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Proceedings

OF THE

Wesley Historical Society

Editor : REV. WESLEY F. SWIFT

Volume XXVIII

June 1952

THREE EVANGELICALS

IN his *Journal* for 19th April 1764, John Wesley recorded the composition of a letter, first addressed to Lord Dartmouth (as we learn elsewhere), which he later despatched to "forty or fifty" evangelical clergymen of the Church of England. It contained a plea for union between those ministers of the Establishment sympathetic to the Revival who agreed upon what Wesley regarded as the doctrinal essentials—original sin, justification by faith, and holiness of heart and life. Thirty-nine names, presumably of the intended addressees, were listed in the original communication to Lord Dartmouth, and six more were added, to the exclusion of others, in the letter sent on the following day to the Countess of Huntingdon. The identity of these recipients of Wesley's circular has been exactly established in almost every case by Curnock, but further and fuller information about some of the lesser-known members of this group is desirable, especially to those who wish to investigate the complex relationship between Methodism and Evangelicalism. The personal histories of three of them—Joseph Jane, Thomas Haweis and George Burnett—are closely connected, and brief notes upon them may be of some interest and value.

Joseph Jane was the son of the rector of St. Mary's, Truro, who was also for a time Master of Truro Grammar School. Jane was born in Truro in 1716 and was educated at Westminster School. He matriculated from Christ Church, Oxford, on 25th May 1733, and graduated B.A. in 1737, M.A. in 1740 and B.D. in 1748. He was one of the Proctors in 1747. He was ordained deacon on 1st June 1740, and priest on 28th December of the same year, both in the diocese of Oxford. He remained as a Tutor of Christ Church without cure of souls until 1747, when on 19th June he became curate of Cowley. On 18th January 1748, he moved to the curacy of St. Thomas, Oxford, and on 17th December he was instituted vicar of St. Mary Magdalen, Oxford. This ancient church, situated beyond the north gate of the city, near Balliol College, was in the gift of the canons and prebendaries of Christ Church, as successors

of the priors of St. Frideswide. Here Jane was to exercise an evangelical ministry amidst growing opposition. The precise date of his conversion to the principles of the Revival remains uncertain. By the year 1755 we find him a convinced evangelical and the close friend of Samuel Walker, curate of Truro, and George Conon, Master of Truro Grammar School.¹ It seems highly probable that it was under the influence of these two evangelical pioneers that Jane enlisted in the cause. He did not, however, accept the Calvinistic tenets of Walker and Conon, but professed his belief in the Arminian system; a further indication that the attempt to distinguish between Methodists and Evangelicals on doctrinal grounds is a serious over-simplification. Jane was also a friend of Thomas Adam, rector of Winteringham, Lincolnshire, whom he visited on occasion.

A letter from William Warburton, bishop of Gloucester, to Richard Hurd, dated 14th December 1758, contains a high tribute to the ability and integrity of Jane. Jane had written to Warburton "an expostulatory letter in the very spirit of Methodism" objecting to a passage in the dedication of *The Divine Legation of Moses* in which the author spoke of the ministry in terms of profession rather than of vocation. Although Warburton disagreed with Jane on the point at issue, he admitted that "there were the marks of great candour and goodness throughout the letter". He had inquired from John Nichols who had testified that Jane was "many years respectable for his piety, learning and great sequestration of himself". These tributes from Tuscany shed valuable light upon one of the little-known heroes of the Revival.

In 1763 Jane left Oxford to become the rector of Iron Acton in Gloucestershire. The living was in the gift of the Dean and Chapter of Christ Church. Here Jane remained until his death in 1795. Curnock's footnote to the entry in the *Journal* of 7th May 1744 describing Wesley's preaching at Iron Acton is thus misleading in that it suggests that Jane was at that time the incumbent of the parish. In his will Jane left the sum of four thousand pounds to John Pugh, vicar of Rauceby, in Lincolnshire, formerly his curate at Iron Acton, to lay out "in the service of true religion" in training young men for missionary work.² This bequest forms one of the links in the chain of events leading up to the foundation of the Church Missionary Society, and provides further evidence of the intimate relationship between the Evangelical Revival and the missionary awakening.

Joseph Jane was the friend and benefactor of Thomas Haweis. Haweis, the son of a Redruth solicitor, was born in 1734. He left Truro Grammar School to train for the medical profession, but after his conversion under Samuel Walker he felt a call to the ministry.

