

METHODISM

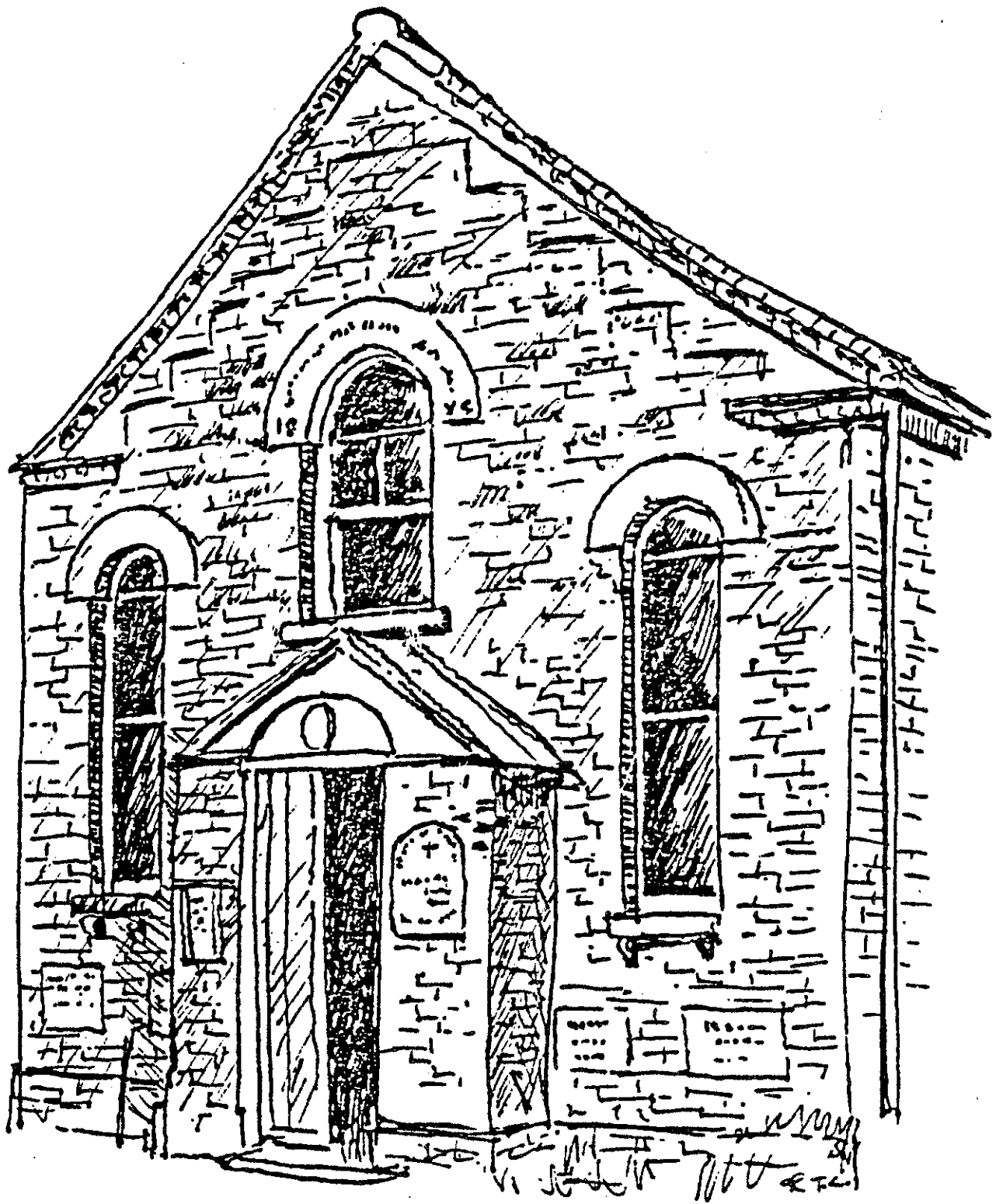
THROUGH THE AGES

FAKENHAM WELLS HOLT

VOLUME 2

Compiled and arranged by:-  
Rev. J. Stevens and  
Mrs. J. Beaumont

# SCULTHORPE METHODIST CHAPEL



1888 - 1988

## SCULTHORPE METHODIST CHAPEL

Celebrated their centenary in 1988 with a flower festival, concert services and Songs of praise. The first foundation stone was laid in 1888 by Mr. Tuck, and after much hard work came the opening day. To help with the expenses people were asked to pay one shilling for their seat, this practice went on for two years.

During those early years, the chapel was packed for each service including the gallery, the doors were open six days a week with the members taking a rest on Saturday to prepare for Sunday worship. Monday night was Band of Hope, Tuesday - Christian Endeavour, Wednesday - Bible Study, Thursday - Mid week service, Friday - Prayer Meeting, and then on Sunday there were four services. Sunday School, 11am. 2:30 and 6:30 there were Gospel Services, the evening service lasted until 8pm, and was then followed by a prayer meeting.

In the early days there were no modern conveniences, the heating was supplied by a Tortoise stove, which had to be lit early, and there were hanging oil lamps which had to be filled and kept clean. The toilet facilities consisted of a shed around the back with an earth closet, which was emptied twice a week. Who was that saint?

More recently a transformation has taken place, the chapel has been decorated inside and out, toilets installed, and a mini kitchen, heaters replace the Tortoise stove, water laid on, carpets replacing coconut matting.

