# Proceedings of the Wesley Historical Society

*Editors*

Rev. Dr David Ceri Jones
Deacon Dr Ronald Aitchison

*Editorial Advisory Board*

Dr Clive D. Field
Universities of Birmingham & Manchester

Dr John A Hargreaves
University of Huddersfield

Professor David J. Jeremy
Manchester Metropolitan University

Professor Randy Maddox
Duke Divinity School, Durham, North Carolina

Professor Edward Royle
University of York

Rev Donald H Ryan
Wesley Historical Society Registrar/Administrator

Professor Ulrike Schuler
United Methodist Theological Seminary, Reutlingen (Germany)

Rev Dr Robert J. Williams
General Secretary of the World Methodist Historical Society

Volume 59 Part 3 October 2013

# CONTENTS

***Articles***

'Parson and Methodist': an 'imperfect' verse tale by John Byrom
*Timothy Underhill* ..... 81
Methodist local Preachers in Scotland: Characteristics and Deployment 1996 and 2011
*John W. Sawkins* ..... 89
Methodist Hymns: the continuing influences of Charles Wesley on hymn writing through the late twentieth and twenty-first centuries
*Andrew Pratt* ..... 102

***Notices***

Notes and Queries ..... 88
General Secretary's report and the Annual Meeting ..... 111
Membership ..... 122

***Book Reviews***

Gibson, Forsaith and Wellings (eds), *The Ashgate Research Companion to World Methodism* by David Ceri Jones ..... 116

Rodano (ed.), *Celebrating a Century of Ecumenism: Exploring the Achievements of International Dialogue: In Commemoration of the Centenary of the 1910 Edinburgh World Missionary Conference* by Neil A. Stubbens 118

Horton, *Stretcher Bearer! Fighting for Life in the Trenches*, compiled and edited by Dale Le Vack by Clive Field ..... 120
Griffiths, Le Boutillier, May, Suttie, *Phillippe Baker: Sark's Methodist Missionary to Haiti* by Ronnie Aitchison ..... 121

*Cover Illustration:*
Title page of Charles Wesley's Hymns & Sacred Poems (Second Edition)
image courtesy of the Oxford Centre for Methodism and Church History, Oxford Brookes University.

The Wesley Historical Society Proceedings, volumes 1 to 55 and the Indexes, volumes 1 to 50, may be viewed and searched at:
http://www.biblicalstudies.org.uk/articles_whs_01.php

# 'Parson and Methodist': an 'imperfect' verse tale by John Byrom

John Wesley enjoyed John Byrom's posthumously published *Miscellaneous Poems* (1773) soon after their appearance. In the sixteenth *Extract* of his journal he paid their writer a handsome tribute, recording his view that he displayed:

> all the wit and humour of Dr. Swift, together with much more learning, a deep and strong understanding, and above all a serious vein of piety. [. . .] A few things in the second volume are taken from Jacob Boehme: to whom I object [. . .] But setting these things aside, we have some of the finest sentiments that ever appeared in the English tongue, some of the noblest truths expressed with the utmost energy of language, and the strongest colours of poetry. So that, upon the whole, I trust this publication will much advance the cause of God and of true religion.[1]

Several of Byrom's poems gained a wider audience when they were reprinted in the *Arminian Magazine* seven years later, and subsequently these and others became better known when the Methodist printer James Nichols published a second edition of his *Miscellaneous Poems* in Leeds in 1814. In an introductory 'Life', Nichols noticed Byrom's cordial respect for Methodism: 'At a time when much obloquy was attached to the name of a Methodist, he was not ashamed of being known as the particular friend of that great and useful man, the late Rev. John Wesley'.[2] 'Particular' greatly overstates the case, as there was a long-standing rift between the two, much of it stemming from Byrom's objections to what he called the 'Preface against the Mystics' in the Wesleys' first collection of *Hymns and Sacred Poems* (1739), to which he had contributed two translations from Antoinette Bourignon.[3] But interestingly, given that Nichols was writing half a century before Byrom became better known through the publication of his *Private Journal and Literary Remains*, the comment suggests that he had acquired a good reputation within Wesleyan circles (something which was downplayed by a later nineteenth-century editorial cabal).

Although not a Methodist, Byrom's regular contact with the Little Britain and Fetter Lane circles in the later 1730s meant that it should have been no surprise to him when George Stonehouse observed that he was 'taken for one'.[4] Byrom is significant

[1] W. Reginald Ward and Richard P. Heitzenrater (eds), *The Works of John Wesley, volume 22: Journal and Diaries V (1765-75)* (Nashville: Abingdon Press, 1993), pp. 381-3. For a survey of Byrom's life and writing, with a selected bibliography, see Timothy Underhill, 'John Byrom (1692-1763)', in Jay Parini (ed.), *British Writers: Supplement XVI* (Detroit: Charles Scribner's Sons, 2010), pp. 71-87.

[2] *Miscellaneous Poems, by John Byrom, M.A. F.R.S* (2 vols, Leeds: James Nichols 1814), vol. 1, p. xxiii.

[3] Richard Parkinson (ed.), *The Private Journal and Literary Remains of John Byrom* [hereafter *Remains*], 2 vols in 4 parts (Manchester: Chetham Society, 1854-57), vol. 2, p. 629; John Wesley and Charles Wesley (eds), *Hymns and Sacred Poems* (London: William Strahan, 1739): 'Farewell to the World. From the French' (pp. 17-19); 'Renouncing All for Christ. From the French' (pp. 123-4). The titles seem to have been editorial, and there were significant textual variants between the former's states in *Hymns* and in Byrom's *Miscellaneous Poems* (1773). See also *Remains*, vol. 2, p. 242.

[4] *Remains*, vol. 2, p. 228.

to early Methodist historians because it was his 'Universal English Short-hand' in which so many of John and Charles Wesley's surviving manuscripts were written, a system known to other early Methodists, including Stonehouse. This dimension, along with Byrom's further connections with the movement at this time of 'certain matters that seem to me very momentous'[5] merit fuller study. However, this entails exploration of his acquaintance over the course of a quarter of a century with John and Charles Wesley (he was always closer to the latter), as well as figures such as John Bray, James Hutton, Lady Huntingdon, the Seward brothers and George Whitefield, his involvement with the spread of Moravianism in northern England in the 1740s, and his stances on mysticism, quietism, baptism, preaching, soteriology, and Jacobitism. The poem which follows, transcribed from his shorthand, provides one small piece of a much larger jigsaw of evidence relating to his response to the movement.

'Parson and Methodist' is an unpolished verse fable about an encounter between a somnolent church vicar and an insomniac fustian weaver turned lay preacher. In keeping with his presentation of stereotyped characters, Byrom invokes a traditional scheme of humoral physiology (one that had not been entirely displaced in his time): the bilious Methodist weaver and the phlegmatic Parson have diametrically opposed temperaments, and the extremity of their cases has brought them to a doctor's attention. Forced to share a bed, they take turns to subject each other to physical violence, but, strangely, this has a positive outcome through an exchange of 'complexion', invigorating the lazy clergyman with new zeal, and granting the weaver some much needed rest. Hence the two cure themselves rather than resorting to 'slops' from the Doctor's phials: 'mutual friendship had the cure cemented'. The piece is hardly among Byrom's more accomplished efforts, and at a great remove from those gaining Wesley's approval, although it exhibits touches of the 'energy of language' he praised. No real-life source or parallel for the events has been established, but it seems likely on the basis of much of Byrom's other comic verse that some level of coterie allusion and joking is at work. (Byrom's own medical background may be relevant here.) The verses might be linked to several other light, demotic, moralising pieces by Byrom designed for recitation by younger speakers, with the farcical, slapstick story also reminiscent of a long tradition of comic *fabliaux*.

The tale's moral seems a very simple one: that people of differing views and temperaments do well to respect one another, achieving some sort of 'middle way' consensus or compromise. But things are not as trite as they might seem. Byrom's social milieu outside his Fetter Lane and Britain Lane circles would have found deeply unsettling or provocative the very notion that the Methodist (who, Byrom takes care to emphasise, 'to the Church of England meant no harm') might be seen as more 'pure' or possessing more 'piety' than the priest. Cunningly, Byrom is promoting a

[5] *Remains*, vol. 2, p. 240.

dimension of Methodism at the same time as his stereotyping purports to point fun at it.[6]

For this reason it is easy to imagine it being jettisoned when family members came to compile a collection of Byrom's verse after his death. It would seem to have remained ignored for about a century until at a meeting in 1858 of a Manchester-based bibliographical and antiquarian group called 'The Brotherhood', '[a]n original and still unpublished poem of John Byrom was read, entitled "The Parson and the Methodist", — the quaint humour of which was much enjoyed.'[7] But along with four other Byrom poems in shorthand it was subsequently overlooked or forgotten when Manchester's Chetham Society came to publish a new edition of his *Poems* in the 1890s. This group is contained in a split and loose / disbound gathering, from which the transcription below has been made. This is preserved at Chetham's Library in Manchester[8] with a covering nineteenth-century note by the antiquary James Crossley: 'The following Poems were composed by Dr. Byrom & are yet unpublished.'[9] Their subject matter is typically Byromic, and there is ample internal stylistic evidence to allow complete confidence in the ascription of authorship to Byrom. But although Crossley stated they are 'written by him in his own Shorthand', it is not absolutely certain the document is a Byrom holograph: the forms of some of the (occasional) longhand capitals and lower-case descenders are slightly different to those of his standard roundhand and some of the shorthand is arguably somewhat strange for an expert stenographer. Assuming this was Byrom's pen, though, the heavy use of vowel dotting and some orthographically 'literal' shorthand outlines suggest that he was trying to make words very clear to a later reader not fully accomplished in the system. Whatever the case, it is clear that like the adjacent poems in the gathering this is a neat copy of earlier material and was made in April 1760 at the earliest; the material it copied from could have been composed well before then.

'Parson and Methodist' is labelled 'imperfect' in larger shorthand characters underlined to the right of the title. Some rather awkward rhyming 'fillers' and the clumsy metre of line 106, for example, point to this being an unfinished and unpolished piece, and spacing in the manuscript possibly suggests that there is material omitted between lines 85 and 86. It is written nearly entirely in neatly formed shorthand, presenting relatively few difficulties for the transcriber. My goal has been to present a longhand state that is true to the manuscript with as little intervention as

[6] A similar case is offered by a very different piece, Byrom's well-known epigram 'God bless the King'. I would argue that this epigram was highly provocative – in this case Jacobite – in even suggesting the existence of an alternative to the status quo, rather than illustrating cautious prevarication or fence-sitting (which is the usual verdict on it).

[7] *Manchester Guardian*, 2 April 1858, p. 2.

[8] Manchester, Chetham's Library, MS A.6.87*.

[9] Three of these are a Behmenist piece entitled 'Our Salvation is the Life of Christ in Us' and verses 'On Inspiration' and 'On Baptism', the latter a critique of Quaker views. A fourth (which was published (in a slightly different state) anonymously in the *London Chronicle* in April 1760 as the manuscript points out) is a defence of Quaker non-participation in pro-Hanoverian thanksgiving circuses, prompted by the breaking of non-illuminated windows during thanksgiving festivities for the defeat of the French at the Battle of Minden in 1759.

possible. Arriving at a suitably 'diplomatic' but still readable longhand transcription is problematic with documents of this sort though, for several reasons, notably the fact that Byrom's shorthand is quasi-phonetic. With the exceptions of 'Doctor', 'Parson', 'Methodist' and 'Weaver', I have avoided attempting to reconstruct an eighteenth-century style text by capitalising nouns, and have not opted for eighteenth-century spellings, matters which may in any case often reflect printing house rather than authorial practice. This is one reason why the text which follows is inevitably at a remove from how it might have been seen by a contemporaneous 'longhand' (print) audience. (But where the shorthand sanctions a past participial *–t* form (e.g. 'drest' rather than 'dressed') I have given it as such.) Punctuation is recorded as it appears in the manuscript. Silent additions or adjustments have been avoided because of the risk of superimposing emphases and pauses at odds with Byrom's or eighteenth-century conventions (with the attendant risks of fixing a syntax that may be at odds with contemporaneous spoken delivery). However, in a few cases I have inserted a full stop, comma or closing parenthetical dash to clarify the sense; all such cases are enclosed in square brackets. I have refrained from supplying speech marks (the speeches of the characters should be readily distinguishable) and giving elided forms not indicated by the manuscript. Nine longhand words appear in the manuscript and are underlined here; two numerals are converted to words.

Parson and Methodist

A certain Doctor brother to Monro[10]
Made once a famous cure, as stories go;
It chanced a Parson, and a Methodist
Both at one time, were put into his fist
The Parson, who had sore afflicted been
With two good livings and a double chin
Was grown as dull and moapt as any thing
No health at all had he but Church and King[11]
Well read in books, and sense he wanted not
But seldom made much use of it God wot
Preached before dinner, till his late mishap
And mauled enthusiasts[,] like Doctor Trapp[.][12]
Since then alas! no sooner took his arrack
But down he dropt again onto his barrack.

