

THE STORY OF METHODISM IN ANERLEY

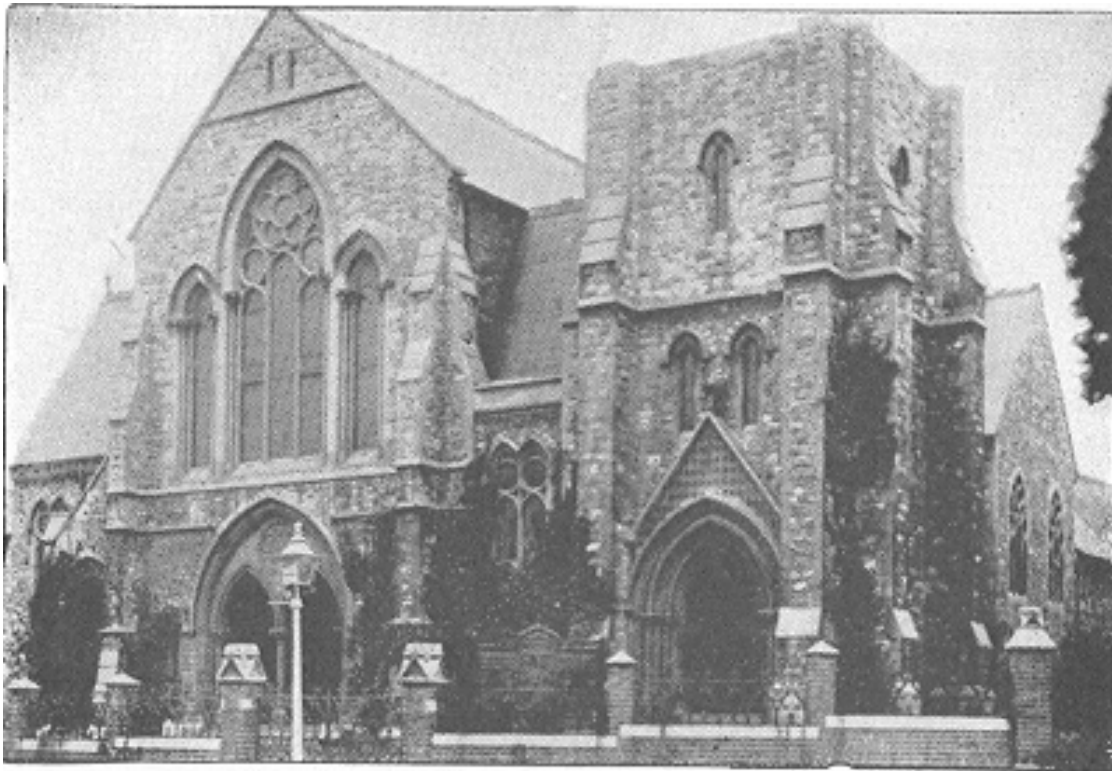
**A SOUVENIR OF
THE JUBILEE OF
ANERLEY WESLEYAN
METHODIST CHURCH.**

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1928

ANERLEY WESLEYAN METHODIST CHURCH.



Preface.

HISTORICAL records are worthless if they convey no message. The actions and reactions of a people, whether of a great State or of a small hamlet, serve as direction-posts, and this little book has been compiled in the hope that it will give encouragement and guidance for the future. Many people have assisted in its preparation. Helpers who have willingly given assistance will not expect individual thanks. Yet their co-operation has given added interest to labours which, while involving disappointments, have never proved dull or tiresome, and the Compiler desires to place on record his appreciation of the help which has been afforded him.

How inadequately this book fulfils its purpose, how much more might have been said that has been left unsaid, how many worthy names have been omitted or passed by with but casual mention, the Compiler well realises. The reasons which have led to only occasional reference being made to persons now living will, it is hoped, be readily understood.

Acknowledgment is also made of the valued help given on the technical side by the Lanston Monotype Corporation, Ltd., by John Swain & Son, Ltd., and by George Reveirs Ltd.

THE COMPILER

The Trustees would add to the above acknowledgments an expression of their appreciation of the willingness with which Mr. Harold E. Waite accepted their invitation to prepare this Souvenir. They recognise the sympathy with which he approached a somewhat responsible task and the whole-hearted manner in which he has brought his labours to a satisfactory conclusion.

H. A. MONCRIEFF,
Secretary to the Trust.

November, 1928.

List of Ministers.

1873	E ARMSTRONG TELFER
1875	H SMALLWOOD
1877	GEORGE E SCUTT
1878	BENJAMIN F FIELDING
1879	T E WESTERDALE
1882	G ARMSTRONG BENNETS, BA
1885	RALPH M SPOOR
1888	ROBERT ODERY
1891	E THORNTON SMITH
1894	WILLIAM FOSTER BA
1897	W CORNELIUS JONES
1903	FRANK H HALL
1906	WALTER HAWKINS
1909	A STANLEY BISHOP
1912	J W HARRISON
1915	G BEESLEY AUSTIN
1921	SAMUEL BRUNT
1925	T OWEN BESWARWICK
1928	W L DOUGHTY

Penge and Anerley in Early Days.

PENGE had its beginnings before the days of William the Conqueror. As far back as A.D. 957 the name appeared in official records. Anerley, on the other hand, is of modern growth. As late as 1859 Kelly's Directory mentions Anerley railway station adjoining the hotel and pleasure gardens, but, it adds, "there is no place of that name."

Up to a hundred years ago Penge was a small hamlet, situated as its name implies the word is derived from "Penceat," pen, meaning edge, and ceat meaning wood on the edge of a wood or common which extended from what is now High Street Penge, to South Norwood Hill, and from Croydon Road to Upper Norwood. At the census of 1821 the hamlet had forty-one houses and a population of 228; ten years later the returns showed forty-two houses and 229 persons. In 1827, however, the political tendencies of the time permitted the passing of an Act of Parliament for "dividing, allotting, and inclosing" Penge Common, which, it was stated, yielded at that time "but little profit," and which under existing conditions was "incapable of any considerable improvement." Under this Act provision was made for the construction of two roads, both fifty feet in width : From Clay Lane (now Elmers End Road) to a road leading from Croydon to Sydenham (Church Road, Upper Norwood), and a road now called Croydon Road. To this stipulation we owe the provision of the two main roads of the district.

The development of Penge thus made possible is reflected in the census returns of 1841, by which time the population had increased to 270, there being fifty-three occupied houses and forty-five others being built. From now onwards the population increased with comparative rapidity. The coming of the Crystal Palace in 1894 and the building of the London, Chatham and Dover Railway opened in July, 1863 with the boring of its tunnel, roused Penge from its agricultural lethargy, and by the time the census of 1851 was taken the hamlet had a population of 1169, increasing to 5015 ten years later.

Such is a brief survey of the development of Penge and Anerley up to the year 1861. By the courtesy of Mr. Sidney Hodgson to whose "Brief Notes on the History of the Hamlet of Penge with Anerley", we are indebted for the foregoing particulars we are able to reproduce a plan of the area as it appeared about the time at which Wesleyan Methodism sought to establish itself in the district.

In placing on record the details of these beginnings we have to admit that we have been met by many difficulties. Although less than seventy years have elapsed since the first Wesleyan Methodist service was held in Penge, the almost rural character of the district, and, as probably it appeared to those immediately concerned, the relative unimportance of the event, combined to obscure from those taking part the desirability of leaving behind, in one form or another, a definite and contemporary account of what was happening.

In those days Penge was included in the area covered by the Brixton Hill Circuit, which at the Conference of 1861 had been separated from the Lambeth Circuit. Rev. John Vine was the Superintendent, the other ministers being Revs. Samuel Coley and George Harvey Smith. The parish church of St. John's and an iron mission church in Hamlet Road were the only places of worship in Penge belonging to the Anglican Church, Nonconformity being represented by the Congregationalists, who worshipped in Jasmine Grove then spelt Jessamine, their premises being subsequently acquired by a well-known firm of carriers. The only other place of worship in the district was a mission hall in what was known as the brickfields, probably on the site of Crampton Road. This hall was erected by Sir Morton Peto, the contractor for the workers engaged in the construction of the Penge Tunnel. Sir Morton, later on, also provided a hut in the

grounds of the Crystal Palace, with Miss Catherine Marsh in charge. Among the visiting preachers were Captain Hedley Vicars and Lord Shaftesbury.

With the absence of documentary evidence, it has been extremely difficult to trace the initial steps leading to the inauguration of Wesleyan services in Penge. The only contemporary record with which we are acquainted is that left by Joseph Gwyer. Gwyer lived in Hawthorne Grove, and earned his living by selling potatoes. In his leisure he turned author and published a local almanac containing his own poetry, with short accounts of his life. In these autobiographical notes, Gwyer, who was known as the "Poet Laureate of Penge," says that he attended Wesleyan services in Maple Road, but gives no indication of the date or of the house.

In 1896, Rev. J. Martyn Lobb contributed to the newly issued circuit magazine a few details of the Anerley Church, and stated that services were started "during the year 1862." Again, however, no address is given.

The absence of official notice of the new Church in the records of Brixton Hill Circuit is perhaps accounted for by the fact that the cause was the outcome of enthusiasm of local Methodists. Had the Quarterly Meeting organised a Mission Band and begun cottage services in Penge, in all probability a full account would now be available. But because the movement grew up from within, the authorities, even if they knew of its existence, had no reason to give it official recognition. Thus the initiative of the pioneers helped to create an obstacle for the historian.

With such meagre information as a starting point, we have, nevertheless, been exceedingly fortunate in our inquiries. Although four distinct addresses were given, two opinions agreed that the house in question was in Marlbro Terrace the name can be seen on the front of the buildings that it had stone steps, and that the rooms occupied had folding doors and were on the right of the front entrance. It was, however, Mr. S. H. Verinder (a son of Josiah Verinder, one of the founders) who first gave a note of certainty to our quest. He stated definitely that the house in which the early services were held in the days of his boyhood was the second of the four in Marlbro Terrace.

To this declaration came confirmation from Mrs. Emily Walker, who, as Miss Emily Towler, is recorded as attending Teachers' Meetings in 1865-66. She also acted as Visiting Secretary of the Sunday-school, and was a member of the Committee appointed to frame "Rules for the Better Government of the School," to which further reference is made. Writing from Settle in Yorkshire, in the course of a very interesting letter, Mrs. Walker, now in her eighty-fifth year, says that she came to Penge in July, 1863, as governess in the family of Mr. George John Stevenson. Mr. Stevenson, it may be added, was Editor of the Wesley Times, a Methodist Reform journal. Not being completely satisfied with the opportunities then offered for church fellowship, it was decided to start Wesleyan services. Mrs. Walker continues: So a room was taken. I think it was in the Oakfield Road. I am not sure if that is the name of the road; but it was one which went from that church [Congregational] down through the village to the Anglican Church [St. John's]. The tenant or owner of the house was the Swiss interpreter at the Crystal Palace.

