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# Proceedings

OF THE

# Wesley Historical Society

Editor: E. ALAN ROSE, B.A.

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Volume XLIV

May 1983

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## EDITORIAL

WE apologize to readers for the late appearance of this issue of *Proceedings*. It is our intention to despatch the two remaining issues for 1983 together in the spring of 1984, and that then a pre-Conference issue should bring us back on schedule. The issue for December 1983 will consist of the 1983 Annual Lecture delivered at Yarm by Mr. Geoffrey E. Milburn on the theme "Piety, Profit and Paternalism"—a study of Methodist businessmen in the North-East. This will also be available as an occasional publication.

The years to be covered by our new volume embrace a number of notable anniversaries. The centenary of *Joyful News* is noticed by an article in this present issue, whilst we hope to mark some of the bicentenaries of 1984—the Deed of Declaration, John Wesley's first ordinations, and the Christmas Conference at Baltimore which gave birth to the Methodist Episcopal Church—with appropriate contributions. Nor must we forget that in 1984 occurs also the bicentenary of the birth of James Everett, who, quite apart from his other activities, deserves to be remembered as the first Methodist antiquarian!

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We are pleased to report that we now have a substantial number of articles in hand—among them contributions from both Baptist and United Reformed Church historians. Briefer articles, from (say) 2,500 to 3,000 words in length, are, however, not so common, and would stand a better chance of early publication. Intending contributors are reminded that manuscripts submitted to the Editor for possible publication should be accompanied by a stamped addressed envelope.

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Finally, we look forward with anticipation to the opening in September 1984 of the Wesley Museum in the crypt of Wesley's Chapel in London. We pray that the display will kindle in many visitors a new interest in our history, and even perhaps result in an accession of members to our Society.

## “JOYFUL NEWS” (1883-1963)

### Some Reflections

WHEN *Joyful News* was launched by Thomas Champness on 22nd February 1883, the paper's sub-title declared it to be “A Journal devoted to Recording and Spreading the Glad Tidings of Salvation”. For eighty years this commitment remained firm, but changes of phraseology were made from time to time. For many years Isaac Watts's couplet

The joyful news of sins forgiven,  
Of hell subdued, and peace with heaven

featured alongside the title—a reminder of its inspiration. Perhaps the most explicit expression of the objectives of the paper was in its penultimate form—*Joyful News: A Methodist Weekly devoted to Evangelism, Scriptural Holiness, Social Righteousness and Spiritual Revival*. The most radical change was the title-modification of the last two years of the paper's run, when it was known as *Advance—Incorporating Joyful News*.

Champness had served on both overseas and home stations, had been involved with the YMCA, had come into close contact with the American evangelists D. L. Moody and I. D. Sankey during their visits to England, and was generally anxious to see the cause of evangelism brought to the fore in Wesleyanism and beyond. He was convinced that the Church was out of touch with the working classes of town and country. This concern was shared by others, and the President of the Wesleyan Conference, together with various connexional officials, wrote to Champness regarding the possibility of a new paper. The President himself, Charles Garrett, had been one of the founders of the *Methodist Recorder*, and it was felt that the *Recorder* had become a vehicle and voice for the right wing of Wesleyanism. There was need for a paper giving greater prominence to the encouragement and reporting of evangelistic work and its triumphs. (A few years later—again out of dissatisfaction with the *status quo*—Hugh Price Hughes launched the radical *Methodist Times*, the organ of the Forward Movement.) Thorough investigations indicated that difficulties in financial and sub-editing aspects would prevent the project from being undertaken; but Champness was convinced of the necessity and of divine approval, and so proceeded.

The support of his friend and fellow-minister Josiah Mee, and a legacy received by Champness's wife Eliza, enabled him to produce the first issue of *Joyful News*. Contrary to the investigations undertaken by Garrett and his colleagues, a printer was found who believed *Joyful News* to be a workable proposition. Barnsley-born William J. Tyne was a loyal Methodist, a competent and enterprising printer, and a friend of Josiah Mee (who himself in his youth had had experience in the printing industry). Tyne printed *Joyful News* in Bacup until 1890, and thereafter in Stockport as his business

expanded. His company, the Edgeley Press, printed the paper until 1940 apart from a three-year period following Tyne's retirement in 1910, when it was printed by a London company with which John Crowlesmith, later contributor of a regular layman's column, was connected. During the remaining twenty-three years Wilfred Edmunds Ltd. of Chesterfield were the printers. The paper was published at first in Bacup and London, and finally in London. Its publishers were initially S. W. Partridge & Co., then "The Proprietors", and finally it was published for the proprietors by Horace Marshall & Son.

The Victorian era brought great opportunities for the production of periodicals. Religious magazines were produced in great number, and *Joyful News* appeared in the atmosphere of Victorian evangelicalism and evangelistic fervour. Nevertheless, to produce a half-penny weekly was a bold venture; but within a few weeks the circulation of the new paper had reached 30,000. Soon Champness had the pleasure of sending the Worn Out Ministers' Fund a cheque from the profits. It is interesting to note in contrast that for several years after the first publication of *The Battleaxe, or Gazette of the Church Army Crusade and Mission Band Movement* in April 1883 money was lost by its founder and editor, Wilson Carlile. The Salvation Army's *War Cry*, *Joyful News* and *The Battleaxe* stand in a kind of succession: Josiah Mee records in a memoir of Champness that *The Battleaxe* borrowed from *Joyful News*, and *Joyful News* records obituary tributes to Champness from the *War Cry*.

A superb opportunity presented itself for the first issue of *Joyful News*. Charles Garrett had been appointed to open and superintend a mission in Liverpool in 1875. This antecedent of the central hall and Forward movements was followed by the building of the Manchester Central Hall on the site of the Oldham Street chapel. At the opportune time Garrett preached at the final service at Oldham Street. *Joyful News* was able to record this significant event verbally and visually. Other contributions included Charles Garrett's sermon and an appeal from Hugh Price Hughes calling Methodists to action and congratulating the new periodical on its evangelistic zeal and popular appeal. Correspondents reported evangelistic successes from various parts of England.

