

# WINDOW on WESLEY'S



**NOVEMBER 2017**



## **STAFF**

**Ministers:** The Revd Dr Jennifer Smith BA PhD M.Phil  
(Superintendent)  
The Revd Jennifer Potter BTh MA MSc

**Associate Ministers:** The Revd Pauline Barnett MA  
(Supernumerary)  
The Revd John Cooke MA (Supernumerary)  
The Revd Brian Goss MA (Supernumerary)  
The Revd Dr John Lampard BA M.Th  
(Supernumerary)  
The Revd Stephen Penrose (Supernumerary)  
The Revd Ian Yates (Supernumerary)

**Authorised Presbyter:** The Revd Dr Keith Riglin MA MTh ThD

**Leysian Missioner:** Mrs Judith Bell MA (Cantab)

**Community Worker:** Ms Sally Rush BA MA MLitt

**Museum:** Mr Christian Dettlaff MA (Curator)  
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Dear Friends,

Welcome to the November edition of Window on Wesley's! It is November, the clocks have changed, and we are well and truly into the season of dark afternoons and cold mornings. In church, we think of these weeks before Advent (the new year of the Church) as a time for considering end things. We remember the saints, and reflect on our own lives. It is a time for clearing the decks and getting our house in order, spiritually speaking.

This year, November will hold change for the Chapel community: we are in what is called the 'stationing system' of the Methodist Church, seeking a second minister to join us next September after Jennifer Potter has retired. By mid-month, we will know whether we have 'matched' with a minister. No names are announced until we have hosted that person for a visit to confirm the match, or decide both to go back into the second and subsequent rounds. Of course, we may not be matched in the first round, and I will keep you updated about how things are progressing. The process is being led for the Chapel by our excellent invitations committee, coordinated by trustee Cheryl Gurnham. In this time of waiting, however, please keep the process in your prayers. And rest assured, we will have ample opportunity to celebrate Jennifer.

One implication of this change is that we will be remodelling the manse at 47a, and moving the offices housed there into temporary accommodation: more news on this as it happens. Another change is that we will welcome a full time admin and finance employee to join the office team, and we will look forward to introducing you to that person as she or he begins: we have been working short staffed for over two years, and this will be a welcome addition to the Chapel office.

We had our first General Church Meeting in my time here on October 29, and I was excited by the energy in the meeting: over fifty of us gathered to celebrate and elect trustees, hear news of our property, finance, and activity, and consider the forward life of the Chapel community. **Minutes are now available in the**

**church office or on request by email at:**

**[administration@wesleyschapel.org.uk](mailto:administration@wesleyschapel.org.uk)** ! There was a desire

from this meeting for us to host a question and answer session later in the year introducing a wider group to our trustees' five year strategic finance plan, and much interest in developing a more integrated communications strategy for the Chapel. Without papering our in-boxes with spam, there will be ways to make information selectively available so that more people have an understanding of how things happen, can be involved in choices about resource and activities.

The meeting also received news from our ongoing review of safety at this site: one change is that we are no longer going to be able to park on site except in the marked bays at the sides of the courtyard. This is to allow access both to fire services to other emergency services at the same time. It will also allow better drop off facilities for our less mobile worshippers. Please, remember this change and help us all to abide by it.

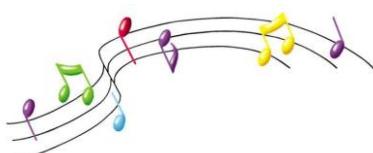
Much news, but amidst it all beats the weekly heart of worship and prayer: this is a living church, and much alive. Thank you and as ever, be in touch with me directly with your reflections and suggestions.

Every Blessing,

***Jen – November 2017***

***November Lunchtime Recitals***  
***Tuesdays @ 1.05pm***

- |                        |   |
|------------------------|---|
| <b>7<sup>th</sup></b>  | <b>Enduring Legacy – music &amp; literary voices from WW1</b> |
| <b>14<sup>th</sup></b> | <b>Roy Meek Organ</b>   |
| <b>21<sup>st</sup></b> | <b>Nigel Blomiley - Cello</b>                                 |
| <b>28<sup>th</sup></b> | <b>“River City Saxes”</b>                                     |



## Church News

*Monika Shaffer-Fehre*, the lady we usually find at church early on a Sunday morning working with John Showemimo, is lucky to be alive. She was getting ready to come and be on duty as a heritage steward at Wesley's Chapel on Saturday 14<sup>th</sup> October when she fell down the last three steps of her staircase. Try as she might, she was unable to get up. She lay there for eight days. As she had switched her phone off no one could get through to her. After several attempts by people in the New Malden Church to raise her, someone shouted through the door and received a weak reply. The police had to break in and Monika was taken to Kingston Hospital. She is in remarkable shape considering her experience but she is still not very mobile. We pray for her and that she will soon be back on her feet and hopefully, after some time, be able to come back to worship with us.

*Doris McGovern* also had a fall and, fortunately, was found by a neighbour quite quickly. She cracked her hip and had to have an operation in UCH. She is now recovering well and has been moved to St Pancras Hospital, Evergreen Ward. She is in very good spirits. We pray that she will soon be mobile enough to come home and, in due course, be back with us for worship.

It is good to see *Margaret Hazard* back with us after the second part of her pacemaker surgery. We hope and pray that she soon begins to feel the benefit of all the medical interventions.

We have not seen *Patzy Tyzack* for a long time. She had replacement surgery on her knee about 18 months ago and it did not go well. She has been waiting all this time for a new operation and it is currently scheduled for the 10<sup>th</sup> November. There have been lots of delays and postponements so we pray that this time the operation goes ahead as planned and gives Patzy her mobility back.