Confirmation has also come from another source. Sunday Words of April 24th, 1887, has a whole-page article descriptive of the activities of the Anerley Church, in the course of which it says of the early days: "Mr. Verinder and a few others were gathered together in a room in Maple Road, which they rented from the owner, a German."

The references to the foreign gentleman - the nationality is immaterial - gives the missing clue. Among those whose names are spoken of as having taken an active part in forming the new Church is Henry A. de Pury, who is known to have been a Methodist, and to have held a post as interpreter at the Crystal Palace. Reference to directories of the period showed that Mr. de Pury lived at No 2 Marlbro Terrace - and thus was the circle completed.

There is, however, one further point raised by Mrs. Walker's communication. She came to Penge in July, 1863, and from her letter it would appear that services were not started until after that date. As will be shown presently, it was in November of that year that the Brixton Hill Trustees agreed to purchase a site for the new chapel, and it seems hardly likely that the Circuit authorities would sanction a large expenditure of money on behalf of a group of adherents, not yet included in the Class Schedule, which had been meeting together for barely six months. The acceptance by Rev. J. Martyn Lobb of the earlier date points to the fact that services were being held before Mrs. Walker came to Penge.

Taking all the evidence into consideration, it seems fairly clear that Wesleyan services were started in Penge during the year 1862 - probably in September or October - in two rooms on the ground floor of no. 2 Marlbro Terrace, now known as 33, Maple Road.

From Cottage to School-room

Whoever it was who first proposed the holding of services, we know that the man by whose zeal and activity these initial efforts were developed was Josiah Verinder. It was at his house at 44 Anerley Station Road that, led by Rev. George Harvey Smith, the first Society Class was held. Actively associated with Mr. Verinder were Messrs. Joseph Parsons, G. J. Stevenson, and Savage. Among the members at this time we find references to Mr. Ash, the Misses Johns, and Mr. and Mrs. Oxbury, but as no Society Register was kept – or, if kept, not cared for – there are no doubt other names which should be recorded as deserving of a share of the honour of inaugurating the new enterprise.

From the outset, the movement showed an astonishing vitality. In a few weeks the two rooms were crowded out, the congregation at times overflowing into the passage and the garden. It soon became evident that further and permanent accommodation had to be found, and under date of November 20th, 1863, we find the first mention of the new Church in the official records. In the Minutes of a meeting of the Brixton Hill Trustees, held on that date – which, by the way, was a Friday! It is recorded that "Rev. Samuel Coley read a letter from Rev. G. Harvey Smith concerning two plots of freehold land suitable for building a chapel at Penge. It was resolved to communicate with the Metropolitan Chapel Building Fund or to secure it by other means."

What had actually happened was that Mr. Verinder, hearing that a suitable site for a chapel was in the market, happened to secure and hold it until such time as the Brixton Hill Trustees were prepared to take it from him.

At the Quarterly Meeting of the following March, held at Brixton Hill, Penge made its first return to the Class Schedule, and thus entered officially into the fellowship of the Wesleyan Methodist Connexion. In this return Penge is credited with a full membership of fifteen, with six members on trial, the Schedule recording a net increase of fifteen.

At the same meeting Mr. Parsons, on behalf of Penge, promised an annual contribution to the Circuit funds of £15. By the June Quarterly Meeting, seven new members had been added to the Society roll, and there was a "quarterage payment" of 6s.6d. A report was received that a plot of land at the corner of Jasmine Grove and Anerley Station Road had been purchased, the Metropolitan Chapel Building Fund making a loan of £100, and Messrs. C. Gabriel, W. McArthur, J. Chubb, J. Parsons, and J. Verinder were appointed a Committee with instructions to make arrangements for the erection of a church and school. Three months later this Committee reported that the scheme was well in hand, and that the school-room would be built. To this Quarterly Meeting Penge again returned an increase in membership. The figures were twenty-four members, with a quarterage of 15s. and 2s. for absentee members. In December of the same year there were twenty-six members, quarterage payments of 24s. 6d., with an additional payment of 9s. for the absentees.

With the building scheme well in hand an appeal for funds was issued. Through Mrs. Walker's kindness – and, we would add, her carefulness, for the document is in an excellent State of preservation – we are able to reproduce the words of the original circular. It is headed "Proposed New Wesleyan Chapel and Schools, Penge, Surrey," and gives the names of four ministers, the Treasurer and the Committee. The circular, which has been handed to the Trustees for safe keeping, States :

A very eligible site has been secured, with the aid of the Metropolitan Chapel Committee, at a cost of £700, for the erection of a large Wesleyan Chapel and Schools. The latter have been commenced, and

are expected to be opened early in February next. The present outlay will be about £700; £300 of which has already been subscribed and promised. The Committee are anxious that the building, which for the present will also be used as a chapel, should be opened free from debt; and they therefore earnestly invite the sympathy and help of the Inhabitants of Penge, and other Friends.

The Committee would simply State that the hamlet of Penge contains upwards of five thousand persons. The only existing provision for public worship is one church and one chapel, with seats for less than a third of that number. It will at once be seen that additional accommodation is absolutely necessary, in order to provide for the actual requirements of this increasing neighbourhood, and to gather in some of those who, it is feared, are strangers to the House of God.

The preaching-rooms now in use can only accommodate about fifty persons; many frequently go away, unable to find admission.

Further contributions will be thankfully received by the ministers of the Circuit, by the members of the Committee, and by the Architect, FREDERICK BOREHAM. Esq, 5 Park Terrace, Liverpool Road, Islington, N.

On behalf of the Committee.

JOSEPH PARSONS

Secretary

PENGE 31st Dec 1864

On its second page the circular contains a list of contributions subscribed and promised, amounting in all to £307 2s. 3d. Before the appeal was issued, however, the foundation stone of the school-church was laid by Mr. William McArthur. It was fitting that he should perform that ceremony, for Methodism in South London owes a good deal to the two brothers McArthur. They came from Londonderry and settled at Brixton Hill somewhere about 1860. Both were men of great capacity, and while they rose to high positions among their fellow-men and were honoured and respected in the world of commerce - they were engaged in the Australian wool trade - they did not forget their obligations, and were for many years Staunch and generous - nay, more than generous-supporters of the Wesleyan Methodist Church. William McArthur became M.P. for Lambeth, and Common Councillor and then Alderman of the City of London. In due course he was elected Sheriff and ultimately, in the year 1881, Lord Mayor of London, at the close of which he received the honour of a knighthood. His brother, Alexander McArthur, was of like mind. He was M.P. for Leicester for many years, and took a leading part in the direction of the work at Brixton Hill and in those extensions of the work in that Circuit and beyond which were so largely attributable to the faith, courage, and generosity of a small group of men of which the two McArthurs were perhaps the centre.

The school-church was opened in the spring of 1865. The building now forms the front part of the present school-room. There were thirty-one members of Society, and such was their enthusiasm that when both the rooms and the passages of the house in Maple Road proved too small to meet the needs of the congregation that desired to assemble, arrangements were made, when the weather permitted, to hold services in the open air in front of the building which was at that time taking form

The ministers resident in the Circuit when the school-church was opened were Revs. John Harvard (Superintendent), Samuel Coley, George Harvey Smith, and Mark

Guy Pearse, and, in addition, the infant Church had the benefit of the ministrations of Revs. John Vine and W. D. Williams.

Many of those attending the services at the meeting-place in Maple Road belonged to the Baptist denomination, and when the school building was opened, several of their number started services of their own in Hawthorn Grove, on November 5th 1865. Yet, notwithstanding this perhaps inevitable decision - hastened, it is said, partly by the introduction of the liturgical service - the Wesleyan Methodist cause continued to prosper. In fact, no sooner was the building completed than it became necessary at once to enlarge the premises, and the school-church was altered to its present size. It is of interest to note, showing that no illfeeling existed between the two bodies, that when a year later the Baptists celebrated their first anniversary the services were held in the new Wesleyan school-church.

There appears to have been some discussion as to the advisability of developing the site that had been secured, for a local Methodist historian, referring to this period, writes:- The alternative was to purchase a site and build in the Anerley Road. Those who had the question of the Church's policy at that time acted as they thought wise, and deserve all the credit of spirited enterprise. But could they have seen a step further, they might have embraced an opportunity which never occurred again.

It should, however, be remembered that the latter part of the nineteenth century was a time of great activity and remarkable extension in London Methodism. At the period of which we write, the Brixton Hill Circuit itself had at least four schemes in hand, each of which included the purchase of land and the erection of premises for public worship.

In view of these circumstances, it can be understood how great was the task of those on whose shoulders rested the responsibility of deciding the limits of expenditure of each scheme. Fortunately, in the Brixton Hill Circuit, as has already been intimated, there were a goodly number of well-to-do Methodists - men and women who delighted to help forward the various extension schemes to which the Wesleyan Church was then committed. Even so, with demands from all parts of a large area which was rapidly being developed, it is small wonder that when the decision had to be taken the less expensive site was chosen.

The extension to the school-church was opened in January, 1866, by Rev. John Harvard. The day proved eventful in other directions, for during the afternoon Sunday-school the cry of "fire" was heard, and it would hardly be a matter for surprise if the destruction of the North Transept of the Crystal Palace proved more attractive than did the Sunday-school lessons. There were but few buildings then existing between the school and the Crystal Palace, and the burning of part of a world-famed building must have been an awe-inspiring, if at the same time a regrettable sight.

The spiritual growth of the new Church kept pace with its enlarged opportunities. During this period great assistance was received from Revs. W. O. Booth, E. A. Telfer, and H. Smallwood, who were supernumerary ministers resident in the district. As may be imagined, most of the services were taken by local preachers - that brotherhood to which Methodism owes so much. To take an appointment at Penge was as good as a day in the country. It is related that one brother on his way through the lanes and across the fields between Brixton Hill and Penge was molested by footpads, who, having relieved him of the contents of his purse, left him to compose his thoughts as best he could. When next appointed to take a service at Penge, this "local" persuaded a friend to accompany him. But here, again, he found himself in trouble, for his host and hostess demurred somewhat at having, without notice, to provide for an additional guest. It is unfortunate that of the sequel history is silent.

It was at Penge also during this period that a certain local preacher received his first payment. With the offertory that morning a small gold coin was found. The

Stewards, not being numismatic experts, were strangers to its value, and willingly accepted the 4s. which the preacher offered them in exchange for what proved to be a gold 7s. piece, which, adds the record of 1898, is not yet for sale. We have tried to trace that gold coin, but, the local preacher having been called to higher service, it has passed into other hands.