¹ MS. *Autobiography of Thomas Haweis*, p. 24, quoted by permission of the Trustees of the Mitchell Library, Sydney, New South Wales.

² Letter from Samuel Furdy to Jonah Milford, 12th February 1795, and letter from John Pugh to the same, 5th December 1795, in Boase and Courtney, *Bibliotheca Cornubiensis*, i, p. 356.

Walker and Conon volunteered to supervise his theological training, as he could not afford a University course. It was at this juncture that Jane intervened with a generous offer of financial assistance which enabled Haweis to proceed to Oxford. He matriculated from Christ Church on 1st December 1755. When, in 1757, Haweis sought deacon's orders, Jane promised to give him a title to his own church of St. Mary Magdalen, together with the whole emolument. After meeting with considerable opposition, notably from Bishop Lavington, Haweis was eventually ordained deacon privately at Cuddesdon on 9th October 1757. He received priest's orders in Christ Church Cathedral on 19th February 1758. Meanwhile he had transferred to Magdalen Hall. Haweis' evangelical preaching caused no small stir in the city of Oxford and the fact that he gathered like-minded students in his room in a religious society which Tyerman does not hesitate to call a second Holy Club³ increased the outcry against him. So severe was the pressure brought to bear upon him that in 1762 he was compelled to quit his curacy. He resorted to London where for almost two years he acted as Assistant Chaplain to the Lock Hospital. It was during this period that he and his superior, Martin Madan, introduced the performances of oratorio for which the Lock Chapel became famous and which Wesley attended on more than one occasion.⁴

In 1764 Haweis took the living of All Saints, Aldwincle, Northamptonshire, with which parish he was to be associated for nearly fifty years. He had previously been offered the curacy of Olney, but declined it in favour of John Newton, whom he recommended to the patron, Lord Dartmouth.⁵ Shortly after his induction to Aldwincle he was involved in an unfortunate dispute with the unscrupulous John Kimpton, who wrongly accused Haweis of refusing to vacate the incumbency which he had allegedly accepted under bonds of resignation. A lengthy paper war ensued, but an impartial examination of the relevant documents vindicates the integrity of Haweis. Aldwincle speedily became a centre of evangelical witness, and from this secluded country parish Haweis began to pour forth, in weekly parts, the prolific comments which constitute his best-known work, *The Evangelical Expositor*, or, as it was more usually referred to in evangelical circles, "Haweis' Bible". In 1772 he was awarded the degree of LL.B. from the University of Cambridge.

Haweis became one of the Countess of Huntingdon's chaplains

³ Tyerman, *Life of George Whitefield*, ii, p. 375.

⁴ Wesley heard Arne's *Judith* in 1764 and *Ruth* in 1765 (*Journal*, v, p. 47). Haweis wrote the libretto of the latter: cf. MS. letter from John Newton to Thomas Haweis, 29th November 1763. Haweis later became well-known as a composer of hymn tunes, of which the most popular is *Richmond* (*Methodist Hymn-book*, No. 1).

⁵ Josiah Bull, *John Newton: An Autobiography and Narrative*, p. 121. It was Haweis who saved Newton for the Church of England when he was tempted to go over to Dissent, as the MS. correspondence between Newton and Haweis in the custody of Messrs. Maggs Bros. Ltd., London, makes plain.

in the year 1774,⁶ and from this date onward he itinerated regularly in her connexion until 1781, when, with others of her chaplains, he withdrew from her service after she had licensed her chapels under the Toleration Act. He resumed his association with the Countess, however, in 1789, and on her death in 1791 he was appointed as one of four trustees in charge of her chapels.⁷ Lady Anne Erskine assumed the superintendency and Haweis appears to have undertaken the responsibility of arranging the pulpit supplies of the connexion. Haweis' name also figures prominently in the story of the London Missionary Society. In 1791 he had planned to send two of Lady Huntingdon's students from Trevecka College as missionaries to Tahiti. They were to sail with Captain Bligh on the *Providence*, but unfortunately they withdrew at the last moment. Despite this setback, Haweis did not abandon his missionary endeavours and it was he who directed the first expedition of the Society to the South Seas. Haweis retired in 1809 to Bath, where he died in 1820.

