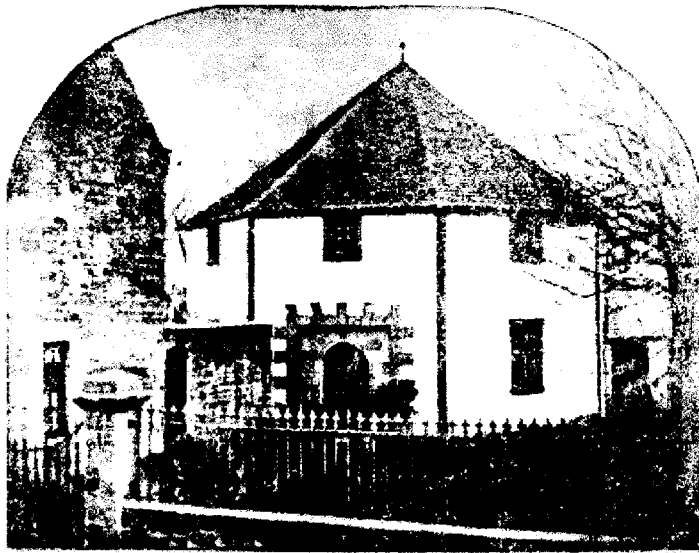


ARBROATH METHODISM

**The Story of Wesley's
Totum Kirkie**



George W. Davis

ACKNOWLEDGEMENTS

Help and encouragement has been given to me by many people in the preparation of this project and the following are mentioned for special thanks.

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Last of all I want to express my gratitude to Janet, my wife, for her patience when I was reading and re-reading the documents, and typing and re-typing into the computer the text, also scanning the illustrations.

Please accept my apologies if anyone has been overlooked. So many people helped.

George W. Davis.

ARBROATH METHODISM

The story of Wesley's Octagonal Church
The 'Totum Kirkie'
1768 - 1996

GEORGE W. DAVIS.

George W. Davis
22-11-96

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FOREWORD

Mr. George Davis's deep attachment to the life and work of the Methodist Church in Arbroath is not that of a native son: he came to the town in 1985 from County Durham on his retirement, and immediately looked to see how he could best serve. He recognised that a full story deserved to be written and *ARBROATH METHODISM* is the result. It is a great gift to the members of the church and indeed to the town.

Local histories which are the work of a single author are often described as 'portraits' of a place or institution because they are shown through his eyes and reflect his impressions. Comment sometimes does duty for fact.

This is not the case with the present study; Mr. George Davis, as befits one who practised and lectured in engineering, has tracked down all the available records and presented them piece by piece so that every aspect of church life since 1768 is laid out and open to inspection, from the accounts to the artefacts. *Arbroath Methodism* is less a portrait than a body-scan.

The research behind it has required months of meticulous work, from drying out mouldy papers in forgotten deed-boxes to rummaging through newspapers and parish records, not to mention turning Mrs. Davis's kitchen into a reference library/print shop.

It may be read through at a sitting, but perhaps better section by section, and reflected on. The struggle to keep the witness to Christ alive and the stubborn refusal to allow it to be quenched by Connexional pressure, economic blizzards or society blunders emerges on page after page.

This body-scan shows many scars and bruises but the life is there, and will continue if Arbroath Methodists use their own talents in love and service as George Davis has used his.

Margaret Battie

Edinburgh.

2nd. September 1996

INTRODUCTION

Arbroath, that fishing and manufacturing town on the coast of Angus between Dundee and Montrose, is overlooked by the prominent ruins of Arbroath Abbey. Dedicated to St. Thomas A'Becket, it was founded by William the Lion in 1178. The Abbey is important, not only because it was the second largest in Scotland, only surpassed by the Abbey at St. Andrews, but also because it was the scene of the gathering of the nobles of King Robert I who drew up the famed Declaration of Independence in 1320.

The Abbey, though it was concerned with the development of agriculture, learning, and aid to the poor, was not built as a place of worship for the benefit of the people who lived in the small town which grew up in its shadow. Used only by the monks of the Abbey, the townspeople had no right of access to the Abbey church for worship and were thus excluded from many of its activities⁽¹⁾. The Parish church was St. Vigean's which stands atop the mound about a mile from Arbroath township. Later the Abbey authorities built a chapel-of-ease near the harbour, called the Lady Chapel. As it stood at one end of the bridge over the Brothock, the bridge became known as the Ladybridge, the street leading to what is now the High Street was called Ladybridge Street, and the road approaching the bridge was called Ladyloan.

The Reformation of 1559-60, fuelled by the preaching of John Knox, spelled the beginning of the end of monasteries and abbeys which like that at Arbroath could not be used by the townspeople for public worship. The Lady Chapel, taken over by the town authorities, was very small and in a state of disrepair and as Arbroath was growing⁽²⁾ the need was felt for a new place of worship. This was provided by the Town Church built by the town authorities in or about 1590,⁽³⁾ and was the first of three churches to occupy the site of the now redundant Old Church. The second church, actually an enlargement of the first, was completed in 1763 only seven years before Wesley first visited Arbroath.

Even so, it is unlikely that the increasing population would be well served by this church. Although galleried, all space was rented or sold to the Guilds of the town who there erected their own stalls and seating accommodation. Equally, the floor space of the church was rented or sold to individuals or families who could afford the fees, and who supplied their own pews⁽⁴⁾. One can imagine there was little room left for ordinary people of the town who wished to worship.

During the 18th century the town expanded rapidly with the increase in the manufacture of sail-cloth. Arbroath was second only to Dundee in the quantity it produced of this material. Spinning mills, weaving sheds, and engineering works followed. Both Wesley and the traveller Pennant remarked on the expansion of the town. On his first visit on Tuesday, 8th. May 1770 Wesley wrote in his Journal:

I have seen no such town in Scotland which is built with so much common sense as this. Two entire new streets, and part of a third, have been built within these two years.

He was of course referring to West Abbey and East Abbey streets. It was Thomas Pennant, visiting Arbroath in 1772⁽⁵⁾ who noted:

It is a small but flourishing place, well built and still increasing; the town has been in an improving state for the last thirty years and the number of inhabitants greatly augmented owing to the introduction of manufactures.

This suggests that Arbroath was ripe for the introduction of Methodism. John Wesley first came to Scotland in 1751 and although he visited Edinburgh, did not preach there until his second visit two years later. The first serious attempt to preach in Scotland was made by Christopher Hopper who travelled north from Newcastle in 1759 and preached at Leith, Musselburgh, Dundee, Aberdeen and Peterhead. Due to the work of Wesley, Hopper and others, four circuits, Aberdeen, Glasgow, Edinburgh and Dundee, were established within fifteen years. Along with Inverness these circuits were, in Wesley's time, the main centres for the expansion of Methodism in Scotland.

It must be said that Methodism was not as successful in Scotland as it was in England. Scotland already had an efficient parish system covering the country, with each parish having its own church and school thus giving access to the church and opportunity for education far ahead of any such provision in England. Methodist societies were formed mainly among the fishing communities on the coastal strip of the East Coast to Inverness and beyond, in the South West and in the Forth/Clyde valley where industrial conditions approximated more to conditions in England. Methodism hardly penetrated the Highlands. Wesley ventured there only once when, on his first visit to Inverness, he travelled by way of the Drumochter Pass and was snowed up in Dalwhinnie. However, where Methodism did take root in Scotland its influence was greater than its numerical strength would suggest.



Fig 1

Portrait of JOHN WESLEY engraved from a miniature by Miss M. Jones, after a painting by Romney and reckoned to be the best likeness of him. Scanned from the etching in a collection of hymns published by the General Wesleyan Reform Committee July 1st 1853.

THE TOTUM KIRKIE

BEGINNINGS TO 1816.

Methodism first came to Arbroath in the person of Thomas Cherry from Swaledale, North Yorkshire, the newly appointed young itinerant preacher to Dundee. On his first visit in 1768, Cherry preached in the Abbey Pend to a small group of people, among whom was Mr. James Millar,⁽⁶⁾ a mason who, after the meeting, invited Cherry to his home and offered his workshop as a venue for further meetings. Perhaps Cherry's visit was not unexpected. Wesley had passed through Angus, by way of Brechin, on a number of occasions and as the Dundee society had been in existence for some time, it would be strange if the people of Arbroath were ignorant of the presence of Methodism. Although Cherry was new to Dundee it could well be that he had been invited to preach in the town. If so, this would explain why Mr. James Millar so quickly offered Cherry hospitality after his first preaching service.

Meeting in Mr. Millar's workshop, Cherry's work soon bore fruit and a society was quickly established. John Wesley paid his first visit to the town in 1770 and found a thriving group of members about 70 strong; *'the congregation was the largest since we left Inverness; and the society, though but of nine months standing, is the largest in the kingdom, next to that of Aberdeen.'* Presumably Wesley left instructions for the building of a Meeting House to his favourite eight - sided design⁽⁷⁾, hence the name *'Totum Kirkie'*, 'totum' being an eight sided spinning toy. As well as the church, a single storey cottage was included in the plans as a residence for the minister. On his second visit, on May 5th. 1772, Wesley opened the new Meeting House and the following day was accorded the Freedom of the Burgh by the town bailies. In his Journal Wesley remarked that there had been no opposition of any kind to the establishment of Methodism in Arbroath. (See Appendix E p59). He further went on to record his impressions of the change that had taken place in Arbroath during the past two years.

In this town there is change indeed. It was wicked to a proverb; remarkable for Sabbath breaking, cursing, swearing, drunkenness, and a general contempt for religion. But that is not now. Open wickedness disappears; no oaths are heard, no drunkenness seen in the streets. Many have not only ceased from evil, but have learned to do well.

This momentous visit was tinged with sadness as Wesley wrote in his Journal;
I took Thomas Cherry away with me; but it was too late; he will hardly recover. Let all observe, (that no more preachers murder themselves,) here is another martyr to screaming.

Cherry was not the only one of Wesley's preachers to break down through overwork for the cause. Possessing apparently superhuman stamina, Wesley expected the same of his preachers but in a number of instances the strain was more than they could bear, as with Thomas Cherry, who returned to Swaledale and died in 1773.

Little is known of the spiritual state of this early society apart from what is recorded in Wesley's Journal. He visited Arbroath eleven times after the opening of the church and on 4th. June, 1782 wrote:

The house at Arbroath was well filled with serious and attentive hearers. Only one or two pretty flutterers seemed inclined to laugh, if any would have encouraged them.

Of his last visit on 25th May 1786, he wrote:

We set out early but when we came to Bervie the inn was full; there was no room for man or beast; so we were constrained to go a double stage, to Montrose. But the storm was so high, we could not pass for several hours. However we reached Arbroath soon after six; and a large congregation was deeply attentive, while I applied, 'To him that hath shall be given; but from him that hath not shall be taken away even what he assuredly has.'

After these entries in Wesley's Journal little can be gleaned from the earliest surviving documents. These happen to be Account Books and thus not the most enlightening on spiritual matters. During Wesley's lifetime, and for some years after, Scotland was regarded rather as an Overseas Mission station. Because concern was being expressed about the state of the Methodism in Scotland.⁽⁸⁾, the Conference of 1779 asked;

- What can be done to revive the work in Scotland?
- A. 1. Preach abroad as much as possible.
 - 2. Try every town and village.
 - 3. Visit every member of every society at home.
 - 4. Let the preachers at Dundee and Arbroath never stay at one place more than a week at a time.
 - 5. Let each of them once a quarter visit Perth and Dunkeld, and the intermediate villages.

It must be pointed out that Arbroath was from 1772 to 1774 included in the Aberdeen circuit which had five travelling preachers. From 1774 to 1810. it was part of the newly formed Dundee circuit which had two ministers for most of the time in question. It was in 1810 that the present Arbroath and Montrose circuit was formed. During its time in the Dundee Circuit the circuit account books suggest that ministers stayed for a year at a time. Little is known about the size of the congregations or the frequency of services, apart from one record in the account book for 1799 stating there were 79 communicants which would be the total number receiving communion at that time. The book lists regular purchases of bread and best port wine for the communion services.(See Fig.13. p38)

That the Society included members who were committed to building up the church and who possessed leadership and influence is shown by the case of John Graham. In 1824 Graham, a popular local preacher, offered for the Wesleyan Ministry but although the congregation was totally behind him, his candidature was refused on the grounds that he was married. Being so upset about this he left the church, taking most of the congregation away with him. Hay suggests that only about five male members of the church remained.⁽⁹⁾ Those leaving set about building a church in Park Street which was opened in 1826 as an Original Relief Association Church, later to become a United Presbyterian Church. A note by the Rev. John Drake⁽¹⁰⁾ in 1860 states that this church was even then looked upon as an off-shoot of the Wesleyan Church. It remained open until the building of Burnside Drive when it was demolished. The loss to the church is indicated by an analysis of the seat rent income over the years 1821 to 1830

Average Annual Seat Rent Income	1821 - 1825	£11- 18- 0d
" " " " "	1826 - 1830	£ 6- 12- 0d.

Whilst the loss indicated above may have been mainly due to Graham's defection and his taking with him half of the church's members, according to Hay,⁽¹¹⁾ the years 1825-26 were disastrous for manufacturing in the town. Factories were closing, wages were very low and with high unemployment there would be little money available for other than keeping body and soul together. That the church survived says much for the faith and staying power of those who remained to keep the church open and maintain its worship.

Note: For wage rates in 1841 and 1899 see Appendix C p59
For conversion of Sterling to Decimal currency see Appendix D p59

LIVING IN DEBT

ARBROATH'S PROBLEM FOR ITS FIRST 100 YEARS

Much has been written about the debt accumulated by the Scottish Wesleyan churches during the first 100 years of their existence. Because of it, Methodist withdrawal from Scotland was seriously considered in the 19th century.⁽¹²⁾ We shall now look at this problem, as experienced by the Arbroath members from their earliest documents to the clearance of the debt in 1859.

The church was opened by Wesley in 1772 but no one knows its cost, or who built it. The earliest legal document is the Feu Charter of 1784. This must be the first document as all subsequent legal Deeds and Instruments of Sasine refer to it; the Feu Charter makes no mention of any earlier document. It appears from it that, although the town authorities had given the Methodists liberty to build the church and the minister's house in 1770, this did not give them possession of the land. As the land was part of the Carmichael Mortification⁽¹³⁾ feu duty should have been paid from the beginning, an omission that was not recognised until 1784. The Feu Charter was the first step towards establishing the right to the land in stating the Guardians⁽¹⁴⁾ had no *right* to be there but the right could be recognised through the payment of an annual Feu Duty of 19s.- 9d.

After describing the land and stating the area to be thirty nine and a half falls,⁽¹⁵⁾ together with the feu duty to be paid, the Charter goes on;

And we bind and oblige us and our foresaids to warrant this feu right - with the infeftment to follow thereon to be good, valid and sufficient & the foresaid thirty nine and a half falls of ground there conveyed to be free, safe and sure to the said Guardians and their successors in office from all dangers, incumbencies and inconveniences whatsoever.

The Guardians of the property are named as:

Joseph Sanderson	merchant in Dundee	James Millar	mason in Aberbrothock
David Paterson	merchant there	John Lamb	weaver there
David Whitelaw	weaver there	Robert Milne	mason there

It is noticeable that this list does not include an itinerant preacher.

The Disposition and Assignation of 1787 is the document through which the trustees gained legal possession of the land. There are two clauses in it, one which is relevant to the debt problem and the other, which will be dealt with later, to the behaviour of the trustees. Probably these clauses were included at the suggestion of the bailies. The first reads:

And in regard that it be necessary for the said Trustees to Borrow money for these purposes of building and repairing the Chapel and other Houses on the said piece of ground, Therefore they are hereby specially empowered to and authorised to grant heritable Bonds or other Deeds of Security over the said subjects, or any part thereof for such Sum or Sums of money as they may occasion to borrow for these purposes.

It is remarkable that no limit was placed on the amount of money which could be borrowed. Was it this omission which ultimately led to the problems of debt? The first information of any kind concerning the finances is given in the Account Book 1798 - 1823 which contains the earliest surviving list of borrowings. These are in the form of pencilled notes on the first two pages.

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Note: For wage rates in 1841 and 1899 see Appendix C p59
For conversion of Sterling to Decimal currency see Appendix D p59

What can be read into the above is that the previous steward had been repaying bills as they matured, then arranging other loans without considering the total borrowed. It may be that this total was near to, or even greater than, the realisable value of the property had all bills been called in. In that case the Trustees would have had to make up the shortfall from their own pockets - and they appear not to have been consulted. So the Steward was 'dismissed' from office.

The 1816 resolutions did not stop new debts being entered into but at least the Trustees had control of them. The following is a list of interests paid up to 1837.

Eliz. Sanderson	£2-10- 0d	1817 to 1825	John MacKay	£2-10- 0d	1817 to 1822
James Philip	£2-10- 0d	1823 to 1827	D. Gourley	£2-10- 0d	1826 to 1837
W. Sutters	£5-16- 6d	1829 to 1831	John Betteys	£2-10- 0d	1829
William Gibson	£6- 5- 6d	1820 to 1838			

It was during this time of financial difficulty that John Graham's defection from the church, taking with him half of the congregation, must have placed a great strain on those who remained, yet they weathered the storm. The main income of the Trust was derived from seat rents, from garden rents and from stabling rents, together with a Connexional payment as rent for the manse. From this income the interest on the loans, the cleaning of the church and general repairs to the church were paid. The desperate situation of the Trust is shown by the fact that in 1804, David Patterson left a legacy of £96 to the Society Leaders which the Trust immediately borrowed, paying the 5% interest to them.

Although new short-term loans were arranged, the total Trust debt was reduced from £325 in 1825 to £179 in 1835. The account book gives no indication of how this was done over the ten year period, but of the debt of £179, £125 was owed to Gibson and £50 to a Mr. D. Gourlay. In 1837 Gibson paid off Gourlay's loan plus a little interest so that he, Gibson, was owed £179 by the Trust. He immediately mortgaged all the property. The Bond and Disposition by the Trustees and Guardians of the Society of Methodists of Arbroath to Mr. William Gibson in 1837 is a demanding document. It states 'that the Trustees being unable to pay the debts outstanding have granted to Him a Bond and Disposition in his favour And for the Said William Gibson's further security we have herewith delivered up to him the Title Deeds of the said subjects' (the property as previously detailed). The final paragraph reads;

if we, or our successors in office shall fail to make payment of sums, due, on or before the said term of Whitsunday eighteen hundred and forty four, or, at any time previous to that term they shall fail to pay the interest regularly as it falls due, or within three months thereafter.....it shall be lawful for the said William Gibson or his foresaids, and they are hereby authorised after giving three months previous notice by letter through the Post Office to the said Trustees and Guardians, or the President of the conference of Methodists ...to Sell or Dispose of the subjects before disposed, either in whole or in lots, by public Roup at Arbroath, or previous advertisements twice published in one or more newspapers established in the County of Forfar, after the lapse of the said three months, and by handbills through Arbroath.

The annual interest paid on this loan of £179 at 5% was £8-19- 0d., a sum which was nearly 60% of the yearly Trust income. This interest was paid to Gibson until 1852 by which time he was getting on in years. Probably he felt that the Trustees would not be able to repay the remaining debt during his lifetime, but he knew of one person who could and was obviously willing. That person was Rev. William Allan, minister of the Park Street Church which John Graham had founded in 1825 ⁽¹⁶⁾. What arrangement was made between Gibson and Allan is not known, nevertheless in 1852 Gibson transferred the mortgage to the Rev. Wm. Allan. The Assignment, by William Gibson in favour of William Allan reads in part:

I, William Gibson, tailor of Arbroath, in consideration of the sum of One Hundred and Seventy Nine Pounds Sterling, now paid to me do hereby Assign, Dispone and Convey to and in favour of Reverend William Allan, Minister of the Presbyterian Church, Park Street, Arbroath, his heirs and Assignees.....

So it was that from this time the Trustees paid the interest to Wm. Allan, the minister of another church, for a period of six years. In 1859 the members of the church felt strong enough to make an appeal for contributions to pay off the debt. In spite of all the difficulties they had remained spiritually strong and having overcome the near disastrous defection of John Graham and his supporters thirty years earlier, they set about organising a subscription list and arranging a bazaar, which raised the then magnificent sum of £254- 9-10d.

A list of subscribers is given by Rev. John Drake in his note-book of 1860. Included are the names of five people who had promised but had not at that time given their donation. There is also the statement:

'Allan Esq. The only rude refusal.' (One wonders, which Allan?)

This amount of money not only paid the debt but allowed urgent repairs to be done. Over the years, due to lack of funds, the church had become dilapidated but the 50 members and 50 communicants who made up the congregation were determined that their church should be built up materially and spiritually. More than this however, having repaid Allan's debt, the church was now in the legal possession of the Trustees. Or was it?

Gibson was by then seventy years of age and his signature on the documents is that of an old man. In fact he lived to the ripe old age of eighty-four and died in 1865. His death certificate gave the cause of death as '**softening of the brain.**' William Gibson's passing is not mentioned in any of the church documents and there appears to be no appreciation of his work for the church.



Fig 2

Etching of Wesley's Octagonal meeting house as seen from Ponderlaw Street.
Reproduced from a leaflet advertising the Bazaar held in aid of the New Manse
Fund. 1903

THE MINISTER'S HOUSE

In 1770, when John Wesley was granted the land on which the 'Totum Kirkie' was to be built, he obtained an area of thirty nine and a half falls. This was more than was needed for the church, thus enabling it to be built well back from Ponderlaw Street and leaving sufficient room to build the single storey minister's house, together with outhouses and stables and to provide two garden plots.