The growth of the Church was steady. To the March, 1866, Quarterly Meeting Penge reported forty-four members, showing an increase of thirteen during the twelve months. By 1867 the number had risen to seventy-one, and in 1868 to seventy-nine, which was the high-water mark for six years. A slight decrease was reported in 1869, the membership then totalling sixty-seven. Notwithstanding this setback in numbers, the Church continued to look ahead. The March Quarterly Meeting of that year was persuaded to grant £10 towards a fund established for furnishing the Ministers house at Penge, and the compliment was acknowledged three months later when, application being made to Conference for the appointment of a young Minister from the President's List to work specially in Penge, the Society made a grant of towards the expenses.

Nor did the young Church seek to escape its share of the financial burdens of the Circuit. At the opening of 1871 Brixton Hill had a debt of £181 and, in responding to an appeal, Penge promised £10. Evidently a spirit of zealous generosity exceeded the limits of practicability, for at the following Quarterly Meeting the offer was reduced to one £1.

In the early days there were only two local papers, the Norwood News, established in 1868, and the Beckenham journal established as a monthly in 1876, both of which were and have remained good friends of the Wesleyan Church. The earliest Press reference we can find to our cause at Penge is in the Norwood News of May 27th, 1871, when the Sunday-school anniversary, to be held the following day, was noted. Rev. J. Wesley Silcox was to be the preacher, and at 5pm on the Wednesday a public tea had been arranged, with a meeting to be addressed by Revs. W. O. Booth, C. Crawshaw, and J. Kinnings.

It may be of interest to add, while dealing with this period, that the same paper reported in its issue of June 24th, 1871, that Mr. Ashworth had been granted by the Metropolitan Board of Works permission to erect a temporary iron chapel at the "corner of Dulwich Road and Bedford Road, Penge." Mr. Ashworth was the first minister to our Primitive Methodist neighbours, and the roads referred to are now known as High Street and Mosslea Road.

In May, 1872, the Norwood News was rewarded for its kindly interest in the Church by receiving an advertisement of the Sunday services. This publicity continued for some years.

By March, 1874, the membership, following slight fluctuations seventy-two in 1870, seventy-four in 1871, fifty-six in 1872, and seventy-eight in 1873 - totalled eighty-six, and in September the position at Penge was again brought to the notice of the Quarterly Meeting. Rev. E. A. Telfer was then in charge of the Penge congregation, his wife acting as Choir Leader and his son as Organist. The Minister had been persuaded to continue in service for a further year, the Society guaranteeing one-third of his stipend. In September he called attention to the necessity of forming a Board of Trustees for Penge Chapel property, and the desirability of building a chapel there. Evidently the Quarterly Meeting was not impressed by the urgency of the matter. But when in the following year the Society took the third place (statistically) in the Circuit with a membership of 114, it was presumably convinced of its mistake. However that may be, we find recorded in the Minutes of the September, 1876, Quarterly Meeting that a resolution was proposed, seconded, and carried without dissent, that a Committee be formed to consider the desirability of a new chapel at Penge.

Although as far back as June, 1868, the Norwood News had referred to the "Anerley" Wesleyan Church, the Society up to this time had been officially designated

the “Penge” Wesleyan Church, but gradually it took to itself the name of the district with which it was geographically more intimately associated. In the issue of the Beckenham Journal for September, 1876, we find the following advertisement:-

ANERLEY AND PENGES WESLEYAN CHAPEL, STATION ROAD
Minister - - - - -REV. H. SMALLWOOD
Services, Sunday morning 11, Sunday evening 6.30,
and on Tuesday evenings 7.30.
Society Classes at times convenient to all.
Sunday-school-Morning 9.45 and afternoon 2.30

The name “Anerley” appears in the Sunday-school Minutes for the first time on October 12th, 1875. The Quarterly Meeting, however, continued to use Penge till December, 1886, and the Leaders' Meeting till March 1887.

Mr. Smallwood had taken the place of Mr. Telfer at the Conference of 1875, and had entered wholeheartedly into the work.

The report of the special Committee was presented in December, 1876, and contained four resolutions, with two of which Penge was intimately concerned. These resolutions were proposed by Mr. Alderman McArthur, M.P., and seconded by Mr. C. F. Jepps, and were as follows:

That in the judgment of this meeting it is desirable to take immediate Steps for the erection of chapels at Penge and Thurlow Park in one scheme. That it is desirable that the Penge church should be built in the year 1877 and the Thurlow Park church in 1878.

“Thurlow Park” church was built in the Norwood Road, and was called Roupell Park.

With the passing of these resolutions and the adoption of the report, the first practical steps were taken towards the erection of the building of which we now celebrate the Jubilee.



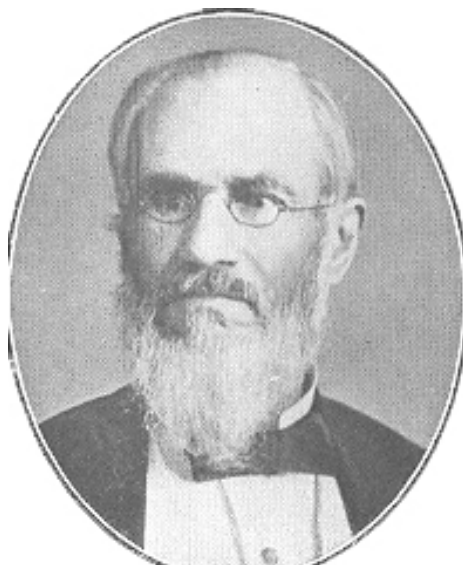
FIRST METHODIST PREACHING PLACE IN PENGES - NO 2 MARLBRO TERRACE



PENGES IN 1862 - Marlbro Terrace is shown between the letters a and p in Maple



SIR WILLIAM MCARTHUR K C M G



ALEXANDER MCARTHUR M F



REV BENJAMIN F FIELDING 1878-1879



REV T OWEN BESWARWICK 1925-28



REV W L DOUGHTY CA BB 1928

Building the Church

Once the building scheme was launched, the Brixton Hill people wasted no time. Nor did the members at Penge. They were men and women full of zeal and were eager to support the opportunity thus afforded of building a church in which they could worship. No sooner was the New Year fairly settled than a meeting was called and a local fund inaugurated. At the Quarterly Meeting in March, 1877, Mr. W. McArthur spoke of the labour required at Penge in respect of the new chapel, and feared that Mr. Smallwood would not be equal to the task. He proposed that Conference be asked to appoint an additional unmarried minister to reside at Penge. As a result of this suggestion, Rev. G. E. Scutt began his ministrations in the September of that year, and most enthusiastically entered into the scheme for the new development.

In the meantime the appointment of Trustees had been rendered necessary by the decision to erect a church building. The following is a list of the members of the original Trust:

Messrs. William McArthur, M.P., Alexander McArthur, M.P., C. F. Jepps, George Candler, William Lewis, James White, John Bumpus, Thomas Bass, Walter E. Gurney, Joseph Armitage, Charles Bowyer (all Trustees of Brixton Hill; with Messrs. G. J. Gray, Josiah Verinder, - and W. O. Johnson, as local Trustees.

These Trustees held their first meeting at Brixton Hill, on September 21st 1877. Messrs. Bumpus and Gray were appointed Chapel Stewards, Mr. Gray being also elected Treasurer pro-tem. He acted as Secretary to the Trust until his death in October, 1896.

The contract for building the new church was awarded to Messrs. J. and C. Bowyer, at an estimated cost of £7800, and on January 17th, 1878, the foundation stones were laid. Of this function, the Beckenham Journal says:

For some time past the Wesleyan cause at Penge has suffered for want of a commodious chapel, and though a most eligible site was secured for the purpose thirteen years ago, no steps were taken to commence, the chapel services meantime being conducted in the school-chapel, which was erected in the year when the site was purchased.

At length, however, mainly by the liberality of Mr. Alderman McArthur, M.P., Mr. Alexander McArthur, M.P., Mrs. J. F. Bennett (of Tulse Hill), and others, a Building Fund was started, the subscriptions to which, together with the amount receivable from the Metropolitan Wesleyan Chapel Building Fund, already amount to £6250. Plans were at once obtained, and building operations were commenced on October 15th, 1877, since which time good progress has been made.

The memorial Stones were laid on the 17th ult. by Mrs. J. F. Bennett, Mrs. John Remfrey, Mrs. Horace Marshall, and John Smith, Esq., of Lincoln, in the presence of a large number of spectators, the day being exceptionally fine. The proceedings commenced by singing a hymn, and prayer by the Rev. H. Smallwood, now of Southend, Essex, but late of Penge, after which the ceremony of laying the stones took place, the silver trowels being presented by the architect, C O Ellison, Esq., of Liverpool; Rev. G. E. Scutt, the resident minister; Rev. Dr. Punshon; and Rev. W. Gibson MA respectively. The successful completion of the stone-laying in each case was accompanied by the placing of cheques on the Stones, amounting in all to £250, viz., Mrs. J. F. Bennett £50, Mrs. John Remfrey £50, Mrs. Horace Marshall £100, and John Smith, Esq., £50. The children then came forward in order and placed purses on one of the Stones, the contents of which amounted to £48. Short addresses were then delivered by the Rev. E. A. Telfer

and the Rev. G. Samuel (Baptist minister), and, a collection having been made and the Benediction pronounced, the ceremony ended.

The company then adjourned to the school-chapel, which was most tastefully decorated with banners and evergreens, where tea was provided, to which a large number sat down.

A public meeting was held in the evening at the Anerley Congregational Church (kindly lent for the occasion), when the chair was taken by John Smith, Esq., of Lincoln. Addresses were delivered by Rev. W. Gibson, M.A., Rev. E. A. Telfer, Rev. A. Freeman, and Rev. G. Samuel (Baptist). At the close of the meeting promises were handed in and a collection made in aid of the Building Fund. Votes of thanks to the Chairman, to the deacons of Anerley Church, and to the ladies brought the meeting to a close. The total proceeds of the day, including the promises at a *dejeuneur* at the Crystal Palace in the earlier part of the day, were over £500, which leaves a balance of £1150 still to raise.

The local report, which concludes with a technical description of the new building, omits a very interesting item. In a sealed chamber beneath the chief Stone was placed a bottle containing coins of the realm, together with copies of the denominational journals the *Watchman* and the *Methodist Recorder*. It is to be hoped that specimens of the local Press were included; our authority simply says "and other newspapers".