We congratulate *Christina Matthews and Curvin Esdelle* on the birth of their second daughter, a sister for Silua. It was lovely to see the new baby in church on the 29<sup>th</sup> October.

We are happy to see *Barnabas Masukume* back with us and singing after having had an operation on his throat. We pray that he will soon feel completely recovered.

In October we were blessed to welcome three children in to our fellowship at Wesley's Chapel by baptism, *Afeni Magdalena Pentsiwa Antwi*, daughter to *Jasmine Offeh* and *David Antwi* and *Jayla-Ari and Jaylen-Kareem*, daughter and son respectively of *Anastacia Sweeney and Ira Arthur*. We give thanks for these children and pray that they will be a blessing not only to their families but to our whole church.

We offer our congratulations to *Emmanuel and Megan Baah* on the birth of their son, Raphael, a brother for Carmen. May God bless the whole family.

### **Wesley's Revolving Loan Fund still making the news**

An 18th century London bookseller responsible for building Budleigh Salterton's original Methodist church has been honoured.



A blue plaque has been unveiled at the Temple Methodist Church, in Fore Street, for former cobbler and bookseller James Lackington.

The unveiling, by the Reverend James Froggatt and county councillor Christine Channon, is the culmination of a project organised by Fairlynch Museum, also in Fore Street, and supported by a grant by Devon County Council.

Michael Downes, of Fairlynch Museum, said that after a £5 loan from Methodism movement founder John Wesley, Lackington set

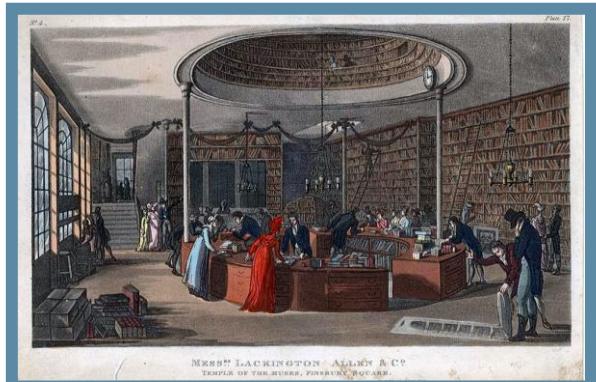


up his first second-hand bookshop in London in what is now Finsbury Square. (The road just to the south of Finsbury Square is named Lackington Street in his honour.) He printed catalogues of his stock – the first edition contained 12,000 titles. He also saved remaindered books from destruction and sold them at bargain prices, firmly believing that

books were the key to knowledge, reason and happiness and that everyone, no matter how poor had the right to access books at a cheap price.

Lackington main bookshop in Finsbury Square was called the “Temple of the Muses” and was said to have been large enough “that a mail coach and four horses were driven around the counters at its opening”. Lackington gave the name ‘Temple’ to all three churches he built – the other two are in Taunton and Alverstone.

His love of books is shown in the tale that, on arriving in London with his wife, he spent their last crown on a book of poems. He explained, ‘for had I bought a dinner, we should have eaten it tomorrow and the pleasure would be soon over, but should we live 50 years longer, we shall have these poems to feast on.’



The business became a success and upon his retirement to Budleigh Salterton, he decided to build a church for the area’s Methodists.

Michael added: “He (Lackington) retired to Budleigh in 1807 and built a chapel for local Methodists. It was apparently because he was so struck by the ‘spiritual destitution of the place’.”

## Whitechapel Mission

Thank you to all the congregation members who brought food and toiletries for the Whitechapel Mission. They have sent us a Certificate of Recognition for our gifts.

### Our neighbours – the Methodist Church's Central Finance Board



who are round the corner in Bonhill Street have begun volunteering at the Whitechapel Mission from time to time. It means an early start but it is a very worthwhile. If any of our congregation members would like to join them – it could be arranged..

As our Harvest Festival coincided with the hurricanes which devastated some of the islands of the Caribbean, the collection which we took up on the day went to that appeal and we raised nearly £550 – thank you very much.

## Finsbury Park Mosque holds a Hate Crime Meeting

On Monday 16<sup>th</sup> October the Finsbury Park Mosque held an open meeting to talk about the current increase in hate crime. Hate crime can take many forms – verbal abuse, physical abuse and on-line abuse. Many different people are targets of hate crime and abuse because of their colour, ethnicity or religion and surprisingly also because of being disabled or being perceived as gay.

Hate crime is a particular problem for Muslim women who wear a headscarf, veil or full face covering.

This meeting was notable because most of the speakers were



Muslim women, many of whom had experienced hate crime and who spoke out very bravely. The panel represented a wide spectrum of Islington society – the MP, Jeremy Corbyn, the leader of the Council, Richard Watts, the Police lead on hate crime and members of the faith communities.

Concern was expressed that a section of the media incite hate crime by the way they report events.

Part of the discussion focused on the fact that many people who experience hate crime are reluctant to report it – some because they do not want to relive the experience, some because they think it will not be taken seriously by the Police and some because they do not want to appear as a witness. Yet all of us can appreciate that if people who act in this way are not called to account, then they will think they can get away with continuing to speak or act towards others in an abusive.

The Metropolitan Police have developed a phone app – the ‘Self Evident’ app which is free and an easy way to report any crime and send evidence to the Met Police. If it is a hate incident, you can use the app to request support from independent charities.