The Methodist, he was a fustian weaver

[10] Presumably alluding to the eminent surgeon and anatomist Alexander Monro, MD (1697-1767). Byrom's journal mentions a 'Dr. Munro' and a 'Dr. Monro'. *Remains*, vol. 1, pp. 365, 551.

[11] A toast used by those sympathetic to the Stuart succession and established Church.

[12] The high churchman Joseph Trapp, who condemned Methodism's 'enthusiastic' tendencies in his *The Nature, Folly , Sin and Danger of Being Righteous Over-Much: with a particular View to the Doctrines and Practices of Certain Modern Enthusiasts* (1739) and *The True Spirit of the Methodists and their Allies (whether other Enthusiasts, Papists, Deists, Quakers, or Atheists) fully laid open* (1740). In a letter of 10 April 1752 to William Warburton, Byrom referred to 'D$^{r}$ Trap$^{s}$ Unthinkingness about Enthusiasm'. London, Dr Williams's Library, MS 186.2.

Had, what the Doctor called a preaching fever,
An old distemper that since forty[-]one[13]
Many strange cases had been writ upon[.]
Preachers he said were once as thick as onions
And fields were sown with Foxes and with Bunyans
Some Oxford scholars now had led the way
And spread the hint from clergymen to lay[.]
This honest man and zealous, to say true
Listened so long till he had learnt his cue
Then thought in haste, but with intention good
To tell his neighbours how the matter stood
Nor fees nor interest made him quit his loom
But strong aversion to the Pope o' Rome
He to the Church of England meant no harm
But 'twas grown cold[14] and he would keep it warm
And preaching warmly on these fine pretences
Heated himself and lost his sober senses[.]
What different medicines must I use, and fare[,]
The Doctor cried, for this contrasted pair
What's good for Phlegm is very bad for bile
But leave me Sirs to manage 'em[.] — Mean while
As fame had filled his house, for want of feather[15]
He put 'em both into one bed together[.]
Doctors may talk as much as e'er they will
But chance sometimes does more than all their skill
If thou deny it, it will plain appear
By these two bed[-]fellows, as you shall hear.

The Parson scarce was put into his bed
But sleep enveloped his lethargic head
Fast as a church,[16] and flat as any flounder
Nor when his curate preached e'er slept he sounder[.]
The Weaver he's more wakeful you may think
Morpheus to him did seldom tip the wink
Full of church hirelings was his troubled brain
And how the clergy minded nought but gain,
He rolled his eyes around him broad and wide
At length surveyed the Parson by his side
And paused awhile — then sudden he grew wroth

[13] 1641 was the year of the House of Commons' 'Grand Remonstrance' in opposition to Charles I's policies, which helped precipitate the English Civil War. Cf. the opening of the popular song 'The Turncoat': 'I loved no king since forty-one / When prelacy went down / A cloak and band I then put on / And preached against the crown'. Samuel Butler, *Posthumous Works* (6th edn., London: Richard Baldwin, 1754), p. 67. Trapp drew parallels between 1730s Methodism and 1640s Puritanism.

[14] 'cold' is inserted above the line, signalled by a caret symbol.

[15] i.e. bedding stuffed with feathers.

[16] G. L. Apperson, *English Proverbs and Proverbial Phrases: A Historical Dictionary* (London: Dent, 1929), p. 204.

Thou wretch, says he, thou scandal to thy cloth
Thou lazy drone, that only art alive
To eat the honey of the church's hive
Thou reverend gourmand — but I'll let thee see
What stings belong to the industrious bee
He said, and words converted into blows
He slaps directly, at the Parson's nose
Breast, belly, sides, his raw[-]bone fist explored
Stomach and guts, and smote him as he snored
Backside and for, he rolled him like a swine
And had no mercy on the poor divine
He lay half senseless[:] how he was abused
As one that dreamt of being sorely bruised
Till not sustaining the repeated thumps
Out flew each way th'exenterated[17] dumps
He was in short, by one compendious maul[18]
Bled, blistered, vomited, and purged withal
Brief, he was cured, and by and by, his brother,
As one good turn they say, begets another,
For by this time, the Weaver's zeal grown cool
The Parson's, in its turn, began to rule,
Hollow within, his wits had room to play
And seized their finger ends without delay,
Bent to their thumbs, and formed into a gripe
They paid the Weaver back the healing stripe[.]
Th'event thereof, as we have touched before
Something upon't we need to say no more,
Good sir, cried he, good Doctor, spare my life,
I have at home six children and a wife[.]
These accents heard[,] the Parson went no further,
His old good humour took the place of murder
His wrath assuaged, his pity now was rising
And changed the penance into catechising

How came thou here? — indeed I cannot tell[.]
No, nor I neither[,] said the Parson, Well
All that I know is that of late my brain
Has been much turned upon the dozing strain
But thou hast dealt so long upon my bacon
That in my life I ne'er was more awaken;
Dozing, replies the Weaver, well for you,
My eyes have scarce been closed this month or two
Sir, I should give you — and he sighed full deep [—]
Ten thousand thanks, if you would let me sleep,
Do, says the Parson, and about he scuffled

[17] Disembowelled.
[18] The word 'maul' is written a second time, again in longhand, to the lower right of this line.

To rectify the matters that were ruffled
In short the cure was root to such prevention
As if with blows they had exchanged complexion

Now when the morning, and my landlord came
And saw his patients in their present frame
The Parson walking brisk about and drest
And eke the Weaver covered up to rest
Guess how he stared, he laid his phials down
And would have spoke, but was prevented by the gown

Friend, says the parson, you may spare your slops
Not all the physic of an hundred shops
Could make me better, no offence to art
I am as well as ever, for my part,
And my companion there before he wakes
Will I presume have slept away mistakes;
Sir, says the Doctor, may I crave to know
Please ye, what miracle has made you so?
Nay, 'tis a common recipe quoth he[19]
And oft administered without a fee
One thing I find, that, taken over night
It makes by morn a craving appetite
You know of late, I ha'n't been in a splutter,
But, if you please a little toast and butter,
Cold beef, or anything that will be eat,
And then we'll talk about this same receipt.

Breakfast accordingly was ordered up
The Parson plied his trencher and his cup
And with his meals he unmasked the story
Whose circumstances we have laid before ye.

Mean while the Weaver lay instransigent so fast
They only feared he would have slept his last
Howe'er[20] he waked when fumes had been disperst
And quenched likewise his hunger and his thirst
The generous Parson seeing him quite right
Neighbour[,] says he[,] we'll bid our host good night.
Let's not incur[21] new danger from his shelves
If ought remains we'll finish it ourselves[.]
So called his man to put the horses to,
Packed up his Awls,[22] and bid his host adieu

[19] i.e. the Parson.
[20] The manuscript gives this as two distinct words: 'how' and 'e'er'.
[21] A deleted, malformed shortline outline precedes this in the manuscript.
[22] Packed his belongings (idiomatic).

Paid his intended[23] Doctor for his dome[24]
And drove his relay[25] in the chariot home
There they conversed, recovered, and contented
Till mutual friendship had the cure cemented
Each to the other opening all his heart
And each agreed to act his proper part
The Weaver's piety, the Parson's sense
Workt on each other and dismist offence
'Twas said by all that friendship never peased[26]
A purer layman, or a worthier priest.

**TIMOTHY UNDERHILL**

---

# NOTES AND QUERIES

## 1599: WALT WHITMAN

I have been putting together an article regarding an original hand-written Handsworth College Magazine *The Bander Snatch,* produced on behalf of the Handsworth College Missionary Fund dated March 1898. Illustrations and articles were produced by six college students, of these I know that five were ordained and served in the United Kingdom and abroad because they all appear in the Minutes of Conference (1902). However, one of the article writers, Walt Whitman, is not listed in this copy and I am wondering what happened to him? Did he die? Was he not ordained? Did he return to a country not listed? If anyone holds copies of the Minutes of Conference - 1898, 1899, 1900 or 1901 and can look up the student records or knows anything about what happened to him, I would be most grateful.

Sue Boulden: 19 Milner Road, Elvington. Dover. Kent CT15 4EQ
Email: sueboulden@aol.com

[23] This word and '{rel}' in the following line are underlined in the manuscript, maybe suggesting that Byrom was not satisfied with them.
[24] House, accommodation.
[25] A tentative reading of the shorthand, {rel}. Other possibilities might be 'relation' or 'relate' (in *OED*'s obsolete sense 2 of the noun = a relation (i.e. now that the parson and weaver have become 'brothers'). But the former is not sanctioned by the metre, which requires two syllables.
[26] Reconciled. (An alternative reading of this shorthand,{psd}, is 'peaced'.)

# Methodist Local Preachers in Scotland: Characteristics and Deployment, 1996 and 2011[1]

During the last twenty years there has been a large increase in the number of studies analysing statistical data[2] relating to church membership and affiliation. Initiatives such as 'British Religion in Numbers'[3] and the American 'Association of Religion Data Archives' have facilitated this development, giving researchers access to historical datasets and records that were previously scattered or difficult to retrieve.

Empirical studies based on this material, which have looked beneath statistical average or count data to analyse the demographic characteristics of those counted have, however, been fewer in number. One of the groups suffering almost total neglect until the mid 1990s was the community of lay, or 'local', preachers within the British Methodist Church: a notable omission given their pivotal position in the life and work of this denomination throughout its history.[4]

This paper extends the literature, building on previously published work, in describing and analysing the deployment and characteristics of the community of local preachers in the Methodist Church in Scotland at two points in time: 1996 and 2011. Using data derived from an analysis of the published records of preaching appointments (circuit plans), and two cross-sectional surveys, conclusions are drawn regarding changes in the composition of the lay preaching community over a 15 year period and the way in which it contributed to the ministry of the Word within the church.

## Background

Although British Methodism has a tradition of counting people stretching back as far as 1766, its efforts to dig beneath the aggregate statistics have been piecemeal and sporadic.[5] This pattern is clearly evident when considering the number and scope of published studies relating to local preachers and local preaching, despite their pivotal position within British Methodism since the late eighteenth century.

[1] I thank Lyn Smalridge, Margaret Brown, Fiona Inglis and David Easson for their help in planning the work. My particular thanks go to members of the community of Methodist local preachers and worship leaders in Scotland who participated in the research.

[2] A comprehensive review of British statistical sources is given in C. Field, *Religious Statistics in Great Britain: An Historical Introduction*. See http://www.brin.ac.uk/wp-content/uploads/2011/12/development-of-religious-statistics.pdf [consulted online 1/7/2013].

[3] Sponsored by the UK's Economic and Social Research Council and the Arts and Humanities Research Council.

[4] An accessible historical study is G. Milburn and M. Batty (eds), *Workaday Preachers: The Story of Methodist Local Preaching*, (Peterborough, Methodist Publishing House, 1995).

[5] C. Field, 'The People Called Methodists Today: Statistical Insights from the Social Sciences', *Epworth Review*, vol. 36, no. 4 (2009), 16–29.

In the 1995 landmark history of local preaching, *Workaday Preachers*,[6] Clive Field contributed an important survey of this work and offered a new occupational analysis of local preachers using data gathered following the union of the main branches of the Methodist Church in 1932. This study inspired a small number of surveys conducted at regional[7] level in which primary data on the demographic, educational and occupational backgrounds of local preachers was gathered.[8] These were followed in 2000, by the first full national (Connexional) survey of local preachers since 1934,[9] carried out under the auspices of the Local Preachers' Office and the Local Preachers Mutual Aid Association, the results of which were presented to the 2002 British Methodist Conference.[10]

The first of this new crop of regional surveys was conducted during October 1996[11] and covered the Scotland District. A decade and a half later the survey was repeated, the results of which are the substance of this paper. Before outlining the methodology and results from this work it is important to note key changes to the environment in which the Methodist Church in Scotland operated between 1996 and 2011. A full and balanced account of this is contained in Margaret Batty's authoritative history of Methodism in Scotland.[12] For the purposes of this paper we note just one political and two ecclesiastical developments which stand out from the rest.

Politically, the key development over the period was the creation, in 1999, of a Scottish Parliament and the delegation to it of responsibility for legislating over a wide range of policy areas including health, education, law, social care and housing. The Scotland District of the Methodist Church sought, within the British connexional context, to respond creatively to this new political reality. Hence the apparently trivial, but politically important, rebranding exercise in which the Scotland District became known as the 'Methodist Church in Scotland'.[13]

Ecclesiastically, the first main development was the failure of a bold attempt to unite the Church of Scotland, the Methodist Church, the Scottish Congregational

---

[6] C. D. Field, 'The Methodist Local Preacher: An Occupational Analysis', in Milburn and Batty (eds), *Workaday Preachers*, pp. 223-42.