It may be as well perhaps if we recall that the size of the church was determined by the conditions under which the Metropolitan Chapel Building Fund made its grant. At that time no advance was made to any church building fund which did not provide accommodation for at least a thousand worshippers. That Stringent condition has, fortunately, since been altered, but its existence at the time when the Anerley church was built practically compelled the Trustees to accept a design which was far too large for their own reasonable requirements. It is not too much to say that this fact has proved a very serious handicap to the increasing success of the work at Anerley. So far as can be discovered, only on very special occasions has the building been filled.

However, a grant of £2250 and a loan of an additional £750 free of interest are benefits which may well give to the donors the right to impose conditions, and it is hardly surprising that these conditions were accepted by those who had to make the decision.

At the Conference of 1878 Rev. G. E. Scutt gave place to Rev. Benjamin F. Fielding, who, we are pleased to say, is still in harness. Although the weight of years has made it impossible for him to bear the responsibilities of full Circuit work, Mr. Fielding finds great joy in labouring as a supernumerary in the Guildford Circuit, having the oversight of the congregation at Cranleigh. Responding to our invitation, Mr. Fielding, who, by the way, celebrated his golden wedding on August 15th, 1928-wrote as follows:

I find it hard to realise that our fine church at Penge has almost reached its Jubilee year; but I have another Jubilee in mind, for it was in 1878 that I took my young wife to Penge, little thinking what a serious task lay before us, for our small company was soon to migrate to a church built to hold a thousand people! I recall the faces of a faithful band of workers who never flinched before the serious task which confronted them-but perhaps all are gone, while some few are fondly remembered.

Ah, I think I am in front of a cinema screen, with pictures of people and incidents of those bygone days! I hear voices of moving eloquence and grace as the new temple echoes with the sound of the Gospel message. What a voice was that of F. J. Sharr, whose virile preaching gave him such a mastery of

men! And there comes the voice of Josiah Banham, whose genius of sympathy has opened countless hearts to the word of life. One remembers the visit of Dr. Punshon as having a touch of sadness about it, for, in truth, he was not quite like his former self, for had he not spent himself lavishly in the service of his Master and worn himself out before his time? Yes, and he was then nearing his well-earned reward. Listen to that parting testimony as the friends watch and wait by his bedside: "Jesus is a bright reality."

I wonder whether any survivor besides myself remembers the incident which I now report. The young Minister is seen waxing hot with zeal in the interests of Temperance, and he does a thing which causes quite a flutter in the dovecots. During a concert which was being held in the school-room, something led him to enter the vestry, where, to his horror, he beheld some black bottles on the table containing something stronger than tea, ready for the refreshment of the thirsty artists during the interval. In a few moments the offensive liquor was soaking into the ground outside, the broken bottles littering the place withal, while onlookers were frozen with dumb surprise.

The iconoclast, now an old man-is quite unrepentant; indeed, perhaps he is a bit proud of his deed, while admitting that his method might have taken a milder form with advantage. Anyhow, a sermon of his, expressing his views on Temperance, was published not long afterwards by request.

After the lapse of half a century one cannot recall many of the once-familiar names, but if there are any survivors of families bearing such names as Burnpus or Gray or Verinder or Duffil or Dunk, my good wife and I would like them to know that the memory of kindness which those names awaken lives with us to-day.

What should I say if some of your young folk were to ask me how I read the signs of the times with regard to the religious outlook, as compared with those of fifty years ago.

Let my answer be a personal one only. The blessed Gospel is more to me now than it was then, and no sound is so good to me now as that of the message of the Grace of God. Let not the rising race imagine that the Christian faith is becoming stale.

What shall be the fruit of that faith's proclamation during the next half century? Let your young people answer with fervent devotion: The Best is yet to be.

During the twelve months that passed between the laying of the foundation stones and the opening of the church, the members set to work to raise money so that the building could be opened free of debt. One of these efforts is thus reported in the Beckenham Journal of January, 1879.

NEW WESLEYAN CHAPEL, PENGE.

Early in the year just closed the foundation stones of this building, which occupies a commanding position in Station Road, Anerley, facing the Oakfield Road, were laid, and it is now rapidly approaching completion. A Bazaar in aid of the Building Fund was opened on the 18th ult., by William Grantham, Esq QC MP in the Schoolroom behind the new building, which was tastefully decorated with evergreens, &c. There was a good attendance at the opening ceremony, at which were present the Revs. B. F. Fielding (the resident Wesleyan Minister at Penge), A. Freeman, J. Banham, G. E. Scutt, E. A. Telfer, and G. Samuel (Baptist Minister). Dr. Hamilton, who is at present on a visit to this country from America, gave an address of congratulation.

The Hon. Secretary read a Statement showing that of the amount £8000 (the total estimated cost of the building), £6986, including £3000 from the Metropolitan Wesleyan Chapel Building Fund, had been raised, and that, leaving out the sum of £700 required to carry up the spire to its full height, only £300 was now needed to complete the building.

Mr. Grantham, in a few happily chosen words, expressed the pleasure he felt in taking part in the ceremony on behalf of such a good work, especially as it was amongst those who were of a different religious persuasion from himself, and, after the kindly Christian utterances of those who had spoken before him, all he could say was that he wished his Wesleyan friends God-speed.

Rev. A. Freeman proposed a hearty vote of thanks to Mr. Grantham for his kindness in being present.

The resolution was seconded by Rev. G. E. Scutt and carried by acclamation.

The Bazaar was then pronounced open. There were nine stalls in all, presided over by various ladies and gentlemen, and furnished with a great assortment of useful and ornamental articles. The total proceeds will, it is expected, exceed £100.

From this report it will be seen that the question of the spire was beginning to assume some little importance. This topic, we have reason to believe, has been discussed many times in days gone by. The present generation may perchance regret the somewhat unfinished appearance of the front of the church, but there no longer remain any of the heartburnings which we have gathered accompanied the discussions to postpone its completion. This division of opinion, however, never approached serious dimensions, and certainly did not interfere with the whole-hearted participation of every one of the members in the opening of the church. That event took place on February 6th, 1879.

The membership had varied slightly, totalling 96 in March, 1876, and 93 a year later, while to the Quarterly Meetings of 1878 and 1879 the number reported was 74.

If we again quote from the local Press of that day, it is because we feel that a contemporary record will prove of more interest and have a far greater value than any summary which we could make. In its issue of March, 1879, the *Beckenham Journal* said:

OPENING OF NEW WESLEYAN CHURCH IN PENGE.

The opening services, in connecton with this place of worship, were held on Thursday, February 6th, 1879, when a sermon was preached in the afternoon by the Rev. A. McAuley, and, notwithstanding the unfavourable state of the weather, there was a fair attendance. Immediately after the service, a sale of work, remaining from the late Bazaar, was held in the school-room. A tea meeting was also held, to which about 200 sat down, after which a public meeting was held in the chapel at 7 o'clock, when the chair was taken by A. McArthur, Esq, M.P. The chapel, which is a large fine building, seating 1046 persons, was well filled.

The meeting having been opened with a suitable hymn and prayer being offered by the Rev. J. Buller, the Secretary, Mr. Gray, read the financial Statement. From this it

appeared that the total receipts amounted to £7043, including £3000 from the Metropolitan Wesleyan chapel building fund. The original contract for the erection of the chapel, together with the architects commission, amounted to £7000. It had been deemed advisable to make some additions to the tower, which, with the furniture, made the total cost £7300, SO that there was a deficiency of £300, not including £738, the cost of the spire.

The Chairman congratulated the congregation upon having built such a fine chapel, and, before the opening services, being only in debt to the extent of £300. He said a building of this kind, situated as it was, could not fail to do a vast amount of good, and every rightminded person would rejoice with him in its erection. He dwelt upon the progress Ritualism had made in England, and said he was always thankful to see such fine buildings erected, where the good old Gospel truth would be preached. As regarded the debt of £300, he was quite sure if they made a strong effort they could soon clear it off.

The Rev. Alexander McAulay said he felt great pleasure in seeing the Chairman in his place that night. He dwelt upon the different denominations, and said he was glad to welcome anyone who was fighting on the side of Christ. Now that they had their chapel built, he said, the first thing was to get it well filled with people, and the best way to do that, he had found, was to get the pulpit well filled. Some ministers try to get the chapel filled by having good music. Now that does not do; unless they had a good, sincere, God-fearing man they would never have their pews filled, and he prayed God they might have a succession of those ministers. Let them give a welcome hand to any stranger who might come into any of their services; give him a seat, give him a hymn book, but give him, above all, a welcome hand. One other thing he should like to see here in this place was a good mission band to bring the stranger in, and when the strangers are brought in, to look after them. He was sure God would bless this building and the work abundantly.

The Rev. B. Fielding said he was not a good hand at a lecture, but he thought a good lecture might be given on walls : Necessary and Unnecessary. He was glad to see the walls between the different denominations thrown down as they were being done, or, if not thrown down, fallen so low that the ministers and laymen of different denominations could shake hands over them and have good fellowship among themselves. They had to-night the Rev. G. Samuel and the Rev. J. Halsey to address the meeting, and they would all regret the absence of the Rev. J. Martin, who would have been present only he had a prior engagement, and the Rev. E. A. Telfer was also unable to be present, so they could see that the walls are getting very low indeed here. He then spoke upon the building, and said that they had succeeded in building a chapel that would, he thought, satisfy all. The designs of the architect, he said, included a spire, and they were committed to the building of the spire sooner or later, and it only rested with them when it should be done, which he hoped would be soon.

The Rev. J. Halsey said that, though he had been very unwell, he could not refrain from attending to express his sympathy with the Penge Methodists. He always experienced great pleasure in the opening of a new chapel or church. Religion, he said, had given more to society than society chose to own. If they looked at all the buildings in and about London, they would find that the temples of God rank among the first. He then dwelt upon atheism, and said, they did not find such fine buildings in connection with infidelity. Wherever a body of Christian people, be they only a handful, met for worship, they wanted to build, and they were prepared to make the necessary sacrifices. The building before them proved that fact. The Pagan people used to ask their gods to give them the good for the beautiful, and he thought that they might take that heathen petition themselves, and offer it up as a Christian prayer.

The Rev. F. J. Sharr said, in connecton with the spire Mr. Fielding had spoken about, he did not himself care for a spire, but he did not wish the Methodists to be made

a laughing Stock of, and unless they built the spire they would be that. Now, should they have this spire? (Cries of "yes!") They wanted £1000 round numbers for it. He was thankful to say they had got something for their money, and that nobody could pass any unpleasant comment upon the chapel. After a few words from the Revs. G. Samuel and J. Buller, and J. Smith, Esq., the Rev. G. E. Scutt proposed a vote of thanks to the ladies who had assisted at the tea-tables, and Mr. Vickers, in seconding the vote, said he could recollect the time when they had their meetings in a small room; the building before them was the result. A vote of thanks to the Chairman, and the Benediction, brought the meeting to a close. The collectons, &co during the day amounted to £102.19.7d.

