

1887

WERE  
STREET  
JUBILEE

1937

5994.5

V66 (VOL 28)

# FIFTY YEARS AGO

A Little History of the  
Were Street Methodist  
Church



Were Street Church, Hall and Kinder Room.

*Issued in Commemoration of its Jubilee  
by Members of the Trust*

1887 ————— 1937

# Revelations of a Foundation Stone.

**I**N the same year and about the same time that Queen Victoria celebrated her jubilee, a little group of Wesleyan Methodists and friends gathered in the shade of a gum tree whose great bent trunk remained for many years a landmark near the eastern end of Were Street, Brighton Beach. The congregation had just adjourned to the friendly shelter of the tree after the foundation stone of the Were Street Wesleyan Church had been declared, by Mrs. W. P. Wells, wife of the Superintendent of the Brighton circuit, to be well and truly laid.

Although an invitation to the service had appeared in the local newspaper, no report of it, or of the opening of the church in the last week of the following July, could be found, either in the "Spectator" or the daily press. Moreover, the minute book containing the written transactions of the early years of the church had been destroyed, so that no record of the event was available. However, in a cavity of the foundation stone that was laid on that sunny April afternoon was placed a sealed glass jar which—more than fifty years later—supplies us in turn with a clear cut foundation on which to build this little memorial.

The closely packed contents of the jar consisted of copies of the "Spectator," the "Argus," the "Telegraph" and the Brighton "Southern Cross," together with one of the medals recently struck in commemoration of the Jubilee of the Church in Victoria. But, best of all, there was a document in the neat, firm handwriting of the Rev. W. P. Wells himself. This statement reads :

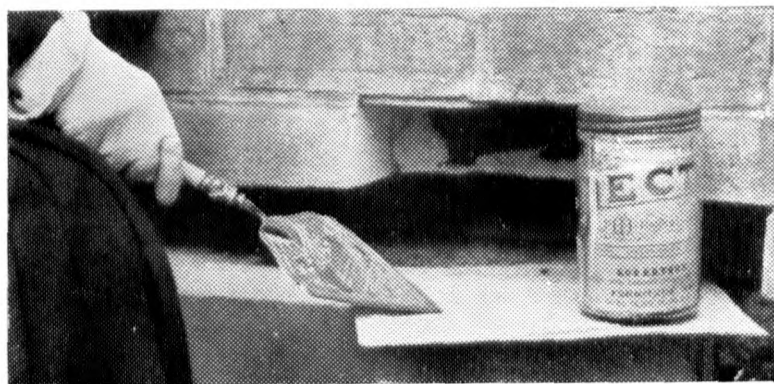
"This foundation stone of a New Wesleyan Church, Were Street, Brighton, was laid by Mrs. W. P. Wells on the 2nd day of April in the year of our Lord, 1887, being the fiftieth year of the reign of Her Majesty, Queen Victoria. His Excellency, Sir H. B. Loch, is Governor of Victoria. The Rev. W. P. Wells is President of the Victoria and Tasmania Wesleyan Conference, and the Rev. W. P. Wells and the Rev. J. B. Smith are the ministers of the Brighton circuit. The Architect is Mr. James Scott, of North Fitzroy. The Contractors are Messrs. Grundy and Williams, of Brighton.

"Trustees: Charles Stone, John Webb, Ernest Weber, James Thomas, William D. Pengelly, Nicholas Thomas, John Wesley Groves, Gideon Baker, James Jamison, George B. Lowe."

There was also a copy of the Quarterly Plan of the Circuit. And what a Circuit! The New Street Church was



The foundation stone was removed and relaid in the presence of Mrs Baller (left) and Mrs Lowe, both of whom saw it laid in 1887 and Mr W. E. Herring, who has been a member since the opening in July. Below is the glass jar that contained the records; also the silver trowel presented to Mrs W. P. Wells who performed the ceremony on April 2, 1887.



its headquarters, and its boundaries extended thence to Rosstown and took in Cheltenham and Mordialloc. It embraced thirteen preaching places: New Street, Male Street, South Brighton (Moorabbin), Heatherton, Oakleigh, Beaumaris, Cheltenham, Mulgrave, Mordialloc, Picnic Point and Rosstown. There was also a Union Church to which the circuit sent an occasional preacher.

Two people who saw the stone laid also witnessed its temporary removal—Mrs. G. B. Lowe and Mrs. F. W. Baller.\* They had not met since the very early days, and their lives had been spent in very different circumstances. Mrs. Lowe, with her family growing up around her, has spent all her years since that day in Brighton. Mrs. Baller (who was Hettie Fleming) and her sister, Kate, attended the Were Street Church with their father, Mr. John Fleming, who also rendered service as a local preacher. Kate, the elder, answered the appeal of the founder of the China Inland Mission, the famous Hudson Taylor, during his visit to Australia, and went out to China, followed a little later by her sister. After many years of strenuous missionary work, Miss Kate Fleming died from cholera contracted while nursing. Her sister married the late Rev. F. W. Baller, an outstanding figure in the China Inland Mission, whose work as a translator of English into the Chinese written language not only won him fame in literary and missionary circles, but was a contribution of incalculable value to the cause of Christ in China.

Mrs. Baller happened to be spending a long furlough in Victoria this year, and readily agreed to come down to Brighton to attend the informal "unlaying" of the stone.

In happy reminiscence these two "foundation members" supplied many details of the early days of Were Street. They recalled that among those who took part in the ceremony on 2nd April were Father Watsford (who also preached the first sermon on the opening Sunday), the Rev. W. A. Quick, the Rev. J. B. Smith, the Rev. Henry Bath, Mr. John W. Groves and Mr. John Webb.

Mrs. Lowe told the story of the actual beginning of the cause, and how it acquired its name. Like so many branches of the Wesleyan Church it was born—and in this case christened—in a cottage. A year or two earlier her husband, who had come to Brighton from Clifton Hill, had opened the first shop in that part of Brighton, and when it was suggested that a regular congregation be formed they offered their home

\*A third, Mrs. L. D. Draper, was unfortunately unable to be present.

at the corner of Were Street and Hanby Street. So as "Were Street" this latest addition to the circuit's preaching places appeared on the plan. When, later, the church was built it retained the name, in spite of the fact that it faced Roslyn Street. Both Mr. and Mrs. Lowe had been closely connected with Wesleyanism, and Mr. Lowe's brother, the Rev. David Lowe, is still living in Camberwell.

For some time a single Sunday service sufficed. On the plan for the quarter as from 6th March, 1887, appear the names of Weber, Gaskell, Stone, Fleming, Blackwell, Bowden, Webb and J. B. Smith—all with the exception of the last, local preachers from various parts of the widespread circuit.

A few enthusiasts were eager to build, and the incentive of a conditional offer of £50 by Mrs. Wells brought the necessary response. The New Street trustees voted £25. Mr. Groves and Mr. Lister Henry subscribed £25 each, and among the supporters who contributed useful sums were Mr. John Falkingham, Mr. Jamison, Mr. J. Nevin, Mr. J. Baird, Mr. J. Felstead, Mr. Lowe himself and the local representative in the Legislative Assembly, the Hon. Thomas Bent. The collection at the laying of the stone amounted to £6/10/-. Trustees were enrolled, with Mr. Lowe as secretary and treasurer. An entry in the municipal books of 1887 records the sale to the trustees of the Wesleyan Church of lot 1 in the subdivision



**Mr George B. Lowe as he appeared when he first came to Brighton in the eighties. He was the first secretary, treasurer and steward of Were Street and served the church faithfully for very many years.**



of block 8 of the Brighton Estate, owned somewhere between 1860 and 1870 by Nicholas Were, after whom the street itself had been named.

