

Primitive Methodist Church
Centenary Celebrations.

SOUVENIR

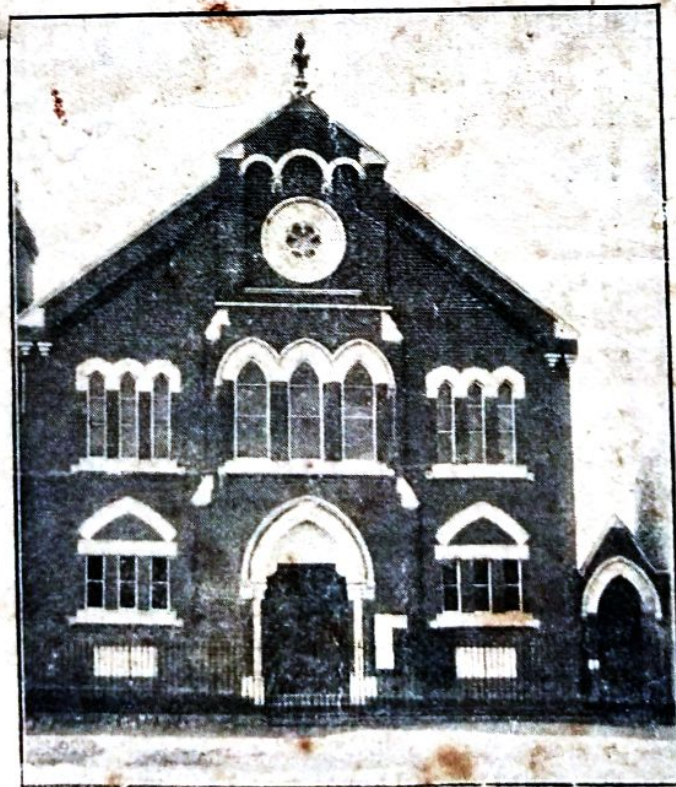
OF

SWAFFHAM CIRCUIT, 1836-1897.

HISTORIC NOTES

COMPILED BY THE REV. J. PROUTON.

SPECIAL HYMNS.



Primitive Methodist Church, Swaffham.

—❧ GENERAL NOTES. ❧—

The Primitive Methodist Church was established mainly through the instrumentality of Hugh Bourne and William Clowes: the former its organiser and legislator, the latter its soul-stirring evangelist. The work found its inspiration in a spirit of revivalism which obtained in the dawn of the 19th century. It took shape in the Camp Meeting movement, which had proved so great a success in America, and was advocated in this land by Lorenzo Dow. The idea caught on, and on May 31st, 1807 the first great English camp meeting was held, on a rugged hill called MOW COP, which marks the boundary line of Cheshire and Staffordshire. Other Camp Meetings followed, and among the numerous converts and helpers were Daniel Shobotham, J. Crowfoot, J. Steele, James Bourne, James Dixon, and Thos. Woodnorth, all of whom devoted much time to open-air evangelism, cottage prayer meetings, conversation sermons, etc., no one intending to form a new church. For three years the numerous converts were urged to join in membership any christian community. But in 1810, though the refusal of the old body to receive ten converts at Standley in Staffordshire, the Bournes and their co-workers resolved to care for the shepherdless little flock of five men and five women, none of whom had previously been in membership with any church. Without delay a class was formed, and in 1811, society tickets were issued. Other societies with surprising rapidity came into existence where regular services were held and thus the Tunstall Circuit was created.

These earnest Christian workers were variously named "Revivalists," "Bourneites," "Clowesites," and "Camp Meeting Methodists" as no attempt had been made to give themselves a distinctive name. The work continued and many spiritual successes were achieved, for "the hand of the Lord was with them and a great number believed and turned unto the Lord." In 1812 at a specially called assembly the name "PRIMITIVE METHODIST" was adopted. The first annual conference was held in Hull in 1820 when 8 Circuits, 48 Ministers, 277 Lay-Preachers, and 7,842 Members were reported. Hitherto home evangelism had engaged the attention and absorbed the resources of the connexion, but in 1829, Missionaries were sent to the United States, to South Australia and New Zealand in 1844; to West Africa and South Africa in 1870.

More recently other promising fields have been explored and entered, both in Southern Nigeria and Western Rhodesia. Evidently our Church is not a thing of mushroom growth but like others a plant of the Lord whose leaves are for the healing of the nations.

The Conference of 1906 reported a Membership of 210,173; Travelling Preachers 1,153; Lay Preachers 16,209; Connexional Chapels 4,209. What hath God wrought? The Lord hath done great things for us, whereof we are glad.

The opening up of the Eastern Counties took place in the year 1821, when the original Nottingham Circuit resolved to extend its borders so as to take in East Anglia, and sent two of its missionaries to King's Lynn. These were John Oscroft and William Wildbur.

The Norwich District was constituted in 1825, and under the labours of such men as J. Oscroft, W. G. Belham, Jno. Smith, Joseph Reynolds, Thomas Batley, Jas. Pole, and Robert Key, greatly prospered.

The last named missioned Mid-Norfolk, including Saham, where Miss Mary Eaglen was converted, and greatly influenced her brother Robert to surrender himself to Christ. Eventually he entered our Ministry and stationed at Ipswich, walked to Colchester, on the memorable day of 1850, to preach, when the celebrated late C. H. Spurgeon, listening to the discourse was enabled to "Look and Live."

As a token of gratitude to our Church the Rev. C. H. Spurgeon accepted Danzy Sheen and gave him a theological training free of charge, as a preparation for our ministry.

The great Head of the Church smiled upon the efforts of our Fathers, the fruits of whose labours are rich and abiding. Although philosophers have smiled, prelates frowned, magistrates threatened, and mobs raged against them, yet by the Grace of God they have transformed the moral aspect of many entire neighbourhoods and turned many from darkness to light, and from the power of Satan unto God, and this largely through endeavours put forth in the open-air.

"A table, a chair, a tub, a waggon, a cottage step, a grassy hillock, the market place, the sea beach, the flowery meadow—these have often been our pulpits and the scenes of our holy and successful ministrations."

To-day with gratitude and delight we find a Chapel and Christian Society in nearly every village.

The glorious past finds a connecting link to the present in the persons of the venerable Revs. Robert Church, of Peterborough, and George Bell, of Wisbech, both of whom are natives of Norfolk, have laboured in Swaffham Circuit and rendered distinguished service to their Church, the former for 55 years, the latter for 50 years.

Among other trophies of our work in East Anglia is, the conversion of the now-famous Gipsy Smith, the world-wide missionary, who definitely accepted Christ at a Prayer Meeting, during a Protracted Meeting, held in the old Fitzroy St. Chapel, Cambridge. Mr. Bell was at his side "when it was done" as the "Gipsy" put it at Brighton.

Norfolk is indeed fragrant with the names of Wm. Hammond, Richard Houchin, W. H. Meadows, Jno. Smith (2), George Seaman, Wm. Crown, Thomas Swindell, and Henry Buckenham (Missionary) with many others.

We now direct the reader to a few facts relating to the formation and development of the Swaffham Circuit, which formerly consisted of 20 places but now 15.

Swaffham.

This town was missioned in 1825 by Mr. W. G. Belham as a part of the Lynn Station and in 1836 it became the head of the circuit.

The ancients tell of Public Worship in the Market Place under considerable petty persecution, but these men in the Spiritual Apostolic succession with quenchless zeal pursued the path of duty. Those who had declared the mission would soon die, and the whole effort prove to be a "nine days' wonder," were astonished to find that "this sect, everywhere spoken against," had not only come but had come to stay.

From an authenticated report we cull the following:—"Swaffham, the Circuit town, was awfully low at Midsummer, 1842. Vital godliness was nearly lost sight of. Sabbath breaking and other vices abounded to an alarming extent, and, of the former, even professors of religion are not wholly guiltless. A Protracted Meeting has been held in the town resulting in an increase of about twenty members."