The Sunday-School.

Those responsible for the initiation of Wesleyan Methodist services in Penge and Anerley quickly realised the importance of a Sunday-school. No records are in existence of the very early days, but we believe that a school was started in the Maple Road rooms. How long it continued or with what success it was pursued we do not know. It also appears that at one time, before the school-church was built, children used to attend the Sunday-school attached to the Gipsy Road (now Westow Hill) Wesleyan Church. With the opening of the new building in 1865, however, a school was soon organised. Fortunately, both the School Journal and the Minute Books have been preserved, and from these records we learn that the first Teachers' Meeting was held on April 11th 1865 Mr. G. Vennell, as Superintendent, presided, Messrs. Caffyn (Treasurer), Verinder, Hodge, Oxbury, Fiddes, and S. J. B. Prior (Secretary) also being present. That this was the first meeting is indicated by a resolution to purchase "ten Bibles, three sheets tickets, one dozen large size do., one registration book, one Journal Book, one Minute Book, one dozen class books, small articles of Stationery, one bell, and one dozen small memorandum books." Mr. Caffyn "acceded to a request for an advance of 20s. or 30s., if required."

On April 29th the school was opened at half-past nine, sixteen children and two teachers being present in the morning and eight boys and fourteen girls, with four male teachers and one female teacher in the afternoon. The address to the scholars was given by "Rev. Mr. Ewer" The terms "male " and "female " remained till 1888, when the latter word gave place to "lady."

Two months later a Committee of Management was elected. It consisted of the Superintendent and Secretary, with Messrs. Hodges, Caffyn, Wright, and Verinder, and Miss Privet. So well did this Committee conduct the affairs of the school, that when it was reported to the August Teachers' Meeting that there was a balance in hand of 23s, it was at once decided to give a tea to the scholars and parents.

By the end of the year a Committee was appointed to "prepare a code of rules for the better government of the school". The report made is a lengthy document, consisting of thirty-one rules for the officers and teachers, and seven for the children. One or two are worthy of reproduction, as showing something of the methods and ideas of those days. Rule XXI. says that teachers are to "see that their children are clean and healthy", while Rule XXV. Instructs them "to report all scholars deserving of correction to the Superintendent, and on no account strike them". On the other hand, scholars are required "to have clean hands and faces and their hair combed, "and "to walk quietly to and from school and not to loiter in the street" Full of the pioneer spirit, the officers and teachers were not satisfied to wait for their school to become known. At the second Teachers' Meeting they agreed to print five hundred circulars announcing its existence, and the Journal records that on a Sunday in June "Mr. Fiddes went out canvassing for scholars. "This forward policy met with some success. On September 10th there were fifty-five scholars present in the afternoon with nine teachers, and the school was rearranged in nine classes.

An interesting indication of the seriousness with which the teachers were expected to regard their duties sixty years ago is found in the School Journal. After stating the numbers present, remarks are added about the weather, the holding of a prayer meeting, and similar details. The names of teachers absent or late are also recorded, to which in a few instances is added the number of minutes such teachers were behind time. Even the Superintendent himself was not exempt. One entry records "3m" against his name in the list of late comers. One teacher, stated to have left school early "against the wishes of

the Superintendent", protested against this minute to the next Teachers' Meeting, but the entry was upheld, it being decided that his action was "censurable and that he be censured". The reproof was taken in good part, for three months later the offender proposed for re-election the official who had seconded the motion for censure.

The first Sunday-school anniversary was held on June 3rd 1866, when Rev. Mark Guy Pearse preached in the morning and evening, and gave an address in the afternoon. The Journal records : "A public meeting was held on the following Wednesday, Rev. M. Pearse and Mr. Armitage occupying the chair. A report was read by the Secretary, and addresses delivered by Messrs. Vine, White (Sydenham), Lee, Vemell, &c." The report for the first year of the school's existence showed that officers and teachers totalled sixteen, the average attendance being eleven in the morning and thirteen in the afternoon, and that the names of a hundred and forty scholars were on the roll, the average attendance being-morning forty-nine, afternoon seventy-eight. There were twelve classes. Receipts for the year amounted to £10.3.3d, and expenditure £8.1.9d.

From now onwards the school continued its work with success, which, if not spectacular, was steady. Mr. G. J. Ecroyd became Secretary in September, 1866, and in November a Band of Hope was formed with Mr. Vennell as President and Mr. Hodge as Secretary. January of the following year saw permission given to the children to collect for the Missionary Society, and, ever since, this activity has been a feature of the school life, not, however, without discussions as to the virtues of the Blake system. A Bible Class was started on April 28th, 1867, and continued till the end of the following year. The second anniversary was held on September 8th, 1867, when Rev. N. J. Tweddle took the services all day, while Mr. J. K. Corderoy (of South Norwood) presided at the public meeting on the Monday.

The Minute Book of the Sunday-school provides many interesting items, in the main showing the seriousness with which those concerned regarded their duties. It was customary to encourage the children by giving tickets for punctuality, and, to make these weekly prizes of greater value, hymn books were given in exchange for six tickets, or, failing the full number, for four tickets and twopence.

Annual treats were held, the first at Christmas, 1866, on the school premises, and the second in September of the following year in a field at Elmers End, lent by Mr. Garrood. A New Year entertainment was given in January, 1869, the chief features being a lantern with dissolving views and the gift to each child of "a bun and an orange"

Mr. Prior had by this time become Superintendent, and on the resignation of Mr Ecroyd, Mr Edward Booth was invited to become Secretary of the school "in its present need and difficulty". Early in 1872 the superintendency passed to Mr Caffyn, and he held the position till March 1881. Although there is no record of his retirement, the fact that Mr. J. H. Walker appears as chairman of the Teachers' Meeting indicates that a new Superintendent had been appointed. For Secretaries the school had men who served it well, among those also deserving mention during this period being Messrs. Charity, R. A. Johnson, and R. Pitt.

An important event, expressing the true missionary spirit, was the establishment of a branch school in Trinity Road (now Station Road), Penge. It had evidently been open in the afternoon for some time, but the first mention of it is on April 22nd, 1874, when it was agreed to start a morning school. The branch school then had forty-one scholars and three teachers, with an average attendance of twenty-two children. Mr. Jackson was Superintendent, with Mr. Edward Hall as Secretary. A year later Mr. Jackson was succeeded by Mr. S. C Dunk, who held the position so long as the school was open. By April, 1876, there was an average attendance of twenty in the morning and thirty-three in the afternoon. It was, however, difficult to finance both schools, and the Minutes of June, 1881, report that, as another school had been opened in the neighbourhood, the branch school had been given up during the preceding quarter.

The earnest work of the officers and teachers had its own reward. The school grew in size, every successive report telling of an increase in attendance. In February, 1878, about twelve months before the church was opened, the school register contained a hundred and fifty-four names, with an additional seventy-one names at Trinity Road. The average attendances were seventy-two in the morning and a hundred and six in the afternoon with nineteen and thirty-seven respectively at the branch school. There was a balance of 3s. due to the Treasurer.

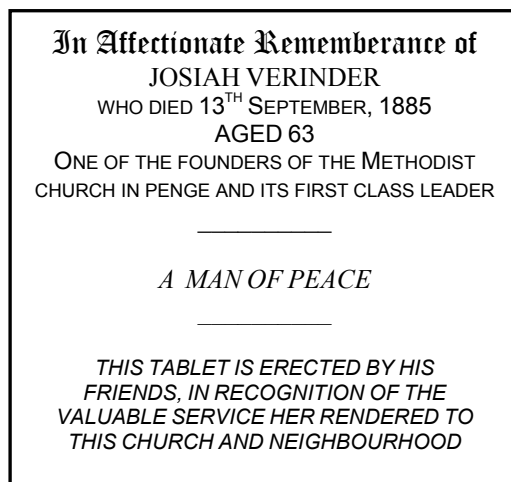
Faith and Courage

Words seem poor things when one is faced with an expression of simple faith, especially so when it is accompanied by courage of a high order. The Methodist Society at Anerley, with less than eighty members, had erected a building to hold a thousand people! Yet they were undismayed. The opening services were continued throughout the four ensuing weeks, the special preachers being Rev. John Baker, **M.A.**, and Rev. F. J. Sharr ; Rev. G. S. Weston ; Rev. E. A. Telfer and Rev. J. H. Rigg, DD (then President of the Conference); the series concluding on Sunday, March 2nd, when Rev. G. Samuel (Penge Tabernacle) and Rev. J. Halsey (Anerley Congregational) displayed a spirit of brotherliness by respectively occupying the pulpit morning and evening. On the Tuesdays during this period sermons were delivered by Rev. E. E. Jenkins, **M.A.** (Secretary of the Wesleyan Missionary Society), Rev. W. M. Punshon, LL.D., and Rev. F. W. Macdonald.

One or two items of interest are worthy of record. At the first meeting of the Trustees held in the school-chapel on January 18th, 1879, it was resolved that the Church of England liturgy be used at the morning services and that an organ be hired (or purchased) at a cost not exceeding £15 per annum. The use of the Wesleyan liturgy, we may add, was sanctioned on January 26th, 1884, and an organ, costing £430, was opened on December 15th 1886.

The church was registered for the solemnisation of marriages in September, 1880, the first bride and bridegroom being Mary Cowley and Elijah Stanley, who were married on October 15th, 1881. The baptismal register shows that the first christening ceremony in 1879 gave the name of Ernest Arthur to the infant son of Mr. and Mrs. Edward Thorp. This register goes back to the days of the school-chapel, the first entry being that of the christening on March 12th 1861, of Laura Sarah Alexandra, daughter of Mr. and Mrs. Charles Clark.

From now onwards the Society, with perhaps one or two exceptions, I pursued its course and bore its witness without untoward incident. At the Conference of 1880 the Sydenham Circuit was formed, taking the Sydenham, Upper Norwood, and Anerley Churches and the preachingplace at Forest Hill from Brixton Hill. The first Quarterly Meeting of the new Circuit was held at Sydenham on October 4th, 1880. Rev. Owen Davies presided, and Messrs. Troke, Reaks, and Gray were present as the representatives of Anerley. At the March meeting in the following year, Anerley returned 87 members. This figure increased to 107 a twelve month later, and again to 125 and 133 in the two following years. The figures for the remainder of the decade were 129, 121, 143, 140, 146, and 165 in March, 1890.



