady workers than ours. Some men were interspersed in the feminine list of staff-holders, at the Discussion Class stall, the Grocery and Fruit stalls, the Printing and Postcard stall, as well as at the Parcels Office. The ladies at the Refreshment stall had a most lavishing and admirable display.

The Openings

Were graced by civic functionaries – the Lord Mayor, The High Sheriff, and Mr. Councillor Newth in addition to well-known citizens like Mr. Henry Daniel, Mr. G.M.Carlile (photo attached) and Mrs. E.G.Sargent.

New Deacons, Messrs A.A.Allen and G.F.Gadd have been appointed to fill the vacancies caused by the retirement of Messrs. Bunce and Sully.

Special meeting of Church members held in the Chapel on Wednesday December 20th 1905. Mr.Gibbon presided. The notice read at morning and evening service the previous Sunday concerning the meeting was read as follows:

Notice is hereby given that a meeting of the subscribers of this Chapel and to the public worship therein who are members and communicants will be held in the Chapel on Wednesday next, the twentieth day of December, and 8 o'clock in the evening for the purpose of:-

- A. Directing the trustees for the time being of this chapel to give the requisite legal notice to redeem in June next the mortgage of the chapel or meeting-house, vestry rooms, schoolrooms and other trust premises, effected in the year 1895 for the sum of £1,500
- B. Considering the means of raising the £800 or thereabout that will be required for the purpose of redemption in addition to the £500 or thereabout we are raising under the thousand pound scheme, one moiety thereof and £200 on thereabout now on deposit in Bank for this object, and if deemed expedient directing the Trustees of the Chapel in regard to this matter.

The following resolution was then moved by Mr. Dyer and seconded by Mr. F. G. Davis and carried unanimously:

We the undersigned subscribers to the chapel and to the public worship there being also members and communicants and having been such for twelve calendar months previous to the twentieth day of December 1905, and being present at a duly convened meeting of such subscribers, members and communicants held at (page 122A) Old King Street Baptist Chapel Bristol on the twentieth day of December 1905, do hereby request the trustees for the time being of the said chapel to give the requisite legal notice to redeem in June 1906 the mortgage of the chapel or meeting-house, vestry rooms, school rooms, and other trust premises effected in the year 1895, for the sum of £ 1,500.

We also hereby request the said trustees to effect redemption of the said mortgage in June 1906. And to do so with £700 or thereabouts that will be provided by us through the Church officers, and of raising and applying £800 or thereabout as may be needed for the purpose of redemption by means of an advance of the sum required from a Bank that shall be named by the Church officers upon terms approved by themselves and the trustees, and we further hereby request the said trustees to deposit the deeds of the chapel or meeting-house, vestry rooms, schoolrooms and other trust premises with the Bank and security for the said advance.

Signed by:-

Benjamin J. Gibbon	George Gadd
Francis Geo Davis	N.A. Haile
Laura Jaques	Francis John Millichamp
Ella L. Kemp	Samuel Elkins
Bella J. Spriggs	Edith J. Wilkins
Albert Parry	Archibald S. Brown
Annie Walkey	Arthur Seaton

Kate Notton	H Baxter
Amelia Need	Joseph Taylor
Ellen Yoxall	E. Dibley
J.A. Gray	Les Wilkins
Wm. A Gould	F Stevens
A.G.Cummins	Ada N Smith
F.H.Payne	Kate Harris
F. Bound	Julia F. Gibson
Matthew Driver	Jessie F. Gadd
Charles Albert Williams	Emma A. Crocker
Susan Davis	P. J. Wilkins
S.E.Morris	John Dyer
B.M. Gibbon	F. Notton
N. Percival Hunt	Geo L. Reed
Geo Francis Gadd	Florence Sully

The Church secretary was deputed to present the resolution to the trustees and the meeting closed with prayer.

(appended to page 123 is a four-sided pamphlet):

Old King Street Baptist Chapel, Treasurer's Balance Sheet ; Jan 1st – Dec 31st 05

Income

Weekly offerings	329	8	3 ½			
New Year's Offering	27	10	6			
Deacons	30	0	0			
				386	18	9 ½
Pew rents				264	5	9
Endowments Consols	41	7	6			
Mid Rly Stock	19	0	0			
Corporation Stock	34	14	11			
Hooper's Charity	4	4	0			
				99	6	5
Rents Cumberland Street	38	0	0			
Less ground rent, income tax fire insur.	4	10	10			
	33	9	2			
Rymer's Field	8	0	0			
				36	9	2
Hire of premises Free Church Social	1	1	0			
Peace Congress	2	2	0			
				3	3	0
Pastor's Anniversary				1	17	0
Lecture by pastor				10	7	0
Profit on socials				1	4	4
Bristol Baptist Association, per Mrs. Driver				6	14	6
Harvest Festival – goods sold	0	17	7 ½			
Social	0	7	0 ½			
				1	4	8
Printing refunded, per Mr. Hunt				0	5	3
Donation - Men's discussion class				5	0	0
Balance due to Treasurer				212	17	11 ½
				£ 1029	13	10

Audited and found correct (signed) Frank Williams, J.T.H. Baker.

Expenditure

Balance due to Treasurer	120	19	2 ¼			
“ suspense a/c	6	18	0		189	17 2 1/4
Salaries Rev. B.J.Gibbon	425	0	0			
Chapel Keeper	46	8	9			
Organist	12	10	0			
Organ blower	4	0	0			
Pulpit supplies	18	18	0		506	16 9
Endowments Hanham Church	12	0	0			
Keynsham Church	2	0	0			
Education Fund	16	15	9 ¼			
Poor Fund (repairs)	0	12	6			
“ “	14	16	4 ½			
“ “ Hooper's Charity	4	4	0			
	19	12	10 ½		50	8 7 ¾
Special Colls.Lord Mayor's Medical Charities	11	5	0			
Bristol Baptist Association	8	16	6			
Pastor's City Mission	0	17	8			
Pastor's Anniversary	2	17	11			
Baptist Union General Fund	1	1	0			
“ “ Home Work	5	0	0			
World Congress	2	2	0			
Annuity Fund	1	10	0			
Foreign Missions	10	6	3			
Sunday School Anniversary	16	5	5			
Christmas Gifts to Poor	7	16	0		67	17 9
Loss on Dawlish Outing					2	9 0
Church Socials					3	16 3
Cupboards, Music Stool and Screen					5	0 0
Electric Fittings					4	5 0
Baptist Union Publication Dept					1	7 6
New Hymn Books					3	1 3
Choir Music					1	13 0
Tuning Organ					4	0 0
Hire of Piano					4	1 0
Interest on Mortgage					57	0 0
Printing	18	10	6			
Advertising	11	3	0			
					29	13 6
Electric light	41	13	9			
Gas	11	2	0			
					52	15 9

Coal				11	4	11
Fire Insurance				10	0	0
Rates, Taxes, Water and Ground Rent				15	16	4
Officers Expenses – postage etc.				2	17	7
Chapel Keeper's Expenses				4	9	5
Sundries				0	13	6
Repairs, General				0	9	6
				1029	13	10

Church Treasurer's Poor Fund Account

Consols and Dividend	15	8	10 ½	Balance due to Treasurer	8	8	2
Balance due to Treasurer	1	7	9 1/2	as Gifts to Poor	7	16	0
			Repairs		0	12	6
					16	16	8

Poor Fund – Treasurer's Account

Cash in hand	7	13	2 ½	Distributed to poor	47	8	6
Collections	21	14	9	W. and O. Fund	2	19	4 1/2
Rent (5 qrs)	26	5	0	Bread and Wine	3	19	6 1/2
Balance due Poor F.	3	6	2 ½	Rates, Tax Insurance	3	10	9
				Dispensary, 1904	1	1	0
					58	19	2

Education Account

Balance down	26	18	4	Pastor's College	5	0	0
Consols and Dividend	16	15	9 ¼	Bristol	5	0	0
				Balance in hand	33	14	1 ¼
					43	14	1 ¼

The above Accounts have been audited and found correct,

(signed) Frank Williams, Certified Auditor.

J.T.H. Baker

Church meeting held February 20th. 1906. The Pastor intimated that he intended giving a lecture entitled "Through the Cock Pit", to be an account of his tour in Belgium, illustrated by lantern views made from photographs taken by himself. He very kindly promised to defray the expenses of the lectures, so that the whole of the proceeds would be devoted to the Church funds. (These amounted to £12.) This meeting was adjourned to (page 123A) Tuesday, March 6th, when the following resolution was passed, concerning the procedure of election to the Diaconate: At the Sunday evening communion service held in October each year, every member of the church present shall be supplied with a nomination paper, and shall be at liberty to nominate male members of the church to the number of vacancies to be filled. The nominees, to the number of twice the vacancies, receiving the highest number of nominations shall be duly notified; and upon their consenting to stand, or failing them the required number highest in the ballot so consenting, their names shall be posted in the lobby some 14 days before the November evening communion, when a ballot shall be taken upon them and the nominees to the number required receiving the highest number of votes shall be considered duly elected by the Church to the office deacon.

And in case of three deacons retiring by rotation receiving the largest number of nominations – i.e. all three being top of the ballot – these shall be considered duly elected by the Church without a further ballot.

Pastor's Anniversary

The Second Anniversary of our Pastor's settlement was celebrated on Wednesday, March 14th. The series of meetings was highly successful, and will be long remembered as a time of joy, thanksgiving, and encouragement. In the afternoon the Rev. William Cuff, of London, preached a most helpful and inspiring sermon on "prayer", to a large congregation.

A reception followed in the School-room, at which several officers spoke. Testimonies were borne to the affection and esteem in which the Pastor and Mrs Gibbon were held, and of the successful work done by the various organizations of our Church.

At the public meeting in the evening, the Pastor presided. The Secretary, Mr. J. Dyer, presented a most comprehensive, interesting, and highly satisfactory report, which showed that during the past year 79 new members had been added to the Church, 30 being by Baptism, this bringing the membership of the Church, after the annual revision, to a net total of 629.

The Sunday School report showed that 16 members had joined the Church during the year, and they had more than doubled their gifts for missionary work, and were (page 124A) now supporting several beds in connection with medical missions in India, Africa and China. The report continued:

"The outstanding feature of the year's work was our scheme to raise £1,000, £5000 of which is to be used for the reduction of debt, £500 for improvements. The members of the Church and Congregation have given £441, and when the remainder of the premises are fulfilled, close upon £500 is anticipated. A highly successful Bazaar realized over £426, and it is confidently anticipated that the whole of the thousand pounds will be raised at the conclusion of the re-opening services."

The Pastor, in a speech full of thankfulness for the past, earnestly expressed the desire to have the renovation speedily over, in order that the spiritual work of the Church may be prosecuted with greater vigour and success, and gave as a motto We must work the works of Him that sent me while it is day, for the night cometh when no man can work."

The Rev. N. Cuff followed in a speech full of wit and humour and earnest appeal. In the course of it he said the country had passed through a great crisis, the results of which would live. (page 125) The influences that brought it about whether for good or bad, were the Free Churches in this country. Since 1902, the process of education had been carefully and quietly going on everywhere. Amongst those who had led the van were Dr. Clifford and Dr. Horton. Men outside Free Church circles knew and appreciated what had been done, and was being done. The Church of Jesus Christ had been the grand factor of it all, and the stamp of God would be on it from the beginning of the end. There had come on the heels of the crisis a very great preparation for what was to follow. Many spiritual forces – not political – had already been felt, and more spiritual forces would be felt. He hoped sincerely that their Church friends and all those who differed from them would not think that they had acted with only a political spirit for a political purpose in what they had done. Conditions had become intolerable to them, and they were bound to move. He was sorry that it had been said it was a political matter. It was a profoundly spiritual one. He touched on the inroads of Roman Catholicism in this country. Continuing, he said that great changes were coming affecting the Free (page 125A) Churches of the land as well as commercial and agricultural interests. He hoped and prayed that such a change might come that people would get back to the land on equitable and righteous terms. With these changes pending they should become thoughtful and prayerful, that the changes

might be for the benefit of all, and to the glory of God. He prayed that they would be wise, and not wild changes.

At the monthly meeting of Church members on April 24th. 1906, Mr. F. Gadd reported that the renovation committee were at work on the scheme as originally accepted by the Church, and they hoped to get it through by June 17th., when the chapel would be re-opened after being closed the 4 preceding Sundays, during which time the services, which would be of an evangelistic character would be held at the Y.M.C.A.Hall (small photo of the Hall attached).

(page 126) A very interesting function was held in the Lecture Hall on the evening of the 9th April. It was a social gathering of the Sunday-School teachers and members of Miss Winnie Green's class to take farewell of her on her retirement from the School in view of her approaching marriage to Mr. S. E. Morris. A very pleasant evening was brought to a conclusion by the presentation to Miss Green of a handsome fire-screen from her class, and a pretty cake basket from her fellow teachers. The Pastor, Superintendent, Secretary, and Men's Bible class Leader bore testimony to the value of Miss Green's devoted work to the love and esteem in which she and Mr. Morris are held, and to the universal satisfaction that their marriage will not take them away from Old King Street. Miss Green and Mr. Morris suitably replied.

On Sunday morning, May 13th. 1906 regret was expressed, and a vote of sympathy was passed, regarding the death of the Rev. G.D.Evans, of Totnes, a former pastor of this Church. Mr. Heming attended the funeral, and a floral tribute was sent, which was greatly appreciated by the family.

At the Church Meeting held May 29th, 1906, it was agreed that the annual letter, which was read by Mr. Dyer (and at the suggestion of the Pastor included a reference to the death of the Rev. G. D. Evans) should be accepted and sent to the Association meeting at Horfield Baptist Chapel on June 26th. And 27th. 1906. And that the pastor Messrs. Porter, Davis and Wilkins be the delegates.

(attached are photos of Horfield Chapel, and of Rev. G. D. Evans, and a tribute to him printed in the British Weekly, May 10th 1906, as follows:
"We regret to record the death from heart failure, at Totnes, on Tuesday evening, of the Rev. George David Evans, secretary of the Devon and Cornwall Baptist Association. Mr. Evans commenced his ministry forty-three years ago at Union Chapel, London, subsequently going to Grove Road, Victoria Park. He was for seventeen years minister of Old King Street, Bristol and nearly fifteen years minister of Totnes. During his career he filled the presidency of the Bristol and Devon Baptist Associations. He was for many years secretary and librarian of the Baptist College, Bristol. He was a strenuous worker, an eloquent preacher, and a Passive Resister. He published several religious books and was a well-known reviewer in denominational publications and a frequent writer in the Baptist papers. He was aged sixty-three, had been married forty years, and a widow and eleven or twelve children survive him.

Mr. Dyer reported that he had a resolution to move, but thought that (page 127) before doing so it would be well to give some particulars regarding the property. In the course of his statement he said the land called "Rymer's Field" is a little under an acre in extent and situated in the Parish of Bitton. It was left to our Church by Mr. Chas Whittuck Snr. Of Hanham by his will dated 1787 (and confirmed by his nephew Mr. Chas Whittuck of Bristol 1803.) The rent therefrom to help make up an annual

charge, payable by our church to the Baptist Church at Hanham. In 1832 Mr. Joseph Whittuck bequeathed the sum of £500 to be invested in Consols, the proceeds to provide the yearly sum required to meet the liability of £12 to the Baptist Church at Hanham and £12 to the Baptist Church at Keynsham, and setting free the income from Rymer's field for general purposes. The field has been let for many years past for the sum of three pounds per annum less certain charges, but the tenant complained several times recently that the rental was too high and threatened to give up unless reduced. The deacons therefore considered the advisability of selling, and an offer of £95 was made, which was very good, seeing that land fronting the main road could be bought at £100 per acre, which this only fronts (page 127A) a lane off the main road. They laid the matter before the Charity Commissioners, who granted an order appointing trustees, and after ascertaining from a firm of land surveyors (Messrs George Nicholls, Howes, Young, Alder Co.) that it would be advantageous to the Charity to do so, empowered the trustees to sell for the sum named. Particulars of our £1,500 mortgage together with the object of the £1,000 scheme were then laid before them and they gave permission for the £95 to be appropriated to the reduction of the mortgage, but no deduction for expenses must be made.

The Church secretary then moved that the Trustees be requested to hand over the proceeds of sale of Rymer's Field, viz. ninety-five pounds, to be used towards redemption of our mortgage, and that seven pounds expenses be met from other moneys set aside for the same object. This was carried unanimously.

The work of renovating the Chapel having taken a week longer than was originally anticipated, it was hoped to get back on June 24th. 1906. Mr Gibbon announced that the following special services would be held in connection with the re-opening of our Chapel after renovation:

Sunday June 24th: our Pastor, morning and evening (page 128)

Monday June 25th: chairman: Mr. Joseph Storrs Fry. Speaker: Rev. R. Gordon Fairbairn, B.A. (photo of Joseph Fry attached).

The 97th. Sunday School Anniversary was held on Sunday June 10th. Preacher at 11, Rev. W.B. Emery, afternoon, cantata "Choicest Gift", evening, 6.30 Rev. B.G. Gibbon.

Committee's Report

Presented at the re-opening meeting, on Monday evening, June 5th.

The General Committee, appointed by this Church have much pleasure in reporting the result of their stewardship in connection with the alterations and improvements of these premises, and the reduction of the mortgage. Before alterations were commenced, the Committee way their way distinctly to £1000 and therefore they signed contracts to the sum approximately one half, viz £500. Speaking as a (page 128A) whole, we may say that these premises have been thoroughly renovated, and are now in an efficient state of repair.

The following is a sketch of the work that has been done.

On approaching the Chapel it will now be found brilliantly lit on the outside with an arc lamp of 2,900 candle power, and the re-arrangements of the lighting in centre porch and side entrances considerable adds to the pleasing effect. The stone work, pillars, iron railings, and gates have all been thoroughly renovated, and put in first class repair. The forecourt has been lowered, and laid in diamond square of two colours with concrete, provision having been made for shrubs

against the side walls and the front of the chapel. The steps leading to entrances have all been made as new and the floors of porch and side porches have been relaid with concrete. (page 129) The right hand entrance to school room has been re-flagged, and a stucco dado constructed to improve the approach, and a reflector made outside the Lecture Room in order to increase the light. On the left hand entrance to School Room, a commodious outbuilding has been made, the need of which has been felt for a long time past, and the flags where bad have been made good. The angles of the doors and windows have been re-cemented, and the whole of the woodwork and ventilators of the Chapel, Schools, vestries, and outbuildings have been thoroughly painted and repaired.

The centre entrance of the Chapel and the two staircases to gallery have been repaired and painted. A handsome glass screen has been inserted at the end of the Chapel, making this end now most pleasing, which was before quite an eyesore. The Choir gallery has been reconstructed, lowered, and brought forward and re-seated in such a manner that all the choir will be able to see the minister – providing the ladies' hats do not cause an obstruction. Two exits have been constructed from the side galleries. These, which presented great difficulties have worked out more admirably, and not only add to the appearance of this end of the (page 129 A), but will be found a very great convenience. New pitch pine doors have been supplied either side of the rostrum so as to make the whole of the woodwork this end of the Church uniform.

The Committee has had all the heavy rosette ornaments removed, and also two gas pendants, and in their place handsome Stott's burners have been fixed, which will, with the electric light, brilliantly light the Chapel. The ventilation, as well as the lighting, has received special attention. The Stott's system of illumination has been adopted, not only on account of its lighting power, but as calculated to make our system, of ventilation work more perfectly. They will efficiently, we believe guarantee the exit of foul air, while our new inlets, which have been constructed at the end of the Chapel, will provide fresh air. The whole of the system has been put in good repair.

The ceiling has been re-papered, cornice and side walls, pillars, windows, doors, etc., repainted. The entrance doors have been re-covered with green baize, and all fittings restored. All the seats in the building have been provided with the best felt rugs.

The Lecture Room has been (page 130) specially treated. The old glass has been removed, and replaced with muranese glass, the top half of the screen with plain glass. These alterations together with the re-painting of the walls and woodwork in light tints, have had a wonderful effect, the light being quite doubled, and the room has thus been made most serviceable for Sunday School classes. The entrance to the School Room has been much enlarged, this having been done for the purpose of getting increased light, but it has also greatly improved the approach to the School Room.

The stair-cases leading to the vestries have been cleaned and repainted; the lavatories have all been thoroughly painted and re-ventilated. The vestries themselves, viz. the Pastor's, Deacons' and Ladies have all been re-papered and decorated, and are in first class condition.

The kitchen has been reconstructed and enlarged. Whereas it was before in outer darkness, it is now a light room, well ventilated.

The heating of the Chapel has received attention, and a new boiler fixed of sufficient power to heat the whole of the premises, and the approach to the boiler

house has been reconstructed to make it convenient. And, generally, numberless details necessary to make (page 130A) the inside of the premises in good and efficient repair have received attention.

The Committee desire to record their

Very Best Thanks

First to Mr. Harold Smith, the architect, who is also the vice-president of our Men's Discussion Class, for the ability, care and attention and deep personal interest he has taken in preparing the plans and seeing them carried through, and for the kind and courteous manner in which he has discussed the details with the Committee. They also desire to record how satisfied they are with the work of the contractor, Mr. f.A.R. Woodward, of Southwell Street, with who work they are exceedingly well pleased. To Mr. Hewlett, of Wine Street for the way he has reconstructed and added to the electric light, installed the Stott's lights, and re-adjusted the ventilation. To Messrs. Bell and Son, of College Green, for the work they have put into the beautifully designed screen at the end of the Chapel; and to our deacon Mr. Porter, who generously has supplied the rugs at prime wholesale cost.

We now turn to

Our financial position

And we should like, first of all, to record our indebtedness to Mr. Heming for the large amount of labour he has expended as treasurer of the scheme. We much regret his absence tonight through his having business in London. (page 131) We have received, and banked, in connection with the whole scheme, £935 1s. 2 1/2d. The contracts we signed amounted to £500; this with the £500 we have to pay off on our mortgage, makes the £1,000 scheme. We have, while proceeding with the work, discovered several structural defect that compel expenditure to the extent of about £20. We therefore to-night meet requiring £85 in order to wind up the whole scheme free from debt.

Towards the extinction of this, some outside friends have subscribed about £11, and the Committee feel sure that the Church and Congregation, our of thankfulness and gratitude for the success of the scheme, and the gratifying way the renovation has been carried through, will presently, in gifts and promises, raise the balance and thus relieve the Committee of further anxiety.

We should like to state further, that in our judgement the legal expenses in connection with the redemption of mortgage, which have been somewhat heavy, and the expenses in connection with the special services at the Y.M.C.A. Hall, should (page 131 A) be borne by this scheme. We have some promises still waiting fulfilment, and these, together with what we have reason to expect will result from the Garden Party, to be held on Saturday week next, in the grounds of the Right Hon. Lewis Fry, will we trust, meet these expenses....

In conclusion, your Committee desire to record their gratitude that the scheme was ever started. The raising of the money has been a means of grace to our people, the various efforts put forth have bound them together in mutual love and esteem, and we have as a result of the effort, £500 of our debt gone, and our whole premises made fit and beautiful for the service of God and man.

The Pastor said that he wished to add to the tributes paid in the Committee's report. He made special mention of Mr. Kemp, who, as Chairman of the Works Committee, had rendered invaluable service and in addition had provided the splendid new door into the Schoolroom at his own cost. Mr. Gibbon further thanked Mr. Frank Gadd, the hard-working Secretary of the Committee; Mr. Porter, the Chapel Steward; Mr. Bell and the Choir; and Mrs. Jewell, the Chapel Keeper.

(page 132) We are looking forward with great pleasure and expectation to the re-opening services yet to be held. The Rev. J.H. Shakespeare, the admirable Secretary of the Baptist Union (photo attached) will preach on Sunday, July 1st.; and the Rev. F. Thompson Smythe, our neighbour of Counterslip Chapel (photos of the chapel and of the Rev. Smythe attached), will conduct the evening service on the 8th ?, while the Pastor will conduct the (service in the) morning.

Sunday School Anniversary

Misgivings were entertained by some of our teachers and friends concerning the Anniversary this year, seeing that it had to be held at Y.M.C.A.Hall instead of in our own Chapel. It is enough to say that these fears proved to be absolutely unfounded, and that the day was a brilliantly successful one throughout, and could not possibly have been more so, wherever held. The choir and children were massed on the platform and presented a very pretty sight to the congregation. The arrangement also greatly facilitated the singing, which throughout the days was simple splendid, and reflected the utmost credit upon Mr. Bell the conductor, and Mr. Gould the instrumentalist. The congregations were very large, and we were particularly pleased with that which met in the afternoon to head the cantata "The Choicest Gift". This Cantata was in the nature of an experiment, and proved a thorough success. It was admirably rendered, and was greatly appreciated by a large audience. The subject of the Pastor's sermon in the morning was "When my children were with me"; in the evening: "The Children of the Kingdom." The days were brilliantly fine – and hot!

(added on a small separate sheet of paper): Sunday July 1st. The Rev. J. H. Shakespeare, M.A. preached in connection with the reopening of the Chapel.

(page 133) So was the next Wednesday, when the Outing took place to Weston-super-Mare. It was a very happy day, and we should think that the number of elder scholars and friends who sat down to tea was a record one. The only unsatisfactory feature of the Anniversary was that the collections were not up to the average, probably owing to the circumstances of our being away from home and in the last throes of our £1,000 scheme.

Holiday. – Mr. Gibbon declared at the last Church meeting that he had never felt in greater need of a holiday than this year. The strain of the Thousand Pound Scheme, Renovation and Special Services has been very great. He will be away the whole of August, and the first Sunday in September. He hopes to go to Vevey on the Lake of Geneva with Mrs. Gibbon for a fortnight, and then to settle down "en famille" in some watering place near – possibly Ilfracombe – for the rest of the time.

Monthly meeting of Church Members, held Tuesday, September 25th. 1906. Seven new trustees, very Messrs. A.A. Allen, J Bunce, J. Dyer, G. F. Gadd, C N. Kemp, A. Norris and J.H.Porter, were elected to serve with five representing Broadmead, on the board – re the (page 138A) Redcross Street Baptist Burial ground, the joint property of Broadmead Church and ours.

Harvest Festival. – we had excellent services on Sunday, September 16th. When we celebrate our annual Harvest Festival. Appropriate sermons were preached by the Pastor, and special anthems were rendered - and very excellently rendered – by the Choir. The offerings on behalf of the Church Funds amounted to £14 6 / -, being a considerable increase upon last year as that in its turn was upon the previous

year. At the social on the Monday evening there was an excellent attendance of friends, and an interesting programme.

Farewell to Mr. Morphett

The close of the Social was rendered sad to many by the farewell that was then accorded to Mr. Ralph Morphett. Mr. Morphett is one of the oldest and most faithful members of our Church. He has adhered to it through ups and downs, and served it in many capacities. In School and Church he has held numerous and responsible offices – indeed, there is scarcely a position to which the esteem and love of his brethren and sisters could call him which he has not filled and filled worthily. Latterly, he has (page 134) been unable to hold office, on account of the engrossing nature of his duties as General Secretary of the Young Mens' Christian Association in this city. Many young men have found in him a wise counsellor and true Christian Friend, and throughout the community generally he has won respect and esteem. Mr. Morphett has also served the Itinerant Society long and lovingly. He is a capable preacher, and never happier than when preaching the Gospel in a village Chapel. Our friend has gone to Canada, with the intention of travelling through the Dominion and taking note of openings with a view to permanent settlement. He will probably return next summer to take his wife and boys to the home he hopes to have found for them. We cannot help regretting the loss of so valuable a member and good a man, but Mr. Morphett himself would have us consider his departure rather an advantage than otherwise. He reminds us that we have a large and increasing number of Old King Street members in the Far West. He hopes to be able to keep a friendly eye on some of these and to be a link of communication between us and them. (attached is a photo of MR. Morphett) He will correspond (134A) with Mr. Gibbon and we hope to print letters from him in the magazine, and he will be delighted to help any of our friends who in the future may wish to write to him concerning prospects in Canada. We earnestly pray for God's blessing upon our dear brother, and God's clear guidance of him in all his ways.

Hanham Stone-laying

Congratulations to Mr. Michael (photo attached) and his people at Hanham upon the laying of the foundation stones of their new Chapel on the 26th ult. It has been a long and weary time, but "everything comes to him who waits," and Mr. Michael will now have the reward of dogged patient service in the wider opportunity which his new building will give. We were glad also to see our worthy treasurer, Mr. Davis, lay one of the foundation stones in the name of Old King Street, and to hear him offer a few words of hearty congratulation. The stone represented a contribution from us, which Mr. Davis kindly collected. And we were delighted to have a second finger in the pie in another stone laid by one of our members, Mrs. J.F.H. Baker, who also added a (page 134B) few words of graceful congratulation.

(attached are two newspaper articles under the headings Hanham Baptist Church 200 years ago.)

"A story of 200 Years. Hanham Baptist Church History. Details of an Interesting District:

In connection with bazaar held at Old King Street Baptist School, in aid of the Baptist Church at Hanham, some interesting details of the connection so long existing between the two districts have been supplied to us by Mr. J.S.Merrett.

More than 200 years have passed since the Rev. Andrew Gifford, with a small company of followers, began to visit what was then the dangerous neighbourhood of

Hanham. Inhabited by a people whose principal occupations were those of game and sheep-stealing, some idea of the disorderly state of the district can be gained from the fact that in 1786 no fewer than ten of the worst offenders were hanged.

Hunted Nonconformists

Nor were the difficulties of the missioners made light by the fierce persecution which was then carried on against Nonconformists. Though hunted like wild beasts, and with every place of worship closed to them for five years, their secret services were attended, on an average, by no fewer than 1,000 – 1,500 persons. To avoid the persecutors it was necessary at times for the missioners to swim the river, and, though Mr. Gifford himself escaped, it was in doing so that a Mr. Knight, a minister from Taunton, together with Mr. Ford, a mercer, of High Street, lost their lives.

New Chapel Erected

Ninety years later, in November, 1802, a new chapel was erected, and it was here that the well-beloved pastor, the Rev. John Sharp, ministered with such success. At one period, during the latter half of the 18th century, services were suspended for over four months, owing to the fact that the minister, the Rev. John Tommas, had broken his leg while out riding. For over a century the services have been conducted in this unpretentious little building, which, since the creation of the new chapel near the main road, has, however, been used for Sunday School purposes only.

The custom of having two pastors, which had always prevailed at Hanham, was not infrequently the cause of discord in the parish. The necessity for this arrangement lay in the need of holding each Sunday services in the Keynsham district as well as at the Hanham branch.

The Break-away

A suggestion in the lifetime of the Rev. John Sharp that separation should be made from the Pithay Church did not meet with general approval, until, after the death of this minister, the fact was recognised. As a sequel to several conferences a public meeting was held in 1882 (a handwritten comment asks “Should this be 1802?”) in the presence of the Rev. Dr. Ryland and the Rev. Thomas Roberts, of Brixham, together with most of the members of both the county churches, when a formal assent was given to the building of the new church for independence, while the promise was made that the other branch would be always ready to give practical expression to the interest and affection which would continue to be felt towards the Hanham Church. It is in fulfilment of this promise that the effort at Old King Street Baptist School has been made.”

(the second newspaper article)

“Around Hanham and Oldland”

Hidden away in little quiet nooks of Hanham and Oldland there are several historic buildings of which not the least interesting is the old Hanham Baptist Chapel. Lying back off the main road just beyond the tram terminus, it is almost secluded by the trees leading to its approach and it is so unpretentious and plain in appearance that many visitors to Hanham in the past have scarcely known of its existence. That has been obviated lately by the energy of Hanham Baptists, who have built a modern new Chapel close to the main road, and the old building is now used for Sunday school purposes. This old chapel dates back to the time when George I was King, viz 1714. It was then when the Baptists first came to Hanham, and they met with fierce opposition from some quarters, and there are old chapel records which tell of members arrested and kept in prison until they died, and of others driven into the Avon

river and drowned. From the windows of this old chapel can be seen the famous outdoor pulpit of that great missionary, John Wesley.

About the time the Baptists began to work in Hanham and for many years before, Hanham and Kingswood were spoken of as places of ill-repute. Game and sheep stealing were the means of livelihood of some, and for such offences many were transported and some hanged. In 1652 it was reported that the number of deer in Kingswood, formerly 2,000 in number, had dwindled down to 30. Again in 1664 a grand jury sitting at Gloucester described the King's Chase as "a public nuisance being inhabited by a numerous company of idle, dissolute characters resorting thither from all quarters, living as they please." After dusk, about the time when the Baptists arrived with their introductory small company at Hanham, it was highly dangerous to walk through St. George over White's Hill via Hanham to Longwell Green, so great was the insecurity. Law was defied in wholesale fashion. In 1786 ten of the worst offenders were hanged, and again in 1811 a strong and determined effort was made to root out the evil doers.

Our artist, after leaving Hanham, proceeded via Todd Lane towards Oldland Bottom, and here he gives a view of the bridge over the stream with the picturesque little church of St. Anne's-on-the-Hill above. Near here is the curious old oven, probably considerably over 100 years old, that forms the subject of another sketch. Though now in ruins, it gives an illustration of the old builders' idea of how to gain the greatest amount of warmth in winter time. This oven was built in the right angle of the wall between two cottages, with the result that each benefited from the warmth when it was being used. (attached is an artist's impression of the proposed new Hanham Chapel).

A short walk from the bridge just referred to 'neath the railway bridge, and up School Lane, brings one to the junction where the main road through the Oldland Common intersects, and a prominent building at this junction is the modern church hall for the parishioners of St. Anne's erected a few years ago under the direction of the Rev. Herbert Cocky, late vicar of Oldland.

Old King Street long ago! The Pastor was preaching one week evening last month at Bethany Baptist Chapel, Cardiff, the occasion being a series of special services in commemoration of the centenary of the Church. Bethany is the mother church of the Baptists in Cardiff, and its centenary was therefore celebrated with great enthusiasm. A little history of the Church for the hundred years just ended has been written by the pastor, Mr. Winks. Great was Mr. Gibbon's surprise to read in it that one of his predecessors had participated at the ordination services of the first pastor of Bethany. Mr. Roberts, in whose pastorate our present building was erected and whose dust lies beneath its porch, preached at the ordination of the Rev. Thomas Lewis, the first pastor of the first Baptist Church in Cardiff, at the beginning of 1809. Not only so, but one of our former members founded the first Sunday School in Cardiff. This was for many years an undenominational and (page 195A) united School. It is now known as Bethany Sunday School, the multiplication of Schools leaving no necessity for its original broad basis. But it is the mother-school of them all – and it was founded by one of our members, a Mr. Robert Gibbs, who had removed to Cardiff in 1813. further, at the opening of the present beautiful Bethany Chapel in 1865 one of the preachers was the Rev. J.A. Wheeler, then pastor of our Church. (attached is a small photo of Rev. T.A.Wheeler).

Church Meeting held Tuesday October 23rd, 1906.

Mr. Gibbon introduced the matter of the Men's Discussion class and said that as a result of negotiations between the Church officers and officers of the class the deacons proposed sending the following letter:-

Old King Street Baptist Chapel, Bristol, October 23rd, 1906.

To the Members of the Men's Discussion Class.

Dear Friends,

We exceedingly regret that you rejected the proposals made to you by Mr. Gibbon last Sunday week. We would gain remind you that our object in making them was to bring the afternoon (page 136) Men's Meeting into closer relations with the Church, and to secure that its platform should stand the exposition of the mind of Jesus Christ upon the problems of life and duty.