One of the unique factors of this chapel is that it has always had a Sunday School. Anniversaries being the highlight of the year. Years ago on the Monday evenings after the anniversary the Sunday School went round the village singing the anniversary hymns to anybody who was ill or infirm. Two of the scholars always carried the harmonium to accompany the singing. The Sunday School children always enjoyed the outings, firstly, travelling to Wells where they played on the beach and ate sandwiches. Due to the better transport nowadays they have progressed to Sherringham, Gt. Yarmouth and latterly Pleasure Wood Hills. Prizes for good attendance were always presented at the Christmas Carol service, and a Christmas party was held.



## THURSFORD

The story of Thursford Methodist Church.... is one of loyalty and much faithfulness on the part of a small group of dedicated people who made it their business to be stewards of the church... in the name of Christ..... A life long Methodist, Mr. F. Bushell placed at the disposal of the society a site for the building of a church, and started the fund with a gift of £5. At the first quarterly meeting of the newly constituted Fakenham and Wells Circuit, held at the Fakenham Buckenham Memorial Church on September 20th 1933 it was decided to put Thursford on the Circuit plan and to appoint local preachers for the next quarter. At a following quarterly meeting, plans for the building of a church to seat 80 people were approved - Thursford friends had already raised nearly £50 by this time also the Methodist Society was already getting into action, and Messrs. C. Plumbly and H. Baker were appointed Society stewards with Mr. E. Lee as class leader.

It was a great occasion when in March 1934 the stone laying ceremony took place, and on June 20th following, amidst great rejoicing, the late Mrs. W. J. Aldiss, of Fakenham, performed the opening ceremony, using a silver key which was presented by the architects for that very special occasion. The service of dedication was conducted by the Rev. W. H. Heap, chairman of the East Anglia District, assisted by the Rev. R. A. Inham, Rev. T. Featherstone, and Pastor J. H. Johnstone, circuit ministers. The large crowd that gathered were so many that they could not be accommodated in the church, so an overflow service had to be arranged in a large barn. We take pride in the fact that this church, built at a cost of £498:15s.6d., was the first following Methodist Union, to be erected at a place where previously no branch of Methodism had existed.

The building was done by Mr. Hinson, of Wells, whose estimate to the trustees was for £378. Oil lamps were given by Banney Methodists and amongst other gifts, Walsingham Methodists gave a pulpit Bible, hymn book, and collection plates.

From the 1930s on, the lists of Office holders shows such familiar names as Plumbly, Baker, Bushell, and Lee, with the annual comment "there were no changes in office, and all were thanked for



**QUIZ**

**WHERE DO THEY LIVE?**

1. Daniel was cast into a ..... of lions
2. The sparrow hath found an.....
3. And the swallow a ..... for herself
4. A child will play on the..... of an asp
5. Saul pursued David in Engedi and came to the .....by the way.
6. God told Ezekiel he would make Rabbah a.....for camels.
7. As a .....is full of birds, so are their houses full of deceit.
8. Foxes have..... and the birds of the air have nests.

Supply the missing words to identify where the animals live.

Answers on page

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While visiting Palastine (now Israel) a tourist and his guide arrived at the shore of the sea of Galilee.  
"It costs £20 to cross it in a canoe" said the guide.  
"That's very expensive" the tourist replied.  
"But Jesus walked on these waters"  
"It's no wonder with those prices" the tourist retorted.

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**THE PRAYER OF AN EIGHT YEAR OLD**

Please make me like ready break - read to serve.

Answers to quiz on Page 29

## WALSINGHAM...UNIQUE

Walsingham is unique. It's history shows that it was not even a village first, which then became taken over by the Pilgrim movement. Walsingham was planned and built to cater principally for pilgrims. In 1061, Richeldis de Faverches, the lady of the manor, had a vision of the house in Nazareth where the annunciation took place. She obeyed the Virgin Mary's command and built a replica of the Holy house in Walsingham. Around 1153, the Augustinian Canons established a priory adjacent to the Holy House, and in 1347, a Franciscan Friary was built at the south end of the village. Thus Walsingham became the principle shrine to the Virgin Mary in England. It is regarded by many today as "England's Nazareth".

We might say too, that Walsingham Methodist Church is unique, not just because it is the oldest Methodist Church building still in use in East Anglia, but because it came to be built, 200 years ago, almost certainly within the sight of, and probably on the foundations of, the 14th century Franciscan Friary. The present ruins of the Friary cover two and half acres, but originally their property covered thirteen acres; which means that for 200 years Methodist worship has been taking place on a site which first witnessed Christian worship over 600 years ago. The Franciscans preached here in English up to their dissolution in 1538, the Methodists continued the preaching tradition 200 years later, and seem all set to maintain the tradition into the 21st century!

John Wesley's only visit to Walsingham was on Tuesday 30th October, 1781. It is probable that he preached from the old Market Cross in the Friday Market, and we are told that remains of the brick foundation of the Cross are preserved in St. Mary's church, Walsingham. Twelve years after Wesley's visit, and just two years after his death in 1791, the building of the present church was begun.

Although minute books for the society at Little Walsingham seemed to have been lost, the account books of the trustees are available from 1793. One of the earliest entries states, 'the building of Walsingham Chapel was begun on June 10th 1793' when a stone laying ceremony was performed. Today, it has proved impossible to find any inscribed foundation stones. But the account



books tell us that 'after singing and prayer, upon the ground the foundation was laid. The first stone was laid at the South West corner by Mr. Weldnill, officer of excise, the second was laid by Lewis Minns, Miller, at the North West corner, the third was laid at the South East corner, by Martha Lambert, shopkeeper, the fourth was laid at the North West corner by Mr. Denton, then assistant preacher in the circuit'.