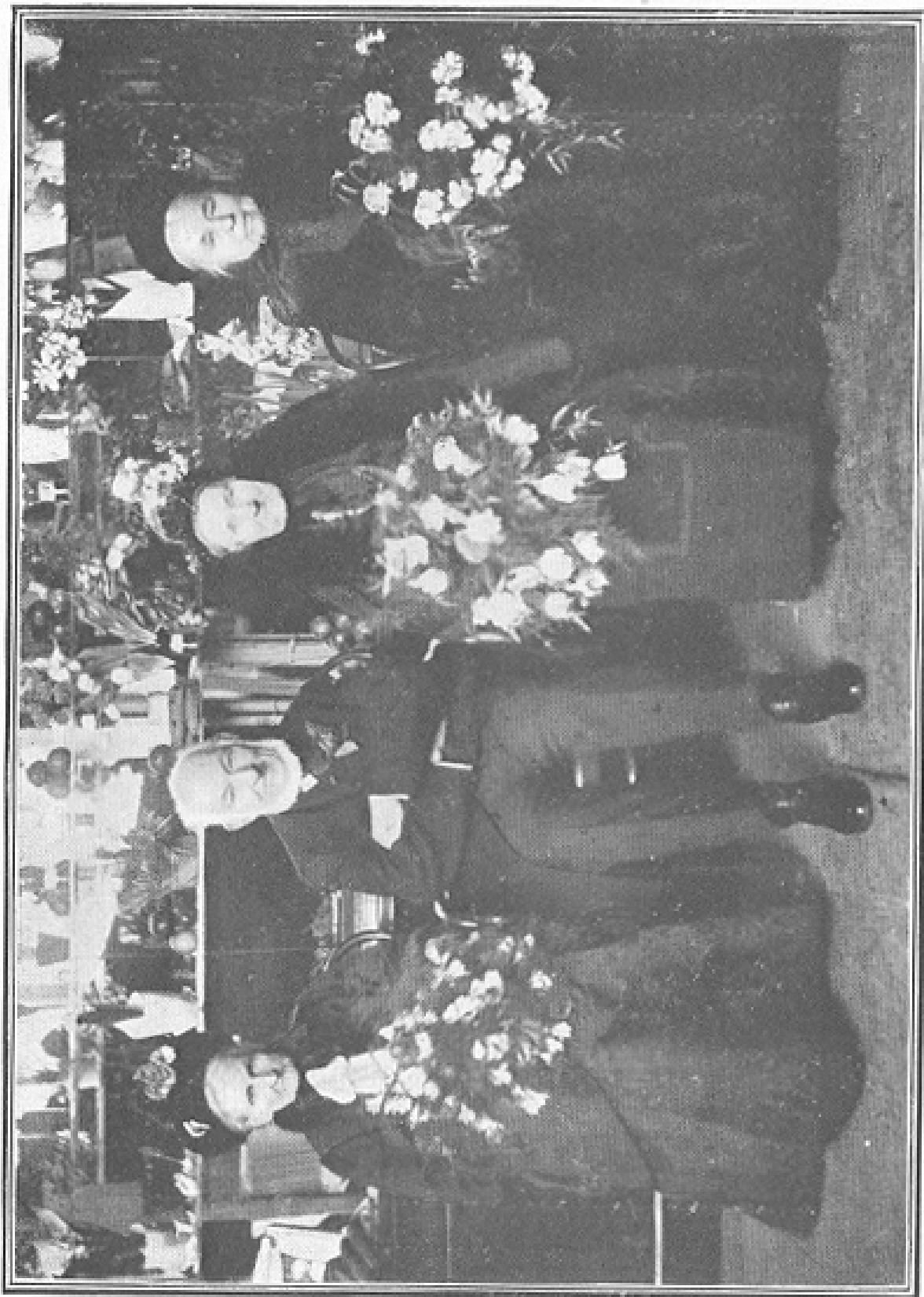
Yet although the membership was increasing readily, financial matters continued to be a source of anxiety. The buildings had been insured for £8500-increased in 1894 to £9500 but the Trust was not paying its way. In August, 1880, a loan of £450 had to be raised, and a year later came a reminder from the Metropolitan Chapel Building Fund of a debt of £750. Part of this liability was paid off year by year, and on February 17th, 1888, it was reported that the loans had been repaid and that the Trust property was now free from debt.

The death on September 13th 1885, of Mr. Josiah Verinder came with great suddenness. It was due to his enthusiasm that the Society was started, as it was to his initiative and faithful work that the site was secured and the church erected. At the Quarterly Meeting of September a resolution was passed expressing the deep sympathy of the Meeting and recording "with the greatest respect the valuable services he had rendered the Penge Chapel and Society for many years". In addition a Memorial Tablet was placed in the church.

To the Leaders' Meeting of June 10th, 1888, it was reported that the sum of £5 had been contributed to the fund for the purchase of the Penge Recreation Ground.

In the meantime, the Sunday-school had reflected the growing Strength of the Church, and new accommodation was needed for the Society Classes and other organisations which met week by week. A Circuit Plan of 1880 shows five Society Classes being held during the week and three on Sundays, the latter at ten, three, and eight o'clock (presumably after the evening service). An additional class-room, in the form of the Church Parlour, was added in 1893, at a cost of £283. This scheme was financed by special efforts, under the guidance of Rev. E. Thornton Smith.

During this decade various activities were started. The opening of the Connexional year of 1895 saw the inauguration, under the editorship of Rev. William Foster, of the Sydenham Circuit Wesleyan Church Magazine. It had a full-size page, measuring approximately eleven inches by nine inches, and used the Church Record as an inset. During the first twelve months there were from six to twelve local pages, varying with the demand for space from local tradesmen and from the several institutions connected with the Churches in the Circuit. One of the features of the early volumes was an illustrated historical account of each of the four principal Churches. It was in the sketch, written by Rev. J. Martyn Lobb, dealing with the Anerley Church, which appeared in the issues for October, November, and December, 1896, that we found much valuable information. Many of the details then given are incorporated in the foregoing Pages.



OCTOGENARIAN OPENERS OF BAZAAR, MARCH 18th, 1910.

Mrs. Dunk, Mr. Birdseye (Chairman), Mrs. Williams, Mrs. Troke. Total ages, 333 years



WAR MEMORIAL

Unveiled December 28th, 1919.

There was also a thriving Temperance Society and a vigorous Band of Hope. In October 1895, these two organisations had a membership of 110 and 166 respectively, the former arranging "coffee and bun socials on saturday evenings. A literary society, strictly on parliamentary lines, was flourishing, a debate on Payment of Members resulting, on November 28th, 1895, in the defeat of the proposal by twenty four votes to twenty. Mr. J. B. Moulton and Mr. B. F. Newton were the leaders of the two parties. The Mothers' Meeting had evidently been in existence for some time. In December, 1895, it held a sale, which brought in £3.2s 6d with expenses amounting to 4s., the balance being placed to the Christmasdinner fund. This Fund was administered by purchasing two hind-quarters of beef and selling the joints at prices ranging from 4d. to 1p, per pound. Ingredients for a Christmas Pudding were offered for 4d. A Slate Club was also in being. During the year **1895** it had sixty-three members and paid fourteen sick claims. All the officials gave their services and a share-out of 23s. per member was made. References are also found to the activities of a Missionary Bee. During the summer months a rambling club took its members to "green fields and pastures new" and swimming clubs for boys and girls and a Cricket Club were well organised.

Another heavy loss was experienced in the death of Mr. G. J. Gray. Mr. Gray met with a serious accident in London, and passed away four days later, on October 9th, 1896. The resolution of the Quarterly Meeting was in these terms

This meeting desires to record its deep sense of the severe loss sustained by the circuit through the death of Mr G.J.Gray who for upwards of twenty years has faithfully and indefatigably filled at various times the offices of Secretary, to the Quarterly Meeting, the United Circuit Trusts, Treasurer to the Worn-Out Ministers' Auxiliary Fund and Auditor of the Circuit Accounts ; and at the same time to testify to the high esteem and affection in which he was held by reason of his stirring piety and Christian character

The Trustees at their next meeting also placed on record their appreciation of the services of Mr Gray, who had been their Secretary since the formation of the Trust, and resolved to place a Memorial tablet in the Church.

One or two signs of the times are to be seen in the decision of the Trustees on February, 1897, to provide a copy of the Revised Version of the Bible for pulpit use, and also, two years later, in the formal resolution authorising the Minister (Rev. William Foster) to act as Registrar under the Marriage Act, 1898. This CT gave to ministers officiating at marriages in Nonconformist churches the same legal status as that enjoyed by their Anglican brothers, the attendance of the Registrar being no longer necessary. For some reason, this second resolution was not proceeded with

Ultimately, in April, 1927, the Trustees took the necessary steps which enabled marriages to be solemnised at Anerley without the presence of the Registrar.

In the ten years ending 1900 the membership varied but slightly. The figures reported to the March Quarterly Meeting of 1891 were 182, the succeeding years showing a membership of 161, 163, 153, 154, 155, 164, 166, 170, and 172 in 1900.

The Daily Round, the Common Task.

With the new century came the completion of what was perhaps one of the finest efforts which latter-day Methodism has to its credit. The Twentieth Century Fund, or, as it was sometimes called, the Million Guineas Scheme, was inaugurated to secure a million guineas from a million Methodists. The original plan proved too ambitious, but the financial objective was secured, and the Historic Roll, containing the names of the subscribers and of those in whose memory contributions were made, is now an honoured possession of our Church, being placed in the Central Hall at Westminster. By contributing the sum of four hundred guineas, the Anerley Society took its part in a scheme which has been exploited to such good purpose.

Notwithstanding this handsome contribution to a Connexional Fund, the Trustees were able in 1900 to have the church building re-decorated, and with special Monthly Services for Young People and Saturday Night Concerts, the spiritual and social sides of the work flourished. A wrong point was made of meeting the needs of the younger members of the Church. Mr. and Mrs. Haycraft came to Anerley about this time, and proved, as none of the present generation need to be reminded, a tower of strength, shedding a gracious influence throughout the twenty odd years which followed. For many months, on one evening every week, they kept open house for the young folk, an act of thoughtfulness which had its own reward. Those also were the high days of the Cricket Club, when the Anerley team-among whom was Livy Walker, afterwards Captain of Surrey, had fixtures with the eleven led by W. G. Grace at the Crystal Palace.

In another direction a rather curious episode deserves record. Flowers began to be placed on the Communion Table, and someone protested anonymously to the Minister (Rev. W. A. L. Taylor) that if the practice were persisted in, a certain family would leave the Church. But, our informant adds: "The flowers continued, and we never missed anybody!" In fact, the statistics of membership during this decade are fairly steady. To the Quarterly Meetings of March, 1901 and 1902, Anerley returned 182 members. Then came slight decreases --178, 169 to 166 in 1905, the following years giving the figures 176, 178, 184, 170 and 176

This ten years proved to be one of the most trying periods through which the Church had passed. A financial mishap in the neighbourhood seriously involved its reputation, and it is a striking testimony faith, courage and practical work of the leaders and to the loyalty of the members in those dark and anxious days that the difficulty was handled with such skill that, although its influence was not entirely eliminated for many years afterwards it did not prove to have such a disastrous result as was at first thought inevitable.