After a short time an old barn in Lynn Road was secured and furnished for the infant society. From that the congregation migrated to a Chapel owned by Mr. J. Fuller, near the Pit, Lynn Street, where in 1852 the Norwich District Meeting assembled and the first purely African Missionary Meeting in Primitive Methodism was held, as the following extract will show.

"At a Missionary Meeting which was held at Swaffham, Norfolk, May 3rd, 1852, in connection with the 27th Annual Meeting of the Norwich District the place was shaken where they were assembled, the Holy Ghost fell upon them, and without premeditation or design on the part of the assembled brethren, the claims of Africa with its vast population of 70 millions, were so forcibly impressed upon the hearts of the people that immediately the munificent sum of £40 5 0 was subscribed in furtherance of the above object.

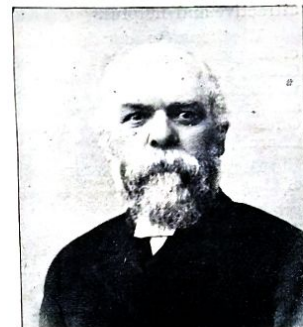
At the same time the following ministers, Thomas Lowe, William Wood, and John Gibbon Wright presented themselves as the messengers of the churches to the dark-browed tribes of Africa. Hallelujah! Ethiopia shall soon stretch out her hands to God.

ROBERT KEY, Treasurer *pro tem.*
GEO. T. GOODRICK, Secretary *pro tem.*"

The above building, however, proved to be inadequate to the needs of the growing church and again (during the Ministry of the Rev. J. Sculpher) it was decided to arise and build. Joseph S. Mantripp, Robert Kendle, George Greenwood, Robert Cork, Robert Yeomans, Collin Snelling, and Dyerson Plumb were the trustees, the last named was abundant in labours and in behalf of the trust secured a building site where the present commodious premises were reared in 1875 at a cost of £1066, the whole of which has been liquidated; towards this Mr. John Aldiss and the late Messrs. R. Vynne & T. Lindsey rendered considerable assistance while the late Mr. W. Gould was for about 50 years a "helper in the Lord." Though brighter days have been known, the church is neither dead nor dying, we have 51 Members of



REV. J. G. WRIGHT,
Born at Sculthorpe 1822.
Sailed for Australia 1855
Died at East Adelaide 1904.



REV. G. BELL,
Wisbech.



REV. J. PROUTON,
Superintendent Minister.



REV. F. J. HARPER,
Circuit Minister

Society, a good Y.P.S.C.E., a Junior C.E., Sunday School, and Band of Hope. Also a P.S.A. which from its inception has proved attractive and helpful.

We thank God for the noble line of devoted preachers and officials of the past, including James Fuller, James Livoock, John Leach, J. Grove, Y. Mays, and not the least Brother Wm. Lane, an indefatigable worker of undying memory, "They rest from their labours." We are also grateful that our aged Brethren Messrs. J. S. Mantripp and T. Offord remain to rejoice with us in the centenary celebration of our Church.

The Revs. J. C. Mantripp of Lowestoft Circuit and F. C. Starling of Brigg, both entered the Ministerial ranks from this town, where the District meeting has been twice held.

"Cry out and shout thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

Castleacre.

This is a place of great antiquity, natural beauty and historical importance, both in the annals of sacred and profane history. Many thousands of visitors being attracted to its Castle Grounds and magnificent Priory Ruins; but to Primitive Methodists the origin and growth of their own Church is of the highest importance.

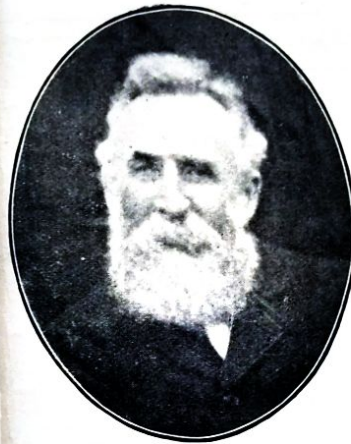
This was the birthplace of the Rev. John Winkfield, who entered our Ministry, and after a long and successful life spent the last term of his active ministry in his native circuit.

The Rev. John Sculpher was also born at Castleacre, in the year 1817, and passed to his rest in Heaven, August 15th, 1889, after 43 years of ministerial work. Swaffham circuit twice shared his labours, and Lynn circuit became his last sphere of earthly toil.

Castleacre was missioned from Lynn Circuit and was probably one of the 57 preaching places on its first plan in 1822. On Sunday, July 24th, 1825, the Rev. W. G. Belham conducted "The Castleacre Camp Meeting" which immediately preceded his memorable visit to Litcham.

The old chapel was occupied from 1830 to 1878 and many souls were won to Christ therein.

"At this place" says the Rev. W. Peaceful "we had determined to hold a Protracted Meeting but could not execute our design till we had overcome much opposition. The powers of darkness assailed us even at every stage of the meeting, but the Lord wounded and saved souls almost every night. On the last Sunday evening we held a lovefeast in the chapel, which was well filled. The people were backward at speaking, and what was said appeared ineffectual, till about eight o'clock. Then faith arose, and suddenly the snare of the enemy was broken. The meeting continued until twelve o'clock at night without any apparent order. It was believed that about twenty souls found peace with God." Amongst them, our venerable brother R. Barnes, who has reached the age of 85 years.



MR. J. S. MANTRIPP,
Swaffham,
Circuit Steward.



MR. W. MEDLOCK,
Litcham,
Circuit Steward.



MR. W. LANE,
Swaffham.
Born at Hockering, 1843.
Entered into rest, 1903.



MRS. E. LAYEN,
Swaffham.

The Rev. W. A. Hammond in "Village Methodism," (Centenary Series, No. 4) says—"Village was pitted against village, and Sunday was the selected day of battle when the young bloods of one village fought valiantly with the young bloods of the next, often beneath the sound of the church bells." Old residents testify that these conditions prevailed at Castleacre up to the year 1842 and later.

The Camp Meetings were held on the Common where vile and dissolute men would circle around a plentiful supply of beer quite close to the preaching stand, indulging in coarse jests, ribald songs and brutal sport. The roughs of Castleacre on such occasions oftentimes met those of Swaffham, both parties determined to gain a victory by hard blows, while mud and stones were thrown at the preachers, but to-day the servants of God are free from molestation and no open-air audience is better behaved than that of Castleacre.

The foundation of a strong church was soon laid and from this centre, we learn Swaffham and other places were opened up, whilst for many years it was the abode of a circuit minister.

It had the honour of entertaining the Norwich District Meeting in 1844, which is remembered with great joy, as is also the visit of Hugh Bourne.

The present Chapel and Schoolroom were built during the superintendence of the late Rev. W. Moore, (1878) costing £579; but such was the faith, enthusiasm, and devotion displayed, that in a few years it was freed from debt. Mr. Thomas Howard who was Sunday School Superintendent for 30 years, was a hard worker and assisted much in the building scheme.

It possesses to-day, a membership of 53, a large Sunday School, flourishing C.E., and Band of Hope.

The name of Mr. Jas. Howard will ever be associated with the building up of this solid Church, as its Leading Organiser, Society Steward, Trustee, and Sunday School Superintendent, he being assisted by Messrs. R. Barnes, R. Taylor, G. Head, and Jonas Utting. The late Thomas Bunfield, H. Whiskerd, Miss Sainty, A. Baker, Susan Sainty, and others are of imperishable memory, the last named as a missionary collector, being now worthily succeeded by Miss L. Bilham.

For the past eleven years the annual Circuit Gathering has been held here.

"They went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

Weasenham.

The missioning of this place dates back to the time when John Oscroft, making Lynn his centre included Weasenham in the sphere of his Apostolic labours.