*Joyful News* was the first illustrated Methodist paper. After the Oldham Street picture, its early illustrations were mainly portraits, reproductions of biblical scenes, or cartoons. The cartoons lasted until the first World War period. Usually they depicted people in open-air meeting crowds, the evangelist addressing a crowd, folks responding to the "light from above" in the darkness of the coal-pit, and subjects of a like nature. Some of them illustrated a moral of temperance or anti-gambling teaching, whilst others depicted the work of the local church as it required people who would work together like the crew of a ship or link like the sections of a railway-train. Yet others depicted the church full for a concert and empty

for a prayer meeting, and in this and other ways illustrated the problem of the faith battling against the pull of amusements. The final examples included caricatures of Germans and Britons at war—the noble and the tyrannous. Illustrations from then on were either portraits or group photographs of contributors and evangelists, and during the days of *Advance* general illustrations accompanied articles.

At the outset potential contributors and distributors received their instructions:

- 1.—Be Interesting.
- 2.—Never Use Two Words when One will do.
- 3.—Do not Exaggerate.
- 4.—Write on One Side of the Paper Only.
- 5.—If You are not an Educated Person do not Worry About Grammar, or Spelling; we will Make it all Right.
- 6.—Sign your name, and send it to . . .

#### WHAT WE WANT.

News of recent Revivals.  
 Stories of Remarkable Conversions.  
 Answers to Prayer.  
 Illustrations of Providence.

#### WHAT WE DO NOT WANT.

Politics.  
 Controversy.  
 Connexional Finance.

#### HOW TO BE CHARITABLE, AND AT THE SAME TIME HELP THE CIRCULATION OF "JOYFUL NEWS."

Buy sixpence worth of this number, and give them to a hungry boy to sell. He will earn his bread, and put good reading into the hands of some who would not have seen our paper.

On 18th October 1883 the paper urged readers to increase circulation through mission bands and Sunday scholars. Prior to that, on 26th April a small note had sought agents for the paper "in all large centres", and inside was the warning: "Do not sell JOYFUL NEWS on Sundays"—though the issue for 2nd August said that copies could be given away on Sundays!

The Temperance platform was mounted early on. The second issue (dated 1st March 1883) appealed for signatures for the "Monster Wesleyan Petition for Sunday Closing", and the third issue included a report of Hugh Price Hughes having spoken at a "Blue Ribbon" mission in Oxford on his reasons for total abstinence.

The corporate aspect of the fellowship of *Joyful News* was stressed in the second issue, when readers were asked to pray daily between 12 noon and 2 p.m. for revival of God's work in every circuit.

The first conversion through the medium of *Joyful News* was reported in the third issue: a backslider had taken a copy, read it, and been touched. This brief account was submitted by "S.C." i.e. Samuel Chadwick, then a young lay agent at Stacksteads in the Bacup circuit, who was later himself to edit the paper for 27 years.

The particular mission to rural areas was featured in reports, and on 29th November 1883 a specific appeal was made urging village readers to seek subscribers. A summer issue—2nd August 1883—suggested that those who had opportunity should distribute copies of the paper to folk encountered on beaches.

Books and magazines which Champness considered suitable for class leaders were recommended. Prominent amongst those listed were books of sermons by such well-known preachers as W. Morley Punshon, W. L. Watkinson and Mark Guy Pearse, copies of the *Methodist Magazine*, holiness literature from Britain and the United States, Fernley Lectures, and various sets of notes on the place and function of class meetings. Children's corners and Sunday-school helps were also featured. *Joyful News* almanacs, placards, tracts and hymnals were available.

Leading articles were devotional and expository, or else called readers to action in seeking the lost, seeking to "incite [them] to greater earnestness with regard to their country's salvation". . . "Greater interest" was taken, it was said, "in the conversion of the heathen in foreign lands than in the salvation of the heathen nearer to our own doors" (8th January 1885).

The paper had no staff and no office: reports were solicited through advertisements in the paper and by means of personal letters enlisting the help of those able to send contributions. The principal editorial tasks were undertaken by Eliza Champness, whilst her husband advised and produced letters, expositions and many leading articles.

Thomas Champness was adept at communicating with ordinary people, and it was plain folk of simple faith, seeking a solid spiritual input, who formed the majority of the readership throughout. He wrote as he spoke, never minced his words, and was unafraid of controversy. His latest biographer, the Rev. T. D. Meadley, notes that "he sometimes goaded in *Joyful News* articles, but though they gave pain, it was as spurs rather than spears." Remarks on incompetence in the ranks of the ministry, temperance campaigning, concern for the villages, and passive resistance against the principle of ratepayers' responsibility for the maintenance of religious teaching in day-schools under the Education Act of 1902 all represent significant examples of Champness's plain and direct speaking and writing. Their inclusion in *Joyful News* also indicates a much broader range of interest and attention than that suggested by Champness's original guidelines.

The summer of 1884 saw further expansion of the work. A small beginning in the training of lay helpers was the result of a growing sense of the need for effective evangelism in the villages, for this task would require adequate training for local preachers and lay evangelists. A note made in Champness's diary on 8th August 1885 indicates his conviction that in order to save the villages from the threats of Anglo-Catholicism, a combined effort would be required on the part of ministers, local preachers and trained lay evangelists.