The chapel was opened for public worship on Sunday June 8th 1794, by Reverend Charles Boon, then Minister at Great Yarmouth and chairman of the district. The ministers in the Walsingham circuit in 1793, were William Denton and Isaac Lily, and in 1794 William Heath and Francis West. The membership at the time was two hundred.

During the period 1901 to 1913 records of the offertories show an average collection of between 8 and 9 shillings a week. Seat rents brought in about £10 per annum in 1888, but only £2:2 shillings in 1921, the last year they were recorded.

Throughout the 19th century Walsingham was at the head of a Wesleyan circuit stretching at different times from Heacham and Hunstanton in the west, to Tittleshall in the south, and Bodham in the east. The exact composition of the circuit varying as circuit boundaries were redrawn. In 1798, the circuit comprised 12 places with Walsingham, Bunnham Thorpe, Well and Briston being the largest and the rest making up a total membership of 157. In 1847, the circuit had expanded to 33 places the total quatenage paid was £66:18s 6d; indicating that the strongest places now were Wells, Walsingham, Fakenham and Docking. A return of April 1881, lists 16 places in the circuit.

Today hardly a week goes by when there are no visitors in the village, either by the official coach load or the unofficial car load. We are pleased and proud that the Methodist church is mentioned in the village guide given to the pilgrims, and they are made welcome to services on Sundays and Wednesday afternoons.

Although the Methodist is in the minority in this unique place it has a very close relationship with all the other churches.

It celebrated its bicentenary in 1994.

METHODIST FREE CHURCH, HOLT

BURIAL FEES

Seat holders, adults 5 shillings.

Non seat holders, ditto, 10 shillings.

Children under 10 half price.

Sextons fees 7s.6d. new grave

5s.0d. interment

Any person purchasing a grave may have a second or third burial in it at half price.

Ministers fee 2s.6d.

Fees for grave stones;

Seat holders 10 shillings.

Non seat holders 15 shillings.

Contributions to the Wesleyan's Missionary Society received by the general treasures upto the 17th February 1840.

Walsingham £19.

Holt £1.10s.

15th August 1840:

Holt £40

15th November 1840

Walsingham £12.10s.4d.

Ministers 1840-41 at Walsingham were

William Wilson

John Booth

James Burley (Supernumery)

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BLAKENEY

When Methodism was first introduced into Blakeney, services were held in various cottages and a Sunday school held in a summerhouse. After a time the membership grew and congregations became so large it was decided to build a chapel. The present one in 1812. The chapel was enlarged in 1846, the roof was lifted a gallery installed and new pews. In 1849, the membership was split and the Wesleyan's claimed the chapel and for three years the rest of the congregation held their services in the club room of the Ship Inn leaving only about six people to attend the chapel. The reformers then bought the chapel and later it was known as the United Methodist Free Church. The Sunday school room was added in 1903. In recent years various alterations have taken place and a new kitchen has been added with a small room for a vestry, these alterations were finished and dedicated in 1995.

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EXTRACTS FROM A LETTER FROM THE LATE  
FREDA STARLING OF CLEY

There was a Methodist Chapel, very large and well built, situated in the centre of the village. My family attended this chapel and my first memory of it was when I was taken by my parents and sister, sitting in between them on the back seat, whiling away the time by "squinting" at the oil lamps in the centre and bringing the beams back to me. Another pass-time was watching an old gentleman sitting in one of the side pews, "playing the piano" on top of the pew - I thought it a very grown up thing to do - these must have been special occasions, as normally I was left at home with dad, who bribed me to go to bed before mother came home, with a large 2d. bar of Cadbury's chocolate. A member of the Sunday school, I grew up like most children my age, attending two other services every Sunday, plus week night services fortnightly and anything extra such as missionary meetings and circuit rallies - the latter we enjoyed very much as it meant visiting other chapels in the circuit, such as Holt, Sherringham, Weybourne and Blakeney. Coffee suppers were provided and we met and made life-long friends through these events.

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GOD AND MAN AND WOMAN

A and B stand apart.

A: In the beginning, God made man.  
He was so disappointed that he tried again. And the next time he made woman.

B: Eve, the first woman was a vegetarian.  
She liked apples and ate the wrong one.  
Men have been suspicious of vegetarians ever since.

A: Noah didn't eat apples. He was a man so he drank alcohol.  
In fact, he drank so much alcohol that one day his sons found him completely sozzled and lying in the nude.  
Women have been suspicious of alcohol ever since.

B: Lot didn't eat apples or drink wine. He just lived in a city where the men didn't know who they fancied. So God told him to leave the city, and so he did.  
God said, "Don't look back, for I am going to burn down the city." So Lot didn't look back, but his wife did.  
And she turned into a pillar of salt.  
Women have never looked back since.

A: Delilah didn't eat apples, drink wine or look back. She was a hairdresser. Samson didn't know that, but one day while he was resting his macho muscles, Delilah cut his hair and took his strength away.  
Men have avoided being bald ever since.

B: St. Paul didn't know Eve, Lot's wife or Delilah.  
But he must have known some women and they evidently gave him bad memories; because he told them not to speak in church, not to go into church without a hat, and always to obey their husbands.  
Paul also said that men shouldn't get married unless they were unable to control themselves.  
Men have been unable to control themselves ever since..

A: But Jesus was different.  
He was strong, but he cried. He even cried in front of other men. He knew that some women had bad reputations, but that didn't keep him back from them, he knelt beside them.  
He loved his 12 disciples, who were all men, and he wasn't afraid to tell them that he loved them.  
And though he was never married, he was always surrounded by women who, at his death, turned out to be more faithful to him than the men.  
Jesus didn't make a fuss about who was who or who was what. He said that everyone who loved him was his mother - his sister - his brother.