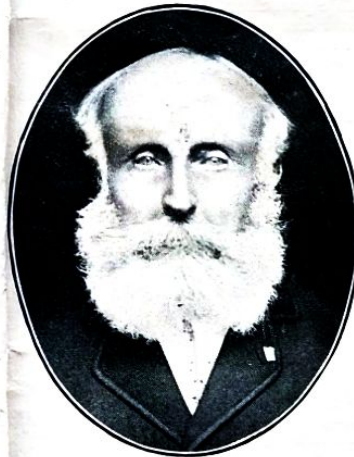
Octogenarians well remember his visits, and presumably regular services were established in the parish in the year 1823-4. Weasenham taking fifth place on Lynn plan (1834) among 34 Societies, and the first in order of places now known as Swaffham Circuit.



MR. LUTHER LAYEN,
Swaffham.



REV. JOHN SCULPHER,
Born at Castleacre 1817.
Entered in rest 1989.



MR. R. BARNES,
Castleacre.



MR. J. BILHAM,
Castleacre.

A small chapel—the first occupied here soon proved too small, as believers multiplied and the congregations increased.

From an old record we select the following:—

"Here we have rented a small chapel for a long time, but it has become too small to hold above half of the hearers who sometimes attend it, therefore a new one of larger dimensions, is to occupy its place. We have a promising Sabbath School, and a good supply of teachers; and several souls have lately been converted."

A reliable authority informs us that W. G. Belham (Mr Oscroft's successor) conducted divine service here on Tuesday night July 26th 1825, on his way to Litcham.

This village was long noted for its Annual Wake called "Poole's Mart" which was a scene of vanity and vice; but true to the tradition of early Methodism the members agreed to meet and procession to the fair to sing, pray and preach. This they did, and though persecution raged against them, they pressed through it, gained a glorious victory and there was great joy in the village.

The strength of this Society to-day speaks eloquently of the energy and devotion of the late Bros. G. Frost, R. Bloy, and J. Head, while G. Hawes, still surviving, is not forgotten.

The Rev. J. W. Fish, now of Aylesbury Circuit was converted in this chapel, in the S.S. class of Bro. W. Pirt, who, says Mr. Fish "next to my mother was the means of bringing me to a decision for Christ." After serving several Norfolk and other circuits as a H.L.P. the Newcastle-under-Lyme circuit recommended our Brother for the ministry.

We have here a strong body of able preachers (*see list*) a membership of 47, a Y.P.S.C.E., and Sabbath School. The chapel built in 1875 cost £305 of which only £10 remains to be raised.

"I must work the works of Him that sent me while it is day."

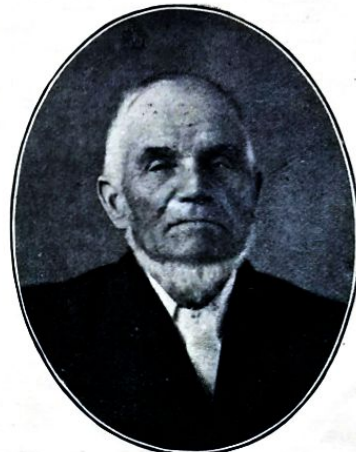
Litcham

In the long past was a market town and is to-day a large village. Its name appears on the old Nottingham Circuit Plan for 1823 under the heading "Fakenham Branch." From the year 1825 to 1836 it belonged to Lynn Circuit and its early history furnishes our church with facts of unusual value, the knowledge of which must kindle the keenest interest, and devout thanksgiving. Space will not allow of any but the barest outline to be given here.

Daniel Banham of Litcham attended the Castleacre Camp Meeting July 24th, 1825, and at its close invited the Rev. W. G. Belham to mission Litcham on Wednesday, July 27th, Daniel welcomed the preacher and with him invited the people to come and hear the Word of Life, a very large congregation assembled near the Stocks where hymns were sung, prayers offered and an earnest discourse delivered from the text "What shall it profit, etc." "Oh, what an attentive



MR. H. SAVAGE,
Castleacre.



MR. R. BERRY,
Weasenham.



MR. H. ROYE,
Weasenham.



MR. C. SCULPHER,
Born at Castleacre, 1824.
Entered into Rest, 1893.

congregation was this, I finished my discourse (says the preacher) with these words—"May your souls, the souls of your children and my soul find mercy of the Lord in that day" and many said "Lord grant it" and I said "Amen." So far we proceeded without interruption but up came the Parson and Lawyer" evidently enraged at this supposed innovation and the former seizing the preacher's arm said "I insist on your being off! Begone about your business!"

Preacher—"What harm are we doing? we have been singing and praying, and I have been preaching, now we are going to sing and pray again and then go away."

Parson—"Where is your licence? Come down you stupid fellow."

Lawyer—"Make him leave off! A villain!"

Preacher—"I am neither a villain nor stupid, but I love all your souls and will pray for you all. This he proceeded to do while the constable shaking him said "Leave off! Leave off!"

At the close the Parson gave the preacher in charge, and the constable marched him off to a Public House, which served as the Lock-up, while en route he sang "Wicked men I'm not to fear etc." The officer however soon grew tired of his prisoner and strongly advised him to quietly pass out of the parish.

Preacher—"That would be no credit to the people whose preacher I am. Under what act am I taken up?"

Constable—"The Parson told me to take you up and the Lawyer said he was right."

Preacher—"If your Parson knows no more about the Gospel than the Lawyer about the Law, it is time for us as a people to come to Litcham."

Soon the Lawyer came in and somewhat abashed said "My good fellow you had better be off about your business you'll find you are wrong in the morning." This the preacher resolutely refused to do saying to the constable "I am your prisoner and you must take care of me."

In the morning Mr. Belham was taken to Lexham Hall where the magistrate Colonel R— declared he was apprehended under the "Vagrant Act," and then being baffled by the defendant's answer, said "I mean the Riot Act."

Preacher—"If I am taken up under the Riot Act commit me to prison and let me take my trial before more than one magistrate."

Magistrate—"You have done wrong in preaching without your licence."

Preacher—"I am licensed by Squire Woodhouse J.P. for Lincolnshire."

Magistrate—"Well, well, you must go and preach in Lincolnshire"

Preacher—"Yes Sir, and anywhere else, Jesus Christ says: "Go ye into all the world and preach the Gospel to every creature."

Magistrate—"Are you of any trade."



Rev. J. W. FISH, Aylesbury.

Preacher—"I am a shipwright"

Magistrate—"You are a fine fellow, a shipwright, a parson, and a lawyer. Well, you may go about your business, I've nothing more to say to you."

Parson—"Stop Sir! who is to pay the eight-and-ninepence expenses?"

Magistrate—"Pay it yourself, bringing your fellows here."

Thus the trial ended and the narrator concludes—"There is nothing like sticking to a good cause for whoever goes to Litcham will see a Primitive Methodist Chapel, a large congregation and a Christian Society."

Messrs. J. J. Overton, J. Middlege and many more have removed to serve the Master elsewhere. Yet we have a membership of 45, a strong Christian Endeavour Society and a flourishing Sunday School. Quiet but efficient service has been rendered by Messrs. G. Collison and J. Smith, while the homes of Bros. W. Medlock and G. Wagg have long provided rest and refreshment for the servants of God.

Among the many great and good men raised up of God in Litcham are J. Overton and the Bros. John, James, and Mark Warnes, these three entered our ministry and were a credit to themselves and the church. John however through illness was soon compelled to resign the work. Mark (father of Mrs. W. Balls) compiled a popular selection of hymns entitled 'Lively Hymns for Lively People.'

"Sing unto the Lord for He hath done excellent things: this is known in all the earth."

Sporle.

"About the year 1831, (says the Rev. Robert Ward), Primitive Methodist Preachers visited our quiet little village, which event is distinctly remembered by Mr. W. Fishpool, of Sporle, who says that Mr. Pole, of Lynn circuit came singing the Primitive Methodist "National Anthem" ("Hark, the Gospel News is sounding,") and on Church Hill, mounting a chair, lent by Mrs. Ellen Bell preached the Word of Life to a large and attentive audience. This spot became a Bethel, where numerous souls had a saving vision of Christ.