The newly opened church soon justified its existence, attracting a congregation of a vari-denominational character; for, apart from the small wooden structure where St. Peter's now stands, there were no other places of worship nearer than St. Cuthbert's Presbyterian Church, the Black Street Congregational Church and New Street.

A few weeks before the opening day, Mr. and Mrs. W. E. Herring came to Brighton and took up their residence in Roslyn Street. They were staunch young Methodists, both having been members of the Fitzroy Street, St. Kilda, choir. Their new home appeared to be about midway between New Street and Were Street, but, in addition to the latter turning out to have the advantage of a few minutes in walking distance, there was an appeal in the prospect of helping a young cause. And so there began, for both of them, many years of useful service—in Mr. Herring's case, of course, still unbroken. Mrs. Herring was the possessor of a fine soprano voice, which for many a day, in chorus and solo, helped in the service of song. She was not a little proud of the fact that she sang in church choirs for more than forty years. She was also an indefatigable worker and no department of the Church or Sunday school lacked her whole-hearted aid. Year after year she worked in every enterprise, and when in 1923 she became too ill to attend service she was sadly missed. That her daughter was following in her footsteps was a great joy to her—and how well she has done it is known to every member of the church. Apart from her association with the choir and other organisations, she has been the directress of the Kindergarten almost since its inception by Mrs. Lewis, another of the fine workers of the early days.

Mr. Herring, joining in the conversation about church life in the late 'eighties and early 'nineties, recalled the names of many of the pioneers and the conditions under which Were Street grew up. Houses were scarce and land was considered by the acre and not by the foot. To reach the church a creek\* had to be crossed—in winter, with the help of a hurricane lamp—and it was no uncommon thing for the preacher, if he were a stranger, to arrive late and breathless, or occasionally not at all. "Many a time," says Mr. Herring, "I have had to start the service whilst one of the others kept anxious watch at the porch door for any sign of a preacher

\*Many years later the trustees paid for the construction of a bridge.

on the horizon, and sometimes we had to see it through with an extemporaneous service.

"Outstanding figures of the first few years that come to mind are those of John W. Groves and his two daughters; George Lowe, of course; Thos. Clark (of Patterson, Lang & Bruce); the Hon. F. E. Beaver and his daughters; John Parry, a Welshman, of Parry & Oakley, in Flinders Street; Joseph Wellard and his wife, and John Fenny, who was the most Christ-like man I ever knew—to hear him pray was an inspiration. He built the first platform for the anniversary of the Sunday School. That platform was a Chinese puzzle, and each numbered plank had to be placed in its proper position or the platform wouldn't 'go together.' Mr. Groves was largely instrumental in forming the Sunday School, and was its first Superintendent. Scholars of several denominations—Presbyterians, Anglicans, Congregationalists, even one Roman Catholic, belonged to it. Mr. Percy Oakden, the architect, also John Falkingham, a big railway contractor—both outstanding Wesleyan laymen—came down to the opening of the Sunday School, and, as in the case of the church. Father Watsford—a venerable figure with his long, snow-white beard and hair—conducted the first service.

"Mr. Groves gave up the school and Mr. James Thelwell took his place. After him, for a short while, Mr. Lowe's brother acted. I had been secretary from the beginning and, on his retirement, Mr. C. H. Ingamells, who had always taken an active interest in the church, persuaded me to take the superintendency.

"After some little difficulty at the beginning we built up a fine staff, among whom were Miss Mary Baird and Miss Binnie, who really belonged to the Presbyterian Church, but continued their work at the Were Street Sunday School after the opening of the St. Leonard's Church. I held the office of Superintendent and leader of the Senior Girls' Class till I went to England on a visit in 1912-1913. On my return I took up the office again and retained it till Mrs. Herring's death, when I resigned, having completed 40 years of Sunday School work. But the story of the Sunday School will be told in another place and at another time—when it too celebrates its jubilee next year."

Impressions still remain in the minds of those who "sat under" the preachers of the late 'eighties—John Webb, precise and a little pedantic as became a schoolmaster; Ernest Weber, unschooled in the finer arts, but a fundamentalist with a deep love of his Bible and a firm belief that, given the text, the Almighty would supply all the inspiration required for a



sermon in the course of half an hour's meditative walk from home to the church; and other "locals" of varying ability as preachers, but uniformly sincere and earnest. Among the occasional ministers—and Were Street for many years regarded the ministerial appointments as just a trifle too "occasional"—were the Rev. J. B. Smith, a poetic soul; Dr. Edwin I. Watkin, principal of Wesley College and steeped in hymnology; John Watsford, the veteran of the mission field and an imposing figure, and W. A. Quick, responsible in part for the founding of Wesley College and later Queen's College, Melbourne University.

Mrs. Baller confessed: "I'm afraid I cannot recall any of the sermons preached in those days, apart from their earnestness and sometimes their evangelical flavour; but, of course, it is the unusual happenings, often the trivial ones, that stick in the memory. I remember that although New Street was nearer to our home, father thought that we ought to support the newly formed church, and so we used to walk across the fields—I particularly remember the yellow blooms of the gorse bushes behind which our dog used to dodge as he followed us afar off. And I most distinctly recall how that same dog walked out into the middle of the aisle when Mr. Ted Felstead began to play the organ, and lifted his voice in most mournful howling and had to be marched out to our confusion and his obvious pride."

"By the way," added Mr. Herring, "Mr. Theo. Felstead also took his turn at playing the organ in those days . . . And do you remember. . . ."



In this Rolls Royce of the 1880's, the preachers were brought to Were Street and driven home again by Mr Edwin Chancellor.

## PART II.

### THE STORY OF A MINUTE BOOK.

**H**ERE, reminiscence gives way to record, in the shape of three small, well-worn volumes. They are (1) a Treasurer's book, having its first entry dated January, 1887, relating to the sale of a piece of land in Elsternwick for £240, about which no information can be discovered except that it cost £22 to sell and the £218 formed the nucleus of the building fund. (2) A Church Steward's book, kept with extraordinary fidelity, and giving the name of the preacher and his text, the number of the congregation and the amount of the collection at every service from April, 1898, to March, 1910, and (3) a Minute Book of Trustee Meetings from October, 1895, to December, 1917. Let us take a look at this historic volume first.

The ten trustees mentioned in the original list doubtless figured in the missing book, but the only one to appear in the minutes from 1895 onwards is George B. Lowe, and he, with characteristic brevity, is generally described by himself as "Sec.," or, when in expansive mood, as "The Secretary." A marked feature of these records, indeed, is their business-like terseness. The report of a special meeting to discuss Methodist Union, which at the time was stirring the congregations of major and minor Methodism to their depths, is typical. It reads:—"Present: Rev. H. Merriman (in the chair), Messrs. Chancellor, Herring and Sec. After considerable discussion the question was put: Are you in favor of Methodist Union as set out in the printed scheme? Answer: All against. None in favor."

At this distance it may appear strange that a congregation that benefited so much by virtue of the union of members of several churches should have rejected a scheme of union, but at least there was no discord; the voting was unanimous, if not effective.