A & B      THANK GOD FOR JESUS

WIGHTON

Wighton has a typical country chapel, built in 1874. Its Sunday school over the years was renowned. There was originally a separate school building beside the chapel where the telephone kiosk now stands. The Sunday school anniversaries consisted of two or three Sunday services then hymn singing around the village on the Monday evening. The anniversaries were held in local farm barns as the chapel wasn't big enough to hold all the people who came to hear the children sing and recite. Unfortunately, the Sunday school ended about three years ago. Anniversaries were held every year until then. The highlight of the year was a Sunday school treat during the summer. Firstly going to Wells by horse and cart, then bus and in later days a day's outing to Yarmouth by coach.

The chapel, until a few years ago, held two services each Sunday. It boasted two local preachers, Eva and Ernie Bennell. Until about two years ago they always held a service in the chapel on Good Friday evening. For many years they had a women's Bright Hour unfortunately this finished about twenty years ago.

In 1968, renovations were made to the chapel, adding a kitchen and toilets. This was followed by a re-dedication service led by Rev. Morley-Waite.

The Methodists of Wighton have always had a close affinity with the village church, sharing special services at Easter, Armistice and Christmas.

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"Come, come, this will never do" said the choir master, "Open your mouths and sing boldly....LITTLE DROPS OF WATER"...and for goodness sake ...put some spirit into it!"

The preacher for Sunday next will be found hanging on the notice board in the porch.

# HYMNS TO BE SUNG

BY THE

## TEACHERS AND CHILDREN

# THE FIRST ANNIVERSARY

OF THE

## Primitive Methodist Sabbath School,

# WIGHTON,

### ON LORD'S DAY AND MONDAY, JULY 20TH AND 21ST, 1862.

#### HYMN 1. GRATITUDE.

What shall we render,  
Thou heavenly Friend, to thee,  
For care so tender,  
For grace so free?  
What can we bring? for all we love  
Thy rich and bounteous hand bestows;  
From thee, the source of joy above,  
All life and blessing flows.  
What shall we render, &c.

Lo! th' lofty mountains  
High 't' thee their summits raise;  
Sweet sparkling fountains  
Whisper thy praise,  
The pleasant fruits, the smiling flowers,  
To thee their grateful offering bring;  
And cheerful birds with all their powers,  
To thee sweet anthems sing.  
What shall we render, &c.

Earth's thousand voices  
Warble thy lovely name;  
Nature rejoices  
Praise to proclaim  
Since we have spirits that must live  
When all things else shall fade and die,  
May we eternal honours give,  
And sing thy praise on high!  
Then we shall render  
True honour, Lord, to thee;  
For care so tender,  
For grace so free.

#### HYMN 2.

##### THY WILL BE DONE.

My God, my Father, whilst I stray  
Far from my home on life's rough way  
Oh! teach me from my heart to say,  
Thy will be done.

Though dark my path, and sad my lot,  
May I be still and murmur not,  
And breathe the prayer divinely taught,  
Thy will be done.

What though in lonely grief I sigh,

Renew my will from day to day,  
Blend it with thine and take away  
All that now makes it hard to say,  
Thy will be done.

And when on earth I breathe no more,  
The prayer I mix'd with tears before,  
I'll sing upon a happier shore,  
Thy will be done.

#### HYMN 3. HEAVEN'S MY HOME.

I'm but a stranger here,  
Heaven's my home;  
Rough is the way I steer,  
Heaven's my home;  
But time's wild wintry blast,  
Only an hour can last;  
Soon will the storm be past—Heaven's, &c.

Soon will my troubles cease,  
Heaven's my home.  
Soon shall I rest in peace,  
Heaven's my home.  
Sighing and tears are o'er,  
Sorrow and grief no more,  
Dwell on this peaceful shore—Heaven's &c.

Hasten thou glorious day,  
Heaven's my home;  
When I shall see away,  
Heaven's my home.  
Far from this world of night,  
And o'er my raptur'd sight,  
Bursts that fair land of light—Heaven's, &c.

There will my tolls be done;  
Heaven's my home.  
There will the prize be won;  
Heaven's my home.  
Weariness, want, nor care,  
Dark doubt, nor woe despair,  
Nor death can enter there—Heaven's, &c.

#### HYMN 4.

##### THE PEARL.

The pearl that worldlings covet,  
Is not the pearl for me,

For ever bright will be  
Oh, that's the crown for me!

The road that many travel  
Is not the road for me,  
It leads to death and sorrow,  
In it I would not be;  
But there's a road that leads to God,  
'Tis mark'd by Christ's most precious blood,  
The passage there is free  
Oh, that's the road for me!

The hope that sinners cherish  
Is not the hope for me,  
Most surely will they perish,  
Unless from sin set free;  
But there's a hope that rests in God,  
And leads the soul to rest and joy,  
From sinful pleasures free;  
Oh, that's the hope for me!

#### HYMN 5.

##### MIRIAM'S SONG.

Sound the loud timbrel o'er Egypt's dark sea!  
Jehovah has triumph'd, his people are free!  
Sing—~~for~~ the pride of the tyrant is broken,  
His chariots, his horsemen, all splendid and brave;  
How vain was their boasting! the Lord hath but  
spoken  
And chariots and horsemen are sunk in the waves.  
Sound the loud timbrel o'er Egypt's dark sea!  
Jehovah has triumph'd, his people are free.