The willingness to take part in the wider religious interests of the district is shown in the appointment by the Leaders Meeting on September 16th 1903, of representatives to the Penge, Anerley and District Free Church Council.

In the meantime, the missionary spirit found expression, first in a proposal, promoted by the Local Preachers Meeting, for a new church on the Birkbeck Estate and then, when that proved impracticable, in a cottage mission in St Hughes Road. The Mission was opened at No.22 in 1899, and, with varying success, and a move to No. 10, was brought to a conclusion at the end of 1907. The question of ways and means was the primary cause.

In common with other Churches Anerley has always found it necessary to promote special efforts to secure the balancing of the annual Statements. Bazaars had their day, and for a time declined in favour, when, at the suggestion of Rev. W. Hawkins, an alternative proved successful. A meeting was called for prayer and fellowship, a box

being placed at the door for freewill offerings. "Untraceable gifts" were asked for, that is to say, no cheques. The first effort of this kind realized £150, a bank note for £50 and another for £25 being among the anonymous testimonials to purity of motive.

It may be recorded in this place that Rev. W Hawkins preached his first sermon in the Anerley Church. It was on Sunday, September 14th, 1873, when, as a youth of sixteen, he was sent to take the service in the school-chapel. Fifty years later, the Stewards gladly acceded to his request to be allowed to celebrate his ministerial jubilee by again occupying the pulpit. Mr. Hawkins preached at the evening service on Sunday, October 7th, 1923, and delivered a lecture "Fifty Years of It" on the following evening.

In the years immediately preceding the war, the work at Anerley went on steadily. During the winter months, both Hockey and Football Clubs were organised, Rev. A. Stanley Bishop proving that he could hold his own as well on the football field as in the pulpit and class-room. Speaking of this period, someone has declared "The scandal of the Minister, covered with mud, returning from the Final for the local Shield against the Police Team, and meeting his Stewards in the main road, was very painful! Still more painful was the scrutiny on Anerley railway bridge by the policeman whom he had floored the previous afternoon, when the silk-hatted minister was proceeding on his way to take the service at Upper Norwood."

These and other activities designed to enlarge the influence of the Church were largely prevented from coming to fruition by the outbreak of hostilities in August, 1914. The membership figures had followed their usual fluctuating course. In March, 1911, 181 members were returned to the Quarterly Meeting, the figures for the following years being 179, 147, 149, and 155 in March of 1915; for the subsequent years they were 141, 149, 110, 164, 169, and in March, 1921, the return showed 168 members.

The War Years.

Experience during the war period cannot be gauged by the normal Standards of measurement. The outlook of the nation was changed. The ordinary channels of thought and action were suddenly, sometimes violently, diverted; men and women had to confront new and unexpected problems; In the turmoil of reorganization for special needs, the Anerley Church had its part and lot, and were indeed fortunate in having as Minister and friend Rev. G. Beesley Austin. For six years did Mr. Austin faithfully serve the Church, and of this period he writes :

One day when I was a little despondent about our Church at Anerley, I remember Mr. Haycraft saying to me, "Well! never forget, Anerley has no history." The other Churches in the Circuit had had their hours of glory, when full services witnessed to the power of their attraction, when they rode upon the crest of the wave, and took for flight the wings of the wind. Their history was their own criticism, by a past splendour they judged the measure of their decay. But it was not so with Anerley. She had never known even one hour of glorious life, when crowds thronged her courts, when she was glad in an assured triumph. She was the Cinderella of the Circuit, and while the other places danced in glorious attire, she was clothed in homespun; while their feet were set to exuberant music, she trudged in the way of commonplace duty and every-day. Yet, as so often happens, she had a strange distinction of her own. In her unromantic way she managed to pay all her bills at the end of the year; she contracted and bore no debts ; she never stretched out pleading hands for help to the other parts of the Circuit; she ministered, often without solicitation, to the help of the other places; and withal she was a generous contributor to all things that were beyond the boundaries of her own frontiers. And in the higher reaches of service, she wrought in a devotion to young people which set her apart among all the Churches of the neighbourhood. And, best of all, she nourished and inspired men and women and a host of young people, who went out into the world to interpret the Christian spirit, and to Stand as witnesses of the redeeming power of the great facts of the Christian Redemption. Her sons were her glory, and her true daughters by their modest beauty exalted her name. If the fineness and integrity of the Christian life is a Church's truest vindication, then let Anerley know that she has no reason to hide her face, or to think of herself as insignificant and powerless.

So far is it from affectation as to be simple truth to say that the six years that I had charge of the Church-1915 to 1921-were the most critical years which the Church has known. Three of these years were the most critical years of the war, and the other three the fateful years of the long-drawn effort to win the peace. The working capacity of the Church was seriously depleted by the withdrawal of every man who was capable of serving in any way in the war. If men and women were not afraid, they were anxious. Those who were dearest to them were in deadly peril, and, far too frequently for our composure, the congregation was swept with a great emotion as the tidings were borne on the cruel wire that one and another had fallen in the conflict. All sorts of unexpected demands were made upon our sympathies and service. Sermons had to be so different from what they had been, and all the Church's ministries had to be changed into other forms. A canteen had to be auxiliary to a class, a parade service had to precede the ordinary morning service, and at least upon one man fell the burden of the sorrow of all. Whatever his private grief, he had to try to keep all hearts in inspiration and to utter such consolation as he might know the secret of to heart-stricken fathers and mothers. So often when we laughed it was through our tears; ours was a trembling joy and our gladness with some pain was fraught.

But superb was the spirit of the Church. Not all the fighting in that high endeavour was done in the line. There were high spirits inspired by a noble pride who consecrated as fine a courage and as high an endeavour, whose blood-shedding was of the soul. In the lonely places of the spirit dedications were made, and in those holy places they were kept. It is less than the truth to say that we kept alive every one of the public services of the Church, for to these we added a weekly service of intercession. Under two fine secretaries, Mr. Harold Waite and Mr. Titchener, the Guild met from week to week; and under the efficient guidance of four more competent women-Miss Almond, Miss Florrie Benjamin, Miss Maud Benjamin, and Miss May Herrington-the Girls' Brigade flourished as it never did before or since. Out of this was born a most efficient Brigade for boys; and actually we had in connection with the Church two bands, which set our simple Church alone among all the Churches of the country. And in spite of the exacting financial demands for all sorts of things, the contributions to Foreign Missions exceeded all previous records, and the Juvenile Missionary Fund reached an altogether exceptional amount.

The days were difficult, but no Minister could help but be in good heart. The decision and courage of all the people was magnificent. In the darkest hours an indomitable light shone in their eyes and a great devotion burned on the altar of their hearts. There were men and women amongst us of indomitable souls, who dared so much in our sacred cause. Two of the most generous men that I have ever met Mr. Haycraft and Mr. Harman stood ever ready to the Church's help. Mr. Haycraft, too, led, with unfailing regularity, a class for men; and Mr. Walter Hodes, a name of imperishable significance in the Anerley Church met the torn fragment of a fine class, through which for now forty years he has impressed his personality on two generations of the young men of the Church. Nor can anyone who thinks of the best interests of the Church pass unrecognised the unselfish and entire devotion of Miss Alice Kelsey or the real service and interest of Mr. Joslin.

Three services outstand in my memory, the first the District Missionary Anniversary, when our contribution was in the region of £100, the second, a service when Mr. Percy Hodes, the Chairman of the District Council, invited the Council to worship with us, when we saw for once what the church would have looked like if it had had a history; and the third, the one in which nearly thirty young people were recognised as members of the Church, and took together their first sacrament. The power of that service abides until this day in lives made gracious and good by the great love of God.

It seems invidious to have mentioned any names because that leaves so many unspoken. But these are not out of thought. They, too, have borne a noble part Mr. Newton in a rare fidelity, Mr. Benjamin in beautiful spiritual fervour, and some godly women whose prayers were so often our defence. But to me, looking back over the years, there are three imperishable memories. The one is of a friend who shall be unnamed, lest my reckoning with him cast a shadow on our friendship, whose old-world courtesy and love was and is so rare, and who in my secret heart is known as the Gentleman of Anerley; the second is Mrs. Benneworth, with whom I stood as her husband passed away and whose trust in God was so simple, and whose sacrifice for God has its symbol in the widow of the two mites; and the third, that name which I can never utter without a strange sense of joy, the beautiful and exalted soul of Mrs. Haycraft. By the beauty of these spirits life was rebuked and inspired; they brought visions of high things and encouraged their pursuit.

Anerley is not a great Church as we count Churches, but in her quiet recesses she has nourished and brought up children who have been worthy followers of Jesus; and to-day she nurses within her borders those whose lives for ever interpret the spirit of our Lord. Her way has never been easy, but she has not lapsed into indifference. Her high

standard is still upborne, her fealty is not enfeebled, and it is the one prayer of all her lovers that her beauty may increase more and more.

What of the Future?

Post War difficulties continued to influence the life of the Church in the years following the ministrations of Mr. Austin; yet under the leadership of Revs. Samuel Brunt and T. Owen Beswarick the membership grew steadily. To the March Quarterly Meeting of 1922, Anerley reported 158 members, the figures for the following years being 170,178,178,199,225, with 225 in March, 1928.

To the Leaders' Meeting held on July 4th, 1928, the last held during Mr. Beswarick's ministry the roll of membership showed 228 full members, with six on trial and 62 junior members. These latter figures, being the highest recorded throughout the fifty years, suggest that the steady and devoted labours with which the previous decade had been identified, especially among the young people, were contributing in no small measure to the building up of the life of the Church. Such results hold out prospects for the future which are full of encouragement.

Additions were made to church property by the purchase in October, 1921, of the Manse at 29, Thornsett Road, and by the erection in January, 1921, of an Army hut at the rear of the school-room. The first acquisition gave to the Anerley Society a permanent place of residence for its various ministers, and the second provided much-needed accommodation for the Brigades and is a useful adjunct to the church premises. Towards the end of 1921 the church was shortened by placing the screen, level with the back gallery. Although the alteration meant the loss of about half a dozen pews, it provided a large vestibule, available for meetings of a suitable character and added generally to the amenities of the building. The envelope system replaced pew rents and class money in April, 1920.

In 1924, the organ was cleaned and enriched by the addition of a choir organ, as a memorial to Mr. and Mrs. Thomas Jenkinson, the gift of their children. A brass tablet was placed on the organ. A further improvement was the installation, in November, 1926, of microphones. Placed on the pulpit and on the reading desk, they were connected with earphones in fourteen pews in various parts of the building, and are believed to have been the first installation of the kind in any public building in the district.