We proposed the elimination of the preliminary questions in order to shorten the time, and permit those full engaged in the morning and evening to attend the class. We proposed the omission of the word discussion from the title, not, as Mr. Gibbon explained, to prevent the full and free discussion of the subject of the afternoon, but to signify that discussion was an incident and not the essence of the class. And we proposed the relegation of the programme to the committee, in order that it might be carefully drawn up, and make to consist of important subjects of life and conduct, introduced from the Christian standpoint. We still feel it our duty to press the change we desire and would venture to express the hope that you will reconsider your attitude, and fall into line with us.

If you still feel that you cannot do this as a body, we nevertheless hope that a large number of individual members will remain and join in a new movement. (page 136A) Of course we wish to meet your convenience in every possible way, and as we do not know what arrangements you have made for future meeting we do not specify any definite dates. At the same time, we feel that the meeting under its new character must start with the new year at latest. We may say that this letter has the full approval of the Church which we represent.

We are yours sincerely.

Signed by the Pastor and all the Deacons.

After full discussion, it was carried with one dissentient that the letter be sent.

A holiday lecture – Mr. Gibbon has again arranged to give a lecture upon his summer holiday. It will be illustrated, as on former occasions by numerous lantern views, the slides made by himself from his own photographs. Mr. Gibbon went this summer to the beautiful Lake of Geneva, and the story and pictures of what he saw should prove very attractive. The proceeds of the lecture will be given to the Church Funds. Date – Wednesday, November 14th, 1906, at 8 o'clock.

Pulpit exchange – on Sunday morning Wed. 8th, November the Pastor preached an anniversary sermon at East Street, Bedminster. (photo attached). The Rev. Thomas Davies (photo attached) occupied our pulpit.

(page 137A) (a printed latter attached from Mr. Morphet)

Ottawa, Canada. Oct 1906

Dear Mr. Gibbon,

Here I am safe and sound in the great Dominion. It seems a long time since I last saw King Street, and yet it was only Sept. 30th when the good ship *Canada* landed me at Montreal docks.

The incidents of the ocean voyage were very pleasant – on board we numbered nearly 1,000 and so all feeling of loneliness soon disappeared. I was not long gathering a little circle of friends – buy they were a strange combination, and comprised a young Mormon priest, a Roman Catholic priest, a prominent Chicago doctor, and a student of Toronto University. Most interesting chats we had together each day, and though differences in creed and thought soon became manifest, our fellowship proved most pleasant. I often joked my Mormon friend concerning his “polygamy” theories and remarked that I had *one* excellent wife and felt quite contented. “Ah,” he replied “that’s splendid, but you can’t have too much of a good thing.” I hesitate to write further of our conversation along that line. The Toronteo student told me a very interesting story and one that raised him high in my estimation. He had a four months’ vacation this year and wanted to spend it pleasantly and profitable, but not having much of this “world’s goods” he had to move careful, so he accepted a most humble position on one of the large cattle steamers plying between Montreal and London. On arrival there he secured a number of books and views of American and Canadian scenery, which he at once started to sell in Kent, Sussex and Hampshire, and so successful did this venture prove that it realised enough to enable him to visit the Continent, and also many of the sights in Great Britain, and now he was returning to Canada, having had a delightful holiday and money still in hand to pursue a further course of studies at Toronto, and ultimately become a Methodist minister. . I could not help telling him how greatly I admired his pluck and determination. The Chicago doctor was a sterling Christian man, and seemed deeply interested in the story I told of George Mueller’s work on Ashley Down. Before we parted company he extracted a promise that I would try and visit his city, and recite the simple and inspiring story of that grand old man’s work there.

The experience on shipboard can be well described as an intermingling of storm and sunshine. One of the Equinoctial gales met us in mid-Atlantic and added much to the discomfiture of many, but I tried to cheer the downcast and depressed with the lines from a well-known hymn:

“All the storms will soon be over,
Then we’ll anchor in the harbour.”

I noticed a little gambling going on, and especially the attempt by one or two sharpers to entangle the young and unwary. When passing the smoking room three days after leaving port I saw a bright youth playing cards for money with four other, all of whom appeared to be experts, and from the flush on the cheek I gathered how excited he was getting, so much so that the “dinner gong” went and they still continued at play. The opportunity of speaking to my young friend came the next morning, and as I anticipated he had been allowed to wind a fairly good sum at start, but the tide was turning, and soon every penny would probably have gone. I placed before him the terrible evil of gambling and the ultimate end of such a course which I invariably found spelt “run”, but possibly the most powerful plea was the thought what would his dear mother think of her boy adopting such a course. It was a great joy to hear him say he would never touch cards again, at least not with money considerations, and the promise for the rest of the voyage, as I hope and prayed it may ever be, was faithfully kept.

Large iceberg and a number of whales were the attractions which made us rise early one morning when off the coast of Newfoundland, but soon our ship entered the Gulf of St. Lawrence, and onward up the mighty river, over 900 miles long and from two to thirty miles in width, we sailed for the last two days of the voyage, and how lovely everything look, the thick foliage on either side just tipped with autumn tints of

the most perfect hue. Montreal is a large busy city of some 400,000 people, but of this number over 300,000 are French, so Christian work and activity is not by any means an easy task. Still I was much impressed with the marked regard for church going amongst the Protestant population. All of the Christian bodies have fine built churches, the Presbyterians and Methodists especially so. I gathered from conversations with most of the ministers that religious life is good. Some of the problems of the Old Country are also difficulties here, i.e. the matter of once-a-day attendance on Sunday and the week-evening service. The life of a young man coming fresh to the city is, at the start, somewhat a lonely one because of the general conditions of things; for example, there are few if any homes into which any can enter as lodgers or paying guests. A bedroom is engaged for so much weekly, and then all meals (page two of the printed letter) are taken at a café, probably near. This plan in time they get used to, but it does not give the opportunities of fellowship and homeliness. But it is at this point the Y.M.C.A. steps in and says "Now we will offer you an ever open door," and each evening there is a warm welcome and many ready and willing to become friendly, and though I have visited many Associations in Great Britain, I never remember having seen such a magnificent pile of buildings, and so complete an organisation as is to be found in Montreal, and any young man from England where connected *or not* with the Association is heartily welcomed and information of the most helpful character given him. The Y.M.C.A. friends were particularly happy when I arrived, and the reason was apparent in that day's paper. A generous-hearted lady had died and in her will she bequeathed the Association the handsome sum of £20,000. I had quite a reception one evening from a number of Bristol "boys" who were now living in Montreal, and their testimony concerning Canadian life and prospects was most enthusiastic. "What about returning to England?" was my enquiry. "Oh, yes, should like to run across and see parents and friends, but to stay – no, thank you!" I had the opportunity of seeing many of the leading business people and found that trade was exceedingly good, most firms having more work than they could conveniently cope with. The Canadian merchant means business – he is usually at his office when the staff arrives, and puts the whole of his energies and thought into the concern, and he naturally expects the employees to do the same. Money is made, and that quickly. Wages are much higher than in England. I saw a bricklayer one morning who told me he earned in Yorkshire £3 weekly; now he found no difficulty in getting £6. But it is only fair to say that living in many respects costs more, but the general impression left upon one's mind of Montreal is that of a thriving busy city.

Are there openings for young Englishmen? Was my constant enquiry. Yes, plenty – *but* and here marked emphasis was made. The must not be afraid of work, said one friend. Work spells money, but laziness and indolence mean ruin, and that quickly. The qualities necessary in anyone seeking a position in Canada were summed up to me by a fine Christian man – the largest jeweller in the Dominion, who headquarter in Montreal I had the pleasure of inspecting. Said he: "Men possessing *Intelligence, Industry, Adaptability*, and a high sense of *Honor*, are certain of ultimate success, and you can," he added, "advise such men to come over in their thousands." I emphasise the quality of adaptability because I was repeatedly told prejudice is formed against Englishmen for the reason that so many come to Canada and expect to do things in their own ways, and constantly refer to English methods of business, as being superior. Now this is irritating. The average Canadian merchant has started business on certain lines, and the success attending makes him confident that he will do well, and so any interference or suggestion as to other methods he does not wish,

may more, will not have, and those who come from England must from the very start be prepared to adapt themselves to the principles of business life and ways as they find them. Of course the Far West is the great open door, but a little experience of life in one of the cities of Eastern Canada is a splendid preparation for life and work farther on. Clerks, by this they speak of men who can only read and write, are not in great demand, but those having a knowledge of type-writing and shorthand will not be long out of employment. In consequence of the large French population, those looking for positions as shop assistants need to know the French language. Young women are freely employed in the offices and business houses. I was surprised to find what a number of young women were working the Government Offices in Ottawa. There is a loud cry for domestic servants and those willing to act as "Helps" and good salaries are offered to such. "The trouble is," said a shrew Canadian "your girls come out here and they look nice and posset," as he said, "semblance of beauty," and before they really get of use to us, tempting offers of marriage are made and in the majority of cases accepted. I have already seen enough of the country to realize what great possibilities there are here: wooded heights, pretty lakes and rivers are seen at every turn, and it is natural to hear the note of breezy optimism as to Canada's future from all you meet. The pessimist has no place here: he must be mended or ended.

I have received the most perfect and unstinted kindness in this charming city of Ottawa, the seat of Government, and with beauty all around. Men of influence and position have placed at my disposal information and advice of the greatest possible value.

My warmest greetings to many, many friends at the dear old Chapel.

Believe me, yours sincerely, Ralph Morphet.

Church Meeting held Tuesday November 20th, 1906.

A letter from the Men's Discussion class in reply to ours of October 23rd, was read as follows: Old King Street Baptist Chapel Mens' Discussion Class

To the members of Old King Street Baptist Chapel.

Dear Friends,

We have received yours of the 23rd ulto and desire to acknowledge your courtesy in keeping the subject open in the hope of acceptance on our part of your proposals. As you have taken the trouble to re-state the convictions already known to us, we may avail ourselves of the opportunity to formulate our position, so that there may be as little misunderstanding as possible concerning the issue involved.

We would state that our purpose from the very first has been to bring the spirit and ethics of Jesus to bear upon the problems of life, but to do this without allowing every shade of human thought a free and full opportunity of expression, was, as it seemed to us, to defeat the end we had in view, seeing that it is only by a fair comparison that the best is likely to obtain the largest common consent.

It has also been our purpose to bring human thoughts into touch (page 138A) with the Church of Christ, but we have always been careful not to favour any particular section, lest the spirit of the partisan should hinder the acceptance of what was true for its own sake. We think therefore that so far as the fundamental positions are concerned there is no essential reason why the class should not continue its efforts with the consent of the particular church with which it has been so long associated. We are compelled therefore to point out that the sole ground alleged for the closing of the class is confined to convictions concerning the method of procedure; this method

has remained practically unchanged for at least ten years, and has been re-affirmed every year with practically unanimous consent, and we here would suggest that any and all responsibility respecting the consequences of such proposal as those contained in your letter must lie absolutely and entirely with those who make and press them to their unavoidable issue.

The proposal made, viz, the dropping of the word “discussion”; the elimination of question time; the curtailing of discussion; the serious restriction of the freedom of the platform etc. have in all of them a doubtful significance, fatal in the purpose which they only (page 139) too thinly cover, revolutionary in the spirit which must in the future be a controlling force, and a complete withdrawal of privileges which have been ours to possess so long. We feel that only reasons of the most weighty character would justify such proposals, and these reasons have not as yet been brought to our notice.

We are thus brought face to face with two evils, one of which we must accept: to accept changes which would destroy all the attractive features, and therefore destroy the class, or to accept practical dismissal and keep alive a memory of that which we can no longer enjoy. We accept the latter. We cannot prevent the power which unavoidably falls to human societies being exercised – we can only regret when it is exercised to human loss.

We recognise the permission of the Church to continue our meetings during the present year.

Signed on behalf of the class,

Yours truly.

Benjamin J. Hughes, Acting-President.

Harold Smith, Vice-President.

Sydney Gibbon Hunt.

George Lacey.

Francis John Millichamp.

Jno ? . C. Tarr.

Walter Lowing

William Alfred Hill

William Butson

Wm. Wreford

Joseph Southwood

Samuel E. Hanly

George Henry Mountjoy

Edwin C. Thomas

Philip A Luker

Ernest N Oaten

Ernest Bevin

Thomas H. Powell

W.J.Boyce

Frank Sargent, Hon. Sec.

November, 11th, 1906.

Another letter from Mr. Mrophett, our representative in Canada at the present time! And not the only one! How many there are in that great colony, and not only there but in other distant parts of the earth, whose hearts turn to Old King Street as their spiritual home!

“Though sundered far, by faith we meet,
Around our common mercy-seat.”

Chicago, Nov. 15th, 1906

My dear Mr. Gibbon,

Will you allow me through the medium of the magazine to convey to all my friends at dear Old King Street my hearty good wishes for "Xmas and the New Year." Though nearly 5,000 miles away, I often think of you all, and never cease to pray for the work carried on. I have already journeyed in the wonderful country of Canada 2,000 miles, and am now in the great American city of Chicago. It is a city of big things, and considering its age – just over 50 years – the progress is remarkable. Sky-scrapers, 15, 16, 17 and 18 storeys high, abound, almost shutting out the sunshine. But the most interesting sight to me was the spot where D.L. Moody commenced his work. I went over the Bible Training Institute, and heard of the good work being done amongst the 200 students. From there I visited the Chicago University, called a Baptist Academy, because the donor J.D. Rockefeller, is a Baptist, and he makes it a condition that the principal should be of that persuasion. I am now starting for Winnipeg, a continuous rail journey of 2,000 miles, and from thence I do over the Rocky Mountains to Victoria, which they say is the most beautiful city in Canada, and is situated on the sunny slopes of the Pacific Ocean. Here I hope to spend Christmas Day with an old Bristol friend. Strange to say, while you are having your Christmas dinner I shall be probably getting up, and when I dine you will be retiring to rest, such is the time difference. (page 140A)

Oh the great opportunities in Canada! Men of every sort are needed, but the cry I have heard very loud of late is for Christian workers. Each of the denominations is looking out for men, and should this reach the eye of any young man who has a heart full of love to Jesus Christ and wants to give his life to Christian service, here is a field bright with promise.

Believe me, yours sincerely, Ralph Morphett.

Christmas Services. – Christmas Sunday December 23rd was celebrated with special services. The Choir sang Christmas Anthems and Carols, and the Pastor preached sermons appropriate to the season. Collections being taking on behalf of the fund for Christmas distributions to the poor.

(page 139 B inserted):

A "Begging Letter" written by Rev. B.J. Gibbon to the Editor of the "Old King Street Baptist" (December 1906).

Dear Mr. Editor,

I wonder whether any rich folk ever study your interesting pages? And, if so, whether they are generous as well as rich? The reason I ask is that I want somebody to give me a cinematograph. I say "me", but I am not at all anxious that the title deeds should be vested in myself. It can be given to the Church, or can remain the property of the kind purchaser if he will only let us have the use of it. I would like such an instrument in order to have a Saturday evening entertainment in our Chapel during the winter months. We talk much of the evils of the public house. I think if we talked a little less, and tried to compete with it a little more, we should be wiser. And there is not night in the week when an innocent entertainment, as a counter-attraction to the public-house, is more needed than Saturday night. I know that there are one or two such entertainments already running in the city, but I am confident that they do not nearly meet the need. Indeed, the moving spirit in the principal one urges me to provide one, and asserts his conviction that every church and chapel ought to be so employed on a Saturday night, (page 139C) and that even then the need would not

be sufficiently met. Whether that is so or not, certainly we are situated in that part of the city where the need is most pressing. The entertainment ought to be self-supporting, and a penny or twopenny charge would make it such. But the initial cost must of course be borne otherwise. And a cinematograph to start with seems to me a SINE QUA NON. Solos and so on would be interspersed, but the principal feature would be an exhibition of animated photographs – different every time, of course. And so I want a cinematograph Do you think you have got a reader, Mr. Editor, who could and would, give one? I should be so glad to hear from him. Perhaps some of your readers have rich uncles or maiden aunts with long stockings, to whom they could send a copy of your issue with this letter marked! Yours sincerely,
Benjamin J. Gibbon.

(page 140 B) A Thank – Offering Day Letter by the Rev. B. J. Gibbon
Dear Friend,

I cordially your hearty and generous co-operation in a thank-Offering Day to be held on Wednesday, January 2nd.

Probably you know that during the first year of my pastorate, owing to many unusual expenses, a deficit of nearly £200 was incurred on the church Funds. Not attempt was made to raised the deficiency, and in the two years that have since passed it has increased to £300.

The reason why it has been left in abeyance is that all our efforts were concentrated upon raising our Special £1,000 fund. This has been happily accomplished, and our premises thoroughly renovated, and the mount of our mortgage substantially reduced.

It is now, therefore, very desirable that we should place our Church Funds on a satisfactory basis, and begin the New Year with a united effort to clear off these accumulated arrears. This can easily be done, and our income levelled up to our expenditure, if our people as a whole will give in the degree that God has prospered them.

I know of no happier or more Scriptural method of raising funds for the Lord's work than that of a Thank-offering Day. Moses seems to have held the first in the wilderness, and David and Solomon followed his precedent. It was made familiar in this country by Mr. Archibald Brown: Mr. Spurgeon also practised it, and many others have found its advantages.

The idea is for everyone to bring an offering for God's work, in recognition of His many mercies. How great they are, how constant, and how numerous! "Forget not all His benefits." The amount of the offering should be in proportion to the giver's means. Of those able to do so it should be recorded, "Every man that offered offered an offering of gold unto the Lord." But shillings, sixpences and coppers will be as acceptable as banknotes and sovereigns – when they mean as much – to him who rejoiced in the widow's mites and who said, "She hath done what she could." An acknowledgment will be given to every contribution, but no one will every know the amount given by anybody also, except myself and Him who "loveth a cheerful giver."

I shall be in my vestry from 10 a.m. until 8 p.m, on the day mentioned, between which hours I hope to have the joy of greeting every member of our congregation, and you, dear friends, among them. I shall also go to the Vestry at intervals during the social in the evening to meet those unable to come earlier. And offering may be sent by post. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I

will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

This letter has the hearty endorsement of the Deacons, but I send it in my own name in order to ask you at the same time kindly to accept the enclosed New Year’s memento from Mrs. Gibbon and myself.

Believe me, your very affectionate friend and pastor,
Benjamin J. Gibbon.

(page 140 A continued)

Church Meeting held January 22nd. 1907.

A letter from Mr. Frank Sargent, secretary of the Man’s Discussion class, was read and received with pleasure, containing the following resolution passed unanimously at their meeting held in the chapel on Sunday, Dec 16th, 1906, viz:-
“That the members of this class having reviewed its past history, and the ideals which have inspired its activities, desire to place on record thanks to the authorities of the Church, for having so long and generously provided them with the opportunities for the good work they feel has been accomplished.”

The meeting closed with the benediction.

Benediction,

Benj. J. Gibbon Feb 19th. 1907.

Monthly meeting of Church Members held after the usual service on Tuesday February the 19th. 1907.

The Church Secretary referred to a custom obtaining in some of our Free Churches, which, in the opinion of many, tends to raised the freewill offering of the congregation to the right place as a definite act of worship rather than perhaps a somewhat unwelcome necessity:

The plan being for the Bowls containing the offerings to be placed on the Communion Table, below the rostrum, and the minister in a brief work of prayer to ask God’s acceptable of the grateful gifts of the people.

On behalf of the officers, Mr. Dyer moved that we adopt the plan in our service. The resolution was seconded by Mr. Porter, and after some discussion carried nem.con.

Church Meeting, Tuesday, March 26th. 1907. The Church balance-sheet (page 141 A) for the year 1906 was – in the absence of the treasurer, Mr. Davis – presented by the finance secretary, Mr. G.F. Gadd. It was received and ordered to be printed. A copy is attached.

(attached as follows):

Old King Street Baptist Chapel. Treasurer’s Balance Sheet. January 1, 1906 to December 31st. 1906.

Weekly Offerings	261	14	4 ¾			
Special offerings:						
Lord Mayor’s Medical Charities	9	15	10 ½			
Bristol Baptist Association	7	10	0			
Baptist Annuity Fund	2	15	10			
Baptist Foreign Missions	8	0	3			
Sunday School Anniversary	13	13	8			
Pastor’s Anniversary	4	15	8			
Harvest Festival	14	6	2	322	11	10 ¼

Pew rents				235	7	8
Endowments:						
Corporation stock	69	9	10			
Midland railway stock	19	0	0			
Hooper's Charity	4	4	0	92	13	10
Poor Fund:						
Communion collections	17	7	11 ½			
Widows and Orphans collections	1	18	3			
Rent : Milk Street 21 0 0 less water						
Insurance and repairs £5 14 9	15	5	3	33	11	5 ½
Rents: Cumberland Street 38 0 0						
Less taxes insurance, ground rent						
And repairs £ 7 1 10	30	18	2			
Rymer's Field	0	12	0	31	10	2
Hire of premises						
Shop Assistants' Union	4	0	0			
Milk Street Chapel	6	0	0			
Men's Discussion Class	5	0	0			
Men's adult school	2	10	0	17	10	0
Lectures						
Pastor	16	4	6			
Judge Willis	2	10	6	18	15	0
Receipts from Socials				3	4	5 ½
Harvest Festival						
Social	1	5	7 ½			
Goods Sold	0	19	3 ½	2	4	11
Hire of piano						
Sunday School				1	0	0
Rainbow Bazaar, Calico & Muslin Sold				1	8	6
Due from poor fund	6	9	9			
Balance due to Treasurer	300	5	11 ¼	306	15	8 ¼
				Total	1066	13 6 ½
Expenditure						
Balance due to Treasurer				212	17	11 ½
Special collections and donations:						
Lord Mayor's Medical charities	10	1	0			
Bristol Baptist Association	10	13	0			
Baptist Annuity Fund	3	0	0			
Baptist Foreign Missions	8	0	3			
Sunday School Anniversary	13	13	8			
Baptist Union General Fund	1	1	0			
Bristol City Mission Tea	0	12	11	47	1	10
Endowments						
Hanham	12	0	0			
Keynsham	2	0	0			
Education Fund	15	9	10			
Poor Fund	14	8	7			
Poor Fund Hooper's Charity	4	4	0	48	2	5
Poor Fund						

Cash payments	22	7	8			
Widows' and Orphans'	1	18	3			
Wine	6	0	0			
Christmas Gifts to Poor	8	7	6	38	13	5
Salaries						
Rev. B. J. Gibbon	425	0	0			
Organist	10	0	0			
Organ Blower	4	0	0			
Chapel Keeper	45	0	0			
Chapel Keeper - special services	2	18	6			
Pulpit supplies	18	18	0	505	16	6
Pastor's Anniversary Social	1	14	11			
Bazaar Social	1	13	5			
Harvest Social	0	14	4 ½			
Church Socials	3	10	4 ½	7	13	1
Rostrum Table	1	10	0			
Blackboard	3	5	0	4	15	0
Tuning Organ	4	0	0			
Hire of Piano	3	14	0	7	14	0
Printing	20	2	6			
Advertizing	21	11	0			
Bazaar Balance Sheets	0	10	6	42	4	0
Choir Music				2	19	11
Electric fittings				2	14	3
Electric light	30	1	6			
Gas	10	7	10	40	9	4
Interest on Mortgage	53	8	11			
Bank Interest	8	11	6			
Bank Cheque book	0	8	4	62	8	9
Coal				10	15	0
Fire Insurance				10	0	0
Rates, Taxes, Water, and Ground Rent				8	7	0
Officials' Expenses - postage, etc.				2	10	9
Chapel Keeper's Sundries				5	2	4
Repairs – General				6	8	0
				Total £	1066	13 6 ½

Poor Fund Account

Income			
Dividends from endowments	14	8	7
Collection	16	7	11 ½
Widows' and Orphans' Fund	1	18	3
Hoopers' Charity	4	4	0
Rent – Milk Street	21	0	0
Balance due to Treasurer	6	9	9
Total	£ 64	8	6 ½
Expenditure			
Balance, December 31 st 1905	1	7	9 ½
Balance poor fund treasurer £3	6	2	
Distributed to the poor £33	10	0 ½	
	36	16	3

widows and orphans fund	1	18	3
Wine	6	0	0
Christmas gifts to Poor	8	7	6
Hooper's Charity	4	4	0
Rates, Taxes, Water, Insurance Milk St.	3	10	9
Repairs	2	4	0
Total £	64	8	6 ½

Education Fund

Income			
Balance, December 31 st . 1905	33	14	1 ½
Dividends from Endowments	15	9	10
Total £	49	3	11 ¼
Expenditure			
Bristol Baptist College	5	0	0
Mansfield College	5	0	0
Balance December 31 st . 1906	39	3	11 ¼
Total £	49	3	11 ¼

Above Accounts have been duly audited and found correct

Frank Williams certified auditor
John T. H. Baker

(attached to page 142)

Ebenezer Baptist Church.
Keynsham

January 1907

To the Members of the Church and Congregation

Mr Dear Friends,

The present year ought to be marked by unusual interest in our history. It is difficult to fix the date when the Baptists first commenced preaching the Gospel at Keynsham, or where their first services were held, but more than a hundred years ago the Old Barn Chapel in Dane's Lane was a reaching station, supplied with preachers from Bristol. About the year 1802 this Barn Chapel was sold, and with the purchase money, augmented by subscriptions, the site where the present chapel stands was purchased. A meeting-house was at once erected; but having become insecure it was taken down, and the chapel we now worship in was built. The foundation stone was laid on October 13th, 1834, and the opening services were held on April 21st, 1835.

For many years the Baptists of Keynsham and Hanham were in membership with the Pithay Baptist Church, Bristol; but in the year 1807 – on the 22nd of June – by mutual consent, they united together in forming one separate self-supporting church. The Rev. John Hutching, of London, was the first pastor: commenced his ministry in October, 1807, and resigned in 1814. His useful and fruitful ministry last for nearly forty years. He was well known and greatly loved by some who are still in membership with us.

The Keynsham and Hanham Baptists continued as one united church, sharing the ministry of the same pastor, until 1850, when, by mutual consent, they became separate and independent causes.

This year we hope, in the month of June, to hold special services and meetings in commemoration of the centenary of the formation of the church. We have cause for gratitude and praise – God has never failed or forsaken us. He is still willing to help and to bless us. We trust all members and friends will do their best by prayer and effort and by diligent and regular attendance at the services, to make this centenary year the brightest, the best, and the most blessed in the history of the church.

With gratitude for all faithful work and all generous help in the past and hopefulness for the future.

I remain, yours heartily, Walter Mann.

(on the inside of the pamphlet are these accounts:)

Ebenezer Baptist Church, Keynsham.

Statistics & Financial Statements for 1906

Total no. of members	Increase	Decrease	Total 1907:
Jan 1906 : 112	by baptism 1	by transfer 5	108.
(page 142)	by transfer 3	by exclusion 1	
	by profession -	by revision 2	

Deacons Mr. James Veale, Mr. Eli Veale, Mr. Alfred Sheppard, Mr. Thomas Weaver
Mr. E. W. Redwood, Mr. William Edgell.

Church Secretary Mr. John Andrews.

Treasurer Mr. Alfred Sheppard.

Superintendent of Sunday School: Mr. Eli Veale Secretary Mr. Harry Veale

Treasurer: Mr. John Sherborne;

Secretary and Treasurer of Missionary Society: Mr. E. W. Redwood.

The Pastor will be glad to see applicants for Baptism or Church Membership in the Vestry after the usual Services, or at his house at any time.

The expense of supporting Public Worship rests mainly on the free-will offerings of the worshippers; it is therefore very desirable that every one should contribute systematically and regularly, according to their ability, - "God loveth a cheerful giver." Envelopes for weekly or quarterly contributions will be supplied on application to the Treasurer, the Deacons, or by placing a written request for the same in one of the boxes in the lobby of the Chapel.

Sittings can be obtained of hymn books purchased by application to the Deacons or Mr. Alfred Sheppard.

Pastor's Fund

Dr.				Cr.			
Offerings and Donations	12	15	11	Paid to Pastor	94	15	7 ½
Collections	63	14	8 ½				
Endowment	18	5	0				
Total	94	15	7 ½		94	15	7 ½

Communion Account

Dr.				Cr.			
Offerings at the Lord's Table	4	17	6 ½	Balance due to Treasurer	0	1	0
				Amount distributed	4	16	0
				Balance in hand	0	0	6 ½

Incidental Expenses Account

Dr.				Cr.			
Balance in hand	1	3	8 ½	Paid to Sextoness	6	0	0
Collections	19	3	7	Mr, Murphy	1	11	0
Proceeds Harvest Services	9	3	10 ½	lighting account for			
				Chapel and Schoolroom	9	1	6
Rec. at annual Social Meeting	0	11	3	For printing	2	0	9
Donations 2/11 profit on				Coal and Coke, etc.	2	5	4 ½
hymn book 5d.	0	3	4	Water £1, insur. 15/-	1	15	0
				Mr. Cridland 4/11			
				New Register 6 / 6	0	11	5
				Repairing organ			
				& tuning piano	1	0	0
				to Baptist Union & assoc	0	14	0
				repairs and new fanlights			
				to Chapel windows	1	14	6.
				Stamps and sundries	0	3	7 ½
				Balance in hand	3	8	6 ¾
	£ 30	5	8 ¾		£ 30	5	8 ¾

Special Purposes Account

Dr.				cr.			
Balance in hand	0	15	4	Hospital Fund	1	17	5
Hospital Sunday Collections	3	6	5	Average to Incidental fund	1	9	0
Part Coll. For B.U. 4/6 dons 5/6	5/6	10	0	B.U. 10 / - B.B.A.15/-	1	5	0
For B.B.A. 4/6				stamps	0	0	6
& Meeting Dec 14 th 5/6	5/6	10	0	balance in hand	0	9	10
total	5	1	9	total	5	1	9

Sunday School Account

Dr.				Cr.			
Balance in hand	0	2	7	New Year's Cards 10/8			
				Lesson lists 1/6 social 16/5 ½			
				Invitation cards 3/10	1	0	3 ½
Collections in School	0	16	10 ¾	pictures for infants 17/-			
Anniversary services	8	9	6	Railway fare 1/-	0	18	0
Donations	1	12	6	Framing certs 12/- register 4/4	0	16	4
Paid for teas	0	5	6	Mrs. Beer cleaning school	2	0	0
Tickets outing to Weston	6	6	3	Tickets for Weston	10	5	0
Sale of anniv. Music	0	16	8	Cost of tea 36/4 caretaker &			
Balance due to Treasurer	3	0	10 ¾	use of room 15/-	2	11	4
Total £21	10	9	½	Music for anniversary hymns	2	0	0
				Printing 18/6, secretary, &			
				Postage 4/2	1	2	8
				Subscription to Sunday S. union	0	5	0

Total £21 10 9 ½

Band of Hope Account				cr.			
Dr.							
balance in hand	0	16	1 ½	Sub. To B.B.H.U. 5/- & portorage of lantern 2/-	0	7	0
members subscriptions	1	4	6	motto cards 10 ½ & tea 5/10 ½	0	6	9
admission to tea and lantern lecture	0	1	6	prizes 5/9, framing certs. chemical apparatus 1/- & music 1/6	0	9	6
				prizes 5/4 ½, & members tea 7/1 ½	0	12	6
				balance in hand	0	3	10 ½
total	£ 2	2	1 ½	total	£ 2	2	1 ½

Christian Endeavour Society Account				Cr.			
Dr.							
Balance in hand	0	4	3	topic cards ¾ tracts 22/-	1	5	4
Collections	2	3	2 ½	local union expenses 5/- & fee to C.E.U. 1/-	0	6	0
				printing 4/3 refreshments etc. 3/3	0	7	6
				balance in hand	0	8	7 ½
total	£ 2	7	5 ½	total	£ 2	7	5 ½

Christian Endeavour Zenana Missionary Account				Cr.			
Dr.							
Collections and donations	3	13	8	remitted for Miss Kirkland's school	2	0	0
				For Congo work	1	0	0
				Mrs. Robinson from Zenana Fund	0	10	0
				To Zenana fund 8d, & expenses, postage 4/10	0	5	6
				balance in hand	0	8	2
total	£4	3	8	total	£ 4	3	8

Missionary Account				Cr.			
Dr.							
Collection for Widows & Orphans fund	1	17	6	Remitted to B.M.S. : to widows & orphans	1	17	6
				To general fund	23	2	10 ½

Summary of Money Raised during the Year						
For the Pastor's Fund	94	15	7 ½			
Communion Account £1 17 6 in Missionary Account	4	17	6 ½			
Incidental expenses	29	2	0 ¼			
Special purposes	4	6	5			
Sunday School	18	7	3 ¾			

Band of Hope	1	6	0
Christian Endeavour Society	2	3	2 ½
By C.E.S. for Missions	4	3	8
For Missionary Society	15	4	10 ½
Total £	184	6	8

January 24th, 1907. Examined and found correct:

Edward Taylor & Alfred J. Thomas (auditors).

M.O.M.

A capital start was made in our new Mens' Own Meeting on the last Sunday afternoon in January. A hundred thousand handbill had been distributed during the previous fortnight, and two prayer meetings held daily in the previous week. With much faith and hope the result was awaited, and we're glad to say that between three and four hundred men attended the meeting. Mr. William Brace M.P. for Mid. Glamorgan was the speaker, who declared his faith in Christ and his Church without hesitation or apology, concluding with an earnest personal appeal to the men. Miss Katherine Gerrish contributed two solos and altogether the meeting was a great success. (photo attached of the interior of the Chapel, showing the full meeting - the balcony is full - turned round to face the camera in the rear right corner; most of the downstairs is visible and the left-hand side of the balcony.)

Our Sunday School

The annual meeting of the Sunday School was held in the Schoolroom on Monday evening the 28th January, 1907. The Pastor presided and was supported by the Superintendent, Secretary, Treasurer, and Medical Mission Auxiliary Secretary, besides the speaker for the evening the Rev Donald Fraser, of the David Thomas Memorial Church.

Mr. Allen's report was a very cheery one, stating that twelve scholars and a teacher had joined the church during the year, and that the missionary contribution had broken all records. Besides £25 contributed directly to the Baptist Missionary Society, Mr. Reed was able to tell of £42 raised for medical missions. Our school is now supporting two beds in medical missionary hospitals in India, two in China, and one on the Congo. The pastor distributed the prizes gained during the year. No fewer than 26 scholars had gained the highest possible number of marks.

It is with regret I regret the death of Howard Parry, aged 14 years, at 72 Stokes Croft.

A New Year's Social Gathering and Re-union arranged by the Pastor and Deacons was held by the Pastor and Deacons was held in the Schoolroom on Wednesday, January 2nd, 1907, at 7.30 p.m.

Hanham Baptist Chapel

A daughter Church of Old King Street celebrated the opening of their new commodious, comfortable and artistic chapel on Wednesday March 13th, 1907. The Rev. N. Cuff preached the opening sermon in the afternoon. A public meeting was held in the the evening presided over by (page 143) Samuel Iles Esq, addresses were given by the Rev. N. Cuff B. J. Gibbon, Douglas Brown and Mr. E.J. Sargent, many friends from Old King Street were present throughout the services.

The Annual Choir Concert of our Church was held the same day with regret that it clashed with the Hanham arrangements, but these things, somehow, will happen, but this was the only element of discord on the occasion. The various items were excellent and there was a large appreciative audience. Mr. Bell, Mr. Gould and

all the members of the Choir, are greatly encouraged by the esteem and gratitude which the church entertains for them.