The business history of a dozen years in which the cause was established is compressed into less than forty pages, with sometimes fewer than a dozen lines to the page. But anyone who knows his Methodism, particularly his local Methodism, may read the stories between those lines. Ministers come and pass on—H. C. Merriman. Robert W. Thompson, H. Saloway, Samuel Scholes, Percy Knight (with whom his father, the Rev. Samuel Knight, was for a time associated as assistant pastor and preacher), E. B. Bond. H. G. Secomb. Samuel Adamson, Oswald W. McCall, C. W. Atkinson, Wil. Vawdon

and George B. Beckett. Vacancies on the Trust occur and are filled. . . .

A valuable acquisition to the church was secured in January, 1893, by the arrival of Mr. and Mrs. Edwin Chancellor and their young family. They were soon in harness. Mr. Chancellor was made a trustee and followed Mr. Lowe as church steward, and when Mr. Herring was temporarily laid aside took over the position of choir leader as well as organist. Mrs. Chancellor did her full share of visiting and collecting and led the catechumen class. Their house was home to visiting ministers and their horse travelled many scores of miles bringing preachers to and fro. As the family grew up Miss Chancellor became organist, teacher, leader in many enterprises and finally "joined the ministry" by becoming the wife of the Rev. Percy Parnaby. The three boys were all trustees and holders of various offices. One, Ernest entered the ministry and the eldest, after being secretary for seventeen years, is still a valued member of the trust.

No church ever possessed a more earnest and industrious worker than Edwin Chancellor. He was ready for any task, and kept his stewardship in the best sense of the word. His love of music was intense, and in using it in the Master's service he found his deepest satisfaction. Those who remember him realise that the stained glass window in the eastern wall of the church is not only a deserved, but an appropriate memorial.

Nellie Chancellor, as a girl, was noted for her water color sketches. It seems appropriate to insert here a little pen picture sent from the East Malvern parsonage. In it we see a very sturdy little girl getting out at the Brighton Beach station and "walking and walking and walking" along South Road past the isolated mansions to a small house at the very end of civilisation "beyond which were just paddocks, wild flowers and the bush—our childhood's happy hunting grounds.

"The memory of our first Sunday is colored in browns and yellows. I can feel the dry brown grass crunching under our feet. I can smell the yellow gorse as we crossed the paddocks to the little church on the rise. I can hear the skylarks in the blue. Inside seemed an expanse of shiny yellow pews. After a crowded church in a busy inner suburb it was so empty and quiet—'like playing at church,' as Father said. We sat on the right about four seats from the front. The choir was in front of us. Miss Tilly Groves (now Mrs. Lucas) at the organ, Miss Agnes Groves, Mr. and Mrs. Herring and Mr. Lowe were among those in the choir. On our left in the second front seat was a quaint, very old lady, Sarah Bachelidor. In the same seat against the aisle was Teddy Baker, a short, well scrubbed cow herdsman. Both intrigued our childish interest and both were always in their places till death called for them. A few seats behind them was a fine-looking family of six, whom we came to know as the Clarkes; they walked along Were Street from a two-storied balconied

house below the railway bridge on the north side. The Loudens, Porters, Joseph Wellards, Mr. and Mrs. Groves, with Wesley, Vera and Dorothy, sat towards the back. Just behind us sat the Lowes. Mother made us kneel at prayer time and as newcomers we counted a long row of knees and wondered what the faces above them looked like!

"An occasional occupant of our pew was Mrs. W. A. Quick. Placed in the wall corner with cushions, rug and glasses, this fragile little lady with her mid-Victorian bonnet and laces, her mantle and mittens, sat reading through the service. Being stone deaf she read her husband's sermon while he delivered it.

"One of the joys for which we children competed was to go in the buggy with Father and bring him to his appointments. Once when it was my turn and I was sitting next to "Father" Quick, someone rode past on one of those newfangled inventions—a lady's bicycle. (That seems only yesterday and to-day a slip of a girl climbs into her aeroplane and flies round the world!) 'You'll never have anything to do with one of those unlady-like things, will you, Nellie dear?' said the dear old man. What a blow to my cherished hope! Later I used to wonder if I had really promised.

"Miss Emily Adamson began a day school in the infant room—a place of rising tiers of hard seats. Dulcie Porter and I were the oldest of the small tribe of little folk who began their education under her mild and kindly rule. A small iron stove with a tin funnel chimney placed there for our benefit at lunch hour in winter time remained as a relic long after the school passed into oblivion.

"Other early attendants were the Roswells (Miss Roswell had the Catechumen class, forerunner of the kindergarten), the Hesters (from the "pepper-pot" house in South Road), the Pitchers (Mr. Pitcher had the young women's class and was S.S. secretary for years; he founded the Walter Pitcher scholarship in memory of one of his sons who died). Mother taught in Sunday School, was on the Sewing Meeting and kept open house for students from Queen's and all preachers (Father always brought the parson home to dinner). Father, like Mr. Herring and Mr. Lowe, seemed to be an essential part of Were Street. He was generally a steward and always part of the choir. Miss Groves had married soon after our arrival and I think Mr. Herring took the organ and Father conducted. On his suggestion the choir was moved to the back of the church, his idea being that it would strengthen the singing which was poor, fill up some empty pews and push the 'back seaters' further forward. Later he took the organ and worshipped while he played. He used to say that he expressed, through its keys, prayers he could not speak.

"Even to-day the perfume of scented verbena recalls Miss Jervis, aunt of the four young Ballards, who sat beside me as an alto and brought a never-to-be-forgotten sense of peace, security and goodness to a very nervous young girl. Another alto in the first choir that Mr. Herring formed was Miss Hettie Fleming. I did not know the Fleming girls, as they had gone out to China just before we came, but we used always to pray for them in the Sunday School, and Mr. Herring asked us little children to pray for them each night.

"If I were asked to say what are the things I best remember of my association with Were Street I would reply that the best things I remember are: Picnics and Anniversaries. A drilling in punctual and orderly habits by the S.S. superintendent. A live C.E. Society (especially during Mr. Scholes' ministry). A vigorous group of Young Endeavorers. A happy, instructive Guild under W. A. Shum, where we learned very much of all things good. A debt-reducing debenture scheme. A tennis club being

formed, and—as the result of all—a church where a company of young people grew up in happy companionship, finding an opportunity for service, a training ground and an inspiration for the daily carrying out of life's highest ideals."

But to return to the Minute Book. From October, 1895, to September, 1899, the meetings consisted of Messrs. Chancellor, Herring and Sec. (or Secretary, as the case might be), with the Chairman. Thereafter, for a few years, the name of Harcourt appears regularly. Mr. and Mrs. J. M. Harcourt came to Brighton in 1898 from Bendigo, where they had been active members of Forest Street since the 1870's. They found in the superintendent an old friend, the Rev. Samuel Scholes. Thirty years earlier as a shy young bush teacher he had made their house in Bendigo his week-end home. He read over to Mrs. Harcourt his trial sermon on "God so loved the World" before preaching it in Forest Street.