If you would like to have more information about this please go to [www.WitnessConfident.org](http://www.WitnessConfident.org)



On October 16<sup>th</sup> Google used the illustration above to mark the birthday of Equiano. They claim that it marked what would have been the 272nd birthday of Olaudah Equiano (1746-1797), the African writer whose memoir gave the world one of its first accounts of the slave trade from a victim's perspective. I tried to find out how they lit upon this date for surely Equiano did not record his birth date and even if he had the calendar has changed since the 18<sup>th</sup> century. Needless to say I failed to find out how they chose this date. Anyway, be that as it may, it is very heartening that Google choose to highlight the life and contribution of a person like Equiano, possibly as their contribution towards Black History month.

His book, *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African* was published in 1789 (the second part of its title alluding to Equiano's slave name) and immediately became a sensation. What makes this all the more interesting for us at Wesley's Chapel is that Equiano managed to publish his book by gathering subscribers. They are listed in the first few pages of the book and among the names there is one John Wesley. Wesley, of course, was a strong supporter of the campaign to end the slave trade and, indeed, slavery itself. His very last letter before he died was written to encourage William Wilberforce in his fight to end the slave trade.

Equiano's book played a huge role in alerting eighteenth century audiences to the suffering endured by those uprooted from their homelands to serve white masters and bolstered the abolitionist cause, inspiring William Wilberforce, Granville Sharp and their fellow campaigners to draft the Slave Trade Act of 1807, which would ultimately force an end to human trafficking across the British Empire.

Equiano became a rich man and the work is still read and revered to this day as a masterpiece of the colonial period.

He was born on 16 October 1746 in Essaka in the Eboe province of southern Nigeria (later in life his place of birth was given as South Carolina, confusing the issue somewhat). According to the man himself, slave traders abducted Olaudah and his sister at the age of 11 and shipped them to Barbados with 244 other captives before they were moved on again to Virginia in North America (at that point still a British colony).

In America, Equiano was sold to Lieutenant Michael Pascal, a Royal Navy officer, who renamed him “Gustavus Vassa” after the sixteenth century king of Sweden, Gustav I. Pascal was comparatively kind to Equiano – although the boy’s insistence on being addressed as Jacob “gained me many a cuff” - and gave him a genteel education, inviting his sister-in-law to teach Olaudah to read and write and having him baptised during their eight-year association, largely spent sailing the seas

This included a stint at Pascal’s side during the Seven Years’ War with France, when Equiano was employed to haul gunpowder to the decks to support cannon-fire during sea battles.

By 1765, Olaudah was sold on to London ship’s captain James Doran, who set sail for Montserrat aboard the *Charming Sally*, where he was traded again, this time to Robert King, a well-to-do Quaker merchant from Philadelphia.

Olaudah served as King’s valet, deckhand and even barber and was allowed to earn money by making deals of his own. This concession, crucially, enabled Equiano to buy his freedom from King through funds accumulated from the sale of fruit, drinking glasses and other goods three years later. King urged him to stay on as a business partner in the West Indies but Equiano feared recapture following a close call in Georgia.

He spent the next 20 years travelling the world, visiting places as exotic as Turkey, Central America’s Mosquito Coast and the Arctic, eventually settling in London, campaigning for abolition

with his fellow "Sons of Africa" and writing the best-seller that would bring him international fame.

Freedom proved difficult to adjust to and Equiano confessed to entertaining suicidal thoughts, before finding solace through his Methodist faith and marriage to English wife Susannah Cullen, with whom he had two daughters. The family lived in Soham, Cambridgeshire, where he died in 1797, his legacy assured.

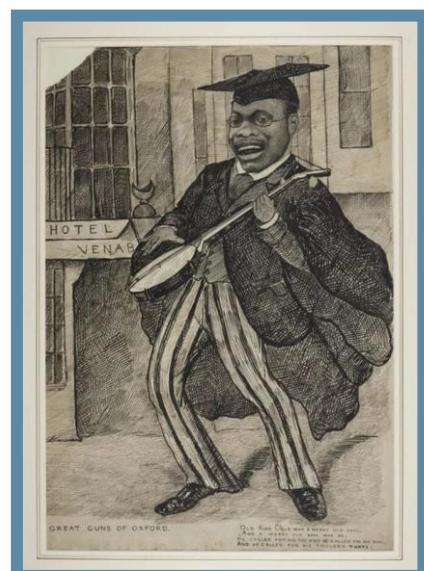
October is the month that is celebrated as Black History month. We at Wesley's Chapel did very little this year – just one Thursday lunchtime in our 'Moving Stories' series, when we looked at 'Africa – the cradle of humanity.' As there has been much in the news recently about the under representation of black students at Britain's 'Russell Group' Universities (the older and more prestigious ones by and large) we have included two articles about Africans and education in Britain from earlier centuries.

### **Christian Cole: Oxford University's first black student**

In a salute to a "remarkable" man, the University of Oxford has paid tribute to its first black student. But who was Christian Cole and what was life like for him at a time when being black at the university wasn't merely unusual, but remarkable?

Cole was always likely to turn heads when he arrived in Oxford to read classics. It was 1873 and he was a 21-year-old black man from Waterloo, Sierra Leone, studying alongside young men from the elite families of Victorian England (His arrival pre-dated the institution of the university's first women's college by six years.).

The city must have appeared a daunting place for Cole, said Dr Robin Darwall-Smith, an archivist at University College Oxford. "For a lot of people he would



have been the first black African they had ever encountered," he said.

Even understanding his colleagues might have initially been a challenge for a man used to hearing English in a Sierra Leonean dialect, according to cultural historian Pamela Roberts.

The author of *Black Oxford: The Untold Stories of Oxford University's Black Scholars*, she said he could have expected no special treatment.

"This was not a time of affirmative action or quotas," she said.

Little is known about Cole's early life in Africa, but Ms Roberts suggests a good education and his impressive intellect would have stood him in good stead.