For two years from 1774 Arbroath was part of the Aberdeen Circuit. Between 1776 and 1810 it was included in the newly formed Dundee Circuit with two ministers alternating annually between Dundee and Arbroath, bringing their families with them. In those early days ministers were not paid a stipend, but given a quarterly allowance of £3, with certain domestic costs paid weekly and reimbursement of intermittent expenditure as required. Entries during 1798 read:

Board, servant and washing. 10s- 9d per week.	Oil for lamp 9d.
3 Barrels English coals. 15s- 6d.	Chimney Sweep 8d.
Removal expenses of Minister and family from Dundee 9s- 0d.	

The Circuit Account Book for 1800 records a payment of £2- 2s- 0d. towards the cost of the minister's wife's confinement. Because of high interest payments on loans, the stewards had to be frugal when replenishing furniture or linen for the Manse. The following is for the year 1798:

Bed, Bolster and Pillows. second hand.	£4-14- 6d.
Two pairs English Blankets. new.	£1- 5- 0d.
Two Table Cloths. new, but damaged. 6s- 4d.	Six Hand Towels. 4s- 0d. Packing 1s- 2d.
Total £6-11- 0d.	

After 1801, stabling was let at £1- 4- 0d. per year. Stabling of course provided another source of income as one entry for that year reads: 'One load of dung. 3s- 0d.' The two garden plots were let at 10s- 0d. per year each. Gas was introduced into Arbroath for street and domestic lighting in 1825. Six years later it was installed in the Church for lighting, replacing candles which had previously been used. The last purchase of candles was in 1830. when one stone of them cost 8s- 8d.. Gas was installed in the Minister's House in 1836, at a cost of £1-10- 0d.

Other incidental expenses relative to the manse include 'To repairing dykes 9s- 2d.' That was in 1820, but by 1831 the entry read 'Repairing garden walls. £1-13- 2d.' Where before the boundary had been a hedge, by 1831 it had become a wall. From where did the minister get his water supply? The answer is from a well in the back garden. In 1805 there is a record of a payment for 'a new well 15s- 3d.' and in 1818 'two years rent for pump 1s- 0d.' The surrounding area was noted for its springs, hence its name Springfield, so a well sunk in the back garden, complete with a hand operated pump, would not be an extravagance. Piped water was installed in the manse in 1884.

With the repayment of the mortgage in 1859 the first major project, undertaken ten years later, was to add an upper storey to the single storey minister's cottage. The original building, being nearly one hundred years old, was considered unsatisfactory and the decision was taken to improve the minister's accommodation. The ground floor would be divided into two flats, let furnished, and the upper storey would be the minister's flat. The architect's specifications and instructions to the builders have survived, of which the following are extracts:

'It is designed that the plaster ceiling of the under storey remain intact, the building of the walls to be done from the outsideThe street to be railed in and lighted at each end... The walls to be ready within three weeks from the time the roof is taken off, weather permitting.'

Although it was intended that two families should live in the rented accommodation on the ground floor, with the minister and his family living upstairs, the only access to the three flats was the original door of the old single storey building leading from the garden. In the new arrangement, this door opened into a lobby with doors to the ground floor flats. At the end of this lobby was an internal stairway giving access to the minister's upper flat. There was no doorway leading to Ponderlaw Street. The total cost of the enlargement was £212, this money being raised mainly by subscriptions, with no recourse made to grants or further loans.

The house remained unaltered until 1902 when, not surprisingly, it was judged on medical grounds to be unhealthy. One entrance door for three families, and low ceilings in the downstairs flats, would be sufficient for it to be condemned. Immediately, a suitable house, in Nolt Loan Road, was rented for one year for the minister. The first idea was to rebuild the house but this was rejected. However, No.4, Seaton Road came on the market at £700 and was purchased for use as the manse. After some work had been done on this house, including furnishing, the minister moved in.

The application to the Chapel Committee for the purchase of the New Manse reads:

REASONS: Present Manse built 1772. Ground floor rooms 7ft. 6ins. in height and without ventilation. Dry rot has eaten away a large portion of the floor and other woodwork. The rooms are small and inconvenient. There is no sanitation. The doctors have condemned the building as unhealthy. The circuit income is too small to cover the rent of a manse.

GROUND RENT OLD SITE. About 12s- 6d. feu for whole site which includes Church, Manse and Hall.

HOW PROPERTY TO BE DISPOSED OF: If practicable it will be repaired and let as a cottage.

PROCEEDS TO BE USED FOR: If let, rent would be used to cover feu and upkeep of both houses.

NEW SITE: Annual charge £2-12- 6d.

PROBABLE RENT FROM OLD SITE. £12 per annum.

APPLICATION FOR LOAN FOR NEW MANSE: No. of members in society 85. Average of regular hearers 120

WHAT PLACE OCCUPIED AS MANSE: The old Manse until Feb. 1902. Since then 64, Nolt Loan Road.

SUPPOSED VALUE: It would need about £100 to put into repair and then might be let for £12 per year.

Now the opportunity was given for the old manse to be reconstructed. Floors in the downstairs flats were lowered to give proper headroom, the internal stairway removed and a door broken through to give access from Ponderlaw Street. Entry to the upper flat was made by an outside stairway, with a doorway broken through the wall to give access from the landing. A W.C. was provided on the landing for those living upstairs, also a W.C. and coal store were built, for use by the tenants in the downstairs flats, under the lower part of the external stairway to the upper flat. The total cost of the purchase of 4, Seaton Road, with its furnishings and the improvements to the old manse came to £1162. Of this sum, £250 was donated from the proceeds of a Bazaar held by St. John's Methodist Church, then in Sauchiehall Street, Glasgow. In appreciation of this generous gesture, the Wesleyan Church was renamed St. John's Methodist Church, the new manse at Seaton Road became St. John's Methodist Church Manse, and to retain the word Wesley, the old manse was renamed Wesley House.⁽¹⁷⁾

One interesting entry in the Trust Books for 1932 refers to the Council wishing to purchase half rights to the boundary wall at the end of the manse garden. The Trustees agreed to investigate and retain sole rights if possible. Under the terms of the original feu charter they discovered it was not possible to retain sole rights, as half the width of the wall had to be sold to whomsoever feued the neighbouring ground and wished to purchase. It was sold for £3- 8- 0d.

In 1991, when the decision was made to have only one minister responsible for the two churches, Arbroath and Montrose, and to station him at Montrose, the Seaton Road Manse was sold. Thus ended a 219-year tradition of a minister stationed at Arbroath and a 181-year tradition of that minister being the Superintendent.



Fig 3
The front of Wesley House from Ponderlaw Street.
(Photograph. G.W.Davis)



Fig 4
Rear of Wesley House showing external stairway erected in 1903.
The original sole entrance doorway is hidden by the stairs.
(Photograph. G.W.Davis)

DOUBTFUL DEEDS

When the 1881 Constitution of the Relief and Extension Fund for Scotland was written, the following statement was included, 'no case of grant or loan shall be settled until the Wesleyan Chapel Committee shall certify that, in their opinion, *the property is legally secured for the Connexion*.'⁽¹⁸⁾ One year later it was this clause which caused problems for the Arbroath Wesleyan Church Trustees. Wishing to increase the seating capacity of the church, they applied for permission to build and for grants. The Connexional Chapel Committee requested that all minute books and legal documents be forwarded for inspection. It was found that all documents written from 1816 onwards were unsatisfactory and could, if challenged in a court of law, be declared void. This was the legal tangle that had to be unravelled before the alterations to the church could be started.

But what legal documents were there?

1. 1784 FEU CHARTER. This granted the right to occupy the site on payment of a Feu Duty. Six laymen signed the Charter.
2. 1787 DISPOSITION AND ASSIGNATION. This document gave the Trustees full rights and title to the land. It was signed by Rev. Thomas Hanby, and six laymen.
3. 1801 TRUST DEED. This Deed was signed by seven laymen.
4. 1816 TRUST DEED. The Deed itself appears to be missing but the Instrument of Sasine has survived. One minister and seven lay people were newly appointed. For a number of reasons this was a defective Deed.
5. 1837 BOND and DISPOSITION IN SECURITY TO WILLIAM GIBSON. By this document Gibson mortgaged the property as security for the debt.
6. 1852 ASSIGNATION by WILLIAM GIBSON IN FAVOUR OF REV. WILLIAM ALLAN. By this the mortgage was transferred to Allan.
7. 1859 TRUST DEED. William Gibson claimed to be the only surviving member of the 1816 Trust, all the others having died or ceased to meet. He took upon himself the right to appoint seven new trustees. The Deed could, if challenged, have been declared void.
8. 1875 TRUST DEED. A Deed completely out of order as will be seen later. It appears to have been written only as a minute in the Trust Minute Book.
9. 1883 TRUST DEED. This Deed, based on the Model Deed, was the one which had to be approved by Conference before it became effective. By this the legal problems were solved.

It will be noticed that on two occasions Deeds were entered into and signed only by laymen, i.e. the Feu Charter and 1801 Deed. Also, the 1859 Deed was initiated by Gibson as noted above. Was there any clause in any deed which would give rise to the idea that lay Trustees could act independently of the minister? In fact there was one clause, included in the Disposition and Assignment document of 1787, which appears to have been inserted by the Town Bailies and which could have been interpreted as giving considerable powers to the Trustees. After ruling that preachers must preach the True Word of God as contained in Holy Scripture and as explained by John Wesley in his "Notes on the New Testament" as well as his four volumes of sermons, the next clause reads:

And that any Minister or Preacher sent by them, be by a majority of the Trustees for the time being, judged insufficient for the work, on Account of the Smallness of his Ministerial Abilities, or anything immoral in his conduct, then they shall give notice to the said John Wesley, or the President of the Conference for the time being, and if he neglect for more than two months to send another Preacher, then the said Trustees shall chuse another Minister for themselves till the next Conference. Provided also that if the Conference shall wholly neglect to send them a Minister for six full months after being required to do so, Then and in that Case the said Trustees, or the Trustees for the time being shall have power to chuse for themselves. And if the said Society of Methodists

in Aberbrothock shall and hereby come to nought, the Trustees for the time being are to resign the said ground, and preaching houses and others built thereon, together with the Trust hereby conferred upon them, to the said Conference. But in case the said Conference shall refuse to accept the said resignation and to relieve the Trustees of such obligations as they have come under for the space of Six Months after being required to do so, then and in that case the said Trustees shall sell or otherwise dispose of the Premises as they think fit.

This Deed was signed by Rev. Thomas Hanby and six laymen. By 1801 Hanby had died and two of the laymen had ceased to meet. Three laymen were appointed to fill the places with the result that the 1801 Deed was signed by the seven laymen and no minister, though it was never cited as being defective.

The 1816 Deed was imperfect in several respects, as some of the conditions were modified from those in the 1787 Disposition and Assignment and would have been declared void if challenged. But it was the later activities of William Gibson which really caused trouble. In 1837 Gibson mortgaged the church and in 1852 he transferred the mortgage on the property to Rev. William Allan, of the Park Street Presbyterian Church. This transfer was recorded in the Registry of Sasines on 17th. June 1852. No new Trust had been formed since 1816 and not only was Gibson an old man but also the sole survivor of the lay members of the 1816 Trust. As the church was seriously considering raising the money to redeem the mortgage it was imperative that a new Trust be formed. It was Gibson himself who took the initiative in 1859 in the formation of the Trust and the result was an unsatisfactory Deed.

I, William Gibson Tailor in Arbroath.....then follows the usual preamble listing the Trustees of the 1816 Deed, with details of the land as in the 1784 Feu Charter, and continuing.....conform to the Instrument of Sasine in their and my favour, recorded in the Register of Sasines for Forfarshire upon the twenty fifth day of June, eighteen hundred and sixteen, proceeding upon a disposition and conveyance granted by the survivors of the former Trustees of the said Society in favour of me, and the parties before named..... That one of the conditions and purposes of the said Trust.....is that as often as any of the said Trustees, or the Trustees for the time being shall die, or cease to be a member of the Society of people called Methodists, the rest of the Trustees, for the time being, as soon as convenient might be, should, might choose another Trustee or Trustees in order to keep up the number of eight Trustees.....and further considering that the whole of the Trustees before mentioned are either dead, or have ceased to be Members of the said Society of Methodists and that it has thus become necessary that I should appoint other Trustees before named to act along with me, and after my decease, in the execution of the said Trust.....Therefore I do hereby ASSUME and NOMINATE and APPOINT Rev. James Faulkner, Charles Middleton, James Smith, John Smith, Adam Raitt, MacKenzie Smith and Edward Parker...

Note: According to this Deed Gibson appointed the minister as a Trustee.

There appear to be two legal weaknesses in this Deed. First, Gibson states initially that the number of Trustees had to be made up to eight, but only the seven mentioned signed the Deed. Who was the eighth? Second, Gibson was wrong in saying that he was the only surviving Trustee. The 1816 Deed clearly states that the minister, or his successor in office is a Trustee. The minister in Arbroath in 1859, Rev. James Faulkner, was the successor in office of the minister who had signed the 1816 Deed and was therefore a Trustee as well as Gibson. Was William Gibson unaware of this, or did he exploit other people's ignorance in order to make the claim he made? Or was the claim made because, having the church in mortgage, he felt he could do just as he liked? And what of the minister? He should have known he was a Trustee by virtue of office and that Gibson's claim to be the only surviving Trustee was false. In mitigation, at that time ministers were staying one year only at Arbroath and some may not have been strong enough to argue the case with Gibson, especially when he was the one responsible for the minister of another church being in possession of the Church Deeds. Worse was to follow.

By 1875 Gibson and Charles Middleton had died and it was felt a new Trust should be formed. It was, and the following were nominated and appointed.

John Smith		James Smith	
Rev. Ed. Smith.	Minister, Arbroath.	Robert Gleig	Clerk Arbroath
George Milne	Druggist Arbroath	W'm Johnstone	Flax Dresser Arbroath.
David Raiff	Printer Arbroath.		

The problem with this Deed was that at the meeting nominating the Trustees, John Smith and James Smith were the only Trustees present, and they only signed the minute, dated 23rd. August 1875, appointing the Trustees.⁽¹⁹⁾ Another problem was that the 1859 Trust had eight members, including the minister. By 1875 two had died, and the Minister had moved from Scotland. As the minister in office was also a Trustee this left six Trustees, including the two Smiths. On the face of it there were only two vacancies but four were appointed by this meeting and yet the final Trust was made up of the minister and six laymen. As will be seen later, strong exception was taken to the procedure adopted in setting up this new Trust.

Before this took place however, Gibson had transferred the mortgage to Rev. William Allan of the Park Street Church, who was now in legal possession of the church and to whom the interest was paid. Both the Bond in Security and the Record of such with the Registrar of Sasines were in order. It was in 1859 that the church felt able to redeem the mortgage, which they did by paying Wm Allan the sum of £179 and for which Allan gave a written acknowledgement of receipt and a discharge of the property to the Trustees. The problem which later arose was due to the fact that Allan did not record with the Registrar of Sasines the reversion of the property to the trustees. When this was discovered it was too late for Allan was dead.

By 1880, or so, it was realised that the church was too small for the congregation. What could be done? Because of the new 1881 regulations, permission to build had to be sought from the Chapel Committee in Manchester and Rev. H. J. Pope, Property Secretary, at first suggested 'the erection of a new church.'⁽²⁰⁾ The Trustees were not impressed with this idea and asked Mr. Scott, a local builder to draw up a scheme. This involved the erection of a balcony in the church, with access from a stairway on the outside of the church wall, thus necessitating the building of a vestibule. Before this could be undertaken the Chapel Committee, in line with the regulation that it had to be satisfied that the building was in legal possession for the Connexion, asked for deeds and minute books be sent to Manchester. After perusal of the documents and deeds Pope wrote to Rev. B. C. Hawkins, minister at Arbroath:

The legal position of the Trust is very unsatisfactory. The property was mortgaged to William Gibson in 1837, in whose favour the Instrument of Sasine was recorded in 1852. The Bond of Security and the property was assigned to the Rev. William Allan, United Reformed Minister in Arbroath by Deed recorded in the registry of Sasines on the 17th. June 1852. This appears to have been the last instrument dealing with the legal investiture of the property. The mortgage debt was discharged in 1852 as appears by an acknowledgement endorsed on the Assignations of 1852, but, unless there be some other instrument than those sent to us there appears to be no renewal of the investiture in favour of the Trustees.....The last appointment of Trustees made by entry in the Minute Book, under the date 23rd. August 1875 is very unsatisfactory. It is stated that two of the Trustees were dead, viz, William Gibson and Charles Middleton, and that Rev. James Faulkner had removed from Scotland. The Trusteeship of Rev. James Faulkner passed in terms of the Trust Deed of 1816 to his successor in Office of Superintendent and there was therefore no vacancy caused by Mr. Faulkner's removal. There appears to be only two vacancies yet four new Trustees were chosen. This is not an appointment in the manner provided in the Deed declaring the trust of the Chapel, and its validity is more than doubtful. Moreover the minute is only signed by two of the trustees, but including the Superintendent there were six Trustees surviving and continuing at the time, and the minute should have been signed by a majority of them.

(Note: Allan was minister of the United Presbyterian Church, not Reformed as stated by Pope in his letter.)

This correspondence was passed on to Mr C. B. Davidson, Property Secretary of the Edinburgh and Aberdeen District and a partner in the legal firm of Robertson and Lumsden,

Aberdeen. He thought that neither the Bond and Disposition to William Gibson in 1837, nor the Assignation to Rev. William Allan in 1852 affected the investiture of the property to the Trustees. The debt was discharged and a receipt given by Allan, but:

in order to clear the Record of Incumbrance in the Register of Sasines, a formal discharge should have been granted by William Allan and recorded in that Register. His death prevents that now being done, and the only way to clear the Record would be by an action of declaration in the Court of Session..... This however would be attended with great expense, and as there is no intention of selling the Property, we think the defect should be disregarded. The records will be held to be cleared by the lapse of 40 years without payment of interest, and nearly 24 of these have already run.

Davidson went on to say that the last Investiture in favour of the Trustees was in the year 1816, and it was fortunate it was taken in favour of the Superintendent and his successors in Office. In his opinion the present Superintendent was fully vested in the Chapel Property. He goes on :

The general principle of Law in Scotland is the same as that in England, and I think the Trusts in the Deeds of 1816.....would be held to be void.....but with the consent of Conference and the existing trustees, I think that the Chapel Property could be put under the Trusts of the Model Deed in such a way that the Deed could not be challenged The cost of that, in my opinion would not exceed £20.

This matter had to be decided by Conference of 1883 and the following resolution was approved accordingly:

viz. William Gibson.

ARBROATH CHAPEL...SPECIAL RESOLUTION

This Conference approves the draft of the Deed of Assumption of Conveyance in favour of the Trustees of the Wesleyan Chapel, Arbroath and authorises and empowers the President and Secretary of Conference to subscribe and execute the same in name and on behalf of the Conference and declare that the said subscription and execution shall be valid and effectual as if the said Deed were executed and subscribed by each member of the Conference.

Adopted by the Conference on the 6th. August 1883. Sgnd. Henry J. Pope.

It was through the Trust Deed of 1883, based upon the Connexional Model Deed that, after nearly a century, the Trustees regained possession of the land and buildings by a Deed which could not be challenged, thanks to the legal expertise of Charles Davidson. As William Gibson was at the centre of all these problems we shall seek later to assess his contribution to the church.

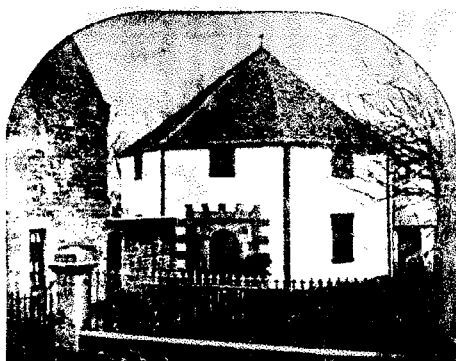


Fig. 5
View of the church before the building of the vestibule in 1883
(Photograph. G.W.Davis)



Fig. 6
View of the front of the church showing the Gothic style vestibule built in 1883
(Photograph. G.W.Davis)

EXPANSION.

When the question of the deeds had been settled, the way was open for work to begin on increasing the seating of the church and improving the comfort of the congregation. As mentioned before, this work was proposed a year after the Relief and Extension Fund for Scotland came into operation, with the result that the deeds had to be forwarded to the Connexional Chapel Committee. As has been noted, the first suggestion from Rev. H. J. Pope was that 'a new church be built.' Fortunately the Trustees were not prepared to see Wesley's church demolished. They approached Mr. Scott a local builder, who came up with the idea of erecting an internal balcony. As the octagonal shape made modification difficult, access to the proposed balcony could not be arranged from the inside of the church. The solution was to build a stairway and walkway outside the church, together with a large external vestibule extending from the front of the church.

This was a major project which involved the congregation in moving out of the church and meeting in a public hall, probably the White Horse Hotel, for a total of 20 weeks. Within this time the balcony had to be built and seated, the original central door of the church filled in, the existing two doors opened through the original wall of the building to give access to the balcony and downstairs two doorways broken through giving access to the two new aisles. New pews were installed downstairs to match those placed in the balcony. Considering that the major cost of the alteration was for timber work, it could well be that a wooden floor was laid downstairs to replace an original stone-flagged floor on which the seating would be movable wooden forms⁽²¹⁾. The old pulpit was removed and a new pulpit built which is still in use. In front of this pulpit a raised dais was erected on which the harmonium was placed immediately in front of the pulpit. A fence - not a communion rail - was erected behind which the choir sat. Although no drawings or specifications of this work have survived, it is clear from the picture of the original church that the old square windows were replaced by the present lancet windows to give improved lighting. The vestibule itself, in the Gothic style, unfortunately obscures the view of the Octagonal church from the street. The picture mentioned above (See Fig. 5 p15), done between 1869 and 1882 shows, on the right, the original vestry. This vestry is still in use and virtually unaltered although the door shown leads not to a footpath along the side of the church but to a kitchen. The total cost of all these alterations was £466, this money being raised by subscriptions and a bazaar. Fig 6 p15 shows the vestibule and the present front of the church.