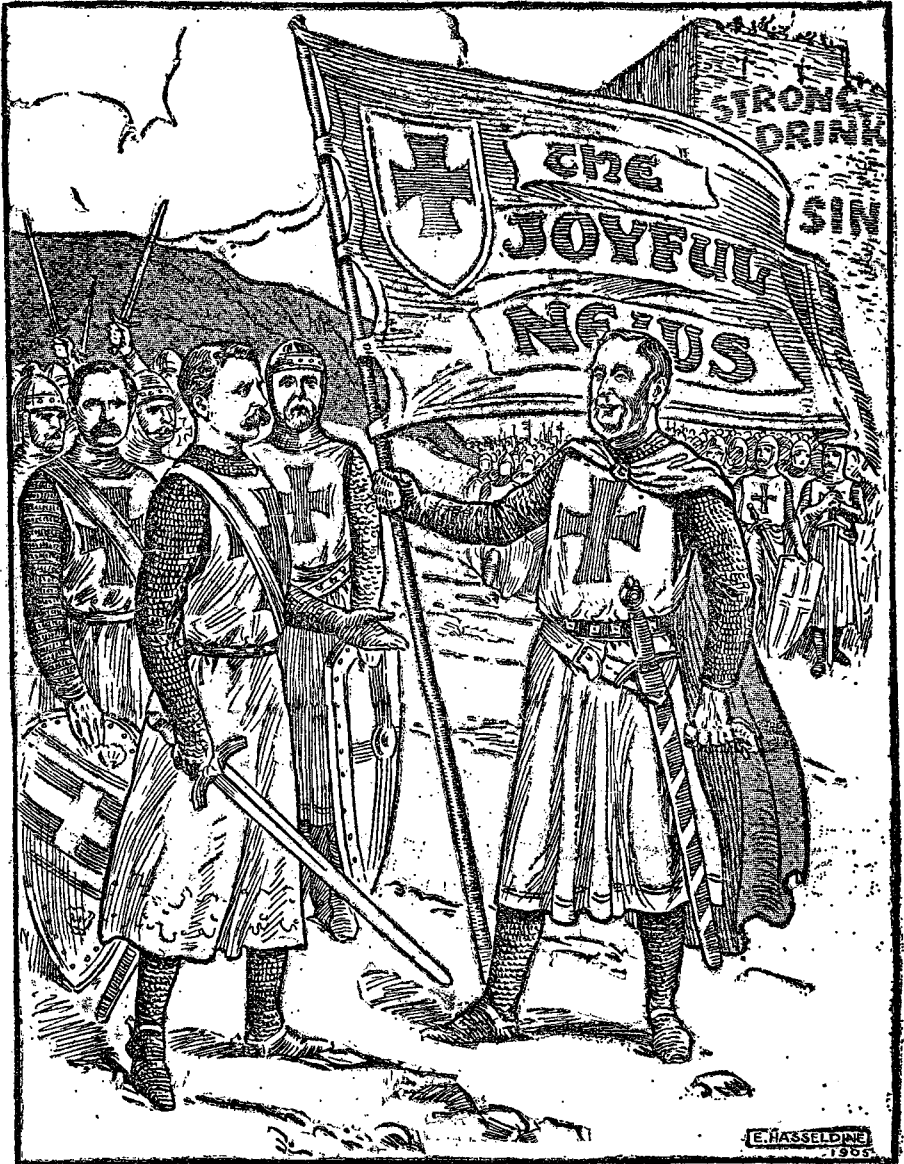
The outcome of this was a more ambitious and extensive training scheme for the work at home and overseas. The regular reporting of the work of these *Joyful News* evangelists encouraged a wider readership and resulted in increased circulation of the paper. In 1903 Champness began seriously to consider the future of the *Joyful News* Mission, and decided that the work should be handed over to the Wesleyan Home Mission Department. The *Joyful News* Training Home and Mission moved from Rochdale to Cliff House, Calver, a few miles from Bakewell in Derbyshire. Cliff College came into being, and continued the inseparable link between the paper and the Mission. The story of this aspect of the work is one to be told in its own right.

In August 1905, three years after retiring to Lutterworth, Champness handed over the proprietorship of *Joyful News* to his friends Henry T. Smart (Chairman of the Sheffield Wesleyan District), Thomas Cook (superintendent of the *Joyful News* Mission and former connexional evangelist) and Samuel Chadwick (superintendent of the Leeds Wesleyan Mission and already a helper in the training work of the *Joyful News* Mission). The occasion was marked by a cartoon (reproduced opposite) illustrating clearly the *Joyful News* spirit. Champness stands with sheathed sword, and hands the *Joyful News* standard to Chadwick, who stands with sword in hand before shield-bearing Cook and Smart with an army of fellow "Crusaders" ready to attack the stronghold of sin, with special emphasis on strong drink. Below the cartoon are boldly printed the themes of the need to take care of the villages and the value of training young preachers. Despite physical weakness, Champness, the man of imaginative initiative, continued to be active in his retirement, although this was of short duration. He died on 30th October 1905.

As Champness had responded positively and enthusiastically to new demands and opportunities which marked the development of the work from *Joyful News* into the *Joyful News* Training Home and Mission, so succeeding editors sought to make the paper a wide-reaching effective vehicle for its aims and objectives. Samuel Chadwick served as editor from September 1905 until his death in October 1932. He in turn was succeeded by W. H. Heap (October 1932 to January 1949), J. A. Broadbelt (February 1949 to August 1957), J. Edward Eagles (September 1957 to December 1961), and Amos Cresswell (January 1962 to December 1963).

A fundamental task and responsibility facing each editor was the examination of the paper's image. There was no doubt as to the basic principles and purpose of *Joyful News*, but difficulties were evidently encountered when attempts were made to modify the image. Spirituality grounded in and motivated by prayer and faith also requires vision and the willingness to respond to that vision. The issue dated 1st September 1910 depicts Chadwick and Cook, suitably dressed, launching a new lifeboat named *Joyful News* and bearing by its side the hanging ropes PARDON, JOY, and SALVATION. Smart

# HANDING ON THE STANDARD.



FRONT-PAGE CARTOON from *Joyful News*, 7th September 1905.



is already aboard, and the boat is moving into a rough sea throwing up SORROW, SIN, and DESPAIR into a dark sky. The enlarged weekly still only cost  $\frac{1}{2}$ d., and it sought continued support and efforts to secure new readers, recognizing that "modern conditions demand extension and development, even in the realms of a religious journal".