Cole was the grandson of a slave and the adopted son of a Church of England minister in Sierra Leone. He had studied at Fourah Bay College (linked to the University of Durham) in the country's capital, Freetown. It was established by Christian missionaries in 1827 and was known as the "Athens of West Africa" because of its academic reputation.

Cole was a non-collegiate student at Oxford - to help poorer students who might not be able to afford college fees, it was possible to study without being part of a college at the time. He received an allowance from his uncle to support him, which he supplemented by tutoring and giving music lessons.

These extra commitments did not prevent Cole from making an impression on Oxford life, said Dr Darwall-Smith. He spoke at the university's debating society, the Oxford Union, and seems to have been a well-known figure. When he attended Encaenia, Oxford's honorary degree-giving ceremony and a great social occasion, his presence did not go unnoticed. The Oxford Chronicle recorded there were "three cheers for Christian Cole" before the event.

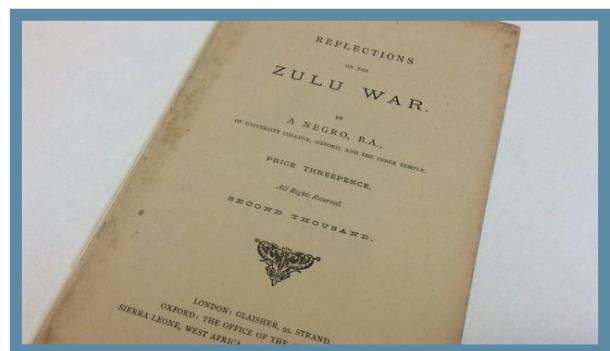
"There would have been these visitors saying, 'gosh, who is that?' 'That is Christian Cole, he's from Sierra Leone.' 'Wow, gosh, how exotic'," Dr Darwall-Smith said. "Cole would have known this... but he went along. I admire him for that," he added.

Cole graduated with a fourth-class honours degree in classics, although Dr Darwall-Smith stressed that this was no failure.

Teaching for non-collegiate students was not as comprehensive and very few students who did not belong to a college achieved honours degrees in this period. Classics was also considered to be the toughest subject at the time.

After leaving Oxford, Cole returned to Sierra Leone before coming back to England to join the Inner Temple in London, prior to becoming the first black African to practise law in an English court, in 1883.

He also published a poem attacking British policy in the Zulu War under the name of a "A Negro, B.A., of University College", in 1879.



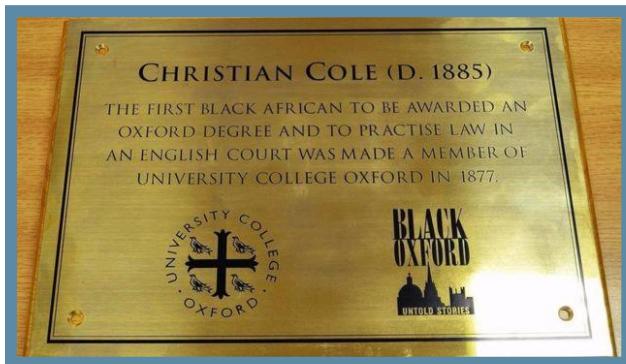
The text was addressed to WE Gladstone MP, who he describes as his "Master and Father in politics".

Despite his achievements and his status as the university's first black student, Cole's name is not widely known - although that could be something that will one day change.

But how did the story end for the pioneering Christian Cole?

Sadly, it appears he struggled to find enough work after becoming a barrister and he moved on to East Africa.

Information about his life there is "very, very patchy", said Ms Roberts. Cole died in 1885 in Zanzibar of smallpox aged 33.



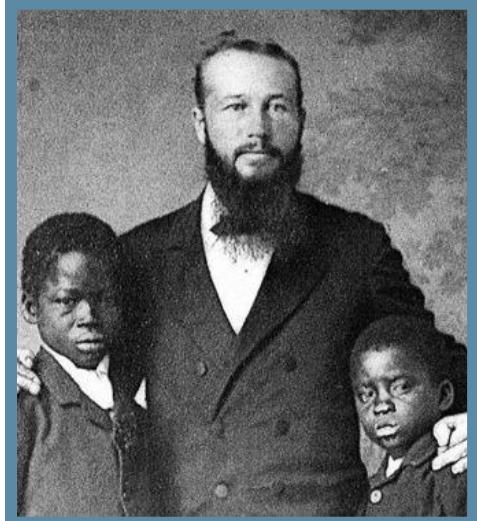
At a plaque unveiling held recently, and timed to coincide with Black History Month, the master of University College Sir Ivor Crewe paid tribute to Cole's "remarkable achievements",

and said he hoped the plaque would be "a symbol of our continued commitment to recognising and supporting the brightest students whatever their backgrounds".

### The Black Missionaries of Colwyn Bay – North Wales

As Wales has been observing Black History Month, the near-forgotten story of the African Training Institute in Colwyn Bay, known locally as the Congo House, has received renewed interest.

The story of the Congo House is tragic and inspiring in equal measure. The Reverend William Hughes preached in the Congo from 1882 until poor health forced him to return to Wales in 1885.



He brought with him two students: Kinkasa and Nkansa, the Congo Boys. He and his new companions toured Welsh chapels, giving lectures in different languages, raising funds and selling photos. In 1887 Mr Hughes, his wife and his African colleagues settled in Colwyn Bay, where he would establish the Training Institute three years later.

The idea of the institute was novel - rather than training white missionaries to preach in Africa, where they would have no immunity to disease or personal connections with locals, the most promising African students would be sent to Britain.

There they would be trained in a variety of useful skills, such as law or medicine, so that when they returned they could support their communities themselves.