Praise to the conqueror, praise to the Lord,  
His word was our arrow, his wrath was our sword.  
Who shall return to tell Egypt the story  
Of those she sent forth in the hour of her pride?  
For the Lord hath look'd out from his pillar of glory  
And all her brave thousands are dash'd in the tide.

#### ANTHEM 6.

##### THE PRODIGAL SON.

"I will arise and go to my Father, and will say unto him  
Father, I have sinned against heaven, and before thee,  
and am no more worthy to be called thy son: bring  
hither the best robe and put it upon him, put a ring on his  
hand and put shoes on his feet." CHORUS—And let us be  
merry for this my son was dead and is alive again, was  
lost and is found."

#### HYMN 7.

## BRISTON

The Briston Society was founded in 1778, and was probably Calvinistic, as a funeral sermon was preached in 1791 for the Countess of Huntingdon.

"Mary Handy's Diary" contains many references to the Briston Meeting House. The Handy's often attended Letheringsett church in the morning and a Methodist service in the afternoon.

A licensing certificate was obtained on 3rd July 1783, for a Methodist chapel, belonging to Thomas Gunton (a strong Methodist supporter in North Norfolk), in the tenure of Thomas Mendham, Minister of the Gospel, the Rev. John Sykes, Minister of the Independent church at Guestwick, accepted the pastorate that year. This trend towards Independency caused the Methodists to build a larger chapel nearby. The exact location of this chapel is not known, but underground brickwork and the grave of Mary Allen and Mrs Weston (1880) indicate an earlier building on the site of the present chapel built 1881.

The Wesleyan chapel was built in 1811 and is typical of the period 1750-1820. The square building (red bricked) has a tiled pointed roof with suspended ceiling, and gallery supported by pillars. The pulpit stands in the centre of the west wall opposite the entrance. An unusual feature is the grave of Ann Hill beneath the pews on the north side of the chapel. (Note the graveyard has a further 33 graves).

Following the death of John Wesley in 1791 various groups broke away from the main body of Methodism, one of these the "Primitive Methodists, built a chapel in Hall Street in 1832. This chapel was well supported for over a century, but after the closure of the Melton Constable railway works, the reduction of manpower in farming etc. it was forced to close in 1971, and the remaining members joining the Wesleyan chapel, now known as the "Methodist Church"



THE HISTORY OF THESE 19th CENTURY METHODIST CHAPELS  
(Within a five mile radius of Briston)

BACONSTHORPE

Wesleyan - 1844      Converted to a house

BALE

Methodist              Converted to a house

BARNEY

Wesleyan - 1884      Converted from a house

BRINTON

Wesleyan Reform/United Free - Converted to a house

BRISTON

Wesleyan - 1811      Still in use (1995)  
Primitive Methodist - 1832      Used as a store

CORPUSTY

Primitive Methodist - 1859      Still in use (1995)

CROXTON

Primitive Methodist - 1865      Converted to a store

EDGEFIELD

Primitive Methodist - 1883      Converted to a house

FIELD DALLING

Primitive Methodist - 1871      Converted to a house  
Free Methodist              Converted to a house

FOULSHAM

Primitive Methodist - 1871      Not used

FULMONDESTON

Primitive Methodist              New facade 1902 Still in use (1995)

GUNTHORPE

Wesleyan - 1872              Converted to a house

HEMPSTEAD

Wesleyan                      Converted to a house

HINDOLVESTON

Wesleyan - 1836 (School - 1954) Still in use  
Primitive Methodist              Converted to a barn

HOLT

Wesleyan 1.- 1813              Converted to houses and shop  
Wesleyan 2.- 1838 (restored 1893) St. John's Ambulance Hall  
Primitive Methodist - 1872      Converted to Offices  
Free Methodist/Methodist - 1862      Still in use

HUNWORTH

Primitive Methodist - 1898      Converted to a house

LEATHERINGSETT

Primitive Methodist - 1898    Converted to a house

LITTLE BARNINGHAM

Free Methodist - 1860    Not used

SHARRINGTON

Wesleyan - 1866    Converted to a house

SWANTON NOVERS

United Free Methodist    Converted to a house

WOOD DALLING

Independent/Wesleyan Reform - 1820    Converted in 1990 to a house

Primitive Methodist - 1836    Still in use

WOOD NORTON

Primitive Methodist - 1890    Converted to a house

20th CENTURY

THURSFORD

Methodist - 1934    Still in use

REFERENCES

THE HALLS OF ZION

by:- Janet Ede

Nonna Vingoe

Tom Williamson

U.E.A.

Centre of E. Anglian Studies

1994

THE SPREADING FLAME

by:- Cyril Jolly

Briston Chapel Anniversary Talk by:- Mr. W. Banstand. L.P.

MELTON CONSTABLE IN THE 1920s

by the late Mr A. John E. Gaskin - Norfolk Fair. July/Aug. 1971

Information from Mrs. Betts.

19th CENTURY METHODIST CHAPELS  
(WITHIN A FIVE MILE RADIUS OF BRISTON)

LEATHERINGSETT

	Field Dalling(2)	Holt(4)
Bale	Shannington	Hempstead
	Brinton	Baconsthorpe
Gunthorpe	Hunworth	Edgefield
Barney	BRISTON	Little Banningham
Swanton Novens		Corpusty
Croxtan	Hindolveston(2)	
	Fulmondeston	
	Wood Norton	
		Wood Dalling(2)
	Foulsham	

LICENSES HELD BY THOMAS MENDHAM

BRISTON

Chapel - 1783

WELLS

House of Ann Miller	1772
House of Francis Spooner	1775
House of William Fox	

COLKIRK

House of Henry Hammond	1775
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DOCKING

Barr of Charles Andrews	1781
-------------------------	------

HUNWORTH

House of Elizabeth Frankling	1774
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SOUTH CREAK

House of William Glover	1774
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TITCHWELL

House of John Rowe	1775
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Note:- FAKENHAM

A Briston carpenter Thomas Neale was one of the signatories on the license application for the house of Mary Frankling in 1773, others were James Howse and Thomas Gunton.