Some difficulty was realised in the finding of a permanent abode for the small but growing society. First in order, a carpenter's shop and the old chapels, previously used by the Wesleyans and Baptists, were successively occupied, only to be vacated for better accommodation. Part of its early history is given by the Rev. W. Peaceful, who in 1842 found that "our cause here had been low for years, but now the congregation continues to improve and the Revival goes on, every week souls are saved, indeed the whole parish seems to be moved, and we are about to enlarge the chapel." "Glory to God in the highest!"

Need we wonder that a bright star made its appearance in this village-of-the-valley, and moving in its God-appointed orbit gave light to many in the homeland and beyond the seas.



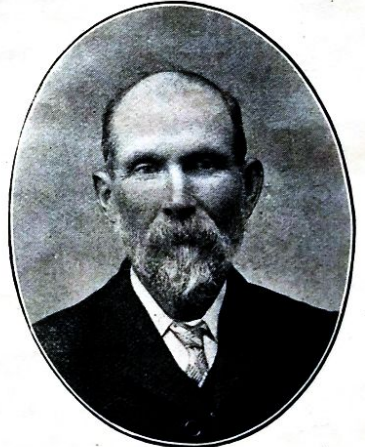
REV. JAMES WARNES,
Entered Ministry from Litcham,
Died at Kirby Stephen,
Aged 77 years.



REV. MARK WARNES,
Born, 1819.
Entered into Rest, 1888.



MR. G. RAMM,
Litcham.



MR. J. T. SCULPHER,
Beeston.

Sporle will ever be memorable as the birthplace of the Rev. Robert Ward who became the first Primitive Methodist Missionary to New Zealand, in the year 1844.

He "landed at New Plymouth" says H. B. Kendall, B.A. "A stranger amongst strangers, uninvited and unexpected. Taking him all in all R. Ward must be regarded as satisfying the ideal of a pioneer colonial Missionary. To him, more than to any other man was due the foundation work of New Zealand Primitive Methodism, which in 1870 embraced the three centres of New Plymouth, Auckland, and Wellington.

Horatio Hall, also a native of this parish, was called into the Ministry, and it is said, opened up the Burnhams Market, Overy, and Thorpe, the last named being the birthplace of the world-renowned Nelson, whose father was for sometime vicar of Sporle.

The present chapel, built in 1862, is free from debt, is the home of 42 society members and of a Sabbath School.

Clerical intolerance (now happily almost non-existent) in no small degree aided the Revival at Sporle as the following account will show:—

"The people in the village had a funeral, and they requested that the Minister would allow them, at the interment to sing a hymn. Their request was granted. After the funeral, the minister requested the people to hear him preach on the following Sunday, they unanimously agreed and accordingly went to the church.

In the sermon he condemned all Dissenting Ministers, and those who left the church to hear them. With his conduct, his hearers were offended, and came to our chapel, resolving never to hear him again. Satan and bigoted men often dig a pit for others, but fall into it themselves.

We had a school in Sporle formerly, but the minister of the Church and his people established a day school and as they forced its scholars to go to Sunday School belonging to the Church, ours was consequently broken up. To prevent a recurrence of such an event our warm-hearted friends determined to instruct their Sabbath Scholars on week nights, by this expedient they have raised a school of forty children, and by its continuance, hope to keep the other up."

Sporle is famous for its sturdy Nonconformity and its long succession of heroic men and women whose names are as ointment poured forth—James Bennington, James Bensley, Thomas Chilvers, Robert and John Cheason, Mark Wicks, Robert and John Bensley, James Archer, James Large, Robert Fox, John Green, (whose sons are Preachers and office bearers of our Church) Edward Hodson, Robert Burton, and not least, Mrs. John Green, and Ellen Bell, who were for many years Society Class Leaders. These have entered into eternal rest, while Brother B. Anderson, in feeble health remains to remind us of past days.

"Be strong in the Lord, and in the power of His might."



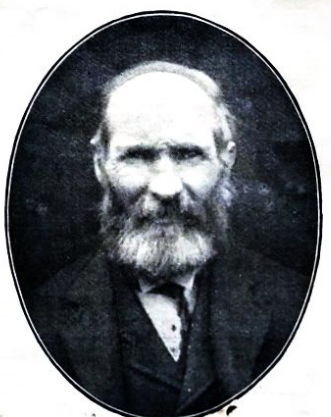
REV. ROBERT WARD.
Born in the year 1817.
Sailed for New Zealand 1844.
Died at Christchurch 1891.



MR. R. BURTON.
Sporle.
Born 1881.
Called home 1901.



MR. J. HOOKS,
East Bradenham.



MR. JOHN EVERARD,
Westacre.

East Bradenham.

Aged residents inform us that Primitive Methodism was introduced here by the Rev. James Pole, of Lynn, about the year 1832. The village was a scene of revelry on the Sabbath, and considerable persecution was endured. John Canham and William Davey were the first to fall in with Methodism and became Office Bearers. The latter opened his cottage, first in West Bradenham, and later in East Bradenham, and from this time the Preachers lacked neither shelter nor food, although the powers of darkness were exerted to overthrow the Work of God.

"In about the year 1836" says Mrs. Mary Hall "a Mr. Coe entered the village, and being expected, the baser sort were prepared to greet him with "Here comes the meener," and circling round to greet as he walked, some raised the dust, by the use of boughs, "to greet him," others threw rotten potatoes and addled eggs, while the beating of old tins and boilers, with the blowing of harvest horns by the infuriated roughs produced a veritable bedlam. Still on went the missionary singing—

"The Gospel's sent to save you,
The King is now at hand;
Repent and be converted
And join our happy band."

Reaching the High Green, it was impossible to conduct any Service, as the persecutors behaved more like demons than men.

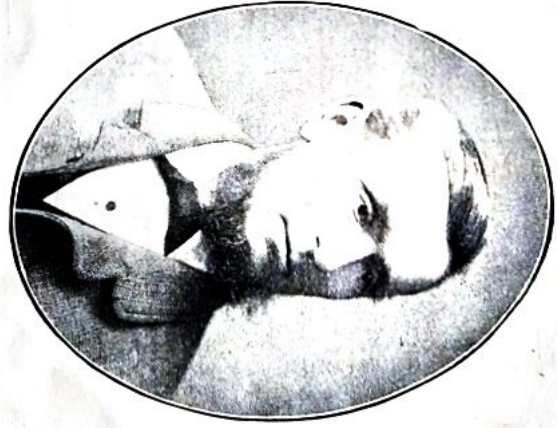
Taking pity on the Missioner, John Etheridge allowed him to enter his garden, where no one could reach him, and lent him a wheelbarrow for a pulpit, from which he proclaimed the Truth as it is in Jesus, and some at least were pricked in the heart.

In an appreciation of the Rev. J. G. Wright we find the following—
"In the Swaffham Circuit at a place called Bradenham, there was a recreation ground. Every Sunday afternoon this place was thronged with villagers, who came for amusement. Many cricket matches were played on the Lord's Day, and the cries of the sellers of shell fish and sweets, mingled with the hoarse shouts of the "barrackers." Pained in his inmost soul at this desecration, and impressed with the duty of warning the people of sin and punishment, the young Preacher boldly took his stand one Sunday afternoon in the midst of the Sabbath breakers, and preached righteousness to them. He was assailed with rotten eggs and blasphemy, and when they failed to intimidate him or to drown his powerful voice, they tried to drive him from the ground, but were not successful. One hearer received the Word, and, convicted of sin, ran home with his basket of sweets. The cricketers, who had sufficient conscience left to be ashamed of their conduct, drew the stumps, and left the ground to the Preacher and the mob.

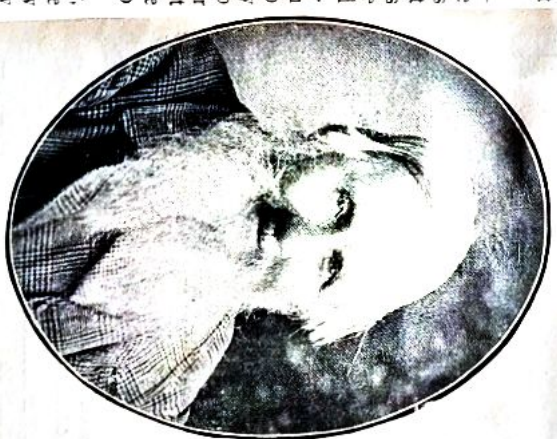
That night the faithful servant of Christ held a Gospel Meeting, in a cottage close by, and a number of Sabbath breakers were converted. The work prospered to such an extent that, a few months later a small Church was erected, within sight of the very place where this brave stand had been taken."