### SIDE TRACKS.

One is sorely tempted to turn down a sidetrack here to look at the associations with Methodism that Mrs. Harcourt has enjoyed—yes, enjoyed is the word. It is a long track, running back to 1863 when, if she had made the first association with Wesleyanism which she had proposed, it would have been her only one. As a young, enterprising business girl in Belfast, she determined to come to Australia and tried to book her passage in the historic "London." Her passage money was returned with the explanation, "Ship full." If she had succeeded she would assuredly have met the Rev. Daniel James Draper (who with Mrs. Draper was returning from England where he had represented Australia at the British General Conference), and with the shipload of passengers she would in all likelihood have perished in the Bay of Biscay, where the vessel foundered. Instead she came to Australia in the next vessel. After being a year or two at Maldon she went across to Bendigo (then Sandhurst) merely to visit a friend and travel on to Melbourne. However, she was introduced to Mr. Moffatt, a leading draper, by the Rev. William Hill, and accepted a post as head milliner. She attended Forest Street Church, was married to Mr. J. M. Harcourt, proprietor of the "Evening News," and so began her real association with the Wesleyan Church. During the quarter of a century that followed she kept open house to Wesleyan ministers. It is pretty safe to say that no person now living has had such a continuous succession of friends and acquaintances in our ministry. Samuel Scholes was by no means the only young aspirant she helped and advised;

she heard more than one future President of Conference preach his trial sermon in Forest Street. The Rev. W. P. Wells (under whose regime it will be remembered Were Street was begun) followed the Rev. William Hill, and she remembers vividly the thrill of horror that passed through the congregation when they heard of Mr. Hill's murder by a prisoner in Pentridge, which came so soon after his leaving Sandhurst. She was sitting in the church when the full tragedy of the "Tararua" off the New Zealand coast was revealed. The Rev. Joseph Waterhouse, their minister, was returning from the General Conference, and word had been received that all but eleven of the ship's company had been saved. But during the service a note was handed to the preacher that the message should have read "all but eleven have been lost." The wave of grief that swept over the congregation as Mrs. Waterhouse and her daughter rose and left the church has remained an indelible impression. To fill the vacant pulpit temporarily the most promising student at Wesley College (where the Divinity students were then trained) named William Robert Cunningham was sent up. He fulfilled his promise so well that Conference did the unusual thing of accepting him into full ministry without further probation. Mr. Cunningham later transferred to the Presbyterian Church and at 80 years of age is still preaching every Sunday, though nominally in retirement. His friendship with Mrs. Harcourt has been maintained ever since the day when as a six feet odd stripling he made such a dramatic entry into the ministry. It was in 1898 that Mrs. Harcourt joined the Were Street congregation. In recent years her attendance has been intermittent, but on the 23rd May this year she attended morning service and was congratulated from the pulpit and by many of the friends on having attained her 92nd birthday on that day.

Now was that track worth following? To the writer it seems so, but then he may be influenced by the fact that he, too, spent some years in the Harcourt home in Bendigo and that in the Minute Book under review he finds this note: "Mr. W. A. Shum expressed a wish that his appointment as trustee should be in place of the late Mr. Harcourt." It is of interest to note that Mr. Tredinnick, the present treasurer, once had ambitions to be a journalist, and he also had his first job on Mr. Harcourt's newspaper.

The penalty of following one sidetrack is that so many others offer alluring openings. A line that "Vincent Ballard was asked to act as assistant steward" tempts one to follow his fine career in the ministry and say something of his in-

separable trio of sisters. It suggests also that Were Street contributed two other young men (John Arnold and Ernest Chancellor) to the ministry and provided wives (Nellie Chancellor, Rene Kinsman and Lily Draper) for three other ministers.

Then a vote of thanks to Mr. Fred Francis for arranging a concert is a reminder of the cheerful, not to say happy-go-lucky, young man with a fund of good spirits and a robustious baritone voice, who helped in the choir and concert work, acted as librarian, married one of the most popular girls in the congregation and later was swept into the Federal House of Representatives on a wave of Temperance enthusiasm and there represented the Henty electorate for six years till unseated by Mr. Harry Gullet.

A note, too, that permission was given in October, 1907, to form a tennis club leads one to describe the enthusiasm with which a working bee started to fling aside the sods for the foundation of the first home-made court, and how young Jim Draper and Norman Ewart were two of the few remaining bees to see the job through; also, how a record bazaar in the Masonic Hall (£28 was a record in those days) put the club on its feet with the indefatigable W. E. Herring as its first president, Norman Ewart as secretary, and the Rev. E. B. Bond a player in its competition team. Leslie Ferguson and his two sisters, Dorothy Ballard and her chums D. and J. Morris and the two Ewarts were among the crack players. How the club has grown, and the successes of its teams is news rather than history, and no one to-day doubts the wisdom of granting that permission thirty years back.



Before the tennis court was laid we senior girls played bowls.  
(And undoubtedly we wore those hats.)

The reference to working bees immediately recalls one that was formed under the direction of Mr. A. T. Arnold (a great family of workers, the Arnolds) after the declaration in the minutes that—"The price quoted for draining the property is far too high." The sewerage of the property had been paid for by the Ladies' Sewing Meeting, and in this drainage work it was the older bees who swarmed for the task. There were no drones and under the expert direction of Mr. Arnold a fine piece of work was carried out at the material cost of £5/10/- plus a few stiff backs and blistered hands. More, it was another of many proofs that men often get closer to the hearts and minds of their fellows when they meet in shirt sleeves and dungarees than when arrayed in their Sunday bests. Many a time the congregation of Were Street has been strengthened in spirit and brotherliness because its members were not afraid to expend a little perspiration whilst they continued to seek inspiration.

It may be true as the cynic whom Irving Benson is fond of quoting with a chuckle says, that a minute book contains the record of minutes that were kept, but omits the hours that were wasted. But it is also true that no account will be found there of the hours—days—weeks—sometimes months spent in carrying out the work involved in half a dozen words following the time-worn phrase, "It was resolved that . . ." Happily Were Street has been fortunate at all times in possessing on its Trust a goodly proportion of practical men, and when "It was resolved that . . . some form of repairs, replacements, repainting, plumbing or electrical adjustments were to be carried out," it often followed as a matter of course that one, two or more of the brethren would be noticed at odd times about the church grounds, and later a brief note of thanks would be an indication that the work had been carried out without other cost than for the bare materials. The congregation could have no idea of the money-saving service of such men as, say, Mr. Liversidge and Mr. Chancellor in the early days, the late Mr. Akehurst, Messrs. Nicholls, Howe, Dorey and West in recent times. The church grounds, however, are a live memorial to our self-elected head gardener, who has been not merely the head but the entire horticultural staff over a period of some thirty years. What it has meant to keep the place stocked with trees and shrubs and maintain its green, well-kept appearance throughout our variable seasons only those who are enthusiastic gardeners themselves can guess.

But to go back once more to the Minute Book: One notes a lean period in which is reflected the shock of the



**MEMBERS OF WERE STREET LADIES' GUILD, 1937**



**From Top:**  
Mrs Leslie Sutton.  
Mrs W. Akehurst (d.).  
Mrs Marshall.  
Photographs by Allan  
Farrow, Collins St.

**Back Row:** Mesdames Bayton, Dennis, Denham, Miss Hoather,  
Mesdames Gray, Swift, Anstee, Broadway, Lawson, James,  
Nicholls and Goldie.

**Centre Row:** Miss Arnold, Mesdames Trengova, Fitch, Lloyd,  
Merriman, Pritchard, Ponton, Miss Herring, Mesdames Deal,  
Cope and Robinson.

**Front Row:** Mesdames King, Roberts, Oldis, Draper, McAliee  
(treasurer), West (president), Kirkwood (secretary), Draper,  
Willmott, Edward and Connor.