Modifications had already been made earlier than this. Fiction and advertisements had made their appearance before the time of the new proprietors. Copies for the period September 1905 to August 1906 illustrate the type of advertising featured at the time of the controversy over proposed changes. There were advertisements for books, men's clothing, furniture, tea, cocoa and other comestibles (some bearing names still well-known), and also for hotels and apartments, and of educational and job opportunities. (This kind of "respectable" advertising, together with notices from charities, remained a feature of the paper, and was indeed required to enable the price-level to be kept down. It seems that Chadwick was very strict in his definition of what was appropriate. In the last years of the paper, Methodist industrialists such as Rank and Mackintosh offered essential help in the area of advertising.)

By 1910 the subscription lists for Cliff College Training Home and Mission had become a regular feature of the paper. (A cross-section of these probably also indicates the spread of *Joyful News* readership in view of the close link between the paper and the College, and the lists over the years suggest a concentration of support in the North and the Midlands, though most of the country was represented.) "Notes of the Week", the current affairs column, was also a regular feature.

Chadwick noted at this time that there was no objection to the enlargement of the paper. Furthermore, the issue for 8th September 1910 boasted a selection of comments from connexional officials and prominent laymen. Each of these praised *Joyful News*, and stressed its opportunities. Chadwick did have to say, however, that there were those who objected to the introduction of serial stories (*O'er Moor and Fen: A Tale of Methodist Life in Lancashire*, by Joseph Hocking, was the one starting as Chadwick wrote): they felt that it was a pity to pander to admittedly popular taste and thus lower the standard of the paper in order to keep the crowd. Some wanted a tract or a paper devoid of advertisements and suitable for Sunday reading. Others felt that the standard was already too high and that reports were stiff and articles monotonous. On the other hand, appreciation had been expressed by ministers, local preachers, class leaders, Sunday-school teachers and mission band workers, who spoke of *Joyful News* as a "tool basket", an "arsenal", and as an "inspiration". The unapologetic final comments were that the business of *Joyful News* was to

deepen piety, inform Godliness, equip workers, inspire enthusiasm, edify believers, and save sinners. Other interests are important. We do not ignore them. Neither do we criticise the advocates. All Christians

ought to be intelligent citizens and all Church members should take an interest in the affairs of the Church, but our concern is with the evangelistic and spiritual work of the Kingdom of Christ.

*Joyful News* continued, and offered that balance of informed, devotional and challenging material. For Chadwick himself it presented tremendous opportunities, although he always claimed that he found it very difficult to discipline himself to producing the two articles required each week. He was greatly helped by Miss Annie Douglas, formerly of Homerton College, Cambridge, who did the sub-editing and who also for many years contributed the Sunday-school notes. Following the publication in the paper from March to May 1906 of "open letters" in connexion with his visit to America, Chadwick found that a weekly Editor's Letter was demanded. This, in addition to a regular front-page comment, had the dual facility of offering more space for the introduction and/or discussion of a particular topic and also of bringing a personal touch to the relationship between the editor and his readers.

The paper was Chadwick's most important regular vehicle of communication outside his lectures. It is in fact the most authentic source of information about him, his ideas, and the facts of his life. Examination of the files of *Joyful News* indicates that during his editorial career Chadwick's most impressive contributions cover evangelism, the Bible, the work of the Holy Spirit, scriptural holiness, the devotional life, and the issue of Methodist Union. He used the columns of the paper to vindicate evangelism as a specific task and the call to it a specific vocation, the power and the spirit of which should be reflected in the evangelist's own life and should stress the possibility of salvation to the uttermost. In the Victorian and Edwardian eras there was much evangelistic activity, and the "new age" after the first World War (which was inaugurated for Chadwick, Cliff College and the *Joyful News* readership by his term as President of the Wesleyan Conference, 1918-19) demanded, in his view, "a united Methodism, the rediscovery of 'feeling' in religion, and the rediscovery of the experience of entire sanctification". Chadwick defended evangelists before and after the War in *Joyful News* in the face of accusations about money-making on their part: such accusations were levelled against both Edwardian child evangelists and professionals such as Gipsy Smith and Billy Sunday.

Faithfully recorded were details of large-scale team evangelism from Cliff College, when as many as sixty evangelists, including Cliff staff, might be divided between six groups of churches. Similarly, the paper recorded the exercises of trek teams who covered perhaps close on two hundred miles over seventeen days. Chadwick's vision was of evangelistic friars reaching the unevangelized masses for whom the organized church no longer counted, if it ever had. His comparison was with Old Testament prophets, thirteenth-century friars, John Wesley, and William and Catherine Booth.

Chadwick was a convinced Methodist in his theology and in his

emphasis upon personal Christian experience, a firm believer in the Bible as the revelation of God, and a fervent evangelist. Anything which undermined any of these principles, were it an undue emphasis upon pure academic study or an absorption in worldly pursuits, was anathema to him. His emphasis on the Holy Spirit and scriptural holiness or Christian perfection was an emphasis on power and possibility in Christian living. This was not worked out in any social philosophy, but he was socially aware, and it was practically applied. The wider impact was expected to come from individuals grasping the truth and following in faith. It was seen also by Chadwick as being dependent upon a disciplined devotional life—for him even a discipline of aspects of Catholic-style spirituality. As for his attitude to the Bible, Chadwick believed that in our seeking to understand the Bible the products of scholarship must be utilized, but must not be allowed to question or detract from the fundamental basis of the Bible as the revelation of God. He was able to study and discriminate in his own reading, and he encouraged others to do the same. His reading and reviews suggest that he was not obscurantist, and certainly not a literalist or naïve, as some cared to suggest. The most interesting illustration is a series of articles written in connexion with the controversy over the appointment of Dr. George Jackson to a chair at Didsbury College from 1913. The ultra-fundamentalist Wesley Bible Union felt that Chadwick and *Joyful News* had betrayed their evangelical convictions, and continued to say so as they picked away at increasing modernistic influences in Methodism—the final straw for them being Methodist Union. For Chadwick, a belief in the unity of the Church stemmed from his conviction that a united Methodism would be the first stage in wider possibilities: for him, "Methodism" in John Wesley's terms expresses the spirit, power and potential of New Testament Christianity.