Canada. After the audience had left, the Choir took advantage of the opportunity to say farewell to two of their members, Miss Tippet and Mr. Coe, who (accompanied of course by Mrs. Coe and children) were on the eve of departure for Canada. A signed Album and a purse were presented to each of these friends by Mr. Bell on behalf of the Choir, Mr. Coe feelingly replied. The same vessel that took (page 143A) these members across to the great Dominion carried also Mr. and Mrs. Fred. A. Leaman (married two days before). The example of this continent is shortly to be followed by other. Messrs. Howell, Morgan, and Parry, with their respective families will sail in the middle of May. It was with mingled feelings that we saw over Mr. Parry's shop, in the Croft, a huge sign announcing a "Clearance Sale. Going to Canada."

The Zanana, etc. Sale which was held on Wednesday and Thursday, March 20th and 21st. realised after all expenses the sum of £ 50, which meant that over £ 10 was available for church expenses.

Good Friday at Winscombe. 1907.

The occasion was the Anniversary of the little Baptist Church there. The Rev. B. J. Gibbon preached in the afternoon and spoke in the evening, many of old King Street Friends journeying there by Brake

Easter Monday at Twerton

The little Baptist Church at Twerton celebrated the jubilee of its Sunday buildings on Easter Monday, (page 144) and Rev. B.J.Gibbon was the speaker. The chapel was well filled for the evening meeting – several of Old King Street friends were present.

Old and New Theology

The pastor has begun a course of sermons under this heading. The first, on the Immanence of God, was delivered on the last Sunday evening in April 1907. On the first Sunday in May the subject was The Virgin Birth of Jesus and on the second Sunday The Story of the Fall – which latter was the monthly sermon to young people.

Rev. F.B.Meyer visited Bristol to attend the meetings of the P.S.A. Federation on Saturday June 8th. He preached in our Chapel, Sunday Morning, and addressed the Men's Own Meeting in the afternoon.

At a Church meeting Mr. Gibbon referred to the fact that the current income for the last year had not reached the sum of the current expenditure by about £80, as shown by the balance sheet, although the difference had been practically made up by the special new Year's gifts, he felt it was not quite satisfactory to have to make an effort of that kind in order to (page 144 A) balance current accounts. He was very anxious that our regular income should at least be equal to our ordinary requirements and was himself willing to do something special toward the attainment of that object. His offer was to hand back 10% of his stipend to the church funds, provided the balance of deficit be raised by the Church and until our income equals the current expenditure.

The church secretary, on behalf of the officers said that Mr. Gibbon made his intention known to them the previous evening and it was received with mingled feelings of humiliation in the fact there is a deficit on our current finances, and appreciation of the spirit that prompted our Pastor to make his very generous offer, the latter feeling very largely predominating. He felt sure they all shared these feelings and would be glad to know that the deacons had arranged to have a special

meeting to consider the matter and they would come to the church meeting in April prepared to recommend the course to pursue. In the meantime they would all like to assure Mr. Gibbon of their very high (page 145) appreciation of the kind and exceptional generosity thus manifested by him. These sentiments were heartily endorsed by the meeting in a very warm round applause to our Pastor. Mr. Morris and other also expressed their admiration of Mr. Gibbon's offer.

Signed J. Dyer, April 23rd. 1907

Church Meeting held May 28th 1907

Messrs Wilkins, Davis, Porter, Kemp, Andy Dyer with Mr. Gibbon were appointed delegates to the annual meeting of the Bristol Baptist Association, to be held at Burnham on June 25th. and 26th. next.

Mr. Gibbon very touchingly referred to the bereavements sustained by our Brother Mr. S.E.Morris in the Home-going of his father the Rev. Joseph Morris. It was agreed that an expression of our deep sympathy be conveyed to our Brother also our Christian congratulations upon the joy and comfort the family must feel in the memory of that beautiful and useful life the earthly volume of which is just closed.

Mr. Gibbon also referred to sickness in the families of some of our members and was thankful that the merciful hand of God had brought back from the verge of death, the eldest son of Mr and Mrs. T.H.Porter, and the little son of Mr. and Mrs. Wilkins Junr. With whom we all rejoiced.

1907 In Memoriam

Our sincerest sympathy is with Mr. S. E. Morris in the home-going of his dear Father the Rev. Joseph Morris . It was in no sense an untimely death. It was the peaceful falling asleep in Christ of an aged saint, whose body was worn out by years and labours. Mr. Morris had held Congregational pastorates in Narberth (?) Pem, Brunswick Chapel, Bristol; and Ilfracombe.

He was always keenly interested in the work at Old King Street with which his son is associated.

On Whit Monday 1907. A delightful day was spent by the C.E.Juniors of Old King Street when 55 rambled to Blaize Castle and Coombe Dingle. Sunday School anniversary was held June 16th. The Scholars and Choir rendered in the afternoon in song the Story of the Deliverance of the Children of Israel from Egypt on Wednesday June 19th. The usual school outing to Weston-super-Mare took place. (page 146)

Our daughter church at Keynsham this month celebrated its centenary, Mr. Gibbon speaking at a meeting on Monday evening, the 17th. Mr. Mann, the Pastor, gave to Mr. Gibbon the following interesting items concerning the connection between the church and Old King Street.

The Keynsham Baptist Church sprang from the Pithay Church Bristol (i.e. our Church which then worshipped in the Pithay), and from their old church book I see we have some links in the past with King Street. There was a preaching station there long before the Church was formed, and in those early years the visits of Bristol ministers were pretty frequent. There is an entry which refers to Freehold land left in January, 1768, the rent of which was to be applied for the support of the minister of the Pithay Church, Bristol, who was to officiate and preach, or cause to be preached, a sermon on a Lord's day once in every fortnight in every year at or in the Baptist Meeting-house in Kenysham."

The names of the Revs. John Tommas and John Ludlow are mentioned in this entry, which is apparently a copy of the will. How often the Rev. John Tommas came and preached the sermon in person, or how often he “caused” it to be preached, the report does not say. But it is evident he did sometimes in those far off days arrange for a Sunday visit to Keynsham, and officiate and preach according to that ancient trust.

When the Church was formed on June 22nd, 1807, and a minister appointed, as he fulfilled the conditions of the trust, the rent of the said freehold land was made over to him, and so continues. But it is not a very large endowment. At the present time is let at £15 per year. Mr. Mann has here shown in some measure how they were linked with Bristol in the past, and hope that many Bristol friends would attend their centenary meetings.

A Midsummer morning service was held at Old King Street on the Sunday nearest mid-summer day (i.e.) June 23rd from 7 to 8 o’clock. It was a Flower Service, conducted by the Pastor.

At a Church meeting held June 27th. 1907 Mr. Porter reported that by kind permission of Councillor Samuel Iles Esq, our Garden party would (page 147) be held at Cotham Lawn on Saturday July 13th. from 3 to 9 o’clock P.M. Tickets including refreshments 1 / - each.

At the following Church Meeting held July 23rd 1907 Mr. Porter reported that a most enjoyable afternoon and evening were spent on Saturday July 13th at Cotham Lawn, when about 200 of our members and friends were present. An excellent musical programme was provided by Miss Bell’s band.

Mr. Gibbon reported at the Church meeting held on November 26th. 1907 that the Mother’s meeting as then existing would be wound up the following week, and in its place it was proposed to start a Women’s meeting early in the New Year. A meeting of Ladies of the church would be held in the meantime to arrange details.

Monthly meetings of Church members held Tuesday April 23rd 1907. The Church secretary presided as Mr. Gibbon was attending the Spring meetings of the Baptist union in London.

Mr. F. G. Davies in a characteristic speech reported that the Deacons had considered Mr. Gibbon’s very (page 147A) generous offer, which they appreciated very highly, but feel that we ought not to accept.

A proposal that Mr. Gibbon’s offer be accepted found no seconder, so fell through, but a vote of thanks was heartily passed to our Pastor for making the self sacrificing offer.

Finance – The officers of the Church called special attention of every member of the Church and congregation in the May 1907 Magazine to the Church present financial position and needs. Our people give nobly they once realize the need and worth of a call, vide the Thousand Pounds scheme, and the more recent “Thank Offering” but they do not as yet, it appears to us realize the privilege of systematic giving to regular religious work.

The officers deeply appreciated the generous offer of the Pastor at the last Deacons’ meeting, and told the Pastor so, and felt it would show the members how deeply every department of service and need of the Church was upon his heart.

The scheme for increasing individual contributions was laid (page 148) before the Church Meeting and at the close promises amounting to over £70 were made to be given in small weekly sums.

Birth – On April 5th 1907 at Ellesmere Chaworth Road, Nottingham, to Mr. and Mrs. Jas H Smith a daughter.

Sunday School Anniversary Services were held Sunday June 14th. Sermons were preached by the Pastor, the scholars excursion to Weston took place on the following Wednesday.

The Christian Endeavour

On Thursday evening the 10th (July) a number of the young people met to discuss the form our Young Peoples' Work should take this winter season, and particularly to consider whether or not to re-start the Christian Endeavour Society, after a full and frank discussion, in the very best possible spirit, it was unanimously decided to return to Christian Endeavour lines, Mr. S.E. Morris promised, if desired, to serve the new (or renewed) society in any way he could. This gave great heart to the meeting and it was determined to hold the inaugural meeting on Thursday evening, September 12th, (page 148A) and all present undertook to do their utmost in the interval to canvass the young people of the Church and invite them to join.

Baptism – On Sunday evening the 21st Miss Emma Mathilda (Daisy) Merritt, Messrs Howard Rankin and Wallace Payne publicly confessed Christ by baptism.

The Pastor and Mrs. Gibbon with their children will be taking their holiday at Holford Glen among the Quantock Hills.

(page 149) Marriage Bells July 29th, in our Chapel, by the Pastor, Howard Rankin to Emma Matilda (Daisy) Merritt.

(attached is a wedding invitation card):

“M. Mr and Mrs. J.S.Merritt request the pleasure of the company of on the occasion of the Marriage of their daughter Emma Matilda (Daisy), to Mr. Howard Rankin, on Monday, July 29th. 1907, at One o'clock p.m., at the Old King Street Baptist Church, Bristol.

6 North View, Westbury Park Bristol R.S.V.P.”

The most outstanding even on the Church horizon during September was the re-formation of the Christian Endeavour Society. This highly successful young peoples movement was “born again” among us most auspiciously. Mr. S. E. Morris accepted the Presidency, Mr. C. N. Kemp vice president, which office he shares with Miss Wilkins. Mr. Howard Rankin Secretary and Mr Wilkins corresponding secretary. The Lookout and Devotional Committees were led by Mrs. S.E.Morris and Mrs. Gower Rankin respectively. The meetings are held in the Lecture Hall on Thursday evenings, from 8.15 to 9.15.

Marriages

August 31st 1907 in our Chapel, by the Rev. A.c.Morgan Fletcher, Archibald Saunders Brown, to Edith Annie Wilkins.

September 3rd, by the Rev. N.C.Bryan, Edward Lawson Bryan, to Alice Maud Fowler.

Birth – On December 17th at 1 Cotham Terrace, Cotham, to Mr. and Mrs. F.C.

Marriott a son Kenneth.

Deaths. December 13th, Doris Emelyn, aged 2 years and 8 months, the dearly beloved child of James B and Emma Clark of Tannery House, Haberfield Street.

December 19th. Edward Arthur Horsey passed peacefully away, aged 79 years.

The Annual tea and Christmas Tree provided for poor children by our Junior Christian Endeavour Society passed off very happily on December 18th, 1907. There was a tea to which full justice was done at 6 o'clock at 7 a.m an entertainment followed in the schoolroom, and at 8 the Christmas Tree was unveiled its adornments were distributed by the Pastor to about 126 poor children who spent a happy evening and each had a toy to take home.

Our Harvest Festival was held very happily and successfully on Sunday and Monday, September 22nd and 23rd.

Church meeting held Tuesday January 28th. 1908. The Church secretary reported that the Pastor's 4th anniversary (page 150) was celebrated on Sunday and Monday January 12th and 13th. Rev. B. Gibbon preached on the Sunday and the Rev. D.J.Hiley of Chatsworth on the Monday afternoon at 4.15, public meeting in the chapel at 7.30, addresses by Rev. D.J.Hiley and H. Arnold Thomas.

The first Anniversary of the Men's Own Meeting was celebrated on February 2nd and 3rd, a social gathering being held on the Monday evening, and officers and committee elected.

The Sunday School started the new year with a new hymnbook, the Sunday School Hymnary, with 610 hymns which was freely provided for the whole school – officers, teachers, and scholars alike by the Superintendant's own generosity. This was done unobtrusively – Mr. Kemps is an anonymous giver – but everybody else was pleased when the editor of the chapel magazine discovered and published the secret.

At a Church meeting held on Tuesday February 19th 1908 it was mentioned that the officers felt that something tangible should be done this year to improve our financial (page 150A) position, schemes being under consideration would be laid before the Church as early as possible which was accordingly done on March 31st. 1908, when a mammoth collection, on similar lines to one recently put through at Highbury Quadrant with complete success be adopted and the last Sunday in May be set apart for this purpose.

Death – January 15th, 1908, at 19 Oakfield Place, Clifton, Ben Herbert Mead, aged 33.

At the Annual meeting of the Sunday School on Monday 27th January 1908. Songs were rendered by the Misses Tippet, Southwood and Nellie Bull while Master Reggie King contributed a recitation.

Church meeting June 2nd. 1908, Mr. Dyer on behalf of the Deacons gave notice that at the next Church meeting they will move the following resolution, viz – “That we elect a body of Elders to assist the Pastor in the Pastoral oversight of the Church and congregation, the said Elders to be elected in the same manner as the Deacons, with the understanding that the wives of the brethren chose will kindly assist them in their work” Accordingly at the Church (page 151) meeting held, June 23rd, 1908, Mr. Dyer moved and Mr. Wilkins seconded the above resolution, Mr. Merritt moves and Mr. Millichamp seconded that the number of Elders be 12, which was carried.

Church meeting held, October 20th, 1908, Mr Gibbon reported that a specially convened meeting of our Ladies, held recently it was agreed, subject to the approval of the officers and members of our Church, to start and run a meeting for Women, in the Schoolroom on Monday evenings from 8 to 9 o'clock open to all Women. Have a

gospel address, a solos or solos each evening if possible, to be under the care of a president, Secretary, Treasurer and a Committee. Mr. Gibbon intimated that he and the deacons heartily agree to the proposal. Mr. Hill proposed, Mr. Bale seconded that we approve of such a meeting being held. Carried unanimously.

Mr. Gibbon reported that the Ladies had agreed to get or give this time the sum of £40 usually contributed to the Zenana Fund instead of having a sale of Work.

It was reported that the 1st half yearly distribution of Books, in connection with the men's own Book Fund, would be made by Mrs. B.J.Gibbon on Sunday Afternoon.

(page 151 A) October 25th 1908

Our Mammoth Offering

With profound gratitude to God and sincere appreciation of the Christian generosity of our people, I record the splendid result of our Mammoth Offering. The day throughout, and considered from every point of view, was a magnificent success. The sun shone radiantly, and Heaven's smile was manifestly upon us. It was the last day in May, but we shall always maintain that it was the Midsummer Day of 1908. The service of praise, morning and evening, was exceptionally hearty, and the Pastor preached appropriate sermons, shorter than usual. The offering was taken in the customary place – after the sermon – but its exceptional character was indicated by the bringing of all the plates to the Communion Table, where the Pastor stood to receive them.

Then the congregation, seated sang an offertory hymn, after which the Pastor in prayer asked God's acceptance of the gifts. A closing hymn and the benediction then concluded the service.

In the evening, Mr. Gibbon asked the people to remain for the announcement of the result.

(page 152) Practically the entire congregation did so. Not six left. The time of waiting was occupied by two anthems by the Choir, and solos by Mrs. George Hill and Mr. Robert Budd – all excellently rendered. By this time the deacons were back in the chapel their inscrutable faces anxiously studied by the people, and the Treasurer stood by the Pastor's side with a slip of paper in his hand. Mr. Gibbon announced that the result was £277. He said that this was a magnificent sum, and that he was truly grateful for it. He pointed out, however, that it was somewhat short of the actual amount needed, £ 300m and declared his belief that it was God's intention to send the entire amount. The feeling was now very tense, and there was obvious relief and pleasure when Mr. Gibbon suggested that some might like to give small additional sums. The promise forms remaining in the pews were eagerly seized, and the officers spent the next few minutes in walking the aisles to receive them as they were filled up. A second and brief period of waiting was followed by the joyful announcement that the entire sum had been contributed, and more, the final figures standing at over £317. Spontaneous applause (page 152A) broke out over all the building and the doxology was then sung twice, after which the benediction finally closed one of the most memorable days in the history of our Church. We think nobody present can ever forget it. Even more remarkable that the generosity displayed was the spirit of earnest consecration pervading. Never did the giving of money occupy a higher place. The atmosphere of the evening service – particularly at the time of the second appeal – was a wonderful one, spiritual, devotional, joyful – in a word, heavenly.

At the Church Meeting on the following Tuesday evening, the Treasurer Mr. F. G. Davis announced the exact figures. He had banked £211 8 7 ½ and had

promised in addition of £106 17s. Thus the total of the Mammoth Offering is the noble sum of £318 5 7 ½, two thirds being paid on the day in actual cash, and one-third given in promises- which are already beginning to be paid. Mr. Davis was plainly overjoyed by being in a position to make such a statement, and the meeting received it with great applause, and received with meekness his admonition not to accumulate a debt again.

The offering was a thoroughly representative one. This thing was not (page 153) done by two or three, a dozen or a score. It was done by the whole Church.

The widow's mite and the rich man's cheque lay side by side in the Lord's offering. We are certain that the Lord who "sat over against the Treasury" in olden time – and sits there still – saw much to gladden Him at Old King Street on May 31st.

The Pastor declared that the day was a means of grace to him.

One or two other features of the day remain to be mentioned. The splendid service in the afternoon will long be remembered: Mr. Budd on behalf of the Men's Own arranged a programme of sacred music, and a large mixed audience assembled to hear it. It was exceedingly good. Miss Bell's Band performed selections, Mr. Ernest Nurse contributed violin solos, and Mme Eva Hartshorne and Miss Florence Bradfield sang, besides Mr. Budd himself. The whole of the collection going towards the object of the day. A pleasing feature was contributions from members at a distance, one at least coming all the way from Canada.

"Qn Old BoyW – the Pastor was absent, preaching anniversary sermons at Weston, on the second Sunday in June. His place at Old King Street was taken by Mr. H. H. Sutton, B.A., of Mansfield College, Oxford. Mr. Harry Sutton is one (page 153A) of our "old boys" – not very "old" yet, and still "ours" in the sense of being on our roll of members and attending when holidays permit. He is studying for the ministry and nearing the end of his course, so that soon we may expect to transfer him to some church of which he will be becoming the pastor. He has several times, and very acceptably, addressed our Men's Own and Tuesday evening service, but this will be the first time for him to occupy our pulpit for the regular Sunday services.

Sunday School Anniversary. Services were held on Sunday, the 21st morning and evening, and in the afternoon a beautiful cantata, entitled the "Prisoner's Released" was rendered, all the parts and most of the solos were taken by the scholars. The school outing to Weston took place on the following Wednesday.

Scripture Examination – This event recently held reports that our school did the best of all the schools in the Bristol Union.

Missionary – May 10 – 14, the annual meetings of the Bristol Auxiliary of the Baptist Missionary Societies were held. They were splendid and memorable. To us at Old King Street there was also great interest in the present as one of the missionaries of Mr. Herbert Thomas, of India. Mr. Thomas is an (page 154) old member of our Church, and made touching references to his baptism and to events of long ago in the early days of Mr. Evans's ministry.

Sunday evening services – While the present torrid conditions prevail, our Sunday evening services are being shortened, and made to last one hour only, from 6.30 to 7.30. The Pastor preached a course of appropriate sermons this month, as follows: -

1908 July 5th "The Basket of Summer Fruit"

12 "Summer Sunstroke"

19 "Snow in Summer"

26th "The Summer of the Soul."

Sunday School Anniversary. This festival of joy, on June 21st. was celebrated. The day will rank with any of its predecessors in the success of its services. The service of Praise in the afternoon took the form of a Cantata, entitled "The Prisoner's Release," which treats of the narrative found in the 12th chapter of the Acts of the Apostles. The honour of the success is due to our most devoted and painstaking conductor, Mr. J. R. Bell, who for many devoted much time and labour in training the school. The decorations were beautiful. The choice baskets of flowers suspended round the Chapel were contributed each by one of the classes; (page 154A) the one in the choir gallery by the choir, while the most tasteful decorations of the platform and pulpit was the work of well-known friends of the school. The sermons morning and evening were preached by the Pastor, The morning theme was "He that is wise winneth souls.", the evening one "The such of the sea".

The school outing was on the following Wednesday – as usual to Weston.

Birth. Clark – June 12th at Tannery House, Haberfield Street, to Mr and Mrs J.B. Clark, as son, Ernest Ralph.

(page 155 is blank, except for the following):

Birth.

White, - April 23rd at 24, Lynmouth Road, St. Werburgh's to Mr and Mrs Harry J White, a daughter Florence Edith.

(page 155A) Men's Own Meeting. The M. O. M. made a good start for the Autumn. A splendid gathering welcomed the Pastor back on September 6th. when he gave a lecture upon "A Pastor's Holiday". There were also capital attendances at two "Protestant" "afternoons which followed one on "Martin Luther", the other on "The Blessed Eucharist". These subjects excited a good deal of discussion, as did also "Christian Science" on the 27th.. Election of a new secretary. Mr. Elson, who served us well at the commencement of this work, "married" a wife and also "gone to Bath" and therefore "he cannot come". In his stead, Mr. Howard Rankin was unanimously appointed.

Death. Bush – On September 8th, at the residence of her niece Mrs. E.J. Scammell, 61 Marmora Road, Honor Oak, London, S.E. Ann Morgan Bush, widow of the late W. H. W. Bush, of this city, aged 93 years. She was a member of our Church and was baptized by the Rev. Thomas Roberts, more than 70 years ago. For many years was a co-superintendent of the Sunday School with her brother, the late Mr. W. M. Gibson.

She was interred at Arno's Vale Cemetery on Saturday afternoon, the 12th. the service being conducted (page 156 by the Rev. B. J. Gibbon.

Endeavour Anniversary The Endeavour Anniversary was a complete and encouraging success. Some excellent motto-banners decorated the chapel on the Sunday (September 13th. 1908); one specially announced the National Convention to be held in Bristol next Whitsun.

The anniversary meeting was held on the Thursday evening following Mr. S. E. Morris, "the trusty and well beloved" president, presided, and was supported by the Secretary, Mr. Howard Rankin, and by Mr. Maddeford, of Arley Chapel, and our Pastor. The Secretary gave a very cheering account of the past year's work. Mr Maddeford's address was "The Open Window", and Mr. Gibbon spoke on "Soul Winning".

Our New Elders

Quite the most important thing done by the Church has been the election of twelve elders, "to assist the Pastor in the pastoral oversight of the Church and Congregation".

The following brethren were chosen, Messrs Broadbear, Bunce, Byrt, Cocks, Elkins, Hill, Morris, Notton, Parkyn, G. Rankin, Sainsbury, and C. Sully.
(page 156 A)

Our Cricket Club

The last Saturday in September concluded the season with a match between the hon members of the club and the club eleven which was played on our ground at Golden Hill. The past season, though not a highly successful one from a playing standpoint, will be a red-letter one in the history of the club, from the fact that it now has the privilege of all good-class clubs, namely a private ground. We have a nice field situated at Horfield, and a pavilion, kindly given us by Mr. Sully, and erected and painted by members of the club, under the direction of Mr. Broadbear. Mrs. Broadbear kindly took charge of the refreshments and handed over the profits to the club, which helped the finances considerably.

Zenana A meeting of ladies recently called to consider the expediency of starting work-meetings with a new to the usual Zenana Sale next spring, unanimously decided not to have a sale, but to give and get the money by direct subscriptions. "The money" means £40. For some years past our ladies have regarded themselves as honourably bound to raise £40. annually by a special effort (page 157) for the Zenana Mission, in addition to the sum of about £10 which is already given in subscriptions. The "special effort" has always been a sale of work, and has always been successfully carried through – like everything the ladies take in hand. But they are weary for the time being of sales, of sales for comparatively small ends, in which the results hardly seem worth the labour involved – and will therefore this time endeavour to make up their £40 by extra subscriptions. Mrs. Baker, Mrs. Davis, and Mrs. MacLeod were appointed to put the scheme through.

Harvest Festival

The Harvest Thanksgiving services on Sunday, September 27th, passed off very happily and successfully. A Social Pre-union was held in the schoolroom on the following day. Refreshments by the Ladies' tea committee some musical pieces by the Choir, an excellent address was given by our beloved Church Secretary, Mr. John Dyer and the Pastor said a few words and concluded with "family worship". Communion Sunday the first Sunday in October. At the Men's Own (Meeting) the Pastor gave his monthly review of the happenings of the previous month. In the evening Mr. Gibbon preached (page 157A) on the life and work of the late ? D. Sankey, the evangelist and singer, and told the story of his well-known Hymns. Young People's Service – Sunday evening October 11th. 1908. A special address was given on Miss Corelli's new book "Holy Orders" there was a large congregation. Miss Katherine Gerrish had been advertised as the soloist, but through indisposition, was unable to fulfil her engagement. Miss Gertrude Hollier, however, proved an admirable substitute, and sang, with much feeling "The Better Land" and "The Children's Home". The Rev. B.J. Gibbon based his remarks on the 1st Epistle of Corinthians, 11c. 24v. "This do in remembrance of Me". He said he had chosen that text because he read it in the latest book of Miss Corelli's "Holy Orders". They were not the words of a Bishop to a clergyman at his ordination, and he hailed its appearance with joy and thankfulness. The book was a sermon in disguise, and truth embodied in a talk. It showed the ravages of the drink traffic in our country, and how necessary it was for God's soldiers to fight against the evil. The work should prove of great value, and assist in passing the new (page 158) law relative to the licensing trade of the country, for the book would be read by many throughout the length and

breadth of the land. The book was written by a Christian woman, who realized that she had a mission in the world. The readers of "Hold Orders" would find it a big pulpit, and in it the text and the sermon. The drink trade of the country did not provide comedy, but only tragedy. It devastated the cottage as well as the mansion. Drink was the bane of the poorer classes, and the rich were not free from its influence. The rich were the greatest sinners, because it was expected from them that they would give the lead to all good work. The responsibility resting on the manufacture of strong drink was a terrible one, but it was not only the brewers and publicans that were the blame – Parliament was not guiltless. It was all very well for social reformers to blame the people for their excessive drinking habits; a great deal of the fault lay with the Legislative, and he advocated the taking away of the licences from all grocery establishments. He might have spoken of the faults of the book, but he was not a critic. Mr. Gibbon created a smile in quoting from the book the passage referring (page 158A) to Bristol and Weston –super-Mare. He said he might say a word about England's bulwarks, and remind Miss Corelli that the Established Church was not the only bulwark against Romanism; the Free Churches of the country must count for something. The Rev. gentleman urged his hearers to stick to pure water and abstinence. The publican and brewer often asked if they were their brother's keeper? Yes, they were; for one man influenced the other in act, word and deed. Some people thought they were irresponsible, but they had responsibilities for which they would be asked to render an account, and, even if their circle was of limited dimensions, they should exercise the talents with which they had been endowed.

Association – The Annual Meeting of the Bristol Baptist Association were held at Old King Street on Monday November 23rd. 1908.

Sunday School Centenary. At the Church meeting held November the 24th. Mr. C. N. Kemp Sunday School Superintendant referred to the fact that next year 1909 would be the Centenary of our Sunday School and on behalf of the officers and teachers outlined a suggested programme of events by means of which to celebrate the same.

12th. January next a Social.

February a Grand Concert

March Sunday School Children's Concert.

April Lantern Lecture

May Eistedfodd.

June Anniversary

July Garden Party

August Sports

September Re-union

October Reunion of old Scholars, Teachers etc.

Mr. Wilkins reported the death of Mr. Edwin Clifford Cummins one of our oldest members and a deacon for nearly a quarter of a century.

Mr. Harry Sutton I am pleased to record that our friend and church member Mr. Harry Sutton has accepted a "call" to the pastorate of Zion Baptist Church, Freeman Street, Grimsby. Mr. Sutton has been with us from childhood, and is very well known to almost all. He has been admirably trained for his life-work. After the usual education in local schools (which included Queen Elizabeth's Hospital) he proceeded to Jesus College for a Theological course. He complete his course some time since, and was almost immediately invited to Honiton and to Chepstow. He did not however feel drawn (page 159A) to either of these places, and courteous declined them both. He has preached in our own Chapel a number of times, both on Sundays

and week days, and has addressed several of the Men's Meetings all with much acceptance. Ad now a call has come to work in a busy commercial centre, in which he believes he hears the Master's Voice, and consequently obeys. Zion is a chapel seating 700 people, and has a membership of 146, while Grimsby well known as the "Fish metropolis" has a population of about seventy thousand. He is fine scope for the talents and energies of a consecrated young man "waters to swim in" and we are confident that relying on the guidance and strength of his Master, our friend will make a good start in what we trust will be a useful and brilliant career. He will commence his ministry on November 22nd 1908.

M.O.M. The first half-yearly prize distribution in connection with the Men's Own took place on Sunday afternoon, the 25th. October. The books were distributed by Mrs. Gibbon, with Mr. G. Sutton, secretary of the Book Fund, calling the names of those who had put in attendances (page 160) enough and paid pennies enough to merit them.

Wedding. Gould-Walkey. October 3rd, in our Chapel by the Pastor, Williams Henry Gould to Annie Sophia Walker.

A Women's Meeting.

I have much pleasure in recording that a new work for women will be started on Monday evening January 11th. 1909. We used to have a Mothers' Meeting, but it was given up last year on a twofold ground. The first was the difficulty of obtaining sufficient workers for such a meeting, and of those able to come in the afternoon. The second was the limited appeal made by such a meeting, and by the undemocratic hour which it was held. The abandonment of the meeting was to give opportunity for work on a wider scale to be attempted. At a meeting of a large number of the sisters they very heartily and unitedly agreed upon the nature of the work to be done, and pledged themselves to start it. It was proposed that the meeting should be an evening one from 8 to 9 o'clock every Monday, and for Women - without any adjective whatever. Mothers will be welcome, but unmarried women as well; old women and young women; rich women and poor women; shop (page 160A) assistants, factory girls, domestic servants, housewives, suffragettes, titled ladies - in short it will be a Women's Work for Women. Women will preside, give the addresses, sing the solos, and in fact do all there is to do. Sankeys hymns will be used, special soloists will be obtained, and every effort will be made to get first class speakers, who will give addresses upon Gospel themes - and other topics specially suited to women. I have pleasure in giving the first list of officers elected at the meeting previously referred to - Hon President, Mrs. B. J. Gibbon; Acting president, Mrs. Rowsell; Secretary, Miss Mabel Jones; Treasurer, Mrs. F.G. Davis. Additional twenty to complete Committee: Mrs. Budd, Mrs. Burt, Mrs. Gould, Mrs. Heming, Mrs. Kemp, Mrs. Notton, Mrs. G. Rankin, Mrs. W. Smith, Mrs. Straker, Mrs. C. Sully, Mrs. F. Williams, and the Misses Floyd, Gough, Headford. Millichamp, Thomas Towse, Warren, and Wilkins.

Farewell to Mr. Harry Sutton

On the 15th November his last Sunday with us, Mr. Sutton addressed the Men's Own. He spoke on "Christian Unity" and spoke well. Mi Gibbon presided, and in the name of the Men's Own wished the (page 161) speaker prosperity and happiness in the life-work on which he was entering.

On the following Tuesday, a farewell meeting was held in the Chapel, and was largely attended. The Pastor presided, and Messrs G. E. Reed and S. E. Morris followed him in commending Mr. Sutton to God in prayer. Mr. J. Dyer on behalf of the Church, and Mr. C. W. Kemp, on behalf on the Sunday School, gave excellent

short addresses, wishing Mr. Sutton every blessing in his work, and offering him, from their experience as Church officers, some kindly advice. The Pastor then asked Mr. Sutton's acceptance of Hasting Dictionary of the Bible, in five volumes, as a slight mark of the Church's esteem and prayerful good wishes. Mr. Sutton was very noticeably moved on rising to reply. He thanked the Pastor, Church Officers, and members generally, for all the help and encouragement he had received in his preparation for the ministry, and begged for a constant remembrance in their prayers. The hymn "go labour on" and the benediction closed a very impressive meeting.

Mr. Sutton has been with us, in the Sunday school and Church, (page 161A) from early boyhood, and we rejoice in the distinction that has fallen to him to be called to the honourable if arduous work of the Christian Ministry. We heartily congratulate his parents also. And we ought to feel and surely do that we are honoured as a Church in having still another of our members called from us to become a leader in the Church Jesus Christ.

Association – The Autumn meetings of the Bristol Baptist Association were held on our premises on the 23rd of November 1908. Mr. Benskin preached, tea followed in the schoolroom. Mr. Fred K Jenkins presided over a representative meeting in the evening, when addresses were given by Mr. Benskin, Mr. West of Bradford-on-Avon, (who in became Pastor of Old King Street Baptist Church), Mr. Freeman (vice-president), and Mr. Gibbon.

Death.

Cummins – November 15th at 13 Morley Square, Bishopston, Edwin Clifford Cummins, aged 70 years. Mr. Cummins joined our fellowship nearly half a century ago – in 1862. His father was then an honoured deacon. His father's father was also connected with this Church – indeed for generations Mr. Cummins used to say, his family had been associated with Old King Street Baptist Church, and even before (page 162) it was Old King Street Baptist Church, before the present ancient building had been erected, when the Church met in the Pithay.

Mr. Cummins was elected deacon in 1871, and served for nearly quarter of a century, when failing health compelled him to relinquish office. He acted as usher for a long period, and his courtesy and geniality are still well remembered by some. He was for three years he was superintendent, and for another three librarian. He was a trustee of the Chapel, and served on one of its trusts, the Blanchard charity, up to the time of his death.

For years past, however, his broken health had prevented attendance at our services, and he was therefore practically unknown to the present generation, although the younger members of his family are actively associated with us. He was pre-eminently a man that had seen affliction, both in body and estate. Yet never did a man bear affliction more bravely. His Christian faith remained unshaken, his Christian hope undimmed, and even his Christian cheerfulness unimpaired, he was uncomplaining, bright, hopeful to the last. His wife and numerous children were intensely devoted to him, and friends who (162 A) were attached to him. (photo of E.C. Cummins attached). He fell asleep on Sunday morning, the 15th. November, 1908, suddenly, unexpectedly, painlessly, peacefully, at the age of seventy. His tired body was laid to rest in Arno's Vale Cemetery, on the following Thursday, when the Pastor officiated, most of the deacons attended, and a large number of friends were present. But we are well assured that he, being "absent from the body" is "at home with the Lord" – "with Christ which is far better."

On the following Sunday morning, when many of the members attended our service; the Pastor paid a tribute to the memory of the deceased, preaching from the

text: "And have hope toward God, which then themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Christmas Tree – The Christmas Tree and Party given by our Junior Endeavour to poor children was a great success. A hundred and twenty youngsters gathered on Wednesday evening the 23rd. They were first regaled with a bountiful tea. There came a Magic Lantern Exhibition by the Pastor and Mr. Allen. (photo of Mr. Allen). Next was the unveiling of the Tree and distribution of its wonderful fruits. Last of all came the "out-voluntary" of oranges and nuts. It was truly a sight of wonder and magic to the poor little guests, and congratulations to our Junior Endeavourers upon so Christian bit of service.