On two occasions during this period was the church filled. The first was in the evening of Armistice Day, 1926, for the United Service of Remembrance and Thanksgiving organised in competition with the local branch of the League of Nations Union. Rev. Leslie Church was the preacher, and Rev. T. Owen Beswarick; with several neighbouring clergy and ministers, took part in the service, the Vicar of St. John's (Canon Smyly) giving the Benediction. The second occasion was on Sunday afternoon, May 29th, 1927. The National Festival of the Girls' Life Brigade was being held at the Crystal Palace, and nearly a thousand members paraded at our church. Mr. Beswarick, as local Battalion Chaplain, conducted the service.

To the Glory of God

AND IN AFFECTIONATE REMEMBRANCE OF
THOMAS JENKINSON
WHO DIED ON 19TH JULY, 1923, IN HIS 76TH YEAR

THIS ORGAN
WAS RESTORED AND THE CHOIR ORGAN ADDED BY HIS WIFE,
ALICE ANN JENKINSON, AND THEIR CHILDREN

ALICE ANN JENKINSON,
DIED ON 7TH MARCH, 1924, IN HER 79TH YEAR
BEFORE THE COMPLETION OF THE WORK
A Faithful Servant of Christ and a Devoted Wife and Mother

Now what of the future? If words could solve problems, the problem of the churches would have disappeared long ago. From pulpit, Press, and platform we have been told that this is a non-churchgoing age, that the mass of the people are indifferent, and that thinking men and women reject many of the doctrines which the Christian Church has formulated and upon which she has flourished. All this may be true-in fact, is true in part. Yet in all the doubts and difficulties of the time, in all the argument and controversy with which the Press had made us familiar, it is never denied that the essence of Religion remains. No voice has yet been heard declaring that the emotions and yearnings and satisfactions that we call Religion, those seekings after something superior to and seemingly beyond the reach and understanding of mankind, do not exist.

Religion is still in our midst. It is in the heart of every one, and to each generation, in new form, comes the duty and privilege of encouraging its development. We have, therefore, to make our contribution towards giving to Religion an expression which meets the needs and anxieties of the time, ever working for the setting up of the Kingdom of God on earth.

The old days may have been "the good old days. "They are dead and gone. We cannot for ever be satisfied with the laurels of the past" and the outlook for the future gives no justification for pessimism. "Fifty years ago", writes Mr. J. A. Spender, "the great mass of people were not more religious than they are now. Yet undoubtedly the few are less orthodox now than they were then. On the other hand, the few are more religiously minded than they then were; they think more about first things and last things. For them one article in the Creed gains a fuller and deeper meaning, 'I believe in the Holy Ghost, the Lord and Giver of Life.' For them there is peace in the thought of living conformably with the Spirit, and furthering its purpose; and in drawing hope from the Supreme Law which lets nothing run to waste."

Today, with the results of half a century of education, we are a more critical generation; but the intelligence of the people, only just beginning to be roused, will, with patient training, firmly grasp the realities that are to be found in following the ideals inherent in Religion, even though it be with fear and trembling that men work out their own salvation

Auxiliary Organisations.

Space remains only for brief notes of the organisations which flourish at the time of the Jubilee celebrations.

S Foreign Missions. Anerley's first contribution to the funds of the Wesleyan Methodist Missionary Society was in 1879, she being credited with £27 14s. 2d. The Women's Department has been active for many years, and a branch of the Girls' League was organised in September, 1926. As noted on a previous page, Juvenile collections were authorised in January, 1867. Contributions to the Fund for the last completed year amounted to: Collectons, &c., £20.11s.6d, individual contributions, £60.9s.8d, Women's Department, £27 3s. 3d.; Juvenile collectons £44.18s.11d

Worn out Ministers Fund – In 1881 the sum of £18.5s.10d, was contributed by the Circuit. Anerley's contribution increased from £5 in 1885 to £23 19s. in 1927.

Wesley Guild - A branch of the Wesley Guild was formed on February 24th 1897, with 24 members, but the interest was not sustained. It was revived in June, 1908, with Mr. A. Dodridge as Secretary. In the first session there were 126 members, with an average attendance of 61. The Guild organises rambling and tennis clubs, and, among its other services, provides flowers for the Communion Table and regularly supports the Guild Hospital at Ilesha, in West Africa. Last session (1927-28) the membership totalled 85.

Mothers' Meeting. - This organisation dates from 1885. It was formally recognised by the Leaders' Meeting on January 16th, 1889. The fact that on its present roll it, bears the names of the daughters of at least two of the original members is sufficient to indicate its vitality and usefulness. The first officials were: President, Mrs. Smallwood; Treasurer, Mrs. Jenkinson; Secretary, Miss Smallwood.

Girls Life Brigade. - The Anerley Company started with 27 girls on February 23rd, 1914, and was officered by Captain Almond and Lieutenants Benjamin, Herrington, and Vass. Much good and successful work for the Church and Sunday-school has been done. Among the more spectacular triumphs, the Company has won during 1928 the following trophies:- National: The Home Nursing Shield and Third-place Diploma for First-aid. Divisional: Silver Sup (Senior) and Challenge Banner (Junior) for Drill. Battalion: Scripture Shield, Cadet Scripture Picture, Efficiency Shield, Silver Cup for Home Nursing and First-aid. General: A Sports Shield. To the Anerley Company belongs the honour of the inception of the first South African Company, which was started by an old Anerley girl; it also organised the 1st girls band and first Cadet section in the organisation. From the Anerley Company evolved the West Kent Battalion. The present strength of the Company is three officers and 99 girls.

Boys Brigade - Founded in the spring of 1918 under the supervision of the Girls' Life Brigade, Miss M. Benjamin (Mrs. F. W. Lawrence) being responsible for the initial steps. Mr. H. Sainsbury was the first Captain, the Company being about 30 strong. A junior section, the Lifeboys, was formed towards the close of 1919. The Company has secured the following trophies:- Daily Mail First Aid Shield, 1920, West Kent Eisteddfod Physical Training Certificate (1920, 1921)~ Penge Junior Organisations Committee Junior Relay Shield (1926, 1928)~ and the Penge Senior Relay Shield (1928). The Company now has a membership of 30 officers and boys, with 30 Lifeboys.

Young Leaguers Union - A branch of the Y.L.U was formed in October, 1921, with a membership of 36. Mrs F. End has acted as President from the beginning, Miss Clay being the first Secretary. An average of £30 a year has been raised, and the Branch has secured the admission to the Homes of two destitute children. The present membership

totals 60. Daisy Day Collections are organised every year, £10.13s.5d being collected in 1928.

Choir.-Since its earliest days the Anerley Church has been fortunate in the possession of an able and a willing choir. Under a succession of efficient organists, supported by loyal and enthusiastic members, a high standard has been maintained.

Office Bearers, Conference, 1928.

Minister: Rev. W. L. Doughty, B.A., B.D.

Trustees (created July 11th 1921): Messrs. B. F. Newton (Treasurer) and T. Sugden, former Trustees; Messrs. M. Birdseye, J. H. Bryant, A. D. Ginn, T. Hamilton, F. Herrington, G. Hodder, F. P. Hodes, A. Jobson, T. E. Lacey, E. J. Ladd, H. Sainsbury, E. G. Titchener, and G. H. Vallins, B.A. Secretary, Mr. H. A. Moncrieff.

Society Stewards: Messrs. J. H. Bryant and C. Hoan, M.C.

Poor Stewards: Messrs. H. Sainsbury and E. Blackbourne.

Chapel Stewards: Messrs. E. J. Ladd and G. H. Vallins, **B.A.**

Class Leaders: Miss Almond, Miss A. Kelsey, Mrs. F. W. Lawrence, Miss Mitchell, Miss Pope, Mr. W. Hodes, and Mr. T. Simcox ; Junior, Miss Almond, Miss F. Benjamin, Miss A. Kelsey, Miss Vallins.

Representatives to Leaders' Meeting: Mrs. J. V. Thompson and Messrs. A. C. Almond, B. F. Newton, E. G. Titchener, and G. H. Vallins, B.A.

Representatives to Sunday-school Council: From Society, Messrs. A. C. Almond, E. W. Day, C. Horton, M.c., and H. Sainsbury. From Leaders' Meeting, Messrs. J. H. Bryant, B. F. Newton, and W. E. Owens.

Sunday-school: Superintendents, Mr. F. End (Senior) and Miss A. Kelsey (Primary) ; Treasurer, Mr. G. Hodder ; Secretary, Mr. F. Garrett.

Jubilee Committee : Secretary, Mr. G. H. Vallins, B.A.

Foreign Missions: Secretary, Mr. A. C. Almond ; Women's Department, President, Mrs. J. V. Thompson, Secretary, Mrs. E. G. Titchener ; Girls' League, Secretary, Miss E. Coates ; Juvenile Missionary Secretary, Miss K. Sainsbury.

Worn-out Ministers Fund: Collector, Miss M. Tottingham.

Wesley Guild: Secretary, Mr. G. H. Vallins, B.A.

Mothers' Meeting: President, Mrs. B. F. Newton ; Secretary, Miss E. G. Titchener.

Girls' Life Brigade: Major Benjamin, Capt. Lawrence, Lieut. Kelsey.

Boys' Brigade: Capt. Angel, Lieut. Wiggins, W.O. Smith; Lifeboy Leader, Miss E. Angel.

Young Leaguers' Union: Secretary, Mrs. T. J. Hawker.

Temperance and Social Welfare Committee: Secretary, Miss D. Ladd.

League of Nations Union: Representative on Local Committee, Mr. W. Joslin

Magazine: Secretary, Mr. Hugh Hawker ; Representative on Circuit Committee, Mr. H. E. Waite ; Advertisement Secretary, Mr. R. Benjamin.

Organist: Mr. R. Oakley, A.R.c.o., A.R.c.M.

Caretaker: Mr. J. Reuby.

Copies of this Brochure may be obtained from
Mr. Harold E Waite, 4 Elmers End Road, London. S.E..20.



BOYS' BRIGADE, 3rd EAST SURREY (ANERLEY) CO.



GIRLS' LIFE BRIGADE, 1st ANERLEY CO.



Anerley Methodist church held its opening service on 6 February 1879. It was destroyed in the Blitz on 8 December 1940. It had seating for 1,046, and behind this building was the old smaller church and halls, which survived the bombing. These old buildings have served well ever since. In the nineteenth and early twentieth century Girls' and Boys' Brigades were connected with this church, and since 1945 it has sponsored Scouts. The Croydon Canal originally cut through their grounds. (NTC)