George Burnett was Haweis' companion at Truro and Oxford. He was born in 1734. A native of Aberdeen, he was brought to Cornwall by his godfather, George Conon. He was appointed an assistant master at Truro Grammar School, came under the influence of Samuel Walker and felt drawn to the ministry of the Established Church. He and Haweis were together prepared for orders by Conon and Walker. Together they went to Oxford, matriculating from the same college on the same date. Burnett, however, remained only until the spring of 1756. Attempts were then made to secure deacon's orders for him. Thomas Adam approached his friend Archdeacon Bassett of Glentworth on Burnett's behalf. Burnett was later refused both by the Archbishop of Canterbury and the Bishop of Worcester. Meanwhile, the opposition raised against Conon had seriously reduced the numbers in Truro Grammar School so that an assistant could no longer be supported. In 1758 Burnett was teaching languages in London, and may possibly have entertained the idea of entering the Dissenting ministry. The exact date and circumstances of his ordination in the Church of England are wrapped in mystery. A letter from Walker dated 25th September 1758 refers to the rite as having recently been performed.⁸ Burnett may perhaps have served as curate of Padstow before going in 1759 to assist Henry Venn at Huddersfield. Ill-health compelled him to relinquish this congenial work in 1760, and Seymour places a year's residence in Kent after his departure from Huddersfield.

In 1761, his condition much improved, Burnett accepted the living of Elland, in Yorkshire, and before journeying to his parish

⁶ This date is definitely established by the MS. *Autobiography of Thomas Haweis*, and corrects *Dictionary of National Biography*, xxv, p. 186, and other authorities.

⁷ Will of Lady Huntingdon, 11th January 1790: vide A. C. H. Seymour, *The Life and Times of Selina, Countess of Huntingdon*, ii, p. 490.

⁸ Edwin Sidney, *The Life and Ministry of Samuel Walker* (2nd and enlarged ed.), pp. 452-3.

he visited Walker on his death-bed at Blackheath. For more than thirty years he laboured untiringly at Elland and maintained a staunch evangelical witness. He was described by Wesley as "that honest, well meaning man",⁹ although Burnett, as a true disciple of Walker, would certainly not see eye to eye with the founder of Methodism on the question of itinerancy. Burnett was closely associated with the Elland Society. It was at a gathering of evangelical clergymen in Burnett's vicarage in 1777 that a fund was first opened to assist suitable evangelical candidates for holy orders towards a University education.¹⁰ Wealthy laymen of the Eclectic Society and the Clapham Sect lent their support, and this notable Society was enabled to play an invaluable part in the growth of Evangelicalism. Burnett died in 1793.

A. SKEVINGTON WOOD.

⁹ *Letters of John Wesley*, iv, p. 215.

¹⁰ G. R. Balleine, *A History of the Evangelical Party in the Church of England*, p. 81.

THE ANNUAL LECTURE

in connexion with the Preston Conference, 1952,

WILL BE DELIVERED IN THE

Springfield Road Methodist Church, Blackpool

On Wednesday, 16th July, at 7-30 p.m.

BY THE

Rev. E. BENSON PERKINS, M.A.

Subject: "METHODIST PREACHING-HOUSES AND THE LAW:
THE STORY OF THE METHODIST MODEL DEED."

The chair will be taken by MR. C. SOUTTER SMITH, M.A., LL.B.

The Annual Meeting of the Society will be held on the same premises at 6 p.m.

MR. and MRS. HERBERT IBERSON kindly invite any members of the Society to Tea in the schoolroom of the Springfield Road church at 5 p.m. It is essential that all those who desire to accept this invitation should send their names to the Rev. Harold J. Watson, 35, Carr Road, Nelson, Lancs, by Monday, 14th July, at the latest.

Springfield Road church is next to the Central Public Library. Members arriving at the bus station should emerge from the Talbot Road exit, cross the road to the North station on Dickson Road, and take the second left, which is Springfield Road. Members arriving at Blackpool (North) should also follow these directions. Members arriving at Blackpool (Central) will find a No. 22 or 23 bus outside on the left. Alight at the North station and follow the directions as above.

TRIALS OF A METHODIST PREACHER IN INVERNESS IN 1808-9

LETTERS of the Rev. Robert Melson have already appeared in *Proceedings*, xxvii, pp. 63 and 122, with an account of the writer and explanatory notes. Further letters have passed through my hands. The three following letters deal with difficulties in the Inverness circuit, to which Melson had been appointed in 1808 and where he remained for two years.