By 1903 more than 20 students from nations like Cameroon, Nigeria, Sierra Leone, Liberia and the United States were training at the institute; by the time it closed more than 100 would have passed through its halls.

Unlike other missionaries, he did not want to turn Africa into 'Little England'," explained academic Marian Gwyn.

"He cherished what was different about the people he met in the Congo because he felt that his own Welsh language, culture and traditions had been undervalued by the English back in Britain.

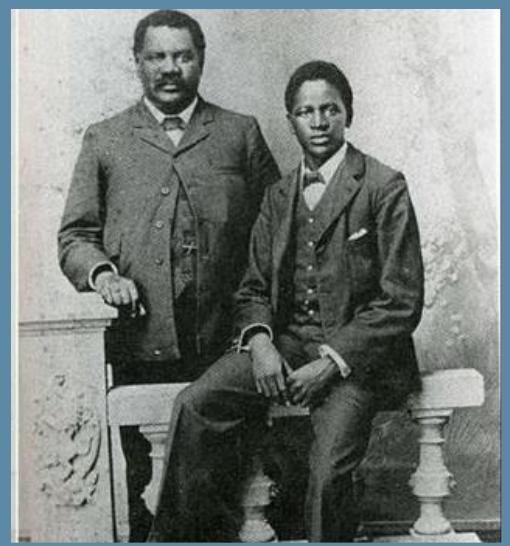
"He wanted black people to have the same advantages as whites, and what many in Europe at that time saw as a lack of ability in Africans, he saw as merely a lack of opportunity.

"He wrote of the black people he met: 'They are like our brethren, of the same blood, the same humour, the same in everything, excepting in education and training'. And he decided to give them those things."

One student, Davidson Don Tengo Jabavu, studied in Colwyn Bay before earning degrees from University College London and Birmingham.

DDT Jabavu would later return to Africa, where he set up the South African Native College at Fort Hare in the Cape Province. It was there he would teach a young Nelson Mandela.

The future South African leader acknowledged Davison Jabavu (seen in the photo with his father) as one of his most important mentors who helped shape his attitudes on equality.



After a scandal in 1911 involving a Welsh girl bearing the child of one of the students, public opinion turned on the Reverend and his institute, spearheaded by the populist magazine John Bull and editor Horace Bottomley.

Mr Hughes attempted to sue for libel in 1912, but financial issues led to the case being thrown out and the Reverend declared bankrupt. The institute closed and its students scattered.

Mr Hughes died in a workhouse in 1924, and was buried in Old Colwyn Cemetery alongside members of his family and those students who had died before him - including his first companions Kinkasa and Nkansa. Kinkasa had died at the age of 13 of "Congo Sleeping Sickness" in 1888, not long after arriving in Colwyn Bay.

Nkansa survived longer, learning Welsh and English, as well as the New Testament in its entirety. Though he wanted to return to Africa, Nkansa would also die young in Wales, succumbing to heart failure in 1892 at the age of 16.

Marian Gwyn said the importance of Mr Hughes and his African Institute "cannot be overestimated".

She added: "He showed how people of different backgrounds and skin colour can learn from each other, share skills and appreciate difference. "We live in a world that is rapidly changing and attitudes to those who we see as different are hardening.

"His vision on how people can live together - by recognising and respecting difference and by helping to improve the lives of those

with fewer advantages - is one that we sorely need in our time now.

"He was truly a remarkable man."

### **Christmas Eve at St. Paul's Cathedral**

This year Christmas Eve falls on a Sunday – we shall have been in Church that same morning. Please remember this as you read this article.

Once again we look forward to joining with the congregation at St Paul's Cathedral for the Christmas Eve Communion Service. The service starts at 11.30pm but we must be seated by 11.00pm or else our reserved seats will be allocated to other people. The doors will be opened at 10.30pm

Our seats are near the Dome. With your ticket you can ignore the long queue outside the Cathedral and go straight to the door and show your ticket and ask to go where the Wesley's Chapel seats have been allocated. Tickets are not priced they are used for identifying people from Wesley's Chapel.

Please only ask for tickets if you are sure that you can use them. If you take a ticket and your circumstances change and you are unable to go to the service, please return the ticket(s) for redistribution to others – we always have a waiting list. The tickets will become available in shortly – listen out for the notice in the service.

**Let me repeat: with your ticket you do not need to wait in the queue outside the Cathedral and once you get inside please look for the Wesley's Chapel seats – Jennifer will be there looking out for you.**



## November – the month of Remembrance

*by John McCrae, May 1915*

*In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.*

*We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.*

*Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.*

*by John McCrae, May 1915*

The Royal British Legion has organised for verses from the famous World War Poem, “*In Flanders Fields*” to be written using poppies in seven different locations in Britain and France. They have then been filmed by drones. The locations are – the Royal National Hospital, Chelsea, Dunkirk Beach, the White Cliffs of Dover, the National memorial Arboretum in Staffordshire, Cardiff Bay, and Salford Quays near Manchester and in Gateshead in the North East.

The Legion’s Poppy campaign raises money for injured former soldiers and for their families.



## **CHRISTIAN AID – “ENOUGH FOR EVERYONE**

As Christmas approaches, it will come as no surprise to many of you that I’m making my usual appeal to support Christian Aid. Every day, we’re made aware through the news and media, of the millions of people going hungry all over the world. Where there is need for help, you can be sure that Christian Aid is either already providing it or else supporting partner networks.

This year you can have mince pie decorations for your Christmas Tree. Did you know we waste 74 million mince pies over Christmas? That wasted Brussel sprouts would fill 1000 wheelie bins – and we throw away enough gravy to fill a large swimming pool?