The total amount raised was £624, which included £436 from the proceeds of a bazaar. This left a balance of £158 to be used for Manse repairs and furniture.

The only other addition to the church building was the erection of the Organ Chamber (See Fig. 7 p17) in 1946, to house the new piped organ which replaced the harmonium. This will be dealt with in the chapter on Music and Organs. This installation necessitated an alteration to the front of the church. Part of the barrier around the harmonium and choir was removed to allow space for the organ seat. In 1959 the remainder of the barrier was removed making the space in front of the pulpit open and the cut-out in the dais, made for the harmonium, was filled in so that the Lord's Table and the chairs could be accommodated. In 1994 through a bequest of a late member, the sound-amplifying system was installed. A year later two members of the church donated the lectern and another member donated the lectern Bible.

It has been noted that the original lighting of Wesley's octagon was by candles. In 1831 gas lighting was installed which remained in use until 1935. In that year a grant of £50 made it possible to install electric lighting in both the church and the hall. The following winter the congregation complained being cold, although the central heating system had not been altered. This was a common result of the installation of electric lighting, as it gave off little heat whereas oil or gas, which actually burned fuel, generated considerable heat. Many problems had arisen over the years concerning the heating of the church but it was not until 1959 that electric heating was installed to replace the boiler which had been in need of repairs for some years. This electric heating is still in use in 1996.

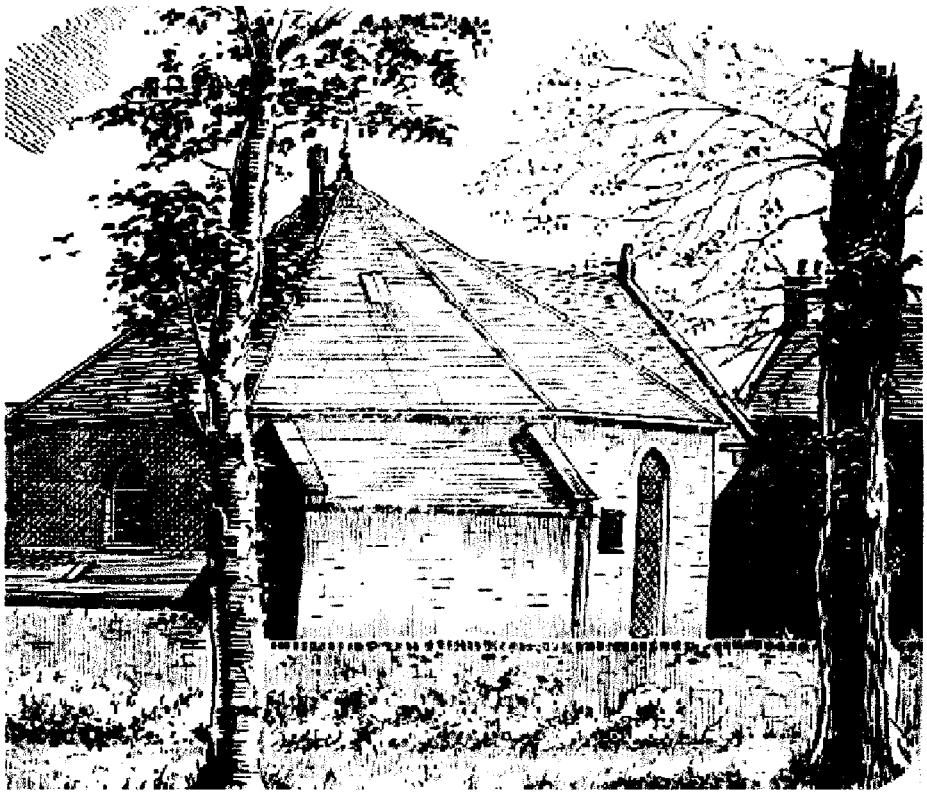


Fig. 7

View of the organ chamber built in 1946.

THE SUNDAY SCHOOL AND NEW HALL.

Little is known about the beginnings of the Sunday School in the Arbroath Wesleyan Church although Hay⁽²²⁾ mentions Sunday School work beginning in Arbroath about 1811. In the Arbroath Account Book for 1833 there is a reference to the payment of gas for a Sabbath School meeting in the church. This occurs only once but we can be reasonably sure it was a Methodist Sunday School because the Methodist Conference of 1827⁽²³⁾ required Sunday Schools held on Methodist premises to be Methodist. For some time it was assumed that the first reference was in a Minute Book dated 1880 which reported;

Average attendance 80 as against 60 last year. Band of Hope 63.

Recently, among some old papers was discovered a tattered Sunday School Roll Book dated 1857 - 1877. This includes lists of classes, with names and also a number of subscription and purchase receipts. The following are examples:

1858.	No. of classes.	Boys. 5	No. of scholars.....44
" "	" "	Girls 4	" " " 45.
1875	Bought of Wesleyan Book Room.	25 Catechisms No. 1,	25 Catechisms No.2
		25 Hy. Bk. Infant Classes.	6 Scholars Hy. Bks.

Undated: A receipt for the same quantity of Catechisms.

Obviously the teaching of the catechism was an important part of Sunday School work.

1877. Receipt for subscription of 5s- 0d to Wesleyan Methodist Sunday School Union.

1876 Offerings to The Children's Home. Teachers 8s- 0d.. Scholars 2s- 2d. (Now the National Children's Home)

It must be noted that for use by the Sunday School only the Church and the vestry were available, so teaching could not take place during service times. Even so, the church and small vestry must have been crowded as a records of the number of scholars given in a Trust Minute Book of 1881 suggests: 10 Teachers, 70 Scholars. 60 Band of Hope. The next mention is in a manuscript note-book written for the benefit of his ministerial successors, by Crawshaw Hargreaves in 1883. This statement is included:

The minister conducts the Children's Service once a quarter in the church, at 2-15 p.m. and a collection is taken for Sunday School funds. The Sunday School belongs to the Wesleyan S. S Union and also to a union in the town.

No information is given on the number of scholars or number of teachers. One interesting item records that the following year £1-10s- 0d is donated by the Trust to the Sunday School towards the formation of a library.

The lack of accommodation was discussed as early as 1887 when the attention of the Trustees was drawn to the problem. A plan for a new building on vacant space by the side of the church was considered. Like most such meetings the committee decided the plan must be given further consideration, so at the next Trustees' Meeting the scheme was again brought up and once more the plan was left for further consideration. Six years later, in 1894, the Trustees got down to thinking seriously about the building of a hall. It was decided that, on the occasion of the General Chapel secretary's visit he be requested to confer with the Trustees and inspect a suitable site by the side of the church. In November it was reported that the scheme had been submitted to and approved by Rev. H. J. Pope; and that steps would be taken to carry it out. By the beginning a 1895 a Building Committee had been formed, their first task being to advertise for estimates for building the Hall.

The application to the Connexional Chapel Committee reads:

Proposed for Sunday School.	Previous building. The Church.
No. of scholars it accommodates.	Church 275 sittings. Proposed schoolroom 185 scholars.
Circumstances: No building in which to hold Sunday School, or meeting, except the church.	
No. of children receiving instruction: 90.	No. of scholars new premises will hold. 185
Probable cost £ 335.	Ways and Means £235.
Application for grant 13-5-1895.	Grant £100.
Trustees promise to maintain a reasonable system of pew rents.	

The total cost of the building was £390-13- 2d. and it was opened for use on 17th. May 1896. The following year the Quarterly Meeting was informed that the Sunday School had 100 scholars, with the Band of Hope having 115 members. Probably the high point was reached when it was reported to an Arbroath Quarterly Meeting that the number of scholars in the Sunday School exceeded 100. High appreciation was expressed to the teachers.

The First World War made things difficult for the Sunday School. Because many men were away in the services there was difficulty in recruiting adequate teaching staff. In 1917, the only war-time entry, it is recorded there were 80 scholars and 9 teachers, indicating the work was being carried on in spite of the difficulties. By 1920 the number of scholars had dropped to 60 with 9 teachers, but the average attendance was about 40. The membership of the Band of Hope was only 14. This must have been the year of its demise, there being no further mention of it. Instead, for three years the membership of the Wesley Guild was given as 50.

Between the wars the Sunday School membership held steady at around 50 seniors and 40 juniors. It seems space was at a premium as in 1936 the Trustees considered a suggestion from the Sunday School for the building of a large room extending into the garden, at about the same position as the present organ chamber. Such a scheme would have destroyed the symmetry of the octagon when viewed from Springfield Park. Fortunately, nothing came of the proposal.

Little is recorded of the strength of the Sunday School during the Second World War. After the War membership is reported as being 94, necessitating an appeal for more teachers. In 1958 Rev. F. Hepworth reported the Sunday school crowded out. (whatever that may mean!) Two years later there were 36 Primary and 60 Junior scholars, but from this time the popularity of the Sunday School began to wane. Three years later it was reported the numbers were greatly reduced, and in 1968 a Trust Meeting was told the position of the Sunday school was serious, regarding both numbers and finance. Today the Sunday School is sadly lacking in numbers, in spite of the teaching staff's commitment.

When the Hall was built in 1896 a W.C. was provided at the rear of the hall with a door from the hall providing access. This door led also to the vestry, but across a piece of open ground between the hall and the vestry. In 1928 the Trustees agreed to the building of a kitchen out from the vestry, at a cost of £42 for mason work. The disadvantage of this arrangement was that items from the kitchen had to be carried to the hall across this open ground. This must have been unpleasant on a wet and windy evening. As early as 1936 it was suggested a passage be made from the Vestry to the Hall but it was not until 1968 that the Trust did anything. The original idea was to cover the whole of the open space, but problems with the removal of roof water were considered too difficult, and in the end a lean-to covered passage-way was built, though not without problems caused by the poor workmanship of a Dundee firm. After twenty years the Trust had done what was necessary.

In 1950 the Hall was found to be badly affected by dry rot and urgent repairs had to be put in hand. The Trust decided that the work be done, as far as possible, by the members themselves on a voluntary basis. Mr. Rogers, the Borough Engineer, offered to give whatever help was necessary, an offer that was gratefully accepted as the actual work involved was demanding for a voluntary group. From the west wall all the plaster work was removed down to the brickwork, together with that from the north-west corner to the window. Apparently it was in this corner the dry rot had originated. The floor was completely lifted, except under the platform, and three tons of affected soil removed. Almost 100 gallons of bitumen were used to treat the earthen foundation and all wood, whether new or old, was thoroughly treated with creosote. The walls were all burned by blow-lamp and treated with an anti-dry-rot solution before being replastered. All work, other than the plaster work was done by voluntary labour recruited from the congregation.. A photograph taken by, and published in the *Arbroath Guide*, June 1950 shows the following members at work. Messrs. J. Cargill, N. Cargill, W. Wishart, A. Bowman, R. Gleig, and G. Anderson.

The original heating of the hall was from a barrel stove using coke. In 1944 the minister informed the Trustees that Miss Mary Bowman had offered to install an electric heating system in the hall, in memory of her sister Margaret. The Trustees deferred the decision until comparative costs of other means of heating were obtained. Two months later the scheme to heat the hall with cheap-rate electricity was approved. A plaque to mark the installation of the electric heating by Miss Mary Bowman was placed in the hall. Shortly after the heating was installed very favourable comments were made upon the effectiveness of the system.

In 1986 this electric heating system was becoming rusted and an eye-sore and probably electrically dangerous. In spite of this there was opposition to its replacement. When, in 1991, dry rot was found in the church an appeal for funds was launched towards the cost. It was so successful that a surplus was available for other projects. One of these was the removal of the cylindrical heaters and four radiant heaters were fitted high up in each corner of the room. The plaque recording Miss Bowman's original gift was retained in situ.

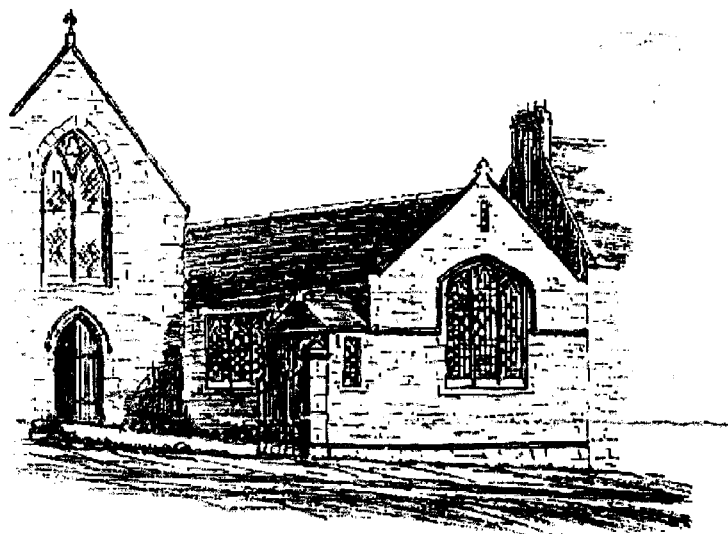


Fig. 8

Drawing of the New Hall reproduced from a leaflet advertising the Bazaar to raise funds for its building.

THE ARBROATH - MONTROSE RELATIONSHIP.

In 1810 Arbroath was detached from the Dundee circuit and joined with Montrose to form the Arbroath and Montrose circuit. Prior to this, as seen from the Arbroath list of ministers, the Brechin Circuit was formed 1794.

Rev. Ernest Moulton⁽²⁴⁾ gives information on the Brechin Society, as well as the Montrose Society. Wesley first visited Brechin in 1763 where he preached, and the following year preached on a hill outside the town. Returning to Brechin in 1766 he preached in the Fleshmarket. His last visit was in May 1790 when he was compelled by ill-health to shorten his address, being then 87 years of age. Moulton remarks that, up to this time, Methodism had been preached in Angus for thirty-two years, but only one society existed, that of Arbroath, which was formed in 1768 by Thomas Cherry. Tradition has it that the Montrose Society was formed in 1793.

As stated above, the Arbroath records give the date of the formation of the Brechin Circuit as 1794, with 1798 being generally given as the date of the building of the Brechin Chapel. Prior to 1810 Montrose was in the Brechin circuit as the Brechin Society Account Book for 1799 lists payments of preachers' expenses in travelling from Montrose. The Brechin Society was never strong; its membership in 1811 was 28 with 10 communicants. Two years later 43 members were recorded. Finance seems to have been a problem - Arbroath subsidised Brechin's payments to its minister until 14th. April 1822, when the following entry is made: **'This sum paid on account of Brechin's deficiencies £2-13- 7d'** After this date all entries cease.

In 1824 circuit boundaries were redrawn with the Brechin society becoming part of the Arbroath-Montrose circuit but this did not prevent the demise of the Brechin society by order of Conference in 1829. At all churches finance was a problem, not surprising when considering the attitude of one minister on his appointment to Arbroath from Brechin. The following is recorded in the Arbroath Account Book:

ARBROATH; the twenty fourth day of December one Thousand Eighteen Hundred and Eleven years, the Stewards, Leaders and Elders of the Society being met, Mr. R. Nelson requested that his Board should be advanced. After Mature deliberation it was agreed by a majority of votes that he should have Eighteen shillings a week in full for board and all other things usually paid to Preachers, the furnishings and repairs to the house only excepted. The meeting also resolved that 18 shillings be allowed him from the day he entered our Circuit which makes the present alterations in the Accounts necessary."
"To luggage from Brechin 10/-"

Mr. Nelson remained in Arbroath for one year, leaving for Edinburgh in 1812. The allowance for the new minister, James Hopewell, was immediately reduced to 16s- 0d. per week and after a further five years it was down to the original 14s- 0d. per week. A letter, quoted by Bowes⁽²⁵⁾, lays down that the preachers have an allowance of 11s- 0d per week, plus a Quarterly Allowance of £3. This amount had been paid by the Arbroath Society for years but Mr. Nelson demanded 18s-0d per week. Although he got this the year he was at Arbroath, he may well have been out of order in his demand.

Montrose built their first church in 1814 with a seating capacity of 200. The building appears in good condition but is presently used as a hair-dressing salon. In his article Moulton concludes with one observation on attitudes in those early days: **the idea of a circuit never seems to have 'taken'; the association between the societies never seems to have been very close.**

The earliest record of joint Circuit Meetings in the Arbroath Circuit book is of a Circuit meeting held at Montrose in 1869. These meetings were held alternately at Arbroath and Montrose. Payments to the minister for the quarter ending March 1869 are recorded. :-

ARBROATH.

Manse Rent £2-10s-0d Mr. Drake's Board £10-8-0- Quarterage £8-8-0d Servant & Washing £3-4-0d

The individual items, though not the amounts, are the same as in the 1787 accounts. (See Fig 13 p38). In 1875 the method of paying the ministers a quarterly allowance, together with monies for the payment of servants, with reimbursement of other expenses as they arose, was discontinued. At a Quarterly Meeting held on 1st. October of that year it was agreed 'to change the methods of paying the Minister at Arbroath to that of a fixed stipend of £ 120 per year.' The board, quarterage and servant and washing allowance were all covered by a quarterly stipend of £30.

In the same year Montrose Church proposed 'to separate the financial affairs of the Arbroath and Montrose churches and so allow each place to settle its own minister's Stipend.' Mr. Robt. Gleig, of Arbroath proposed an amendment 'that until Montrose be in a position to ask a Connexional Representative from Conference no steps be taken in the matter.' This was carried and the matter was stood over until the next Quarterly Meeting, when the proposal to separate and conduct the financial affairs separately was agreed and this was the last joint Q.M. for many years. Conditions to this proposal were that the separation should be for one year only and that all Q.Ms be held at Arbroath. In fact separate Q.Ms were held until 1976.

As the first Methodist church erected in Montrose in 1814 was proving too small a larger church was built and opened for worship in 1876, and is still in use today. Although the first minister is recorded as being stationed in Montrose in 1835 he would be a probationer living in lodgings. Having built their church the members now wanted a manse, so at a Q.M. in April 1878 the proposal from Montrose was 'for furnishing of a Manse and the inviting of an ordained minister' This proposal was agreed whereupon Mr. Robert Gleig proposed a second motion: 'That Conference be asked to divide the circuit.' From this time they operated as separate churches. By 1889 the Q.Ms desired to go further with the separation and in January the following motion was passed: 'The Conference Minutes should show Arbroath and Montrose as separate churches, as they effectively are, and not as one Circuit.' By April of that year it was agreed: 'to ask the District Meeting sanction to separate Montrose from Arbroath, it being understood the ministers change once per quarter.' At the September Quarterly Meeting the Chairman intimated that the District had agreed to recommend to Conference that Montrose and Arbroath be separate with each becoming head of a Circuit.

By the turn of the century other thoughts prevailed. The District Home Missions secretary, probably keen on the amalgamation of circuits, put forward the idea of Arbroath, Montrose, Perth and Blairgowrie forming one Mission under the superintendency of the minister at Blairgowrie. This was rejected as being impracticable. The following year the same amalgamation was suggested and again rejected on the same grounds. It was obvious that the District H.M. Committee still harboured such ideas because they brought the matter forward again in 1907. The following year the Synod agreed to the amalgamation of the three churches Arbroath, Montrose, and Blairgowrie into one Circuit. It was further agreed that a Circuit Steward from each of the three churches in the amalgamated circuit should meet together in each church in turn, with the first Quarterly Meeting being held at Blairgowrie on 11th. October 1909. The meeting of the three circuit stewards, once a quarter, was the only united

action to be taken. In the report to Arbroath of the first meeting, reference was made to the possible introduction of Methodism into Forfar and it was agreed that the Circuit Plan be continued as an experiment.

Four years later discussion on the continuation of the amalgamation of the three churches was reported and in 1914, the following resolution was agreed;

This meeting agrees the arrangement under which Blairgowrie, Montrose and Arbroath form one circuit should cease as the amalgamation was made on a mistaken and unworkable basis.

Three months later the Synod agreed to Blairgowrie, Montrose and Arbroath forming three independent, single church, circuits.

In 1921 financial problems beset both Montrose and Arbroath. At a meeting held in Arbroath the District Chairman, Rev. S. W. Stocker, admitted that one factor was the increase in ministerial stipends. This seemed to be most pressing in Arbroath because they suggested the appointment of a probationer, with the Superintendent moving to Montrose. Mr. Stocker was not in favour of this and 'thought the appointment of a probationer at Arbroath would be the beginning of the decline of Methodism, and also that Arbroath should remain the head of the Circuit because it was the second oldest Methodist church in Scotland.' In April the proposal of appointing a probationer at Arbroath was recommended by the Home Mission Department and accepted. At a joint Arbroath-Montrose meeting held in October the Chairman of the District stressed the advantage of the envelope system. It had been successful in Arbroath and should be tried in Montrose. Montrose agreed to give it a trial, but it was left to each church to control its own financial affairs.

Three years later, in April 1924 at a special Q.M. attended by Arbroath and Montrose representatives, the Chairman of the District suggested: (1) **selling the Arbroath Manse** (2) **Reviewing the amalgamation of Arbroath and Montrose.** The meeting considered the selling of the manse very inadvisable. It then requested the Chairman to get a minister needing a house (that must mean an ordained minister and not a probationer). The meeting also suggested seeking an increase in the Borrie Grant. The Chairman said it was impossible to obtain an increase in the Borrie Grant for a married man. The meeting, however, agreed to leave over as of minor importance the question of amalgamation. (Note: In 1885, Mr. David Borrie bequeathed a total of £25,000 to the Wesleyan Church. From this the Methodist church in Blairgowrie was built and endowed. With the remainder the Wesleyan Conference created the David Borrie trust from which grants may be made and such grants are referred to as the Borrie Grant in the Arbroath records.)