MR. T. REYNOLDS,
Westacre.



MR. G. REYNOLDS,
Westacre.



MR. S. CHASTNEY,
Helboughton.



MR. J. H. CHASTNEY,
Helboughton.

Among the early Preachers of this place was a Frenchwoman, (Mrs. Mason), of Shipdham, who for righteousness sake, was bitterly persecuted in her own village. Her beautiful example and faithful teaching, are not forgotten.

The services rendered by later brethren, Thos. Poolley, Steward, and Wm. Canham, Treasurer, both now deceased, are other than mere history.

Mrs. Mary Hall has been in membership for 53 years, and Class Leader for 30 years. Bro. Jas. Hooks has been the leading official for a long period, and Walter Chapman and others rendering valuable assistance.

The present Chapel was built in 1877, at a cost of £220 and is nearly debtless. An unusual number of our people have removed from the village, we have at present 21 Members of Society, a good Sunday School, and Band of Hope, and a bright prospect for the future. The Rev. J. Annison, of Chesterfield station, hails from this Church, and worthily represents a family of loyal Primitive Methodists. Martha Thacker aged 92 is the oldest member.

"Wait on the Lord and be of good courage."

Little Dunham.

This is one of the oldest village Societies of the station as is seen from the minutes of the Quarterly Meeting in 1839, where reference is made to "Little Dunham Chapel."

The Rev. W. Peaceful reports:—

"We have had a blessed Society here for years. The members thereof, have had a great share in remissioning Great Dunham and in raising its Society. Some time since I appointed four of the members of the old class at Little Dunham to raise a new class. They have succeeded, so that now we have two classes. Here we have had some striking conversions, and the good work is going on."

The present building was raised in 1844 and has been recently renovated and improved. It is the oldest chapel in use on the Station.

Amongst the earliest officials and trustees may be mentioned—Francis Bird, James Ward, George Clarke, Michael Yull, Abel Richardson, Thomas Thompson, and Thomas Wright, all now deceased.

From the village folk lore we learn that George Hubbard carted the material for the building free of charge receiving the glad assistance of John Chamberlain and other devout men.

Thomas Bird left a legacy for the structural improvement of the Property, a Tablet in the Chapel erected to his memory testifying to his piety and generosity.



MR. W. MIDDLEGE,
Tinsmith.



MR. W. GREEN,
Woolling.



MR. W. BAGLE,
Woolling.

We must not omit to speak of Christmas Say who passed from earth to Heaven in September 1906. For many years he faithfully filled the dual office of Treasurer for the Trust, and Society Steward.

Now, after prolonged and joyful service, Bro. F. W. Patfield, is the senior worker, while Mrs. Patfield has for many years rendered useful service as a Collector for the Missionary Fund.

This weak and diminishing Church had for years tried the faith of those who long had "borne the heat and burden of the day," but a spontaneous and gracious revival has recently taken place, resulting in a greatly increased membership, and the consequent formation of a C.F. Society.

Thus with 20 Members, a C.E., and a Sabbath School, we thank God and take courage.

"Be strong in the Lord, and in the power of His might."

Westacre.

This Society has existed for more than 73 years. The village was first missioned by Rev. W. G. Belham, on his return from Litcham, where being asked by the Magistrate "Where are you going now?" he boldly replied "To Caytleacre, to preach and then to Westacre, and then to Lynn, Sir." Its name appears on the Lynn Plan for 1834, when only one preaching service was held each Lord's Day, and each of the four travelling Preachers took his turn at the fortnightly week-night service.

Regular services were commenced by some lay-brethren, who divinely constrained to preach the Gospel, met on the Village Green, at 6 a.m. one Sunday morning.

Since then public worship has been conducted, though during the space of forty years, through the impossibility of securing a building site, the congregation met alternately in cottages at Narford and Westacre.

A report in the Primitive Methodist Magazine, for 1843, reads:—"Here we have a good society, in a healthy state. Several have been converted in this place. I set four of the old members to raise a new class, and they have succeeded. This is an excellent plan, which, if generally adopted in the connexion, would be of great benefit. The Members in Westacre have had a deal of persecution, but they remain closely attached to each other, and do well."

Honourable mention should be made of Thos. Bunfield, William Gamble, Thos. Williamson, John Softley, and James Jarvis, J. Carl and J. Neave (preachers), all of whom have long since gone to their reward, being survived by Bros. T. and G. Reynolds, Senr. and John Everard, James Reynolds and James Everard being class leaders.



REV. J. C. MANTRIPP, Lowestoft.



REV. F. C. STARLING, Bt.leg.

An authentic record of the work done was given in 1843, by the superintendent minister, as follows:—"The house in which we preach here is very small and unsuitable, which has greatly hindered our success. Still the friends have laboured manfully in our Lord's vineyard, and some of the worst of sinners have been brought to God, and are now credible members of our society. Our increase is thirteen members."

The building site and two cottages were bought and the present chapel built in 1865, at a cost of £304. All of which has been raised except £25.

For many years a good work has been done here and though many losses have been sustained, our membership is 20, while a C.E. Society and a Sunday School operate for the good of the young. Bro. M. Moulton, long since finished his course with joy, while Messrs. J. Goderson and W. E. Withers of this place can look back upon many years of toil for God, and in the evening of life are anticipating the rest eternal.

At the recent District Meeting, held at Fakenham, our Bro. J. Goderson of Ritleshall, so charmed the audience on the Camp ground that on the suggestion of the leader, a collection was taken up to send the aged preacher to the Mow Cop celebrations.

The present Society Steward (Bro. W. Middlege) has suffered persecution for loyalty to Christ and our Church. On first preaching at East Tuddenham he was peremptorily given a fortnight to consider whether he would cease preaching, or leave his employment. The latter was chosen.

"Hitherto hath the Lord helped us."

Wendling.

At a quarterly Meeting held at Swaffham, December 17th 1838, it was resolved that Wendling "come on the Plan" from which we may safely infer that this Highway-Village, had been previously missioned, and now (during the Ministry of Rev W. Kirby) became a regular preaching place. Among the earliest preachers were a Mr. Pilgrim (a roadman) and Brother James Fuller of Swaffham, who, singing the Songs of Zion on the street and proclaiming the glorious Gospel of salvation planted the standard of our church in the Name of Christ. Until the year 1848, the small congregation found shelter in cottage after cottage, when a chapel was built which became the centre of a good work and the birthplace of many souls. This building however fell into decay, and a more suitable structure was erected by Mr. W. Green in the year 1877 and during the Ministry of the Rev. W. Moore. This has however served its purpose and greatly needs to be substituted by a larger edifice. For many years the now venerable Brother W. Green, stood almost alone as an official of the Church and was superintendent of the Sunday School. To-day we have a Society of 69 approved Members, a good C.E. and Junior class, together with a flourishing Sunday School. The Band of Hope has a membership

of 130, holds its meetings weekly and is patronised by all our leading officials, whilst supported mainly by the young people, a Charman being elected each Monday for the next Monday. Through this organisation many young folk have been led into the kingdom of Christ and are now earnest workers in the vineyard. On Whit-Monday a Temperance Demonstration is annually held when, led by the S.A. Brass Band the neighbourhood is paraded with Banners and Songs and a Public Tea and Meeting held on the premises of Mr. W. J. Balding who for many years has shown a genuine interest in the good work. Mr. C. Warner is the Chapel Treasurer and represents the trust estate at Quarterly Meeting. By his genial disposition kindly hospitality and general helpfulness he has given encouragement and inspiration to many.

"Give unto the Lord the glory due unto His Name."

Great Dunham.