Hanging a decoration like this will remind us of our waste, and hopefully encourage us to make a donation – so there’s “Enough for Everyone”. Any money we give will be matched by the UK government pound for pound.

There are, of course, the usual Present Aid catalogues, giving details of how we can respond to particular needs. For instance, providing a goat or chicks, fruit trees or fishing lines, antibiotics or school books – helping different communities in a variety of ways and in a variety of countries.

As usual, information and resources can be found online at  
[www.christianaid.org.uk/Christmas](http://www.christianaid.org.uk/Christmas)

But you can also find a quantity of Present Aid catalogues and mince pie decorations on a small table in the vestibule.

Thank you,

***Zena Goss – congregation member***

## **EASY FUNDRAISING!**

Did you know that whenever you buy anything online - from your weekly shop to your annual holiday - you could be collecting free donations for Wesley's Chapel & Leysian Mission?

There are over 3,000 shops and sites on board ready to make a donation, including Amazon, John Lewis, Aviva, thetrainline and Sainsbury's – it doesn't cost you a penny extra!

It's as easy as 1, 2, 3...

1. Head to  
<https://www.easyfundraising.org.uk/causes/wesleyschapel/> and join for free.
2. Every time you shop online, go to easyfundraising first to find the site you want and start shopping.
3. After you've checked out, that retailer will make a donation to your good cause for no extra cost whatsoever!

There are no catches or hidden charges and Wesley's Chapel & Leysian Mission will be really grateful for your donations.

Thank you for your support.

***Tracey Smith – Administration Manager***



In the last issue of Window on Wesley's I talked about supporting our young adults in prayer, particularly those who were away studying.

Here are two short paragraphs given by students who have recently moved to study:

*"I'm Rhyanna Awuku and I'm in my first year at Coventry university, studying Marketing. Although I'm only four weeks in, I feel very at home and the university and course have met my expectations. I would appreciate if those in the church community could keep me in their prayers. I myself pray that I finish my course successfully and work to my best ability"*

Sacha Acheampong says, *"Hello, church. As of late September, I started my first year at university at Keele University in Stoke on Trent. I hope that you support me through prayer for these next three years for my safety, my success and my health. So far it has been a great journey meeting new people, exploring new things and learning new things which I hope only continues but it can also be a difficult adjustment living so far from home. Therefore, as I keep the church in my prayers I hope the Church can do the same."*

We need to remember that not all our young adults choose to go to university. Some take the route into work and some have recently graduated and are looking for work or in the early stages of their careers, they need our prayers too.

Another part of the church family who need our prayers are those who are connected to the Chapel whilst they are in London studying. Many of these have benefit from the hospitality of Kay Chapman and others through the small group fellowships. There are currently three small group fellowships with a forth starting this month. They each meet once a month and take place on a Thursday, Friday and Saturday evening. The Sunday group will be meeting lunchtime/early afternoon on the third Sunday of the

month. If you know a young adult interested in any of these groups, please let me know, my email is [cw@wesleyschapel.org.uk](mailto:cw@wesleyschapel.org.uk)

So thank you in advance for praying for all our young adults and those leading the small group fellowships.

Blessings,

**Sally Rush - Community Worker (Younger Adults)**

## **SERENDIPITY: A Brand Plucked from the Burning?:**

### **Part Three: The 1940 Escape**

The second part of this article suggested that like John Wesley himself, the Chapel he built in City Road has survived incidents in which it too could have been destroyed by fire.

As described, the damage incurred by the Chapel in the 1879 fire was made good. Then, thanks to the redevelopment work completed in 1899, the Chapel survived the remainder of the 19<sup>th</sup> Century and the early part of the 20<sup>th</sup> too without any major incident to threaten its survival. Thus it was that some sixty years elapsed before the house of prayer, built by Mr Wesley, again experienced a major trauma. This time, it was not just the Chapel alone, but too a significant part of the City of London's architectural heritage that was subjected to a baptism by fire. For it was in the dark days of World War 2 that Wesley's Chapel became exposed to the potential hazards of aerial bombardment.

The occasion was the night of Sunday 29<sup>th</sup> December 1940, just over 162 years since the Chapel first opened for worship. It was then the German air force chose to mount their largest bombing raid on the City of London and timed it to coincide with a tidal low point in the Thames to limit the availability of extinguishing water supplies. The main target was the commercial areas of the City together with the Thames side warehouses and storage depots. Wesley's was thus only exposed to the probability of collateral

damage. The majority of the 10000 firebombs as well as the high explosives which rained down that night fell on their main target. Nevertheless, the comparative sprinkling which fell around Wesley's that night was enough to pose a major threat. At that time commercial and industrial premises were packed around all three sides of the campus. A large factory stood hard up against the south wall of John Wesley's House and along most of the length of the site from City Road to Tabernacle Street, while the immediate next door neighbour to the Manse was a small jeweller's shop.

A couple of firebombs fell within the Chapel grounds where they made a spectacular display but, did little harm. The real threat to the Chapel came from the next door factory where a direct hit stoked so fierce a blaze that flames burst through the entire length of the roof before the fire service could arrive. An eye witness quoted by Leslie Griffiths in his Methodist Recorder article of 16<sup>th</sup> September 2010, recorded a vivid account of the scene: *"Anxiously we watched those malignant tongues of flame as they belched from the windows of the factory, darting out and licking the side of Wesley's House around the prayer room window, then spreading in the opposite direction into the buildings which converged on the graveyard. The flames, there, at times reached over Jabez Bunting's tomb onto the Chapel wall".*

The team of fire fighters tackling the fire were said to have asked, concerning the building they were trying to protect from the spreading conflagration, "Is this a Church?" On being informed that it was John Wesley's Chapel, they are said to have responded, "Then we must save it", and redoubled their heroic efforts. These were helped by a change in the wind direction which diminished the threat, and enabled the fire to be brought under control. But the Chapels safety was not then entirely secured because a fire broke out in the jeweller's shop next to the Manse and also in a big factory opposite. Somehow the hard work of the fire fighters prevailed that night and while bombs continued to fall, buildings crashed to the ground, and smoke and debris were everywhere, the Chapel and

the other buildings on the campus survived the chaos and the flames.