In 1925 the question of a married minister was again raised by Arbroath so they wrote to the Chairman making this a request. The Chairman replied that a £50 grant had been obtained for this purpose so from September 1926 Arbroath returned to its traditional status as head church of the Circuit.

As early as 1921 Arbroath and Montrose were considered as, and named, The East Coast Mission. From what is not recorded in the Minute Books this title seems to have been nominal only, and the situation becomes confused. If outwardly they were considered a circuit, financially they remained independent and exchanged ministerial preaching appointments only one Sunday per quarter. Not until after the Church and Circuit reconstruction of 1976 did the two churches work together as a circuit. In 1990, due to financial difficulties mainly at Montrose, the circuit felt it could afford only one minister. In its wisdom the Circuit Meeting decided that the superintendent should be stationed at Montrose, thus depriving Arbroath of a resident minister for the first time since 1772. Will Rev. W Stocker's warning of 1921 become fact?

MEMBERSHIP.

From 1785, when itinerants for Scotland were ordained, there appear to have been three classes of people making up the congregations in the Methodist Church. They were members, communicants and casual worshippers, sometimes referred to as strangers. When finding figures of membership in the books it is sometimes difficult to determine to which class the figures belong, as the numbers are occasionally lumped together without distinction. In other words, unless the source specifically states it the figures may refer to members only, or the total of members and communicants. Members were the backbone of the church, being those faithful who met in class regularly, paid a penny a week class money and a further one shilling for their quarterly class ticket. Communicants did not meet in class but were considered by the minister, and the Leaders' Meeting, to be of such Christian character as to justify their being permitted to partake of communion. Before the communion service they were issued with metal tokens, following Church of Scotland practice, which they handed to the steward on entering the church. This was the situation in the Arbroath church until the early part of the twentieth century when the communicants were invited to become full members of the church and the designation 'communicant' was dropped.

The earliest information on membership at Arbroath is recorded for 1799 when the number partaking of communion was 69. Since any further description is lacking it is assumed this number is the total of members and communicants. Moul⁽²⁶⁾ gives more detail when he says 'In the same year (1814) Arbroath had 104 members and 17 communicants, but by the next year membership had fallen to 73, and by 1818 had fallen further to 57.' By 1824 the Arbroath membership had dropped to 37, without stating whether these were members, or the total of members and communicants.

The first mention in the Arbroath records of numbers of members, separate from numbers of communicants attending worship, is in Rev. John Drake's note-book of 1860. Names and addresses of 40 members and 50 communicants at Arbroath are recorded, together with the equivalent information for Montrose.

The Arbroath Quarterly Meeting Minute Book, which commenced in 1876, gives a virtually complete record of membership. That for 1876 is given as 33 with no mention of communicants. The first mention of both is given in the returns for October 1877 which showed 27 members and 73 communicants whilst the following year the figures given are 26 members and 104 communicants. In 1883 the Communion Roll totalled 100, but the actual figures given to the Quarterly Meeting were 32 members and 103 communicants. This was the year the balcony was installed and the vestibule built to increase the seating capacity of the church. The circuit directory left by Rev. Crawshaw Hargreaves gives the following information: For the years 1880 to 1883 there were 29 admitted; 6 deaths; 19 removed or ceased to meet; 4 joined the society. Total 100.

There are two visiting lists surviving, one for 1883 and one for 1891. The town is divided into 8 districts and each district list contains the names and addresses of all who are connected with the church, including both members and communicants, and who should be regularly visited. Alongside most of the entries are short notes of information useful to succeeding ministers. The book was kept up to date for a number of years and provides much information on deaths, changes of addresses, or in some cases, failure to attend church regularly.

It was in 1894 that the lists were divided into three groups. Members, Members on Trial and Communicants. There were in that year 52 members, 37 on trial and 79 communicants. By 1902 the proportions suddenly altered to 76 members; 21 on trial, and 34 communicants. The last mention of communicants was in 1908, the year in which communicants were invited to become full members of the church and the total membership was given as 125. The last year in which members on trial were mentioned was 1920, there being only 1. From this time the number of members fluctuated until 1946 when it passed the 200 mark for the first time. It reached a maximum of 265 in 1960. Since then the figure has gradually reduced until it is now about 150. Even this figure is suspect as the conditions for entry to membership do not appear to be as strict in Scotland as in England.

In 1902, the year in which the number of communicants suddenly dropped from 75 to 34, there is a minute in the Society Book which reads:

Intimated that at a Leaders Meeting the Roll Books of the Church had been properly scrutinised, discreetly purged and desirable adjustments made.

This is a procedure occasionally undertaken to justify a reduction in the circuit assessment. It is not likely to be effective in a one-church circuit, as Arbroath was at that time.

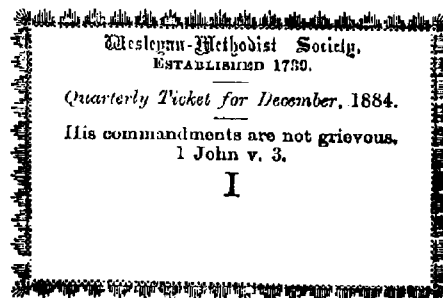


Fig 9
Class Ticket of a century ago.

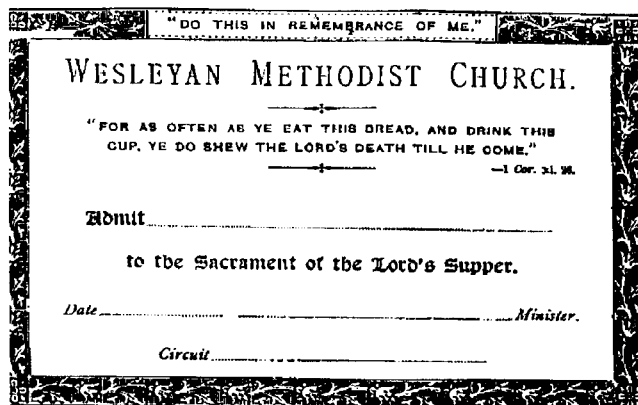


Fig 10
Admission Ticket issued to communicants before a communion service, after the use of metal tokens was discontinued in 1878.

SACRAMENTS: COMMUNION and BAPTISM

HOLY COMMUNION.

One of the difficulties for Wesley in Scotland was the administration of the Communion service. Unlike England, where Methodists were expected to attend the local parish church for Communion, in Scotland Methodists were not accepted for Communion in the Church of Scotland. Attendance at Communion identified the communicant as a member of the Church of Scotland, as distinct from Methodism, where the possession of a class ticket was the sign of membership. It was the dilemma caused by this problem that Wesley decided, against the vehement opposition of his brother Charles, to ordain a number of his travelling preachers for the purpose of administering communion to the Methodists in Scotland. Thomas Hanby, who spent two years at Dundee (1785 - 1786), was one of them.

FORM OF SERVICE.

The form of the service and its administration is not recorded in the earliest of the books. Certainly it was regularly celebrated, with the cost of the bread and wine noted in the Account Books. In 1799 the cost was 5s- 2d., whereas a years later the bill rose to 12s- 0d., no doubt because of increasing numbers of communicants. The wine in question is referred to as the best Port. In 1799 the number availing themselves of communion was 69, described only as communicants, with no indication as to whether they were members, or the total number of members and communicants. An entry for 1813 records an expenditure of 4s- 0d, for sacramental towels. These were used to cover the elements on the Lord's Table and called towels, whereas today a good linen cloth is used. Smaller cloths would also be needed to wipe the goblets containing the wine.

One of the interesting documents surviving is a hand-written circuit directory in a notebook, prepared by Rev. Crawshaw Hargreaves in 1883. It was obviously written to help succeeding ministers, since the contents give information on the procedures of the time, although a later minister erased some of Hargreaves's instructions and replaced them with others in 1901. Of importance is his advice and outline of the services of Holy Communion, as practised over a century ago. Not only does he describe the form of the service for the benefit of succeeding ministers, but also gives clear definitions of members and communicants.

"THE LORD'S SUPPER is dispensed four times in the year.

Generally on the 2nd. Sunday in January.

Always on 1st. Sunday in March.

Generally on the 4th. Sunday in June.

Always on 2nd. Sunday in October.

and always during the morning service.

The Sermon is preparatory, and the Blessing need not be pronounced until the close of the entire service, the non-communicants retiring after the prayer and intimations. A collection for the poor is taken at the door, both when the non-communicants and communicants are leaving the church.

Members' society tickets are always examined and communicant cards collected by the two stewards as the people are seated in the body of the church. It is important in Scotland for this to be done.

The elements are brought and the minister takes his place behind the table:

He may "fence the table" in (with) a few warning words.

1. Read the warrant for the rite. I Cor. 11: 23 to 27.

2. Hymn and short prayer.

3. Sacramental Address.

4 (Missing)

5. Hymn.

6. Eucharistic Prayer.

7. Take the bread and break, repeating the exact words "The Lord Jesus, the same night" to the end of verse 24. Partake. Deliver to the stewards, or leaders officiating and then hand to them for distribution to the people. After a proper pause.

8 Take the cup and repeat v 25 and do as before. The elements are received in strict silence.

9. Exhortation.

10. Hymn, Prayer, Blessing. The service generally takes 40/45 minutes."

It was this form of service to which Dunn took such exception in his 1822 notes, as quoted by Dr. Alan Hayes in *Edinburgh Methodism*.⁽²⁷⁾ He writes:

nor, (do I approve) of the Leaders assisting in administering the Lord's Supper, and the communicants sitting whilst they receive, it is my opinion that in order to further the prosperity of Methodism, the preachers should openly and constantly preach all our doctrines and attend to our disciplines, just as we do in England, and in a very few cases alter it to suit the prejudices or customs of the Scotch.

What Dunn does not appear to have appreciated is that Wesley himself sanctioned the Methodists in Scotland to follow the Scottish pattern of Communion. In 1842, twenty years after Dunn's visit, the Wesleyan Methodist Conference agreed to the following resolution, which dealt with the administration of the Sacraments in Scotland. This stated:

In the administration of the Sacraments there shall be strict adherence to the order sanctioned by Mr. Wesley, which is the same as that in the Church of Scotland.

COMMUNICANTS.

There are a large number of these apart from society members. They are visited by the minister before each communion who gives them the 'note' or card of admission, if he thinks them still fit persons to receive it. It is desirable to read over the Roll at the Leaders Meeting before visitation in case any irregular conduct has been reported. The number of communicants is returned each year in the District Meeting Schedule. Before each communion the minister invites any wishing to become communicants to call on him at the Manse some specified evening, he converses with them and admits them to the Lord's Table if satisfied in their seriousness in Christian Belief.

So wrote Crawshaw Hargreaves in his note-book. As members of classes had been identified by Class Tickets from the time of Wesley, they were admitted to Communion on production of these. Hargreaves refers to the communicants being issued with a 'note' or card in order to be admitted. Actually, up to 1878 they were given metal tokens by the minister and these were collected at each communion service from them. This was very much in the Church of Scotland tradition. In 1878 the decision was made to issue, by the minister, specially printed tickets, "Admission to Communion." It is these Hargreaves is referring to in his notes. These tickets were used until 1908 when the desirability of adherents (meaning communicants) uniting themselves into full membership of the church was proposed. A sermon was to be given from the pulpit and the term communicant is never mentioned in the records after this date. (See Figs.9 and 10 p25)

Among the documents surviving are six Class Books dating from 1873 to 1895, together with four Communicants' Rolls dating from 1873 to 1889. John Drake's note-book of 1860 includes, among the circuit information, lists of members for both Arbroath and Montrose together with a list of Communicants for Arbroath. The Class Books showed that members paid Ticket Money of 1s- 0d per quarter as well as one old penny weekly on attendance at Class, payable to the Class Leader or Steward. Communicants paid 1s- 0d per quarter to the Senior Steward. Class money, Ticket money and collections taken at the doors. were the main source of income of the Society for the payment of the minister, with one exception. The door collections at the quarterly communion services were for the poor.(see Fig. 14 p38)

It is not known what vessel was used before 1880 to serve the wine. In that year it was decided to purchase a Communion Set consisting of a flagon and two goblets, which cost £7- 9- 0d with the inscription on the flagon costing 8s- 6d. This set was used until 1917 when a Communion Set of individual glasses was purchased. The old set is on display in the glass

case in the vestibule. It is evident from Hargreaves's note-book that the communion service, although following a pattern, was largely of an extempore nature. It was in 1960 that the Trustees purchased 100 copies of the Methodist Communion Service and of the Methodist Baptismal Service, which suggests that a more extempore form of service was used before that date.

BAPTISMS.

After the closing hymn the father of the child comes forward near the pulpit. The minister briefly addresses him on the significance of the rite he desires for his child, and asks if he will fulfil the part of the Christian Parent. He then prays, and after names and baptises the child in the usual form, the father holding the child in his arms. The service is closed from the pulpit in the ordinary way. It is not customary to baptise children whose parents are, neither of them, members or communicants. Yet, this is sometimes done, but, generally in private. Private baptisms for members children need to be discouraged as far as practicable. The use in private is much the same as in public.

From this it seems that the arrangement for the father to come forward, holding the child in his arms had been usual for a long time in Scotland. Confirmation of this comes from *Edinburgh Methodism*, in which Dr. Hayes quotes from notes made by Rev Samuel Dunn. In 1822 Dunn was on his way to Shetland to consolidate the work started there by John Nicholson. Having to wait a few days in Edinburgh, for a ship from Leith to Shetland, he attended a number of services, including Holy Communion and a baptism. In his notes made at the time he is critical of the conduct of both services. He writes:

'I have attended no place of worship but our own. I cannot say I approve of the Father's holding of the child in his arms while the minister baptises it,'⁽²⁸⁾

By the turn of the century some of the instructions of Crawshaw Hargreaves had been scored out and substituted with procedures very like those in use to-day.

FUNERALS and WEDDINGS.

According to Hargreaves the custom at funerals in 1883 was for the minister to read and pray in the house. He states there was seldom a service at the grave, though the minister might sometimes be expected to attend.

Marriages were also conducted at the house. Hargreaves suggested that:

the minister examine the Certificate of Banns, or of Notice. Engage in prayer. Give a brief address. Ask the man by name, as on the schedule, if he takes the woman (mentioning her name) to be his wedded wife be a faithful loving husband, etc. he will nod assent. Ask the woman in like manner. If both agree, ask them to join hands and then declare them to be "lawfully married persons" or "man and wife together". Add "what God hath joined etc" and offer prayer. See that the bride and bridegroom sign the schedule, also two witnesses and add your own signature. All ordained ministers have the same right, No registrar is present. There is no fee.

LOCAL PREACHERS.

Local preachers have been part of the Methodist scene from the earliest days, although Wesley did not at first take kindly to lay people conducting services. Certainly, in 1742, whilst in Bristol, Wesley received news of a Thomas Maxfield conducting services in the Foundry meeting house in London. He immediately set out for London to put a stop to this, no layman would conduct services there! Fortunately the first person of influence he met when reaching London, was his mother Susanna. On learning the reason for his journey she told him that she had heard Maxfield preach and then warned him, 'Take care, John, what you do respecting that young man, for he is as surely called of God to preach as you are.'⁽²⁹⁾ In Wesley's day the numbers of local preachers grew but they were not organised at a connexional level, as 'each society had "to find one among themselves who was upright of heart and of sound judgement in the things of God."⁽³⁰⁾ In 1796 the Methodist Conference laid down that local preachers had to meet once a quarter with the circuit Superintendent. This was the beginning of the Local Preachers' Meeting and connexional acceptance of responsibility for its standards.

From the records little can be gleaned about local preachers in the early days of the Arbroath church. The first entries in the Account Book 1798 - 1826 record: 1802. "Porter for the Local Preachers 2s- 4d." and later "To Spirits and Bread for use of the Local Preachers 2s- 7d."

The next entries, most likely concerned with travelling expenses, are:

- 1821 Allowances to Mr. Robb and Mr Macintosh, Local Preachers. 2s- 6d.
- 1823 Mr. Cuthbert. Local Preacher. Three entries of 10s- 0d. each.
- 1823 Collection for Local Preachers £2- 0- 0.

No indication is given as to who these gentlemen were, or from which church they came, there being at this time local preachers at both Arbroath and Montrose. The Montrose Society began about 1793, its first church was built in 1814 and the first minister, almost sure to be a probationer, was stationed at Montrose in 1835. Before this date the minister at Arbroath was responsible for the two churches and from 1824 to 1829 the Brechin church as well, thus the need for local preachers. That some of the local preachers were popular, or otherwise, is shown by the following episode.

John Graham, at Arbroath, was a very welcome Local Preacher whose story was told on p.4.

Hay says that John Graham;⁽³¹⁾ 'left Arbroath in 1827 to raise funds to help the congregation to complete their church, but while at Newcastle he accepted a call from a congregation there.'

In the hand-written notebook of Circuit information assembled by Rev. John Drake, minister in Arbroath in 1860, we find a somewhat different version of the story;

most of the Society adhered to him and left us. He was popular and drew large crowds. They built the above chapel and joined the Relief Body. After some time the Debt became troublesome & Mr. G. went upon begging tours to relieve it. Twas owing to some misunderstanding of his account of the monies collected that he at last left the town.

Drake goes on to say that John Graham is not to be confused with a Graham at Montrose 'who disgraced us'. He also remarks that, even in 1860, the Park Street United Presbyterian Church, under Rev. W. Allan, was regarded as an off-shoot of the Wesleyan Church.

In the records nothing more is mentioned about local preachers until 1884 when it was proposed that Mr. Guthrie, who had been an efficient church worker for some time, be taken on trial as a Local Preacher. This is the only mention of Mr. Guthrie. Eleven years later it is recorded that Mr. Charles Anderson was admitted on trial as a local preacher for one year. Five years later a Mr. Beaumont was officially received as a local preacher. All this was done through the Arbroath Quarterly Meeting and recorded in the Q. M. Minute Book. This means Local Preachers' Meetings were not held and all local preachers' business was done by the Quarterly Meeting. Also, the local preachers were formally thanked and re-appointed annually by this meeting. In 1905 the Quarterly Meeting recommended that Mr. Charles Anderson, son of Mr. & Mrs George Cramond Anderson (see Personalities: Anderson Family p48), be continued as a local preacher.

In 1927, Mr. Andrew Valentine, having been trained in the Salvation Army and a student of Cliff College, was accepted as a fully accredited local preacher. A year later the Q. M. was informed of the likelihood of Mr. Valentine's going to Australia and three months later the next meeting was told that Mr. Valentine had landed in Australia and had spoken and sung on the first night of his arrival.

The Quarterly Meeting Minute Book of 1932 records a comparative flurry of activity on the LP. front. First a Mr H. McKay was admitted on note. Then a young man, Mr. George Wishart Anderson, nephew of Charles Anderson and son of George Anderson, the church officer, having had a brilliant career at Arbroath High School and being at that time an undergraduate at St. Andrew's University, was invited to become a local preacher. The following year, he preached at Arbroath and Montrose, the services being greatly appreciated, and he was placed On Trial. In 1934 George W. Anderson asked to be examined for accreditation as a local preacher. He was eventually to become an eminent Old Testament scholar of world wide renown. (See p48)

At the same time Miss M. Bowman was accepted On Trial and eventually passed her examination satisfactorily. Although written examinations for accreditation as a local preacher had been in existence for some years, Mr. George W. Anderson and Miss Bowman sat oral examinations only. Professor Anderson recalls that they took place in the Montrose manse and were conducted by both ministers. His first written examination was the Connexional examination as a candidate for the ministry.

Local Preachers' Meeting Minute Books never existed in the Arbroath Circuit until 1971, when it became necessary to have a Local Preachers' Meeting, as an American serviceman from the Edzell Base wished to begin studying and be admitted On Trial on the plan. Meetings were held until 1976, then discontinued as there were not sufficient active preachers to justify a meeting. After a nine years' interval, in September 1985, a Local Preachers' meeting was called to admit Miss Elizabeth Peters, a nursing sister tutor, On Note. She did well in her studies and was eventually accepted as a candidate for the ministry. Three people, Dr. A. MacDonald, Mr. Fred Jacques and Mrs. Charlotte Collins have been successful in their studies and are now accredited and accepted on to full plan. With only one minister for the two churches there is a greater need for the services of local preachers.

MUSIC and ORGANS.

Little is known about hymn singing or other music in the church in the early days, nor how many of the congregation could read. As late as the 1860s a precentor was employed to lead the singing. Either he or the preacher would read out the words of the verses before they were sung, making it possible for those of the congregation not able to read to memorise them. Vestiges of this practice remain to-day when the preacher reads out the first line, or the first verse of the hymn before singing commences.

A record of 1802 shows the purchase of hymn books for the church costing 1s- 3d. Five years later this was followed by another purchase costing 1s- 6d. Even taking into account the value of the money in those days, the number purchased could not have been great. In 1811 a Hymn Book was purchased for pulpit use costing 5s- 4d, indicating a fairly substantial volume. The first mention of a musical instrument occurs in 1859 when an item records 'repairs to harmonium. 7s- 7d'. There is no record in the account books of the purchase of this instrument. One year later a new harmonium was bought at a cost of £14-18- 0d. The choir may have been started about this time, as a minute in the Trustees' Book, dated 1861, records the gathering of subscriptions towards the music in Arbroath Chapel. There were 28 subscribers who donated a total of £2-12- 0d.