[7] Organised by 'District', the Methodist Church's regional administrative units.

[8] See J. W. Sawkins and I. F. Paterson, 'An Educational and Occupational Analysis of Methodist Local Preachers in Scotland', *Journal of Empirical Theology*, vol. 10, no. 2, (1997), 43-53; N. M. Paterson, I. F. Paterson and J. W. Sawkins, 'A Demographic, Educational and Occupational Analysis of Methodist Local Preachers in England', Heriot-Watt University, Department of Economics Discussion Paper, 98/6 (1998).

[9] Methodist Church, *The Methodist Local Preachers' Who's Who 1934: a complete record of the lives and careers of Methodist local preachers* (London: Shaw Publishing Co., 1934).

[10] J. W. Sawkins and M. Batty, 'Methodist Local Preachers in Great Britain: A Millennial Profile', *Epworth Review*, vol. 29, no. 3 (2002), 48-56; *Methodist Conference, Wolverhampton, Agenda* (Peterborough: Methodist Publishing House, 2002), vol. 2, pp. 414-30; *Over to You, 2002: Reports from Conference 2002* (Peterborough: Methodist Publishing House, 2002), pp. 57–73.

[11] Sawkins and Paterson, 'An Educational and Occupational Analysis of Methodist Local Preachers in Scotland'.

[12] Margaret Batty, *Scotland's Methodists, 1750–2000*. (Edinburgh: John Donald, 2010), ch. 6.

[13] See http://www.methodistchurchinscotland.org.uk/.

Church, the Scottish Episcopal Church and the United Reformed Church through the Scottish Church Initiative for Union (SCIFU). Following the withdrawal of the Church of Scotland from the process, interest from other participants in the 'top down' approach to ecumenism waned. Instead, churches committed themselves to the less challenging objective of working more closely together at grass roots level. In retrospect it is difficult to perceive any solid advance in ecumenical cooperation over the period, beyond that necessitated at local level by declining numbers of members and adherents in these mainstream Christian denominations.

The second important ecclesiastical development from the point of view of local preachers was the introduction of a new category of lay ministry within the Methodist Church – the 'worship leader'.[14] Worship leaders were trained locally and appointed to assist ordained ministers, deacons or local preachers in the conduct of worship. By this means team, or collaborative, working made modest and uneven inroads into the practice of worship leadership in the latter part of the period.

## 3. Methodology

Primary data for this study was gathered in two ways. First the schedules of public acts of worship conducted under the auspices of the Methodist Church in Scotland,[15] preaching plans, were collated. Published on a quarterly basis, these plans contained data relating to the location of the preaching place (generally a church building), the time of services of worship and the name of the person or persons appointed to lead the act of worship. In addition the names and designations of those authorised by the Church to conduct worship were listed, permitting the identification of ordained ministers, deacons and local preachers. Separate preaching plans were published for each Methodist circuit.

The second means by which primary data was gathered was by survey, through the use of a postal questionnaire. This contained questions relating to personal circumstances including age, gender and marital status. The second section of the questionnaire requested respondents to indicate their highest level of formal education, their occupational status and their job title. This was followed by questions relating to local preaching experience, including whether the respondent was a fully accredited local preacher or in training ('on trial'), the number of years of experience, the number of preaching appointments taken per quarter and the frequency of preaching beyond the home 'circuit' and in churches of other denominations. Finally respondents were asked about their readership of a small number of religious periodicals, followed by an indication of their other church related responsibilities as well as leisure activities, interests and pursuits.

[14] See Methodist Church *The Constitutional Practice and Discipline of the Methodist Church 2006* , http://www.methodist.org.uk/downloads/lpwl_SO0906.pdf [consulted 14/12/11]

[15] Note the Methodist Church in Scotland is a single District of the British Methodist Church. Shetland, although politically and geographically part of Scotland, operates as a separate District and is therefore excluded from this study.

The survey was conducted in two waves, October 1996 and February 2011 using an instrument (questionnaire) almost identical in form and content.[16] In both cases the instrument was pilot-tested and steps taken to maximise the response rate. These included active engagement with Church officials to elicit their support prior to the study (which was given), an article publicising the work in the *District Local Preachers' Newsletter*, and a covering letter sent with each questionnaire bearing the official logo of the Methodist Church. Participants were invited to reply by means of a pre-paid envelope.[17]

Two technical shortcomings of this methodology should be noted, the first of which is self-selection. Whilst high response rates may be offered in mitigation, self-selection bias remains and is problematic to calibrate in studies of this kind. The second shortcoming is that of using two separate cross sectional surveys rather than a panel and consequently the inability to match 1996 respondents with those a decade and a half later. These stand therefore as two separate cross sectional surveys covering a population whose composition has changed over time. Consequently the results should be viewed as two disconnected 'snapshots' of a changing population at particular points in time. Despite these shortcomings it remains possible to draw conclusions which are indicative or suggestive of wider trends, or the direction of travel, for local preachers and local preaching in the Methodist Church in Scotland across this period.

## 4. Results

### *4.1 Analysis of Preaching Plans*

Primary data was gathered both from circuit preaching plans covering the final quarters of 1996 and 2010, and the Methodist Church in Scotland's Synod Directories for these years. Tables 1A and 1B contain extracts of information covering, by named circuit, total church membership, the number of buildings owned by the church and used for public worship, the number of ordained ministers and the number of local preachers, counting separately numbers of male and female preachers, those fully trained (or 'accredited'), and those in training (or 'on trial'). These are all total population figures.

[16] Minor differences in the 2011 survey included the addition of a category 'Cohabiting' under the heading of 'Marital Status', 'Part Time Study / Education' under 'Occupational Status', and the removal of the journal 'Worship and Preaching' previously listed under 'Publications'.

[17] For further details of the general approach adopted, see Sawkins and Peterson, 'An Educational and Occupational Analysis of Methodist Local Preachers in Scotland'.

**Table 1A: The Methodist Church in Scotland 1996: Circuits, Membership, Buildings, Ministers and Local Preachers**

| Circuit | Member-ship* | Methodist Church Buildings* | Ministers* | Local Preachers Fully Accredited** | | | Local Preachers on Trial** | | | Total Number of Local Preachers** | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | M | F | Total | M | F | Total | M | F | Total |
| **Edinburgh and Forth** | 870 | 10 | 10 | 17 | 10 | 27 | 1 | 2 | 3 | 18 | 12 | 30 |
| **Glasgow** | 863 | 11 | 7 | 14 | 7 | 21 | 0 | 1 | 1 | 14 | 8 | 22 |
| **Paisley Mission** | 398 | 2 | 2 | 6 | 1 | 7 | 1 | 0 | 1 | 7 | 1 | 8 |
| **Kilsyth** | 144 | 1 | 1 | 1 | 1 | 2 | 0 | 0 | 0 | 1 | 1 | 2 |
| **Greenock** | 101 | 1 | 1 | 0 | 3 | 3 | 0 | 0 | 0 | 0 | 3 | 3 |
| **Lanarkshire** | 400 | 4 | 3 | 7 | 2 | 9 | 0 | 1 | 1 | 7 | 3 | 10 |
| **Central Scotland** | 376 | 4 | 2 | 4 | 4 | 8 | 4 | 2 | 6 | 8 | 6 | 14 |
| **North of Scotland Mission** | 691 | 9 | 7 | 11 | 6 | 17 | 0 | 1 | 1 | 11 | 7 | 18 |
| **Dundee, Perth and Blairgowrie** | 291 | 3 | 2 | 9 | 3 | 12 | 0 | 0 | 0 | 9 | 3 | 12 |
| **Arbroath and Montrose** | 220 | 2 | 2 | 3 | 4 | 7 | 0 | 0 | 0 | 3 | 4 | 7 |
| **Inverness** | 292 | 1 | 1 | 2 | 3 | 5 | 1 | 0 | 1 | 3 | 3 | 6 |
| **Girvan** | 85 | 1 | 1 | 1 | 2 | 3 | 0 | 0 | 0 | 1 | 2 | 3 |
| **TOTAL** | 4731 | 49 | 39 | 75 | 46 | 121 | 7 | 7 | 14 | 82 | 53 | 135 |

Source: * The Methodist Church in Scotland Synod Directory 1 September 1996 to 31 August 1997.
** Circuit plans covering October 1996.

Note: Number of ministers excludes supernumerary ministers, authorized ministers and lay workers. Includes ministers in local appointment, ministers without appointment, recognised and regarded, probationers, Deacons and Deaconesses.

Edinburgh and Forth buildings exclude Livingston. M = male, F = female.

**Table 1B: The Methodist Church in Scotland 2010: Circuits, Membership, Buildings, Ministers, Local Preachers and Worship Leaders**

| Circuit | Member-ship* | Methodist Church Buildings* | Ministers* | Local Preachers Fully Accredited ** | | | Local Preachers on Trial** | | | Total Number of Local Preachers ** | | | Number of Worship Leaders** | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | M | F | Tot | M | F | Tot | M | F | Tot | M | F | Tot |
| **Edinburgh and Forth** | 455 | 7 | 7 | 13 | 8 | 21 | 0 | 4 | 4 | 13 | 12 | 25 | 1 | 8 | 9 |
| **Glasgow** | 478 | 10 | 6 | 12 | 5 | 17 | 0 | 3 | 3 | 12 | 8 | 20 | 5 | 4 | 9 |
| **Ayrshire and Renfrewshire** | 314 | 4 | 1 | 6 | 3 | 9 | 0 | 0 | 0 | 6 | 3 | 9 | 4 | 4 | 8 |
| **Lanarkshire** | 139 | 2 | 1 | 5 | 3 | 8 | 0 | 0 | 0 | 5 | 3 | 8 | - | - | - |
| **Central Scotland** | 240 | 4 | 2 | 6 | 4 | 10 | 0 | 0 | 0 | 6 | 4 | 10 | - | - | - |
| **North of Scotland Mission** | 540 | 8 | 4 | 7 | 4 | 11 | 1 | 6 | 7 | 8 | 10 | 18 | - | - | - |
| **Angus, Dundee and Perthshire** | 289 | 5 | 4 | 4 | 9 | 13 | 0 | 2 | 2 | 4 | 11 | 15 | - | - | - |
| **Inverness** | 220 | 1 | 2 | 5 | 2 | 7 | 1 | 0 | 1 | 6 | 2 | 8 | 1 | 0 | 1 |
| **TOTAL** | 2675 | 41 | 27 | 58 | 38 | 96 | 2 | 15 | 17 | 60 | 53 | 113 | 11 | 16 | 27 |

Source: * The Methodist Church in Scotland District Directory 2010-2011.
** Circuit plans covering October 2010.
Note: - means no information available. Number of ministers excludes Supernumerary ministers, authorized ministers and lay workers. Includes ministers in local appointment, ministers without appointment, probationers, Deacons and Deaconesses.
Edinburgh and Forth buildings exclude Livingston and Tranent (day centre used). M = male, F = female, Tot = total

Comparing the two years across this range of measures the pattern of decline is clear, with reductions in the number of church buildings from 49 to 41 (16.3%), the number of ministers from 39 to 27 (30.8%) and the total number of local preachers from 135 to 113 (16.3%). Most striking of all, perhaps, is the fall in the number of members from 4,731 to 2,675, a reduction of 43.5% in just 15 years. Against this may be set more modest rises in the number of local preachers in training (on trial) from 14 to 17 (21.4%), and the introduction of Worship Leaders, who numbered 27 in 2010.

For the local preaching community the proportion of women within the total population who were fully accredited rose rather modestly from 38.0% in 1996 to 39.6% in 2010. However, a leading indicator of the way in which this proportion will change over the next few years is the number of local preachers in training ('on trial').

Within this sub-group the proportion of women rose from 50.0% in 1996 to 88.2% in 2010. Taking both those 'fully accredited' and those 'on trial' together, the proportion of women local preachers in the total population rose from 39.3% in 1996 to 46.9% in 2010. Within the Worship Leading community in 2010 women accounted for 59.3% of the population.

As well as reducing the number of church buildings and ministerial staff circuits amalgamated in order to realise administrative economies. Clearly, however, the process of retrenchment as far as buildings and ministerial labour occurred at differential rates with the fixed capital declining slightly less quickly than the human capital. Thus in 1996 there were approximately 97 members per building and 121 per minister.[18] In 2010 there were only 65 members per building and 99 per minister.

Analysing the preaching plans further it is possible to draw conclusions regarding the deployment of local preachers as leaders of public worship. Each preaching plan records the place, date and time of all services of worship. The names of preachers, lay or ordained, appointed to lead worship at each event are recorded on the schedule. For 1996 circuit plans for two very small circuits are omitted.[19] Otherwise the record for 1996 and 2010 is complete. Tables 2A and 2B present these results.