An assessment of the situation, in the light of day, found that, Wesley's had escaped comparatively lightly when compared to the “surrounding total mayhem and destruction” seen then, and revealed to us now, by the “Time Line” map in the Museum of Methodism, and the contemporary photographs on display in the Museum and in the basement of John’s House. Apart from the mess all around, the actual damage to Wesley’s being, not much more than the melting of the lead in one of the stained glass windows, cracks in some of the other windows and damage to the roof of one of the buildings on the site.

The faithful band of “fire wardens”, who survived the night could only think, that, “God had somehow spared the Chapel, a *brand plucked from the burning*, for some mighty purpose of his own, or for some glorious work to be accomplished there in the years that lay ahead”.

The rest of the war years passed without any further incident as far as Wesley’s Chapel was concerned, as too did the first few peacetime years. But this good fortune was not to last, for as described by Jennifer Potter in her article in the April 2017 edition of Window on Wesley’s. On the 25<sup>th</sup> November 1952, the Chapel was again subject to a threat. Not this time, from an exterior incendiary source, but from a fire inside, right up in the west gallery, where part of the organ case was found to be burning. This time, like the fire at the rectory in Epworth in 1709, deliberate arson was likely to have been the cause, as someone “unknown” was suspected of setting light to the large wooden pipes that line the Radnor Hall side of the organ case. Fortunately, the outbreak was detected early, and extinguished by the quick work of the emergency services, before too much harm was done. Contemporary photographs show that at least two fire engines attended the incident and that fighting the fire required firemen having to climb on to the roof of the Chapel in order to get at the seat of the outbreak.

When the fire was out, and all made safe, an inspection established that, the limited damage that had resulted was mainly confined to some of the pipes, part of the mechanism of the organ and that section of the Chapel ceiling immediately above the organ. Indeed, it was found that the "Swell Organ" component of the instrument was still in a playable condition and could be used for services while the damaged parts were being mended.

The repair work to the organ was completed in time to enable it to be used in the Sunday service of 28<sup>th</sup> June 1953. Presumably also the ceiling was made good in due course, and certainly no obvious signs of the fire damage now remain sixty-four years after the event.

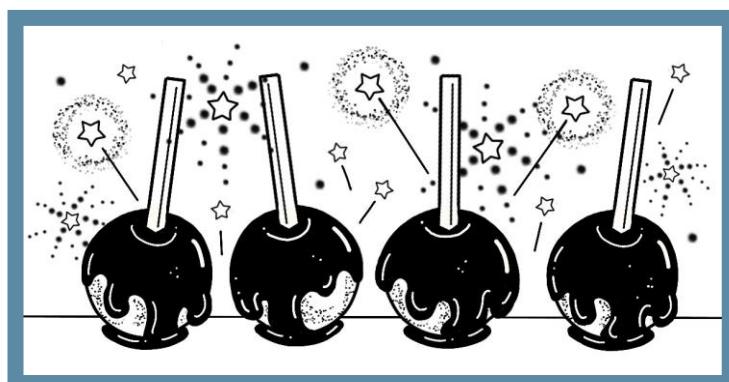
Now, having described how Wesley's Chapel survived, yet again without incurring major harm, either from the attentions of the Luftwaffe or a home grown arsonist, it will be left to a later edition of Window on Wesley's to bring the story up to date.

***Keith Dutton - Heritage Steward***

### **CRADLE ROLL BIRTHDAYS - NOVEMBER**

9 <sup>th</sup>	Jethro Pratt	4 years
16 <sup>th</sup>	Aaliyah Crawford	4 years
24 <sup>th</sup>	Kaiden Cenac	2 years

May God bless these children and their families



## **SUNDAY SERVICES IN NOVEMBER**

5 <sup>th</sup>	11.00am	Morning Service & Holy Communion Preacher: Jennifer Potter Officiant: Jennifer Smith
12 <sup>th</sup>	9.45am	Holy Communion – Jennifer Smith
	10.50am	Morning Service – Jennifer Potter
19 <sup>th</sup>	9.45am	Holy Communion – Jennifer Smith
	11.00am	Morning Service – Jennifer Smith
26 <sup>th</sup>	9.45am	Holy Communion – John Lampard
	11.00am	Morning Service – Jennifer Potter
	7.00pm	Taizé Evening prayer service

***And finally....***

### ***Miscellaneous observations on our Christian life....***

*If you do not pray, everything can disappoint you by going wrong.  
If you do pray, everything can still go wrong, but not in a way that will disappoint you.* Hubert van Zeller

*The Lord prefers common-looking people. That is the reason he makes so many of them.* Abraham Lincoln

*God is all that is good, in my sights, and the goodness that everything has is his.* Julian of Norwich

*Where people are praying for peace the cause of peace is being strengthened by their very act of prayer, for they are themselves becoming immersed in the spirit of peace.* John Macquarrie

*There never was a good war, or a bad peace.* Benjamin Franklin

*Theirs is an endless road, a hopeless maze, who seek for goods before they seek for God.* St Bernard of Clairvaux.

*Peace is not the absence of trouble - peace is the presence of God.* Anon

## CHILDREN'S PAGE



All of God's people are saints ...