Problems quickly arose with this new instrument and £5 was paid for repairs in 1865. Ten years later a new harmonium was bought for £32. and the old one sold for £7-10- 0d. As well as the harmonium , a precentor was employed to lead the singing. The first mention of such is a payment of '£1 to George Gibson, for precentor.' Whether this George Gibson was the subject of an entry in the Trustees' Minute Book of April 1862 is not known. The minute reads: 'It is agreed that the moral conduct of the precentor requires censure and that unless there be reformation we cannot allow him to continue in office.' Whether or not there was such a reformation we do not know.

1876 saw the publication of a new edition of the Wesleyan Methodist Hymn Book, and in that year a supply was bought for church use, costing £1- 1- 0d. The following year music copies were purchased for use by the choir and twelve years later a further 11 music books were bought for choir use, indicating a choir of reasonable size. An entry in 1879 reads, 'Hymn Books for strangers 11s- 8d.' The strangers would be those people who occupied the few free seats in the church. Members and communicants usually purchased their own hymn books when possible. One lady, a member of to-day's congregation, possesses a beautiful presentation copy of the 1876 Hymn Book.

One of the first choir-masters was Mr. Robert Gleig Snr, a competent musician who was considered one of the finest baritones of his day in the area. Mr. Gleig was followed by Mr. John Smith. By unanimous agreement, the trustees at a meeting held on 11th. March 1910, had the following minute entered into the Trust Minute Book as a mark of appreciation of John Smith's work;

The Trustees desire to place on record their high Appreciation of the services of Mr. John Smith, as Organist and Choirmaster, and to tender to him their thanks for these Services. so freely and ungrudgingly given for the benefit of the Church, and the Secretary forward to Mr. Smith an extract from the Book.

It was to the credit of the Trust, on behalf of the Church, that such thanks were regularly given. Services rendered were never taken for granted.

About this time the Trust must have been considering a new instrument, because in 1909 definite moves were made towards the acquisition of a new organ. The trust agreed to ask a Mr. Herron, Arbroath, for an estimate to supply an Estey organ, not to exceed £65 in value. At the same time they made a formal application to the Property Division for the installation of an organ in the church. An Estey organ, Type 095, was purchased from Messrs. Paterson Sons, & Co. for £63, and was installed to the Trustees' satisfaction, and free from debt. At the opening service for the organ, Mr. Smith, the organist and choirmaster, was asked to officiate. Where the harmonium was placed before the rearrangement of the church in 1883 is not known. The re-arrangement included the building of the present pulpit with a dais in front and a wooden rail around it behind which the choir sat, with the harmonium centrally placed in a cut-out in the dais. Actually the so-called Estey organ was virtually a harmonium.

It was reported in 1936 that this instrument was giving trouble and Capt. Marshall was instructed to take up the matter with the organ tuner who gave an estimate of £4-10- 0d for the repairs, with an additional £1 annually for maintenance. The Trustees thought this sum too much and the secretary was **'instructed to seek other offers and act to the best interest.'** Two years later the instrument was in a state of disrepair. The trustees learned that a second-hand organ (or harmonium) was available for £7, which sum included repairs for a year and an allowance of £1 made for the present organ. At the following meeting it was reported that the organ offered was satisfactory, but upon learning the organ's history it was decided to drop the matter and have the existing one attended to.

With the outbreak of the 1939-45 War all thought of renewing the organ had to be deferred, yet in 1944 the Trustees felt the time was ripe for the inauguration of an Organ Fund for the purchase of a suitable instrument. In September of the same year, the Minister, Rev. Colley Hutchinson, reported that he had been able to book the Webster Hall for a Fête to raise money for the fund. The following February the fund stood at £400, and two years later had reached £654. At a meeting of the trustees held in February 1946, the chairman informed them that the organ in Edzell Old Church was for sale. A sub-committee was formed and mandated to inspect it and to offer a maximum of £350. A letter from the session clerk of the Edzell Church offered the organ for £500. The sub-committee was instructed to listen to the organ again and authorised, if satisfied, to pay at £500. Approval was finally given for the purchase of the instrument at this price as the sale included carpets and a collection stand. It was agreed to go ahead and install it.

This piped organ was too large to be assembled within the body of the church, thus necessitating the building of an organ chamber projecting from the church into the old manse garden. Approval was given for this building at a cost of £188. When finished the total cost of the complete installation came to £872, but the symmetry of Wesley's Octagonal when viewed from Springfield Park was spoiled.

Interestingly, the old Estey organ, which in 1936 had been described as 'dilapidated' and would have attracted a trade-in allowance of £1 only, if the second hand organ at that time had been bought, was sold to the Montrose Church for £20.

During the same year as the installation of the organ it was reported that a communion table, 3 chairs and a baptismal font were to be sold by the Ladyloan Church. (This church was later demolished to make way for the dual carriageway.) The offer of £10 made by the trustees was accepted and it is these which are in use to-day. Soon after the purchase Mr. and Mrs. W. Smart and Mr W. Milne wished to defray the cost and donate them to the church. A brass plate acknowledging this gift is affixed to the Table.

The Trustees were quick off the mark with the then new *Methodist Hymn Book* issued after Methodist Union in 1933. A minute of December 1934 reads: 'The New Methodist Hymn Book to be inaugurated March 3rd. 1935.' A bequest by the late Miss Ella Wishart enabled copies of *Hymns and Psalms* to be obtained in 1986 for use by the congregation. Two members of the church donated the two-volume edition of the Tune Book.

Not all the names of the organists are given in the books. Certainly Mr. Robert Gleig Snr, was organist and choirmaster for many years. Mr George Anderson was for a time organist, as well as Miss Gertrude Marshall and Miss Minnie Thompson. Of interest is the name of CPO Evans, who during the war was stationed at the then Fleet Air Arm station, Condor. Attending the church one Sunday evening he asked if he could play the organ. Mrs. Robert Gleig being organist that evening gave permission. It was immediately obvious he was a professional organist and was soon invited to play the organ for the evening services. In 1955 a minute in the Trust Book records, as follows:

Thanks expressed to CPO Evans, Fleet Air Arm, Condor, who has given great service as organist over a number of years on Sunday evenings.

Other items of interest read as follows:

1947. Mr. R. Gleig and Mr. W. Smart agreed to interview Miss Ruth Smith with a view to accepting her on the rota of organists.

Other organists in the meantime, have been Miss Molly Robb and Mrs Robertson. The present organist is Mrs Ruth Powrie, LRAM.(Miss Ruth Smith above) The choir itself lapsed some years ago.

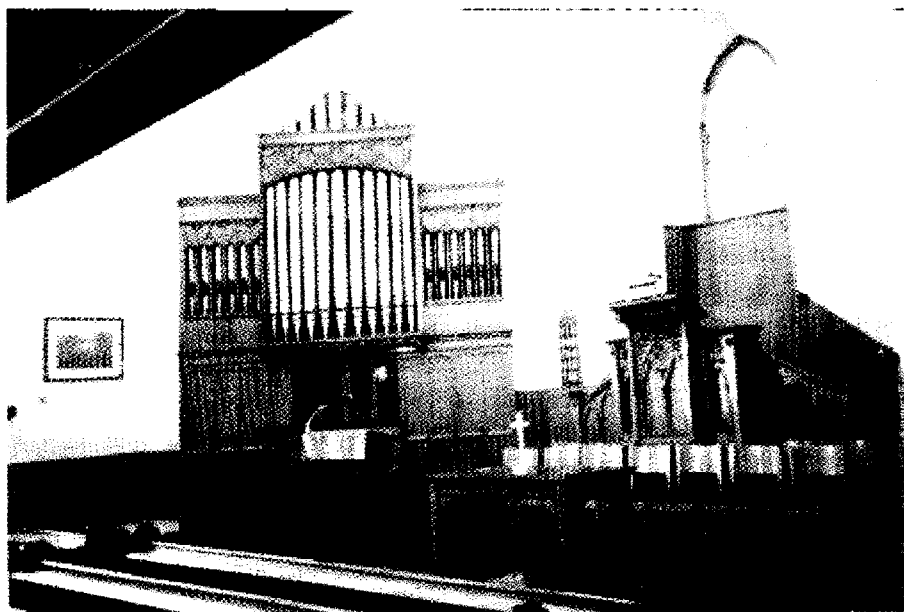


Fig. 11

The Organ which was installed in 1946 (Photograph. G. W. Davis)

OVERSEAS MISSIONS.

It says much for the spirit and concern of the members of the church that they were prepared, as seen in the earliest records, to make significant donations to Overseas Missions. This is particularly so when, in Wesley's time and for some years after, Scotland itself was looked upon as a Mission station. The earliest records of such giving were of collections for Dr. Coke, the father of Wesleyan Missions, made in 1802 and 1804. After these dates there was regular giving from church funds to Overseas Missions. The real initiative for Overseas Missions came in 1828 when a Missionary Committee was formed. The minutes of that meeting read as follows.:

At a meeting of the Friends of Missions in Arbroath, and its vicinity, held in the Methodist Chapel, (The Rev.J Stephens, President of Methodist Conference being present) in May 1828, and, by adjournment in November 1828, it was resolved :

- 1. To form "A Branch, Wesleyan Methodist Missionary Society" in this place.**
- 2. That the following officers be appointed:**
Mr. John Rhind. Treasurer. Mr. Alexander Esplin (Snr) Secretary.
Committee: William Dall. William Gibson. J.S.Esplin. J. Cowie.
- 3. That the following persons be appointed collectors, and receive their Districts as follows.:**

District 1	Miss Mary Adams.	District 2.	Mrs. Kercaldy.
District 3.	Mr. J.S.Esplin.	District 4.	Messrs W.A.Rhind & C.Davidson,
District 5	Mr. D. MacDonald,	District 6	Miss Gowerly
District 7.	Miss Margaret Hill.	District 8.	Miss Taylor.
District 9	Misses Kercaldy & Butcher.	District. 10	Mr. J. Cowie.

This careful organisation shows an interest in more than mere parochial matters. Although the Committee meetings appear to have ceased in 1833, the work of collection was carried on at least until at least 1854, according to the Collection Book. This surviving book, for the period 1828 to 1857, gives a clear idea of the effort made on behalf of Overseas Missions. The following are a sample of sums collected.

1828 £1-14- 6d. 1829 £8-4- 0d. 1830 £34-18- 0d. (In this year the collections in the district were, for the first time, made monthly.) The 1830 sum was exceptional.

1835 £17-11-5d. 1840 £8- 2- 5d. By this time the numbers of collectors had dropped and part of the reduction in income was made up by holding special Overseas Mission Meetings with guest Speaker.

1850 £29- 2- 0d. This sum was made up of monies from collectors and donations from private individuals. Examples: W. Andson, a solicitor. £1. Bailie Esplin. £1 Prov. Gibson 5s- 0d Rev.L.Railton & Family £1- 1-0d Captain George Gleig (father of Mr. Robert Gleig.) 10s- 0d Sermons £1-10- 0d. Meeting £3- 3- 0d.

Of interest, in 1843 the book records a special donation of £1 from Mr. William Gibson earmarked for ASHANTEE (present day Ghana) demonstrating that these people knew what was going on in the world. During the last five years of records the book shows sums collected for Juvenile Missions. The last entry is for £5 forwarded to the District treasurer. One feels that by this time the initial enthusiasm had dwindled.

The note-book left by Rev. John Drake lists the totals raised for Overseas Missions for the years 1861 to 1863. **1861. £6- 3- 0d 1863. £10-14- 2d.** in 1860 there was a special collection for INDIAN FAMINE RELIEF, and £4 was sent. Nothing is mentioned in Rev. Crawshaw Hargreaves' book of circuit information, dated 1883, concerning Overseas Missions and it appears that collections and donations had lapsed. Instead the Quarterly Meeting Account Book 1869-1891 shows that the circuit (meaning Arbroath church only) sent £1 annually to Overseas Missions. The next Account Book is missing, but another source records that £4- 2- 4d was forwarded in 1910. The same source has no record of contributions for 1915 and 1920.

In 1893 the Mission House requested that an Overseas Missions Committee be appointed, and this included Mr. Robert Gleig, Mr. James Anderson, Messrs Simpson and Shaw. Nothing is recorded, or has survived, about its activities. In 1905 a special appeal was made on behalf of West Indian missions when it was agreed a retiring collection be made. The following year another appeal was made for increased giving to Overseas Missions all of which seems to indicate that the earlier enthusiasm had waned.

Another surviving document is a Women's Work Account Book, beginning 1947. Women's Work was the women's section of the Methodist Missions Overseas Division and originally raised money to support its women missionaries. A sample of the amounts raised is as follows:

1947	£22- 1- 0d.	1950	£39- 5- 3d.	1960	£55-12- 1d
1970	£51- 9- 7d	1980	£121.90.	1985	£124.64.

Women's Work has for some years been discontinued as all monies are now forwarded to the General Fund. The cause is kept alive by a dedicated core of retired missionaries in the circuit who see that the work of Overseas Missions is not forgotten, with money raised by issue of boxes, by donations and by Easter Offering envelopes distributed to all the congregations over the Easter period.

OTHER FUNDS.

The first entry for Home Missions was made in 1863 when the sum of 18s- 0d was raised. As far as can be ascertained, regular contributions to Home Missions started in 1882 when £1 began to be donated annually from the Arbroath Quarterly Meeting. This work continues to the present day as, like Overseas Missions, the money is raised by means of boxes voluntarily accepted by members, by donations and by a retiring collection at the Home Missions designated service in February.

Over the years contributions have been made to other funds. From Wesley's day annual subscriptions were made to Kingswood School. (See entry in the accounts shown in Fig 13 p38) This was a boarding school set up by Wesley at which the children of the travelling preachers could be educated without interference caused by the preachers' moving stations every two years. Also from the early days contributions were sought for the Children's Fund, set up to help ministers with large families. This fund still operates to-day, but is financed by donations made by members attending the District Synods.

The following is a list of contributions made to other funds as recorded in the Account Books. Some were assessed and compulsory, others were voluntary:

In 1818 there is the first record of an assessment of 1p. per year for 'The Poor of St. Vigean's Parish.' By 1836 the annual contribution had risen to 1s- 0d. per year. In 1840 it became known as 'an assessment for the support of the poor' and the demand was gradually increased, until in 1900 it had become 19s- 9d. per year. In 1909 it became known as the 'Poor and School assessment' and in 1919 the rate was £3- 1s- 0d per year. Other local assessments were:

From 1836 to 1838 there were payments of 7s-10d per year for the Police.

From 1843 to 1850 there was an assessment varying from 1s- 8d. to 3s- 6d. for Prison Rates. In the Account Book for the period 1869 - 1891 the combined Police and Prison Rates amounted to £1- 6s- 7d. in 1869 rising to £1-18- 1dp. in 1891.

From 1882 to 1891 there were contributions to a School Fund of about 10s- 0d. per year.

Of more interest is a regular annual contribution, from 1883 to 1889, of about £1 to Arbroath Infirmary. The record for these ends at 1891 because the next Account Book is missing. It must be stated that these were a burden upon the trust finances as it was for ever in debt. Some of the assessments were not upon the church but upon the manse, although this is nowhere stated.

Further donations:

- 1819 Donation to Bible Society 10s- 0d.
1815..To Lunatic Hospital, Dundee. £1
- 1814 Donation to Destitute Society £ 2-00.

More mundane expenses recorded in 1831: Sale of ground 2s- 8d Cost of Deed 3s- 4d..

To J. Bowman for measuring Town Clerks ground. 3s- 0d.

It appears some ground was sold hence the reduction in the Feu duty from 19s- 3d to 13s- 6d. Apart from the above no information is given about this sale and the deed mentioned appears to be missing. Was it sold to the Town Clerk, or simply measured in order to estimate the reduction in the Feu Duty? The Model Deed of 1883 gives the area as thirty nine and a half falls with no mention of a reduction.

One interesting entry recorded in 1820 is a payment of 10s -0d for 'embarrassed chapels'. Even churches as debt-ridden as Arbroath had to help others in worse situations than themselves by contributing to the newly-inaugurated Connexional General Chapel Fund.⁽³²⁾

Account of the Class Money in Arbroath.

1817 Sept.	Oct.								
Leads	16 ¹¹ / ₁₂	23 ⁰ / ₁₂	30	7	14	21	28		
Mr. Lamb	10	7	5	8	7	10	6		
J. Brothwick		1		7	8		13		
Mr. Gibson		6		5	6	8	9		
John Patterson				11		7	3		
Mr. Bull	5		5	8	5	11			
	1 3	2 1	10	3 5	2 2	3	2 9		

Fig. 12
Excerpt from the 1817 Account Book showing class money payments.

CHURCH FINANCE

Before the reconstruction of churches and circuits in 1976, there were two bodies of people within the church each with specific responsibilities, the Society Leaders and the Trustees. Each held their own funds for clearly defined purposes. The Society Leaders were responsible for paying an agreed assessment each quarter to the Circuit Steward for the purpose of meeting the minister's stipend, district expenses and certain connexional expenses. This assessment included an amount for the upkeep of the circuit manse. For most of its history Arbroath leaders paid their own minister directly. The trustees were responsible for the upkeep and maintenance of the church, keeping it in good order, paying the salary of the church officer and later the organist. They acted, in law, as the owners of the property. In the case of the manse this was the responsibility of a Board of Trustees appointed by the circuit

ACCOUNTS up to 1876

The earliest accounts to have survived for Arbroath are in a Society Account Book started April 1798 and ended August 1823. In the back of the book are Trust Accounts from August 1801 to June 1815.

Fig. 13, p38 gives an excerpt from the payments made from the society account. The minister had a weekly allowance 'board, servant and washing 10s- 9d'. He was also paid a full year's quarterage of £12 instead of 4 quarterly payments of £3, which was unusual. Note also the annual payment £2- 2- 0d. to Kingswood School. Lighting in the manse was by oil and candles. Fig. 14 is an extract from the Income side. This is made up of collections, class monies, quarterly ticket monies and collections at sacrament. Until about 1825 any excess of expenditure over income was met by Conference, later referred to as House Rent. The society also paid an amount to the Quarterly Meeting but this varied, most likely because they sent what they felt they could afford.

By the middle of the 19th. century the sources of the society income were unaltered. The following table gives a sample:

DOOR COLLECTIONS per QUARTER			CLASSES per QUARTER	
1856	Q1	£8- 2- 5d	£1-11- 5d	
1857	Q2	£4- 9- 7	18-2d	
1860	Q2	£11- 0- 2d	£2- 9- 0d	

Later, the payments are the same with the exception of the amounts: The following are taken from the Quarterly Meeting Account Book for the quarter ending March 1869:

ARBROATH		MONTROSE	
Manse rent	£2-10- 0d	Mr. Water's board	£9- 2- 0d
Mr. Drake's board	£10- 8- 0d	Quarterage	£4- 4- 0d
Quarterage	£8- 8- 0d	Washing	£1- 2- 6d
Servant and Washing	£3- 4- 6d	Travelling	13- 0d
Travelling	3- 0d		
TOTAL	£24-13- 6d	TOTAL	£15-1- 6d

Unfortunately the earliest Quarterly Meeting Account Books are missing and the oldest surviving begins March 1869. Until October 1875 it is the Arbroath and Montrose Quarterly Meeting Book, but after that it is the Arbroath Quarterly Meeting Book and adds little to our knowledge for the period in question.

EXCERPTS FROM THE WESLEYAN METHODIST SOCIETY ACCOUNT BOOK
1798-1823

11. 31.	Board, Sew ^t . Wash ^t 10/9. Bcn dices 1/5. exp ^s in m ^o ...				
Aug 7.	Board, Sew ^t . Wash ^t 10/9. Bread & Wine 4/11. Rent Read ^t 1/6.	16.	11.		
	Expences to & from Dundee 1/4. Bcn dices 1/5	1.	4.	1/2	1/2
		17.	5.		5.
11. 14.	Board, Sew ^t . Wash ^t 10/9. Clamps for Parlour Fire 1/6.	12.	7.		
	Bcn dices 1/4. Oil for lamp 9. Tea & Camister 1/10.	3.	11.	1/2	16 1/2
		15.	6.		
"	The Year's Quartersidge - - - - -	-	-	12.	" "
11. 21.	Board, Sew ^t . Wash ^t 10/9. Letters 1/8.	11.	5.	1/2	11. 5.
	Expences occasioned by two Persons going to the High-				
	lands to examine Mr. Thom's Niece &c. &c. - - -	"	"	3.	16. 6.
28.	Board, Sew ^t . Wash ^t 10/9. Kingswood School 2-2-0.	52.	9.	2.	12. 9.
				26.	13. 3 1/4

Fig. 13
Excerpt of expenses from the 1798 Society Accounts.
The entry regarding the examination of Mr. Thom's (minister at Arbroath 1796-7) niece is intriguing.

	1798.	Contra 6 ^{ts}			
4 1/2					
9 1/2	June 19.	Collections & Clapes - - - - -	"	9.	9
10.	" 26.	Collections & Clapes - - - - -	"	11.	3
9 1/2	July 3.	Collections & Clapes - - - - -	"	9.	10
4.	" 10.	Collections & Clapes - - - - -	"	9.	10
11.	" 17.	Collections & Clapes - - - - -	"	10.	6.
7.	" 24.	Collections, Clapes, & Tickets - - - - -	1.	10.	6.
5.	" 31.	Collections, Clapes, & Some Tickets - - - - -	"	10.	3.
5.	Aug 7.	Collections, Clapes, Tickets & Sacrament - - - - -	1.	5.	1.

Fig. 14
Excerpt from the income accounts.
Income mainly from collections at the door, class money, class ticket money
and collections at Sacrament.