FAKENHAM AND WELLS CIRCUIT

OVERSEAS MISSIONS INCOME 1964

	G E N E R A L		J. M. A.		TOTAL	Women's Work		GRAND TOTAL 1964	GRAND TOTAL 1965
	Subscriptions Self-Denial	Adult Boxes	Collections	Offering etc.		Easter Offering	Collections etc.		
Fakenham	4. 5. 2	12. 19. 10	18. 15. 8	5. 16. 6	44. 2. 11	43. 10. 6	93. 9. 11	86. 17. 8	
Grt. Ryburgh	1. 0. 0	9. 9	1. 19. 3	12. 6	6. 3. 10		6. 16. 4	3. 18. 6	
South Creake		4. 15. 8	1. 5. 0	1. 6. 6	7. 0. 1		8. 6. 7	7. 7. 4	
Sculthorpe		4. 14. 8	2. 4. 0	7. 9. 2	7. 9. 2		8. 4. 2	15. 0	
Helhoughton		3. 2. 6	3. 3. 6	8. 10. 6	16. 0		9. 6. 6	4. 18. 3	
West Rayham		6. 9. 0	2. 2. 0	11. 11. 9	13. 3		12. 5. 0	6. 14. 1	
Little Shoring		3. 2	14. 6	17. 8	4. 0		1. 1. 8	1. 2. 6	
Stibbard	1. 4. 6	3. 17. 1	1. 2. 9	6. 4. 4	6. 4. 4		7. 4. 4	5. 14. 2	
Brook Green	1. 0. 0	4. 6. 6	1. 17. 6	7. 4. 0	7. 4. 0		7. 19. 0	10. 2. 6	
Brisley	15. 6	6. 15. 6	2. 8. 0	11. 13. 5	11. 13. 5		12. 4. 8	1. 6. 0	
Whissonsett	7. 0	19. 7	1. 7. 6	2. 14. 1	2. 14. 1		2. 19. 7	2. 12. 4	
Collirk		5. 0. 2	1. 3. 2	6. 3. 4	6. 3. 4		6. 12. 4	5. 11. 7	
Wells	3. 10. 0	14. 4. 11	8. 11. 3	3. 0. 0	68. 4. 6	10. 17. 4	82. 1. 10	37. 9. 2	
New Walsingham	1. 17. 6		2. 10. 11	1. 10. 6	4. 8. 5	1. 9. 9	7. 8. 8	10. 4. 6	
Old Walsingham		11. 8. 0	1. 5. 0	5. 6	13. 6. 9	1. 3. 3	14. 15. 6	13. 11. 9	
Hindringham		9. 3. 6	3. 5. 3	16. 0	12. 19. 11	2. 9. 0	16. 4. 11	13. 18. 1	
Thursford	1. 0. 0	6. 5. 0	3. 9. 9	14. 6	10. 14. 9	2. 4. 0	13. 13. 3	13. 5. 4	
Great Shoring	1. 1. 0	4. 10. 6	2. 6. 1	1. 3. 0	7. 17. 7	2. 3. 0	11. 3. 7	12. 1. 2	
Wighton	9. 0	7. 14. 8	2. 1. 5	7. 9	10. 5. 1	1. 3. 0	11. 15. 10	9. 6. 11	
Binbar		5. 15. 3	1. 8. 2	6. 0	7. 9. 3		7. 15. 3	7. 10. 1	
Langham	7. 0	2. 15. 0	1. 7. 7	4. 0	4. 9. 7		4. 13. 7	3. 7. 1	
Stiffkey	9. 6	7. 1. 6	2. 17. 5	13. 0	10. 8. 5	16. 0	11. 17. 5	10. 4. 3	
Holkham Village		5. 0. 0	13. 6		5. 13. 6		5. 13. 6	5. 2. 0	
New Holkham	1. 6. 0	17. 11. 0	2. 2. 0	1. 14. 0	20. 0. 5		30. 14. 5	18. 11. 7	
North Creake	1. 5. 0	3. 2. 9	1. 4. 9	18. 0	5. 12. 6	1. 2. 8	7. 13. 2	6. 0. 8	
Warham				12. 6			12. 6	12. 3	
	£7. 2. 8	£24. 6. 8	£148. 2. 4	£59. 8. 2	£310. 5. 9	£66. 18. 6	£402. 13. 6	£299. 4. 9	

## THE CREAKES

North Creake chapel was built in 1876, the Sunday school was added in 1880. The foundation stones laid for the Sunday school were by Molly Negus' great uncle Michael Johnson and great, great uncle Thomas Walker. Michael Johnson was Sunday school superintendent for twenty seven years, Molly is the fourth generation of Methodists in the Fakenham and Wells circuits, Molly was, herself, a teacher at the Sunday school for over thirty years. Originally, Sunday school anniversaries at North Creake were held on a meadow, using three wagons, one for the organ and two for the children. The congregation sat on chairs or on the grass or stood. There was always rivalry between North Creake Sunday school and Hindringham Sunday school as to who had the biggest collection at their anniversary services.