**Table 2A: Appointments taken by Local Preachers: Last Quarter 1996**

| Circuit | Plan dates | Total number of appointments on plan | Number of appointments taken by LPs | % taken by LPs |
|---|---|---|---|---|
| **Edinburgh and Forth** | Sept - Nov | 169 | 58 | 34.3% |
| **Glasgow** | Sept - Nov | 186 | 54 | 29.0% |
| **Paisley Mission** | Oct - Dec | 38 | 15 | 39.5% |
| **Kilsyth** | Sept- Nov | 16 | 2 | 12.5% |
| **Greenock** | - | - | - | - |
| **Lanarkshire** | Sept - Nov | 69 | 21 | 30.4% |
| **Central Scotland** | Sept - Nov | 85 | 28 | 32.9% |
| **North of Scotland Mission** | Oct - Dec | 189 | 52 | 27.5% |
| **Dundee, Perth and Blairgowrie** | Sept - Nov | 52 | 18 | 34.6% |
| **Arbroath and Montrose** | Oct - Nov | 26 | 8 | 30.8% |
| **Inverness** | - | - | - | - |
| **Girvan** | Sept - Nov | 13 | 5 | 38.5% |
| **TOTAL (10 out of 12 circuits)** | | 843 | 261 | 31.0% |

Source: Circuit plans covering last quarter of 1996.
Note: - means no information available.

[18] No distinction is made between full time and part time ministerial input, however the evidence suggests not significant change in the overall pattern of deployment between these dates.
[19] The Inverness circuit comprised one church.

**Table 2B: Appointments taken by Local Preachers: Last Quarter 2010**

| Circuit | Plan dates | Total number of appointments on plan | Number of appointments taken by LPs | % taken by LPs |
|---|---|---|---|---|
| **Edinburgh and Forth** | Sept - Nov | 142 | 48 | 33.8% |
| **Glasgow** | Sept – Nov | 149 | 55 | 36.9% |
| **Ayrshire and Renfrewshire** | Oct - Dec | 52 | 20 | 38.5% |
| **Lanarkshire** | Sept – Nov | 26 | 12 | 46.2% |
| **Central Scotland** | Sept – Nov | 52 | 24 | 46.2% |
| **North of Scotland Mission** | Oct – Dec | 152 | 65 | 42.8% |
| **Angus, Dundee and Perthshire** | Sept – Nov | 78 | 32 | 41.0% |
| **Inverness** | Sept – Nov | 26 | 7 | 26.9% |
| **TOTAL (8 circuits)** | | 677 | 263 | 38.8% |

Source: Circuit plans covering last quarter of 2010.

The total number of services scheduled in the last quarter (3 months) of 1996 was 843. Of these 261 or 31% were appointed to be led by local preachers. By 2010 the total number of services had reduced to 677, however the numbers led by local preachers had risen to 263 or 39% of the total. The straightforward conclusion from these results is that the church came to rely relatively more heavily on its lay preachers to maintain its schedule of services of public worship. This pattern was almost uniform across the country.

*4.2 Analysis of Survey Results 1996 and 2011*

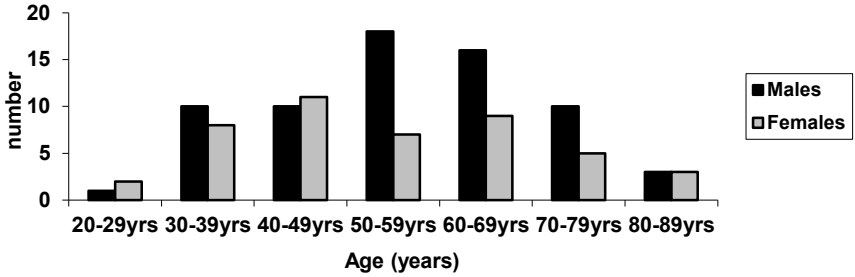
The second source of primary data were two postal surveys of local preachers in the Scotland District of the Methodist Church. The 1996 survey was sent in September of that year to 135 local preachers, 14 of whom were on trial. Overall, 114 responses were received, a response rate of 84.4%. The second survey was issued in February 2011 to 112 local preachers[20] and 27 worship leaders listed on Methodist Church in Scotland circuit plans for the last quarter of 2010. Within two months, 89 replies had been received from the local preachers (response rate of 79.5%) and 16 from the

[20] This number excludes one fully accredited local preacher who, due to infirmity, was unable to participate. It includes 17 local preachers 'on trial'. Local preachers 'on note' were excluded from the survey.

worship leaders (response rate 59.3%). The small number of responses relating to worship leaders are not discussed further in this paper.[21] Subsequent analysis is based on data gathered from respondents only, which in both cases represented around four fifths of the total local preaching population.

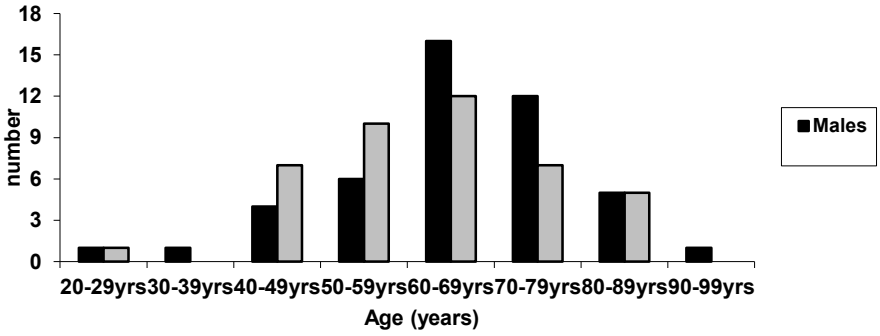
In both years the majority of respondents were male and married. The proportion of males fell from 59.6% in 1996 to 52.8% in 2011, whilst the proportion of those married declined from 75.4% to 70.8% over the same period. The age range of those responding was 21 years to 89 years in 1996, and 22 years to 97 years in 2011. Both mean and median ages rose substantially from 55 years (mean) and 56 years (median) in 1996 to 64 years (mean) and 64 years (median) in 2011. Figures 1 and 2 show the age distribution by gender for both years, identifying separately males and females.

**Figure 1: Age distribution by gender 1996**




Note: 113 out of 114 responses.

**Figure 2**: **Age distribution by gender 2011**




Note: 88 out of 89 responses

[21] For reasons of confidentiality given the small number of responses from a limited number of circuits.

In Figure 1 numbers of males and females are broadly in balance in the 20-49 age range. Beyond that males predominate until the 80-89 year age category where the numbers come into balance again. In Figure 2 the picture is different, with women enjoying a numerical advantage in the 40-59 year age range and the position reversing for the 60–79 year range. Most notable and striking perhaps is the way in which the entire distribution has shifted to the right, reflecting an ageing population and greatly reduced numbers in the 20–39 year category.

With respect to education, results for 1996 are similar to those of 2011 with the notable reduction in those whose highest level of formal education was basic schooling and an increase in those with a first or higher degree. This is consistent with the pattern for society as a whole where levels of formal education have increased steadily since the mid 1940s.

**Table 3: Highest level of formal education reported by respondents 2011**

| | **1996** | **2011** |
|---|---|---|
| **Basic schooling** | 17% | 9% |
| **O grade/ level, CSE, GCSE etc.** | 10% | 8% |
| **Highers or A level** | 9% | 7% |
| **Diploma** | 9% | 9% |
| **Teaching or Nursing Qualification** | 8% | 9% |
| **First Degree** | 30% | 35% |
| **Higher Degree** | 17% | 23% |

Note: 1996 = 114 respondents; 2010 = 88 respondents.

Self-reported occupational status shown in Table 4 shows a marked reduction in the percentage of those in full time paid employment and an increase of those in part time paid employment, voluntary or community work and retired categories. This is fully consistent with the age profiles outlined in Figures 1 and 2. Analysis of the job titles reported indicates a predominance of managerial and professional occupations in both years.

**Table 4: Self-Reported Occupational Status**

| | **1996** | **2011** |
|---|---|---|
| **Full time paid employment** | 34% | 22% |
| **Part time paid employment** | 6% | 10% |
| **Self employed** | 4% | 6% |
| **Home maker** | 9% | 7% |
| **Study / education (full time or part time)** | 2% | 0% |
| **Unemployed** | 4% | 1% |
| **Voluntary or community work** | 1% | 8% |
| **Retired** | 40% | 46% |

Note: 1996 = 114 respondents; 2010 = 88 respondents.

Turning to the analysis of church commitments, in both sampled years the average number of preaching appointments (services led) by local preachers was three per quarter.[22] The percentage of respondents who indicated that they currently accepted preaching appointments outside their home church or circuit fell from 43% to 37%, whilst the proportion of these that were conducted in non-Methodist premises rose from 56% to 93%. In addition to preaching, many respondents held other offices within the church. The proportions of those serving in the capacity of church council member fell from 48% to 43%, the percentage of those leading a house or Bible study group fell from 21% to 17%, whilst the percentage of respondents discharging the duties of church steward fell from 21% to 17%. Readership of two key Methodist periodicals also declined. In the case of the *Methodist Recorder* the fall was from 50.5% in 1996 to 32.5% in 2011, and for the *Epworth Review* from 7.0% to 3.8%. Finally, the five most frequently cited leisure activities in both years were reading, sport, walking, music and gardening.

**5. Discussion of results**

As noted earlier, the ability to draw general conclusions from the surveys and the analysis of preaching plans is compromised in a number of ways. Despite response rates which are high in comparison with other surveys of this kind the problems of small population sizes, self-selection bias and the absence of a reliable way in which to link the separate cross sectional surveys together as a panel must be recognised in any discussion of the results. Nevertheless, a number of key features do emerge.

Looking at the basic demographic data results from 2011 confirm the assertion of Sawkins and Paterson that male recruitment bias no longer exists and that females will come to outnumber males within the next decade.[23] Meanwhile the population as a whole aged, with evidence from the 2011 survey of a marked failure to recruit those in the 20–39 year age range. Compared with 1996, survey respondents in 2011 were more likely to be retired or engaged in part time or voluntary work than their earlier counterparts.

In terms of education there was a fall in the proportion of those with basic schooling only, and a rise in those qualified to first or higher degree level. This underpins related findings, both of the rising average age of the population and of the predominance of managerial and professional occupations among respondents. Calibrating against general population statistics[24] it remained the case in 2011, as in 1996, that respondents were educated to a higher level and more likely to be employed in managerial and professional jobs than the Scottish population.

[22] In 2011 this average is based on the responses of the 76 out of 89 respondents who indicated they were still taking preaching appointments.

[23] Sawkins and Peterson, 'An Educational and Occupational Analysis of Methodist Local Preachers in Scotland'.

[24] Using ONS data in the annual publication Regional Trends.

Despite a reduction in the number of places of worship, the number of ordained ministers employed and the number of services scheduled, reliance on the services of local preachers continued, and appears to have risen over the period. As a matter of simple arithmetic, without this resource the church would have been unable to maintain its core function of public worship on anything like the current scale. Indeed, it is notable that it remained a means by which a significant amount of ecumenical co-operation and engagement took place at the local level as local preachers lead worship in churches of other denominations.

In general then, together with data from individual preaching plans, survey evidence supports a view of a local preaching community in Scotland which was gently declining in terms of overall numbers over the period as the church failed to recruit new preachers, particularly those in their 20s and 30s, whilst others were lost through natural attrition on retirement or death.

Looking ahead, it is clear that without the recruitment of younger preachers, the local preaching community's capacity to fulfil appointments on circuit plans will diminish quite rapidly over the next decade as those in their 60s and 70s become less active or retire.[25] Should the church wish to continue with 'business as usual' in relation to the activities it expects from its local preachers the key challenge that it faces is of recruiting younger preachers in relatively large numbers. What of opportunities?

In his address to the March 2011 Synod of the Methodist Church in Scotland, Gerald Bostock, a former Methodist chaplain to Edinburgh's universities, offered a reflection of Methodism's key strengths in Scotland, and a vision for the future in which the local preaching community was central.

> our strength lies in the use of our preachers, who are the chief characteristic of Methodism as a lay movement. . . . we should nurture them and, crucially, expand their role beyond the immediate needs of the plan. They are not here, I believe, simply to act as extra ministers in the Sunday liturgy. They are here to help spearhead the urgent task of apologetics in an unbelieving world, and to teach the true elements of meaningful discipleship in the Church at large. . . . our strength lies in our instinctive feel for ecumenism. . . . That strength is greatly enhanced by our preachers who, especially in Scotland, are welcomed in other churches. Methodism, which is at the very centre of the ecclesiastical spectrum, cannot be a threat to anyone but is able to act as the catalyst of the ecumenical movement.[26]

The results of the 1996 and 2011 surveys contain evidence which underpins this view. First, the 2011 cohort of local preachers in Scotland is highly educated, articulate and therefore well placed to spearhead a lay apologetic ministry both in the church and to the wider community. Second, there is clear evidence that Methodist local preachers are welcomed in churches of other denominations throughout

[25] These account for over half of all respondents in the 2011 sample.