The trustees' income, during the period in question, was derived mainly from seat rents, although small amounts came in rents from the two garden plots which were let, plus the letting of stabling and the consequent sale of horse manure. A house rent was also paid by the Connexion which rose to £10 per year by 1870. Regarding seat rents, the records do not state the actual rental paid per seat, or if there was any difference in rent between the rear seats and those at the front. In many Methodist churches in England the rear seats bore a higher rental than the front.

In the early days the standard allowable width of a seat, for the purpose of estimating the seating capacity of the church, was 18 inches.⁽³³⁾ The trustees could, if they wished, calculate the allowable seat width, for rented seats only, as 20 inches. Free seats were considered only as 18 inches per person. After the balcony was erected in the church in 1883 the seating capacity was reckoned as 350 with 300 seats rented and the rest free. I suspect Arbroath would allow 18 inches per seat only, even the rented ones.

Up to the year 1859 nearly 60% of trust income was required to pay the interest on loans, or the mortgage, first of all to William Gibson then to William Allan. This was indeed a crippling burden and must have caused many headaches to the officials. The fabric of the building may have suffered but the congregation kept its nerve and ultimately was able to pay off the debt and begin to improve the building. This was not without some sacrifice as the following pulpit notice, surviving from May 1862, shows:

The Trustees having lately effected many repairs and improvements to the chapel as well as giving it a thorough cleansing, find on summing up expenses they have incurred an outlay of £17 . Towards meeting this sum they require the aid of the Members and well wishers of the Church to hereby respectfully solicit their kind contributions.

**The entire Trust Funds to hand
Rev. the Minister**

**£4-00.
£1-00.**

This refers to the improvements done immediately after the mortgage had been paid off to Rev. William Allan. The minister who contributed was Rev. John Drake, circuit Superintendent at the time and also Chairman of the Edinburgh and Aberdeen District. A friend indeed to the church, yet one who has been forgotten.

The trustees missed one possible source of income when they failed to celebrate the church's centenary in 1872. Nowhere in the books is there mention of any special services or activities. The reason is they did not know the date. This is shown by what is written on two circuit schedules which have survived, one for 1873 and the other for 1881. (See Church Anniversaries. p 54)

How could the centenary have been celebrated if no one knew the date of the opening?

1875 to PRESENT DAY

1875 was a momentous year in the history of the Arbroath church. First it was the year in which the payment to the ministers of a quarterly allowance, money for the payment of servants and washing and reimbursement of incidental expenses was discontinued. At a Quarterly Meeting, held on 1st October that year it was agreed to; 'change the method of paying the Minister at Arbroath to that of a fixed stipend of £120 per year.'

In April 1875, the Montrose Circuit proposed 'to separate the financial affairs of the Arbroath and Montrose churches and so allow each place to settle its own minister's Stipend.' Mr. Robt. Gleig, of Arbroath proposed an amendment 'that until Montrose be in a position to ask a Connexional Representative from Conference, no steps be taken in the matter.' This was carried and the matter was postponed until the next Quarterly meeting. At that meeting the proposal to separate, with each church conducting its own financial affairs, was agreed and this was the last joint Q.M. for a century. Conditions to this proposal were that the separation should be for only one year and all Q.Ms held at Arbroath. These conditions were not kept to and each church acted independently of the other until 1976, with the exception of the occasional exchange of pulpits by the ministers. Financially, the quarterly meeting accounts were in effect the church society accounts.

After the change in 1875 the society income depended upon collections at the door, class money, ticket money and contributions from communicants. At the turn of the century classes ceased to be an effective source of income as they fell out of favour. Equally, in the first decade communicants were invited to become members. Although members were organised into classes these ceased to meet weekly and degenerated into a group to whom the class leader issued the membership ticket. The main source of income became the offering taken up during the service, instead of being placed on a plate on entering the church. The envelope system, whereby members contributed on a regular basis, whether attending service or not, was started at Arbroath in 1920. Since the Second World War, those members paying income tax can covenant their giving. In this case, as the church is considered a charity, the Inland Revenue refunds the standard rate of income tax which has been deducted from the gross amount covenanted. This has been of great help in keeping the finances of many churches on an even keel.

It has been stated that the main income of the Trustees came from seat rents. The first innovation was to hold harvest festival services, with the collections for the trust. In Arbroath the first harvest festival was held in 1890. Chapel Anniversary services were also held with the offerings for the same trust funds. In many places seat rents were scrapped after the First World War. Not so in Arbroath. As late as 1951 it was suggested that cards be placed at the ends of seats to indicate ownership, a proposal which was rejected. It was not until 1959 that the trustees expressed their concern about seat rents and agreed that after May of that year that all seats should be free. This proposal was not without opposition. The same opposition proposed in 1967 that seat rents should be re-introduced, a proposal which fortunately was thrown out. Due to a changed social climate the concept of seat rents had become a divisive factor in the life of the church and to-day seat rents are a thing of the past.

Since 1976 Arbroath and Montrose have worked together as a circuit with a single circuit account and separate church accounts. Each church pays an assessment to the circuit fund out of which ministers are paid, connexional funds met and amounts set aside for the maintenance of the manses. As costs have risen dramatically, with increments in ministerial stipends, and crippling increases in the Mission and Service Fund which is used to support connexional offices, coupled with decreasing congregations, many smaller churches have been sunk financially. Heads have been kept above water at Arbroath only by holding two Gift Days and two Fayres a year, and by generous gifts from the Ladies' meeting. They work hard to raise large sums by holding fortnightly coffee mornings.

With the revision of church and circuit administration the old society funds and trust funds were combined into one account and the circuit stewards do not now pay the ministers' stipends. The money is taken by direct debit from the circuit fund by the connexion, and ministers are paid from this centralised fund which is outside the control of the local circuits.

The financial problem is increasing. Time and again Arbroath has made application to Conference to alleviate the church or circuit debt. This invariably meant Arbroath only, because for over a hundred years it operated in effect as a single church circuit. In 1873, the ministerial stipends went up by ten pounds per year, so an application was made to Conference for a grant to offset this extra cost. Up to 1869, when the first bank account was opened with a credit of £90, the circuit debt was borne by the Treasurer as an amount owing to him. As the amounts could vary between a pound or two up to ten pounds or more, he had to be a man of substance to bear these loans, as they were payable only when the church had the money. Down the years all sorts of means were adopted to pay off the debts, special services, lectures, musical concerts, special appeals etc. A Minute of 1891 records:

Quarter Board agreed to provide a document signed by several members in security for overdraft to a limit of £20 and Edwin Thompson to withdraw and deposit monies in his own name.

Between the wars the debt was approaching £70, as recorded in 1921. It was this magnitude of debt which prompted Arbroath to ask for the appointment of a probationer and the Superintendent to be stationed at Montrose. The debt crisis was eased and the Superintendent returned to Arbroath. After the Second World War the debt again became serious, not only on the Trust Account but also on the Society Account. In 1964 the Trust debt was £118 and the Society debt £10- 8- 0d. It was the Miss Mollison bequest⁽³⁴⁾ which saved the day and by 1969 the Trust credit balance was £226 although the Society debt the following year was £171.

From 1976, trusts were abolished, not without some ill-feeling among people who had served faithfully on trusts and for years had given a high priority to the interests of good housekeeping relative to the buildings. All legal responsibility is now vested in the Property Division in Manchester, acting as the executive trustees for Methodist property. The managing trustees, charged with the responsibility of looking after the local property are, in the case of local churches, the members of the church council who are members of the church and over eighteen years of age. In the case of manses the managing trustees are the members of the circuit meeting, with the same conditions as above.

At the present time the problem is only temporarily solved. Being without a minister for over a year, due to a suspension, the Division of Finance returned the stipend which had been withdrawn by direct debit from the Circuit Account. This is only a temporary respite in spite of there being one minister fewer in 1990. As a rough guide it is reckoned that 250 members are required to maintain a minister. This was out of the question when there was a minister at both Arbroath and Montrose. Even the combined membership of Arbroath and Montrose is hardly adequate to maintain the one minister currently in the circuit.

When the scale of the building and rebuilding last century is considered, the question must be asked how the church raised the money for these projects when it appeared to be always in debt. The answer is that the money was raised through large-scale bazaars and

widespread appeals for donations. Lists of donors, of patrons to the efforts, of the amounts subscribed have, in nearly every case, survived and they give a fascinating picture of the respect in which the Methodist Church was held. Sympathisers and helpers for the cause ranged from the Earl and Countess of North Esk, the leaders of industry in the town like the Websters and Corsars, the town authorities, the bailies, the provosts, the Town Clerk as typified by Mr. W. K. MacDonald down to the humblest persons. People of this calibre, concerned for the wider good of the town, seem not to exist today.

The first big project was to add the upper storey to the minister's house in 1869. The money was raised for this by subscription. When the major alterations to the church were put in hand in 1883, by far the greatest amount of money was raised by a bazaar. Details of this have not survived, but it must have been on a large scale, although the sum of £436 also includes unspecified 'outside' subscriptions.

Most of the money for the New Hall was raised by a Sale of Work. People helping included many living in Arbroath, others living throughout Scotland, some in England and a friend in South America. The final large-scale effort was a bazaar to raise money for the purchase and furnishing of the new manse in Seaton Road. The list of patrons is impressive, as shown in Fig 15 below. The subscriptions raised £184 whilst the bazaar made £350.

Of course wide-ranging appeals like that cannot be made frequently, otherwise they become self-defeating. Equally they are successful when made for a specific object, not just for church funds, which to many people are simply a bottomless pit. One successful appeal made within recent years was in 1990, when wet rot was found in the floor of the church and some of the dado on the wall. It was originally proposed to make a special appeal for £3500, but the church council in its wisdom increased this to £5000. In the event the sum of £10,000 was collected, from individual gifts, from efforts, and from various grants, both connexional and local authority.

GRAND BAZAAR

IN THE PUBLIC HALL, ARBROATH,

ON 6TH AND 7TH MARCH 1903,

WHICH THE

RIGHT HON. THE COUNTESS OF NORTHESK

HAS KINDLY PROMISED TO OPEN ON THE FIRST DAY.

Patrons.

THE RIGHT HON. THE EARL AND COUNTESS OF NORTHESK.
 MRS. LINDSAY CARNEGIE, KINLEITHSDOWN. MRS. GRANT, WOODSIDE. MRS. TRAILL, VIEWFIELD.
 THE REV. PROFESSOR BANKS, PRESIDENT OF THE BRITISH METHODIST CONFERENCE.
 THE REV. J. WILLIAMS BUTCHER, CHAIRMAN OF THE SCOTLAND SYNOD.
 PROVOST GRANT AND THE BAILIES OF ARBROATH.
 THE HON. LORD DEAN OF GUILD ORMISTON, EDINBURGH.
 PROVOST ANDERSON, GREENOCK. J. J. KING, ESQ., GLASGOW. W. A. MACKIE, ESQ., GLASGOW.
 EX-PROVOST MUIR. GORDON LYON, ESQ., DUNDEE. P. McLEAN, ESQ., BRODY-FERRY.
 EX-PROVOST D. CORSAR. BAILIE DOIG, DUNDEE. BAILIE ALEX. BROWN, GLASGOW.

Fig 15. List of Patrons for the Bazaar to raise funds
for the purchase and furnishing of the Seaton Road
Manse 1903.

GOWAN PARK SHELTERED HOUSING

Methodism has had a long association with Arbroath, the first group of Methodists being formed in 1768 and the church opened by John Wesley in 1772. Methodist Homes for the Aged was established in 1943 to provide residential homes for elderly people, with a number of such homes being built in England. Later the need was felt for the provision of sheltered housing for elderly people who were able to look after themselves, yet needed a degree of support. Four such sheltered housing schemes are operated by Methodist Homes in Scotland, Gowan Park being one of them. The initiative for the presence of Methodist Homes in Arbroath sprang from the vision of Rev. Sidney Pearson.

It was at the 1979 Spring Synod of the Methodist Church in Scotland that it was asked if there were any possible sites in Scotland for M.H.A. Rev. Sidney Pearson, then minister in Arbroath, passed on the request to the congregation in the Methodist Church. Mrs. Helen Bowman stated that she had heard Dr. Begg was considering selling his house and grounds in Gowan Street. The following July, after confirming with Dr. Begg that the property was for sale, Rev. and Mrs. Pearson were shown around the house and grounds. When Dr. Begg heard what was in the mind of the Methodists he cancelled a provisional arrangement with a prospective buyer in favour of a possible sheltered housing project. In September Miss Ruth Shilitoe and Mr. Newis visited Arbroath, inspected the property and gave their approval. Negotiations were immediately commenced, and after much deliberation the house with its extensive grounds was eventually purchased.

This property is part of the industrial history of Arbroath. It was built in the mid-nineteenth century by a Mrs. Peters, aunt of Sir Francis Webster, who had it built for her son on the occasion of his marriage. Sir Francis had established and developed the firm of Webster's, having at that time his warehouse and offices at the corner of Gowan Street and Keptie Street. Eventually the property came into the possession of Dr. William Begg who with his wife and family lived there and who converted some of the downstairs rooms into waiting and consulting rooms for his medical practice.

When Dr. Begg moved out, the house and grounds were obtained by Methodist Homes and work began to convert it to the present sheltered housing complex. Unfortunately Dr. Begg and Mrs Begg were fatally injured in a car crash before the work of conversion was completed. The complex was officially opened at a service held in the now demolished Ladyloan St. Columba's Church on 9th. March 1985.

The main house was altered to provide common and dining rooms, kitchen, warden's office, one bed-sit, two single flats and a guest room on the ground floor, whilst upstairs is the warden's flat. Additionally a new block consists of two single and six double flats, together with three cottages built in the grounds at the front and a detached cottage at the rear. Plans are also in progress for a further twelve flats to be built on adjoining land. Within the well-kept gardens a summer house has been provided for use by the tenants.

Many people mistake Gowan Park for an 'old folks home' or a residential home. It is neither, but is a sheltered housing scheme where each house is self-contained with the tenants living quite independently, having their own keys and able to come and go as they please.

A resident warden and staff are on duty to deal with emergencies and to ensure a good quality of life for the tenants. This involves ensuring that social services and medical services are contacted if any tenants require them during illness or because of increasing frailty. Although run by Methodist Homes as part of the Methodist Church, Gowan Park is open to all; provision of tenancies is not restricted to Methodists.

Gowan Park is a monument to the concern and care of Methodism for elderly people, through its residential homes and sheltered housing. More than this it is a monument to the initiative of Rev. Sidney Pearson, without whose vision and hard work the scheme could not have been brought to fruition.



Fig. 16

View of Gowan park showing front of house, gardens and row of cottages
(Reproduced by kind permission of Methodist Homes Housing Association Ltd.)

PERSONALITIES OF THE CHURCH

REV. LANCELOT RAILTON

Lancelot Railton was born at Barnard Castle, County Durham on 26th. June 1812. Converted to God when 18 years of age, he entered the ministry in 1838. and laboured for nine years in the West Indies with unremitting diligence, until failure of health necessitated his return. He was stationed at Arbroath as superintendent minister 1848-51 and during his stay a son was born who was named George Scott Railton. On growing up this young man joined Booth's newly formed Salvation Army, becoming the first Commissioner appointed by Booth and the first to wear the official Salvation Army uniform.

Salvation Army work in America was first founded in Philadelphia by a group of English immigrants, who began preaching and holding meetings in the paint shop where they worked. This proved so successful that within a year news of it had come back to England, together with a request for some one to be sent over to help and put the work on a sound footing. Booth chose Railton for this, and with a group of seven women officers, only one of whom was over twenty years of age, he sailed to the USA in 1880, and trained these people on the voyage. On arrival he gave recognition to the work, organised it along proper lines and generally set it on a sound footing. During the ministry of Rev. Sidney Pearson a party of Salvationists from Canada visited Arbroath and Wesley House. They presented to the church a photograph of George Scott Railton which is in the minister's office in Wesley House.

Of Rev. Lancelot Railton it is recorded that he was stationed at Peel, Isle of Man. Within a few months of his arrival there he contracted a fever and died on 9th. November 1864 at the age of 52, followed by Mrs Railton a few hours later. The possibility is that they succumbed to cholera, which was raging about that time in Northern Ireland and south-west Scotland

REV. JOHN DRAKE

John Drake was born in Norwich in 1809, son of John Drake and Alice Drake. Converted at 18 years of age, he entered the Wesleyan Ministry in 1835. Nothing is known, so far, of his education but the obituary notice in the 1885 Minutes of Conference states; 'he was an earnest student, an extensive reader in several languages, a profound thinker, and proficient in many branches of knowledge.'

He served the first nine years of his ministry in East Anglia after which he was appointed to Scotland where the remainder of his life was spent. Although he had a high appreciation of the Methodist work in Scotland he deliberately chose the poorest circuits, returning to some of them for two, or in some cases, three times. He served in the Arbroath and Montrose Circuit on three occasions, spending three years at Montrose 1848 - 1851, then three years at Arbroath 1860 - 1863, followed by a second three year term at Arbroath 1866 - 1869. After three years at Inverness he finally returned to Arbroath as a supernumerary in 1872. John Drake died on 18th. May 1885. A headstone in the Western Cemetery, Arbroath marks the grave of both John Drake and his wife Elizabeth. This headstone is inscribed as follows:

ERECTED to the memory of Rev. John Drake, Wesleyan Minister, who departed this life 8th. May 1885, in the 77th. year of his age and the 50th. year of his ministry.⁽³⁵⁾

"Until the day break and the shadows fall away."

Also to his wife Elizabeth Fraser, who departed this life 11th. Jan. 1895

"So he giveth his beloved sleep."

The obituary notice for John Drake in the *Arbroath Guide*, May 1885 reads:

For many years he was Chairman of the Edinburgh and Aberdeen District. During his chairmanship the amount of debt on the Wesleyan churches in Scotland was such that the Connexion considered withdrawing from Scotland altogether. It was due to the work Rev. Drake and his efforts to reduce the debt that this did not take place.

The Minutes of Conference obituary notice reads:

From 1849 until his retirement he sustained an official relationship to the Edinburgh and Aberdeen district, and greatly promoted the establishment of the Relief and Extension Fund in Scotland, and other special improvements for the district. He lived to see the accomplishment of some of these cherished purposes in the removal of the heavy financial burdens.

As a minister John Drake was highly respected. The Conference obituary notice records that:

in him the poor and afflicted found a friend and his influence for good in many Methodist homes throughout Scotland is a cherished memory of two generations.

It is sad that the memory of John Drake is forgotten in Arbroath, and also in Scotland. His work to establish the Relief and Extension Fund for Wesleyan Methodism helped to solve the debt problem and prevented the withdrawal of Methodism from Scotland, which it threatened. If nothing else, it is for this he should be remembered.

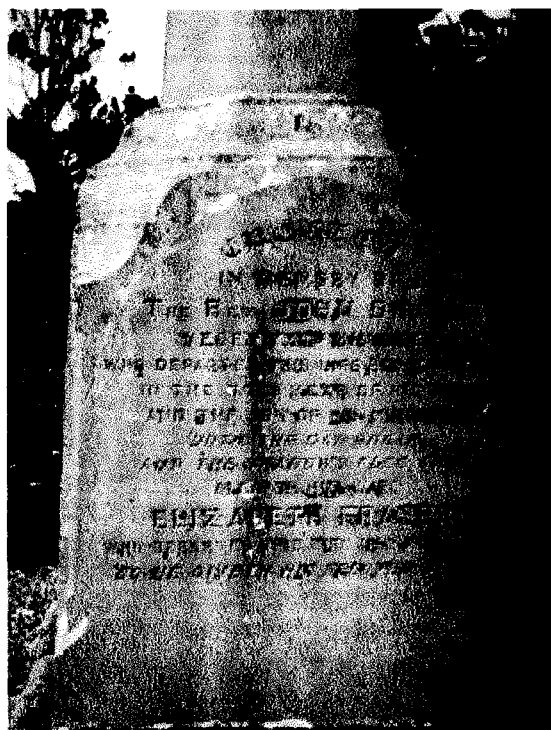


Fig. 17

Memorial Headstone to Rev. John and Mrs. Elizabeth Drake in Western Cemetery, Arbroath.
(Photographs. G. W. Davis)

WILLIAM GIBSON.

William Gibson was born 1781, the son of David Gibson, tailor of Arbroath. He married Agnes Lyon who was the daughter of Alexander Lyon, a mason, and Isabel Lyon whose maiden surname was Millar, thus Gibson was Isabel Millar's son-in-law. There is, as yet, no direct evidence that Isabel Millar was the daughter of Jas. Millar, who befriended Thomas Cherry after his first visit to Arbroath, though it does tend to confirm Rev John Drake's assertion in his 1860 notebook that Mrs. William Gibson was the grand- daughter of James Millar. The Gibsons' daughter Barbara married Capt. George Gleig, a Master Mariner of Arbroath. Their son was Robert Gleig (1841-1901) who worked so much in the church.

It was William Gibson who was at the centre of all the problems in the first half of the 19th. century and could well be accused of being the cause of some of them. He was a Trustee of the church in 1816, a Chapel Steward and as Church Treasurer from 1827 to 1839 was in charge of the finances when the Church was mortgaged to him in 1837. He was a generous giver to church funds including missionary funds and a subscriber to Wesleyan magazines. Whilst not above criticism, it was during his time as a Trustee that the trust debt was reduced to manageable proportions and concentrated in the hands of one person, himself. Also, when he mortgaged the church in 1837, it was a time of recession, high unemployment and low wages

In taking over the debt he prevented its becoming an intolerable burden on the church. When in his seventies, realising the trustees were not likely to repay the debt in his lifetime, he transferred the mortgage to Rev. William Allan. Was he the rescuer of the church in its time of desperate financial need? On the other hand, Gibson's manipulation of the 1859 Deed is not above suspicion. Did he begin to think that he could act as if the church were his own personal property? One interesting fact stands out. Nowhere in the Trust books and Society Books is there one word of reference to his death in 1865 and no appreciation of his work. Neither is his name mentioned in the Births, Marriages and Deaths column of the *Arbroath Guide* when he died. Granted the *Guide* listed only those above a certain social level but surely Gibson, a long established trader in the town, was at least worthy of a mention. He was not accorded any such consideration.