In his *Joyful News* articles Chadwick stands out as a "bridge" person, perhaps often deliberately steering a middle course rather than emphatically identifying himself with one party. Although this brought criticism from both sides, no doubt it encouraged some Wesleyan evangelicals and enabled them to stay within Methodism. Chadwick's sharp and perceptive writing in *Joyful News* marks his editorship as the paper's "golden age", and the same is true of the college of which he was Principal. His influence continued as sets of his articles on "Prayer", "Perfection" and "Pentecost" were published in book form, as were some other more general ones. Many of his writings are still available in America, and in recent years were in print in Britain also.

Samuel Chadwick died on 16th October 1932. His friend the Rev. William H. Heap, who for the previous months had acted as temporary editor, was formally appointed editor of *Joyful News* in time for announcement to be made in the issue of 10th November 1932. W. H. Heap had commenced his ministry as Chadwick's assistant at the Leeds Mission, and he completed it as "separated"

Chairman of the East Anglia District; his period of editorship lasted for fifteen years. The new editor's threefold aim was to continue in the tradition of *Joyful News*, the spirit of Samuel Chadwick, and close association with Cliff College.

The paper's tradition was upheld in numerous practical, general, devotional and inspirational articles with topical and personal reference and emphasis upon the principal doctrines of the faith. Undergirding these was always a statement of evangelical truth, evangelistic appeal, and some aspect of holiness emphasis, together with wise Christian counsel.

The Chadwick link was kept at first by almost perpetual reference to him, his gifts, his achievements and his qualities. Over a number of weeks the paper published a series of sermons. These were taken from invitation leaflets distributed during Chadwick's Leeds ministry prior to 1907. Further messages from this source were published in book form almost another twenty years later.

Readers were kept in touch with Cliff College through the well-established College Notes contributed by a member of the staff. In addition, there was a weekly letter from the Principal, the Rev. John A. Broadbelt. Space was extended for coverage of evangelistic ventures, especially the treks. The column continued for the whole of the time that the paper was published. The "Cliff" section also included suggestions for prayer, intended to link readers and students at the time of the weekly prayer-meeting.

The impression given so far could suggest an almost exclusively world-renouncing spirituality. That is not in fact a fair judgement. A regular current affairs column, "Notes of the Week", appeared during most of the paper's life. Until 1916 this was contributed by Henry T. Smart; and after Smart's death, W. H. Heap continued it for thirty-four years. Broadbelt's son-in-law, Maldwyn Edwards (well remembered in the Wesley Historical Society), who had been a Cliff student, wrote until 1961 under the title "Window on the Street". The paper's change of format, 1962-3, moved this weekly piece on to a monthly basis: it now appeared under the title "Look-Out: A Commentary on the World Today", and was contributed under the pseudonym "Watchman". Each writer attempted to give a summary of significant points from the week's religious, national and international news, together with appropriate prophetic and moral comment. Although the traditional areas of evangelical concern such as drink, gambling and morality were given firm attention, the contributions were wide-ranging in their coverage and their assessment of the matters discussed.

It is challenging to note that W. H. Heap, standing in the middle of the period of the paper's life-span, introduced "Comments" which not only illustrate the purpose and place of the column but speak prophetically today. His front-page comment on taking up editorship officially, in addition to pledges of maintaining the traditions and objectives of the paper, promised:

. . . the paper will stand for the weak, the poor, the obscure. It will plead for the under-privileged; for fair treatment alike in housing and in conditions of labour, alike in remuneration and leisure, since all are the sons and daughters of God.

In his Editor's Letter a few weeks later he went even further, concluding that "often the last thing a Christian man is willing to give into his Lord's keeping is his political allegiance". Despite "vehement occasional protests" made in response to his "Notes", accepting that opinions differ, he maintained that

In one sense it is the weakness of the Christian Church that it lacks a common mind upon such questions as peace and disarmament, the methods of overcoming the drink and gambling evils, the remedies for unemployment, the due reward of labour, and the housing of the people. Really we ought to agree much more largely than we do. And we should find agreement more readily if we held more loosely by our political associations. . . . I claim no authority other than belongs to honest study of the questions concerned, and to bear upon them of a sincere mind. I hold that in all things our business is to proclaim Christ Jesus as Lord. (1st December 1932)

Heap's remarks on post-war reconstruction and the 1945 General Election are also extremely perceptive.

This breadth of view and spread of concern were further stimulated by the weekly contributions of John Crowlesmith. Crowlesmith, who had joined Chadwick, Cook and Smart on the paper in 1910, was a prominent Wesleyan layman at local and connexional levels, a well-known Liberal in borough affairs, and an ardent temperance advocate. It was a mark of recognition and distinction in his business career in the printing and publishing world when he was elected President of the Master Printers' Federation of England and Wales. For more than thirty years before his death in June 1947 he wrote for *Joyful News* a weekly article of considerable length and depth. During the two world wars he described the contemporary situation week by week. His reports were factual and intended to encourage, but were in no way jingoistic. In peacetime his "Layman's Diary" made enthusiastic, intelligent and informed comment upon the life and work of Methodism and upon social and ecclesiastical affairs. These contributions were rooted in strong personal faith and conviction, and were complementary to Heap's "Notes". Together they express a sincere and challenging application of an evangelical faith and evangelistic zeal to the facts of history, life, and experience.