[26] D. G. Bostock, 'Methodism – yet another denomination or a distinctive order?', an address given at The Synod of the Methodist Church in Scotland at Rosyth on Saturday 26 March 2011.

Scotland. These personal links at local level are the building blocks of authentic ecumenical engagement and may succeed in moving the cause of church unity forward where national initiatives such as SCIFU have failed.

**6. Conclusion**

Against a background of falling membership, British Methodism continues to invest time, energy and human resources in reformulating its mission. The Scotland District, like others, is currently in the process of implementing a radical restructuring enabling it to be more outward looking in its activities. This paper contains findings which increase knowledge and understanding of the church's important lay preaching community: their numerical strength, demographic characteristics, education, occupational status and the extent to which they engage with other denominations.

In Scotland the evidence suggests that Methodism's local preachers remain an essential means by which the worship life of many of the church's congregations is sustained. Local preaching remains one of the main ways in which British Methodism gives expression to itself as a lay movement. If apologetics and local ecumenical engagement do indeed become mission priorities for the Methodist Church in Scotland, evidence from the 2011 survey suggests that its current cohort of local preachers is well equipped to be in the vanguard of this work.

**JOHN W. SAWKINS**

# Methodist Hymns: the continuing influences of Charles Wesley on hymn writing through the late twentieth and early twenty-first centuries[1]

Since the beginning of the twenty-first century the United Methodist Church has updated its hymnal with the publication of two supplements and British Methodism has authorised and published a new collection of hymnody, *Singing the Faith* (2010). This has necessitated the re-visitation of the denomination's history. The situations in America and the United Kingdom are different; most of what is written here relates to the British context.

For many the concept of authorised hymnody might seem esoteric, but for Methodists theology has always been carried by hymns. The orthodoxy of the texts is important. So the continuing significance of Charles Wesley should need little emphasis. But what influence if any remains? When *Hymns & Psalms* was being edited in the early 1980s the Methodist Conference determined that at least 200 of the hymns of Charles Wesley should be included. In the event this number was pared down. Already there were those who felt the language of these hymns was archaic and that the themes which some of them addressed were no longer significant. *Hymns & Psalms* is not a Methodist Hymn Book, although it does contain Methodist hymns. The structure as well as the content does not reflect our heritage. The Music Resource Group of the Methodist Church, which was responsible for producing *Singing the Faith* had to determine what could be used, especially what ought to be retained from Wesley's corpus, given that the hymnody of the church is meant to 'serve the present age' and not simply to preserve a memory of days gone by. The number of Wesley hymns included was once again reduced.

Charles Wesley wrote in the language of his day. Sometimes the words he used were already beginning to loose currency. We have moved on. God is unchanging, but theology is dynamic. In the time of the Wesley brothers slavery was part of the commercial economy. Today it still continues, in different ways, but is almost universally regarded as anathema. Language evolves. Condescension has negative overtones, in Wesley's time it simply meant to come down to the same level as someone else, to be beside them. Then it could be used to speak of incarnation, now it gives the wrong impression altogether.

Charles wanted a thousand tongues to sing the praise of God in Christ. One imagines him saying, 'And that's not really enough, Hark! How all the welkin rings!' If you wonder at that word 'welkin' it refers to the arch of the heavens:[2] in today's language the whole of the cosmos ringing to welcome the birth of Christ. 'Hark! The

[1] This essay is adapted from a lecture given to the Wesley Historical Society and the World Methodist Historical Society at Salisbury in April 2008.

[2] Ben Johnson wrote: 'This villanous poetrie will yndoe you, by the welkin'; while Surtees spoke of 'Making the welkin ring with the music of their deep-toned notes'. *Shorter Oxford English Dictionary*, p. 2525.

herald angels sing' is weak by comparison. So Whitefield's emendation damaged the hymn.

And it's not only the language and understanding that has changed. Of some eighteen verses we have but a slim representation of 'O for a thousand tongues' and with good reason. John Wesley may well have written that people were welcome to re-print the hymns he had collected, but in doing so to leave them as they were for: 'None of them is able to mend either the sense or the verse'.[3] But we have certainly needed to mend the sense, of the content. One verse of the original is racist, 'And wash the Aethiop white'.[4] We could no longer sing this, yet it was written by an opponent of slavery. It is a reminder to those of us who write now that what we write is provisional and our understanding of what is acceptable, what is offensive, may change. We can never be restricted by history however much we build on the foundations of those who came before us. Charles wrote for his day. Another verse, more familiar to us, has '. . . leap, ye lame, for joy'. Opinions of this differ. I know people with disabilities who say, 'well it's a metaphor' or 'it's scriptural' and they're right. But some find the image, the metaphor, hurtful and for them I would rather not use it.

It begins to look as though, with some clear exceptions, that Charles Wesley's hymns are no longer of service to the church. The words are still, at their best, matchless devotional poetry, but can we still sing them? And if not, is their influence lost? I do not think so. And let me add, as a footnote that, in spite of those who see the days of hymn singing coming to a close, or have even ended, the power of poetry to explore theology and transform imagined hope into reality, the added dimension of verse and music melded together[5] is such that, were we to stop singing hymns the Christian church would be immeasurably impoverished and it would need to find some medium equal to the task of taking their place.

To return to Wesley, what is clear throughout is Charles' care in his use of words. Everything adds to the power of the text. Nothing is superfluous. Think how few Wesley hymns have choruses even though these might sometimes have reinforced what was being said. The core of many Wesley hymns is the theme of praise. Hymns like that are still needed. Not short, clipped couplets with little vigour, but of praise sounding literary depths and yet reaching to the heavens. Search a little and you will find them. The influence has remained. Fred Pratt Green was, I believe, the greatest hymn poet of the twentieth century. Think of his text: 'When in our music God is glorified' and you have the evidence. Forgive the repeated alleluias for a moment while we feast on the words:

> When, in our music, God is glorified,
> And adoration leaves no room for pride,

[3] F. Hildebrandt and O. A. Beckerlegge (eds), *The Works of John Wesley, vol.7: A Collection of Hymns for the Use of The People Called Methodists*, (Nashville, TN: Abingdon, 1983), p. 75.
[4] ibid., p. 81.
[5] The strength of the association of words and music and the consequence of this relationship in a hymn is examined helpfully by in J. R. Watson, *The English Hymn* (Oxford: Clarendon Press, 1997), p. 23.

> It is as though the whole creation cried:
> Alleluia![6]

We find here the echo of Wesleyan dependence on God where there is no room for pride, and this adoration is in echo to the ring of the welkin, the whole creation. Music adds to the profundity of worship as we are lifted on paeans of praise. This is the universal song of the church through the ages, a 'witness to the truth in every tongue'. The song brings us face to face with the reality of suffering and challenge for 'did not Jesus sing a Psalm that night / When utmost evil strove against the Light?'

And we can still '. . . sing, for whom he won the fight: Alleluia!' echoing Psalm 150 Pratt Green adds to the thousand tongues as he exhorts:

> Let every instrument be tuned for praise!
> Let all rejoice who have a voice to raise!
> And may God give us faith to sing always:
> Alleluia!

And note a triplet, not just a couplet of rhymed lines indicating the poet's skill. The influence of sound literary, scriptural praise rings on to our present age. But there is more to the influence of Charles Wesley than this. His is a distinctive legacy. You might say it was 'Methodist'. But what does that mean? I think his influence can be seen firstly in the style of his writing. While Isaac Watts had shown that it was possible to write religious verse that was not just a Psalm or a scripture paraphrase, Charles took the art to new heights. The style that he used followed a pattern in which verses were regular with a consistent rhyme scheme. The argument of the text was developed from stanza to stanza in a logical manner. There was that necessary structure to a hymn to which J. R Watson has pointed us, put simply: a beginning, a middle and an end.[7]

The next characteristic of Charles Wesley's hymnody is his use of scripture. Scripture and religious poetic allusion were interwoven in the texts. When Watts wrote he tended to use one scriptural theme. In some instances Charles Wesley took a scriptural narrative as his starting point, as in 'Come, O thou traveller unknown'. He more often quoted from different parts of the Bible, some obscure, others well known, and brought them together in such a way that the words flow and you simply do not know where one quote ends and another begins. This is the essence of Wesley's genius, the capacity to move through scripture interpolating references one with another in such a manner as to leave the reader feeling that they had always been associated in this way. 24 lines of 'Behold the servant of the Lord' offer no less than 41 scriptural allusions or references.[8]

---

[6] All contemporary hymn texts quoted are taken from *Hymnquest 201*3(London: The Pratt Green Trust, 1972).
[7] Watson, *The English Hymn*, p. 37.
[8] Hildebrandt and Beckerlegge (eds), *A Collection of Hymns*, p. 734.

The last overarching characteristic of Charles Wesley's hymns is their theological foundation.[9] While the Wesleys challenged so strongly the doctrine of double predestination, Charles held firmly to the Calvinist view that God is truly God, that in all things God has the initiative. And so it is God who 'empties himself of all but love'. God is, to use the technical term, a kenotic God, a self-emptying God.

One of my favourite Wesley lines is 'Our God contracted to a span, incomprehensibly made man', the last line of the first verse of 'Let earth and heaven combine'. This wonderful hymn speaks of a self-emptying God becoming limited by human constraints of time, life and history. And the influence remains. Timothy Dudley-Smith's 'Child of the stable's secret birth'[10] mirrors 'Let earth and heaven combine'. Both texts compare and contrast the human child Jesus with God the creator and Lord of all. In this there is nothing particularly unusual. Graham Kendrick's popular text, 'From heaven you came' ('The Servant King'), does just this.[11] For Dudley-Smith the 'Child of the stable's secret birth' is 'The Lord by right of the Lords of earth'. This is the same God who Wesley says, 'Laid his glory by', 'Our God contracted to a span / Incomprehensibly made man'. Dudley Smith puts it this way, the 'Voice that rang through the courts on high / contracted now to a wordless cry'. The only other uses of the word 'contracted' in English hymnody in this sense are in Charles Wesley's older brother, Samuel's, 'Hymn to God the Son' and more recently in the third verse of my own: 'God is with us, Joseph heard it':

> Enigmatic gift and promise,
> Mary pondered in her heart,
> Joseph just as challenged, puzzled,
> had to learn a father's part.
> Now we look back on the story,
> *time contracted, one life's span,*
> Jesus human, here among us,
> terror waits as life began. [12]

In a different context the words were used by George Herbert[13] and also by Jeremy Taylor.[14]

'And can it be' or 'Where shall my wondering soul begin' compete as the texts that it is thought that Charles wrote to mark his and his brother's conversion experience in 1738. 'And can it be' addresses the subject of salvation from a very personal perspective. John's experience is well known. Charles was in a mechanic's house, he had been suffering from pleurisy. It is not melodramatic to say that he could

[9] For a theological analysis of Wesley's hymns, see T. Berger, *Theology in Hymns?* (Nashville, TN: Kingswood 1995), *passim*.
[10] *Hymns & Psalms* (Peterborough: Methodist Publishing House, 1983), no. 124.
[11] 'Hands that flung stars into space / to cruel nails surrendered'.
[12] Based on Matthew 1: 18-25. 'God is with us, Joseph heard it' © Andrew Pratt 2010
[13] F. Baker, *Charles Wesley's Verse* (2nd edn., London: Epworth, 1988), p. 32.
[14] R. Watson and K. Trickett, *Companion to Hymns & Psalms* (Peterborough: Methodist Publishing House, 1988), p. 97.

have died. He had been ill for some time and the infection left him weakened for the rest of his life. He was visited by a friend, John Bray, who read the story of the paralysed man from Matthew 9: 1–8. To Charles it seemed to fit his situation. He felt that he had been forgiven and valued. The following day was Whit Sunday, 21 May 1738, and he awoke with optimism and a sense of peace. Charles told his friends that he now felt 'under the protection of Christ'. The first three verses of this hymn are quiet and introspective, not at all suited to the usual tune Sagina!

'And can it be that ***I*** should gain an interest in the saviour's blood?' - there is amazement here at the personal interest that God has in the individual. Amazement because in the cosmic scheme of things Charles sees himself as personally complicit in the death of Jesus. It is a mystery why God should empty himself of all but love to offer graceful forgiveness to the individual sinner. Having been bound so long, Charles, echoing words relating to Peter's freedom from imprisonment[15], is himself free.

> My chains fell off, my heart was free,
> I rose, went forth, and followed thee . . .
>
> No condemnation now I dread;
> Jesus, and all in him, is mine!

Humbly, as a non-musician might, I suggest that next time you sing this hymn you use Eric Routley's magnificent tune Abingdon[16] which was specifically written for it. This has the capacity to enhance the introspective nature of the words of the first three verses and yet still give full expression to the triumph with which the hymn concludes.