(Group photograph by the Eden Studios, Lit. Collins St.).

**From Top:**  
Mrs Duncan Belth  
(Brothorn.)

**Mrs D. J. Draper**  
Mrs J. H. West  
(Allan Farrow.)

bursting of the Land Boom of the early 'nineties, and the loss of attendances through the opening of St. Leonard's Presbyterian Church under the ministry of a popular preacher. The account of a Leaders' Meeting held in June, 1897, reported as present Rev. H. E. Merriman, Mr. Chancellor and Mr. Lowe, and a revision of the roll showed that at the end of the first decade the membership stood at eleven! Hard times these for the little church! Finances naturally were not in a flourishing condition. A minute in January, 1897, notes that the secretary was instructed to ask by writing for the use of the cricket ground at Brighton Beach to hold a religious service in aid of Trust funds. There is no later record of the result either of the request or of the service if any; but Mr. Herring remembers that it was never held.

At the same time the Trust appealed to both the Sunday School and the Ladies' Sewing Meeting for help, and whatever the response, the melancholy fact is recorded at the next meeting—ten months later—that "Treasurer intimated that the half-yearly interest was not paid, no funds being available."

This, however, seems to have been low ebb. From that point the tide began to rise. We read such entries as: "Mr. Chancellor reported interest reduced to 4% on the loan of £250." "Treasurer reported results of Anniversary being an improvement on previous one." The proceeds next year were £3/2/7 better still. Then "£40 paid out of the loan of £250, church repairs and equipment."

Current rates of interest in the 'nineties are indicated. A Mr. Hibbert lent the Trust £250 in October, 1895, at 5½%. In November Mr. Chancellor "intimated that the loan interest has been lowered to 5%," and in May, 1899, Mr. Chancellor "mentioned that the interest on the loan had been reduced to 4%." (Apparently they didn't ask for a reduction in those happy days, for a letter is preserved in which the treasurer informed the lender that in future they could not pay more than 4%, and that in forwarding the receipt lender might indicate whether he agreed or not.) The loan ran till 1903, when a new one was obtained at the same rate.

It must not be thought, either, that the lamp of the spirit had burned low. A suggestion that the Sunday services be reduced to a single one in the morning was scouted by the stalwarts. Moreover the organisations of the church were active and earnest, and there was a younger generation growing up. The Sunday School had a fine set of teachers. The rows of well-drilled and disciplined young life that filled the platform on Sunday School anniversaries, and sang their songs

under the baton of Mr. Herring, constituted a promise that was amply fulfilled as the years rolled on; indeed, is still being fulfilled! One remembers going into the church at or about that time and seeing a pewful of Thomsons, a row of young Drapers, Chancellors, Herrings, Ballards. . . . These were the future teachers, choristers, leaders and even preachers. Were Street, it may be remarked, has always been blessed with a lovely nursery—in the Sunday School, the Kindergarten and the Christian Endeavour Society. A children's choir organised by Miss Chancellor in which the voice of one of the Draper children used to ring out like a silver bell of purest quality has left an imperishable impression in more than one memory.

\* \* \* \*



Interior of Were Street Church in November, 1937.

## THE LADIES' GUILD.

References have already been made to the co-operation of the ladies, not only in the church organisations, but in the support of the finances. The Sewing Meeting more than once stitched up the ragged funds of the Trust. It paid the bulk of the cost of sewerage of the property. It bought new matting and sundry other items. But in the 1920's Sewing Circles—dear to Methodism since Wesleyanism was young—(and sometimes known as the Dorcas Society) gave way to the more formally constituted Guilds. On July 17, 1923, during the ministry of the Rev. James Rogers, a Ladies' Guild was formed at Were Street on the suggestion of Mrs. Leslie Sutton, who was elected president, with Mrs. D. J. Draper as secretary. The membership has grown steadily from 8 to 45 and its influence has increased with its numbers. Mrs. J. H. West, the 1937 president, has been in office since its inception and is perhaps its most whole-souled enthusiast. She writes the following sketch of the Guild and its work.

The chief object of the Ladies' Guild has been to render assistance to the church and supplement the work of the Trust. It takes a live interest in all the activities of the church and for various objects has succeeded in raising a total sum of £1 217/15/- during the fourteen years of its existence. This amount has been actually paid into the Trust funds, but in addition several much appreciated gifts have been made to the church—notably the oak pulpit chair, the palm stands with their palms, and the new carpet have been added to beautify the House of God, and when the new Methodist Hymn Book was introduced the Guild supplied the choir with its music copies. It need hardly be said that the utmost harmony prevails in the Guild; for without a fine spirit of comradeship and co-operation amongst the members such success would not be possible.

Many ingenious and entertaining methods of raising money have been devised and we are at the moment engaged in completing a mile of pennies which will take us so much farther on the way to the new church building. It was the late Mrs. Peck who, during her term as president, advanced the idea of building a new church and enthused the Guild to raise funds for that purpose. (We regret that no photograph of Mrs. Peck was obtainable for reproduction with the others, but she will be remembered for her enthusiastic advocacy of "a new church building as a fitting temple for the Master.") The late Mrs. Trickey, another valued president for 2½ years, is also missing from our portrait gallery.

The Guild, which meets fortnightly, has indeed been fortunate in its presidents. Another whose influence will remain with us was the late Mrs. Akehurst who followed Mrs. Sutton and whose sound and reliable judgment was of great value in the formative years of the Guild. To Mrs. Kirkwood, with her artistic bent, and Mrs. McAliece, with her business acumen, we are indebted for good service as secretary and treasurer respectively.

## THE ROLL OF HONOR.

The Great War, save for a passing reference to War Savings Certificates, might never have occurred, so far as the minutes covering that period are concerned, but we pay reverent tribute yearly as a congregation to those whose names appear on the Honor Board hung on the wall of the church.

Among those who gave their lives appears the name of George Binnie, of Chevy Chase, who was one of the first to fall in the Gallipoli campaign. He was brought up in the Sunday school, though later he attended St. Leonard's. One of three Jeffcott boys, T. P. Dobson, J. R. Morris and L. Williams also fell, and Mrs. Lowe's son, George, a splendid specimen of young manhood, passed out after five years of suffering from the effects of poison gas. Those who returned safely, if not unscathed, are C. P. Thomson, R. L. Donald, C. and G. Griffiths, W. Dobson, L. B. Draper, R. Matthews, H. Hanger, E. F. Brown, E. C. L. Liversidge, W. D. T. Brunier, N. Mitchell, A. J. Pitcher, E. A. Pitcher and Padre E. B. Bond.

## LEGACIES.

Although Were Street has been blessed with many generous members and adherents it has never enjoyed the somewhat doubtful advantage of possessing one or two of those outstandingly rich people who settle debts with a gesture. Two modest legacies have been noted—one from the estate of Mr. Gotch, a resident who left £400 to each of the churches in Brighton Beach, and the other from Mrs. May who had inspired at least one special effort and helped them all. For some years before her death last year, Mrs. May's home was the meeting place of a week-night meeting that was greatly valued by those who attended it.