"To those who are made holy in Christ Jesus, and called to be **saints**, with all those in every place who call on the name of our Lord Jesus Christ, their Lord and ours".  
from 1 Corinthians 1:2

The Bible tells us that a SAINT is not just a Christian that we think of as special but *anyone* who believes in Jesus.



S T E P H E N  
P E T E R D A N P  
N O M I C H A E L E T  
T I M O T H Y V S C J O N  
P C O P A T R I C K K O M J  
H H J I M S E D P E H A O  
I O A A A L L S A I N T S  
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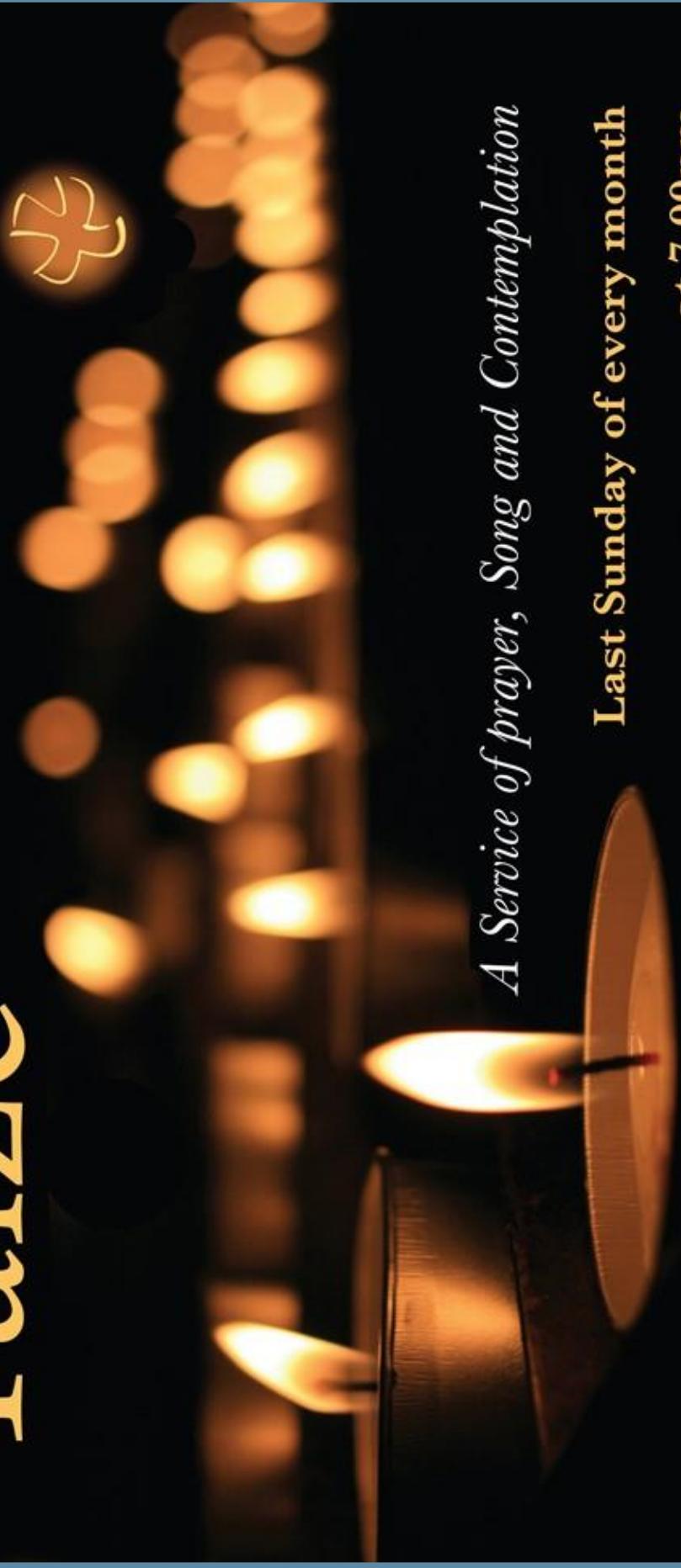
... we are all members of the world-wide communion of saints!

Can you find these saints names in the word search above?

GEORGE • ANDREW • DAVID • PATRICK • MARY • JOSEPH • MATTHEW • MARK • LUKE  
JOHN • PETER • THOMAS • JAMES • JUDE • BARTHOLOMEW • PAUL  
TIMOTHY • PHILIP • STEPHEN • NICHOLAS • MICHAEL • ANNE • ALL SAINTS

# *Evening* Talzé

*Wesley's Chapel*



*A Service of prayer, Song and Contemplation*

Last Sunday of every month  
at 7.00pm

## **Weekly programme of events**

Sunday	9.45am 11.00am 12.30pm 12.30pm 7.00pm	Holy Communion (except 1 <sup>st</sup> Sunday in month) Morning Service Methodist Women in Britain (MWIB) (First Sunday in the month) Wesley's Chapel Ghana Fellowship (Last Sunday in the month) Taizé Evening Service (Last Sunday in the month)
Monday	7.00am 2.00pm	Prayer Meeting Sisterhood Fellowship
Tuesday	1.05 pm 6.30pm 7.45pm	Lunchtime Recital Boys' Brigade & Girls' Association (11 & under) Boys' Brigade (over 11's)
Wednesday	10.00am 12.45pm	Stay and Play (pre-school) Service of Holy Communion
Thursday	12.45pm	Lunchtime Service

**If you would like to submit an article, poem, prayer or item of interest for this magazine please email it to:  
[pa@wesleyschapel.org.uk](mailto:pa@wesleyschapel.org.uk) or leave it at the Church Office marked FAO Tracey Smith**