To return to the words; Brian Wren does not steal them, but seems to be heavily influenced by the imagery of this text, interestingly, writing in the same metre. Recognising the need for forgiveness, the marred likeness of God that we bear, he admits:

> We come with self-inflicted pains
> Of broken trust and chosen wrong,
> Half-free, half-bound by inner chains,
> By social forces swept along,
> By powers and systems close confined,
> Yet seeking hope for humankind.
>
> Great God, in Christ you call our name
> And then receive us as your own,
> Not through some merit, right or claim,
> But by your gracious love alone.[17]

[15] Acts 12: 6-9.
[16] *Hymns & Psalms*, no. 500; *Singing the Faith,* no.499.
[17] *Hymns & Psalms*, no. 500; *Singing the Faith,* no. 499

Here is a sense of being bound, the image of chains, the forgiveness, the acceptance by God and the understanding of the kenotic humility of Christ as: 'We strain to glimpse your mercy seat / and find you kneeling at our feet'. It is not an accident that these words are set to Abingdon in *Hymns & Psalms* and *Singing the Faith*. One might add that Wren follows Wesley in another way, in drawing his inspiration from various scriptural texts, weaving them into a coherent whole.

The most obvious characteristic of Wesleyan spirituality is its inclusivity. John and Charles were both persuaded that an Arminian understanding of God's grace was the right one. The view that: 'Thy sovereign grace to all extends / Immense and unconfined' was preferable to the Calvinist concept of double predestination in which people were predestined to heaven or hell at birth with no hope of the judgment being tempered or countered. The grace that they had experienced was for all, 'reaching all mankind'. The reason for this was pastoral as much as it was theological. Charles had had to pick up the pieces, so to speak, of people who had heard Calvinist preachers and been convinced of their own condemnation such that they lived their lives in genuine fear of hell. Suicide would be no way out of this dilemma, as this would only bring the inevitable nearer. So, in Charles words, God's grace was: 'So wide it never passed by one, Or it had passed by me'. And this was important. The offer of grace was closed to no one. This was the scandal of a universal gospel.

Pastorally the consequences of a positive judgement might be no less dangerous. Charles told of a man convinced of the permanence of his own salvation going home and beating his wife saying that no matter what he did, even if he killed her, he was assured of heaven as he was one of the elect.[18] And so Charles particularly continued to emphasise the need for Christians to demonstrate in their lives and actions the evidence of their conversion. Sanctification, being made holy, was an ongoing process. While the offer of grace was free and unconfined there was still an obligation to work out salvation in the here and now. A lapse of commitment was a possibility for Charles and so he wrote:

> My trespass ***is***[19] grown up to heaven;
> But, far above the skies,
> In Christ abundantly forgiven,
> I see thy mercies rise.

We are more familiar with John's emendation, 'My trespass ***was*** grown up to heaven'. John argued that Charles was forgiven and that was that. Charles, in effect, said, 'but I've done it again, My trespass ***is*** grown up to heaven'. I can identify with that! Still what is critical is that all embracing love and grace which is open to all humankind.

I believe that we need to hold fast to that strand of our theology particularly in a world of religious fundamentalism in which people make faith statements vying with each other and expressing exclusive rights to the 'truth', whatever that is. The end

[18] Quoted by G. Best, *Charles Wesley* (Peterborough: Epworth Press, 2006), p. 150.
[19] H. Houghton, *The Handmaid of Piety* (York: The Wesley Fellowship / Quacks Books, 1992), p. 5.

point of this way of thinking has to be, for me, an acceptance of the faith experience of people different from myself. This aligns with an Arminian spirituality and John Wesley's *Sermon on the Catholic Spirit*.[20] That does not mean that I become a Muslim or that Jews are anonymous Christians, it simply emphasises the underlying tenet that we are all loved and accepted by God however we might express our faith, whatever our race, colour or creed might be. The Wesleys fought hard for this inclusivity and suffered for it. We should not let it go lightly and we should find new ways of giving expression to this belief. The following words, published in 2006, continue to reflect this strand of theology, of influence:

> Grace for the few is not our claim,
> but grace for every race and time;
> love for the world we will proclaim
> through every latitude or clime.
>
> Sing of the love that God inspires,
> sing of the Word, the source of all,
> sing of the Spirit's driving force,
> as, faithfully, we heed God's call.
>
> Now we will go to love the world,
> none are excluded on God's earth,
> whatever name or creed you claim,
> we share a common ground and birth.
>
> Give me your hand, let's live in peace
> through sharing, learning, love and faith;
> each called by God, God's family,
> we'll live as one through time and space.[21]

The work of the Wesley's was predicated on the assumption that all could be saved. Yet they needed to be brought to an understanding of the love of God in which they were held; so the next emphasis is evangelistic, yet not narrowly so. Perhaps a better term might be missionary. This is witnessed to in Charles Wesley's 'Where shall my wondering soul begin?' The hymn begins at the point of conversion.

The effect of knowing God's personal care, the allusion to the 'brand plucked from the burning',[22] the Epworth Rectory fire from which both John and Charles were rescued as infants, and then reflecting that this care was not limited simply to himself provided Charles with the impetus for an evangelical Christianity. Understanding what God had done for him, Wesley reflected that it would be to 'slight my Father's love' if this gem were hidden 'within my heart' and so the evangelistic imperative was born

[20] A.C. Outler (ed.) *The Works of John Wesley*, *Vol.2: Sermons II, Sermon 39.* (Nashville, TN: Abingdon Press, 1985).
[21] *Reclaiming Praise* (London: Stainer & Bell, 2006), no. 114, reprinted with permission.
[22] Zechariah 3: 2.

and given expression in the fourth verse. Without the preceding stanzas this would be patronizing indeed, but Wesley has indicated his own need for redemption and can call effectively to others in similar circumstances.

Grace is freely offered and those who receive it do so by faith. While grace can be prevenient its effects do not need to be evident in order for a person to be acceptable to God. Methodists believe that evangelism is a crucial task and it continues to be so as Martyn Atkins has underlined in *Resourcing Renewal*.[23] This mission is such that no-one needs to be excluded from its goal. The response to the gospel is, initially, one of repentance. No sin need stand in the way of God:

> Depth of mercy! can there be
> Mercy still reserved for me?
> Can my God his wrath forbear?
> Me, the chief of sinners, spare?

The words demonstrate that Jesus is persistent in calling even the most grievous sinner. And we anticipate that the answer is in the affirmative. 'Ye neighbours and friends of Jesus draw near' shows that a confident response can be made to God's grace for 'His love condescends' to invite us all.

The responsibility to carry on what John and Charles Wesley began, if we think it is significant at all, rests with us. I am convinced of that significance. I am also convinced that we should 'serve the present age' in the language of today. As *Singing the Faith* was being edited this sort of question needed to be addressed. 'Where shall my wondering soul begin' has the verse:

> Outcasts of men, to you I call,
> Harlots, and publicans, and thieves!
> He spreads his arms to embrace you all;
> Sinners alone his grace receives:
> No need of him the righteous have;
> He came the lost to seek and save.[24]

British Methodism, recognising that gender inclusivity is not just a matter of political correctness but reflects a contemporary expression of Arminianism,[25] has understood the need to amend 'Outcasts of men', while in the final verse 'brethren' becomes 'kindred'. In addition, changes of linguistic use mean that the term 'publican' no longer refers to someone of disrepute and the word 'harlot' is not in common usage. Consequently the hymn has been amended as follows:

---

[23] M. Atkins, *Resourcing Renewal* (Peterborough: Inspire, 2007).

[24] *Hymns & Psalms*, no. 706

[25] It is interesting that while the criteria outlined in the introduction to *Singing the Faith* (music edition, p.viii) indicate the adoption of this premise, particularly in relation to recently written texts, the editors have seen fit to include a non-inclusive language version of 'In Christ alone' in the final collection. *Singing the Faith*, no. 351.

Outcasts, to you, yes, you, I call,
Christ's love invites you to believe!
He spreads his arms to embrace you all;
sinners alone his grace receive:
no need of him the righteous have;
he came the lost to seek and save.[26]

Purists may object to these emendations and wish to retain the original version. Historically this is defensible. For contemporary practice such retention is more difficult to defend. Some of the language of the Wesleys was archaic even when they were using it. But the task for the preacher, choir leader and hymn writer, for the disciple, for every Christian goes on. We need to find new ways of expressing old truths in vivid and compelling language for the present age. The responsibility is ours. If we look in the right places we will find the continuing influence of Charles Wesley in contemporary hymns. That influence is important. It speaks of literary integrity and sound theology, it speaks of God and grace, it offers an Arminian emphasis, never more needed than in the present age, and it calls on us all to share this faith that we value most. Let us leave the last word to Fred Pratt Green. He offers a challenge for this new century securely anchored to the foundations of faith cherished and guarded by our predecessors:

The Church of Christ in every age
Beset by change but Spirit led,
Must claim and test its heritage
And keep on rising from the dead.[27]

It remains for us to ponder the questions, 'What of our heritage should we continue to claim?' and to what degree must we die to the past in order to live for the present and on into the future?'

**ANDREW PRATT**

[26] *Singing the Faith*, no. 454.
[27] *Singing the Faith*, no. 415 .

# General Secretary's Report 2013

It was particularly appropriate that we returned to our roots in our 120th anniversary year by holding our Annual Meeting and Annual Lecture at the Wesley Memorial Methodist Church, whose construction in 1889 as a memorial to John and Charles Wesley, like the foundation of the WHS, was a product of an emerging consciousness of the desirability of promoting both Methodist memorialisation and the study of Methodist history in the 1880s. In this landmark decade, George Stampe (1836-1918), a Wesleyan timber merchant based at nearby Grimsby, but born at Tetney, Lincolnshire, who served for many years as WHS treasurer and Richard Green (1829-1907), a Wesleyan minister and historian, born in Birmingham, who served as the founding president of the WHS, both played instrumental roles in the origins and development of the WHS.

The society began as a small group of enthusiasts among whom a manuscript journal was circulated c. 1888, but was formally constituted to serve the needs of a wider membership in 1893. Our familiar logo is based on the cameo portraits of John and Charles Wesley, derived from the memorial to the two brothers in Westminster Abbey, but also featured in the beautiful stained glass window of the Epworth Memorial Church. It was therefore particularly appropriate that in the year which also celebrated the 275th anniversary of the evangelical conversions of John and Charles Wesley we should have met and worshipped beneath this exquisite stained glass roundel. Our weekend of celebration included not only an appropriately themed lecture by the Revd Margaret Jones entitled: 'Grand-daughters to Susanna: Women's discipleship in Wesleyan Methodism, 1800-1850', in which she explored some of the ways in which women, within Wesleyan Methodism in particular, responded to their calling in the context of the first half of the nineteenth century, but also a service of thanksgiving with the twenty-first century congregation of the Wesley Memorial Church and the congregations of the neighbouring churches of Haxey, Owston Ferry and Westwoodside. This enabled us to combine celebration of our heritage with a first-hand experience of twenty-first century worship and mission at the Wesley Memorial Church, situated within the quarry from which the Methodist movement was hewn.

For facilitating this arrangement we were indebted to the Revd David Leese, the superintendent minister at Epworth and a member of the Wesley Historical Society, who enthusiastically agreed to host this year's event. He also led, with Barry Clarke, two Heritage Walks encompassing MNC as well as Wesleyan sites in Epworth, as part of the supporting morning programme, whilst the Revd Dr Claire Potter arranged for two special opportunities to visit the Epworth Old Rectory, with one guided tour in the morning and another costumed tour at twilight. We were also grateful to another of our members, the Revd Dr Martin Wellings, who chaired the Annual Lecture on the Saturday afternoon and preached a challenging sermon at the service of thanksgiving

to commemorate the 120th anniversary of the foundation of the Wesley Historical Society on the Sunday morning, at this seminal historic site. Reflecting on our need to reclaim our heritage, he urged that we re-engage with the key principles of the movement which John Wesley began, not least his conviction that the good news of Jesus was for everyone and not just churchgoers. The service, led by the Revd David Leese, included Charles Wesley's hymn, 'O thou who camest from above', with a brass ensemble accompaniment, prayers led by the Revd Stuart Gunson and the Revd Dr Claire Potter and readings by Professor Edward Royle, President of the WHS and Dr John A. Hargreaves, General Secretary of the WHS. Moreover, through the publicity for these events, we were able to exchange greetings with the Market Rasen Methodist Church, which was celebrating its 150th anniversary during this weekend.