Sunday School Centenary

The year 1909 will be our Sunday School Centenary year.

The commemorative celebrations previously noted for each month of the year will be added by a scheme to raise a sum of a thousand pounds as a permanent legacy of the Centenary, £800 to clear the balance of a mortgage on the Chapel premises and £200 for better equipment of the Sunday School.

(quarter page group photo of the school officers and teachers). At no periods of its long history has the school been more ably staffed than it is today. Its officers and teachers form a band of men and women in whose intelligence, culture, and consecration, the friends of the School rejoice, and for whom they continually thank God. The personnel of the staff towards the close of the Centenary year consists of the following.

President: Rev. Benjamin J. Gibbon.

Superintendent: Mr. Chas W. Kemp.

Secretary: Mr. A. A. Allen.

Treasurer: Mr. H. H. Sutton.

Assistant Secretary and Librarian: Mr. C. A. Williams.

Medical Mission Secretary: Mr. G. E. Reed.

(page 164) Organist: Mr. W. H. Gould.

Collectors: Mrs. S. E. Morris, Miss K. Perks, and Miss G. Reed.

Teachers:

Mrs. B. J. Gibbon.	Miss N. Davis
Mrs. W. H. Gould.	Miss F. Hill.
Mrs. G. Hill.	Miss B. Jaques.
Mrs. S. E. Morris.	Miss Notton.
Miss Bowles	Miss G. Reed.
Miss A. Brown.	Miss Reynolds
Miss H. Clements.	Miss Southwood.
Miss M. Davis.	Miss A. Southwood.
Miss A. Sully	Mr. W. A. Haile
Miss D. Vowles.	Mr. F. Payne
Miss Wilkins	Mr. G. N. Rankin.
Mr. A. Brown	Mr. G. E. Reed.
Mr. D. Cummins.	Mr. N. Sully.
Mr. N. H. Gould.	Mr. L. Wilkins.

Mr. J. Williams.

The Superintendent Charles Wilson Kemp joined the staff as a teacher in April 1892, unanimously elected Superintendent in October 1898

The Secretary Mr. A. A. Allen entered as a scholar on October 26th. 1897, was appointed Secretary in 1890.

Another officer of long standing and honourable and faithful service, is the Treasurer Mr. Henry Sutton. After years of Christian service elsewhere Mr. Sutton entered our School as a teacher in March, 1895, was appointed treasurer on the resignation of Mr. Morphett – January 1901. Of the remaining officers and teachers, the speaking likeness of the entire (page 164 A) group must suffice. (photos of C.W. Kemp and Miss Kate Perks.). (Page 165 engravings of the Old Pithay Chapel and the first schoolroom; also a photo of the interior of the schoolroom.) (page 165 A photos of Rev. Thomas Roberts M. A. ; of Mr. H. Sutton; and of Mr. W. H. Gould.)

(page 166A) The following is a copy of a letter received by Mr. Gibbon from Mr. Morphett of Chicago a former member of our Church and Superintendent of our Sunday School. It being of such an interesting character, was my reason for inscribing it in the history of our church.

552 East 45th Street Chicago, December 11th. 1908,

Dear Mr. Gibbon,

Will you allow me through the medium of your monthly paper to convey the heartiest of good wishes for the New Year, from Mrs. Morphett, my boys and self, to all our good friends at dear Old King Street? We read with profound interest of all that takes place, and most earnestly pray that the year 1909 may be a time of great spiritual prosperity.

You will be glad to hear we are all comfortably settled down. My boys soon found openings in the commercial world, and it is an especial pleasure for me to state that in Christian work they are busily occupied. Leslie is secretary of our Church Chorus; Archie acts as secretary of the Sunday School; whilst Fred is just appointed president of the Intermediate C.E. Mrs. Morphett has a large class of young ladies each Sunday Afternoon, and in addition (page 167) to conducting two and sometimes three services, I have a Bible Class of men and women.

As you may probably know, the forces of evil are every strongly entrenched in Chicago, and therefore Christian work meets with great opposition, but thank God the Churches are becoming very united, and on Watch Night we are all gathering together at a service in the Coliseum, the largest building here. It is expected the choir will number 2,000, and the audience 12,000, the service lasting from 8 o'clock till midnight, and closing with a parade of the city, so heralding the dawn of the New Year with a tremendous burst of Gospel song.

Now that the President for the next four years is appointed, the trade depression of the past twelve months is rapidly passing away, and there are unmistakable signs of returning prosperity.

We have just formed a Britishers' Club in connection with the Central Y.M.C.A. of Chicago, and at our fortnightly meetings a little Union Jack is worn by all attending. This will help to keep attachment to the old flag deep and strong, and the object of the club is to make all who come from Great Britain and the Colonies to this city "feel at home". Only those who know what it is to land in a great American city without friends can realize what a boon it will be to have one of the members of the club ready at the railway station to greet the newcomer. I shall at all times be glad to answer questions relative to American life, and will be pleased to act in the capacity of United States Correspondent. With all good wishes and kindest regards, believe me, yours sincerely,

Ralph Morphett. (photo attached)

Mr. W. Erskine Rankin a member of the Church undertook a pastorate without the protracted scholastic training, but with considerable practical experience. He served the School for some time as a teacher and in July, 1893, was elected assistant librarian. After a period of local preaching in the surrounding villages, he was appointed evangelist for the Wilts and East Somerset Baptist Association, and for five years laboured very successfully as a missionary in the Association area. Early in the year 1909 he became (page 168) Pastor of the Baptist Church at Ruardean Hill. A farewell meeting was held to bid him God-speed, and the Pastor presented him, on behalf of the church, with Chambers Encyclopaedia, 10 vols, and Hastings Dictionary of Christ and the Gospels, 2 vols. And Dictionary of the Bible, 1 vol.

Ruardean Hill Chapel is where thirty four years ago, the Rev. David J. Hiley began his life work as a boy preacher, as he was then called.

William Erskine Rankin won his spurs as Association evangelist. As pastor he has worked steadily and well, facing difficulties with courage and determination, revealing qualities not within the gift of every itinerant evangelist.

When he settled, the manse was greatly dilapidated. The house was originally two cottages, and the work of making them into one had nevertheless been properly attempted. These alterations would never have been possible but for the offer of free labour. But under the lead of the minister, stone floors were got up, doorways knocked through, and many other alterations effected. The next thing to be tackled was an old, unsightly, crumbling wall in front of the chapel which had long been an eyesore, and that the pastor, with a few strong men, pulled down. Presently the road to (page 168A) the chapel required attention, Permission was sought from the Crown to use an old quarry, carts were borrowed and a new roadway was made, with the pastor as working foreman. (photo of the Rev. W. E. and Mrs. Rankin) Half his secret is that he shares the life of his people. When occasion demanded, he is the champion of their rights, and the defender of their liberties. When the people on the Hill could no longer wait for a water supply, they chose Mr. Rankin to face the reluctant authorities, who s now leading them to victory.

As in many other cases, this Baptist minister is a valuable public asset to al the district.

The chapel is located in a scattered colliery district, with miners' cottages dotted about, as if dropped haphazard from an aeroplane, in the Forest of Dean , Gloucestershire. There are seven deacons to this little church of seventy members, and each of them earns his livelihood in the local pits. Toward their minister's (page 169) salary the little Church can raise about £1 per member a year; help is also forthcoming from the Association; but even then who, that knows the figures, will say that they are sufficient? "Ah! Yes", said this minister jocularly," I took a wife, and it is only after the fact that we know how heroic we have been!"

But Mrs. Rankin laughs away any reflections of this character.

(attached is a pamphlet, apparently from a book: "Chapter XIII. A Centenary Sermon. Preached on the School Centenary motto, on Sunday morning, January 3rd, 1909, by the Pastor, Benjamin J. Gibbon.

"Now the Lord thy God add unto the people....an hundred-fold" - II Samuel xxiv, 3.

Originally this was a pious wish, uttered to soften an objection which immediately follows. King David was proposing the fateful census, for the taking of which his kingdom was punished by pestilence. There was no harm in the count itself. The thing had been done in Israel, and provisions for it were made by the

Mosaic law. David's sins lay undoubtedly and only in the region of motive. He was probably inspired by worldly ambition. He had been bitten by the jingo mania. He wanted to rival the great military empires on the banks of the Euphrates and the Nile. He knew that he had a great army, and wished to have the complete statistics of it in his hand. He would have prided himself on this vast military machine, and soon found some excuse for using it for aggressive purposes. The spiritual idea of Israel as the kingdom of God was in peril of being lost in the material conception of a world empire, extended and maintained by a powerful army. Even Joab, an unspiritual man and a soldier, had an instinct that the kind was venturing on a doubtful and dangerous path, and tried to dissuade him. But his protests were unavailing. Yet to show that in making them he was not unpatriotic – to clear himself of the possible charge of being a "little Israelite" – Joab exclaimed, and with great heartiness "*Now the Lord thy God add unto the people, how many soever they be, an hundred fold.*"

We are not to interpret the terms of this sincere wish too literally. If the population, as is estimated, was about five or six millions, its sudden increase to five or six hundred millions would have caused considerable embarrassment to both king and general. Joab was an Oriental, poor at figures but rich in glowing words. A hundred-fold was a round number, and what he meant was The Lord greatly increase Israel.

We adopt that pious wish at the commencement of our School Centenary year. Our motto for the year is a prayer for great increase: "*Now the Lord thy God add unto the people an hundred-fold*". In two senses we may use it – and should – quantitatively and qualitatively.

I.

Quantitatively, we may desire and pray for the blessing of increase. There are people, and good people, who have no such desire and make no such prayer, because to them increase is a doubtful blessing. In their eyes smallness and feebleness are hall-marks of grace. They believe there are few that be saved, and the fewer that make the claim the more likely is the salvation. They speak of "elect few", "the remnant of grace," and "the little flock." They sing –

"We are a garden walled around,
Chosen and made peculiar ground;
A little spot, enclosed by grace
Out of this world's wide wilderness."

And again –

Lord we are few, but Thou art near."

They have no ambition to increase their numbers. They do not urge the Gospel upon the acceptance of men. They have doubts whether the gracious invitations should be preached to sinners. They regard every applicant for admission to their fellowship with suspicion, and subject him to the most rigorous cross-examination.

But surely this is not a Christian temper. Increase – quantitative increase – increase in numbers – is regarded everywhere in the Bible as a blessing to be sought and gratefully accepted from God. He promised the patriarch that their seed should be as numerous as the sands on the seashore, or the stars that spangle the black banner of night. But the promises to Israel are the inheritance of the Christian church. And here is one – "I will get for this be enquired of, saith the Lord, by the house of Israel to do it for them: I will increase them with men like a flock." Indeed, He has to stimulate His people to prepare for the increase He is already prepared to give – "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not; lengthen thy cords and strengthen thy stakes. For thou shalt

spread abroad on the right hand and on the left, and they seed shall possess the nations.” When the Holy Spirit descended on the Day of Pentecost, three thousand were instantly converted. A little later we read. “And the number of the men was about five thousand.” And again, “The Lord added unto them daily those that were being saved.” The Gospel invitation is the widest possible both in its terms and in its intended audience. We are to “preach the Gospel to every creature,” to say “Whosoever will may come” and to “constrain them to come in.” And the apocalyptic visions with which the Bible closes reveal to us a heaven thronged with “an exceeding great multitude, which no man can number.” We need have no hesitation then, as Christians, in praying for numerical increase.

Well, our friends in the Sunday School have made such a prayer their motto for the New Year. They are encouraged to so by the history of these hundred years. “The day of small things” in which the School was born has increased and multiplied a hundred-fold, “The little one has become” – not yet “a thousand” but a hundred. That “good seed” planted in 1809, has “sprung up and brought forth fruit...a hundred-fold”. And so they pray that what has happened in length of days may now come to pass in breadth of service and quantity of life – “*Now the Lord thy God add unto the people an hundred-fold.*” You see the School is not decrepit – though a centenarian. It is like Abraham who, “when he was a hundred years old, staggered not through unbelief.” “When Abraham was a hundred years old, his son Isaac was born,” and the best fruit of our School may well be produced now after its first century has closed. The officers and teachers are endeavouring to add this year a hundred new scholars. I pray that they may succeed and more than succeed, and still more that they may succeed in winning many for the Saviour. There is a financial celebration also, but the true wealth of the Sunday School – and of a Christian church – lies in the abounding life, and especially the spiritual life, which it contains. Given that prosperity, prosperity, prosperity of every other kind follows. And so the Centenary motto is “*Now the Lord thy God add unto the people an hundred-fold.*”

But I want the Church as a whole to adopt it, our church and every church. As Christians, this desire should be in our hearts and this prayer upon our lips: “Now the Lord thy God add unto the people an hundred-fold.” We should be aggressive in spirit and in endeavour. We ought not to be contented with our own salvation. A Christian church is not a select club for the entertainment and edification of saints. As the Master established it the church is a missionary organization. We are supposed to be on a crusade. We hear sometimes of an “Increase Campaign.” A church of Jesus Christ ought always to be carrying on an increase campaign. We are adding another effort to our existing ones with the New Year in a Women’s Own Meeting. I commend it to you. Let us through this and all our endeavours look for, pray for and by faith attract the blessing of a wide increase.

There is only qualification of this desire which I should mention, and that is, the increase must be sought from God, asked at His hands, and sought along His lines. Rowland Hill was once appealed to by a disreputable man on the ground that he was “one of your converts.” “Yes,” said Rowland Hill, after glancing at him, “one of *my* converts I dare say, but not one of my Master’s”. We don’t want additions of that kind. “*The Lord thy God add,*” Joab prayed. “*I will increase you with men,*” God promises. “*The Lord added unto them daily,*” we read of the church. It is divine increase only that we want. But *that* we *should* want. Let us be sure that we do. Let us accept it this morning as an ideal to be cherished during the year. Let us definitely pray for the blessing of a quantitative increase. It is promised in answer to prayer. For

if we desire and pray for it we shall be stimulated to seek it, and work for it in ways which God can bless with success.

II

In the second place, we may use this prayer qualitatively, and in that sense we can offer it without the slightest misgiving and with the greatest possible fervour. “Now the Lord thy God add unto the people an hundred-fold” in quantity. Yes! But even more in quality. The Lord increase the people a hundred fold in *efficiency*. Amen and amen!

But an increase in quality may have no relation to numbers. “The Lord add unto His people a hundred-fold.” Suppose it comes to pass that “one of you shall chase a thousand and two of you put ten thousand to flight.” Why then the prayer is answered. I have a hundred bows and arrows, and I pray, The Lord increase my weapons a hundred-fold. A single modern rifle is laid down, and the prayer is answered. I have a hundred horses, and pray, Lord increase my strength and speed a hundred-fold. A steam-engine is brought unto existence, and the prayer is answered. Here are a hundred pence. Increase my wealth a hundred-fold, I pray. A single five-pound note is an answer. In the early chapters of the Acts, the believers increase so rapidly that presently there are five thousand of them. Suppose one of them with quickened faith then prayed “Now the Lord thy God add unto the people an hundred-fold.” When the apostle Paul was given to the church, that prayer was answered. So an increase in quality may have no relation to numbers.

Indeed, it may be furthered by a positive diminution in numbers. Mr. Spurgeon once gave a quaint address upon the multiplication table, in which he claimed that there was multiplication by addition, by subtraction, by division and reduction, as well as by multiplication itself. His point was that a church *power* may sometimes be increased by subtraction from its numbers, and reduction of its numbers. Of course. There is the leading case of Gideon. His original army was too large, and twice was enormously reduced. As it decreased in size, it grew in efficiency, and when the 32,000 had been whittled down to 300 Gideon’s band was invincible. A fat man may increase his activity by diminishing his bulk. And it is conceivable that a church may be too fat – swollen to immense proportions by the admission of unspiritual and worldly members – and therefore far less efficient than another church a tenth its size which is however an engine-house of spiritual power. Such a church therefore may be increased in quality by a lopping-off of some of its quantity. Why that is exactly what happened in Israel. The nation, as represented by the king, had become bloated with military might and ambition. Therefore God bled it. He sent a pestilence which decimated the numbers in which David had taken such pride. But the nation was brought back to its spiritual ideals. So Joab’s prayer was answered – though not quite as he meant it. The Lord *did* “add unto the people an hundred-fold.” But in quality, and by a reduction of quantity.

But let us pray that this process may not be needful in our Church, through the inefficiency of any of its members. God forbid that any of us should be unfruitful branches, whose pruning away would add to the value of the tree! Perish the thought that any one of us should be an Achan whose presence in the camp weakens the army! – a Jonah who needs to be thrown overboard before the ship can make progress! – a Judas among the disciples distressing the Lord! – an Ananias, A Sapphira, who must be purged out before the Church can win victories! God in mercy forbid, I say, that any among us should represent these types, so that the increase in quality for which we pray would mean in our case a decrease in quantity!

Still, it is undoubtedly true that the efficiency of the whole means the efficiency of each. The strength of a chain, as is frequently said, is only the strength of its weakest link. And as a chain is only a continuation of links, so church is only a collection of individual Christians. The quality of a church is only the quality of the men and women comprising its membership. The spirituality of a church is the spirituality of its average member; no more, no less. There let us, adopting the prayer "Now the Lord thy God add unto the people an hundred-fold" and understanding it in the best sense of a hundred-fold increase in quality, each do our own part towards bringing about the answer. Let us each this year seek greater and ever greater spiritual efficiency. Let us pray to be filled with the Holy Ghost, who presence with the early disciples made them so efficient. Let us welcome Him, never grieve Him, but always try to obey Him. Let us walk with God this year more closely than we have hitherto done, communing with Him in prayer and the study of His Work more frequently and earnestly. And let us try to live in the world up to the standard of our Christian faith. "My sword is too short," a Spartan youth complained. "Add a step to it," his mother said. My power as a Christian is small – my personality is weak – my ability slender. Well, add a step to it. Take a step nearer God. Live one step nearer God, and you multiply your efficiency a hundred-fold. Now if this is done, if every member contributes an advance in his and her personal experience, then the prayer of the text will be answered this year, and the quality of our church increased "an hundred-fold." And what will happen then? Why, an increase in quantity – a numerical addition – a literal fulfilment of the text. Numbers alone, numbers for their own sake, are not to be delighted in and not to be sought, for they may only mean increased weakness. Quality is the first consideration. But given the right quality to start with, an increase in quality may be safely desired, and will certainly follow. It is very singular in the ministry of Jesus to note two apparently contradictory tendencies. He invited all the world – claimed all the world – prediction that He would wind all the world. And yet He did not seem at all anxious to increase His personal following. He put obstacles deliberately in the way of applicants. Once He turned off the greater number of His adherents by a hard saying, and made no attempts to wind them back, but was content with the twelve who alone remained. What does it mean? Why, that His first anxiety was quality, and quantity. He knew the quantity would follow if quality was secured to start with. Had that mob remained with Him to the end and been entrusted with the fortunes of His faith, it would have died out in a generation. But committing it to a mere handful of picked men, the result He foresaw is coming to pass, and He is winning the world. Quality first, means quantity also next; but quantity only first, means next not even quantity but nothing at all.

Dear friends, there is no fitter motto for the universal church this year than our Centenary motto, "*Now the Lord thy God add unto the people an hundred-fold*" The sad tale of arrested progress – of positive decline – still continues to be heard. O for a revival! But a revival in the world must begin in the church. And it is an increase in quality, a revival of efficiency, that the church needs. She has plenty of organizations; she has ample machinery; it is power she lacks. And that this revival may come in the church, it must begin with a revival in individual Christian hearts. Therefore let each of us pray, The Lord add *unto me* elements of spiritual life and power a *hundred-fold*! The Lord add unto me prayerfulness, love to Jesus Christ, zeal for His kingdom, compassion for my fellow-men – all these things, compassion for my fellow-men – all these things, a *hundred-fold*! The Lord increase my measure of possession of the Holy Spirit a *hundred-fold*!

If we so pray and so seek, we shall not pray, we shall not seek in vain, “for every one that asketh receiveth, and he that seeketh findeth.” Then this Centenary year of our Sunday School will be one of vastly increased efficiency and greatly added numbers in School and Church alike. God grant it! Amen.”

(page 169 contd.)

On January 4th 1909 the first function of the Sunday School Centenary function was carried out.

The opening meeting of the Women’s Own took place on the 11th January 1909 And the movement promised to be a very great success. Mrs Gibbon the president occupied the chair, Rev. B. J. Gibbon, was the speaker, and Miss Dix rendered solos.

The second function in connection with the Sunday School Centenary was a grand concert which was held on the 10th February at the Y.M.C.A. Hall.

In connection with new School Chapels at Stoke Gifford and Stonehouse, and debts on current account in connection with the Bristol Baptist (page 169 A) Association, Sir Herbert Ashman (photo attached) suggested that instead of holding a Bazaar to raise £1,500 to meet the above, the churches should accept an assessment he had made. Our assessment he had made. Our assessment being the sum of £50. This report was accepted and carried unanimously on the 23rd, 1909.

The second anniversary of the Mens Own was celebrated on the afternoon of Sunday February 21st when the President the Rev. B. J. Gibbon presided over a large meeting, and the Rev. F. G. Benskin M.A. of Broadmead delivered a very interesting and helpful address.

The president’s lecturettes week by week had been highly appreciated as shown by the doubling of the membership in the course of the year.

Church meeting held March 23rd 1909. With regard to the £50 we have to contribute towards the £1,500 scheme of the Bristol and District Baptist Association and Union, Mr. Gibbon reported that he waited on Sir Herbert Ashman recently to receive his interest and help in connection with our Sunday School Centenary Scheme, Sir Herbert very kindly promised the last £25 to complete (page 170) the Thousand we are aiming at. Mrs. Gibbon thanked him and said he would much prefer him to make it the first £25. Sir Herbert then threw our the challenge that if Mr. Gibbon would collect and hand him our £50 toward the social denominational scheme in the course of a month or so, he would then hand him back £25 back towards our scheme. Mr. Gibbon said he had taken up the gauntlet. New members – The following friends with others were welcomed into Church fellowship at the communion service the first Sunday evening of the year: Mr and Mrs Alfred Fudge, Mr. and Mrs. Joseph Southwood, and Miss Lily Tucker. The Pastor preached from the following series of Studies on Sunday mornings during the month of February:

Feb. 7 “Jesus at Home”

14 “Jesus in Society”

21 “Jesus at Church”

28 “Jesus in the State”.

On Tuesday Evening February 16th we had a deputation consisting of Alderman Parsons and the Rev. N. E. West of Bradford-on-Avon from the Bristol Baptist Association to stir up our interest in the work of that estimable body. (page 170A) Womens Own – The one topic of general interest during the month has been the

starting of the Womens' Own. It is a bright and happy meeting for all classes. The week previous to starting the meeting twenty five ladies headed by our Pastor well visited the neighbourhood, distributing bills and urging everybody to come. On the night of the eventful January the 11th, our hearts were cheered by seeing a crowd outside the Chapel waiting to be admitted. Inside stood our cheery little vice-president, Mrs. Rowsell, with a smile and kind greeting for everybody; and at 8 o'clock there was a splendid muster.

Mr. Gibbon delighted all with his bright, breezy address of welcome, and at the close, as one woman said to us "The meeting has helped me so much," and another "I was nearly broken-hearted when I came in, but I feel better now," and another "I mean to turn over a new leaf" we came away with hearts full of sunshine, thanking God for the Women's Own.

Mr. Harry Sutton – Many of our friends will be pleased to hear news of this recent fellow member. Mr. Gibbon attended his ordination services on January 14th, delivering (page 171) the "charge" to him in the afternoon and speaking at night. He was accompanied by Mr. and Mrs. Sutton. They were delighted with all they saw and heard at Grimsby (with the exception of the weather, the Pastor murmurs, which was most bitterly cold!) – and especially with the condition of things at Zion Baptist Chapel. The services were largely attended and inspiring. The people evidently appreciate their young pastor and are learning to love and trust him.

New members – Mr. and Mrs. Henry Caish with others were welcomed into Church Fellowship at the Communion Service on Sunday evening, February 7th 1909. A very interesting afternoon was spent on Sunday, February the 14th, when the School came into the Chapel, and united with the Men's Own. Mr. Reed gave his report of the School auxiliary to the Baptist Medical Missions, showing that the School had contributed (in addition to its B.M.S. contributions) about £65 during the Year. The Pastor then gave an address upon "A Hundred Years ago", trying to interest both men and children by an account of (1) our Country, (2) our City and (3) our Church, as they were a hundred years ago.

The Women's Own has held its (page 171A) meetings regularly and successfully during the month (February) and has now a hundred and fifty enrolled members. Birth – Frost – February 6th at 14 Dalrymple Road, Ashley Road, to Mr. and Mrs. John Frost – a daughter.

Death – White – March 22nd, at York House, Ashley Down Road, Edith Rose White aged 31 years, wife of Harry White.

Sunday School Centenary/ Overwhelming success! This scarcely expresses the result that attended the efforts of our good friends Mr. and Mrs. Gould, who yearly organize the Sunday School Concerts which always materially help the financial needs of the school. The concerts held on March 17th and 18th were for the benefit of the Centenary Fund, and it is hoped that about £15 will be handed to the treasurer of the fund. To give details of the excellent rendering of each item would occupy too much space, but mention must be made of the beautiful singing of Miss Christabel Webb who has now only entered her teens and whose rich and full voice charmed the audience. The recitations of Miss Dore Owelly also deserve special mention, as do the contributions of Miss Chrissie Sully, Miss Doris Haile, Miss Phyllis Tippet, Mr. J. R. Bell, and Mr. (page 172) Reginald Porter; while the "Four Modest Quakeresses" (Misses Southwood and Ada Sully), the "Ambulance Maids" and "Welsh Girls," by the senior girls received well merited applause. The boys shone well in their action songs, as also did the girls in "Fascinating Fan" and "Song of the Flowers". The second half of the programme was devoted to a Japanese Cantata, "Sunrise Land,"

which was ably rendered by a number of scholars; appropriate songs, a duet and action songs being introduced, the soldiers war-song "Bonzaï" creating much amusement. The innovation of the previous year of a two-night concert was repeated and was fully justified, judging by the large audience on each evening.

At the church meeting held April 20th. 1909. Mr. Gibbon reported that Mr. W. E. Rankin had accepted a call to the pastorate of the Baptist church, Ruardene Hill, Forest of Dean, and we should wish him God speed at the next Tuesday evening service, he would be leaving Bristol for his new sphere the following day, May 25th. 1909.

Another concert on behalf of the funds of the Sunday School Centenary was given by the Rev. Carey Bonner on (page 172A) April the 10th, who gave readings of child poems, and introduced numerous child songs, which were rendered by 40 of our School children, each under ten years of age. Other musical items were given by four principal vocalists, including Miss Katherine Gerrish, who has made child song a speciality. There was a good attendance, and it was much appreciated. Finance – The following was issued in the Church magazine, May 1909.

To everybody.

Had we headed this paragraph "Finance" perhaps most of those most needing to read it would have skipped it. But it is about finance, though we beg everybody to read it carefully. Our Church Finance is chronically weak, let us be candid, and say bad – not in its outgoings, which are very carefully watched), but in its incoming (which are very carefully watched.) When we say this, however, we only refer to the ordinary income for ordinary purposes. To special purposes our people give most liberally, to special efforts for ordinary purposes they give royally. The consequence is that Old King Street has a reputation for noble generosity in Baptist Bristol. It is a deserved reputation, and we are proud of it – (page 173) and there are few better reputations we could desire for our Church. But the fact remains that the ordinary income for ordinary purposes is below the standard of need.

(tucked in this record are three notebook pages of pencilled notes as follows: "In paper covers index with Mr. Rudge's picture on page 1 – on page 4 at bottom referring to re-interment at Greenbank of Rederns? Street bones – (enter date of re-burial) / for AAA [=Mr.A.A.Allen] record see Album number 11 / page 2 of vol 2 AAA Literary & Social soc. Page 33 vol 2. death of Mr. W. M. Gibson Treasurer of Ch. / AAA vol 2 page 2 Literary and Social Club report / page 19 vol 2 – Sunday School 270 Scholars, Mr. Miller Supt. / page 24 raising £1,500 for renovating Chapel 1895. page 26 services at Y.M.C.A. during alterations to Chapel. Chapel renovation commenced May 1895; 3 months at a cost of £3,000. page 45 charges for ?sittings. 2 photos of Julie Logan's wedding page 54 vol. 2. page 148 vol 2 Mr. Gibbon & family at Holford on holiday Sept 1907. / Mr. & Mrs. A.A.Allen went with them. New hymnbooks for Sunday School presented by Mr. C.W. Kemp on Jan 1908. / page 153 vol. 2 Our Sunday School stood frst in the recent Scripture Exam. Page 255 vol 2. Mrs. Anna Buck aged 93 supt of girls side of School, sister of W. M. Gibson. Page 163 164 vol 2. AAA picture over, page 173 Mr. Byrt + AAA appointed weekly offering secretaries 1909)

(page 173 contd.) We are perfectly sure that the reason for this is the absence of proper system - or of emphasis on the proper system. The proper system of raising a Church's income, we are quite certain is the weekly offering one. We do not mean by this the passing round of the plate for loose coins, but the weekly envelope method,

by which the worshipper promises to contribute a given sum weekly, and does so by means of numbered envelopes supplied him for the purpose. Weekly and systematic are the key-words of the true method. It is certainly scriptural - see 1 Cor. Xvi.2 - and it is also reasonable and convenient. The old quarterly pew-rent system has broken down, except in quiet and settled districts. It belongs to other days, when people did not go "to and fro in the earth" as they do now. But in a central church like ours, with a large proportion of the membership a "floating" one - here to-day and in London, or Canada, to-morrow - it is hopelessly obsolete. This is shown by the large proportion of our members who are (page 173 A) not, never have been, and never will be pew-renters. Some we know object on principle to the system, though we will not stay now to reason on that point. It is true we have long had in addition the passing of the plate at each service, but that is too haphazard a means to be called a method. What is wanted is a stated gift from each, and a weekly one. The weekly envelope is not, indeed, entirely unknown among us. It was introduced by Mr. Frank Gadd during his brief term as financial secretary, and has been a possible means of contributing since. But it has never been seriously recognized and thoroughly worked.

The deacons have now decided that the time has come to do this. They have appointed two of their number, Mr. A. A. Allen and Mr. E. Byrt, to be "weekly offering secretaries," and to develop this excellent system. We do not ask our present friends who are pew-holders under the quarterly plan to change their method unless they desire to do so. Mr. Driver, who has super-intended this department faithfully for years past will still continue to do so. But we trust that our friends who are not pew-holders, and friends newly (page 174) among us, will avail themselves of the weekly envelope system. We ask each one to consider in God's sight, what sum he or she can give weekly towards God's work, and to promise that amount. It may be a sovereign or a penny, a half-crown or a threepenny bit, a shilling of a sixpence - "as God has prospered" is the standard. Mr. Allen and Mr. Byrt are the officers through whom the arrangement should be made and they will gladly receive such promises, and provide envelopes for their fulfilment. We may say that with the exception of these brethren with who it will be a sacred confidence, nobody but the One who sat over against the Treasurer will know the amount promised or contributed in each case. Our excellent helpers, the ushers, will be glad to find sitting in their particular blocks to suit the convenience of applicants, and will then be pleased to introduce them to Mr. Allen or Mr. Byrt to make the financial arrangements.

But it should be clearly understood that the weekly sum is an offering to the Master for His work, and not rent for a pew. It is convenient for other purposes that friends should invariably sit in (page 174A) the same seats, and have their names attached to them. But this is by no means necessary and some we know dislike the practice. But they can have no objection to a regular, systematic weekly offering - no reader of the Bible can - and we assure them that they may fall in with this system without having sittings allotted to them. The two things will usually go together, but they need not, and the conscientious objector to seat appropriation may, and should, become a weekly envelope subscriber. No better officers could have been appointed for this work than those mentioned, and we heartily and hopefully commend them to all our readers, and to the members of the Church and Congregation generally, urging that they may be received with wide encouragement at the very start.

An echo of the Earthquake – We were favoured on Sunday morning, the 18th April , with the presence of the Rev. H. H. Pullen, director of the Spezia Mission in Italy. Mr. Pullen had just returned from the scene of the Messina earthquake where he has been caring for the Protestant suffered, and securing to them their (page 175) due share of the relief funds. Mr. Pullen has a special permit from the Italian Government to enter the forbidden zone and command whatever help from officials he desired. (attached are two postcards of the Messina earthquake: overprinted “Messina. Le rovine della Palazzata” and “Messina – La catastrofe – Imbarco lugubre”). He was therefore able to give us first hand intelligence. We are sure his story will not soon be forgotten. All were profoundly impressed, and some completely overcome by the pathos of the narrative, especially (page 175A) as he told of some, reduced to absolute destitution, dazed morally and spiritually as well as physically, yet returning to faith in God. (attached two photos: “Messina Fra le rovine “Al salvataggio dei sepolti” and “Messina – La catastrofe I marinai Russi al soccorso) Mr. Pullen made no appeal for his own work in Spezia but the Pastor announced that anything contributed to the collection beyond the usual offertory would be handed to Mr. Pullen, and we are pleased to know that he received £3 – 15 – 0 from this source, (page 176) besides other sums handed to him in person (two further cards “Messina Le rovine di une Chiesa” and “Messina – le vie dopo la catastrofe”) My son visited the scene of destruction caused by the earthquake and brought me the foregoing views with many others. J.S. Merritt.

Church Meeting held May 25th 1909

Mr. Kemp reported that the Grand Eistedfodd was held on the 19th and 20th of the current month and proved a great success and that the Garden Party was fixed for July 24th. at Goldney House by kind permission of the right Honourable Lewis Fry Esq; there would be Music, Games, Refreshments, etc.

Feelings of intense satisfaction and gratitude pervaded the meeting when the pastor referred to the Spiritual work proceeding in our midst at the present time, as evidenced by the fact that since the commencement of the year 1909 he had given the right hand of fellowship to or nominated for visitation no less than 40 Believers. Mr. J. Dyer reported that the following ministers would supply the pulpit during Mr. Gibbon's Vacation.

August 1 st .	Rev. Edmund F. Piggot of Portsmouth
8 th	J.G.Greenough M.A.
15 th	H.H.Sutton B.A. of Grimsby
22	F. J. Whitman of London
29	W.E. West of Bradford-on-Avon

Missionary

May is the missionary month in Baptist Bristol, Sunday the 9th inst. Will usher in the annual week of meetings. Our own service, on Tuesday the 4th, will be conducted by (page 177) the Rev. Thomas Davies, of East Street, while the Pastor will go to Counterslip. In the following Sunday, the Rev. James Baillie of Cotham Grove preached in the morning and the Rev. Fred H. King, of Kensington addressed the Men's Own in the afternoon, while the Sunday School went over to Broadmead to participate in a united children's mission any service there. In the evening the Pastor preached the monthly sermon to young people.

The Rev.Thomas Davies -

We exceedingly regret that our friends at East Street Bedminster are about to lose their minister. The loss will be felt not by them only, but by Baptist Bristol generally,

Mr. Davies has served the entire denomination most ably and ungrudgingly. He goes to Bridgend where – Mr. Gibbon speaks from knowledge – he will find a happy home, and congenial and happy sphere of service.

Birth

Pitt – April 26th, at 56 Colston St, to Mr. and Mrs. Ernest Ditt, a son – Roy Edwin.
Marriage

Clark-Sully – May 30th, in our Chapel, by the Pastor, Walter Mark Clark to Agnes Mabel Sully.