ROBERT GLEIG.

Robert Gleig could well be described as one of the most active, business-like and influential officers in the Wesleyan Church in Arbroath. Born in 1841, the son of Capt. and Mrs. George Gleig, his father died on 8th. July 1850, at the early age of 37. On leaving school he began work in the offices of Messrs Cuthbert Mill & Walker. After a few years this firm closed whereupon he obtained the position of Chief Clerk with Alexander Shanks and Sons, Dens Road Iron Works. The obituaries in both the *Arbroath Guide* and *Arbroath Herald* refer to him as a most capable business man.. He was also influential in the formation of the Arbroath Select Choir, of which he was secretary, and was also associated with the Arbroath Choral Union. As a singer, many thought him to be one of the finest baritone singers in Scotland at that time. Twice married, his first wife Jessie (m.s.Archer) died at the age of 27. There was one child of this marriage, a daughter Blanche. Robert Gleig married again, this time Anne Moncur Suttie, daughter of James Suttie, a farm labourer, and his wife Ann. He died in 1901 and the following was recorded in the Trust Minute Book: 'Feeling reference was made by Rev. Wm. Carter and members of the board to the late Mr. Robert Gleig. Reference was made to his steadfastness to the cause, his long and self-denying services and his brotherly disposition to all associated with him in the church fellowship.'

Of the children of the second marriage one son, Robert, followed in his father's footsteps as a worker in the church. Anne Moncur Gleig died in 1942

THE ANDERSON FAMILY.

In 1857 a Miss Julia Smith became associated with the church as a communicant. A year or so later she married George Cramond Anderson, a member of the Abbey Church. Their first three children were not baptised in the Wesleyan Church, but presumably in their father's church. Then, for some reason, George Cramond Anderson transferred to the Wesleyan Church and the remaining eight children had their baptisms registered in the Wesleyan Baptismal Book. In March 1885 at the age of 47, George Cramond Anderson was drowned whilst fishing at the foot of the cliffs and his body was not found until two months later at Budden Ness. His widow was left to bring up the family alone, the youngest being only a few months old. Julia could have claimed Parish Relief but declined to do so. With the help of the older children she supported herself by becoming the Town midwife. Her influence was such that all her eleven children became members of the church. The Quarterly Meeting Minute Book contains this minute dated 27th. Sept. 1917:

The Board agreed to record in the minutes this expression of regret at the death of Mrs Julia Anderson, who all her days had been associated with the church, and instructed the Steward to convey their sympathy to the family.

The most hard-working of the family within the church was probably Charles Crowe Anderson. Born 1867, he was apprenticed as a moulder at James Keith & Son, Ltd in Arbroath and was employed there until his early forties. Leaving their employ he set up his own business in Guthrie Port as a newsagent and picture framer. A bachelor, he lived with his unmarried sister Elizabeth in George Street. At one time or another he occupied nearly every office open to a layman within the church and the wide range of his interests is shown in the appreciation of his work recorded in the Trust Minute Book dated 21st. Sept. 1933:

Mr. Anderson had a long record of service. He had been Circuit Steward for ten years, Superintendent of the Sunday School for thirty five years, Band of Hope Superintendent for twenty years, Local Preacher for thirty years, Choir member for twenty years and Church Trustee for fourteen years. All Mr. Anderson's interests were centred in the church, and he gave ungrudgingly of his services to the community.

One of his younger brothers was George Anderson, who served the church for a number of years as organist and choir-master; most of the family possessed musical talents. In 1926 he was appointed church officer and took up residence in Wesley House. Originally the upper storey was intended to be let after the alterations of 1903 but it was soon made available as a home for the church officer and the family remained there until 1952. Mr. and Mrs. George Anderson had a son and a daughter. The son, George Wishart Anderson, showed promise as a scholar at Arbroath High School where in his final year he was Senior Scholar, or Dux. Whilst an undergraduate at St. Andrews University, he was invited to become a local preacher and passed his L.P. examinations with very high marks. During the Second World War he served as a chaplain in the R.A.F. He went on to be recognised world-wide as a distinguished Old Testament scholar. Honorary D.Ds were conferred upon him by St. Andrews and Lund University Sweden. After occupying chairs at Durham and Edinburgh Universities, Rev. Prof. G.W. Anderson, FBA, MA, Hon.D.D., Hon. Teol D. (Lund) became a supernumerary minister residing in Edinburgh.

MISS ANNABELLA SCOTT MOLLISON.

Miss Mollison was a faithful servant of the church. After leaving school she joined the firm of Keith Blackman and Co. in Arbroath as a typist. Gradually she was promoted and for 12 years before she retired in 1953 occupied the position of Chief Clerk. Miss Mollison died on 13th. January 1968. She served the church as a Class Leader, was the first lady to be appointed a Circuit Steward (not without opposition) and for a number of years ran a young persons' Bible Class. After her death the Leaders' Meeting was notified of her legacy to the church, which is known as the Miss Annabella Scott Mollison bequest. Initially estimated to be worth about £3000, because it consisted of stocks and shares the final total accruing to the church was £6767. This sum helped to ease financial problems as part of it was used renew the vestry floor and also to repair the Wesley House roof. A significant amount remains and is held in reserve.

At the meeting which was notified of her will, Mr. Wm. Wishart, an executor of the will requested that the church undertake to care for the headstones of the Mollison family in the Western Cemetery. This request was forgotten until 1994 when the attention of the Church Council was drawn to the minute. The headstone, still in good condition, was immediately attended to by Mr. David Nicoll, the church treasurer. A new minute was entered in the present minute book.

REV. SIDNEY PEARSON. M.A.(Dunelm) M.A.(Cantab).

Rev. Sidney Pearson was born in 1916, in Durham City and received his early education at the Durham Johnstone School. This was followed by four years at Durham University from 1934 to 1938, where he graduated with a BA(Hons) followed in 1940 by an MA. Later, from 1945 to 1947 he was a post graduate student at Wesley House, Cambridge where he received a BA.(Cantab) and Tripos in Theology. In 1953 the BA was converted into a MA.

In 1938 he felt called to the mission field and in September arrived on the Gold Coast to take up an appointment on the staff of the Teacher Training College, Kumasi. This involved training catechists and ministerial students in theology. Methodists formed about 50% of the student numbers, with the rest being Church of Scotland, Anglicans and other smaller denominations. The following year Miss Irene Dixon, having received teacher training in Sheffield, arrived in Accra to join the teaching staff. In 1941 they were married.

After Wesley House, Cambridge, where he also received training for the ministry followed by ordination, in 1947 Sidney returned to the Gold Coast and was appointed to a secondary Boarding School at Mfamtsipim as acting Principal, for a one year tour only. The following year he and Mrs Pearson opened a new school at Kumasi, Mr Pearson being Head of School. This was an autonomous school taking pupils from most denominations and the local community. Named after the Chief who sponsored it, Prempen, the school was started in temporary redundant military quarters with the administration having to be organised from scratch. Within the church in Ghana, Sidney served as District Audit and Youth Secretaries, also Secretary of the Conference of secondary school Heads. Mr. and Mrs. Pearson left Ghana on Christmas Eve 1952, when he was invalided home. Until his retirement from active ministerial responsibilities they served in the churches of Girvan, (1953 - 1964), followed by Dundee (1965 - 1972) and finally Arbroath until his retirement in 1981 to Carnoustie.

Keen on sports, Sidney played both football and cricket for university teams and local teams including cricket for Ashington in the Northumberland Senior League. In 1937 he

qualified as an F.A. referee. Musically proficient, he was for a number of years conductor for the Arbroath Choral Society. Within the church he held many offices, e.g. District Probationers' Secretary, Candidates' Secretary and Ministries Secretary whilst holding a number of important chaplaincies.

In 1975 Rev. & Mrs. Pearson travelled to the United States for a ministerial exchange with the Rev. and Mrs. William Clarke, of the Rhyne Heights United Methodist Church, Lincolnton, North Carolina. Arising out of this visit Sidney was appointed a Pastor Emeritus of the Rhyne Heights church.

CAPTAIN DAVID BRUCE.

Captain Bruce, shipmaster, had been a member of the Methodist Church for a number of years when, in 1950 he was appointed to the board of Trustees. Three years later the Trust Minute Book records: 'Mr. D. Bruce congratulated on his appointment as Coxswain of the lifeboat, after 31 years of lifeboat service.'

It was on Tuesday, 27th. October 1953 that the lifeboat *Robert L. Lindsay*, was lost on re-entering Arbroath Harbour. Of the crew of seven only one member survived. In the Trust Minute Book of Feb. 1954 the following is recorded:

That we record with deep sorrow the passing of Mr. David Bruce who perished in the lifeboat disaster on Tuesday, 27th. October 1953. The last meeting he attended was a Trustees meeting and within three hours of leaving the meeting he, as coxswain, was out in his lifeboat seeking to rescue those in peril on the sea. He will always be remembered in connection with the last service rendered to his beloved church. He was a model Trustee, unfailingly regular in his attendance at church worship and trustees meetings. He carried the church in his heart and was one of its most generous supporters. Already we miss him greatly and are conscious of a blank that no one else can fill. His memory is blessed and will remain an inspiration to coming generations of Trustees.

THE THREE 'B's' BELL, BRUCE, BOWMAN.

There are many people who work quietly in the background and are not sufficiently appreciated by the church. Such are the three 'B's' who were always busy behind the scenes, most often in the kitchen. They were Mrs. Bell, Mrs. Bruce and Mrs Helen Bowman.⁽³⁶⁾

Mrs Bell was a Sunday School Superintendent for a number of years, and after the Second World War successfully ran a church youth club. Mrs Bruce was the widow of Captain David Bruce, coxswain, who was lost in the Lifeboat disaster of 1953 and she continued her husband's active involvement in the Church. The Bowman family had a close association with the church.(see John Bowman p55) Alex Bowman his son, a master baker, became a Trustee, and served as a Circuit Steward. His wife, Agnes, was a member of the Bell family. She died in tragic circumstances in the 1950s and her death was a great loss to him. Alex's sister, Mamie, in spite of having had a leg amputated, helped in the business until Alex retired. Mamie was a class leader and a Local Preacher. Helen Bowman, wife of Robert Bowman, Alex's brother, was the other of the 3 B's who worked so well and demonstrated an exemplary commitment to the church.

ARTEFACTS

CABINET.

This glass-fronted case, containing various items of memorabilia, was donated by Mr. & Mrs. Robert Gleig in 1959. The Communion Set was purchased in 1880, the flagon and two goblets costing £7- 9- 0d. and the inscription on the flagon 8s- 6d. Also included are a number of metal tokens which were issued by the minister to communicants, permitting their admission to Communion. Another item in the case is a document signed by Rev. Thomas Hanby, one of the preachers whom Wesley ordained for service in Scotland. .

Mrs. Robertson, whose first husband was Mr. Robert Gleig, (see p48) has recently donated his father's first Class Ticket. This ticket is dated June 1861 and signed by the then minister, Rev. John Drake. Robert Gleig was so moved at being admitted as a Class member that he wrote on the back of the ticket the following:

This is my first members ticket received when 20 years of age from the Rev. John Drake, whose name I will through life ever remember, he being my spiritual father, a pattern Christian, a preacher of high parts and withal so humble. How many more tickets will I get, who can tell? Perhaps this is my first and last. Often I think my days on this earth will be few, but be they many or few, I intend with God's help to cleave to Christ and to this, my mother Church, until God in his good time sees fit to call me hinder. Oh! may I be able in this my journey through life to bear a part, at least, of Christ's Cross, to fight the battle and at last join those of my friends who have gone before, my leader and class mates, in wearing the white robes and singing a new song in heaven.

CLOCK.

This is dated 1791 and was made by Adam Clarke, clockmaker of Arbroath, who also made the rotating gear for the reflector in the Bell Rock Lighthouse which was brought into service in 1811. Presumably it would be in the church until 1883 when it was replaced by a new clock fitted to the front of the newly-built balcony. The clock placed on the wall near the vestry door is a later addition. In 1969 the future of Clarke's old clock was called into question. Due to its historical value one proposal was for it be put in working order and placed in a suitable position. There was opposition to this and an amendment was put forward suggesting it be sold, and if there were no takers to be scrapped. Fortunately this was defeated and the clock was put in working order by Mr. Geo. Smith of Mausebank Arbroath and placed in the vestibule. As it is not now used as a time-keeper and not being a thing of beauty, its resting place should be the Signal Tower Museum alongside Clarke's Lighthouse equipment.

UMBRELLA STANDS.

Two of these originally stood in the vestibule, but as they were seldom used one was placed in storage. They were made by Robert Anderson in 1883 at a total cost of £ 2-19- 2d. for the two.

VIEW OF CHURCH.

This picture in the vestibule clearly shows the original octagonal shape of the church before the addition of the vestibule. Set back on the right hand side is the original vestry and its entrance door. The vestry is virtually unaltered but is not now visible from the street because of the Hall. This picture was made after 1869, as the upper storey is shown on the Manse, but before 1883 when the vestibule was added to the front of the church.

BRASS PLAQUE.

This was erected by the family of Mr. Robert Gleig (1841 - 1901) who was such an influence in the church at times both of difficulty and expansion. It is placed in a prominent position on the wall near the vestry door.

STAINED GLASS WINDOW ABOVE THE PULPIT.

This is dedicated to the women of the church. Mrs. Una Shaw, widow of Rev. F. W. Shaw minister of the church 1946-1951, was the inspiration behind this window and it was paid for by subscriptions and donations. In 1973 it was so severely damaged by vandals that it was considered irreparable. For some years it was lost but by chance was discovered in a glazier's store-room. At considerable expense repairs were effected and the window replaced to its original position, immediately above the pulpit

LIFEBOAT WINDOW.

This is the window to the right of the pulpit. and was installed in memory of the Coxswain and Crew of the Lifeboat "*Robert L. Lindsay*" which was lost on Tuesday, October 27th. 1953. Six of the crew of seven lost their lives in the disaster including three who were members of the Methodist Church. They were the Coxswain, Captain David Bruce, member and a Trustee of the Church, Charles Cargill, a member of the church and his brother David, about to become a member of the church. It was Capt. Bruce's widow who requested permission of the Trustees to install the window, a fitting memorial to the disaster and her husband.

WOODEN PLAQUES.

The first of these, in a window on the right hand side, is to the memory of Rev. F. W. Shaw, minister in the church from 1946 to 1951. Mr. and Mrs. Shaw had served in the Methodist Church in Madras before coming to Arbroath. He was of scholarly bent, a good pastor and preacher and much respected in the church. They returned to Arbroath for their retirement.

The second wooden plaque also in a window on the right, is to the memory of Miss Annabella Scott Mollison, who served the church as treasurer and one time circuit steward. The plaque was erected by the Trustees in memory of Miss Mollison as a benefactor of the church.

ORGAN.

Brass plates on the organ state it was installed in 1946 as a memorial to those who lost their lives in the 1939-1945 War.

PICTURE.

This is on the wall near the organ. It depicts the landing of Dr. Coke, Father of Methodist Missions, in the West Indies after having been blown off course when he intended to go to Nova Scotia. It is a gift from the Rhyne Heights United Methodist Church, Lincolnton, North Carolina, the church of which Rev. Sidney Pearson is a Pastor Emeritus.

OTHER GIFTS.

The sound-amplifying system was purchased from a bequest made to the church by the late Mr. Jack Beattie. The lectern was gifted by Mr. and Mrs. G. W. Davis. Mr. Robert Bridges donated a sum of money which was used for the purchase of the lectern Bible and a photo-copying machine.

MISCELLANY

CHURCH DISCIPLINE.

The following is an example, found in the Society account book, of the discipline expected of members of the church:

To Methodist Ministers.

At the District Meetings in Aberdeen 1807-8, the state of our Discipline in Scotland was considered as in the Presence of God, and for the Preservation and Propriety of our Body as Methodists. It was unanimously resolved:

1. That if any person shall exclude himself from our Society, either by immorality or neglecting to meet in class, he shall not partake of the Lord's Supper with us until he give proof of his Repentance and meet in class again.
2. That pious persons of all Denominations be still permitted to communicate with us provided they submit to be interrogated by the Minister for the Time Being, concerning their Religious knowledge and Affections before each Sacrament.

These resolutions were formed for the direct end and purpose of preserving the Spirit of the Institution, promoting Peace and preventing improper persons from sitting down at the Lord's Table.

June 14th. 1808. W. Welburn.

PULPIT MOURNINGS.

Two notes in the Account Book brings back memories of days gone by when the pulpit was draped with a black cloth on the occasion of the death of a member or other important people. The accounts read:

1819 Mournings for the pulpit 10s- 0d.

1836 To covering the pulpit for the death of the King 5s- 0d.

QUARTERLY MEETINGS

Minutes of Q.M. held 7th. October 1882.

Present: Rev.E.Hawkins, John Smith, J. Anderson, E. Thumps, R. Gleig, N. Johnstone.

The accounts for the quarter were laid before the meeting showing a balance against the circuit of £2-82.

There was no other business of importance.

Sgnd. B.E.Hawkins.

If their meetings began at 7.30 it is obvious they did not go on until after 10 o'clock.

POOR FUND

The following, taken from the Leaders' Meeting Account illustrates the original use of the Poor Fund. It was administered by two stewards appointed by the leaders Meeting:

1890 Some discussion took place on the financial position of Mrs. Johnstone and family respecting their inability to attend church on account of their small income. It was agreed to vote the sum of 3s- 0d to Mrs. Johnstone and her family.

1890 Mrs. McHardy, who had been receiving up till now the sum of 2s- 0d had expressed a wish that this be withdrawn as she did not feel she should receive money from the church, but was not in a position to pay her ticket. Agreed to pay 1s- 0d for the ticket.

1928 Decided not to allocate monies from the Poor Fund

1943 Name of Poor Fund to be changed to Benevolent Fund.

SMOKING IN THE HALL AND VESTRY.

At a Trustees' Meeting in December 1944, the secretary brought up the matter of smoking in the above-mentioned areas of the premises. He said the Church Officer (Mr. George Anderson) objected on the grounds of an order passed by the Trustees at some remote time. After a short discussion it was agreed 'that in light of modern times such an edict was outdated.' The trustees unanimously agreed to rescind any previous order made regarding prohibition of smoking in vestry, kitchen and hall. The argument, 'in the light of modern times' always brings to mind T.S.Eliot's phrase in *The Rock* about 'an age which advances progressively backwards'.

METHODIST UNION

The Arbroath Quarterly Meeting in 1887 requested that the attention of Conference be drawn to the desirability of Methodist Union. In 1924 and again in 1931 the Arbroath Q.M. was unanimous in favour of Methodist Union. This is strange, as on each occasion, Arbroath and Montrose were unwilling and unable to work together as an integrated circuit.

CHURCH ANNIVERSARIES.

The trustees, having decided to celebrate the 180th Anniversary of the church in 1952, agreed that an estimate be accepted from T. Buncle & Co. Ltd., for the supply of 2 half tone blocks, one showing the outside of the church in its earliest days, and one showing the interior of the church as at the present.. The cost was to be £3 and they were to become the property of the trust. They were used in the production of a number of small pamphlets in which there is no mention of special services. Where are those blocks now?

Similarly the 200th anniversary of the church was noted by the production of another pamphlet giving a brief history of church, and including messages from the President of the Conference, Rev. Kenneth Waights and the Chairman of the District, Rev. H.H.Tennant, but again there was no mention of special services.

At least however, this was better than the hundredth anniversary in 1872. As previously mentioned this was not celebrated because no one knew the date of the opening of the church. This may seem unbelievable but the Circuit Schedules for 1873 and 1881 confirm it. The first question of the schedules asks for the date of the building of the church. The answers given are shown on the following reproductions from the schedules;

No. _____ SCHEDULE I.—Return showing the in the <u>Arbroath and Montrose</u>					
OF ONLY CHAPELS OR OTHER MEETING PLACES WHEN THE NUMBER OF CHAPELS, &c., RENDERS IT PRACTICAL					
When built.	If later Enlarged, state when.	No. of additional seating added at each enlarge- ment.	NAME OF CHAPEL.	TOWNSHIP.	
1812	-	-	Arbroath	Arbroath	
1814	-	-	Montrose	Montrose	

Fig. 18

1873 Schedule where the minister has written
NO RECORD. This was one year after the
centenary should have been celebrated.

No. _____ SCHEDULE I.—Return showing the in the <u>Arbroath and Montrose</u>					
OF ONLY CHAPELS OR OTHER MEETING PLACES, WHEN THE NUMBER OF CHAPELS, &c., RENDERS IT PRACTICAL					
When built.	If later Enlarged, state when.	No. of additional seating added at each enlarge- ment.	NAME OF CHAPEL.	TOWNSHIP.	
1770			Arbroath Wesley	Arbroath	
1874			Montrose Wesley	Montrose	

Fig 19

1881 Schedule where the minister has
written 1770 for the date of the
building instead of 1772.

All this indicates that the historical importance of *The Totum Kirkie* has never been appreciated, and that a fully-researched history has never been written.

RADIO BROADCAST.