As early as the year 1834-5 there appeared on the Lynn Circuit Plan, the following note:—"Anniversary Sermons will be preached at Great Dunham, October 10th, by Mr. Grant," and at the September Quarterly Meeting, 1838, it was found that a preacher had been somewhat remiss in the discharge of his duties, to correct which, it was resolved "that Brother C— sink on the plan for neglecting Great Dunham," and in March, 1839, a resolution was passed "that Great Dunham stand next Litcham" (on the plan.) For some reason, however, the cause lapsed, prior to the ministry of Thos. Mackill and W. Peaceful, who in their report of 1843, speak of it's being remissioned by preachers from Little Dunham. The most cheering account we have of it's history is given in the Primitive Methodist Magazine, of the above year:—

"Great Dunham has been lately opened, and here the Lord has singularly turned upon us the hand of His mercy. The opposition to our entrance, which sprang from a RELIGIOUS QUARTER was great, though finally overcome. We have obtained a house to preach in; and the word has been like a hammer that breaketh the rock in pieces. About thirty souls have been converted since we entered the place, and twenty of these have joined our Society." For some years, a hired building was used, and the present Chapel and Schoolroom were erected in 1867, at a cost of £206, with only £58 debt when opened, Henry and Mrs. Newell, with Edward and Mrs. Barrett will long be remembered for their noble service rendered to this Village Society and Sunday School. Week by week our Bro. Barrett has visited the homes of the people, distributing Gospel Tracts and thus witnessing for Christ. The mother of Bro. Isaac Cox had the honour of entertaining Hugh Bourne on his visit to the village, but both have long since gone home to meet again in the mansions on high. Henry Cory was class leader, made a home for the preacher and was for a long time the stay of the church. This place is noted for its missionary enthusiasm and generosity, Mrs. E. Barrett and the late Mrs. John Waller having been for many years ardent workers and successful missionary collectors.

"With thou not revive us again that Thy People may rejoice in Thee."

Mileham.

No exact date can be traced for the opening up of this place but it was evidently some time prior to the September Quarterly Meeting 1838, which by resolution decided 'that Horningfoft and Mileham come off' as other places had to do, partly because the field of action was much too large for the small number of workers. However Brother John Riches (now 83 years of age) rejoices that "friends from Litcham" fired with Christy zeal renewed the attack and were successful in capturing the enemy's stronghold, notwithstanding great opposition from some who, with scoffs and jeers, offered beer to the preachers, while one challenged them to pugilistic combat, but some of the persecutors soon learnt to pray. A Camp Meeting held 57 years ago is not forgotten; J. G. Wright, Dennis Herald and Jacob Overton preached the Gospel with mighty power from a wheel-parrow pulpit, and among other souls wounded, but soon to be healed, was the worldly young man, J. Riches. Meetings were held in street and cottage for a considerable period, when an old wheelwright's shop was taken and roughly furnished, a bench serving as a pulpit, from which our Brother heard Hugh Bourne warn the ungodly to "flee from the wrath to come." Eventually, however, this place was superseded (in 1886) by the present neat little chapel erected, to the Glory of God, on a site presented by Mr. J. S. Mantripp of Swaffham, whose name appears on many of our chapels, affording ample proof of his well-known large-hearted generosity (with that of the late Mrs. Mantripp) particularly to the weaker societies in their efforts to reduce their chapel debts.

This small society, in a large measure, through the blessing of God, owes its continued existence to the long and faithful services of Brothers John and William Riches, two of our oldest officials; the former having been a Local Preacher for 55 years, the latter 53. The Stilltoe family also have rendered valuable service in many ways.

Brother J. Skipper, after many years of Christian conflict, has been called to the Church triumphant.

The membership in this place is only 13, and the Sunday School is comparatively small, but the devotion and sacrifice of the past and present workers will bear their fruit in days to come.

*"The wilderness and the solitary place shall be glad for them,
and the desert shall rejoice and blossom as the rose."*

North Pickenham.

This Village quietly nestling in the valley, within memory of the old inhabitants belonged to the Brandon Circuit, and among the early preachers from that station was Samuel Boughen, a blacksmith, who often spoke of his trial and triumph one dark night when met by a highwayman who failing to get money took the preacher's coat, evidently believing the latter both alarmed and cowed; but the man of

hard blows most vigorously applied muscular Christianity to his assailant who glad to escape with his life, left the coat to its owner and resolved never to tackle another Methodist Preacher, "There were giants in those days."

In the year 1845 at a Quarterly Meeting held at Castleacre it was resolved "that Hale, Necton, and North Pickenham be missioned and that two preachers be planned at a time." Cottage after cottage was requisitioned, the first being that of Mr. and Mrs. Webb who became the first members Mr. George Chapman of South Pickenham the first preacher and steward while Mrs. (Ellen) Bell (sister of Rev. Robert Ward), settling in the village was class leader and preacheress for a long time. After a few years a small chapel, now used as a Parish Room was hired. Bro. J. Fuller providing short timber logs upon which planks were placed for seats (few cushioned pews in those days) but the work prospered, and to-day the aged take pleasure in relating their experiences of divine blessing and success in the old place which did service until the year 1897, when, during the ministry of the Revs. W. Balls and I. Ashworth, a capital Church was built, which, for design, appearance, and comfort, is seldom surpassed by so small a Society, and it's entire management, leaves little, if anything to be desired. The entire premises, including two cottages, still standing, and the new erection involved an outlay of £360—now reduced by £140. At the stone laying, Messrs. J. S. Mantripp, Mark Moore, Arthur Lane, and the late Wm. Lane all contributed liberally to the building fund. Mr. Mark Moore, also, has shown all along his practical sympathy with this cause, which merits mention should consistency, unity, and unobtrusive zeal. Honourable mention should be made of Bros. S. Hunter, and D. Rackham, "whose record, like that of others is on high," have heard the Master's "well done," while Bros. W. Pointer, W. Barber, and the Brothers W. and J. Blyth have filled the most important offices during recent years. Several young men have been added to the Lord, and give promise of usefulness. A Band of Hope has been recently started, and our Society membership is twenty-one. Brother and Sister Mitchell though translated are not forgotten.

"Be not weary in well doing."

CONCLUSION.

Time and space fail us to name scores of persons who have rendered splendid service to this Circuit, and helped to produce a moral revolution, but in closing these notes we would further remind our readers of the *bad old times, and the means by which alone all true reformation can be effected.*

When W. Peaceful and Thomas Mackill entered the Circuit in 1842, the outlook was gloomy, every week brought things of a trying nature to light. Preachers were turned out of their homes, not having where to lay their heads, after having preached the Word of Life; and here and there the professed friends of Christ joined hands to reproach His cause.

In a word, the assaults of the enemy were furious as a flood. But unmoved by them, and determined to have a revival we set our hearts on obtaining an increase of one hundred souls before the Quarterly Meeting of March, 1843.

For this they toiled and prayed, assisted by many members and local brethren who sought holiness of heart, and many Godless souls came to hear the Word of Life.

We also held a Circuit Camp Meeting at which a young man, who came from an adjoining village, was converted. He carried the Holy fire home with him and became very useful. Four or five others were saved on the Camp Ground, and a good Lovefeast was afterwards held. The total increase from Midsummer, 1842, until March, 1843 was 192 members.

The above narrative reminds us of Carey's motto:—"Expect great things from God, attempt great things for God."

Though the day of bitter persecution has largely passed away, yet men need as much as ever the grand old Gospel, and we must preach it. "The Lord's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear."

The all-absorbing God-like desire of our fathers and mothers in Israel was that souls might be saved from sin and death, for this they studied, prayed, struggled, laboured, lived, and died. May we likewise serve *our* generation by the will of God, ere we "fall on sleep."

"To serve the present age,
My calling to fulfil;—
O may it all my powers engage
To do my Master's will!"

A PLAN OF THE PREACHERS IN THE SOCIETY OF THE PRIMITIVE METHODISTS.