(page 177A) On Whit-Wednesday a brake-load of the faithful from Old King Street journeyed to Yate, where the foundation stones of a new Baptist Chapel were to be laid.

It is to partly pay for this chapel and others at Shirehampton, Eastville, Stoke Gifford, and Stonehouse, that the Association Special Fund of £1,500 has been started and to which we were pledged to contribute £50 towards the amount. (see folio 170).

C.E.Convention

The great Convention has come and gone into Endeavour history as “Bristol 1909.” It was an unqualified success. Foremost amongst the happy and inspiring memories, must be placed the Praise Service, “Christus Rex”, compiled and in part composed by the Rev. Carey Bonner, and rendered by a great choir under his direction. Another triumph was by the Rev. F. J. Horsefield president of the Convention who composed the piece entitled “The King’s Garden” which was very effectively worked out, in display and performance in speech and song by the Juniors, that everybody went away delighted.

Dr. Campbell Morgan preached to a great crowd at the Colston (page 178) Hall on the Sunday Morning at 9 o’clock. These were three events which will stand out long in the memory of the convention. In addition special mention must be made of the Baptist Rally at Broadmead, the Mothers Rally at Old King Street – a most interesting and suggestive meeting engineered, by our own beloved president Mr. S.E.Morris, the grandfather of Mothers’ Endeavour; and lastly the inimitable address given by Mr. Bonner in our Chapel on Sunday afternoon upon “silver Linings” a verse of Ellen Thorneycroft Fowler’s.

“The inner side of every cloud,
Is bright and shinng;
I therefore turn my clouds about,
And always wear them inside out
To show the lining.”

Statistics – The figures for the year just sent in the returns from our church to the Association.

Membership on May 1st. 1908 - 627

Additions: -

By Profession and Baptism	23	
Profession only	17	
Transfer	18	
	58	
	685	
Losses –By Death		7
Transfer	17	
Resignation	4	
Erasure	11	39
Total membership	646	

(page 178A) Membership on May 1st. 1909 646
being a net increase of 19

Sunday School Centenary

Centenaries are interesting but only on account of the proceedings by which they are celebrated, but also because of the opportunities for comparison to which they give rise. An example of this was afforded by the gatherings of Sunday June 13th, commemorating the 100th anniversary of our Sunday School. An illustration on the cover of the hymn sheet reminded those using it that the School was founded in 1809 by the Rev. Thos. Roberts, the building where the work was started being part of the old Franciscan Friary between Lewin's Mead and Lower Maudlin Street. At that time the Sunday School was conducted on lines that would astonish twentieth century teachers, unfamiliar with the conditions in the early days of the movement. The teacher of that day had to begin at the beginning and some of the classes had to be taught how to read and write, whereas nowadays a fair elementary education is taken for granted in arranging for Sunday School lessons. After occupying various premises in the neighbourhood, the School finally removed to the present building, (page 179) and with the exception of temporary absence, during alterations and enlargement of the premises at different periods, the schoolroom has been occupied on each succeeding Sunday down to the present time.

Although no definite date exists, according to the records the School was founded in the Summer of 1809 (see a letter from Mr. John Sharp son of a previous Pastor of the Church, who was one of its first teachers at the opening in vol. 1, page 198 A), so it was fitting that the 100th anniversary should be commemorated on Sunday, June 13th, naturally the occasion was looked forward to with more than usual interest, especially by those whose memories took them back over a long period – for there are still with us as Church members several friends who were teachers and scholars in the School when the jubilee was celebrated 50 years ago.

Mr. George Hay Morgan, member of Parliament for the Truro division of Cornwall and formerly Pastor – of the Baptist Church at Woodberry Down, London, was the preacher morning and evening to very large congregations, that at the evening service taxing the seating capacity of the Chapel to its uttermost. The collections for the day amounted to £ 21 – 10 – 6. to folio 180A

(page 180A) In the afternoon, too, a large congregation assembled, the scholars occupying the body of the Chapel. After prayer by Mr. Morris and a scripture lesson by Mr. Kemp, the superintendent, the Pastor gave an interesting address, taking for his subject the word "Anniversary". The Lord Mayor, Mr. Edward Robinson, J.P. had promised to preside, but owing to indisposition was prevented from fulfilling his promise. Mr. Mr. Gibbon, on behalf of the officers and teachers expressed regret at the unavoidable absence of the Lord Mayor and stated that the Lady Mayoress had kindly consented to preside. The Lady Mayoress who was very cordially and enthusiastically received, said the Lord Mayor was very sorry not to be able to be with them that day, but he was unwell, and he had asked her to take his place. She did so with great pleasure, as in her opinion she had a better right to be there even than the Lord Mayor, because it was in Old King Street Sunday School that she gave her heart to the Saviour, and she felt that all the good that had come to her in life was due to the early influences of that Sunday School. The testimony given by the Lady Mayoress was intently listened to by the scholars. At the close of the service (page 181) the Lady Mayoress distributed the prizes and certificates – 36 in all – gained by the scholars at the Scripture examination held in March. The order of service used by the

Lady Mayoress was a tastefully hand painted brochure, the work of Gladys Kemp, one of the scholars, while the illustration on the cover of the hymn sheet, used at all the services, was reproduced from a drawing by Walter Dyer, also a scholar. The Chapel was nicely decorated with flowers arranged in baskets by the various classes, while the floral decorations on the Communion table and rostrum deserve special mention. Mr. Bell trained the scholar with his well known ability in the musical portion of the services while the instrumental success was assured with Mr. Gould at the organ.

The Annual Outing took place on Wednesday June 23rd, to Weston-super-Mare. Tea was partaken of in the Assembly Rooms, after which Mr. Kemp who was received with three hearty cheers, briefly addressed the scholars.

Amusements on the Beach and the Old Pier were afterwards indulged in, the return journey was commenced at 8.30 p.m. with musical items in the carriages, showing that the outing was thoroughly enjoyed by all who attended. To folio 179A (page 179A) B.B.Y.P.U. The Bristol Baptist Young People's Union is now completely constituted. After the big Rally at Broadmead some time since the various young people's societies in the churches were communicated with, and urged to affiliate themselves with the Baptist Young People's Union, in London. A meeting of representatives of the societies thus affiliated was then held, on the 25th. June, in our Chapel, to form the local union. The following officers were then appointed president, Rev. R. C. Griffin; vice presidents, Sir Herbert Ashman, Bart; Rev. B. J. Gibbon, Rev. F. H. King, Ald. Parsons, and Mr. Haskins; treasurer, Mr. Stanley Gange; and secretaries, Rev. Russell S. Baker and Mr. Essex Lewis. A constitution was adopted, and the organisation may now be considered fairly floated. Briefly, its object is to federate the young Baptists of the city and neighbourhood, to encourage fellowship between them and promote denominational loyalty among them.

The Rev. W. E. Rankin. The Pastor, accompanied by Mr. Merritt (our archaeologist [archivist?!] and historian) spent a very pleasant day at Ruardean Hill, attending the Recognition services of our friend, Mr. W. E. Rankin, on the 28th June. They started at ten o'clock in the morning and reached (page 180) their destination at half past one. Ruardean Hill is certainly not easily accessible from Bristol. Mr. Rankin evidently does not anticipate frequent visits from his former friends. Yet once reached, the place rewards finding. It is in the heart of the Forest of Dean, and, being also the highest point, commands fine and far-stretching views. The pastor was exceedingly pleased with the fine attendance to which he preached in the afternoon. The tea that followed was so crowded that there had to be a second sitting – and for the workers a third. And the evening meeting well filled the Chapel. The chair was taken by the Rev. C.A.Davis, secretary of the local association. Another association secretary, Mr. Ashton, of the Wilts and East Somerset, in which Mr. Rankin laboured as an evangelist, was present to wish him well and ask his acceptance of a number of books from former fellow workers.

Mr. Gibbon, of course, spoke on behalf of the new pastor's mother-church and family. Mr. Rankin is very happily settled, and likely by God's blessing to exercise an appreciated and fruitful ministry.

Sunday Evenings. –

The Pastor stated that during the next few weeks our Sunday evening services will be only one hour in length 6.30 to 7.30 prompt. (to folio 181A)

(page 181A) Our Church secretary. – It is with the most sincere regret that the deacons, the Church, and the committee of the Men's Own in turn have heard of the

ill-health of Mr. John Dyer. Mr. Dyer has been far from well for some time, and recently his doctor imperatively required him to give up all duties outside his daily business, and to take as much rest as possible. Mr. Dyer felt, of course, that he had not any option but to obey, and accordingly sent in his resignation of the offices of Church secretary, and Men's Own Vice-president which he holds-and, in the former case, has held for years past. But no one was surprised to learn that in each case the resignation was unanimously refused, and Mr. Dyer was urged to continue in office, but to take a six month's holiday from the corresponding duties with a view to resumption of them in renewed health at the end of that time. We are very glad to say that Mr. Wilkins willingly consented to serve as secretary for the time being, and Mr. Southwood as chairman of the Men's Own. We are very thankful further to be able to state that Mr. Dyer acquiesces in these arrangements.

Marriage. Morgan-Fletcher-Whitman, June 3rd. in our Chapel by the Pastor, assisted by the Revs. A.C.Morgan Fletcher and J.G. Whitman Frederick Morgan-Fletcher to (page 182) Agnes Lucinda Whitman.

The following is a copy of a letter issued by the Sunday School Centenary committee to former Scholars of the School:

Old King Street Baptist Sunday School, Bristol. Centenary Year, 1909

Dear Friend,

As a former Scholar you will be interested to learn that the present year is the Centenary of our School – from its commencement in 1909 until the present day – according to the records – the School has greatly prospered, thus affording both spiritual and numerical strength to the Church with which it is connected.

In 1894 the Church premises underwent some very important and much-needed alterations and renovations, involving a large sum of money, a portion of which – about £800 – still remains outstanding.

It is now the earnest desire of all to see this old debt extinguished, which, while owing, is hampering the work of the Church, and it was thought by the present Officers and Teachers of the School that a practical way of celebrating the Centenary would be the raising of £1,000 for the purpose of extinguishing the £800 debt, and using the balance of £200 for School (page 182A) equipment – it being hoped during this year to increase the School by the addition of 100 new scholars. The suggestion won the hearty approval of the Church, and early in the year a Centenary Celebration Scheme was launched in order to achieve the above object. Already several functions have taken place, including the special Anniversary services in June.

A re-union of former Teachers and Scholars will be held on Tuesday, October 12th, at which Bristol's Lady Mayoress, Mrs. Edward Robinson (a former Scholar and Teacher) and Sir Herbert Ashman (a former Scholar) are expected to be present, the Ex-President of the Baptist Union – Rev. Charles Brown – being the chief speaker at that gathering.

We give you a very hearty invitation to be present at the meeting, particulars of which will be duly announced. In the mean times, however, before that meeting takes place, it is earnestly desired that the greater part, if not all, of the sum above-mentioned should be given or promised, and it is affectionately expected that as a former scholar you will render what assistance you can to ensure the complete success of the scheme. We feel sure this effort will appeal to you, and we shall be grateful if

you will kindly (page 183) support it by a donation towards the fund which it is desired to raise.

We are, Dear friend,

Yours very sincerely,

Benjamin J. Gibbon, Pastor,
Chas N. Kemp, Superintendent
Albert A Allen, Secretary.
Henry Sutton, Treasurer.

Subscriptions sent to either of the above will be duly acknowledged.

The following tear off form was attached.

I hope to be present at the centenary meeting on October 12th, and I have pleasure also in sending (or promising) £ ----- towards the centenary Fund.

Name

Address

(inserted as page 182 B in another hand is the following):

Sunday School Centenary

Garden Party – This pleasant function was held on Saturday, July 24th, in the beautiful grounds of Goldney House, Clifton, by the kindness of the Right Hon. Lewis Fry. Excellent arrangements had been made by the Programme Committee, through their secretary, Mr. J.H. Porter, who is a past master in the detail of garden parties. Owing to the very stormy and unsettled days preceeding, some anxiety was felt as to the probability of fine weather for the occasion; but we were very favoured after all. The sun shone brilliantly, and the air was all the fresher for the previous rain and clouds. Over two hundred were present, some of whom made their first acquaintance with the charming grounds, and a delightful time was spent in wandering about them. Bowls and croquet appealed to some, but when the time for refreshments arrived, all seemed prepared to partake of the excellent repast provided by the caterer.

Music was discoursed, at intervals during the evening, by Mr. Robert W. Budd, and the following ladies and gentlemen kindly gave their assistance: vocalists, Miss Elsie White, Miss Marjorie Fox, Mr. K. D. Westely, Mr. Robert W. Budd and the Haydn Quartet; solo piano, Miss Gertrude Dodd; violin, Miss Myra Liscombe; recitals Miss Effie White; accompanist Miss Gertrude Dodd and Miss Ethel Liscombe.

Mr. F.G. Davis rendered valuable assistance by the arrangement of a programme of sports as follows:-

Egg and spoon races (Ladies) Winners: Miss Blanche Rankin and Miss Gwen Martin.

Girls' Flat Race; Winner: Hilda Parson

Boys' Flat Race. Winner James Bryant.

Egg and Spoon Race: Winner: Mr. Radford.

Sack Races. Winners: Howard Rankin and R. Cummins.

Three-legged Race. Winners: C.A.Williams and A.A.Allen.

Potato Race. Winner: A.A.Allen.

Tug of War (Ladies) Winners: Team captained by Miss Nellie Griffin.

Tug of War (Men) Winners: Team captained by Mr. A. Norris.

Tug of War between 5 grammar School boys, captain Sidney Kemp, and 5 other boys, captain Fred Schofield. Winners: F. Schofield's team.

Mrs. F.G. Davis distributed the prizes to the successful competitors. Mr. F.G. Davis also kindly provided some fire balloons, but their ascent was marred owing to the high wind which prevailed, and their ultimate collapse caused much amusement to the spectators.

A vote of thanks was heartily accorded to the Right Hon Lewis Fry for his generosity in granting the use of his grounds.

(page 183 contd.)

Sunday School Centenary

Garden Party. Over two hundred were present at this pleasant function which was held on Saturday, July 24th., in the beautiful grounds of Goldney House Clifton, by the kindness of the Right Hon. Lewis Fry. Bowls, Croquet, and Sports were freely indulged in, Closing 9 p.m.

(page 183A) Bristol Baptist Association The Pastor rejoiced to report that his effort to raise our quota of £50 towards Sir Herbert Ashman's Special Fund is now completed.

Women's Own The Women's Own brought its first session – a very happy and successful one – to an appropriate close by a brake outing to Shirehampton on Monday July 26th 1909. a party of about 80 left the Chapel gates about two o'clock and drove across the Downs in brilliant sunshine to Shirehampton. Tea was provided in the Wellington Tea Gardens, and a very delightful evening followed. Lively games were played and races indulged in. The homeward start was made about 8 o'clock, after one of the brightest and jolliest excursions imaginable.

Sunday School Centenary.

One of the objects aimed at in the celebration of the School Centenary is the addition of 100 scholars during the year. So far (August) the result has been very gratifying, no fewer than 52 new scholars having been admitted.

Sports and Flower Show – Owing to the extremely inclement weather, it was found impracticable to hold the Sports and Flower Show. Hope was held out up to Sept 25th. when after previous downpours it was decided not to take the (page 184) scholars on the wet grass, and with regret it was decided that this function will now have to be abandoned.

The Centenary of the Old Kings Street Baptists Chapel Sunday School was celebrated on Wednesday September 15th 1909, by a series of gatherings, and the members of the congregation, as well as many others representing various denominations joined in the general expression of thankfulness for the work accomplished during so long a period. In the afternoon the Rev. J. Moffat Logan, whose ministry at the chapel is so happily remembered, was the preacher, and there was a large congregation. Afterwards a tea and social gathering provided the opportunity for a pleasant re-union, the speakers being Principal Henderson, Mr. Joseph Freeman (President of the Bristol Baptist Association) Mr. W.C. Oatway (secretary of the Sunday School Union), and the Rev. J. Moffat Logan. The service which followed was largely attended, and the congregation was reminded of the honourable history of the church by notices prominently displayed, upon which it was stated Old King Street was the oldest Baptist Church in Bristol, and a list of the pastors, from 1652 to 1904 was given, the names were as over leaf,

Henry Hynam	1652-1679
Andrew Gifford	1677-1721
Emmanuel Gifford	1705-1723

William Bazley	1723-1736
John Beddome	1724-1754
John Tommas	1752-1800
John Sharp	1797-1805
Thomas Roberts	1807-1841
George Henry Davis	1842-1854
Frederick Bosworth	1854-1865
Thomas A Wheeler	1865-1870
Robert Nightingale	1871-1873
Geo D. Evans	1874-1889
J Moffat Logan	1891-1903
Benjamin J. Gibbon	1904-1916

The Rev. B.J.Gibbon, who presided, welcomed on behalf of the Sunday School, and himself as his successor, The Rev. J. Moffat Logan. The visit of their friend was associated with one of a series of commemorations of the Sunday School Centenary which fell this year. He mentioned that they were raising a centenary fund of £1,000, and they also proposed publishing a volume, which would contain a history of the Sunday School for the past one hundred years. On Tuesday, October 12th, there would be held a re-union of former teacher and Scholars. The Lady Mayoress, who had both those qualifications, and Sir Herbert Ashman, an old Scholar, would be amongst those present.

The Rev. J. Morrat Logan founded his discourse upon the words of St. John, (page 185) "I am come, said Jesus, that they might have life, and that they might have it abundantly," and said if Christ had never come, where would Europe have been now; where would England have been; and where would they all personally have been? If Christ had never come, Europe would still be a hemisphere of slavery; England would still be the quarry for Continental palace builders; and they, his hearers, would never have known the meaning of that sweetest of all songs "Home, sweet Home." The world was not yet ideal, but the fact that He was here filled it with glory. Christ came to educate them to their environment; to control and conquer their circumstances, and out of that to build for themselves a palace of an eternal character.

He spoke of the modern meaning of enjoying life, and emphasised the point that a man who had become a Christian enjoyed things better than before. To get that power to enjoy there were millionaires who would to-day become paupers. Christ did not come to give a ritual that man might worship Him with regimental accuracy. He did not come to mould them so that the life of the church might be cast in ecclesiastical functions; but that each group of believers might take the form which would best enable them to hasten the coming of their (page 185A) Master's Kingdom. The justification of any form of government was this, that it was useful in helping men whose lives were moulded to serve their day and generation and honour their God. Christ did not come to create ritual or church government, but to give them life that might express itself freely along all those lines as occasion demanded. The young were turning away from religion because for them religion was the enemy of life. According to them, the watchword of religion was renunciation rather than reception., Because of those things they were turning away from Jesus. But Christ came and said. "My children, I am come that you might have life: I am not come with a lancet in any hand to let out your blood and send you back anemic and effeminate." Christ brought hope to the aged, strength to the men of middle life, and joy to the youths and maidens. Those were the blossoms and fruit that Jesus brought in that

Wondrous silver basket of his right from the very throne of God to the lowliest walks of the world. They heard people talk about lessening church rolls; of diminishing congregations, and of Sunday schools becoming less and less. People turned upon them as though they were responsible, as though they could call a dead thing to life. The remedies suggested were merely negative. (page 186) They said they ought to give up some of their machinery; but the thing needed was not retreat, but extension of their influence. What was needed was not less machinery, but more vitality; not fewer attractive methods, but a more thorough backing up of the attractive methods they had.

The musical portion of the service was very pleasing the members of the choir singing very sweetly.

Family Events.

Birth.

Kemp. – September 19th 1909 at 1 Grove Park, Redland, to Mr and Mrs. C.W.Kemp – a daughter.

Marriage

White-Eggar. September 5th. 1909, in our Chapel, by the Pastor, James Henry White to Edith Eggar.

A Hundred Years.

Old King Street Baptist Sunday School. Interest Re-Union.

In the afternoon of Tuesday October 12th. 1909, there was a large number of old scholars and teachers of the School assembled in the Chapel to hear a sermon from the Rev. Chas. Brown (London). The text taken for the sermon was the first Epistle to Corinthians, iii – 6, “I have planted, Apollos watered, but God gave the increase.” The preacher said that this was a metaphor of St. Paul’s which had to do with rural life, sowing and irrigating, and it explained (page 186A) the origin of the Church in Corinth. There were three factors in the foundations, and propagation of that church – Paul, Apollos and God. The preacher pointed out that God was the waterer, the everlasting universal worker, and man’s work was nothing unless guided and strengthened by God’s laws. They might work blindly and blunderingly; they might do religious work amongst the children and be unsuccessful unless they consulted the nature of the child. There were some people who were working in defiance of God’s laws, and the more activity they displayed the more mischief they did. Mr. Brown proceeded to emphasise the partnership between Paul, Apollos, and God in the work of the church.

Tea and a social gathering followed, with the Rev. B.J.Gibbon presiding. Mr. C.W. Kemp, the superintendent, gave a welcome to all formerly in the school, and said they had traced, as far as possible, all those who had passed through the school in the past 50 years. One of their old scholars was a missionary in India, another was the wife of a missionary in China, several were doing Sunday School and church work in South Africa, one was in America, and there were several in Canada. Bristol’s first Lord Mayor had passed through the school, and the present Lady Mayoress had not only been a scholar but a teacher in the school. In addition, (page 187) there were some of the first merchants of the city, schoolmasters and schoolmistresses and a host of other who were at present doing a noble and a splendid work, who had passed through the school.

The Rev. George Jarman, who said he was present as a friend who had a memory of work done in King Street Sunday School of nearly 50 years, followed with a brief address, in which he argued that in the future the chief efforts of all the churches must be for the rising generation. They had the children passing through

their schools and out of them apparently beyond their reach. They must remember they had more children in their Sunday Schools in England than there were in the day schools, with all the compulsory powers. The church, he was sure, would awaken to the fact that the chief ministry must be to the young.

Mrs. A.A.Allen, the secretary, mentioned greetings which had been received from former officers and scholars, including the following; - Mr. Ralph Mortimer (from Chicago), who was in the school for seven years and had been the officers' secretary; Mr. J.H. Reed, the Lord Mayor's secretary, a former leader of the Bible class, and after treasurer; Mrs. Seager (Dorchester), leader of the young women's Bible Class; Mr. Alfred (page 187A) J Owen, a former Sunday School teacher; Mrs. Pitt a present Teacher, who was unable to be present, and wrote from Boscombe; Mr. F. Warner Waite an old scholar; Fr. Fred Sutton, of Bishop Stortford, an old scholar; Mrs Parry, a former teacher, Mrs. Morris, formerly a class leader; Mr. E. G. Cooper , (Aberdeen), Mr. Patrick Campbell (Clerkenwell), a former teacher; the Rev. H. H. Sutton (Grimsby), a former scholar; Mrs. Bowen, a former scholar; Mr. W. E. Rankin (Daybrook, Gloucestershire), a former teacher; and Mr. Webb (London) a former scholar. Proceeding, Mr. Allen said he could remember nearly one third of the time since the school was founded and during that time there had been seven superintendents, three since he had been secretary. His first teacher was Mr. Mortimer, of whom he had the kindest recollections .

Mr. H. Jenkins (superintendent of Broadmead,) Mr. A Miller a former superintendent, and Mr. J.G. Coe also spoke briefly. Afterwards the Lady Mayoress presented to the Rev. B. J. Gibbon, Mr. J. S. Merritt, and Mr. A. A. Allen richly bound copies of "A Child of a Hundred Years," by Benjamin J. Gibbon, a centenary memorial of Old King Street Baptist Sunday School. The presentation of the volumes was made on behalf of the teachers and scholars of the Sunday School, as a token of their appreciation of the help the recipients (page 188) had given in connection with the compiling of that history. A copy had also been prepared for Sir Herbert Ashman, but as he was not present, the handing over of the gift was necessarily postponed.

Address by the Lady Mayoress

A public meeting was held in the evening in the chapel which was largely attended, and after prayer, by Mr. S.E.Morris, President of the C.E. Society.

The Rev. B. J. Gibbon welcomed the Lady Mayoress and the other visitors. He said they were proud to recognise in the Lady Mayoress one of the richest fruits of their Sunday School. On a recent memorable occasion, their anniversary in June, she bore a beautiful testimony to the influence of the school upon her life. They thought it a delightful coincidence that in the same year of the centenary of their Sunday School Mrs. Robinson one of its scholars and teachers, should be the Lady Mayoress (applause). They also welcomed very heartily Miss Robinson and Mrs Dickie. The speaker then left the conduct of the meeting to the Lady Mayoress.

The Lady Mayoress, upon taking the chair, said she felt it to be a great honour that she should be asked to preside at that gathering. Most of them present had served their apprenticeship in that place, and (page 188A) what they learned in those days had helped them on their way through life.

Whatever they had been able to do in helping others and the spread of the Gospel abroad had been learned there. To many of them it was a long time to look back to the time when they were there, and she expected that no one did not wish they had made better use of the days that were gone. It was said that the school was the nursery of the church, and so it was, but it was not only the nursery of one church but of many churches throughout the world, because from that church had gone forth

those who had worked in nearly every part of the world. It was impossible to speak of the early days without some strange emotions. She never came into that chapel without a thrill when she remembered that that was the first place of worship that she ever attended. The Rev. F. Bosworth and the Rev. S. A. Wheeler were her two pastors, and she was baptised by Mr. Wheeler. Having mentioned that her father served the church for many years as a deacon, the Lady Mayoress said she rejoiced to be present that evening to join in that service, and she could only hope that the next century and the next few years would be even more full and pleasant than the century that had gone. In a large city such as this (page 189) Sunday School work was most important, for it was to train men to do the work in the city which would make for Godliness; and if they could teach their children and hold up ideals to them, if they could not all be missionaries and teachers in Sunday schools – and she felt too many of them thought that anyone could teach in a Sunday School class, but they could not – there were many useful posts Christian men and women could fill in a great city like this. It was for them to train up the young into Godly lives, who should be like leaven, leavening the whole.

The Rev. B.J. Gibbon announced that he had received an apology for absence for Sir Herbert Ashman, who wrote; “permit me, as one of the old scholars, very heartily to congratulate the school on attaining its centenary, and heartily wish the pastor, deacons, church, Sunday School, and teachers God-speed in the future.”

Mrs Dickie, representing the Sunday School Union, offered congratulations on behalf of that association, which, she remarked, was about four years younger than that Sunday School. The results of the work in that school, she said, could not be calculated, for the workers had gone into all (page 189A) lands. They could say, looking back that God had blessed the work, and they prayed that He would bless it in the future.

The Rev. W. Mann, of Keynsham, a daughter church of Old King Street, also offered congratulations and said they had wonderful fruit from 100 years work. He expressed the hope that the school would be still more vigorous in the next century.

The Rev. H. Arnold Thomas then spoke. He said he was there because he had been made president this year of the Bristol Sunday School Union, but apart from that special qualification there was a certain fitness of his being there owing to the fact that he was one of the old stagers (laughter.) He never could look upon himself as anything but a boy, and he hoped to the end of his days he could retain some youthful spirit; yet it was impossible not to recognise the fact that he was getting on. He could not look back to the foundation of that school, but he could go half way. He remembered very well how things were 50 years ago in Bristol. He knew his old friend Edward Robinson very well in those days, (page 190) and though one naturally always looked up to a Lord Mayor with a great deal of reverence, not to say awe, yet he was not able to look up quite with that reverence and awe he thought the Lord Mayor really deserved, because he had recollections of those days, long ago, when he and the other Robinson boys and he (Mr. Thomas) and his brother lived together at King’s Parade, which had now been improved off the face of the earth. He remembered how they used the bowl their hoops up and down the Parade to the great joy of the neighbours (laughter). He remembered with great affection and respect the father of their chairman that night. Dr. Gotch taught him the little Hebrew he ever learned. Dr. Gotch was a great scholar, and it was not his fault that he (Mr. Thomas) did not become one, too. Speaking of the development of Sunday School work, Mr. Thomas exclaimed: What a wonderful development there had been during the last 150 years, since Raikes began his work on such a modest scale in the city of Gloucester!

How the thing has grown and is continuing to grow! It was an extraordinary thing there should be a million more children in the Sunday schools than in the day schools. It was no doubt true that a few parents sent their children to Sunday school to have them out (page 190 A) of the way, but he was sure they all wished the children to be brought under the wise, kindly influence of the Sunday School. It was pathetic to think that there were many poor souls who felt they had lost their chance, who had gone wrong and gone down, who felt there was no hope for them in this world or any other world, who yet wanted their children to have a chance to learn something about God and goodness. They were not willing for their children to go to any school where they would not learn something of things which were sacred and were of supreme importance. It was not only in numbers that there was such an increase in Sunday School work but in equipment. On some cases the school was stronger than the Church itself. At Highway, in the schools immediately under the control of his Church, there was twice as many people in attendance as there were in the church, twice as many children being taught personally by Christian men and women as there were coming to listen to him.

Importance of the Teacher.

He felt they must not depend too much on the kind of equipment, upon all the arrangements for the convenience of the scholars, and all the literature that was so lavishly provided for them. He thought there was perhaps a little danger of thinking that if they had all these arrangements in first rate order, they had everything necessary for the success of Sunday Schools, whereas they knew very well that the old conditions of success in Sunday School teaching still remained. It was absolutely essential, as at the beginning that the teacher himself should have the right kind of spirit and do his work in the right way. Any teacher who understood the significance of his work and cared for the little sensitive souls brought under his influence and was full of human kindness and sympathy for the little creatures, although the outward conditions might be unsatisfactory was far more likely to be successful in the higher ways than the teacher who was content to depend on the external conditions, however admirable the arrangements. In concluding his remarks, Mr. Thomas spoke of the importance of the home influence, and said it was a very great mistake and a great calamity that parents should be encouraged to trust their children absolutely to the care and guidance of the teachers, even the very best of them. They should not let their children go altogether out of their hands, but keep an eye on them.

The Rev. Charles Brown gave the last address. He first spoke of the appreciation of Mr. Gibbon's work in (page 191A) London, and then dwelt upon the importance of the Sunday School and of the child in the life of the church. He said that now the Sunday School was taking its proper place in the love, respect, and support of the church. The Church had at length remembered what their Lord did when He set a child in the midst of His disciples. In the past children had been looked upon as encumbrances, but it was from the child they had learned simplicity in teaching and a sweetened doctrine. They could not sing some of their old hymns in the presence of children. The child was sent into a home very largely, he believed, for the discipline of the parents, winning them from selfishness and hardness, often banishing care and trouble. Some of the greatest lessons of life were taught them by children. He hoped they would never be a time when education would be given children without religion.

The speakers were cordially thanked for their addresses on the proposition of Mr. C. W. Kemp.

The foregoing Re-union addresses were copied from the Western Daily Press of October 13th. 1909.

(attached to the whole of page 192 is the 4 page programme of services, as follows:)
(title page)

Old King St. Baptist Church, Bristol.

Sunday School

Centenary Celebrations

12th October 1909

(on the cover a two engravings of the First Schoolroom, and the Present Church)

(inside page):

4.00 p.m.(? partly torn) Service in Chapel. Sermon by the Rev. Chas Brown, of London, ex-President of the Baptist Union.

5.30 p.m. Tea and Social in the Schoolroom, presided over by the Rev. B.J.Gibbon.

6.15 p.m. Greetings from former Officers, Teachers, and Scholars, received by letter, read by the Secretary, Mr. A.A.Allen.

6.30 p.m. Words of Welcome to all formerly in the School. The Superintendent, Mr. C. W. Kemp.

6.35 p.m. Speeches by former Superintendents

Teachers and Scholars.

7.15p.m.

Rev. G. Jarman and Friends.

7.30 p.m. Public Meeting in Chapel, presided over by the Lady Mayoress of Bristol, (Mrs. Edward Robinson).

Hymn, "Now Thank we all our God" (3 verses printed)

Prayer, Mr. S.E.Morris, President C.E.Society,

Words of Welcome, Rev. B.J.Gibbon, The Lady Mayoress (Mrs. Edward Robinson)

Hymn, "God Bless our Sunday School" (3 verses printed)

Sir Herbert Ashman, Bart

Anthem, Choir

Rev. H Arnold Thomas, M.A.

Hymn, "For all Thy Saints." (7 verses and chorus)

Rev. Charles Brown

Collection.

Expression of Thanks, the Superintendent, Mr. C.W.Kemp.

Hymn, "Our God our Help in Ages past." (6 verses)

(back page):

To celebrate our Centenary we have decided to raise £1,000 to pay off our Church Debt, and equip the School for present day needs:

Also

To increase the School by adding One Hundred New Scholars, which will make it the largest in its history. We cordially invite your generous sympathy and help."

(page 192A)

Harvest Festival – Capital services to celebrate the ingathering of the harvest were held on the last Sunday in September, 1909. The platform was nicely decorated with fruits, vegetables; flowers etc. kindly given by friends, and afterwards distributed to the sick and poor. The pastor preacher appropriate sermons to large congregations. The usual Harvest Social was not held in the week following, owing to Centenary arrangements.

Womens Own

The Womens Own I am thankful to state, made an excellent re-commencement. The opening meeting on September 13th was splendidly attended, the average attendance during the month was well over a hundred per week.

M.O.M.

The Men's Own, never suspends its meetings, they are well sustained during the summer, including the holiday month of August. The afternoon of the Pastor's return September 5th, from his holiday, was made the occasion of an open meeting, with a musical programme. On the 19th, Mr. Leonard Webb, of Harley College gave a capital address and on the 26th. we joined in the harvest Festival. On October 10th the books gained by the members during the past half year, were distributed by Mrs. Rowsell.

Vice-President of the Women's Own Endeavour.

The Y.P.S.C.E. at its yearly meeting re-elected Mr. S.E. Morris as president – Mrs. Morris and Mr. Gower Rankin, Vice-Presidents, and Miss Wilkins secretary. The anniversary meeting was held on Thursday evening the 21st. Mr. Howell Rees the new minister of Counterslip gave the address.

At Stapleton Chapel (engaving attached) , on the 29th, meetings of our district of the Bristol Baptist Association were held. Mr. Gibbon read a paper in the afternoon on "Conversion and the Modern Mind.", which provoked an eager discussion. We were pleased to find our late member, Miss Bessie Frost, settling down happily to her new life and work as Mrs. Russell Baker, wife of the minister at Stapleton.

Mr and Mrs. Gibbon were our representatives at the Baptist Union Autumn Meetings held at Reading during the first week in October.

(page 193A) A Centenary Memorial

As a permanent record of a century of religious activity, the publication, in book form, of "A child a Hundred Years Old" may be regarded as an appropriate memorial to the invaluable services rendered in the past, as well as at the present time, in connection with the Old King Street Baptist Sunday Schools, Bristol.

The "Memorial" is a complete history of the school from its formation in 1809 to the present year, the details having been carefully compiled by the Rev. Benjamin J. Gibbon, pastor of the Church and president of the school, who, as mentioned by the Rev. gentlemen, has been much indebted, in the performance of this meritorious duty, to the labour of Mr. A.A. Allen, the school secretary, and Mr. J.S. Merritt, the church "antiquary", Mr. Gibbon in his foreword says Mr. Allen with characteristic industry, has gone through the various sources and tabled their most important contents in a concise digest p Mr. Merritt has done more. With Mr. Allen's summary before him and the original books at his elbow, he has written a brief but complete history, which reflects the highest credit upon him and will be treasured with pride in his family. Of course, I have consulted the records for myself and take full responsibility for all that follows. But my researches, which otherwise would have been (page 194) laborious and often wearisome in the extreme, have been immensely lightened and cheered by the work of these pioneers.