*Joyful News* had always a distinct emphasis on Methodism. Conferences, synods, personalities and traditions all found a prominent place in the paper's columns. Each of the editors in turn sought to give considerable space to informing the readership of the life and thought of the Connexion. There was Methodist devotional help, and popular and also searching account was given of our history. The Conference report was given in the same degree of detail as the reports of conventions.

John Crowlesmith was able to give prominence to matters of

pastoral, strategic and financial concern in his column, which was far more solid than any of its successors. Chadwick used the paper extensively as a channel for the detailed consideration and powerful advocacy of Methodist Union. Contributing authors to the paper represent a spread of Methodism's circuit ministers, scholars, and (later) prominent lay people, and of connexional figures.

Sadly, the remainder of the paper's story is overshadowed by the practical and financial difficulties revolving around the problem of falling circulation and the consequent anxieties. (The venture was initially undertaken and consistently sustained throughout in response to vision, in faith, and in obedience to a great tradition of expression and emphasis in the Christian faith.) Such problems as needed to be faced had not arisen overnight, and they were realistically faced and tackled.

Crowlesmith said that the paper had never been what the commercial world would term a business proposition; and the strict policy as to what were and what were not suitable advertisements to appear in "a journal devoted to the furtherance of the Kingdom of God" restricted the income derivable from such a source. During Chadwick's editorship the paper's influence throughout Methodism and beyond was far greater than at any other time, but its circulation did not increase correspondingly—in fact, it remained stationary. Seven months after Chadwick's death it was admitted that during his last year—which was one of illness—there was a tendency for circulation to fall. An optimistic statement was made to the effect that this decline had been arrested, and coupled with the statement was the indication of need to increase the circulation amongst younger Methodists. One wonders if one of the greatest difficulties for the paper has been that of an ageing readership. The problem was not solved, for in 1937 Heap put the matter into a wider context—that of falling circulations in several areas of the religious press. The "dated" look of many periodicals again suggests an elderly readership—or else an editorial team who are out of touch with reality. Heap urged that a concerted effort be made by the three Methodist papers—the *Methodist Recorder*, the *Methodist Times and Leader* and *Joyful News*—to persuade Methodists to support their own press. He also advocated a return to the time-honoured *Joyful News* practice of readers buying two or more copies, retaining one, and passing on the other(s) to potential subscribers. Yet again in September 1951 an appeal had to be made. This time the editor, John A. Broadbelt, announced that increases in printing and paper costs had created an impossible situation. It had therefore been decided to reduce the paper's size but to produce more copies; increased help was solicited in seeking to increase circulation, in advertising, and in prayer that the paper might be used to bring about a revival of religion. Four or five months later Cliff College was linked with the appeal, readers being reminded that *Joyful News* was Cliff's paper. Over the years Cliff's evangelism had been a means of recruiting readers: people

who met the missionaries were encouraged to keep in touch with them and their base.

After continuous battling against these problems, and although the enthusiasm of Dr. W. E. Sangster and the support of the Home Mission Department were given, despite money having been raised to enable survival, it became clear in the late 1950s that the situation could not be allowed to persist. A final experiment was undertaken, whereby on 4th January 1962 *Joyful News* appeared in a new format as *Advance—Incorporating Joyful News*. Modern-styled artwork and representations alongside the title reflected the age of the 1960s to a degree, though one feels that, for example, the representation of "Harriet Ann" (of the column for women) belonged rather to another era—at least until she appeared hatless! The column itself, however, was much more topical than an earlier column by William J. May. All in all, this generously-backed attempt was a valiant one. Under the editorship of a much younger man, Amos Cresswell, then a tutor at Cliff College, who was designated by the 1982 Conference to be President in 1983, the circulation showed an increase. Unfortunately, although figures held fairly well during the two years 1962-3, they were not, at around 11,000, sufficient to make the paper a sound financial proposition, and a decision to cease publication became therefore unavoidable.

The style of the paper changed dramatically during this brief final period. There was a good spread of topical articles by younger writers, alongside some more scholarly and penetrating than had until then appeared, the authors of which included Professors C. Kingsley Barrett, John H. S. Kent and David Martin. Material of a flavour and coverage to which the readership had long been accustomed was there as well.

Publication ceased with the issue for 26th December 1963. This was No. 104 of *Advance* and No. 4,268 of *Joyful News*, and was an enlarged edition which cost the normal price of 4d. It bore on the cover a tribute from Dr. Maldwyn Edwards, alongside photographs of the editors from 1883 to 1963. The spirit and emphasis of *Joyful News* were subsequently served by *Cliff Witness* (the organ of Cliff College), and through the *Methodist Recorder*, which has itself recently introduced a column entitled "Joyful News", contributed by a member of the Cliff staff.

Throughout its eighty years, *Joyful News* reflected a much broader perspective than that which either supporter or critic would expect to find. In the face of very real practical difficulties, the survival of the paper is a remarkable fact. The finest tributes to be paid are in terms of character and balance. The paper faithfully and consistently expressed an evangelical witness. The personal relationship between editors, principal columnists and readers was a mark of the paper recognized and stressed by each editor in turn. This feeling was strengthened by the close personal friendships between editors and leading participants themselves, and by the reminiscences

which have been a predominant feature of the paper. Certainly there was controversy, ranging over the fears of lowering standards by the introduction of serial stories, the debates on methods of evangelism and the interpretation and meaning of scriptural holiness, issues surrounding biblical criticism and the authority of the Bible, W. H. Heap's political and social radicalism, sacramentalism in Methodism, the fear that an unusually-shaped cross above the Cliff College chapel table appeared on photographs to be a crucifix, the issues of Church unity, and the recommendation of books by the American liberal Harry Emerson Fosdick. Readers who were anxious about what they felt to be dangerously unevangelical views on these subjects in the life of the Church, or (worse still in their eyes) in *Joyful News* itself, were answered in a definite but un-apologetic, friendly, reasonable, charitable and Christian manner by the Principal, the editor, or the columnist concerned. This bears testimony to the outworking of the holiness teaching of the paper: readers themselves sometimes needed a salutary reminder. In the issue for 25th January 1962, for example, the following note appears:

The Editor—and the Editorial Board too—is not necessarily in agreement with the views expressed in any letter. We believe that only by the frank and loving expression of views amongst Christians can God's plan be revealed. Opposite or agreeing views—IF EXPRESSED IN LOVE—will be considered for publication.