	1842							1843							Preacher's Names.	
	MARCH	APRIL		MAY			JUNE		JULY		AUGUST					
Tunstall 2 and 6..	1 J. Crowfoot
Norton 2, Brown Edge 6	2 J. Steele
Stanley 2, Badley Edge 4	3 J. Bourne
Bagnel 2, Badley Edge 4	4 H. Bourne
Butt Lane 2, Talk o'th' Hill 6	5 W. Clowes
Roggin Row 2, Talk o'th' Hill 6	6 R. Bailey
Cloud 10 and 2	7 W. Allock
Woodhouse Green 10 and 2	8 T. Woodnorth
Whiston 2, Alton 6	9 E. M'Evoy
Stanton 2, Swinsco 6	10 J. Nixon
Englesea Brook 9, Betley 14	11 H. Mattinson
Coppenhall 2, Weston 7	12 T. Alcock
Stoke 10, Cotton Work 2	13 T. Hulme
Caldon 10, Wooton 2, Ramsor 6	14 J. Marsh
Hollington 10, Boylstone 2, Rodsley 6	15
Roston 2, Rocoeter 6	16 J. Boden
Cannock 2 Cannock Wood 6	17 S. Broad
Biddulph Moor 2	18*
Rizley	19 H. Wood
Five Crosses	20 S. Simcock
	21 M. Brown
	22 J. Fuxton
	23 W. Morris

This is a Copy of the first Plan ever printed in the Primitive Methodist Connexion.

Ministers of Swaffham Station 1838-1907.

1838	W. Kirby	1868	J. Wingfield
	R. Eaglen		F. B. Paston
1839	T. Ba'ey	1870	B. Bell
	J. Hagins		M. S. Cushing
1840	W. Sapcoat	1872	B. Bell
	J. Hagins		T. Woodall
1841	W. Sapcoat	1873	J. Sculpher
	M. Warnes		T. Woodall
1842	W. Peacefull	1874	J. Sculpher
	T. Mackill		W. Dolman
1843	W. Peacefull	1876	W. Moore
	John Sculpher		J. W. Normandale
1845	Thos. Thomas	1877	W. Moore
	Wm. Batley		A. Stabler
1846	Thos. Thomas	1879	Thos. Woodall
	Robert Mann		A. Stabler
1847	James Langham	1880	Thos. Woodall
	Robert Mann		A. W. Edwards
1848	J. Langham	1882	Thos. Woodall
	E. Houchin		C. Shreeve
1849	W. Chapman	1883	John G. Buglass
	E. Houchin		C. Shreeve
1850	W. Chapman	1884	Geo. Hughes
	J. G. Wright		C. Shreeve
1851	R. Eaglen	1885	Geo. Hughes
	J. G. Wright		B. Robinson
1852	R. Eaglen	1888	W. Martin
	M. Tinsley		C. Pettler
1853	T. W. Rous	1890	John Pickwell
	O. O. Britain		S. Harry
1855	W. Peacefull	1892	John Pickwell
	O. O. Britain		I. Ashworth
1856	John Moore	1893	C. Shreeve
	O. O. Britain		I. Ashworth
1857	John Moore	1895	Robert Church
	M. Warnes		I. Ashworth
1858	T. Swindell	1896	W. Balls
	C. G. Tetley		I. Ashworth
1860	T. Swindell	1897	W. Balls
	G. Bell		J. W. Whittaker
1861	W. Crown	1898	B. Bell
	G. Bell		J. W. Whittaker
1862	W. Crown	1900	C. Goodall
	Crispin Hirst		J. G. Cushing
1864	W. Rudd	1901	C. Goodall
	W. Rudderham		S. E. Mowforth
1866	W. Rudd	1903	J. Prouton
	C. G. Tetley		S. E. Mowforth
1866	W. Kirby	1905	J. Prouton
	C. G. Tetley		W. Humphries
1867	J. Wingfield	1906-7	J. Prouton
	W. Kirby		F. J. Harper

PREACHERS OF SWAFFHAM STATION, 1907.

No.	Name.	Years of Membership.	Years as Preacher.
1	J. PROUTON. <i>The Terrace</i>	25	25
2	F. J. HARPER <i>Litcham</i>	11	10
3	R. Barnes ... <i>Castleacre</i>	65	57
4	J. Riches ... <i>Mileham</i>	57	55
5	W. Green ... <i>Wendling</i>	56	55
6	W. Riches ... <i>Mileham</i>	53	50
7	W. Medlock <i>Litcham</i>	46	45
8	J. S. Mantripp <i>Market Place</i>	56	53
9	G. Wagg ... <i>Litcham</i>	48	46
10	J. Howard ... <i>Castleacre</i>	45	42
11	J. Hooks ... <i>East Bradenham</i>	48	47
12	W. F. Patfield <i>Little Dunham</i>	40	39
13	J. Goderson <i>Tittleshall</i>	45	40
14	J. Everard ... <i>Westacre</i>	42	40
15	J. Bilham ... <i>Castleacre</i>	46	36
16	B. Anderson <i>Sporle</i>	46	35
17	T. Reynolds <i>Westacre</i>	43	28
18	G. Reynolds <i>Westacre</i>	36	28
19	T. Offord ... <i>Market Place</i>	50	47
20	J. Chamberlain <i>Swaffham</i>	27	27
21	W. Pirt ... <i>Weasenham</i>	31	30
22	J. Thompson <i>Weasenham</i>	29	27
23	W. Middlege <i>Tittleshall</i>	31	31
24	G. Head ... <i>Lougham</i>	38	27
25	R. Watling ... <i>Litcham</i>	30	26
26	R. Berry ... <i>Weasenham</i>	58	56
27	M. Laws ... <i>Litcham</i>	33	24
28	Mrs. E. Layen <i>Swaffham</i>	31	24
29	T. Dixon ... <i>Weasenham</i>	25	24
30	C. Green ... <i>Sporle</i>	24	22
31	A. Elliott ... <i>Sporle</i>	23	21
32	J. Clarke ... <i>Little Dunham</i>	20	20
33	A. Lane ... <i>Swaffham</i>	24	23
34	E. Cornwell <i>Weasenham</i>	24	23
35	J. H. Chastney <i>Tatterford</i>	18	18
36	J. Powley ... <i>Narborough</i>	29	20
37	I. Cox ... <i>Great Dunham</i>	22	14
38	J. Wilson ... <i>Westacre</i>	17	14
39	A. Reynolds <i>Westacre</i>	17	14
40	G. Ramm ... <i>Litcham</i>	80	14
41	W. Johnson <i>Tittleshall</i>	18	14
42	G. Roper ... <i>Castleacre</i>	9	9
43	J. Godfrey ... <i>Wendling</i>	19	12
44	G. Carter ... <i>Fransham</i>	10	9
45	C. Claxton ... <i>Swaffham</i>	10	10

No.	Names.	Years of Membership.	Years as Preacher.
46	J. T. Sculpher <i>Beeston</i>	38	36
47	L. E. Layen <i>Swaffham</i>	10	5
48	H. Savage ... <i>Castleacre</i>	8	8
49	A. Land <i>Wendling</i>	9	8
50	G. Bowman <i>Weasenham</i>	32	21
51	H. Roye <i>Weasenham</i>	41	40
52	A. Boddy ... <i>Tittleshall</i>	7	7
53	W. Jude ... <i>Beeston</i>	6	4
54	E. Ramm ... <i>Litcham</i>	8	4
55	D. Alcock ... <i>Wendling</i>	6	5
56	W. Thompson <i>Weasenham</i>	11	7
57	W. Lancaster <i>Narford</i>		
58	A. Sandford <i>Weasenham</i>		
59	G. Brown ... <i>Helhoughton</i>	27	12
60	R. Stocking <i>Great Dunham</i>	25	14

ON TRIAL

W. Green, *Sporle*, Miss Bilham, *Castleacre*, E. B. Powley, *Narborough*

EXHORTERS

W. Eagle, J. Havers, A. Willamott, W. Blyth, W. Flatman, E. Godfrey, W. Howlett, Mrs. Barrett, G. Reynolds, W. Wilson, M. Barber, J. Land, J. S. Murrell, W. Warnes, G. Lee, C. Reynolds, W. Rallison, R. Blyth, C. Kedge, D. Groom, H. Hopkins.