Lincolnshire was 'especially susceptible to John Wesley's message' as Professor David Bebbington commented in his illuminating Annual Lecture of 18 June 2013 at the Manchester Wesley Research Centre on Secession and Revival in Louth in the mid-nineteenth century, and it was good to welcome Dr Geordan Hammond and a large contingent from the MCWS to our Annual Meeting, including students from as far afield as California and Malaysia. Lincolnshire has also nurtured some distinguished Methodist historians not least our own President Emeritus, the Revd Dr John A. Newton, and the late Revd William Leary, and it was pleasing to welcome members of the Lincolnshire WHS RHS, together with representatives of WHS RHS from Scotland, Ireland, Wales, Shropshire, the East Midlands, Yorkshire, Lancashire, the North East, and to receive greetings also from Cumbria. It is interesting that one of the very earliest publications of the WHS was a list of Methodist local histories compiled chiefly by George Stampe from his personal collection signalling the society's early commitment to encouraging research into the regional and local history of Methodism, and also its early acquisition of a collection of resources, now accommodated at Oxford Brookes University and ably administered by Dr John Lenton. This year for the first time the meeting of the WHS Library Sub-Committee and WHS-OBU Liaison Committee took place on Thursday 23 May to enable attendees to participate in the annual John Wesley Lecture at Lincoln College, thereby strengthening our links with the Oxford Centre for Methodism and Church History. The lecture by Professor Andrew Thorpe of the University of Exeter explored the links between Methodism and the British Labour Movement from 1890 to 1939.

The WHS continues to seek to improve the quality and range of its *Proceedings* issued three times a year, under the joint editorship of Deacon Dr Ronald Aitchison and the Revd Dr David Ceri Jones, who sent his apologies for absence from the Annual Meeting as he was being ordained that weekend in Aberystwyth. The value of this publication depends on the willingness of authors to contribute articles and reviews, which are always welcomed. The *PWHS* are supplemented by the invaluable annual select bibliography of Methodist literature, edited by Dr Clive Field, and a varied and growing output of occasional publications, edited by Professor David J. Jeremy, whose recovery from surgery prevented his attendance at the meeting. The WHS is also seeking to develop its online presence and we are delighted that Dr John

Vickers' son, Dr Stephen Vickers and daughter, Mrs Hilary Campbell have kindly volunteered to help sustain the online *Dictionary of Methodism in Britain and Ireland* by providing technical and editorial assistance. The online PWHS also continues to attract a widespread and growing interest amongst scholars and we hope that it might be supplemented soon by a cumulative online bibliography of Methodist literature as well as by more articles on Methodist local history. We do, however, need to appoint a webmaster to take over from the Revd Donald Ryan, who has continued to serve the society with great dedication in this and his other roles of Registrar and Administrator, despite his wife, Alma's declining health. The society's website provides access to so many of the society's activities and resources and also provides a key role in the recruiting of new members and if you know of anyone who might be interested in taking on this role please let us know.

The WHS through its links with the growing network of WHS RHS seeks to explore new ways of developing mutually beneficial links between the WHS and its variety of regional expressions, some of which have now the experience of over half a century behind them. These include the WHS Yorks, which encouraged attendance by its members at the weekend's celebrations in Epworth as part of its summer programme, and we encourage RHS within travelling distance of our Annual Meeting venues to support future events in a similar way. We are pleased to report that the RHS Liaison Officer, Professor Michael Collins, who has been seriously ill since taking up office, is now recovering, and though unable to attend the AGM on account of his son's wedding, intends shortly to open up a dialogue with our RHS via an electronic newsletter.

The WHS founder and first president, Richard Green, gave the Fernley Hartley lecture on the mission of Methodism in 1890, revealing that the Methodist Church's current emphasis on combining heritage and mission has been integral to WHS from its inception. Again we were pleased to welcome to our AGM Jo Hibbard, the Methodist Church Heritage Officer, and I was pleased to represent the WHS at the opening of the new Wesley Centre at Methodist Central Hall, Westminster last November. Like John Wesley's vision, our perspectives are also global and we are looking forward to sharing in the celebrations of global mission in Leeds in October 2013 to mark the bicentenary of the inauguration of the prototype Methodist Missionary Society in the Leeds District in 1813. We have also had an input into the re-structuring of the European section of the WMHS at a conference at the Methodist theological seminary at Reutlingen in Germany, where I represented both the WHS and the British WMHS, and which decided to hold its next conference in 2015 in Bulgaria focusing on the role of women in mission. I was also able to bring greetings from the WHS to the congregation of Reutlingen Methodist Church on the concluding Sunday of the Conference during their harvest thanksgiving service, which had many similarities with our own including the singing of a rousing German version of 'We plough the fields and scatter'. In 2014, the WHS Annual Lecture will form the concluding event of the Wesley Historical Society Residential Conference to be held from 26-28 June at the High Leigh Conference Centre, Hoddesdon, Hertfordshire

addressing the theme of Methodism and Conflict, appropriately in the year which marks the centenary of the outbreak of the First World War with the Annual Lecture to be given by Michael Hughes, Professor of Russian and International History at the University of Liverpool. Thereafter we return to an exciting future programme of Annual Meetings exploring Methodist history at other key heritage sites in the UK: at Engelsea Brook in 2015, when our lecturer will be the Revd Stephen Hatcher, focusing on Primitive Methodism, at Newcastle Brunswick in 2016 when our lecturer will be Professor Richard Watson focusing on Charles Wesley's reputation as a poet and in 2017 at Kingswood School, Bath, when Gary Best will share his research on John Cennick, Methodism's first local preacher, which will bring us to another landmark anniversary in 2018 when we celebrate our 125th anniversary.

In conclusion, I would again encourage existing members to help to recruit new members both within and beyond the Methodist constituency by commending the society personally to anyone you think might be interested in membership and by making available in circuit and district newsletters and websites information about our activities and publications. Electronic information about future Annual Meetings is available for inclusion in Regional Historical Society publications or even church and circuit newsletters and magazines on application to the General Secretary.

**DR JOHN A. HARGREAVES**

# WESLEY HISTORICAL SOCIETY ANNUAL MEETING, HIGH LEIGH CONFERENCE CENTRE, HODDESDON, HERTS, 28 JUNE 2014

For the first time, the Wesley Historical Society Annual Meeting and Lecture will take place on the final day of the Wesley Historical Society's triennial residential conference at the High Leigh Conference Centre, Hoddesdon, Hertfordshire, EN11 8SG on Saturday 28 June 2014. The Wesley Historical Society Annual Lecture will be given by Professor Michael Hughes, Professor of Russian and International History in the University of Liverpool, and the lecture will be open to both members and friends of the Wesley Historical Society and those attending the Conference from 26-28 June 2014. The theme of the conference is 'Methodism and Conflict' including papers on the role of Methodist military chaplains; Methodism and conscientious objection and Methodism and the occupation of the Channel Islands, 1940-45. This specially arranged joint programme commemorates the centenary of the outbreak of the First World War and in addition to the Annual Lecture there will also be the opportunity to

attend the AGM and the concluding open forum discussion of the Conference (further details of which will be available from the Conference Secretary, the Revd Dr David Hart, 1b, Whiteladies Road, Bristol, BS8 4NU in the autumn of 2013; conferencesecretary@wesleyhistoricalsociety.org.uk).

This presents an opportunity for members and supporters to attend both events and we hope that many will wish to participate in this way, but we also welcome day visitors, arriving for 10.30 a.m., when refreshments will be available. It may also be possible to book overnight accommodation and to order lunch at the conference venue (enquiries to Revd Dr David Hart). The Annual Lecture will take place at 11.00 a.m. and the AGM at 2.00 p.m. followed by an open forum concluding at 4.00 p.m.

Michael Hughes is Professor of Russian and International History at the University of Liverpool. He has written numerous books and articles on Russian history and Anglo-Russian relations in the twentieth century. Michael also has a long-standing interest in the role of the churches - and religion more generally - in shaping responses to war and other forms of conflict. It was this interest that prompted him to research and write *Conscience and Conflict: Methodism, Peace and War in the Twentieth Century* (2008). Michael is particularly interested in studying how Christians have in the past responded to the challenge of deciding whether to use force in particular situations of conflict and violence. He is a member of the Anglican Church and was for many years a Lay Reader in the Church of Wales.

The Annual Lecture entitled 'Methodism and the Challenge of the First World War' will explore how the Christian response to any situation of conflict or war must necessarily be situated in a clear review of the specific circumstances involved. The 'messiness' of history nevertheless means that it is seldom easy to make definite judgements about the rights and wrongs involved in any particular case. The outbreak of war in 1914 posed a particular challenge for the various Methodist connexions in Great Britain. There had over the previous few years emerged a definite strand of unconditional pacifism within Methodism, which assumed that the use of force could never be justified, although it was always outweighed by those who believed that such a position was neither ethically nor practically defensible. The conflict with Germany and Austro-Hungary sharpened this conflict. Methodists in Great Britain struggled to carve out a position that would allow them to reconcile their patriotism and their commitment to the injunction to 'love thy neighbour as thyself'.

For further information about the Annual Lecture please contact the General Secretary, Dr John A. Hargreaves: tel. 01422 250780; e-mail johnahargreaves@blueyonder.co.uk

**JOHN A. HARGREAVES**

# BOOK REVIEWS

William Gibson, Peter Forsaith and Martin Wellings (eds), *The Ashgate Research Companion to World Methodism* (Farnham: Ashgate, 2013), pp. xii + 537. Hardback, £85.00. ISBN: 9781409401384.

Large and eye-wateringly expensive companion volumes on a wide range of subjects and disciplines are all the rage within academic circles at the present time. A previous number of the *Proceedings* (vol. 58, part 2 (May 2011), 91-2), carried reviews of *The Oxford Handbook of Methodist Studies* (2009), happily recently issued in a more affordable paperback edition, and the *T&T Clark Companion to Methodism* (2010). One might be forgiven for asking: is there need or room for a third volume of a similar nature, and does this newly published companion offer anything appreciably different from the other two? As very few people will be fortunate enough to have all three volumes on their bookshelves; which one represents the best investment?

The volume under review here, and the editors are to be congratulated for collecting a stellar cast of contributors, has two obvious differences from the other two just mentioned. Firstly, it claims to be a companion to world Methodism, taking a genuinely global perspective to the subject, and secondly it purports to be a research companion, which seems to mean that the various chapters contain material on the availability of primary sources and some evaluation of the existing scholarly literature on Methodism. All of which means that this companion both summarises the current state of Methodist scholarship and points out possible directions for fruitful future inquiry.

For the editors, Methodism is defined in strictly Wesleyan terms, that is, to include those Methodist societies established by the Wesley brothers in the eighteenth century, and the various spin-offs that constituted what came to be known as the Methodist tradition in the nineteenth and twentieth centuries. This reviewer was disappointed that the editors deliberately excluded other forms of Methodism from their consideration. While Calvinistic Methodism in both its English and Welsh guises certainly owed a great deal to the Reformed tradition as the editors point out (p. 4), they were also part of the shift toward heart religion in the eighteenth century, of which Wesleyan Methodism was also a beneficiary. And there were plenty of other networks of societies; the Whitefieldites, those belonging to the Countess of Huntingdon's Connexion, the Rellites and others who were also part of the chaotic milieu of early Methodism. Calvinistic expressions of Methodism were certainly consciously Calvinistic, but they were also very definitely Methodist. Methodism and Wesley are not synonymous!

This companion is divided into four main sections. The first helpfully outlines the historical development of Methodism up to the present day. The second section dealing with world Methodism is a little more uneven. David Jeremy in characteristic

style provides a statistical account of the extent of the global diffusion of Methodism. In a chapter on the Wesley's role in world Methodism, Jason Vickers explores the often blurred lines between myth and history within Wesley studies, challenging the discipline to move beyond the 'quest for the historical Wesley' towards a study of the mediation and re-negotiation of the Wesley legacy throughout global Methodism. Wesley studies and the study of John Wesley need to be unravelled! Other chapters in this section explore ecumenism and inter-faith relations, and Methodism's engagement with liberation theology. In a fascinating chapter, Keith Robbins, taking Wesley's claim that the whole world was his parish, a statement that has become so familiar that it has lost its extraordinariness, depicts Wesley as a pioneer of globalisation.

Perhaps the richest section of the volume concerns belief and practice. Peter Phillips explores Methodist attitudes to scripture; unsurprisingly it is often here that the sharpest contrast can be drawn between Wesley's understanding of the nature of the Bible and later Methodist understandings. The chapter concludes with a fascinating overview of the Methodist contribution to biblical studies more generally. Chapters on Methodist hymnology, ecclesiology, preaching and worship tread fairly familiar ground, some of which is repeated in Ian Randall's chapter on Methodist spirituality. In a helpful chapter on Methodism and evangelicalism, Martin Wellings distils some of his more detailed research into a shorter compass, tantalisingly asking whether Methodist evangelicalism remains viable (p. 324).