The Inverness circuit boundaries had undergone several changes. At the time when these letters were written it had, for nine years, extended from Inverness to Banff, and this circuit is the subject of the letters. Its travelling difficulties were apparent to Melson when he first entered it in 1808 (see *Proceedings*, xxvii, p. 63). The Conference of 1809, presumably moved by Melson and the Aberdeen District Meeting, re-formed the Banff circuit, which continued its separate existence for nearly a century.¹ So during his second year Robert Melson was relieved of the Banff area and remained the only Methodist minister in Inverness, an arrangement which has continued unbroken to this day.

There is an echo of all this in the *Minutes of Conference* for 1809, where it is affirmed that any *division* of a circuit must be approved by the Quarterly Meeting, but the District Meeting can regulate boundaries and make partial alterations which do not involve division or the creation of a new circuit, subject to the decision of the Conference if there is any appeal against such actions.

The same *Minutes* reveal at what a cost to the Connexion this unwieldy circuit was maintained. The year before Robert Melson's arrival this had been £111 6s. od., actually the highest in the Connexion, for the circuit had made no contribution to the "Yearly Collection", from which the payments were made. This was the figure which Melson probably would have in mind when he wrote his third letter. At the Conference of that year (1809) it had fallen to £94 2s. 6d., still with no contribution from the circuit to the "Yearly Collection", and that was the figure for Melson's first year. The year after the division Inverness received £48 16s. od. and contributed £1 10s. od. Banff received £53 5s. od. and contributed £2. So the net cost to the Connexion was £98 11s. od., which was over £4 more than that of the previous year.

In the opinion of Robert Melson, too little official consideration was paid to this circuit, but this is hardly borne out by the generous nature of the grant. There may have been some ground for his complaint that unsuitable men were often sent. There is an

¹ In 1901, this large area, with the exception of Inverness itself, was included in the North of Scotland Mission, stretching from Peterhead to Portgordon, and including Banff and the other Wesleyan chapels on the coast of the Moray Firth. In 1905 Aberdeen joined the Mission and became the head of the circuit.

interesting reference to the influence of Calvinism, and a touch of irony in his reference to Dr. Adam Clarke and Joseph Benson. In justice to the former, let it be said that he did some very rough pioneer work in the Channel Islands and took a leading part in introducing Methodism into the Shetland Isles, which, as an ageing and delicate man, he twice visited in conditions of great discomfort and difficulty.

I

For ROBERT MELSON and an account of his journey to Inverness, see *Proceedings*, xxvii, p. 63.

JAMES WOOD was President of the Bristol Conference of 1808, and had similarly served the London Conference of 1800.

JOHN BARBER (1781-1816) had been stationed in Inverness in 1789 and 1790, and had been President in 1807.

JOSEPH TAYLOR (1777-1830) had travelled in the Aberdeen circuit in 1785 and 1786, after its separation from Inverness, but he would be known to the Inverness people. He had been President in 1802.

SAMUEL BARDSLEY, a well-known preacher and one who was very kindly regarded by John Wesley, had been in Aberdeen in 1781.

DUNCAN MCALLUM was a preacher of outstanding ability. He travelled for fifty years, forty-four of which were spent in Scotland and nineteen in either Aberdeen or Inverness. For his obituary see *Minutes of Conference*, 1834. See also Wesley F. Swift's *Methodism in Scotland*, p. 38.

THOMAS STANTON exercised only a short ministry, from 1794 to 1808.

ROBERT ROBERTS. There is no preacher of this name to whom this reference could apply. He was probably a Methodist layman.

ROBERT MELSON TO JAMES WOOD

Inverness. Dec. 6. 1808.

Honoured Sir,

Before your letter informing me that a third preacher we could not have in this circuit came to hand, I had left Inverness for six weeks, expecting to see my little family no more all that time, having to travel in my own circuit not less than 75 miles from home. The reading of your letter afforded me pleasure, hearing from thence of the Lord's work going forward, but I was sorry to hear that you had not a sufficient number of preachers, tho' nowise sorry that you sent us no more. At me thus expressing myself perhaps you will be surprised, but after you hear all that I have got to say I think your surprise will be removed. I think, sir, it is my duty to state many things to you relative to this circuit, and I hope you will seriously consider those things and see that great alterations are made here the next Conference, if through the kind Providence of God you should be permitted to assemble with those who with yourself constitute the same.