In Circuit affairs, Were Street representatives have always played their part with judgment and courage. Quarterly Meetings twenty odd years ago were always preceded by a knife-and-fork tea provided by the wives of the Trustees of the church at which they were held. These were pleasant functions during which inter-church fellowship was cultivated. The

meetings that followed were often the scenes of stirring debates and lively discussions, particularly when the energetic and nimble-minded E. C. De Garis held office. Quick thinking, far seeing and impatient of anything in the shape of hesitancy when a course of action seemed clear to him, Mr. De Garis frequently found himself a step or so ahead of some of the more cautious members and survivors of those times when church properties were being extended and the circuit was being remodelled, cherish memories of many a debate that threatened to end in chaos instead of the Doxology . . . but never did.

To complete the historical setting of these notes it is worth at this point stepping back a pace to trace briefly the shaping of the circuit. The Charles Stone mentioned as an original trustee of Were Street is credited with holding the first Wesleyan services in Brighton as far back as 1845 in the cottage of Mr. G. Thomas, also one of the trustees. In the early fifties the Mill Street Church was built and the Rev. N. Byrnes was the first minister appointed to Brighton. That was in 1852, and by 1887 the circuit had grown to the dimensions already mentioned with thirteen preaching places. Shortly afterwards a division took place and East Brighton (changing its name to Bentleigh), Heatherton, Cheltenham and Mordialloc were grouped together whilst New Street, Mill Street, Were Street and Sandringham formed another circuit, to which, with the arrival of Methodist Union in 1903, Male Street Primitive Methodist congregation was joined. Hampton was founded about 1911 and was helped in establishing itself through the enthusiasm of several Were Street members who practically staffed the Sunday school under the leadership of Mr. Anketel. Garden Vale, too, came into being, and the growth of the intermediate population made further division necessary; so that to-day there are five circuits within the boundaries of the original one. They are: (1) New Street, Mill Street (changed to Hawthorn Road), Male Street, Were Street and Garden Vale, (2) Sandringham, Hampton and Black Rock, (3) Moorabbin, West Bentleigh, Hemming Street, Centre Road, Tucker Road and Heatherton, (4) Cheltenham, and (5) Mordialloc.

#### HOW THE PROPERTY INCREASED.

Easily the best example of the forementioned principle of self-help was the erection of the School Hall and Kinder Room. But this itself was made possible by the completion of another effort which paid for the land on which they stand. This land adjoining the original property had once been offered to the trustees by an estate agent and declined. Then it was put up with other blocks for sale by auction and Mr. Herring strolled

along to get an approximate idea of the value of land in the locality. The sale was to be held under the historic gum-tree but a blazing hot day ruined the attendance. Mr. Herring was suddenly struck with the wisdom of increasing the holding of the church, but having no authority he did not bid. However, the vendor, Mr. Louis Cadby, was a friend of his and gave him an option. He had little difficulty in convincing the Trust of the advisability of purchasing more land and the upshot was that 50 feet facing Were Street and 150 feet deep, and 40 feet facing Roslyn Street and running 200 feet back were secured at an average of £4/10/- a foot. Fifty feet of the latter were re-sold to a neighbour, making the church property a complete block of 150 feet x 190 feet.

"Mr. Cadby's terms were generous," says Mr. Herring. "Mrs. Cadby gave us a donation of £7/10/- and we cleared off the payments in six months, partly by means of a debenture scheme."

The fencing of the newly acquired land was the first job tackled and this was carried out without cost to the Trust; the owner of the adjoining property paying for the material and an enthusiastic band of workers providing the labor.

The story of the buildings begins, as mentioned, in 1905 when a small committee was appointed to consider means of providing additional accommodation for the growing school and other young people's organisations. A fund was started with a £40 bazaar, and this grew steadily year by year till in 1922 it had been built up to more than £300. The committee which comprised members of the Trust, with Miss Nellie Haig and Miss Mitchell for the Sunday School, had meantime ceased to function, and nothing definite had been decided upon. Then on receipt of a letter from the teachers, Mr. Nicholls moved, and after much discussion it was decided that a new school hall and kindergarten room should be erected—timber to be used and the buildings to be separate. Costs were gone into, and it was found that they could be built for £438 and £208 respectively.

It was decided to erect both buildings by voluntary labor and a roll call of volunteers showed that neither brawn nor brains were lacking.

Mr. W. Akehurst and Mr. A. G. Nicholls acted as joint foremen. Mr. Howe, also a skilled tradesman, was appointed to oversee the joinery, and Mr. J. West, a wizard with the soldering iron, took charge of the plumbing, and over a period of six months did the entire work, which included the roofing, spouting and incidentals, with only such amateur assistance as

was available, practically single handed. Practically every one associated with the church lent a hand—and some who were not. Mr. Hugh Philp, the architect, for example, drew the plans without fee. Mr. H. M. Keast, builder, of Roslyn Street, laid out both buildings to ground plan, and at intervals checked the structural operations. The Rev. Walter Beckett, who was minister at the time, devoted Saturday afternoon (traditionally given to sermon preparation) to service with the hammer and saw—and thereby made as forcible an impression as by his preaching, which is saying a great deal. He brought with him, too, his boy Ken, who is now the Rev. K. Beckett, of the Methodist Inland Mission.

In order to have the buildings finished in the time aimed at it was necessary to engage some outside labor towards the last, but it was trifling compared with the long and hard service of the volunteers who viewed with justifiable pride on the opening day the realisation of their ideals. Nor did they fail to acknowledge the valuable assistance, encouragement—and refreshment—received from the womenfolk.

The work was financed by augmenting the funds in hand with a loan of £100 from the Building and Loan Fund, a private loan of £300, and the issue of £132 in debentures, some of which were redeemed and some surrendered at intervals as donations.

### HOW THE TRUST GREW.

Most of the original trustees had resigned or passed on before 1905. In that year Mr. John Groves left and Mr. A. E. Wellard—a courteous, gentle ex-schoolmaster, who, with his wife had spent the last years of his retirement in Brighton Beach, close to the church, joined the Trust. His name was finely perpetuated and his work carried on some thirty years later by his grandson, Ralph, who was a most efficient all-rounder. His approaching transfer to Canberra ended a term of service as treasurer, and his departure was mutually regretted. In 1906, Mr. J. H. Thomas retired and Mr. J. R. Liversidge, who with his wife and daughter had taken a practical interest in the welfare of the church, took his place.

Harold Chancellor was another treasurer whom the Trust lost through removal to the adjoining State. He has an exceptional gift for finance and organisation, at one time carrying out a debenture scheme with great success. In his new sphere he has been a leading figure in the life of the church and Sunday school, and during his years in Sydney he has always kept in touch with Were Street affairs. Later his younger brother, Ernest, "kept the books" till the beginning of his probation for the ministry.

Ernest Chancellor was succeeded as treasurer by Mr. A. G.



# TRUSTEES AND MINISTERS, WERE STREET, 1937



Back Row: M. H. Kinsman, E. A. Chancellor, W. A. S. Shum, A. Dorey, D. J. Draper.  
 Front Row: W. Howe, A. G. Nicholls, W. E. Herring, W. Tredinnick, J. H. West.  
 Left: (1) The late W. Akhurst, (2) R. C. Davis, (3) J. Davis.



Rev. W. J. Williams  
 (Chairman).



Mr W. D. Kennedy  
 (Assistant)

Photographs by  
 Eden Studios,  
 111 Collins St.