North Creake chapel closed in the mid 70's. South Creake closed a few years later, cottage meetings were held at the home of Mrs Fox until her death. Six years ago cottage meetings were started in North Creake held monthly and continue until this day, these were firstly held in the home of the late Mrs Tyrell, and latterly in the home of Mr and Mrs Negus. The Parish church is used for united services at Easter, Harvest and Christmas and a summer concert, where usually a good congregation attends

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The lady organist of a village church had been jilted after a fairly long engagement to a local preacher. About a fortnight after this outwardly unhappy event he was due to preach at her church. She was seated at the organ immediately below him and facing the pulpit when he announced his text - 1 Samuel 28:7.

"SEEK ME A WOMAN"

At a Methodist church a certain lady who was nearly always late for the service arrived as the congregation started to sing. "With early feet I love to appear among thy saints"

DOUBLE-SIDED DEBATE

FOR EVERY WOMAN THAT IS:

THERE IS A MAN:

Tired of being a weak person  
when she knows she is strongTired of looking strong when he  
feels vulnerable.

Tired of looking foolish

Tired of people expecting him to  
know everything.Tired of being called an  
emotional femaleTired of the denial of the right  
to cry and be tender.Tired of being used as a sexual  
objectTired of being concerned about his  
virility.Tired of being called not feminine  
because she is competitiveTired of competing as the only way  
to prove his masculinity.

Tired of being tied to her children

Tired of being denied the pleasure  
of paternity.Tired of being denied a satisfying  
job or a fair salaryTired of being responsible for the  
economic situation of another  
human being.Tired of being denied training in  
the mechanical details of her carTired of not being trained in the  
joy of knowing how to cook.Who has ventured a step towards  
her own liberationWho realises that the way to  
freedom has become easier.

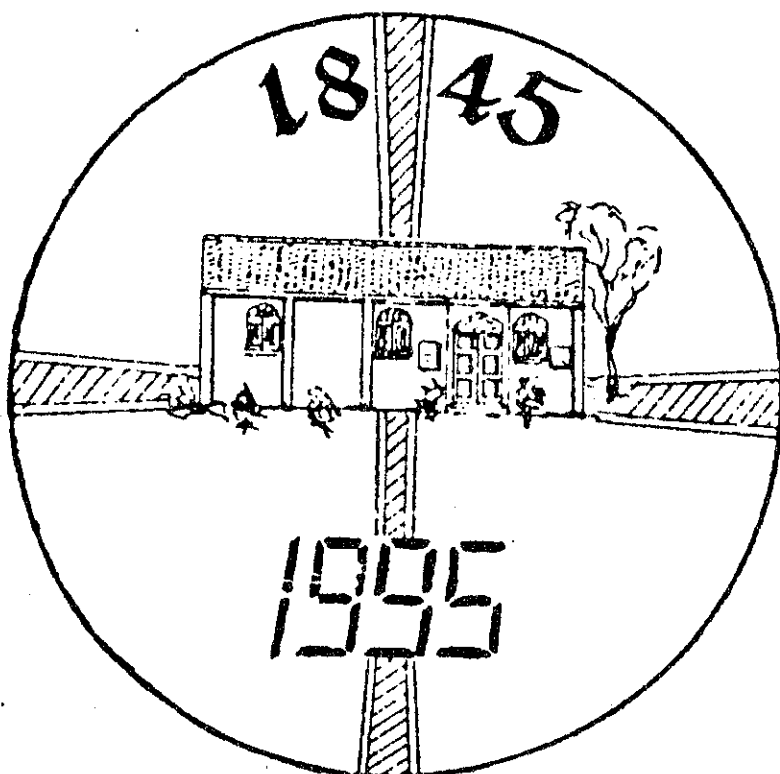
- from "Agenda 1979" published by the Latin American Women's  
Ecumenical Council.

"Women's Lib is also about Men's lib."

Does the group agree?

Reprinted from *Free Indeed?* from the Department of Mission of The  
Baptist Union of Great Britain and Ireland.

# Hindringham Methodist Church



150 Years Of Worship



## HINDRINGHAM

Although the chapel is 150 years of age the Sunday school is much older because it used to be held in an earlier chapel.

One has only to look at the stone over the doorway to see that work began in 1845 but it was not until 13th June 1846 that farmer Adcock transferred the site to the original trustees of the Primitive Methodist Chapel, originally there were to be nine of them but one did not subsequently sign the deed, the price paid was £60. for two roods and 18 perches, the conveyance was very specific in the terms it used to ensure that the building was to be for a chapel or meeting house and school for use by persons belonging to the Primitive Methodist Connexion resident at Hindringham and the neighbourhood thereof much was written into the deed which governed the running of the chapel, later the trustees raised a mortgage of £140. and the deed dated 6th July 1846, referred to the chapel or meeting house lately erected. The lender was the Revd. Robert Key a Primitive Methodist minister of Cambridge. The rate of interest was 5%.

In January 1869 the Revd. Key who then lived in Norwich transferred the mortgage to Miss Sarah Neale of Harford Hall in the Hamlet of Lakenham, nowhere is there mention of the date when the trustees finally paid off the mortgage.

On the 16th November 1886 the last of the original trustees applied to retire and who can blame him, all the others had passed away, and he had moved to Oswaldtwistle, in Lancashire. Nine new trustees were appointed, one of whom lived at Thursford. The solicitors preparing the deed took the opportunity to incorporate the terms of a model deed drawn up in 1864, which governed the manner in which trustees should hold and manage Primitive Methodist chapels.