The final section of the companion deals with culture and society. Again chapters on politics, the Methodist conscience, social justice, business and education cover familiar ground. Peter Forsaith's examines the rich store of Methodist visual and material culture, including architecture, artefacts and more conventional art. By contrast a chapter on Methodism in literature seems to be a missed opportunity; the portrayal of Methodism in literature would have been of more interest than an overview of some key Methodist writers of fiction. The volume concludes with a surprisingly short bibliography, but full footnote references in each of the chapters ensures that the volume guides readers surefootedly through the sometimes confusing labyrinths of Methodist scholarship!

Beautifully produced, this companion is an ideal summary of the state of scholarship on global Methodism. In its focus on questions of interest to research students and its worldwide scope it has considerable advantages over both the other recently published companions. However, at £85 this volume will unfortunately remain beyond the reach of all but research libraries; the recent publication of an affordable paperback edition of the *Oxford Handbook to Methodist Studies* will perhaps ensure that it remains the most accessible of these volumes. All three companions showcase the creativity and wealth of Methodist scholarship. One looks forward to seeing how these companions inspire new directions in Methodist and Wesley studies in the years to come.

**DAVID CERI JONES**

John A. Rodano (ed.), *Celebrating a Century of Ecumenism: Exploring the Achievements of International Dialogue: In Commemoration of the Centenary of the 1910 Edinburgh World Missionary Conference* (Grand Rapids, MI: Eerdmans, 2012), pp. 330. ISBN 978 0 8028 6705 6.

This stimulating collection of essays originated at a conference held at the St Paul Seminary School of Divinity of St Thomas in St Paul, Minnesota in June 2010 to commemorate the centenary of the World Missionary Conference in Edinburgh. Although there is a marked tendency among some today to emphasise the importance of either mission or ecumenism (and usually the former), it is surely no coincidence that that Conference in 1910, which focussed on mission, should also have been 'a major catalyst of the modern ecumenical movement' (p xviii).

After a Foreword by Cardinal Walter Casper, a Perspective subtitled 'With Gratitude for a Century of Ecumenism', and an Introduction, the first part of this volume (pp 1-51) considers the 'Achievements of International Multilateral Dialogue'. It concentrates on the World Council of Churches (WCC) and the Faith and Order movement. The second, much longer part (pp 53-314) explores the 'Achievements of International Bilateral Dialogue following the Second Vatican Council'. The eleven bilateral dialogues considered all involve the Roman Catholic Church. Each of them is of significance and not just to the two parties directly involved. Nevertheless, there are many other international bilateral dialogues, so it is disappointing that the book's title fails to make clear the scope of the exploration. Even the Introduction speaks of bilateral dialogues 'co-sponsored by two churches or communions' without immediately acknowledging that one of them is the same in every case!

One of the features of the essays is that they are all written by 'insiders', participants in the dialogues. This does not mean that they are uncritical; rather, there is an appreciation of the dynamics, difficulties, and subtleties of the relationships and dialogues. Indeed, the opening essay, by S Wesley Ariarajah, assesses both the achievements and limits of the WCC concluding that we need to reinvent it 'as a *new instrument* so that it can help us *today*, in a new world with new challenges, problems, and possibilities, to "fulfil together our common calling" to the glory of the one God – who creates, redeems, and sanctifies all life' (p 14). Peter Bouteneff's Orthodox perspective on the WCC also has a 'warts and all' feel about it; and yet he describes the final report of the Special Commission on Orthodox Participation in the WCC as 'the result of some of the most fascinating and inspiring meetings I can recall, and am ever likely to attend in my life' (p 22).

Mary Tanner's chapter emphasises that Faith and Order's work is grounded in prayer, celebrates the convergence document *Baptism, Eucharist and Ministry* (BEM), marks the way in which, in the 1970s, the Commission was drawn into collaborative studies with other parts of the WCC's agenda (including the Program (sic) to Combat

Racism) that enriched its motivating vision (p 31), and explores the 'patient search for an agreed picture, or portrait of the unity God calls us to live together in and for the world' (p 33). William Henn offers a very interesting account of how the Roman Catholic Church has reacted to (and sometimes, perhaps, against) as well as shared in the work of Faith Order; he affirms the methodological shift that made the goal of the Commission 'convergence' and 'consensus' rather than mere 'comparison' (p 41), and celebrates both the 'momentous breakthrough on the relation between scripture and tradition' in 1963 (p 41) and the 'remarkable success' of BEM (p 45).

The bilateral dialogues that are outlined, analysed, discussed, and evaluated include those with Lutherans and Methodists (both starting in 1967), with Mennonites and Oriental Orthodox (starting in 1998 and 2003 respectively), with Anglicans, Reformed, Pentecostal, and Evangelical (all starting in the 1970s), and with Eastern Orthodox and Baptists (both starting in the 1980s). All of these essays encourage the reader to study the primary texts of these dialogues and, thanks to the website of the Pontifical Council for Promoting Christian Unity most, if not all of them (I have not tried to double-check every one) are readily available. To adapt Hebrews 11:32, space would fail me to tell of all the essays in this collection; in a brief review, there is opportunity only to whet the potential reader's appetite with some morsels from these studies. For this reason, most of the remaining comments will focus on those that relate directly or indirectly to Methodism.

*The Joint Declaration on the Doctrine of Justification*, affirmed by the World Methodist Council as well as the Roman Catholic Church and the Lutheran World Federation, is rightly described by Jared Wicks as 'a theological landmark', 'a text of obligatory reference in Western ecumenical efforts' (p 60) and his essay helps the reader appreciate why this is so.

Geoffrey Wainwright's lucid account of the Methodist-Roman Catholic dialogue, subtitled 'Mutual Reassessment in a New Context' is followed by Lorelei Fuchs' on 'Church as Koinonia' in the same dialogue. Her study is inspiring: quoting the dialogue's 1986 report she reminds us that 'because God so loved the world, he sent his Son and the Holy Spirit to draw us into communion with himself' (p 109, emphasis added) and in her exploration of the theme she writes, among other things, '[c]ommunion and mission … are inseparable' and 'Methodism shares its charism of connection [sic, no 'x'!], and Catholicism shares it ecclesiology of communion' (p 116). She concludes, however, with a challenge: 'The urgency in this Joint Commission concerns reception … To continue being fruitful, the exchange of gifts between our churches must be ongoing' (p 121). There is material here to encourage that process of reception and exchange of gifts.

The two chapters on the Pentecostal-Roman Catholic dialogue were, for this reader, fascinating and, not least, for their references to the terms 'sect', ' movement', and 'Church' (eg., pp. 163f, 166, 172, and 195), for the convergences that are noted, and for the study of the Fathers of the Church which formed part of the fifth round of the dialogue. Cecil Robeck Jr, writing from a Pentecostal perspective, asks whether 'extraordinary' and 'improbable' are the only adjectives that do this dialogue justice

(p 165). Having pointed out that it has run (more or less continuously) since 1972, overcome pressure from both partners to end it, and that approximately 10% of Roman Catholics identify themselves with Pentecostalism through the Catholic Charismatic Renewal, he shows that they are not. Both he and Ralph Del Colle explore the dialogue's handling of *koinonia*, of evangelization, proselytism and common witness, of ecclesiology, and of mutual recognition of each other's members as 'fully Christian'. Two of the most memorable sentences in the whole volume are in these two essays: Robeck, writing about Pentecostals accused of proselytism by Roman Catholics, says: 'At worst, they were evangelizing people who had been sacramentalized but who had never been properly evangelized' (p 182); and Colle says: 'It has always seemed to me that vigorous Pentecostal evangelism should be met with vigorous Catholic evangelization, not among Pentecostals but within its own flock. To evangelize (and catechize) the sacramentalized is how I would put it' (p 207).

In his Foreword, which begins with reference to the two world wars of the twentieth century, Cardinal Kasper expresses his hope that this 'important publication will find many attentive readers, and that they will be encouraged not to cease building bridges of understanding between Christians, and to walk the path of unity in friendship and fraternal cooperation for the peace of the world' (p x). This volume is certainly a celebration of a century of ecumenism and time and time again it shows how, in the words of ARCIC II's *Salvation and the Church*, 'Only a reconciled and reconciling community, faithful to its Lord, in which human divisions are being overcome, can speak with full integrity to an alienated, divided world, and so be a credible witness to God's saving action in Christ and a foretaste of God's Kingdom' (p 125).

**NEIL A STUBBENS**

Charles Herbert Horton, *Stretcher Bearer! Fighting for Life in the Trenches*, compiled and edited by Dale Le Vack (Oxford: Lion Books, 2013), pp. 175. Paperback, £7.99. ISBN 978-0-7459-5566-7.

According to the connexional war memorial in Wesley's Chapel, London, 312,000 Wesleyans served in the First World War. Charles Herbert ('Bert') Horton (1895-1976), from a middle-class Wesleyan family in Handsworth, Birmingham, was one of them. But, unlike his younger brother Arthur (who fought in 1917-18 and was wounded), Bert had more pacifist (albeit still patriotic) tendencies and enlisted in a non-combatant role in 1915, as soon as he had completed his commerce degree at the University of Birmingham. Bert's war was spent as a private in the Royal Army Medical Corps (RAMC) between 1915 and 1919, in three distinct spheres of operations: as a stretcher-bearer (not to be confused with a regimental stretcher-bearer) attached to a field ambulance unit on the Western Front in France and Belgium (where, among other things, he was at the Battles of the Somme and Passchendaele);

on the Italian Front; and assisting in the repatriation of British prisoners-of-war from Austria (where he was among the first British troops to enter Vienna after the signing of the Armistice). His lucid memoirs, written in 1970 (principally out of a feeling that the RAMC's vital contribution during the First World War had been undeservedly neglected), have been reworked into chapters by Dale Le Vack (who has previously written a biographical novel based on the First World War diaries of fisherman Frank Clarke), together with appropriate contextual and linking material (the latter appearing in Roman font, in contrast to Horton's reminiscences, which are reproduced in italics). The edition is aimed at a popular market and lacks scholarly apparatus, even an index.

Needless to say, these memoirs provide a fascinating, ground-level insight into aspects of the RAMC's wartime activities, but readers will be quickly struck by two features. First, despite the horrors and the heroism which Horton must have observed, and the journalistic skills which he, his father and brother all possessed (they all pursued careers in news), Horton's account is largely devoid of high emotion or graphic detail, and is thus understated as an eye-witness record; this was deliberate, it being 'beyond my powers' to improve upon what others had published before him. Second, for a man who described himself as 'of strong Christian faith', and who was a lifelong practising Methodist, God and religion are strangely absent from the narrative. Only rarely, such as when it comes to expressing disgust at a nurse's prioritization of patients' nationality above medical need in a hospital near Treviso in October 1918, do we get a glimpse of his Christian convictions. The final chapter, before three appendices of general military background, summarizes his life after the First World War, in so far as it could be recalled by his family after his death. These years were spent in Birmingham (1919-49, apart from a brief spell in London in 1943-45) and Sutton Coldfield (1949-76), Horton being associated for a long time with Francis Asbury and City Road Methodist Churches in Birmingham.

**CLIVE D. FIELD**

Leslie Griffiths, Martin Le Boutillier, Cedric May, Ian Suttie, *Phillippe Baker: Sark's Methodist Missionary to Haiti* (Published on behalf of a Haiti Bursary Appeal). 40pp, Price not stated.

[Copies available from Cedric May, 5 Waterside Gardens, Huntington Road, York, YO31 9BF].

This is an interesting publication with a very worthy intent, its problem lies in the fact that it lacks coherence as a book. About half of the booklet is devoted to the eponymous missionary from Sark, whose short sojourn in Haiti helps to give a historical context to the rest of the publication. Phillippe Baker only survived for three weeks, yet he seems to have made a huge impression on the people with whom he had gone to work, the church he served and his few colleagues. However, the details of his

time there, especially how he came to be stationed in Haiti, raise in my mind more questions than answers. His story, told here by Martin Le Boutillier, would make an interesting essay and could make a starting point in learning of the many missionaries who were so quickly the victims of the diseases which ravaged Africa and the Indies. The five short essays by Leslie Griffiths reprise his own time in Haiti and make a plea for our continuing interest in the fate of the island, still recovering from the earthquake which devastated it in January 2010. Baker's story is its justification for its inclusion here, the essays recounting the dire situation were the driving force for the publication and the appeal it also contains. Methodism, historically, has been deeply involved with education in Haiti and perhaps could be again. Despite its lack of a narrative sense, this publication is deeply moving in the sincerity of the story being told.

**RONNIE AITCHISON**

---

**We are pleased to welcome the following new Members:**

| | |
|---|---|
| Rev David G. H. Leese BA | Epworth |
| Mr Andrew Page BA PG Dip (Hist) | Reigate |
| Dr Dennis O'Keef MA | Halifax |

**We send out sympathies to the families of the following members who have died:**

| | |
|---|---|
| Mr Bruce D. Crofts | Bath |
| Rev Alan Warrel MA | Hastings |
| Mr Gordon Woodhead | Bradford |