Nicholls, who, in 1917, came back to Brighton and joined the Were Street congregation. With his brother, Mr. Fred Nicholls (who has rendered Were Street such good service from time to time as acting conductor and organist), he was a member of the Black Street Congregational Church in the palmy days of the Rev. J. Rickard's ministry. After that, in the course of 20 years' farming at Traralgon and Thorpdale, he was well broken into church work—including renovations and reconstruction—gaining experience that has been invaluable at Were Street. He has more than pulled his weight in the choir and on the Trust.

Before him, in chronological order, however, comes Mr. M. Kinsman, who with Mrs. Kinsman and their two children were more or less formally introduced to the congregation at the close of a morning service in 1909—"something of an ordeal to a modest man," says Mr. Kinsman, "and I remember receiving the sympathy of one of the understanding young ladies of the choir!" Mr. Kinsman was superintendent when the new school hall was built and is still a teacher. All his service to the cause has been marked by the same modesty and a quiet kindness that has captured the regard of everyone.

The names of A. J. Salmon and R. J. Anketell appear about 1910. In a recent note the former writes: "They were truly happy days those days at Were Street where we were made to feel so much at home not only in the congregation but in the choir and the C.E." Mr. Salmon, by the way, was one of the first teachers in the newly formed Sunday school at Hampton. Mr. Anketell was the superintendent of that school (which was practically staffed from Were Street) and was a local preacher as well as a trustee. He left Brighton to take up Home Mission work in another part of the State. If Mr. Anketell had done nothing else than bring his daughter and leave her behind as Mrs. D. J. Draper, Were Street would consider his coming to Brighton well worth while!

Mr. J. H. West filled the vacancy caused by Mr. Salmon's removal and the all-round services rendered by him (including 10 years' secretaryship), his wife and Arthur are, like the traditional wedding gifts, too numerous to mention.

Two members have grown up in the church—E. A. Chancellor and D. J. Draper. A round hundred years ago the latter's illustrious great grandfather—after whom he was named—came to Australia to pioneer Methodism in three States. He was in both senses a builder of churches. He was trained in building and architecture. Adelaide owes to him the fine Pirie Street Church, and Melbourne, Wesley Church. Irving Benson in his History tells how he was opposed by a section that re-

garded the lovely Gothic design as the thin end of Romanism but Mr. Draper stuck to his guns. So it is natural to find his namesake bearing a hand with the material development of Were Street. But some of his ancestor's qualities as an outspoken speaker and preacher have also been handed down and used in the upbuilding of the spiritual edifice. Giving up, or rather limiting his ambition to be a local preacher, he has devoted most of his time and talents to the Sunday school (of which he is superintendent) and particularly to fellowship with the growing boyhood of the church whose champion he is through thick and thin. In this department the hand-in-hand partnership of Robert R. Waddell and Daniel James Draper has returned fine dividends. It is not by chance or mere "preaching" that "Pastor" Lark, R. and J. Davis, W. Beer, R. Merriman and R. Waddell—all boys from the Sunday school—have their names on the plan. "Jim" or "Pop" Draper, impulsive, energetic, irrepressible—perhaps illogical at times—pays glad tribute to the moulding influence of Mr. and Mrs. Herring in his early days, to the guiding and restraining hands of other friends and to the life-long inspiration of a Mother whose serenity of spirit and sheer loveliness of character have endured from the laying of Were Street's foundation stone to the day of its Jubilee. Of the priceless value of forming one of a team of three devoted workers in his own home nothing further need be said.

The death of Mr. W. Akehurst, as the result of an accident, is still fresh in our minds. He came to Brighton in 1921 from Golden Square, the scene of many of those intense evangelistic campaigns for which Bendigo has been famous in church history. He had experienced more than 56 years of Christian service, over fifty of them in companionship and co-operation with his wife who predeceased him by almost exactly a year. Possessed of extraordinary vitality he threw himself with energy into his work in and out of the church. He was not capable of "retiring" or "taking it easy" and up till the day of his accident he could be seen vigorously pedalling his bicycle to any part of the district where his work called him. It was typical that when over three score years and ten he retained his membership in the Young People's Society of Christian Endeavor and took a keen interest in every branch of work among children and young folk. His practical contributions to the work of the Trust in building and repairs have already been noted. He regarded as the shining experience of his life at Were Street the public celebration of their golden wedding, with the expressions of goodwill that accompanied that happy function. It might be added that he was looking forward

expectantly to the Jubilee celebrations and to the publication of these notes which were actually undertaken at his suggestion.

For brief periods Mr. J. Campbell, Mr. R. Gallagher, Mr. F. Selwood, Colonel Duncan Beith and Mr. W. Green were associated with the Trust which at the close of 1937 consists of those members whose names and faces appear on page 27.

### PART III.

## A SUMMARY OF RECENT YEARS.

**D**URING the superintendency of Rev. Wil. Vawdon—a good preacher and a painstaking organiser with a passion for system and orderliness—the circuit was divided. Sandringham and its neighbouring churches and New Street with the nearer Brighton churches forming the two groups. With the appointment of the Rev. Alfred Madsen in 1919 came a further rearrangement, Mr. Madsen superintending New Street and Garden Vale, and the Rev. Walter Beckett taking charge of Male Street (with parsonage), Hawthorn Road and Were Street. It was during Mr. Beckett's ministry that the School Hall and Kinder Room were built, and Were Street began a period of healthy development that extended through the ministerial term of the Rev. James Rogers, whose five years' faithful ministry was marked by greatly increased attendances at church and Sunday school.

To relieve Mr. Rogers in his strenuous oversight of three churches the plan of engaging last year students from Queen's College during the long vacation was adopted with marked success. Five fine young men who have since gone out into the ministerial field gave splendid service, i.e., the Revs. B. W. Wylie, Frank Lade, W. R. Malseed, A. R. Gardner, and Reg. Philp. The cost was shared by Were Street and Hawthorn Road but the benefits covered a wider, if undefined, area.

The work was consolidated by the forceful personality, preaching ability and enthusiasm of the Rev. George Wong, who followed Mr. Rogers. A change in the pastorate was made during his ministry, Were Street being linked with New Street under the Rev. A. P. Bladen, a circuit assistant being engaged for Garden Vale. To help Mr. Bladen, the circuit, on his advice, secured the services of the Rev. C. E. Godbehear, who then acted as supernumerary minister for Were Street and Hawthorn Road. He was very much struck by the work accomplished by the Ladies' Guild at Were Street, and was the means of organising a similar society at Hawthorn Road. This circuit arrangement ended during the Rev. S. Churchward's ministry at New Street, the superintendent again taking up the

oversight of Were Street. His successor was the Rev. Henry Styles Heath whose long experience in Methodist circuits proved of considerable value to the church and whose thought-provoking sermons were deeply appreciated. Mr. Heath spent the last two years of his active ministry in Brighton and was succeeded by the Rev. W. J. Williams who is doing excellent service; under his leadership, Were Street is moving on towards its next important development.—J.H.W.

## WERE STREET—ITS PAST AND ITS FUTURE.

By W.E.H.

What of its past? Planted away on the outskirts of Brighton, amongst a scattered population, Were Street Church had its beginning. At first the congregations were splendid, extra seats having to be placed down the aisle. Where the people came from it is difficult to say, but there they were. Gradually they fell away, until at last only a faithful few remained and it was even proposed to abolish the evening service. This was strongly opposed by two or three of the "never say dies," and the proposal was dropped. Gradually the congregations increased as the population increased, although for 25 years the increase was small, two or three good workers came into the neighborhood and Were Street was on its feet. By loving care and ceaseless work the church was built up until it stands to-day a strong, progressive church, fighting for its God and the Christian cause.