A letter dated 24th June 1920, sent to the then chapel secretary Mr. S. J. Massingham, pointed out that "for some time passed" the Gunthorpe estate had "in error" paid the tithe due on chapel land, 1/1d (5½p) was due to the vicar of Hindringham and 3/4d (16½p) to the dean and chapter of Norwich, despite these demands the members were able to put in new windows, in 1921 at a cost of £162:10s. The roof was raised in 1930. The bill amounting

to £149:3s 6d as five of the trustees appointed in 1886 had passed away and three of the others wished to retire, a deed was drawn up on the 11th December 1935. Thirteen trustees were appointed of whom four were ladies.

In 1938 Norfolk County Council bought a strip of land along the front of the chapel for road widening. The annual conference at Bradford in giving its consent agreed, subject to the County Council constructing a path and steps and providing a fence. It was not until 1939 that the chapel was registered for solemnisation of marriages. In 1943 the trustees adopted a "new" model deed which followed one laid down in the Methodist Church Union act of 1929. The Superintendent was the Revd. Norman Earl, of the thirteen trustees appointed in 1935 eight had passed away by 1968, two wanted to retire and so a deed was drawn on the 18th October 1968, the three remaining trustees were joined by another thirteen and of the total of sixteen nine were ladies, the Superintendent was the Revd. Albert Cowell.

In more recent times part of the land to the side of the chapel and a note on the original deed of 1846 refers to the conveyance of building plots to Ralph Edward Gidney on the 22nd January 1973.

Other interior alterations have been carried out during the last year or two and the building bears testament to the love and dedication of the generations of Primitive Methodists of Hindringham and it's neighbourhood.

This one of the few chapel that can boast of a Sunday School, Guild (from October to Easter) women's fellowship and two Sunday services today. Until recently, the members held a very successful flower and vegetable show every year. They also have a very successful catering servicer run by the members, serving teas to coach parties of tourist, and they have even catered for Weddings, they are well know and highly recommended.



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Of any Newsagent, Weekly, ONE PENNY.

The *Leader* is forwarded by post from the Office, 73, Farringdon Street, E.C., at 1/9 per quarter, or 6/6 per year.

A young man preached his first sermon at a country chapel. During the following week the steward went to see if he would take the service the next Sunday as the planned preacher was ill. The young man said "Oh dear, you realize that I have only just started preaching and I have only the one sermon prepared". "That's alright", said the steward "We can't remember a word you said last week, but we did enjoy it".

o.o

MOTHER LOVE

It was a 102 year-old lady who was asked if she had any worries and replied "Not since I got my eldest son into an old peoples home."

o.o

A young soldier was best-man at his friend's wedding, and liked the hymn chosen 'O God of love to thee we bow' so much that he made a note of the number so that it could be sung at his own wedding a few weeks later. The hymn was 774 in the Methodist hymn book. When his own wedding came along due to transport problems he was rather late arriving at the church. There was just time to check the main details, but the priest did say "Are you sure it is hymn 774 that you want?" Assured, the ceremony began. However, after the first verse the priest signalled the organist to stop as the congregation were in hysterics. That church used the Ancient and Modern Standard hymn book in which hymn 774 is;

Come O thou traveller unknown,  
Whom still I hold but cannot see,  
My company before is gone,  
And I am left alone with thee.  
With thee all night I mean to stay  
And wrestle till the break of day.

Reckoned to be Wesley's favourite hymn - but not for a wedding!

REMEMBER THE SABBATH

One day out of every seven is a sabbath. So every seven years you have lived a full year of sabbaths. If you are 21, you have already had three years of sabbaths. If you are 35, five years of sabbaths; if you are seventy, you have lived ten full years of sabbaths.

Every one of them is a day of grace, a special opportunity to worship the Lord of the sabbath and to find rest in God. What are you doing with your sabbaths? How answer that will indicate how much you have entered into God's rest.

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ANSWERS TO "WHERE DO THEY LIVE?" QUIZ

- |               |                      |
|---------------|----------------------|
| 1. Den        | Daniel 6:7           |
| 2. House      | Psalms 84:3 (K.J.V.) |
| 3. Nest       | Psalms 84:3 (K.J.V.) |
| 4. Hole       | Isaiah 11:8          |
| 5. Sheepcotes | 1.Samual 24:3        |
| 6. Stable     | Ezekiel 25:5         |
| 7. Cage       | Jeremiah 5:27        |
| 8. Holes      | Matthew 8:20         |

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Money lost, nothing lost, honour lost, much lost,  
courage lost, all lost.



Other churches in the present circuit are - West Raynham, Gt.Ryburgh, Stibbard, Fulmodeston, Holt and Hindolveston.

Gt.Ryburgh and Hindolveston celebrated one hundred and fifty years of worship in 1995.

Former chapels in the circuit that now have unfortunately closed, some many years ago, some more recently are :-

Bale, Barney, Brisley, Binham, Colkirk, East Barsham, Field Dalling, Gunthorpe, Gt.Snoring, Gr.Walsingham, Holkham village, Langham, Lt.Snoring, North Creake, South Creake, Stiffkey and Warham.

The Mobile Church visits Binham and Langham alternate wednesdays, a cottage meeting is still held monthly at Gt.Snoring and a monthly Bible study group at Barney. The church at Gt.Walsingham is sold and used by another denomination. Gt.Snoring Chapel is rented by the Melton Mission.

The compilers of these two volumes wish to thank all those who have given information, without which these books could not have been produced. Thanks to those who printed and compiled these books.

FAKENHAM and WELL and HOLT CIRCUIT 1995/6