The first radio broadcast of a service conducted in an Arbroath church was made from the Methodist Church on the morning of Sunday 29th. April, 1956. The minister was Rev. Frank Hepworth and he was heartily thanked by the trustees for his part in the broadcast. Two sets, each of three ten-inch records, were made of the entire service. One set was presented to Rev. F. Hepworth and the other set was retained for church purposes. Where is that second set?

CHURCH DRAINS

In 1991 when work was in progress to replace the flooring and dado affected by wet rot, it was discovered that on the north side of the church the soil level in the garden was higher than the soil level in the church. As the floor joists rested upon the soil and there being no damp course, because of the age of the building, this was obviously the cause of the wet rot. To eradicate the problem a trench was dug adjacent to the church wall in the garden, filled with gravel and the soil level lowered.

During the course of this work some old drains were found which some people thought were so old as to have been installed during the building of the church. Not so. The records show that these drains were added to convey roof water from both sides of the church into the street drains and were installed in 1878 at a cost of £7-10- 0d. It is interesting that street drains were in Ponderlaw at that early date. Unfortunately, the discovery was not of archaeological significance

JOHN BOWMAN

During the building of the New Hall in 1896 John Bowman, foreman mason for the local authority, was one of the builders. He was so impressed by seeing the minister (Rev. J.J.Ward), in his shirt sleeves, working alongside the workmen that he was led to join the church. His attachment was such that he later served as a trustee. John Bowman's family had a long and active association with the church. As a local authority official he was responsible for the building of the Victoria Park promenade in the 1930s

LONG SERVICE

In 1959, Mr. Robert Gleig resigned from the position of Church Treasurer because of failing health. Mr. David Nicoll was appointed.

Three years later Mr R. Milne resigned as Circuit Steward. Mr. David Nicoll offered to act as Circuit Steward for the time being. At the time of writing, 1996, Mr. Nicoll still serves the church and circuit in both offices. In both he is the longest serving officer in the history of the church.

MISSIONARY CONTRIBUTIONS.

1861	£	1863	£
Rev. J. Faulkner	1- 2- 0	Mr. Johnson	1- 0- 0
W. Gibson. (Maulsebank)	1- 0- 0	Wm Gibson	1- 0- 0
Johnson. Esq.	1- 0- 0	Mr. Duncan	1- 0- 0
Duncan Esq.	1- 0- 0	Sermons. Public Meeting	4-12- 6
Collection	1- 4- 0	Christmas Cards	3-13- 9
Christmas Cards	1-12- 0		
Total <u>£6- 18- 0</u>		Total <u>£11- 6- 3</u>	

The interest in these tables is the sale of Christmas cards, over 130 years ago, to raise funds for missions.

CONCLUSION

This outline of the history of the Methodist Church in Arbroath could have been attempted only through having available, by kind permission of the Church Council and Circuit Meeting, all the surviving documents of the church. These are listed in the Appendix. When Mr. George Shepherd, editor of *The Arbroath Herald*, asked me to submit a history of the church for the *Annual Review*, 1994 the contents of the church safe, including the Account and Minute Books, were all found to be in a very damp and mouldy condition. Also in the vestry was a Deed Box, well over a century old, containing deeds and other documents in an even worse condition. They were all removed to Gowan Park for drying and for research, the result of which is the present study. Permission having been given by the Circuit Meeting they will, in due course, be deposited in the Records Office in Edinburgh.

It has been disappointing to find that throughout the years the people of the church largely failed to understand its historical importance. This was shown by the failure to celebrate its centenary in 1872, because no one knew the date of its opening. The brochures written at the time of the 180th anniversary and the 200th anniversary were limited, full of errors and showed little evidence of research. In fact, no comprehensive history has ever been written of the church in spite of the documents being available. This is a pity because Arbroath is one of only three of Wesley's octagon churches remaining. One is at Yarm in Tees-side. This has been altered by increasing its height. The second is at Heckmondwike, West Yorkshire which has been elongated, making it an asymmetrical octagon. Arbroath, the only one remaining of three which were built in Scotland, is the least altered. The interior is as built with the exception of the addition of the balcony. The vestibule and the organ chamber are merely external appendages to the octagon. Arbroath Methodist church is thus the best remaining example in use for worship in the United Kingdom.

In September 1994 there was placed a plaque on one of the gate-posts indicating that Wesley's venerable old Totum Kirkie was part of the heritage trail of Arbroath. The plaque refers not to a Totum Kirkie but to Wesley's preaching house. This is the way Wesley spoke of it in his Journal for Tuesday 5th. May 1772, "In the evening I preached in the new house at Arbroath." The Old Statistical Account for 1797 refers to it as the Wesleyan Meeting House, hence the keeping of this name on the plaque. The Totum Kirkie may be the second oldest Methodist Church in Scotland and the oldest church in Arbroath in regular use for worship, but it is not to be seen as a kind of museum of Scottish Methodism. The congregation is still a warm welcoming fellowship, in spite of the vicissitudes it has suffered in recent years. This is shown by the support given to those lay people who shouldered administrative and pastoral responsibilities when the church was without a minister.

Neither does the Totum Kirkie in Ponderlaw stand for a narrow denominationalism. Its members are involved in works in the town alongside those of other churches and denominations, possibly including those having no claimed church. Probably half of its present day members have moved in from closed churches in the town. Wishing somewhere to worship they were attracted by the welcome given and ultimately became members, many taking up official positions in the church. This has been its strength and long may it continue. The support, of which ministers and lay workers can be assured should, God willing, ensure a marvellous continuity of Christian witness.

APPENDIX A.

THE MILNE - MILLAR PROBLEM.

Hay, in his *History of Arbroath*, 1st Edition 1876 and 2nd Edition 1899 refers to the original visit of Thomas Cherry in 1768 and states that Cherry was invited to stay with Mr. Milne. Neither Christian name nor initials are given. Arising from this it has been generally accepted that it was Milne who befriended Cherry, especially as Robert Milne, a mason, was one of the signatories of the Feu Charter. Rev. John Drake, in his small manuscript notebook written in 1860, refers to this incident and writes:

Mr. Jas. Millar went up to him at the Close of the Sermon, took him home with him & his house was his home for 3 years while in this Town. Mr. Millar was grand-father to Mr. Wm. Gibson

The words 'grand-father to Mr. Wm. Gibson' are bracketed and written alongside in pencil are the words 'to Mrs. Wm. Gibson.'

This was written 16 years before the 1st Edition of Hay was published and Wm. Gibson was still alive, although seventy-nine years old. Also, Gibson's daughter Barbara, widow of Captain George Gleig and mother of Robert Gleig, was a member of the church. That there was a friendly relationship between John Drake and the Gleig family, is shown by what Robert Gleig wrote on his first class ticket. (See p51) This should be sufficient to indicate that Drake, in all probability, obtained his information from the Gleigs and was thus correct, and Hay misinformed.

Gibson's death certificate also states that William Gibson, tailor, was the widower of Agnes Lyon who died on 16th. January 1859. Her parents are stated as Alexander Lyon, Mason (Master)(deceased) and Isabel Lyon m.s. Millar (deceased). Again, this seems to bear out the fact that Drake was correct. If Mrs. Wm. Gibson was the grand-daughter of Jas. Millar then Isabel Millar was the daughter of Jas. Millar. This has not been confirmed as her death may have occurred before the introduction of death certificates. What is known is that Alexander Lyon and Isabel Millar were married on 6th. September 1776 at St. Vigean's. To date, the evidence seems to point to the fact that the person who befriended Cherry was James Millar, also a mason and signatory to the Feu Charter of 1784, and not Mr. Milne.

APPENDIX B

ST. JOHN'S METHODIST CHURCH. ARBROATH. LIST OF MINISTERS.

- 1768 THOMAS CHERRY. who preached the first Methodist sermon in the Abbey Pend.
- 1770 John Wesley preached May 7th and on eleven subsequent occasions.
- 1772 John Wesley opened the church May 5th and next day was honoured with the freedom of the Burgh. He took Thomas Cherry away with him because Cherry was broken in health.

UNTIL 1774 ARBROATH WAS PART OF THE ABERDEEN CIRCUIT, THE
MINISTERS OF WHICH RESIDED FOR SHORT PERIODS IN EACH PLACE.

- 1772 Duncan Wright. Thomas Dixon. Christopher Watkins. Thomas Rutherford. Robert Dall.
- 1773 Thomas Dixon. John Bredin. Thomas Tatten. Thomas Rutherford. Robert Dall.

APPENDIX B ctd.

IN 1774 ARBROATH BECAME PART OF THE NEW DUNDEE CIRCUIT

1774	T. Rutherford. Peter Mill. John Wittam.	1793	J. Bogie. J. Townsend. A. Cummins. J. Penman.
1775	S. Proctor. F. Wrigley. D. McCallum.	1794	John Townsend. Thomas Wood. (Brechin Circuit formed)
1776	R. Wilkinson. F. Wrigley. J. Sanderson.		
1777	William Eels. Duncan McCallum.	1795	Thomas Warrick. John Ward.
1778	Alexander McNab. William Dufton.	1796	James Thom. John Ward.
1779	George Mowatt. Robert Taylor.	1797	John Kershaw. Joseph Cross.
1780	Jasper Robinson. William Dufton.	1798	John Kershaw. Thomas Ingram.
1781	Barnabas Thomas.	1799	William Fenwick. Thomas Ingram.
1782	Peter Mill. John Ogilvie.	1800	William Fenwick. John Stephens.
1783	Joseph Sanderson. William Warrener.	1801	John Stephens. William Heath.
1784	Alex. Souter. Thomas Bartholomew.	1802	John Stephens. John Sanderson.
1785	Thomas Hanby. Duncan McCallum.	1803	William West. John Philips.
1786	T. Hanby. R. Johnson. W. Blagborne.	1804	William Atherton. Joseph Meek.
1787	Richard Wilkinson. S. Botts.	1806	William Welborne. John Sykes.
1789	Robert Johnson. Peter Mill.	1807	William Welborne. John Sykes.
1790	R. Johnson. Peter Mill. J. Doncaster.	1808	Samuel Kettle. James Sykes.
1791	J. Bogie. Robt. Dall. Thom. Harrison.	1809	Samuel Kettle. Edward Green.
1792	James Bogie. R. Dall. J. Cross.		

IN 1810 ARBROATH WAS MADE THE HEAD OF A CIRCUIT

1810	Joseph Kitchen	1851	Ninian Barr	1908	Cecil M. Weeks
1811	Robert Nelson.	1854	Uriah Butters	1911	Lewis M. Brown
1812	James Hopewell	1855	Samuel Healey	1915	John M. Mountford
1813	Joseph Kitchen	1857	James Faulkner		(Pastor Farnhill. Wartime Assistant)
1814	Joseph Bryan	1860	John Drake	1919	Richard W. Lowery
1815	William West	1863	William Prichard	1921	William H. Baker
1816	Thomas Yates	1865	John Stenbridge	1924	Thomas J. Bellis
1817	James Spink	1866	John Drake	1928	John Hunt (A)
1818	Joseph Robbins	1869	John M. Moody	1930	William Grieve
1820	James Sugden	1872	Edward J. Smith	1934	Fred. Platt
1823	Charles L. Adshead	(John Drake. Supernum. 1872 - 1885)		1937	William Ackroyd
1825	John Wilson	1875	John Mearns	1940	R. Colley Hutchinson
1827	Francis Tremaine	1876	Rutland Spooner	1946	Frederick W. Shaw
1828	Benjamin Clayton	1877	Edward Burton	1951	Norman N. Faid
1830	Robert Nicolson	(William Johnson. Temp. Assistant)		1955	Frank Hepworth
1833	James Kendall	1880	Benjamin Hawkins	1960	R. Leslie Waterman
1834	James Hyde	1883	Crawshaw Hargreaves	1964	Thomas Miller
1835	Joseph Pascal	1886	William Holdsworth	1967	W. Gillan Clement
1836	John Simon	1889	William Reynolds	1973	Sidney N. Pearson
1838	John Killick	1891	Arthur Reeve	1981	Geoffrey Chatterton
1840	Joseph T. Wilkinson	1894	John James Ward	1984	S. Theodore Thomas
1842	Aaron Langley	1897	Thomas J. Kemp	1988	Grahame Lockhart
1844	John Luddington	1898	Edward Crump	1991	J. Fletcher Richardson
1846	William Jewitt	1901	John Carter	1993	George W. Davis. (Layman in pastoral charge)
1848	Lancelot Railton	1905	Edward H. Simpson	1994	W. John White

APPENDIX C

Hay,⁽³⁷⁾ gives details of wage rates in Arbroath mills, for the years 1841 and 1899, which provide background information to church finances.

1841

The wage rates quoted, for various classes of work people, are for a six day working week, each day being fourteen working hours.

Weekly wages. **Canvas weavers: First Class 8s-11d. Second Class 7s- 1d.**
 Sheeting weavers. first, 8s- 6d. second, 7s- 0d.
 Dowlas weavers. first, 6s- 4d. second, 4s- 7d.

Consider a loan of £100 on which £5 interest is paid.

It would take a 1st Class canvas weaver over 11 weeks to earn the £5 interest.

The £100 capital could only be earned, at these wages, in 4years 4 months.

Between 1807 and 1825 the average debt on the church was about £290. The present day average weekly wage is between £280 and £300. When the wages of the 1st Class weaver are compared to this figure the debt amounts to £80,000 plus at current money values. (Hay says these wages have been subject temporarily to a reduction of 20% due to shortage of work and high unemployment. This has been taken into consideration in the calculation.)

1899

No information is given on the length of the working week though it would be shorter than that in 1841.

Weekly wages. **Flaxdressers £1 per week (average).**
 Spinners (women) about 10s- 0d.
 Weavers, women, 13s- 0d. men, from 17s- 0d to 18s- 0d.
 Tenters and mill foremen, from £1- 5- 0d. to £1- 7- 0d.
 Mechanics, £1- 4s- 0d. to £1- 6s- 0d. Mechanics foremen £1- 8s- 0d to £1-12s- 0d.

APPENDIX D

Table of conversions from Sterling to Decimal currencies

<u>STERLING and</u> <u>DECIMAL</u>	<u>STERLING.</u>		<u>DECIMAL</u>
£	Shilling (s)	Pence (d)	Pence (p)
1	20s- 0d	240d	100p
	10s- 0d	120d	50p
	5s- 0d	60d	25p
	1s- 0d	12d	5p
		2.4d	1p

APPENDIX E

Confirmation of Wesley's statement that there was no opposition to the establishment of Methodism in Arbroath is given by Hay in his *History of Arbroath*, 2nd Edition, p272. George Hay F.S.A.Scot., who was editor of the *Arbroath Guide*, wrote;

'Neither the civil nor ecclesiastical authorities of the town viewed the introduction of Methodism with any jealousy.'

Had there been any significant opposition or jealousy the town authorities would have been hesitant in conferring on Wesley the Freedom of the Burgh.

APPENDIX F

List of church documents consulted.

MINUTE BOOKS					
QUARTERLY MEETING	Arbroath / Montrose Circuit	1869 - 1875			
	Arbroath Circuit	1875 - 1908	1908 - 1945		
LEADERS MEETING		1890 - 1931	1945 - 1970		
TRUSTEES		1860 - 1956	1957 - 1976		
MISSIONARY		1828 - 1833			
SEWING CLASS		1924 - 1931.			
ACCOUNT BOOKS					
SOCIETY		1798 - 1823			
QUARTERLY MEETING	Arbroath / Montrose Circuit	1869 - 1875			
	Arbroath Circuit	1875 - 1901	1970 - 1974		
TRUST		1816 - 1906	1930 - 1956		
CHURCH and MANSE		1907 - 1940	1940 - 1974		
MISSIONARY		1828 - 1859			
WOMEN'S WORK		1947 - 1983			
COLLECTION BOOK		1909 - 1922	1928 - 1934		
SEWING CLASS		1926 - 1927			
CHURCH COUNCIL		1974 - 1983			
WESLEYAN METHODIST THANKSGIVING FUND		1880			
SCHEDULES					
ARBROATH and MONTROSE CIRCUIT.		1873.	1881.	1937 - 1940.	1943 - 1973. 1925 - 1948.
ARBROATH CHURCH REGISTER		1953			
BAPTISMAL REGISTERS					
		1848 - 1886.	1944 - 1994.		
SUNDAY SCHOOL ROLL BOOK					
		1857 - 1877			
NOTEBOOKS					
	Rev. J. Drake. 1860	Rev. Crawshaw Hargreaves	1883 - 1901		
CLASS LISTS.					
1869 - 1873	1873 - 1877	1878 - 1882	1882 - 1885	1882 - 1887	1885 - 1890
1887 - 1891	1890 - 1892	1891 - 1893	1893 - 1895	1897 - 1898	
COMMUNICANTS ROLLS					
1873 - 1878	1876 - 1880	1878 - 1885	1888 - 1889		

All legal documents from the FEU CHARTER of 1784 to the MODEL DEED of 1883

Various plans and specifications relating to modifications to the buildings.
Complete correspondence relating to purchase of No. 4 Seaton Road for use as a manse,
Complete statements of accounts relating to purchase and furnishing of No. 4 Seaton Road.

REFERENCES

- 1 G. Hay. *History of Arbroath*. Arbroath. 2nd Edition 1899 p38.
- 2 Hay. *ibid* p126.
- 3 Hay. *ibid* p209.
- 4 Hay. *ibid* p212.
- 5 Hay. *ibid* p357.
- 6 See Appendix A p57
- 7 Wesley had visited a Presbyterian Octagon in Norwich and enthused over the improved acoustics hence his desire for Methodist Preaching Houses being to the same design. He failed to foresee the difficulties which would arise if alterations were later needed.
- 8 *Minutes of Conference* vol i p142.
- 9 Hay. *op. cit.* p266.
- 10 Drake. Hand-written note book, dated 1860, found among the church documents.
- 11 Hay. *op. cit.* p424.
- 12 Davis. *WHS (Scottish Branch) Journal*. No.26. p7. See Personalities p46.
- 13 Hay. *op. cit.* p412.
- 14 Trustees.
- 15 $39\frac{1}{2}$ falls = 1507 sq. yds. = 0.316 acres = 0.128 hectares.
- 16 See references 11 and 12.
- 17 The lintel above the doorway in Ponderlaw reads WESLEY HOUSE and 1772. This cannot be original as the house was not named as such until 1903. This doorway was broken through in the same year and there is no sign of the lintel having been above the original door at the rear of the building.
- 18 Davis. *op. cit.* p9.
- 19 A copy of this deed exists only as a minute in the Trust minute book and its validity as a legal document is open to question.
- 20 It appears Pope was prepared to see Wesley's Meeting House demolished.
- 21 An entry in the Trust Account Book for October 1861 reads. 'Paid William Marnie for forms. 19s- 0d.' As these could only be used in the church, it suggests the seating was movable forms on a stone-flagged floor.
- 22 Hay. *op. cit.* p277.
- 23 *Minutes of Conference 1827* vol vi pp284 - 9.
- 24 Moul. *WHS (Scottish Branch) Journal*. No 1. p6f.
- 25 *WHS (Scottish Branch) Journal* No 18. p42. Letter quoted by permission of Rev. H.R.Bowes.
- 26 Moul. *op. cit.* p6f.
- 27 A. J. Hayes. *Edinburgh Methodism 1761 - 1975*. Edinburgh. 1976 p136.
- 28 Hayes *ibid*. p136
- 29 G. E. Milburn and M. Batty (Editors) *Workaday Preachers*. Methodist Publishing House. 1996 p11.
- 30 Milburn and Batty *ibid* p12.
- 31 Hay *op. cit.* p266.
- 32 *Minutes of Conference 1818* vol iv p441. (Note: From 1818 every trust was required to send 1 guinea to the new general Chapel Fund. If they did not, they would be refused help for their own chapel should they apply for it. Arbroath's ten shillings shows a willingness if not much ability to pay!)
- 33 Circuit Schedules 1873 and 1881.
- 34 See Personalities p49.
- 35 Rev. John Drake's death certificate states he died on 18th May, not 8th. May as shown on the headstone.
- 36 Information on "The 3 B's" given by Mrs. Norma Cargill.
- 37 Hay. *op. cit.* p425.

Note: In extracts from legal documents spelling of certain words is unaltered from that in the documents.

George W. Davis was born in the Weardale village of Frosterley, Co. Durham. His background is engineering, spending the first half of his working life in industry, eventually becoming a chief draughtsman. This time included five years in the RAF as a radar mechanic during the Second World War. The second half was spent lecturing in a technical college, his specialist subject being Statistical Quality Control.

From early teens he has been associated with the Methodist Church, becoming an accredited local preacher in 1941 in the Weardale circuit. Returning from war service he spent ten years first as junior, then senior circuit steward with responsibility for circuit finance. In Weardale he was a member of the boards of Trustees of two chapels and one manse.

Moving to Heighington in the Shildon Circuit he became a circuit/financial steward, as well as Darlington District Home Missions secretary/treasurer with membership of the Home Mission Divisional Board. On retiring from teaching he spent two and a half years as a Lay Pastoral Assistant, being one half of a team ministry with the late Rev. Michael Prowting, working in the Methodist Church in Coundon; a former colliery village. It was in this period that he became interested in local church history and became a member of the North-East Branch of the Wesley Historical Society.

Since moving to Arbroath in 1985 this interest has continued, especially after finding the documents of the Arbroath Church - a collection of which many churches would be envious. He is currently secretary/treasurer of the Scottish Branch of the Wesley Historical Society.

George is married to Janet, who came from the same village. Janet spent twenty years as a missionary in Eastern Nigeria from 1933 to 1953, where she started a training school for the women of the villages, concentrating on housecraft, reading, writing, Bible study and public speaking.

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