There was in the paper a broadening and informing influence, just as Cliff College itself has given educational opportunity and experience of college life to people who would not otherwise have benefited from such opportunity; and for many men either or both paved part of the way into the ministry. The advocacy of scriptural holiness and evangelism in *Joyful News* was and still remains a challenge to Methodists to continue to retain, explore and practise those emphases in a living, active and effective manner such as may be both relevant to the contemporary situation and responsive to the will of God.

DAVID H. HOWARTH.

[The Rev. David H. Howarth, B.A., B.D., M.Litt. is a Methodist minister in the Lytham St. Annes circuit. His thesis for the M.Litt. degree in the University of Lancaster was on Samuel Chadwick.]

### “Down Lambeth way”

TWO corrections should be made in my article with the above title which appeared in *Proceedings*, xliii, pp. 159-62. The name of John Wesley's host on Sunday, 2nd September 1739, was Sir Isaac Shard, not Chard—the error having presumably arisen in the course of Nehemiah Curnock's deciphering Wesley's Diary shorthand.<sup>1</sup> The other inaccuracy relates to my suggestion that it was in Sir Isaac's house where Wesley addressed the local religious society, since he apparently did not live at Lambeth Marsh, but in Kennington,<sup>2</sup> which at that time was in the parish of St. Mary's, Lambeth. But I still suggest that, being a prominent resident in the parish, it is likely in the circumstances that it was he who was responsible for inviting Wesley to that meeting.

LESLIE G. FARMER.

<sup>1</sup> *Journal*, ii, p. 267.

<sup>2</sup> Southwark Archives, Deposit 25.



## BIBLIOGRAPHY OF METHODIST HISTORICAL LITERATURE, 1981

THIS year, for the first time, entries have been grouped under broad subject headings, with appropriate cross-references, instead of being listed in a single alphabetical sequence. The selection criteria, explained in *Proceedings*, xl, p. 145, and xlii, p. 134, remain unchanged.

The compiler is always pleased to hear of significant contributions to the literature which merit inclusion in these bibliographies. He may be contacted at the John Rylands University Library of Manchester, Oxford Road, Manchester, M13 9PP.

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CLIVE D. FIELD.

## NEWS FROM OUR BRANCHES

**M**OST of our branches report continuing activity in the form of meetings, pilgrimages and the production of publications, despite the problem that affects them all to some degree—that of scattered membership over wide areas, not excluding London and Home Counties.

Lectures, given once or more often during the year, sometimes in conjunction with local churches and other history groups, are a common feature of the ongoing work of the branches. These lectures (often published in some form), together with substantial articles in the journals, are often thematic, but even more frequently they are Methodist historical or biographical studies. The 175th anniversary of Primitive Methodism was celebrated at York by both the Yorkshire and the North-East branches. Addresses on Primitive Methodism were given by the Rev. J. Munsey Turner and Mr. G. E. Milburn, and the theme was taken up in the Yorkshire branch journal by the Revs. S. G. Hatcher and T. D. Meadley. In the same way, the Jubilee of Methodist Union was marked by lectures and publications in the North-East, Lancashire and Cheshire, and Yorkshire branches. Other subjects dealt with included Denominational Education in South Lincolnshire, 1800-70, and Methodism and Primary Education [**North-East**].

The local histories—some of them detailed and based on original research—include studies of Methodism in Bedfordshire and Staffordshire, in the Lancashire Fylde, and around Wednesbury. The Bristol branch is producing a series of local histories in and around the city, and the *Cumbria* journal has printed at least six short histories in recent issues. Other detailed local Methodist histories include Bishop Street, Leicester, Northlew (Devon), Cabourn (Lincs) and Crewe UMFC, 1850-1906.

The third category relates to biography, in which Methodism is more than usually rich, and includes studies of Methodists and others who have had a significant place in Methodist history. The current journals and publications include Thomas Longley (itinerant in Cornwall, 1798-1801), Robert Aitken (an eclectic Anglican and "almost" Methodist) [**Isle of Man**], Dr. W. Harris Rule (a pioneer of Methodist work in the British Army) [**East Anglia**], Dora Greenwell, hymn-writer and theologian [**North-East**], John Skevington (Chartist leader at Loughborough), Jesse Boot (founder of Boots Chemists), Armand de Kerpezdron (Breton nobleman and Methodist, 1772-1854) [all **East Midlands**], Robert F. Wearmouth, Methodist historian [**North-East**], William John Tyne (printer of *Joyful News*) [**Lancashire and Cheshire**], and two Methodists typical of their time—George Grimslade of Watchet [**Plymouth and Exeter**] and Thomas Illingworth of Addingham (Yorks) [**East Anglia**]. Reminiscences—so valuable to future historians, and even now of historical interest—are represented by those of the Revs. Lawrence Robinson [**West Midlands**] and E. Ralph Bates (Didsbury College, 1919-23) [**Lancashire and Cheshire/ North-East**] and of Irene Johnson (a "daughter of the manse" at Sunderland, 1914-19). The Rev. J. Leonard Waddy [**West Midlands**] makes use of his family reminiscences back to the eighteenth century.