What were the causes of its success? First there was a strong, definite desire to serve God and to further the interests of His Church. Then there was the spirit which refuses to acknowledge defeat; even in the darkest days it was always felt that God was on our side, "who then could be afraid?" We had a good Sunday school, well attended, and the care of the young was always with us. Special care was taken with the boys and girls just entering on their maturity. How this prospered can be seen in the fine body of young people we have about us to-day.

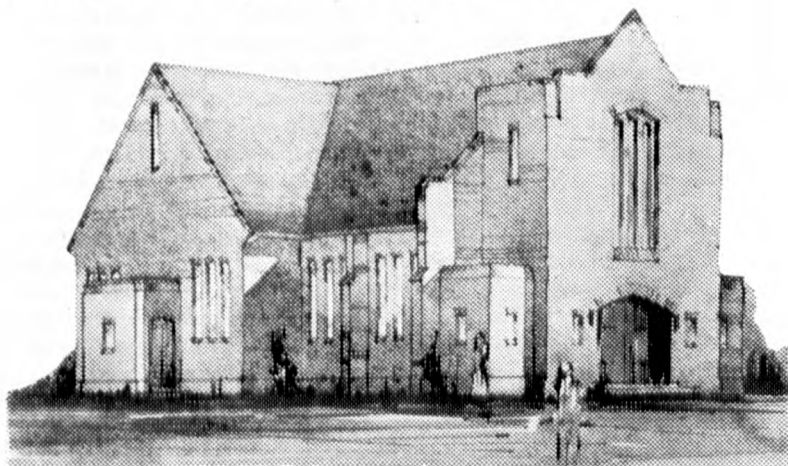
We also made a special effort to abolish class distinctions and for many years it was our boast that we were more like one big family worshipping together than a congregation. It has always been our aim to cultivate this family feeling and to realise that we are all members of God's family and that he is our Common Father. As evidence of the success of this witness the front of our church after any Sunday service.

Some years ago a member of the congregation greeted another member with a cheery, "Good morning." "Good morning," replied the other. "I saw you in Church Street the other day

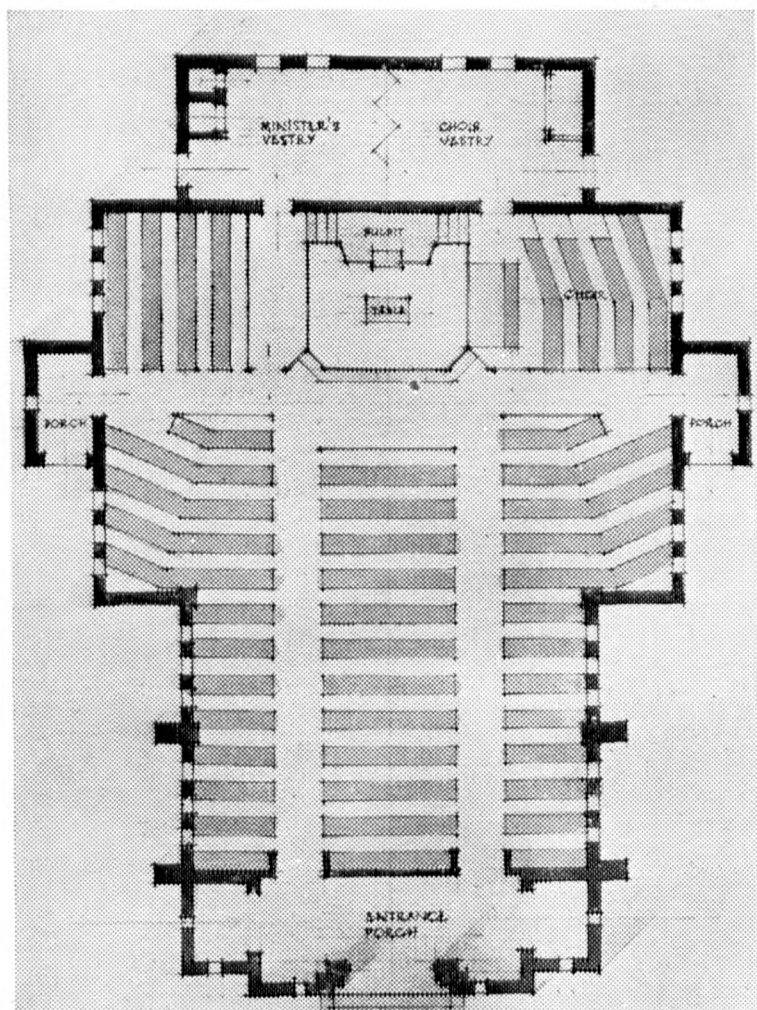
but I suppose you didn't know me. I had my blueys on?" No. 1's reply was, "Don't you ever say anything like that again to me. Blueys or Sundays make no difference to me!" That's the sort of spirit we tried to cultivate and the consequence was that we have never been a quarrelsome church.

Then we tried to keep the church and its grounds fairly attractive. A dirty, untidy church tends to repulse newcomers. For years the work of cleaning and dusting was done by a band of the lady members of the congregation, and it is on record that a male member went on his knees, not to pray, but to scrub. As far as the grounds are concerned these are kept in order by the joint efforts of three or four of the members. Looking back over the past 50 years one cannot help recognising the wonderful way in which God has led us through rough paths and smooth, and the way in which He has blessed our work.

What of its future? God only knows the future; man may plot and plan but God alone knows what is going to happen. We are looking forward to a new enterprise. We are hoping for great things in connection with our new church. We have a splendid body of workers; young vigorous rowers to propel the boat, old heads to keep it steady. We have an excellent body of lady workers. What then should hinder us? Let the mind that was in Christ be in us, the mind that sought not its own, then all will be well. The older members are dropping out one by one, as they must do in the course of nature. Will the younger generation do as good work as the one that is passing out? God grant that it may do better.



Architect's drawing of the proposed new church.



Architect's plan of the proposed new church.

(The block of seats on the opposite side to the choir stalls is for the children.)

## PROPOSED JUBILEE CHURCH.

For some time it has been recognised that the building, which has served its purpose so well for half a century, is too small for special occasions and not adequate for a growing

district. A larger church, planned and equipped on more modern lines, was thought of from time to time, and an offer from the Ladies' Guild of a sum for that specific purpose started a fund that has reached £1200. The Trust appointed Mr. Hugh Philp architect and asked for a design. After considerable consultation and a great deal of work (in which Mr. Philp was assisted by Mr. Leslie Dorey) the perspective and plan shown here were unanimously adopted. It remains for the congregation to decide how soon funds will be available for their translation into bricks and mortar.

The choir, the clubs and kindred organisations would provide material for much pleasant reading, and the printing of a yard-long scroll of names deserving honorable mention or long service medals. One thinks, for example, of the many years' joyous assistance

from Miss Shum in these quarters, and, of course, there are others. Paul was not the first nor the last historian to lack time and space for a full list of witnesses. However, next year there will be the Sunday School Jubilee!



Stained glass window in memory of the late Edwin Chancellor.

DEDICATION

*To those whose names have been omitted and whose good deeds have been overlooked these notes are dedicated — in grateful anticipation of forgiveness.*

WILLIAM ARTHUR SOMERSET SHUM,  
Brighton Beach, November 6, 1937.