The history of the school is closely traced and readers are enabled to obtain in a pleasing form, information in regard to its operations and leaders in the work. The book is rendered additionally interesting by the inclusion of a large collection of photographs of prominent gentlemen who have been, and some of whom are still,

identified with the work of a Sunday School. The book has been admirably printed by Rankin Brothers, Limited, Colston Avenue, Bristol.

(attached is the printed foreword on a double page):

Foreword

In writing the pages, I have been much indebted, in the performance of this meritorious duty, to the labour of Mr. A.A. Allen, the school secretary, and Mr. J.S. Merritt, the church "antiquary". Mr. Allen with characteristic industry, has gone through the various sources and tabled their most important contents in a concise digest p Mr. Merritt has done more. With Mr. Allen's summary before him and the original books at his elbow, he has written a brief but complete history, which reflects the highest credit upon him and will be treasured with pride in his family. Of course, I have consulted the records for myself and take full responsibility for all that follows. But my researches, which otherwise would have been (page 194) laborious and often wearisome in the extreme, have been immensely lightened and cheered by the work of these pioneers.

The sources available, apart from the Church books, consist of a manuscript history by the late Mr. W. M. Gibson, in outline from the commencement to 1858 and in detail for the following twelve year (to which a fuller reference will be found in the body of this work); of an annotated register for thirty-five years from 1821; of the minute books kept by the successive secretaries from 1847 (but missing for the earlier years); of various annual reports, original letters (one describing the starting of the School from a teacher present on the opening Sunday), and other loose papers; and of the memories of the "oldest inhabitants"

(overleaf) Perhaps this is a convenient place to hint that Mr. Merritt's historical lore is wide and rich, and that he has actually written out a comprehensive history of our ancient church, from its earliest beginning, two and a half centuries ago, to the present day. Apart from some stray pages that have appeared in our magazine, it exists only in manuscript – a valuable possession, which we hope will one day be published, or at least form the basis of a published work.

It is hoped that the present little history will prove of interest to the friends of the School and Church. My only aim in writing it has been to inspire gratitude to God for the work of those who have gone before, and renewed consecration on the part of those who have "entered into their labours". If in any degree the School is served, I shall be sufficiently rewarded for what has proved, I confess, a somewhat more arduous undertaking than possibly the result suggests.

Benjamin J. Gibbon

Merthyr Mawr, Limerick Road, Bristol. September, 1909.

(page 194 A, attached is a four-page pamphlet advertising the History:

"Now in the Press.

Order form inside

"A CHILD...

A hundred Years Old,"

Being A History of Old King Street Baptist Sunday School, Bristol, from its commencement in 1809 to the present year 1909;

Compiled from the various Records by the

Rev, Benjamin J., Gibbon,

And issued as

A Centenary Memorial.

100 pages of most interesting matter, with about 25 illustrations, portraits etc
One shilling net.

Rankin Bros Ltd, printers, Colston Avenue, Bristol

(inside pages)

Synopsis of Contents.

Chapter I.

The Mother Church.

“Oldest in Bristol” – Days of Persecution – Modern Times.

Chapter II

Bristol and Sunday Schools.

Gloucester the starting-point – Bristol’s influence upon the development and extension – Hannah More and her Latin.

Chapter III.

The Founder of the School.

Family life of the Rev. Thomas Roberts – Shipwrecked – Pastorate at Brixham – a bullet that save a soul – Called to Bristol – Samuel Taylor Coleridge’s opinion – Champion of the slaves – His monument.

Chapter IV.

Early Days. Different type of Sunday School – “Hooligans” – Early teachers – influence of elementary day schools.

Chapter V.

The School Buildings. The ancient Friary – St. James’s Back – The Baker’s Hall – The first Schoolroom – “Too cramped” – A modern Samson – Enlargement – Later improvements.

Chapter VI

Leaders in the Work

A pastor’s son – Mr. G. C. Ashmead – Mr. W. M. Gibson – Short superintendencies – Modest secretaries – Carriers of the Bag – Friendly pastors – Dr. Gitch.

Chapter VII

. Some Visible fruits.

A Jubilee Review – Mother of all the Cardiff Schools – Ministers and Missionaries – Constant Baptisms – Home-grown Superintendent – A voice from America – An old soldier – What the Lady Mayoress said.

Chapter VIII

Notes of Interest.

A Question of a Dial – An anniversary in the Olden Days – Two burials, ancient and modern – What a Teacher did in a factory – The Bristol “Children’s Friend” Buying a slave – the Superintendent and his Horse.

Chapter IX

Recent History.

Concerts – How the Bristol Eisteddfod came about – Examination – Development of interest and generosity in Missions – Peace and Prosperity.

Chapter X.

The Present Staff.

Sketches and Portraits.

Chapter XI

Conditions and Prospects.

The Situation to-day – Present strength – Future of Sunday Schools generally.

Chapter XII

Centenary Celebrations.

A complete account to date.

Chapter XIII

A Centenary Sermon

By the Pastor and President upon the School Centenary Motto.

Order Form. I shall be glad to have cop. ... of "A Child a Hundred Years Old," and will pay on receiving same the advertised price of One shilling per copy.

Name.....

Address.....

(copies to be sent by post must have the postage paid also, which will be 3d. per copy)

(page 195)

Missionary Endeavour

Miss Ada M. Smith Convener of Missionary Committee reported as follows: "We are busily working, week by week and month by month, getting in the money to support our native teacher, Babu Benjamin Barai, who is faithfully preaching and teaching the Gospel in Suri, India, to his fellows natives.

One who know has said "If India is to be converted to Christ, it is her own people who must do it," and here we have one of her own sons, working for this end and entirely supported by us.

Baptism. The following friends "confessed the good confession in the sigh of many witnesses" on Sunday evening, October 31st: Miss H. Brown, Miss D. Haile, Miss G. Kemp, Miss E. Millichamp, Miss Slade and Miss M Williams.

An Armenian Lady – Madam Thoumais, an Armenian Lady, who has previously visited us, will attend the service on Tuesday evening, the 16th. and give an address.

Baptist Union: Mr. Morris in conjunction with Mr and Mrs. Gibson attended the Baptist Union Meeting at Reading, and gave an account of his stewardship to the Church at the October Church meeting.

(page 195A)

Family Events.

Birth

Williams – October 11th at 46 Cromwell Road, to Mr and Mrs F.J. Williams, a Son – Sidney Francis.

Marriage

Rankin – Phillips – October 25th at Albermarle Baptist Chapel, Taunton, by the Rev. W. Alex. Findley, Stanley, Stuart, sixth son of George H. Rankin, of Berkeley Road, Bristol, to Annie Mary, second daughter of Williams Phillips, Salisbury Street, Taunton.

Death Ward – October 26th, at 4 Leopold Road, St. Andrew's Park, Susan Ward, aged 74.

Sunday School Centenary.

Concert. The last public celebration of the School Centenary took place on Wednesday December 1st. For several weeks previously the Choir, under their leader, Mr. J. R. Bell, devoted their time to the rehearsal of a sacred cantata entitled "The Holy Grail", and this work was rendered as the first part of the concert, which the second half consisted of miscellaneous items by members of the Choir and friends. The accompanists were Mrs. A.S. Brown (piano) and Mr. W. H. Gould (Organ). Mr. J.R.Bell conducted. The above, though help on December 1st, was strictly (page 196) the November celebration. The proper December commemoration of the Centenary, took the shape of Christmas Parties for the Sunday School, one for the Juniors on the 29th. and one for the Seniors on the 31st.

Silver Wedding.

Sully-Jones. At Old King Street Baptist Chapel by Rev. G.D. Evans, Samuel Sully to Frances Annie Jones, both of this city. December 26th. 1884.

At the December Church meeting the resignation of Mr. Notton of his office as gallery steward was regretfully received, owing to his imminent departure from Bristol. In losing Mr. Notton we lose a valuable officer. But not only so, as the Women's Own loses an officer in his wife, and the Christian endeavour one in his daughter. This is a fine record for one family. May God go with our friends, and bless them and make them useful in Birmingham, their future home! At a meeting of the Women's Own a gold brooch was presented to Mrs. Notton who had been an officer and enthusiastically associated with the work from the first.

(page 196 A) Church Motto for 1910

"Sir, we would see Jesus". Church Social – our New Year Social for Church and Congregation was held on Wednesday, January 5th.

(inserted between page 195A and 196)

Old King Street Baptist Chapel. Treasurer's Balance Sheet, 1909

Weekly offerings	289	10	2 ½		
Envelope subscription May to Dec.	44	9	0		
Pew	182	7	1		
Communion collections	17	17	11 ½		
Endowments					
Corporation stock	68	17	8		
Midland Railway Stock	18	19	2		
Hooper's Charity	4	4	0		
Rents					
Cumberland Street	38	0	0		
Milk Street	20	5	0		
				150	5 10
Special Donations					
Per Mr. F.G.Davis	43	0	0		
Mr. J. Dyer	6	0	0		
Mr. Gibbon (B.B.A.)	47	0	0		
Mrs Allen	7	0	9		
				103	0 9
Proceeds of Magazine 1909					
Per Mr. Byrt	2	2	10 ½		
Special Contributions 1909					
Per Mr. Byrt	5	0	6		
				7	3 4 ½
Use of premises and piano				7	8 0
	Total	802	2	2 ½	
Shewing balance due to treasurer Dec 31, 1909		305	18	9 ¾	

Audited and found correct, Frank J. Williams, certified auditor
John T.H.Baker

Total £1,108 1 0 ¼

(expenditure)				
by balance due to Treasurer Dec 31 st 1909				146 6 5 ¼
salaries	490	0	0	
pulpit supplies	17	17	0	
				507 17 0
special collections				
lord Mayor's Fund	8	8	0	
B.B.A	60	0	0	
Foreign Missions	8	9	11	
Home Missions, Baptist Union	6	1	0	
S.S.Century	47	11	6	
Free Church Council	0	10	0	
Spezzia Mission	3	15	0	
				134 15 5
Poor Fund				69 17 5 ½
Education Fund				21 8 6
Hanham Baptist Church				12 0 0
Keynsham Baptist Church				2 0 0
Printing	18	18	0	
Advertising	17	11	9	
				36 9 9
Electric light	28	13	1	
Gas	15	0	4	
Coal, coke, and wood	14	15	6	
				58 8 11
Rates, water, ground rent, taxes, repairs (chapel)	16	2	5	
Rates, insurance, ground rent, taxes, repairs (Cumberland st.)	10	9	4	
				26 11 9
Lamps and Carbons				4 6 6
Insurance (chapel)				6 5 6
Tuning organ	2	15	0	
Repairs to S.S.organ and harmonium	3	5	0	
Hire of piano and music for choir	3	8	8	
				9 8 8
bank charges				
interest on mortgage	31	10	0	
interest on current account	8	11	4	
				40 1 4
chapel keeper's sundries	5	2	2 ½	
stationary, postage, etc	2	2	11	
social, etc	3	0	2	
				10 5 3 ½
				£1096 2 6 ¼
deficiency on magazine a/c 1906	5	18	6	
loan to mothers' meeting society 1906	6	0	0	
				11 18 6
total				£1,108 1 0 ¼

Poor Fund							
(credit)				(debit)			
balance in hand, Dec 31 st , 1908	1	11	10 ¾	cash to poor members	£ 32	7	6
dividends	14	6	0	“ “ Xmas gifts	13	0	0
Hooper's charity	4	4	0	“ “ W & O fund	1	19	0
Rent (milk st.)	20	5	0	“ “ annuity fund	2	0	0
Communion & Xmas colls.	22	13	7 ½	“ “ wine and bread	5	0	8½
Balance due to Treasurer	6	16	11 ¼	rates, taxes, insur.(Milk)	3	10	9
				Repairs to Milk st.	10	7	6
				Members'Cards	1	12	0
				Total	69	17	5 ¾
Education Fund							
Balance in hand Dec 31 st , 1908	22	15	2 ¼	Grant Bristol college	5	0	0
Dividends	15	7	2	student Harley College	10	0	0
				Books Rev. W.E.Rankin	6	8	6
				Balance in hand Dec.31st.	16	13	10¼
Total £38 2 4 ¼				Total £38 2 4 ¼			

Many regrets were expressed that the Centenary year is over, it has been eminently successful, although all the objects arrived at have yet been attained, but they are all in progress, and will be brought to successful issues in the near future. The School is indebted for the inception and execution of the splendid centenary programme to its beloved and honoured superintendent, Mr. C. W. Kemp, incomparably more than to anybody else. I am glad to record that this fact was recognised in a practical way at the School partly on the last day of the year. Mr. Kemp, to his great astonishment, was then presented with a handsome easy chair, as “a token of love and esteem, and a memento of the centenary, 1909.” The School enters upon its second centenary under truly bright auspices, and with the motto “I will be with thee.... Be strong and of good courage.”

Church Statistics – during the year 1909.

58 new members have been added. Of these 12 came by transfer, 46 on their profession of personal faith. On the (page 197) other hand, we have lost 37 members, 19 by transfer, 9 by erasures, 6 by death, and 3 by resignation, which shows a clear increase of 21, leaving us with 643 members on our books at the commencement of 1910.

The Junior Society of the Christian Endeavour will greatly miss Miss Notton, who has served it with such cheerful devotion. Miss Notton was present at the Poor Children's Party on the 22nd, when some hundred and fifty of the poorer youngsters about our promises were entertained by our Juniors to a tea, magic lantern display, Christmas tree, etc. It was a splendid evening and will furnish Miss Notton with a happy last memory of the Junior Endeavour.

Women's Own. The first anniversary was celebrated with great enthusiasm and exhilaration on February 7th. The Pastor presided, and Mr. John Dyer gave a very appropriate address, while Miss Parson contributed solos. Mrs. Rowsell presented the report, which stated that the enrolled membership had reached 179, Mrs. Davis presented the treasurer's account, which showed a balance in hand.

Men's Own. – The anniversary story of the Men's Own has to be written in a more chastened mood. It was celebrated on Sunday the 20th (page 197A) to the accompaniment of wild storms. It was indeed a terrible afternoon. A terrific gale – swept the country. Mr. Robert Budd had prepared a first class musical programme, but the audience were only the heroes and heroines who ventured out. The anniversary was continued on the following Wednesday when the weather was somewhat more clement, and a very enjoyable social was held in the school-room. Mr. Howard Rankin presented the secretarial report and Mr. Sutton the treasurer's statement. The president (Mr. Gibbon), both vice-presidents (Messrs Dyer and Southwood,) and delegates from the Adult School and the Women's Own (Mr. C. Sully and Mr. Rowsell) gave greetings. It was a cheerful and auspicious evening the spirit of which was reflected in a very excellent afternoon the following Sunday.

Sunday School. The Annual Meeting was held on the 8th February in the Chapel, and a right good time was spent. The Pastor presided, Mr. Briscoe (photo attached) of City Road gave an address. Mr. Kemp said a few hearty words, and in their course gave Mr. Gibbon a message for the Bloomsbury Sunday School, the Old Scholars Meetings of which he was to attend the following evening the prizes were distributed to the (page 198) scholars who had merited them by their attendance and conduct during the centenary year. And thus the old School was started on its second century.

Mr Gibbons Missionary – at Mr. Hughes's Church in Birmingham, Christ Church, Aston, was a very happy and memorable time to him. Large numbers gathered at every meeting, and many professed decision for Jesus Christ.

Medical Missions. – Dr. E. C. Girling, of Bolobo, on the Congo, visited us on Sunday Morning the 20th, and greatly interested and touched us all by his account of the work of a medical missionary. A side-light on missionary life, which he did not give at the service, is too good to be lost. A black boy acting as missionary's cook, had boiled a pudding for the white man's dinner in a stocking. The missionary, happening to discover what had been the pudding cloth, mild remonstrated with him "But, white man," he said in pained astonishment, "the stocking wasn't clean".

Birth. Rankin – February 20th of 47 Springfield Road, to Mr. and Mrs. Gower. (page 198A) M. Rankin – a son, Clifford Gower.

Easter Memories. Easter Monday, the Endeavourers « rambled », in Senior and junior contingents to Frenchay and Cleeve respectively. And on Good Friday the excursion to Thornbury came off. It was an unqualified success. Mr. Gibbon preached in the afternoon over 60 crowded out the tea, and also the chapel for the evening meeting. The Thornbury friends were overwhelmed with delight to be visited in such large numbers.

New Member –

Mr. Thomas M. Williams was welcomed into Church Fellowship at the Communion Service on March 6th.

Old King Street Baptist Chapel. Bristol.

The Following is a copy of a letter issued by the church.

March 1910.

Dear Friend,

We are glad that some of the initial plans for preparing for the forthcoming Bazaar are now well and firmly laid. By its means – as you are doubtless aware – we hope to complete the Fund which is being raised for the purposes of redemption of mortgage and Liquidation of Debt on our Church. This will certainly (page 199) be a grand finale to the splendid series of celebrations in connection with the Centenary of our Sunday School. We are sure that it will call forth your heartiest sympathy, and that you will be pleased to render all the help possible.

We rejoice greatly at the prospect of the removal of the burden of our present liabilities and are extremely anxious to prevent the recurrence of a deficiency on our current account. Our primary object in addressing you now is to enlist your co-operation to that end.

Two pounds more per week would enable us to meet all our regular and necessary demands, and obviate an adverse balance at the end of each year.

We called attention to this matter at our Church Social a few weeks since, and pointed out that if each member would kindly increase his or her present subscription by even one penny per week our needs would be fully met. Most of our members could easily do this, though some may not be able. Those of our friends, therefore, who can quite comfortably do so are invited to contribute a little extra to make up for such. Several of our members have already joined in (page 193A) effort and are contributing additional sums accordingly. We feel certain that you will fully appreciate the desirability of bringing our income up to the level of our needs, and we earnestly and confidently appeal to you to join us in this method of doing so.

We enclose a form which we will thank you to kindly fill up and return to our Treasurer in the Collecting Bowl on Sunday next.

Very sincerely yours. A.A.Allen, E. Byrt, F.G.Banes, M. Driver, C. W. Kemp, A. Norris, J. H. Porter (Deacons).

P.J.Wilkins, Church Secretary; J. Dyer, Church Treasurer.

Christian Endeavour

At the half-yearly meeting held on March 24th, the following were elected as officers – President, Mr. S.E. Morris; Vice-presidents, Mrs. Morris, Mr. H. White; Secretary, Miss Wilkins; Treasurer, Miss Southwood; Collector, Miss Perks; corresponding secretary, Miss Pollard.

Sunday School Centenary Fund

The following statement was received from Miss Pers, the indefatigable treasurer of the Sunday School Centenary Fund. It is hoped that, by the Bazaar and otherwise, Miss Perks will see the Fund completed.

Total receipts from January 4th, 1909, to January 31st, 1910:

Jan 4 th Collection at Social	£ 4	17	9
Feb. concert held at Y.M.C.A.	18	11	7
March, Sunday School Concert	14	0	0
May, proceeds of Eisteddfod	0	8	7
Sep. Collection Special Centenary Meeting	7	8	9
Profit on Social, per Mrs. Davis	1	13	8
Oct 12 th , Collection	7	10	3
July, proceeds Choir Concert	2	17	0
Dec, proceeds Choir Concert	3	0	0
Per Rev. B.J.Gibbon, Mr. Edward Robinson, £20			
, Sir Herbert Ashman, £25; various £20	65	0	0

per. Mr. Kemp, Rev. H.Sutton£1,			
Miss Parson 7/6, Mr. J.S.Sutton, £1	2	7	6
Per Mr. A.A.Allen:			
June, Anniversary collection	21	10	6
Mr. E.G. Cooper	1	1	0
Dr. J.D.Wheeler	0	10	0
Mr. A.R.Bennett	0	2	6
Miss Tratman	2	0	0
J.I.Coe, esq		10	6
Mr and Mrs. J.P.Reid	1	1	0
J Warner White, Esq.	5	0	0
Mr. A.J.Owen		5	0
Miss J. Northam		10	0
Mr. Rankin Smith		10	6
Rev. W.E.Rankin		2	6
Miss L.Clements		5	0
Mrs. Bryan		5	0
April Rev Cary Bonner Lecture	6	9	9
Collecting Books: per			
Mrs. Morris and Bible Class	11	1	0
Miss Wilkins and Class including box	3	16	6
Mr. W. Haile, £1 12 6; 17/6	2	10	0
Mr. Gower Rankin £1 10s; £1	2	10	0
Mr. S. E. Morris	1	16	0
Miss Southwood, donation C.E.Society £1.1			
Collected 13s.	1	14	0
Miss Towse	1	1	0
Mr. Gould	1	1	0
Miss Gough	1	13	6
Miss Davis, 89, City Road	1	11	6
Miss Crocker, 89, City Road	1	1	0
Mr. C. Williams	2	0	0
Mr and Mrs. Sainsbury		10	0
Mrs J. Stevens	5	0	0
Mr. Notton	0	10	0
Miss C. Jones	0	10	0
Mr. P.J.Wilkins	10	0	0
Collecting boxes	2	13	3 ½
Cheque, anonymous	26	1	0
Per Miss Perks, friends and business friends	18	4	6
Total	£ 263	3	1 ½

(page 200)

Men's Own Meeting – The half yearly Book distribution passed off pleasantly and successfully on April 24th. Mr. Budd put through an admirable musical programme, and Mrs. A.A.Allen distributed the books in a most grateful and gracious manner.

At the Church meeting on Tuesday May 24th. 1910, Mr. Dyer , Treasurer, notified that he had received notice from the Exors (?) of the late Mrs. Susan Ward that the sum of £200 bequeathed by her to the Church for the purpose of public

Worship was now ready to be paid over to the Treasurer, and that the necessary steps were being taken to collect the same on June 21st. next.

The following returns were sent in for the Baptist Union Handbook for the year ending April 30th. 1910.

Members 650

Teachers 31

Scholars 265

Local preachers 10

Baptisms 18

Paid off mortgage £170.

Queen Elizabeth's hospital Old Boys' Society held their annual chapel service in the chapel on Sunday Afternoon, 3 o'clock, June 26th. 1910. The scholars of Q.E.H. attended. Chairman F. N. Tribe esq. T.P. Preacher, Rev. Benjamin J. Gibbon Soloist – Miss Ella Gristock (a handbill advertising the event is appended after page 203A, with a photo of the front of the school taken from across the Jacob's Well Road)

(page 200A)

In Memoriam. His Majesty the late King

How much has happened since writing the short May account of the history of our Church. Who could have foreseen that I should be writing this month, June, under a new reign! And that my first duty would be to chronicle the melancholy fact of the death of our great and good King, Edward the Seventh! A month ago it was not even generally known that the King was ill. Then, after the issue of two or three bulletins, each more alarming than the last, the news came on Saturday morning, May 7th. that the King had passed away late the previous night. It is no exaggeration to say that the sorrowful event shock and saddened the whole world. Edward the Peacemaker was the friend of every nation, as the universal chorus of lamentation testified and the greatest human hostage for international peace and concord was removed by his death. At home and throughout the British Empire grief was more intense, and seemed to be felt personally by every citizen. Not only have we lost one the greatest Kings of a singularly brilliant historical line; the Father of his people, in a sense in which few of his predecessors have deserved the title (page 201) has been tragically cut off. The adoption of mourning was spontaneous and universal, and the numerous memorial services held at the time of the funeral throughout the country were crowded and impressive to the last degree. London and Royal Windsor have never witnessed such a scene of solemn pageantry as was afforded by the procession, in which nine Kings, five heirs apparent, four queens, and a host of princes, presidents, and other high officials representative of the five continents followed the greatest King of his day to his last resting-place.

Unfortunately, the Sunday succeeding the death happened to be missionary Sunday in our Baptist Churches, so that the solemn interest that dominated every mind could not be adequately represented in the services. But the Pastor paid a brief tribute to the mighty dead in the morning and preached the following Sunday evening on the meaning of the King's Death, from the words, "In the year that King Uzziah died, I saw also the Lord, sitting upon a throne, high and lifted up, and his train filled the temple." He urged that the tragical event was an imperative Divine call, national and personal, to consider "the King Eternal, immortal (page 201A), and invisible" who remains "the same yesterday and to-day, yea, and for ever."

Many of our people attended the great Free Church memorial service in the Colston-Hall – which was in every way worthy of the occasion. And on the Sunday after the funeral a memorial service for the children was conducted by the Superintendent in the Sunday School.

The well known French proverb, “The King is dead: long live the King!” has a cynical sound. But it is true to the facts of life. The world’s work has to go forward though the greatest may be laid low, and the government and the Kingdom and Empire has to be maintained though Edward the Seventh is no more. Therefore while mourning the dead we offer our loyal allegiance to his successor, and sincerely say, “Long live King George the Fifth!” His proclamation in Bristol was carried out with much pomp and circumstance, and there is every disposition to think well of him and hope the best from him. We have no reason to do otherwise, our only regret being that he has been called so soon to the throne.

Providence has blessed him with a good wife, and Queen Mary will worthily occupy the high position from which the widowed Queen Mother – towards whom all hearts go out, in respectful and prayerful sympathy – now steps down. (page 202) The best omen for the new reign so far has been the King’s assurance to the Privy Council, made with great emotion and earnestness, that he would endeavour to head in the footsteps of his father.

Family Events. Silver Weddings

Payne-Sage. May 25th. 1895, at Old King Street Baptist Chapel, by the Rev. G. D. Evans, Frederick Henry Payne to Sylvia Sage, both of this city (now resident at 4 Bath Buildings).

Births

Morgan-Fletcher. – April 29th, at 151 Wells Road, Knowle, Bristol, to Mr and Mrs. F. Morgan-Fletcher, a son.

Pollard – April 29th, at 4 Upper Arcade to Mr and Mrs. Edward Albert Pollard, a son – Victor Cleverley.

Our Sunday School Anniversary.

The 101st. anniversary of the Sunday School was celebrated on Sunday June 12th, and will be an inspiration and happy memory to all who shared in the commemoration. The School was greatly favoured. The week previously was one of storm, floods, and disaster, but the Sunday dawned fine, and by mid-day the sun had dispelled the clouds and we rejoiced in a brilliant summer day.

The Chapel was decorated with (page 202A) beautiful flowers, suspended in baskets between the pillars, the decorations of the rostrum and communion platform being especially charming. The flowers were gifts of the various classes in the school, arranged by the teachers, the choir, and the school officers and collectors.

The services throughout the day were rich in praise, and full of joy and gladness. The sermons by our pastor morning and evening were directly to the improvement of the occasion. The morning sermon was addressed to those responsible for the training of children, the text being Gen. XXXIII. 14, “I will lead on softly...according to the pace of the children”. The evening sermon was addressed to young people as well as those exercising influence over them, the theme being from Gen, XIX, 16, “And while he lingered, the men laid hold upon his hand... the Lord being merciful unto him.” It was an earnest appeal on moral suasion for

Christian discipleship. The School is again greatly indebted to our choirmaster Mr. J. R. Bell for his training, and the choir who rendered such valuable service.

At the afternoon service, the prizes and certificates won by the scholars at the S.S. Union Scripture Examination, to the number of 29, were presented by (page 203) the Pastor to the successful candidates.

Immediately following, a service of praise and worship, entitled "The Children's Saviour," was given by School and choir, the solos and the duels being very tastefully sung by Miss Grace Tippet and Miss Christine Sully. There were three recitations at suitable intervals, by Elsie Parson, Enid Gibbon and Reggie King, who acquitted themselves well. The congregation was large, and much appreciated the service – and I am pleased to say the morning and evening services were also well attended, the Chapel at night being well filled. The collections for the school funds amounted to £14 1s. 6d. The annual school outing was on the following Wednesday to Weston. Beautiful weather – a long day – excellent company – good refreshments and tea – and every variety of pure pleasure, enjoyed richly, from Clarence Park to the Old Pier.

Another School success. Gwyneth Myfanwy Gibbon one of our scholars has won the First Prize and Bronze Medal for all England in the Competition of First Prize Papers, from the recent Sunday School Union Scripture Examination, Upper Junior Division.

Pulpit Exchange. The Rev. S.W. Hughes, of Birmingham, who occupied our (page 203A) pulpit some month's since, while Mr. Gibbon was conducting a mission in his Church, was with us again on July 2nd. Our Pastor exchanged with him and on Saturday, the Men's Own celebrated its first annual outing by a break drive to Clevedon, and tea.

Family Event.

Birth Gadd – June 1st, at West Shrubbery, Redland, to Mr and Mrs. Gange Francis Gadd, a son.

God's Purse Bearers.

By a weekly offering secretary:

For 2 months ending June, 1909,	£ 8	14	9
For quarter ending September, 1909	17	4	6
For quarter ending December, 1909	18	9	8
For quarter ending March, 1910	23	10	9
For quarter ending June, 1910	25	5	3 ½

The above figures represent the amounts received during the fourteen months just ended under the description of Weekly offerings in Envelopes. Surely they speak for themselves, and indicate that this system of contributing – like aeroplanes and wireless telegraphy – has come to stay.

(page 204) Many thanks are due to Mr. A.A. Allen for bringing his camera, and favouring us with the above photo (35 men and women, some standing, some with straw hats) which we esteem as a memento of the Men's Own first outing to Clevedon on July 15th. 1910.

Junior Endeavour – On Saturday, July 17th. thirty three of our young Endeavourers had their Summer Rally at the beautiful grounds of the Right Hon Lewis Fry, at Goldney House, Clifton.

Family Events

Birth

– Baker – July 19th, to the Rev, and Mrs. Russell S. Baker (formerly Miss Bessie Frost, of Stapleton – a son.

Marriage

Clark-Slade. July 23rd in our Chapel, by the Pastor, Albert Percival Clark to Ellen Francis Slade.

Birth

Smith – August 30th at “Ellesmere”, (page 204A) Chaworth Road, West Bridgeford Nottingham, to Mr. and Mrs J.H.Smith (nee Rankin), a daughter.

Sutton – August 24th, at 8 Toronto Road, Horfield, to Mr and Mrs. George H. Sutton, a daughter.

Marriage

Sully-Potter, August 1st, at Derby Road, Baptist Chapel, Nottingham, by the Rev. George Hill, Herbert Samuel, son of Mr. and Mrs. Samuel Sully of Bristol, to Mabel Annie, daughter of Mr. and Mrs. Potter, Nottingham.

Harvest Festival - Our Harvest Thanksgiving passed off very happily and successfully on Sunday 18th of September 1910. The contributions of bread, vegetables, fruit, flowers, etc... were ampler than usual, and were very effectively and tastefully displayed by the kind help of some of our friends who devotes many hours on Saturday to the purpose. These goods were afterwards much appreciated by the poor and sick to whom they were distributed. A very effective item of the display was contributed by Mr. S. E. Morris, and consisted of a collection of saucers containing sample of wheat imported into Bristol from no fewer than fifteen countries in various parts of the world.

(page 205) The Pastor made this the basis of his morning sermon, preaching from the text, “The abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.” In the evening he preached on “Whatsoever a man soweth, that shall he also reap,” showing how the natural law obtained also in the spiritual world, but was qualified by the revelation of a higher law in the Gospel – that we reap also what Christ has sown. The singing throughout the day was particularly good, the congregational hymns being heartily taken up, while the choir anthems were rendered excellently. And the thank-offerings of the people were liberal, and in excess of those of last year. Altogether, it was a day of consecrated gladness – “They joy before Thee according to the joy in harvest.”

The Woman’s Own re-started their session on Monday September 5th with an attendance numbered at one hundred and fifty four.

Men’s Own The Men’s Own started their Autumn’s work, with a service to welcome Mr. Gibbon back on the 4th September. Mr. Gibbon gave a little talk on his holiday experience (page 205 A)

Christian Endeavour - The Anniversary of the re-starting of the Society was celebrated on Thursday September 15th. The Pastor presided, and in a felicitous speech introduced the speaker of the evening, the Rev. F.J. Horsefield, vicar of St. Silas, and president elect of the National Council. Encouraging reports were presented of the work of the Junior and Senior Societies by their respective presidents.

The following is the list of officers for the next half-year – President Mr. S. E. Morris; vic-presidents, Mrs. S.E. Morris, and Miss Sandford; treasurer, Miss Southwood; secretary, Mr. H. White, corresponding secretary, Miss Ethel Pollard; collector Miss Perks.

Valedictory – It is with pleasure that I am able to write the following particulars of our Brother Leonard Webb, previous to his departures as a missionary for the Chittagong Hills.

He was born at Great Berkhampton Hertfordshire, in 1884, but his home has been at Birstol since a very early age. At eighteen he joined His Majesty's Navy on the Sick Berth Staff, but previous to this in 1901 he had been baptized by the Rev. J. Moffat Logan, at our chapel. While serving on a gunboat on the Yangtse River, Mr. Webb saw a good deal of (page 206) the mission work of the various societies. The great lack of workers led him to offer himself for missionary service, and on his return to England he entered Harley College.

Farewell A very tender and solemn meeting was that held on the 11th. October 1910, to bid Godspeed to Leonard Webb on his departure. The Pastor presided, Mr. John Dyer spoke briefly but effectively on behalf of the Church, and the Rev. C. E. Wilson, secretary of the Baptist Missionary Society, then delivered an address. It was in the nature of a charge to the outgoing missionary, as well as a description to the people of the work he was entering upon, and a summons to them to consecrated co-operation in all such work. The Pastor then presented Mr. Webb with Hastings' Dictionaries in seven vols. On behalf of the Church, with the love and prayerful wishes of his fellow members. Mr. Webb very feelingly responded, and begged for the prayers of his friends. (photo of Mr. Webb attached). For this portrait of Mr. Webb I am indebted to the Baptist Missionary Society which publishes it in its Harvest labourers, being the list of outgoing missionaries this autumn.

(page 206 A) A few similar words were then spoken by Miss Elsie Evans, another outgoing missionary, who name is well-known to many among us, is the daughter of the late Rev. G. D. Evans, formerly pastor of our Church. Miss Evans goes to Ceylon, while Mr. Webb's destination is the Chittagong hill tracts of India. A dedicatory prayer of both of these young friends and their anticipated work followed and concluded the meeting.

Family Events

Marriages

Gough-Gough. September 5th, in our Chapel, by the Pastor, assisted by the Rev. John James, Alfred Gough to Frances Mary Gough.

Payne-Powell. September 5th in our Chapel, by the Pastor, Frederick J. Payne to Gertrude E. Powell.

Deaths.

Gadd September 21st, at 15 West Shrubbery, Ronald Sydney, infant son of Mr. and Mrs. G.F. Gadd, aged 16 weeks.

Miles – September 10th. , at 17 Hampton Road, William Henry, dearly loved husband of Ella Miles, passed peacefully away, after long suffering patiently borne, aged 41 years.

(page 207) The Aerodrome.

The striking word Aerodrome which has been selected as the title of the Bazaar which we are holding on Wednesday, Thursday, and Friday November 30th, and December 1st and 2nd, 1910, was opened at 3 o'clock by the Right Hon. Augustine Birrell (photo), Member of Parliament for Bristol North and Chief Secretary for Ireland. Chairman: Fredk. Burris, Esq, J.P. (photo of bi-plane see from Sea Walls, with Suspension Bridge in the background).