A glance through the journals reveals many items, often in short paragraphs, having an interest much wider than that of the area to which they relate. Such, for example, is the information [**Cumbria**] that the Rev. W. Arnold Beckett's portrait appears on a St. Kitts Nevis postage stamp celebrating the golden jubilee of Scouting. From the journals we learn of

exhibitions arranged at Chester, Manchester and Oldham, and of the recently opened Museum of Cornish Methodism at Carharrack. There are paragraphs about changes in local officers, and we note especially that the Rev. Leslie Wollen has retired after serving as chairman of the **Bristol** branch for eighteen years. The lists of accessions in many branches are growing impressively, but **Yorkshire** surely leads the way with a collection of some 3,000 items. The **Cornwall** journal has a reference section listing the Methodist items at the County Record Office which, over five years, has now reached "Li" for Liskeard. Mr. John Burgess is providing statistical material for the **Cumbria** journal. The journals once again record the pilgrimages at which members went in search of Methodist sites in country places as far apart as St. Buryan, the Isle of Man, and Robin Hood's Bay, as well as in the old "villages" of London such as Islington and Lambeth. An index to completed volumes of the journal is provided in **Cornwall** and in the **West Midlands**.

The journals are all duplicated in one form or another, but offset litho, electronic stencils and reduction methods have evidently been used in several, notably in the **East Midlands**, where the Rev. Sidney Richardson has been a pioneer in these methods.

### Local Branches

An alphabetical list of these, with their secretaries, membership figures and journal particulars, was printed in *Proceedings*, xliii, p. 87. Except for the following changes, the details there given remain correct.

#### Membership

Lancashire and Cheshire—174  
 Yorkshire—216  
 West Midlands—69

#### Secretaries

Cornwall—Mrs. Joan H. Shaw, Kynewas, 14, Lanmoor Estate,  
 Launer, Redruth, Cornwall, TR16 6HN  
 Cumbria—Mrs. Jean Coulthard, 32, Croft Road, Carlisle.

#### Journals and other Publications received

Bristol ... ..	Nos. 34, 35 ;	<i>Langton Street ; John Wesley at Brean</i>
Cornwall ... ..	Vol. VI, Nos. 2, 3 ;	<i>Thomas Longley</i>
Cumbria ... ..	Nos. 11, 12, 13	
East Midlands ... ..	Vol. I, No. 6	
Isle of Man ... ..	<i>Robert Aitken</i>	
Lancashire and Cheshire ... ..	Vol. IV, Nos. 6, 7	
Lincolnshire ... ..	Vol. III, No. 6	
London and Home Counties	Nos. 26, 27	
North-East ... ..	Nos. 38, 39	
Plymouth and Exeter ... ..	Vol. V, Nos. 9, 10 ;	<i>Two Methodist Architects</i>
West Midlands ... ..	Vol. III, No. 10 ; Vol. IV, No. 1	
Yorkshire ... ..	Nos. 41, 42	

THOMAS SHAW.

Local histories of Methodism continue to reach the Editor's desk ; and *Whitby Methodist Circuit Bicentenary, 1783-1983* is the title of a 16-page booklet, obtainable price 75p. post free from Mr. Arthur H. Lenton, Newhills, 3B, Southend Gardens, Whitby, North Yorks, YO21 1JY.



## BOOK NOTICES

*John Calvin, in Documents of Modern History* (ed. G. R. Potter and M. Greengrass.) (Edward Arnold, London (1983): £4 95p. paperback.)

Calvin was originally a diffident scholar. The gradual but remorseless build-up of his confidence is here illustrated. His magnum opus, the *Institutes of the Christian Religion*, likewise developed from the short textbook of 1536 into the *Summa* of Protestant theology by 1559.

The editors have assembled a useful selection of passages from Calvin and others, illustrating the variety of his labours and concerns, with helpful notes, sympathetic to Calvin without being too adulatory. Calvin is rightly portrayed against the background of his predecessors and contemporaries; later followers like Jonathan Edwards and George Whitefield, and later critics like Arminius and John Wesley, are not mentioned. The Epilogue says that

theologians after his death made his work more legalistic, presbyterian and predestinarian, culminating in the Synod of Dort, where one proposition stated that Calvinists believed that Christ died only for the elect.

It would be useful to have included a statement from Calvin himself to the opposite effect; though Wesleyans would say that what Calvin gives on one hand by saying that Christ died for all he takes away with the other with his doctrine of predestination. This book may not make followers of Wesley revise their view of a man who could write "Finally, what I say is so manifestly true that no one can deny it without denying the Word of God" (p. 116), but they will find a more interesting and complex character than the unfeeling theological machine that both admirers and critics have too often made of Calvin.

F. STUART CLARKE.

*Lively People: Methodism in Nottingham, 1740-1979*, by Rowland C. Swift. (Department of Adult Education, University of Nottingham (1982): pp. x. 189, £6 95p. post free from the author at the address printed on the inside front cover of the *Proceedings*.)

This latest history from the pen of our Treasurer-Registrar deserves a warm welcome for a number of reasons. It is the first history of Nottingham Methodism for over a hundred years, and the only one to do justice to the non-Wesleyan bodies, including such exotics as the Arminian Methodists and the Original Methodists. It is the product both of many years research and of extensive personal knowledge. Above all, the length and detail of this study lift it into a class of its own among post-war local histories of Methodism.

Mr. Swift has set out to provide a straightforward narrative, and has succeeded in writing an unflinchingly interesting and richly anecdotal account which will bring pleasure to ordinary church-members no less than to historians. The book is well printed, with apt illustrations and a splendid index. Would that Methodism in other British cities was as carefully chronicled!

E. A. ROSE.

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Reference has already been made in these *Proceedings* to celebrations of the 175th anniversary of the first Primitive Methodist camp meeting. Still available are copies of *From Mow Cop to Peake, 1807-1932*, price £3 post free from Mr. D. C. Dews, 4, Lynwood Grove, Leeds, LS12 4AU. The eight essays, besides providing the best short introduction to Primitive Methodism now available, range over aspects of the work in Yorkshire, Lincolnshire and the East Midlands, with maps, tables and a bibliography.