CIRCUIT STEWARDS.

J. S. Mantripp, W. Medlock.

SOCIETY STEWARDS.

Swaffham—J. Chamberlain, C. Claxton.
 Castleacre—J. Howard.
 Weasenham—W. Pirt, E. Cornwell.
 Litcham—G. Ramm, G. Collison.
 Sporle—A. Elliott, J. Green.
 East Bradenham—J. Hooks, W. Lock.
 Little Dunham—J. Clarke.
 Westacre—J. Everard.
 Helhoughton—S. Chastney, J. H. Chastney.
 Lexham—H. Walker, F. Green.
 Tittleshall—W. Middlege.
 Wendling—W. Eagle, A. Land.
 Great Dunham—H. Newell.
 Mileham—J. Riches.
 North Pickenham—J. Bly, W. Blyth.

COPY

Contemplated Primitive Methodist Mission to South Africa.

At a MISSIONARY MEETING, which was held at Swaffham, Norfolk, May 3rd, 1852 in connection with the twenty-seventh annual meeting of the Norwich District, "The place was shaken where they were assembled,"—the Holy Ghost fell upon them, and without premeditation or design, on the part of the assembled brethren, the claims of Africa, with its vast population of 70 millions, were so forcibly impressed upon the hearts of the people, that immediately the munificent sum of £40 5s. was subscribed in furtherance of the above object.

At the same time, the following Ministers, Thomas Lowe, William Wood, and John G. Wright, presented themselves as "the messengers of the churches" to the dark-browed tribes of Africa. Hallelujah! "Ethiopia shall soon stretch out her hands unto God."

ROBERT KEY, Treasurer pro tem.
 GEO. T. GOODRICK, Secretary pro tem.

THE FOLLOWING IS A LIST OF THE SUBSCRIPTIONS THEN OFFERED.

	£	s.	d.		£	s.	d.
A Lady Friend who chooses to sacrifice her personal gratification to the interest of her Redeemer's cause	5	0	0	Mr. C. King, Lynn	5	0	
Mr. J. Fuller, sen., Swaffham	5	0	0	— W. Woolnought, Thetford	5	0	
— R. Key, Yarmouth	2	10	0	— R. Hammond, Swaffham	5	0	
Mrs. R. Key, ditto	2	10	0	— R. Jacobs, Dereham	5	0	
Mr. T. Lowe, Cambridge	1	0	0	— G. Tetley, Thetford	5	0	
— R. Beesley, Hadleigh	1	0	0	Mrs. G. Chapman, Plockenham	5	0	
Mr. G. T. Goodrick, Yarmouth	1	0	0	— White, Swaffham	5	0	
— J. G. Walker, Swaffham	1	0	0	Miss E. Harrison, ditto	5	0	
— J. Fuller, jun., ditto	1	0	0	Mr. J. Wake, ditto	5	0	
— John Ramm, ditto	1	0	0	— R. Cato	5	0	
— R. Howchin, Norwich	10	0		— J. Seager, Peterborough	5	0	
— W. Chapman, Lynn	10	0		— T. Mace, Docking	5	0	
Mrs. W. Chapman, ditto	10	0		— J. Huggins, Norwich	5	0	
Mr. B. Tripp, ditto	10	0		— G. Betts, Dereham	5	0	
Mrs. B. Tripp, ditto	10	0		— O. Jackson, Aylsham	5	0	
— J. Phillips, Stowmarket	10	0		— J. Purdy, Dereham	5	0	
— E. Reeve, Briston	10	0		— A. Claxton, Lynn	5	0	
— R. Eagles, Swaffham	10	0		— J. Peck, Ipswich	5	0	
— W. H. Meadows, Holbeach	10	0		— Andrews, Westfield	2	6	
— W. Hammond, Upwell	10	0		— Howtell	2	6	
— H. Gunns, Dereham	10	0		A Servant Girl, Swaffham	2	6	
— W. Peasefull, N. Walsham	10	0		A Friend ditto	2	6	
— E. Howchin, Wangford	10	0		Mr. Coe, Bury Saint Edmunds	2	6	
— Bret, Dereham	10	0		Mrs. R. Bunfield, Swaffham	2	6	
— B. Church, Docking	10	0		— Barker, Saffron Waldon	2	6	
— T. Walker, Fakenham	10	0		Mr. Quantrell	2	6	
— B. Chesney, ditto	10	0		— B. Matthews, Swaffham	2	6	
— W. Crown, Wangford	10	0		Master Walker, Fakenham	2	6	
— J. Lincoln, Upwell	10	0		— Chesney, ditto	2	6	
Miss F. Fuller, Swaffham	10	0		Miss M. A. Rowe, Lynn	2	6	
Mrs. M. Warnes, North Walsham	10	0		Mr. J. Spalding, Bury Saint Edmunds	2	6	
Mr. B. Nurse, Thetford	10	0		— H. Addison	2	0	
				— Harrald Docking	2	0	
				A few Friends, Swaffham	8	0	
					240	5	0

N. B. The Superintendent Preachers are requested to forward the amount of the Subscriptions within their respective Circuits, to the Secretary, Market Place, Great Yarmouth, Norfolk, on or before June 30th, 1852.

COPY OF PREACHER'S LICENCE.

I *Mark Warnes* in the Parish of Litcham
in the county of Norfolk do solemnly declare, in the presence of
Almighty God, that I am a Christian and a protestant; and as such that I
believe that the scriptures of the Old and New Testament, as commonly
received among protestant churches, do contain the revealed will of God,
and that I do receive the same as the rule of my doctrine and practice.

I *Mark Warnes* do sincerely promise and swear, that
I will be faithful, and bear true allegiance to her Majesty Queen Victoria
So help me God.

I *Mark Warnes* do swear that I do from my heart,
abhor, detest, abjure as impious, and heretical, that damnable doctrine and
position, that princes excommunicated, or deprived by the pope, or any
authority of the see of Rome, may be deposed, or murdered by their
subjects, or any other whatsoever; and I do declare that no foreign prince,
person, prelate, state, or potentate, hath or ought to have, any jurisdiction,
power, superiority, pre-eminence, or authority, ecclesiastical, or spiritual,
within this realm. So help me God.

I *Mark Warnes* do solemnly and sincerely in the pre-
sence of God, profess, testify, and declare, that I do believe, that in the
sacrament of the Lord's Supper, there is not any transubstantiation of the
elements of bread and wine into the body and blood of Christ, at or after
the consecration thereof by any person whatsoever; and that the invocation
and adoration of the Virgin Mary, or any other saint and the sacrifice of
the mass as they are now used in the church of Rome are superstitious and
idolatrous; and I do solemnly in the presence of God, profess, testify, and
declare, that I do make this declaration, and every part thereof in the plain
and ordinary sense of the words, read unto me, as they are commonly un-
derstood by English protestants, without evasion, equivocation, or mental
reservation whatsoever, and without any dispensation already granted me
for this purpose by the pope, or any other authority, or person whatsoever,
and without any hope of any such dispensation from any person, or
authority whatsoever, or without thinking that I am, or can be acquitted
before God or man, or absolved of this declaration or any part thereof, all-
though the pope, or any person or person whatsoever, shall dispense with,
or annul the same, or declare, that it was null or void from the begining.

I *Frederick Walpole Keppel* one of her Majesty's Justices of the
Peace for the County of Norfolk Do hereby certify that
Mark Warnes of Litcham
in the County of Norfolk

Protestant Minister, did this day appear before me and did make and take
and subscribe the several oaths and declarations specified in an Act of
Parliament made in the reign of his Majesty King George the Third, entitled
An Act to repeal certain Acts, and amend other Acts relating to religious
worship and assemblies and persons teaching and preaching therein.

Witness my hand this thirteenth

day of June

in the year of our Lord 1842.

F. W. KEPPEL.