(page 207 A) In holding the Aerodrome Bazaar our aim was to raise money for the redemption of a long-standing mortgage upon our premises. Standing originally at

£1,500, it was reduced by successive efforts to £800. At this sum it stood last year when the Centenary of our Sunday School was celebrated. We then started a Centenary Fund of £1,00, to liquidate this balance and to provide £200 for School improvements. Subscriptions and Commemorations during the year produced a gross sum of £270, of which £170 has been applied to the reduction of the mortgage, We have now, therefore, a balance due on mortgage of £630, and shall “thank God and take courage.” If, by the present effort, we are able to raise £500 towards its extinction. An earnest and hopefully appeal was made to all friends of Christian enterprise in Bristol for their active and generous support. We have a vigorous and many-sided work to maintain in the centre of the city. Our ancient Church, dating from 1650, has a longer Baptist history than any of the numerous churches now surrounding it – and, indeed is the mother of not a few of them. Yet it has never been more active than at the present time. But the cost of its maintenance involves continuous (page 208) self-sacrifice upon its supporters, since the neighbourhood is now poor and the, and the richer classes who sustained it in a former day are now worshipping in suburban churches. We therefore feel entirely justified in soliciting wide practical sympathy with the present special effort towards the removal of a burden which, added to necessarily heavy and constant expenses becomes crippling.

Opening ceremony, second day, Thursday, December 1st was performed by Josep Storrs Fry, Esp. Chairman: W. Nickol Reid Esq. (photo of biplane subtitled “Paulhan’s height record at Sandown, when he rose to an altitude of 977 feet”) (page 208 A) The Bazaar Aerodrome on the third day Friday December 2nd 1910 was opening by Councillor Samuel Iles. Chairman G.N. Carlile Esq. (engraving of a biplane “Mr. Tetard flying on Durdham Downs”)

There were on view Aeroplanes, biplanes, monoplanes, airships, etc., etc, but no one was allowed to ascend to giddy heights, but the visitor after viewing them as high up as they could go, would lower his eyes from cloudland and gaze around him upon the numerous stalls, covered with useful and fancy goods. Space will not permit me to give full particulars of the many provided attractions, both diverting and instructive.

(page 209) Baptist Association. The Bristol and District Baptist Association held its half yearly meetings on our premises December 12th. In the afternoon at 4 there was a public conference on Soul Winning, introduced by the Rev. R. C. Griffin and pastor F. E. Marsh. 7.15 there was a public meeting in the chapel. Mr. Gibbon presided, and addresses delivered by the Rev. J.F. Dawson, R. W. Baker, and John Kempton, All the meetings were quite free and open (photo of Rev. R. C. Griffin) Our Tuesday evening service on the 13th. was specialized and made a Thanksgiving meeting for the success of the Bazaar. “The Lord hath done great things for us, whereof we are glad”. There is no question about the “great things”: let there be none about the “gladness”! When we remember the disastrous failure we might have experienced, through our unfortunate clash with the General Election, the Bazaar becomes a “crowning mercy” for which we cannot be too thankful.

(page 209 A) Family Events.

Birth

Stevens – November 20th at 12 Arley Hill to Mr. and Mrs. E.C.Stevens, a daughter.

Marriages

Newick-Williams November 2nd, in our Chapel, by the Pastor, Charles Newick, of Sydney, Australia to Evelyn Rogers daughter of Mr. and Mrs. John Williams, 24 Church Rd.

Rankin-King. November 28th at the Baptist Chapel, Ruardean Hill, Glos, by the Rev. A.H. Horlick, the Rev. William Erskine Rankin, of Berkeley Road, Bristol, to Dorothy Annie, elder daughter of Mr. Young King, of Pewsey, Wilts.

New Member. Mr. Norman Driver was welcomed into Church Fellowship at the last Communion Service of the old year.

Christmas The old year went out with the usual outburst of happiness and expressions of good-will, inspired by the reminder of the “unspeakable Gift”. We were hardly over the Bazaar before Christmas was on us. First came the collections for Christmas Gifts, as a consequence of which many of the poorer brethren and sisters had their (page 210) burdens lessened, and their good cheer increased. Next came the Poor Children’s Party, given by the Junior Endeavour, at which from a hundred to a hundred fifty children of the neighbourhood were entertained to Tea, Magic Lantern and Christmas Tree. Last of the Christmas celebrations came the Sunday School parties, the seniors making merry on Thursday, the 29th and the juniors, who of course had greater patience and could wait longer, the next evening.

The Lord’s Table

The following is a copy of a letter from our Pastor to the Editor of the Old King Street Baptist.

Dear Mr. Editor,

There is a possible improvement of the service of the Lord’s table among us which I am sure must often have occurred to your mind, and which I should very much like to see carried out. I refer to the substitution of the separate cup system for the present method of partaking of the wine. The arguments for it are many and obvious, and I need not dilate upon them. The objections, apart from those which naturally meet every novelty, I have yet to find and indeed the separate cup is now no novelty. It has been introduced in numbers of Churches, and always, (page 210 A) I understand, with the happiest results. Why should not we adopt it? I can conceive of no good reason, except the very practical one of the cost entailed. I admit that we have our should quite sufficiently burdened with financial obligations. But this is the kind of thing that can be very happily done by private generosity, and often is in fact, so done. I venture to think that more communion services of plate have been presented to churches than have been purchased by them. What a gracious thing it would be, Mr. Editor, if one or your readers were to offer a separate cup installation to our church! I feel sure that the offer would be very unanimously and very gratefully accepted. I wonder if there is any such person.!

Wishing you a very happy New Year in the Old King Street Baptist, and hoping you will be able to make it an increasing valuable medium between our people and organisations,

I am yours sincerely, Benjamin J. Gibbon.

Merthyr Mawr, Limerick Road, Boxing Day, 1910.

(page 211)

Watch night A watch-night service, as usual, was held on December 31st. at 11 o’clock, Saturday. The Pastor conducted the service.

At a Church meeting held Tuesday February 28th. 1911. Mr Morris reported that receipts to date from Aerodrome Bazaar was £421 5 5, expenses £36 4 1, net proceeds, £ 385 1 4.

At this Church meeting Mr. Dyer, presented the Church account for the year 1910.

Mrs Rowsell reported that the second anniversary of the Woman's Own was held on Monday February 6th 1911. Her report showed an increase of 106 members during the year, the register standing at 260 (today it numbers 279). The average attendance of marked members for the year was 131. A Benevolent Fund, Bank, Library and Sewing Meetings were all well sustained and appreciated, the report was one of thanksgiving to God for His blessing during the year.

Men's Own

The Anniversary was celebrated with great success on Sunday afternoon the 26th January. The pastor presided, and the speaker was the Rev. Dr. Wilkins of Westbury-on-Trym. Although a vicar of the Church of England, he made himself thoroughly at home, and although a "crusty old bachelor" (his own description), he did not hesitate to give excellent advice to married people, courting couples, and even old maids. It was an inimitable address, bubbling with humour, and bristling with good points.

Baptist College

Many connected with Old King Street I suppose by this time are aware of the project to house our College in a new building at Tyndalls Park. The old site at Stokes Croft has become unsuitable, owing to the incessant noise. Moreover, it is very (page 212) desirable that the students should be near the university, where they take many of their classes. Accordingly, a board has long stood on a desirable plot opposite the Grammar School and at the top of University (Road) announcing that it is the site for the new Baptist College Buildings (2 photos attached of the old college). But the money has lagged and lags still. The Bristol Baptist Union has, therefore, promised to lend a hand to the furtherance (page 212A) of the scheme by raising at least a thousand pounds from the Churches on its behalf. And of those Churches involved as ours at Old King Street. We have had for many years a close interest in the College. Successive pastors have sat on the College Committee; some of them have themselves been trained in the College – Thomas Roberts, for example, the builder of our present chapel was; hundreds of the students have preached for us, and our indebtedness to the staff – at present Principal Henderson (photo attached) and Professor Frank Robinson – has been constant. And all Bristol Baptists feel a pride – or should – in their Old College, the College of John Foster and Robert Hall, and the first of its kind in the World.

I am sure many of our members will like to have a hand in this work – a brick or a stone in the new building – the Pastor is receiving subscriptions, however large or small. Mr Gibbon is president of the Baptist Union this year, and would not like his Church to be backward in this united effort. He wants us to raise at least fifty pounds, and would like it to be a hundred.

(attached between pages 212A and 213 are 4 printed pages from the "Free Church Monthly"; page 8 and 9 of this publication print an article on Bristol's Free Church Colleges – no. 2 The Baptist College – as below):

(pamphlet page 8) In his enlightening history of "French Church Life in Bristol," Mr. G.H. Wicks introduces us to a band of heroes who were conspicuous in the struggles for religious liberty, and whose courage in the early days of storm and persecution are our priceless heritage. Amongst these was Mr. Edward Terrill – "wise as a counsellor; generous as a giver; always ready to bear his share of the penalty whatever that might be." The "Broadmead Records" were compiled by him and they form a valuable contribution to the stirring history of the period.

The ejected clergymen who were the first Nonformist leaders were scholarly men, but with the closing of the Universities against those who would not accept "the dogma of a dominant Church," the need became pressing for an educated ministry to

maintain the succession, and when Mr. Terrill died in 1685 it was found that he had with great sagacity and generosity bequeathed a large part of his property in trust for this very purpose. His will provided for the maintenance of “a holy learned man well skilled in the tongues – viz Greek and Hebrew, one who doth own and preach the truth of believers’ baptism.” He was to devote three half-days in the week to the instruction of “some young men, not exceeding twelve, who were members of any baptized congregation in or about Bristol for two years at the most.”

The Bristol Baptist College is, therefore, the oldest Denominational College, and during its long history of more than 200 years it has contributed greatly to the life and power of religion. Among its students (pamphlet page 9) have been twenty-four presidents or tutors of the Denominational Colleges, a host of Missionaries, and twenty-one presidents of the Baptist Union. Upon its roll of students are found the names of missionary pioneers such as Dr. Marshman, J. Chamberlain, Eustace Carey, John Mack, and Dr. Yates, all contemporaries or successors of Dr. Carey in India. The names of Thomas Burchell and Joshua Tinson connect the College with early missionary work in the West Indies and the emancipation of the slaves. The honourable connection with Christian Missions, which dates from the very beginning of the modern missionary movement, still continues in full force. In India, China, and on the Congo the College is largely represented. Amongst the martyrs in Shansi was a former student, the Rev. Thomas J. Underwood. The Rev. G. Grenfell is well-known for his remarkable career as a Congo Pioneer missionary.

Turning to the list of men who have laboured at home we find Robert Hall, James Hinton, John Howard Hinton, Rohn Ryland (of Northampton), Samuel Pearce (of Birmingham), John Foster (the great essayist), Dr. Rippon (one of the earliest Baptist Historians). Dr. Baynes (Prof. Of Logic in St. Andrew’s University, and Editor of the Encyclopedia Britannica), Dr. Steadman, Dr. Ackworth, Dr. Benj Davies, Dr. Gotch and the Rev. Joseph Hughes (one of the founders of both the British and Foreign Bible Society and the Religious Tract Society). Doctors Davies and Gotch (formerly President of the College) will always be remembered as members of the Old Testament Revision Committee.

The College is endeavouring to prove itself worthy of its grand history. When the London University was founded the Bristol Baptist College became affiliated thereto, and now it is an associated College of the Bristol University. The students are prepared for graduation both in London and Bristol. To promote economy and efficiency an arrangement exists whereby co-operation is secured with the Congregational College and the University. There is no overlapping of tuition. The Baptist and Congregational attend the same classes in the three institutions.

In the College Library are some choice literary treasures. It contains many fine editions of the Bible, some of them of great age, the chief being the only perfect copy extant of Tyndall’s translation of the Testament (1526). It also contains a miniature on ivory of Oliver Cromwell, for which an Empress Catherine of Russia offered five hundred guineas.

(pamphlet page 10) About a century ago the College entered its present home in Stokes Croft, then a quiet district in the fields, as the name implies. With the growth of the ancient city, the College buildings were soon surrounded by residential and then by business establishments, and the ancient “Croft” is now a busy thoroughfare connecting more remote and populous districts with the heart of old Bristol. It is not therefore surprising that the College authorities should have felt that the time had arrived for the erection of a modern and commodious building in which its honourable traditions might be worthily maintained, and in a district, which much

quieter, yet easy of access to the University. An excellent site has, consequently been secured at the top of Tyndall's Park, immediately above the University Buildings, and near the Grammar School, and upon this it is proposed to erect a College in the Elizabethan style, while accommodation will be provided for resident students, with separate studies and bedrooms. The teaching department will provide space for a much larger number.

On the ground floor, in addition to other apartments, provision is designed for a Lecture Hall, Class Room, Dining Room, Matron's Room and Museum with strong room adjoining it for the protection of the priceless treasures of the Library. All this accommodation is to be in the centre of main building, flanking which at the east end would be the Principal's house and at the west end the administrative wing. On the first floor the central staircase leads to the Library, and on this floor the Studies are planned, and the second floor is given up to bedrooms. The fall of the site towards the south admits of the provision of students' Common Room and other accommodation in a basement, into which from Woodland Road will be the students' private entrance. The public entrance to the College will be at the ground floor level, approached by a carriage-drive entered from the upper part of Woodland Road.

An endeavour is now being made to raise funds for this new building, and contributions are solicited for this great undertaking. Gifts may be sent to the Treasurer, Mr. Edward Robinson, J.P., to Rev. Dr. Glover (the Hon Secretary), to Principal Henderson, or to Professor Robinson. The work, it need hardly be added, is of a kind to engage the sympathies of all who desire that Christian ministers should be fully equipped for their sacred task. (end of article).

(page 213) Birth

Clark. February 13th. at Tannery House, Haberfield Street, to Mr. and Mrs. J.B.Clark a daughter, Phyllis Vera.

At a Church Meeting held March 28th 1911. Mr Wilkins reported the sale of number 11 Milk Street adjoining the Free Methodist Chapel, the property of our Church, had been disposed of and the proceeds had been invested in Corporation Stock for the benefit of the Church.

On July 15th 1911 the Men's Own had their Annual Outing to Brockley Combe, and Clevedon.

Miss Tucker reported that the Women's Own Outing was held on the following Monday to Shirehampton. 6 brakes being engaged for the party.

Our Sunday School

Through the kindness of the western Daily Press I am enabled to give this view (drawing attached) of the challenge shield which has been won by our Sunday School., It is called the "F.D.Ashmead Memorial Challenge Shield" and is presented by the Sunday School Union of Bristol to the School gaining the best results (page 213A) in the Scholars Scripture Examination. It will be held by the winning School until the next examination, when it will be passed on to the new victor. We are particularly glad that our School has won it in this the first year of its being given, because wherever it may wander during the thirty years it is designed to cover, the first name on it will always be that of Old King Street.

It is a beautiful piece of work executed by Messrs. Kemps Bros, of Union Street.

We very heartily congratulate the School upon this fine achievement and the young people themselves whose excellent work in the examination has brought this honour to the school and joy to us all.

The following is a full list of our School's successes, taken from the official report.

Old King Street Baptist 6 prizes

Hon 5; 1st. cl. 13; 2nd cl. 7; failed, 1 –32

Senior

1st class – Blanche Rankin, Gladys Kemp, Violet Sainsbury, Emma Wood

2nd class – Bertha Sully

Upper Middle

3rd prize – Elsie Parson

Honours – Charles Roberts, Hilda Parson, Lilian Pollard

1st class – Emily Sully, Grace Long, Haydn Payne, Daisy Long

2nd. close – William Mead

Lower Middle

1st prize – Gwyneth Gibbon

3rd prize - Stanley Millman

6th prize - Clifford Summerill

1st class - Edith Parson, Gladys Clark

Upper Junior

1st. prize – Enid Gibbon

3rd prize – David Gibbon

Honours - Gladys Reece Doris Parson

1st class Hilda Williams, James Gordon

2nd class Leon Elizarian

Lower Junior

1st. class Isabel Sully

2nd class Harold Gadd, Marjorie Allen, Arthur Merriott, Ewart Long. (May 1911)

(page 214) Men's Own – the half –yearly Book Distribution passed off very happily on Easter Sunday. Mrs. Macleod performed the function in a very graceful way and made a neat little speech.

Family Events

Births

Hill – April 20th at 4 Cotham Road South, to Mr and Mrs. George F. Hill, a son – George Edwin John.

Rankin – April 23rd at 7 Clevedon Terrace, Cotham, to Mr and Mrs. Stanley Rankin, a son – Stanley Colston.

Marriage

Cummins – Brown – April 13th in our Chapel, by the Pastor, Percy, Dudley, youngest son of the late E.C.Cummins, to Amy Beatrice, youngest daughter of the late James Brown.

Thank-offering Day – June 20th.

The following is a copy of a letter issued by our Pastor.

Merthyr Mawr, Limerick Road,
Redland, Bristol.

May 1911.

To the members of Old King Street Baptist church and congregation.

My Dear Friends,

Tuesday, 20th, will be my (page 214A) Birthday, and I am venturing to invite you all to visit me in my vestry on that day, and to suggest that you should bring me Gifts! This may seem a bold request – but I hasten to explain that it is offerings to God, to be used in His cause amongst us, that I ask for.

May I remind you that at the end of 1910 we completed Seven Years of work together, and that I am now in the eighth year of my pastorate. Surely we all have abounding reasons for thanksgiving to God for His mercies towards us. Up to the present, Four Hundred new Members have been added to our Church, by far the greater number on their first profession of faith and baptism. Many who read these lines are among them, and other have friends and children included. We have also been enabled, by repeated strenuous efforts, to reduce our old Mortgage of £1,500, until today it stands at only £250. And our premises have been renovated, and other special funds raised, in addition to our current expenses and regular subscriptions. “The Lord hath done great things for us, whereof we are glad.”

Private and personal blessings (page 215) I can only hint at. They are great and numerous in every case. I would leave that with each – readers and writer – the question: “How much owest thou with my Lord?”

Shall we not “bring an offering, and come into His Courts” ? The Pastor’s birthday offers a suitable occasion and the needs of the Church constitute a call from God. We had a deficit at the end of last year of £150. I want to see that wiped out, and should like to know that my possibility of a deficit this year was effectually obviated. Nor is that all. I am very anxious to have a Separate Cup Service for the Lord’s Table. This is a real necessity. We urgently need new Hymn-book – and there are other things. But these are expenses that cannot fall upon our current account. They must be met by special contributions, and the extent to which we are able at present to go will be determined by your kind gifts.

May I say, in all sincerity, that the small thank-offerings of the poor will be accepted as gratefully as the larger gifts of others, and that nobody will know the amount contributed in any case except myself – and the master.

(page 215A) I hope the children will visit me, and bring their little offerings. I expect to be in my vestry from 10 in the morning until 10 at night. From the early afternoon Mrs. Gibbon will serve tea in the Deacon’s Vestry, and we shall have an hour of Praise and Prayer at the usual time in the evening. It would be a great joy to me to be visited by every member of our community during the day. Any who cannot come will perhaps send: an envelope is enclosed. But my wife and I would highly value the personal greeting. May I call it a Birthday “At Home”? – and affectionately invite every friend? Even if any should have to come empty-handed, let them still come, “Yea, brother,” and sister, “let me have joy of thee in the Lord!”

I write with the confidence inspired by our seven years’ union in the happy service of one who “was rich, yet for our sakes became poor, that we, through His poverty, might be rich.”

And I am, my dear friends, Your very affectionate Pastor, Benjm. J. Gibbon.

(page 216)

Easter Outings. 1911.

No. 1. Favoured with splendid weather, we had two capital outings at Easter. On God Friday, the Pastor went again to the annual meetings of the Baptists at Thornbury. About fifty accompanied him. A visit of the Castle grounds, and a tea preceeded an unconventional meeting in the Chapel, and an early start for home, where we safely arrived soon after half past nine.

No. II Easter Monday brought delightful weather, and the Christian Endeavour ramble to Coombe Dingle proved highly popular, as the numbers ran up to a hundred - record for such an occasion. After tea came a pilgrimage to the Echo Gate and merry games on the greensward – in the course of which we were amazed and delighted by the agility of certain deacons and elders, and the nimbleness of ordinarily staid matrons. (photo of the Coombe Dingle Church outing)

(page 219A) The photographer by popular appointment to our Church and its auxiliaries, Mr. A. A. Allen, was again in evidence, and his very successful Echo Gate group I have had the pleasure in reproducing on the preceding page. A couple of other amateurs had experimented on a group earlier, Mr. Gower Rankin having promised a prize to the best photograph of the day. But Mr. Allen was easily first. A verse of a hymn at the Gate and a weary but light-hearted procession homewards through the gathering dusk concluded a very delightful day.

Sunday School Anniversary

The 102nd Anniversary was celebrated on June 11th. and was a day full of joy happiness and service, the memory of which will be an inspiration to all especially the officers and teachers in the School for many days to come.

Summer with all its glory was with us, with perhaps more than usual warmth, and its flowers and sunshine contributed their beauty and radiance to the day.

The teachers and scholars as usual decorated the Chapel with much taste, and all the baskets and group of flowers were in the royal colours of red, white and blue, in honour of the King's and Queen's Coronation. Our loyalty was further shown by a special (page 217) Coronation hymn being sung with great heartiness at the morning and evening services.

The outstanding feature of the day was the public presentation of the Challenge Shield, won by the School in the recent Scripture Examination. This was made by Mr. A. Button at the commencement of the afternoon service. He also distributed the prizes and certificates won by the School, a full list of which has already appeared: Mr. Button told the School what a keen competition there had been, and by what a small margin they had won. We felt all the more proud of winning, for the keener the fight the greater joy of victory. The Superintendent, in accepting in trust the Shield, said it would have the most honoured position in the schoolroom, and that it would remind them every week that the object of their existence was the study of God's Word, and the putting into practice in their daily life of its precepts and commands. The Pastor in the morning "improved the occasion" by preaching upon the "shield of Faith", and in the evening a Coronation sermon entitled "Crown Jewels". Following the shield presentation, a Service of Praise was given entitled "The choicest gift", to one of the largest audiences we have seen of an afternoon. (page 217A) The annual outing on the Wednesday following with fine weather was perfect, and the arrangements made by our Secretary, Mr. A. A. Allen were excellent. The gifts amounted to £14-11-0

New Members.

The following friends were welcomed into Church fellowship at the June Communion Services: Mr and Mrs. John Langham.

Q.E.H.O.B.S.

Some will interpret this cryptogram correctly as Queen Elizabeth's Hospital Old Boys' Society. This excellent society, which held its annual Chapel service with us last year, visited us again this month (June) 9th. The governors, masters and scholars of the famous school attended in the afternoon, combining the Men's Own Meeting

with the event, as well as the officers and many members of the Old Boys' Society. Our Pastor gave the address. The sheriff Mr. Geo Risely presided.

Women's Own Choir.

Quite a feature of the month was the emergence of the Women's Own choir, which occupied the whole evening on Monday, the 19th, with a rendering of the Cantata, "Probable Sons". It was very excellently done, and reflected great credit on the trainer and conductor, Miss Southwood. Mr. C. N. Kemp gave (page 218) the connecting readings, and made the story very lucid and interesting. Much appreciation was expressed, and the Choir should feel rewarded for their ambitious effort.

One hour services – As usual at midsummer, the Pastor is shortening the Sunday evening services during this month. Commencing at 6-30, they will close promptly at 7-30. Mr. Gibbon hopes that many, who might otherwise spend the evening in a walk, will see that they can quite well attend the worship of God for an hour and have amply sufficient time for their walk afterwards.

Thank-Offering day.

Our Pastor spent a very happy Birthday in his Vestry on Tuesday, June 20th, receiving gifts towards our Church Funds. A number came by the early morning's post, and supplied a pleasant augury for the day. Business proved rather slack during the morning hours, but grew brisker in the afternoon, and in the evening was exceedingly strenuous. For a long while, Mr. Gibbon was kept receiving visitors without a break, a continuous stream waiting to be admitted to his vestry. He was actually unable to go down to the Prayer meeting in the evening. Mrs. Gibbon (page 218A) also was very busy in the afternoon and early evening. She received people and served them with tea in the deacons' vestry, cutting and distributing a Birthday Cake. Both she and Mr. Gibbon were deeply touched by many kind expressions that came to them by word and by letter, during the day and they gratefully thank the senders and God. The number of gifts was 160 – representing, possibly twice that number of members – and the average amount of the gifts was almost exactly 10/-. It will thus be seen that Mr. Gibbon received about £80. He says, "about," because he explains that the account is not yet closed, and that he would very much like to see the total reach £100 before closing it. Perhaps some of your friends found themselves unable to go at the appointed time, and will be glad to know that it is not yet too late. The Pastor was much moved by some exceedingly generous gifts brought by our poorer members. Not a few widow's mites were given. The smallest contribution was three-pence; the largest ten pounds. And anything between the two extremes, of beyond them at both ends, will still be gratefully received! Meanwhile, Mr. Gibbon wishes to express his deep personal gratitude for such a noble stream of generosity, and his prayer and conviction that the givers will be rewarded (page 219) in their own liberal souls by the God of all grace.

Denominational. The Local Association

The annual meetings of the Bristol and District Association were held in Oldfield Park Chapel, Bath, during the last week in June. Our Pastor was inducted to the presidential chair, and delivered an address upon "Devotion to the Church."

We were exceedingly glad to note that the contributions from our own Church showed an advance of 50 per cent; for which we are very grateful to the collector, Mrs. A.A.Allen, who no doubt was stimulated by the following letter which Mr. Gibbon sent her.

Merthy Maur, Limerick Road, Redland,

April 21st, 1911.

Dear Mrs. Allen,

I hope you will have good success in collecting for the Association. The need is very great, and the contributors are quite inadequate. A special effort is being made this year to increase them, and as I am the incoming president I should naturally like Old King Street to be among the Churches that respond. We have many friends who could give small sums I feel sure, (page 219A) and I believe that most if not all of the present subscribers could double their amounts. I very much wish they would. I shall be pleased to do so myself, although the claims upon me are very many. But we need to remember that this money is used to help the little village churches and their struggling ministers, who are serving Christ so bravely and to whom we all owe so much.

Believe me, yours very sincerely,

Benj. J. Gibbon.

Marriages

Sutton-Horlick – August 14th. 1911, at Old King Street Baptist Chapel, by the Rev. B.E. Holick. M.A. of Trinidad (uncle of the Bride). The Rev. H. H. Sutton B.A. of Grimsby, youngest son of Mr. and Mrs. Sutton, Lawrence Hill, to Nellie Isabel, younger daughter of Mr and Mrs. C.A.Horlick, of Grosvenor Road.

Jones-Sansom – August 21st. at Old King Street Baptist Chapel, by the Rev. George Hawker, Edward Purcell, third son of the late N. J. Jones, of Sussex Place, to Hilda Blanche, second daughter of Mr. and Mrs. Sansom, of Totterdown.

(page 220)

Deaths

Day – Suddenly, on August 9th, at The Lodge, Queen Elizabeth's Hospital, Berkeley Place, Clifton, Walter the dearly beloved husband of Bessy Day, after 34 years.

Driver – On August 12th. at the residence of her son, Mr. Edwin Driver, "Lindholme", Claremont Road, Bristol. Jane Driver, widow of the late F.M.Driver, in her 95th. year (the mother of our deacon, Mr. Matthew Driver).

Harvest Festival – Very happy memories remain of the Harvest Thanksgiving services and Social, held on the 17th and 20th September. Notwithstanding the scarcity of vegetables, there was a capital display of harvest samples of all kinds on the platform and rostrum front. These were afterwards distributed among our sick friends, and other needy ones. The services were bright and successful throughout: congregations singing and offering – all were good.

C.E. Anniversary – As happy and hopeful an anniversary as our Christian Endeavour have every had, we judge, was held on Thursday, September, 14th. The Pastor presided, supported by Mr. president S.E.Morris, Mr. Junior President Gower Rankin, and Mr. Secretary (page 220A) Harry white. These all gave brief reports. The speaker for the evening was our neighbour, the Rev. George Eayrs. He gave a very stirring and valuable address on Church Loyalty. Miss Chrissie Sully sang.

Missionary – The meeting held by the Bristol Baptist Medical Auxiliary in our Chapel on Friday the 15th, was very well attended, and most interesting and impressive. Dr. Balmer, of Tai-quan-fu, Shensi, both gave accounts of their work.

Birth

Gadd – September 24th. at 15 West Shrubbery, the wife of George Francis Gadd, of a son.

Our Women's Own

Abstract of report given at Church Social September 20th., 1911, by Miss Tucker, Mr. Gibbon and dear friends. We are glad at the beginning of the Winter Session to report not only continuance of work in our Women's Own, but through the blessing and guidance of God progress, and we firmly believe that our circle of influence will widen and widen until it encloses the lives of many of our members, bringing them into close, living touch with Jesus Christ. Our Motto is, if the Endeavourers (page 220B is blank, save for a small photo of Rev. George Eayrs F.R. Hist. S.) (page 221) will forgive me for encroaching on their preserves," for Christ and the Church. We want our women to know Him whom to know is life eternal.

The following particulars regarding our numbers I have obtained from our energetic and hard working registrar, Mr. Straker (?) . In January of this year, after revising the roll, the numbers stood at 258; since then 102 new members have been added, making a total of 360. We have lost five members by death, and 45 through removals and other causes, so that, at present we have on our books 310 members, with whom we are in close touch. This gives us a net gain of 52 members since January. Thirty-four meetings have been held this year with 5,431 attendances, being an average of 166 at each meeting.

Rev. Russell Baker.

We heartily congratulate the Rev. Russell Baker, of Stapleton, and his wife, a former member of our Church to Selly Park, Birmingham. They have done earnest and good work at Stapleton, but will now find a larger and worthier sphere.

A Harvest Festival Reminiscence – New Orphan Houses, Ashley Down, Bristol, October 2nd, 1911. The receipt of 2 large loaves of bread, 1 marrow, some apples, blackberries, bannas, and beetroots, from Old King Street Baptist Chapel, through Rev. B. J. Gibbon, taken for the support of the orphans, is gratefully acknowledged. Wm. M. Bergin. Hearty thanks to all who contributed to this gift. The Chapel Keeper. – Our old chapel keeper, Mrs. Jewell, "after many years service," but there was a break in it. Mrs. Jewell left us one before, but like the son in the parable, she "afterwards repented" and came back. This time, however we can expect no such sequel. Advancing years have told upon our old friend, and she has been compelled to relinquish an office (which we verily believe) she loved. We are all grateful to her for much consideration and courtesy, though we are conscious that her patience must often have been sorely tried. At the Women's Own Concert, Mr. F. g. Davis presented her, on behalf of a number of subscribers, with a small purse of gold. In a few humorous but touching and appropriate words he extolled her services, and Mrs. Jewell briefly and gratefully replied.

A Diary Glimpse – Few of our friends, we think, have any idea of the number of our Pastor's calls outside our own constituency. There is enough work at Old King Street in all conscience – enough for the two pastors which in the easy-going days of old the Church had, and therefore Mr. Gibbon says "no" to other appeals as often as possible. But it is not always possible to say "no", especially in this year of his presidency of the Association. Here is his diary for the first week in November, excluding all King Street engagements, and it may be taken as a sample, not indeed of every week but of many: 5th at East Street, Bedminster, morning service, anniversary; 6th, at Hotwells, evening meeting, anniversary; 8th, at Burnham, evening meeting, Anniversary of Burnham's Men's Own; and 9th, at Fishponds, Bazaar.

(page 221B attached to this supplementary page is a printed sermon by Rev. Gibbon in “Free Church Pulpit”, as follows:

“The God of our Solitudes” by Rev. Benjamin J. Gibbon, preached at Old King Street Baptist Chapel, on Sunday Morning, October 8th. 1911.

“In peace will I both lay me down and sleep: for Thou, Lord, alone makest me dwell in safety.” – Psalm iv, 8.

This psalm is a companion to the previous one. The third is a morning prayer; the fourth a vesper hymn. The superscription of the third allocates it to the period of the David’s flight from Absalom. That may very well be true of the pair. They both fit well into the setting of that great and sore trouble of the psalmist’s life. It was a dreadful storm while it lasted, but it woke the strings of David’s harp to plaintive and pious melodies, as wild winds bring out the music that sleeps in the harp aeolian.

The revised version of the text, which I have read, is extremely beautiful; but a marginal note offers an additional beauty. For “alone”, we are invited to read “in solitude”. That is, it is not God who is to be conceived of as acting alone, but the psalmist as suffering alone. It is not “Thou makest me dwell in safety, though alone and solitary.” What an enrichment that is! Into what a gem of beauty it transmutes the verse! “Thou in solitude makest me dwell in safety; therefore in peace will I both lay me down and sleep.” Here are three prepositional clauses: “in solitude” “in safety,” and consequently “in peace.”

May we have David’s conviction in all the many solitudes of life, “Thou, in solitude”; David’s assurance, “therefore in safety”; and David’s experience, “now in peace”!

I. There is the Solitude of Night.

That seems to have been the actual situation. And night, black and dark, has its terrors still. Few of us are afraid of the actual, physical darkness, but for many night is filled with enemies worse than burglars, and spectres worse than ghosts. The cares that infest the day come home to roost, and apprehensions concerning the morrow disquiet the mind. The pillow is stuffed with thorns, and sleep refuses her balm to the weary eyelids. But it ought not to be so with the child of God, and will not be if he teaches his heart David’s lullaby: “*Thou* in solitude; therefore in safety; and consequently in peace.”

II There is the Solitude of Death.

For night is a parable of the last great night that settles down upon the human spirit. The solitude which darkness creates is a reminder of the last solemn solitude which each of us will have to enter. We die alone: one by one we go out into the eternal night. Death is the last and worst loneliness we have to anticipate. But we need not dread it, if we can say, as we may say: “*Thou* in the solitude: in safety: in peace”. It is not surprising therefore to learn that these words have been the last on many human lips. Al great Christian orator, theologian and leader of the fourth century was Gregory Nazianzen. He has left a record of the death of his sister, Gorgonia. She had lived a lowly Christian life – like a violet – and when the end neared felt no fear, but only a desire to depart and be with Christ. After she had taken leave of her aged parents, her husband and her daughter, the watchers thought she was already dead. But again her lips were seen to move, and bending down they heard these words: “In peace will I both lay me down and sleep: for Thou, Lord, in solitude makest me dwell in safety.”

III – But if death is a solitary experience, so also is Life. We are born alone, and die alone, and the paths that lie between these terminal events, though they may intersect and intertwine and run parallel, never really merge. From the cradle to the

tomb, each pursues a solitary way. No two atoms in the physical world every touch. However closely they may be welded together, a thin film of ether surrounds each particle and preserves it intact. So does the mystic veil of personality separate each human life from all others.

Matthew Arnold compares us with islands in a might sea.

“By the sea of life enisled,
With echoing straits betwixt us thrown,
Dotting the shoreless, watery wild,
We mortal millions live alone.”

Voices may call across the narrow straits and friendly hands stretch out and touch, but

“... A God, a God their severance ruled,
And bade betwixt them still to be
The unplumbed, salt, estranging sea.”

Yet, blessed be His name! What no fellow mortal can do, God can do – come to each several island and dwell in it, a permanent Guest, an inseparable Companion. God manifests Himself to us in Jesus Christ, and He hath said, “Lo, I am with you always.” And Christ communicates Himself to us by the Holy Spirit, of whom He said, “He dwelleth *with* you and shall be in you.” Then

“speak to Him, thou, for He hears, and spirit with Spirit can meet,
Closer is He than breathing, and nearer than hands and feet.”

IV – There is the Solitude of Affliction

The strange, sad effect of trouble in its myriad forms is to isolate the soul. There is this much justification for the sense of loneliness that superficial friends do then sheer off.

“Laugh, and the world laughs with you;
Weep, and they turn and go.
They want full measure of all your pleasure;
But they do not want your woe.”

But the real explanation is that in affliction the soul turns inward upon itself and shuns companionship, as the hurt deer wanders off from the herd. Ah! But there is an altogether sweet and solacing and sufficient companionship available – “*Thou*, Lord, in solitude.” What does that mean? Why, I “dwell in safety.”

“No harm from Him can come to me
On ocean or on shore.”

And therefore, “I will lay me down in peace.” Bishop Ridley’s brother offered to sit up with him the night before his martyrdom. “What for, brother?” he answered. “I shall sleep as calmly as ever I did in my life. “In peace will I lay me down, and at once sleep: for Thou, Lord, in solitude makest me dwell in safety.”

V – I must just mention the Solitude of Communion.

“Solitude is the mother country of the strong,” and unless we acquire the habit of going into our chamber, shutting the door and praying to our Father in secret, we shall never become strong Christians. “I will allure her,” God says, “into the wilderness, and there will I speak to her heart.” We must learn the way to that wilderness – create solitudes – detach, abstract and concentrate ourselves frequently, that He may so speak to us.

“Then in my strength by Thee renewed;
Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hope of heaven.

VI – Lastly, there is the Solitude of Penitence.

Peter, when his great sin was brought home to his consciousness by the crowing of a cock, went out into the night, weeping bitterly. How drear is the loneliness that settles down upon the soul that has come to realise its sins! Is there any solitude greater, intenser, while it lasts? – for, thank God, it need not last long. What you need to discover is that God is in that solitude – indeed, that God created it, in order that He may speak to your heart. And this is His message: “I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.” How can He so speak? Because He loved us, and sent His Son to be the propitiation for our sins. He cried on His Cross, “My God, my God, why hast Thou forsaken me?” God forsook Him, God averted His Face from Him, that He might never forsake us, nor ever turn His Face from us.

“There is plentiful redemption
In the Blood that hath been shed;
There is joy for all the members
In the sorrows of the Head.”

Believe it, and say: “Thou, in solitude, makest me to dwell in safety, and in peace.”

Women's Own

Mrs Rowsell, through pressing business duties, has been compelled to resign the secretaryship. This was a great regret to all associated with the work, for Mrs. Rowsell has discharged her duties with conspicuous ability.

The call to Miss Tucker to take the secretaryship, the call to her was unanimous and hearty, and we are very glad that Miss Tucker has seen her way to respond to it.

Births.

Parkyn – November 1st. at 40 Trinity Street, Newtown, to Mr and Mrs. Herbert J. Parkyn, a daughter.

Clark – November 23rd, at 6 Raglan Road, Bishopston, to Mr. and Mrs. Percy Clark, a daughter.

Deacons' Election. – The November Communion Service is the time when nominations for the diaconate are received in view of election the following month.

In addition to the number of a deacons required to fill the vacancies of those whose term of office expires at the end of the year, there is another caused by the promotion – shall we call it? – of Mr. Driver. Mr. Driver is our senior deacon, and is held in the highest respect and esteem by the whole Church. But his health latterly has been so uncertain that he has been unable to take any active part in our work, and he has therefore offered to resign from the diaconate. But his fellow deacons feel this would be a very regrettable course. Yet the work of the Church demands a full complement of active men in the diaconate. They have there proposed to the Church to make Mr. Driver an honorary deacon, in recognition of his long and valued services, and to elect another to take his place on the active list. The Church received this proposal with sympathetic approval, and it was carried into effect at the Church meeting held on the 21st. November 1911.

New Member

Mr. Clement B. Clark was welcomed into Church Fellowship at the December 1911 Communion service.

Bristol Free Church Council

Annual Meetings

Earnest and careful preparation had been made for the annual meetings of the Council, and it is not too much to hope that the gatherings at Old King Street Baptist

Chapel on Thursday, December 14th. in which great and widespread interest was taken, will prove a starting point for renewed co-operation and activity in the work lying before the Free Churches of the city.

The Rev. B. J. Gibbon, said someone should be appointed by that Council to watch the press in order to see that their side in the campaign was fully represented. The Bishop and others had been speaking lately and at length, and had been very fully reported in the newspapers, and the side of nonconformists should, he felt, be more fully represented than it had been.

The Choir

All harmony and joy, peace and prosperity, be the portion of the Choir throughout 1912 ! May they never fall below the standard of Christmas Sunday!. It was a great day for the choir gallery, and their efforts were much appreciated. We would make honourable mention of the soloists, Miss C. Sully, and Mr. Salmon, who did capitally with pieces from the Messiah.

(page 223A)

Christian Endeavour

The annual Poor childrens party given by the Junior Society was a great success – as boisterous and hilarious an occasion as ever. Tea and Games, Lantern and Christmas Tree and Parting Solace; the programme lost none of its mighty attractiveness. We congratulate Mr. Gower Rankin, Miss Jaques and Miss Clements and their helpers. Also Mr. Harry white, the Young People's Secretary. His appeal concerning "those that go down to the sea in ships, that do business in great waters" brought a response of which he now reports the sequel:- The weather was anything but season-able when at an early hour on Xmas morning, our little band of workers met, to distribute to the sailors in our harbour the letters and needle-cases so kindly set by the friends of Old King Street and others. The first visit paid was to a trawler with only one man aboard, who looked as gloomy as the weather. But a cheery hail brightened him up: he caught and opened our packet and we left him with a "God bless you gentlemen," shouted after us. On another ship some men were scruffing the boilers. We handed in two packets, and went forward to the fo'castle, woke the seamen there, and left them sitting up in their bunks reading the good news of the birth of a Saviour. When we again passed (page 224) by the boiler-hour, two had dropped hammers and were busy reading, and a third was waiting to ask us for one, determined not to be forgotten. So it was all down the harbour, and at Avonmouth – lonely men were cheered, and their Christmas lot brightened. Will you permit me, says Mr. White, to thank those through the Old King Street Baptists, who helped to make this work possible. Altogether we received about 600 needle cases and 260 letters, about 200 needle-cases and 93 letters being sent through Old King Street friends.

Adult School

The best news that reaches us for the new year is from the Junior Section. Mr. Adey and his helpers are delighted that at last they see their way to a permanent institute night. We are referring to the lads who have a class every Sunday morning at 9. They have also the use of the Lecture Hall on Friday evening for an Educational meeting. But another night, of a more recreative character, seemed a sine qua non. They had our Schoolroom on a Wednesday evening when no used, but they may be pardoned for thinking that concession ironical: When is our schoolroom not used on a Wednesday evening? Mr. Adey and some other – did their best to see a way out. And now it comes. The (page 224 A) friends – with a capital F, the Friends – on a timorous suggestion from Mr Aday, have most kindly granted the use of their large hall in the Friars for every Wednesday evening, beginning with the new year and

without charge. This is exceedingly generous and, well, Christian. We greatly and gratefully appreciate the kindness of our friends the Friends.

Death

Naish. – December 28th 1911, at 2 Montague Street, The Barton, Henry John Naish, beloved husband of Louisa Naish in his 79th year. Head of the firm of Hy. Naish and Sons Contractors. Service at Old King Street Baptist Chapel, 12.30. Interment, Arno's Vale (lower gates) 2 o'clock, Tuesday, January 2nd. 1912.

Rev. B.J.Gibbon's Eighth Anniversary

The call of the Age.

Rev. F. B. Meyer on the Christian Answer. Well-attended meetings were held yesterday (January 10th, 1912) at Old King Street Baptists Chapel, a celebration of the eighth anniversary of the pastorate of the Rev. Benjamin J. Gibbon. The presence of the Rev. F. B. Meyer, B.A., D.D., lent additional interest to the occasion. He was preaching in the afternoon, took part in a "lack" over the tea-table, and gave an address in the evening on, "The Christian Answer to the Call of the (page 225) Age". The pastor presided over a large congregation.

Mr. John Dyer one of the deacons, was called upon to speak on behalf of his brother officers, and, in welcoming Mr. Mayer, remarked that he was one of the busiest men in the land. As secretary of the National Free Church Federation, Mr. Meyer represented their church as much as any. They thanked him for the action he took recently in regard to an important national matter. (Applause). He intended acting in other directions in the near future, and they assured him of their hearty sympathy and support in all he might undertake to uplift and sweeten the national life, (applause). They wish their pastor many happy returns of the day. (applause).

They were also celebrating the 260th anniversary of their church, and they thanked God for the splendid succession of great and good men. When Mr. Gibbon came amongst them the membership stood at 542. He had given the right hand of fellowship to a large number, and they had lost many members by among other causes, emigration, especially to Canada. Their membership now stood at 629. (applause). The speaker also alluded to the splendid service of Mrs. Gibbon. (Applause).

The Pastor, in the course of his remarks, mentioned that it was a hard sphere, by which he did not refer to any trouble or (page 225A) unpleasantness, any friction or annoyance. He thanked God they had nothing of that kind, but absolute and unbroken harmony. There were, however, difficulties incidental to a "down town" church such as their had become. Nevertheless the work had been maintained, and in some senses extended, by the help of God. In addition he would like to acknowledge the help of many which had been accorded him ungrudgingly. Theirs was the oldest Baptist Church in Bristol, and it was incumbent on them to make sacrifice, to be loyal to the traditions they had inherited, and to maintain the noble memories of the past. He appreciated the self denying spirit repeatedly being shown, but there were opportunities for generosity just now, for they wanted a new communion service and a new hymnal

Problems of the Time

The Rev. F. B. Meyer first urged upon his hearers the need of giving their pastor, not flattery, but sympathy, and went on to say that he wanted to speak to them about some of the problems of their time, though not in an academic spirit. They were living in a time of agitations and unrest, the like of which had not visited the world for many centuries. There was conflict between the spirit of autocracy and the spirit of

democracy in the demand of labour for a higher share in the gains of common toil. It was agitating (page 226) Lancashire, threatening to disturb the coal trade; indeed , I seemed to be ubiquitous, cropping up on all hands. There was also the spirit of unrest with regard to Christian faith. People were asking why they should believe the Bible? What was the ultimate basis of faith? How did they know that Jesus Christ was all that they had been taught to think He was? This unrest as to the teaching of the Church was a sad additional to the forces which they had to meet. Such days had again and again visited the world. The Rev. gentleman glanced at various periods of history in support of his statement, and mentioned that he did not think that France had quite recovered yet from her Revolution. She had never ceased to rock in an uneasy ocean as the result of that terrible time. The demand of the age, he proceeded, was only going to bring out new aspects of Christianity which, up to now, humanity had not realised.

The changing times might need not new truth, but the adaptations of the truth to the needs of the age. The present demand was to so state the old facts on which the Gospel of Jesus Christ rested that they might be made to explain and meet the needs of the men of this age, as they met them at the fall of Jerusalem, at the fall of Rome, and the reformation of Luther, at the Methodist revival (page 226A) and, as he believed, they were destined to meet the demands of this age. This age was going to develop something in Christianity which their forefathers never saw in it, but which their children would learn, Christ was the answer to the employer of labour, to the man in business. He had to consider Christ as his partner. The commercial man must give people their money's worth, not take advantage of their innocence or of a personal being a "greenhorn". The daily work of the tradesman was a Divine ministry, helping God to supply the needs of men. Every man who was doing decent work was helping God to do His work in the world, and had the right to be maintained as much as he (the speaker) had to his bread and cheese. Man had to take God into partnership. Every employer should see to it that every young fellow had as good treatment as his own so would have were he in the same place. Finally, Mr. Meyer spoke of pleasures, saying there were only two great conditions to be observed. The first was never to let a pleasure master them. When it did it was time to give it up. The second was that they had no right to hurt another man by taking their own pleasure. It was that which kept him away from theatres. Girls were exposed to temptations in connection with the life of the stage which, God help him, he would not like to see his grand-daughter (page 227) subjected to. He had not the right by paying his half-crown entrance to the theatre to allure any girl into temptations he would not submit his own grand-daughters. Let them have their cricket, their football, their golf, anything that recreated them. Recreation was necessary for the sharpening of the body and the mind. He believed that in Jesus Christ were all the elements for a thoroughly human life, and he believed the more Divine they were the more human they would be. It took the Son of God to be the Son of Man.

Thanks to Mr. Meyer, to the ladies who prepared the tea, to the choir, and the Brotherhood orchestra for their selections were accorded, on the proposition of Mre. E. Burt and Mr. G. Rankin. Copied from the Bristol Western Daily Press.

The Hand Grip. And the Bible.

Speaking at the celebrations marking the eighth anniversary of the Rev. Benjamin J. Gibbon's pastorate at the Old King Street Chapel, the Rev. F.B.Meyer, who came largely into the public eye through his campaign which resulted in the stopping of the Wells-Johnston fight, said he always told people things were not right because they

were in the Bible; but were in the Bible because they were right. The atlas did not make the coastline, but the (page 227A) coastline made the atlas. Many people tore up the Bible and thought they were tearing up Christianity; but they might tear up the map, and the great headlands would remain. They might do away with all the Bibles in the world, but the fact that Jesus Christ died, the fact that Jesus Christ rose, the fact that Jesus Christ saves, the fact that Jesus Christ was a living power in the world today all those facts would remain, whatever they did.

Two of the other remarks of the speaker, the first apropos of the encouragement and help the people should give to their pastor. – “A man, a real man, does not want to be buttered with flattery; but he does want, now and again, a hand grip – and it may be, a brace of pheasants or a stilton cheese.” I hope you read the decent parts of decent papers.. I hold that our daily press is the premier press of the world. “

The Hand Grip and the Bible is copied from the Bristol Evening Times and Echo.

Church Motto for 1912, “Lovest Thou Me?”

We had a specially large attendance at our communion service on the first Sunday evening of the year.

The Pastor gave the right-hand of welcome into the church to Miss Elsie (page 228) Clements.

Mr. Hall who was elected a deacon at last November Communion service but upon further consideration he thought he could serve the Church better by still being an Elder would not see his way clear to take the office, consequently a ballot was taken on the first Communion service, January 1912 to fill the vacancy, and the lot fell upon Mr. f. C. Merriott, who acknowledged the Church’s confidence, and promised to serve in his new office as God should help him. Mr. Merriott is greatly respected among us, and we anticipate much useful service from him.

Flowers. Probably most of the attendant at our services notice the flowers on the Communion table and in the pulpit, but few, we venture to say, ever think of enquiring how they get there. So prone we are to accept our blessings as matters of course. And these Sunday and sanctuary flowers are blessings, brightening the services, cheering the preacher, and carrying messages of sympathy to sickrooms afterwards. We should like to say, therefore, that they are provided gratis, by a number of our lady friends, who take it in turn to discharge this gracious and graceful ministry, and arrange the flowers (228A) in the vases as well as give them.

On Sunday afternoon, January 21st. the City of Bristol Cups of the St. John Ambulance Brigade visited the Old King Street Men’s Own. Dr. C.A.Hayman (superintendent) and Mr. Cotton (treasurer) were on the platform. Mr. John Dyer Presided, and the pastor (the Rev. B. J. Gibbon) gave the address. The Men’s Own Orchestral Band gave selections, under the conductorship of Mr. McMullin. Mr. Robert M. Budd say the “Sailor’s Grave,” and a collection was taken for the Ambulance Funds. Mr. J. H. Read read the lesson. The Rev. B. J. Gibbon first mentioned two instances in the bible of ambulance work. He found one in the Old Testament in the kindness shown by David’s men to a famished and dying Egyptian left by the enemy to perish in a ditch; and the New Testament one was, of course, the parable of the Good Samaritan. From them he drew the lesson that Christ

commended such deeds of mercy, that He one day would openly commend them, and that meanwhile they brought a reward all their own. The motto was "First aid". The knew the importance of doing things quickly for the welfare of the body, and let them apply it to the soul as well as the body.

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Colston Hall Sunday Evening Services.

Despite the inclemency of the weather, the large Colston Hall was crowded on Sunday night January 21st. 1912. On account of indisposition, the two vocalists engaged were unable to attend but Miss Elsie Parsons gave an effective rendering of "The Lord is my Shepherd". The Rev. B. J. Gibbon kept the attention of the audience in a spirited address. Mr. George Risely, in addition to giving the solos on the grand organ allotted to him, very kindly offered to fill the other two items with additional pieces and were greatly appreciated.

Births

Cummins – Jan. 27th at 5 Cornwall Road, Bishopston, to Mr. and Mrs. Dudley Cummins, a son.

Rankin – Jan 18th, at 63 Chesterfield Road, to Mr and Mrs. Howard Rankin, a son.

Deaths

Nash – Jan. 21st, Winifred Vera (Winnie) darling child of Mr. and Mrs. Nash, Barrs Street.

Baker – Feb 1st. at Redcliff Lodge, Filton, (the residence of his son), Anthony Baker, formerly of Kirkstead, aged 79.

Sunday School. – The Sunday School had a great innings during February if we may change the figure, a succession of field-days. First came the second anniversary of the Primary Department - a charming service on Sunday afternoon, the 4th. On the following Tuesday, February 6th the Annual Meeting was held in the Chapel. The Rev. B. J. Gibbon presided over an excellent gathering.

A report of the year's work was read by the School Secretary, Mr. A. A. Allen. Miss Wilkins gave an interesting account of the Primary Department. Mr. Reed's report of the year's work was read in this unavoidable absence, by Miss Wilkins; and Mr. Sutton's financial statement was presented, in his absence through illness by the Secretary.

(Inserted between 224A and 225 are these printed accounts):

The Treasurer in Account with Old King Street Baptist Chapel, for the Year 1911

Receipts

Collections	239	2	11 ½	
Collections at Communion Services	18	9	8 ½	
Weekly Envelopes	127	13	5	
Quarterly Envelopes	131	7	3	
				516 13 4

Endowments

Corporation Stock Dividend	69	0	11
Midland Railway Dividend	18	16	8
Hooper's Charity	4	4	0
Redcross Street Trust	15	0	0
Rent, Cumberland Street	26	0	0

Special Funds

Foreign Mission						
Per Mr. Norris	56	17	10			
Per Mr. Porter	3	3	0			
Per Mrs. Kemp	40	0	0			
				100	0	10
Pastor's Birthday Fund				76	19	11
Bristol Baptist Association						
Per Mrs. Allen	9	15	0			
Per Rev. B.J.Gibbon	2	10	0			
Per P.J.Wilkins	2	10	0			
				14	15	0
Bristol College Building Fund				21	0	0
Profit on Magazine, per Mr. Byrt				4	0	0
Hire of premises, per Mr. Porter				8	6	6
Receipts at Social, per Mr. Davis				1	10	1
Sale of house (15 Milk st.)				310	0	0
Rent due on Cumberland Street	12	0	0			
Income Tax reclaimable	11	6	2			
				23	6	2
By deficit on year			total	15	11	7
Expenditure						
Salaries						
Pastor	425	0	0			
Chapel Keeper	43	11	8			
Organist	17	18	6			
Organ Blower	4	0	0			
Holiday supplies	15	15	0			
				506	5	2
Poor Fund Account				45	19	0
Printing and Advertising						
Advertisements	14	10	9			
Printing	13	8	4			
				27	19	1
Heating and Lighting						
Coal and Coke	12	0	7			
Gas	15	17	2			
Electricity	30	6	1			
				58	3	10
Water				5	10	0
Repairs and renewals						
New Gas Meter	4	18	0			
Chapel premises	12	16	3			
Cumberland Street	7	10	0			
				25	4	3
Income Tax, Land Tax, Ground Rents				12	0	11

Insurance						
Fire	6	15	0			
Domestic Servant	0	10	0			
				7	5	0
Choir Organ						
Music (Bruton and Co.)	1	1	11			
Tuning and repairing organ	2	10	0			
				3	11	11
Socials, etc.						
Sunday evening	2	14	4			
New Year's	1	10	10			
City Mission	0	12	11			
Free Church Council	0	15	0			
Plants (hire)	0	7	0			
				6	0	1
Sundries						
Chapel keeper	2	12	8			
Various, per Mr. Porter	1	17	10			
Secretary's postages	0	3	6			
				4	14	0
Bank Charges						
Cheque book	0	8	4			
Interest on Current Account	6	18	6			
Interest on Mortgage A/c	10	19	6			
				18	6	4
Special funds						
Lord mayor's	8	4	9			
Missionary Society	62	1	4			
Zenana Missionary Society	48	17	0			
Baptist Union	3	1	0			
Bristol Baptist Association	18	2	0			
Bristol Baptist College	30	15	0			
Spezzia Mission	3	3	0			
Bristol Free Church Council	0	10	0			
Hanham Baptist Church	12	0	0			
Keynsham Baptist Church	2	0	0			
Chapel Choir	5	0	0			
				193	14	1
purchase of £320 3 ½ Bristol Corporation Stock			310	11	3	
			total	1225	5	0

Deficiency Account

Bal. in Hand on Education A/c	16	7	8	Deficiency on 1910 a/c	152	8	3
Bal. Due to Bank	151	12	2	Deficiency on 1911	15	11	7
	167	19	10		167	19	10

Poor Fund Account

Receipts				Expenditure			
To collections	18	9	8	Balance brought forward	0	16	9
Corporation dividend	14	9	3	Distribution to poor	28	9	6

Hooper's Charity	4	4	0	Xmas gifts	11	0	0
Xmas collection	6	15	9	W & O fund	2	7	7
				Annuity fund	2	0	0
				Members' cards	1	13	6
				Wine	4	16	0
				Taxes	0	5	3
				Ad. For house sale	0	18	0
				Deficiency on purchase			
				Of corporation stock	0	11	3

Education Fund

Receipts				expenditure			
Balance	16	0	6	Bristol College	15	0	0
Dividends	15	7	2	Balance	16	7	8
	31	7	8		31	7	8

1911 Old King Street Sunday School Account

Receipts							
Feb. collection at Annual meeting				0	15	3	
May concert tickets and programmes				10	1	6	
June anniversary, collections	14	8	1				
Sale of outing tickets	7	9	5				
Sale of music	1	5	0				
				23	2	6	
Mar. Quarterly collections sch. Funds	0	7	2 ½				
June	0	9	9 ¼				
Sep.	0	7	9 ¼				
Dec.	0	10	6				
				1	15	2 ¾	
Dec concert, ticket and programmes				8	1	7	
Donations for Xmas parties				1	0	0	
Annual subscriptions				9	11	6	
Missionary collections				22	5	2	
Balance due to Treasurer				4	10	5 ¼	
				81	3	2	
Expenditure							
Jan. Balance due to treasurer				9	14	2 ½	
Subscription to S.S.Union				0	10	6	
Employers' liability insurance				0	3	9	
May concert expenses, music, printing, etc.				2	11	1	
June Anniversary and outing expenses				25	15	11	
Prizes				9	3	10	
Stationary and postages				2	9	6	
Motto cards				2	12	6	
Printing				0	10	6	
Children's parties 1910 expenses				1	13	0 ½	
Dec concert expenses, music, printing, etc.				3	13	2	
Missionary collections							
Continental missions	2	5	2				
Baptist Missionary Society	20	0	0				
				22	5	2	
				81	3	2	

audited and found correct 15 / 2 / 12 signed Frank J. Williams & Jno. T.H.Baker.

(page 229 A contd.)

An excellent address was given by the Rev. G.H.Bainbridge, Wesleyan minister, and the Pastor distributed the prizes to the scholars who during had won them. The Superintendent, Mr. Kemp, also spoke words of encouragement to the teachers and scholars.

The following is a brief summary of the Secretary's report: - Number of teachers and officers, including the primary department, 34; total number of scholars, 231; average attendance, 166. Number of prizes gained for (page 230) regular attendance, 74. 11 scholars have joined the church during the year. 90 scholars and teachers are members of the International Bible Reading Association.

The amount collected for Foreign missions was £ 22 5s. 2d.; for medical auxiliary, per Mr. G.E.Reed, £49 10s. 0; total £ 71 15s. 2d

At the Scripture Examination, 31 Scholars passed as follows: 6 prizes, 5 honours, 13 first class certificates, and 7 second class certificates. Our school won the challenge shield offered for the first time by the Bristol S.S.U.

Two concerts have been given by the scholars during the year.

A branch of Boy' Scouts recently established, is giving promise of success.

On the 14th a Capital Dickens Entertainment was given on behalf of the School funds, by the Bristol and Clifton Dickens Society – a very talented company of ladies and gentlemen, who delighted a large audience by excellent recitals from the works of the great author.

Men's Own Band – We heartily and unreservedly congratulate the indefatigable conductor, Mr. W. Mc. Mullin, upon the success of the (page 230A) first Band Concert, given in the schoolroom on the 21st ult, and drew an excellent company. And they enjoyed an excellent programme.

Womens' Own The third anniversary of the Women's Own was celebrated on February 12th. Mr. F. G. Davies presided, and Mr. Henry Knapp gave the address – and the prizes. Mrs Davis presented her balance sheet (and had her deficit practically wiped out by the collection). Miss Chrissie Sully sang; the Choir gave a glee; and the Pastor voiced the thanks of all to the chairman and his team. A very pleasing "impromptu" item was the presentation of a large Sankey's hymn and tune book by the Choir to their leader, Miss Southwood.

After humorously referring to the fact that while this was only the third anniversary, she was the third secretary, which suggested that this would be her first and last report, Miss Tucker continued:

May I say, first of all, how proud we are that our Women's own belongs to Old King Street Baptist Chapel. We are proud of the history of this, the oldest Baptist Church in Bristol, and very grateful for the sympathetic interest of pastor, deacons, and all connected with our church. With so many kindly (page 231 critical eyes upon us, we want to live up to the high standard of work and efficiency expected from us; but most of all we are concerned that our work may be acceptable to Him who values faithfulness even more than success. Our meetings are organized and worked by a committee of forty, chosen every year by the women themselves. Forty seems a large, and to some of the uninitiated, possible an unworkable number for a committee; but our work is so varied that we could not spare one the noble forty. Out of this number five form the Executive: Mrs gibbon, president; Miss Rowsell and

Miss Twose; vice presidents' Miss Davis, Treasurer; and Miss Tucker, Secretary. We are so glad to have Mrs. Gibbon as our head, and have no hesitation in saying we have the finest president in England. Then we have two Registrars, who mark the attendances of members when they arrive, and count up marks for prizes at the end of the year; a nursery staff of four, who look after the little ones while the mothers are in the meeting; a Bank Secretary, who sits at the receipt of custom every Monday evening to take the money brought by the women, which is paid out twice a year in June and December, with a little interest added out of our (page 231 A); two Librarians; a Choir Leader; a visiting Committee of nineteen, visit and report on all members who absent themselves for two consecutive meetings; eight Stewards, who see that all present have a welcome, a seat and a hymn book; and lastly a Collector, who possibly in the near future will worry some of you for a subscription of 1/- or more towards our funds. I am sure you will agree with me, after this varied list, that forty is really a small committee compared with the work that has to be done. Now, briefly, I want to say a few words about our numbers, our ordinary meetings, and our extraordinary events. We started the year with a membership of 258; during the year we have added 113, and removed 118, so that at the end of December our numbers were 254. Although this shows a decreased of 4, we are really just as strong, numerically – if not stronger – than a year ago, for recently we have revised the roll and removed many names who from various causes have absented themselves from the meetings for a very long time.

During the year 47 meetings have been held, with a total attendance of 7, 288, or an average of 155 members present, besides visitors at each meeting. At each of the 47 meetings we have had a speaker (page 232) and a soloist, with the exception of two evenings, when the soloists' place was taken by an elocutionist. I should like to take the opportunity of publicly thanking all the kind friends who have helped us in this way – and when I say that, with only one exception, we have not had the same speaker twice during the year, and in no case have we had the same soloist twice, you will understand how many friends we have. The one exception I mentioned is Mr. Gibbon. He has kindly come to us once during each session, and for his sympathy and help we are very grateful. Then our meetings have been greatly helped by the choir, who lead the singing and occasionally give us an item all “on their own”. This evening they are favouring us with a glee.

Several extraordinary events have taken place. I will only just mention them : - a very enjoyable Break outing to Shirehampton – a very successful concert and Rummage Sale to help our friends – and a Social at the beginning of this year, which though not rightly belonging to this report was so good that it must be mentioned.

In closing may I say that the aim of our meetings is not to amuse the women, not to instruct them – though incidentally both are done – but to (page 232A) help them, and win them for Jesus Christ. The task is gigantic, and to attempt it in our own strength would be utter folly. But we have one to help us Who has said “My strength is made perfect in weakness.” Trusting in Him we believe that our Women's Own will go on from strength to strength, and that it will become more and more an influence for good, which will help to sweeten and purify the neighbourhood in which we work. God grant that our dreams may soon become history!

New Members: Miss Emily Barnard was welcomed in Church fellowship at the February Communion service.

The Communion Service: - at the 27th February 1912 business meeting, the Church heartily and unanimously decided to adopt the individual Cup for the Communion

Service. The difficulty of cost was met by Miss Perks and Miss Tucker very kindly offering to collect and hold themselves responsible for obtaining the same.

Gone Home.

Holland – February 9th, at Roath, Cardiff, Miss E. Holland, the beloved mother of N. C. Holland, 69 Stapleton Road.

Smith – February 13th, at his residence, 11 Duke Street, King Square, after short illness, Henry Smith, beloved husband of Elizabeth Smith, passed peacefully away. (page 233)

Church Social – A very pleasant evening was spent at the last Church Social of the season, on Wednesday March 20th. In the unavoidable absence through illness of the Pastor, Mr Deacon F.G.Davis presided. An excellent musical programme, kindly arranged by Mr. Budd, was rendered. There were songs by Miss Field, Mr. Reginald Cox and Mr. Budd; pianoforte solos were given by Miss Vera Sully; and Mr. Dunning, of the M.O.M. Band, acted as accompanist. Also Mr. Tho Jones gave a couple of humorous recitals.

Through the enterprise of the ladies interest in Zenana work, a Stall of Work, consisting mainly of articles left from the recent Sale, was provided. The ladies of the Tea Committee who provided the refreshments with their usual grace, subordinated the table to the same purpose. The happy result was that over ten pounds was netted to be added to our Zenana contribution for the current year.

New Members – At the March evening Communion Service, the following new members received the right hand of welcome into the Church fellowship; Miss Ruth Barnard, and Mr. W. J. Mead.

(page 233A) We have received from the adjutant of the local corps of the Salvation Army an acknowledgement of contributions received at our doors on the Sunday of their self-denial week, amounting to £ 1 – 1 – 1 ¼

W. O. M.

The chief feature of March was, of course, the anniversary. Although hastily arranged – Mr. Budd can always be relied upon to furnish good musical talent and this time he brought us an old favourite, Madame Eva Hartshome, and Miss Edith Francombe. Our Band of course contributed, and did well, and the first violin, Mr. Carl Ariskog, gave us a solo. The speaker was the secretary of the Bristol Brotherhood Federation, Mr. Harry N. Benney. Beginning with a quite superfluous apology, he gave us a brief, but very thoughtful and interesting description of the Brotherhood movement, its ideals and prospects.

Another memorable March afternoon was that on which we were visited by the headmaster of the Grammar School, Mr. Cyril Norwood. He delivered an extremely able address on Duty, which held the attention of the audience from first to last, and followed by a great outburst of applause. Mr. Norwood enjoyed the meeting, and has promised to come again at an early date.

(page 234) Our Sunday School

Eisteddfod – This event, held on Wednesday, April 10th was a great and triumphant success, from every point of view. I could easily fill several pages with an account and description of it. As it is, I can only give the barest skeleton of the results – together with our congratulations to Miss Wilkins, who as leader of the committee is principally to be credited with the triumph. The exhibition opened by the president of the Sunday School (the Rev. B. J. Gibbon) was extremely interesting, the following exhibitions gaining prizes: Oil painting – 1. Miss Middleton; 2. Mr. Broadbear, Water

Colour painting – 1. Mr. L Long; 2. Mr. Stevens. Best photograph – Mr. A.A.Allen. Map drawing – Enid Gibbon. Handwriting – 1. Winifred Haile; 2, Bert Blandford; special, Olive Fudge. Essay on Four Bristol Worthies – Clifford Sommerill. Pencil sketch – 1 and 2, Willie Reed. Pen and in sketch – Geo Wigans. Embroidered cushion cover – 1. Miss G. Reed; 2, Miss G. Dyer; special, 1st. Miss Wilkins. Crochet, - 1, Miss Gibbon; 2 Miss Sainsbury. Plain sewing; Junior – Gladys Reece. Senior – 1, Miss Wilkins; 2, Miss Ethel Baker. Cake – 1. Miss Blandford; 2, Miss G. Kemp, (page 234A) Dish of six fancy cakes – Miss Gladys Kemp. Table decoration Miss G. Kemp. Model of front of Chapel ; Clifford Kemp. The following ladies and gentlemen adjudicated : - Mr. Watkins (School of Art) oil and water colour paintings, sketches; Mrs Davis, Mrs. McLeod, and Mr. Sainsbury, confectionery; Mrs. Davis, Mrs. Heming, and Mrs. McLeod, needlework in all branches. Mr. Fred Little (Castle Green) photography. Mr Cox. Woodwork. The evening was devoted to the Eisteddfod. The competitions together with the names of those awarded prizes, are given below: - Pianoforte solo (junior) Willie Reed. Pianoforte solo (senior)/ Miss Gladys Kemp. Recitation (under 10 years) 1, Winifred Haile; 2. Freda Reece. Solo singing (junior – 1, Hilda Pollard; 2, Marjorie Allen. Rectaqtion (boys under under 15) – 1. David Gibbon; 2 Stanlay Willman. Recitation (girls under 15) [1 Enid Gibbon ; 2 Hilda Pollard. Boys’ solo singing [Stanley Millman. Recitation (girls under 15) – 1. Entered above) (senior) 1, Scout Geo Wigans; 2, Miss Mabel Rankin Ladies; Solo singing – 1, Miss Doris Haile; 2, Miss Mabel Rankin. Reading – 1, Jim Gordon; 2, Miss Wilkins and Miass H. Parson. Class Singing – Mrs Gibbon’s class. The class gains the challenge shield for this year. Bass solo singing – Walter L. Payne. Impromptu speech (“The Suffragettes”) – Mr. Howard Rankin, the adjudicators (who besides giving fair (page 235) judgement and gently criticism, have sound advice to the competitors according to their needs were Miss Humphries and Katherine Gerrish, solo and class singing; Mr. Robt. Simmons, reciting, reading, speeches, writing and essays.

“One very pleasing result,” writes the Treasurer, Mr. S. E. Morris, is the contribution of the sum of four guineas to the schools funds. This is most gratifying, and we are deeply indebted to the committee, and especially to Miss Wilkins.” (Attached to page 234 is the printed programme of the Eisteddfod & Exhibition, as follows:)

Old King St. Baptist Sunday School Eisteddfod & Exhibition to be held in April 1912

Rules:

- I. All work for competitions to be amateur; exhibits to be bona-fide work of exhibitor
 - II. Entrance Fee, 2d. each. If a competitor enters for more than six competitions, a fee of 1/- to cover all.
 - III. Entrance Fee for class singing, 1d. per member.
 - IV No prize to be given for less than three entries, and no second prize for less than four.
 - V. In Woodwork classes all exhibits to be unpolished.
 - VI Classes denoted thus (*) are open to Teachers and to Members of Church and Congregation.
- Junior Section Boys and Girls not over 15
- Class
- I. Best specimen of handwriting (psalm xxiii)

- II. Best Map of India, showing principal mountains, rivers, and towns; also the Baptist Mission Stations.
- III. Best Essay (subject issued later).
- IV. Best piece of fretwork.
- V Best cardboard model of front of Chapel.
- VI Best piece of woodwork (carving or joinery).
- VII Best dressed doll, clothes to take off and to be made by hand (total cost not to exceed 2/6).
- VIII best made plain garment.
- IX Best pair of knitted socks.
- X Best length of crochet lace (not less than two yards.)