Many preachers who have preceded me in this circuit (I am informed) have made attempts to get a part of it given up by the Conference, but when the giving up a part was recommended to the Conference they would hardly hear them and many of our worthy Fathers, as Mr. Barber,

Mr. Joseph Taylor, Mr. S. Bardsley, Mr. Duncan McAllum, with other worthy Brethren (who have travelled this circuit and in whose time I am informed there was a good work) are continually pleading in favour of it, tho' perhaps they know no more about its present circumstances than I know about the London or Bristol circuits. This year, sir, I am under the necessity of giving up some places for it is altogether impracticable for us to give them all Preaching with only two of us. I therefore want to know whether I am to give them finally up or not, and I should think, sir, you are capable to determine this point, and in order that you may be properly able to judge in these matters I shall now state a few facts to you.

I suppose, sir, there is not a place in this circuit where we preach on the Sabbath Day that can half defray its own expenditure, Inverness excepted. The giving up of Keith was recommended to the District Meeting the last year and it met with the approbation thereof and was from thence recommended to the Conference as I am informed. This business calls for your serious attention. Indeed, I expected you to give me a proper direction concerning it in your last, but as you did not I thought it had not been properly stated to you. Keith is a place where we have preached for a great number of years and where we are very little thought of at the present. I have been once to see the Chapel, but did not preach in it, and found it in a most dreadful state, for of the House of God they had made a threshing barn and a drying house. It is also quite out of repair. You know, sir, undoubtedly, that this Chapel is your own property, but I may inform you that its value is not great. Some tell me that it would not sell for more than £50 or £60, but this is too much to lose, and it certainly is necessary for you either to sell or repair.

ELGIN, sir, is another place in my circuit and the nearest place we have to Inverness, tho' not less than 41 miles from it. In this place we have about 14 poor people in society. We pay rent for a chapel for them and rent for a room for preachers which amounts to £5 the year. In this place a preacher must stay a week, preach 5 sermons on the Sabbath to between 20 and 30 people, on the weekday to 8 or 10 unless a stranger come among them, who is a man of superior talents. Here they will raise about 3/- or 3/6 a week to pay the Preachers' Quarterage, Board, the rents, firing, candle, servant etc., etc., unless the week in which we renew their tickets. Then perhaps they will raise 7/- or 8/-.

N.B. I am informed that last year the Bills from this circuit were found fault with, and I am requested to make them less this year, which I should be glad to do, but, sir, you having such things as these stated to you, you will not wonder at large bills from Inverness circuit. The last mentioned place I have also given up at the present and if you think proper when I pay the rent I will give up the Chapel. If not, we must continue it; only let me know your mind and it shall be done, for I do not like to act in these matters without your counsel. The few poor people we have there told me when I went round the circuit that it is no use them having preaching unless they can have a very good Preacher for here they have no less than 7 denominations exclusive of ourselves and many of them are continually exclaiming against us. You may be assured, sir, it is [illegible word] work disheartening in the cold North in every sense, when we have such work as this.

BANFF is another place in our circuit, tho' 75 miles from Inverness. This place is worth your notice and I have no doubt but if you was to

divide this circuit and let Inverness have a preacher to itself and another be stationed at Banff, sending a lively, good preacher to each place, that good would be done. Banff might be made the head of a nice circuit.

Sir, I have now stated facts and hope you will turn your attention to them, and let me have a letter as soon as convenient informing me what to do.

I thank you for sending me word respecting the death of our good Brethren, Mr. Stanton and Mr. Robt. Roberts. I am yours affectionately and with all submission,

ROBERT MELSON.

My love to Mrs. Wood, and your worthy colleagues. I shall be obliged to you to present my love to those kind sisters, Miss Hayhorsts [or -hursts], in Bedminster.

II

No reply having been received from the President, Robert Melson wrote again.

ROBERT MELSON TO JAMES WOOD

Inverness, Feby. 2d, 1809.

Honoured Sir,

Having wrote to you a very long letter of information respecting this circuit eight weeks since, and as some of the business which I stated (especially the Keith) is of great importance, I expected an answer in a few weeks at the farthest, but no answer having come to hand I fear you never received it. If you did not, it will be necessary for me to write to you again, stating the same business, and if you did, I hope you will let me know it as soon as convenient.

I cannot give you much pleasing intelligence respecting this part of the Lord's vineyard. We have very large congregations at Inverness on the Sabbath evenings, in general as many as the chapel can contain, and there are many who are friendly and have much respect for Methodism, but very few who see the necessity of heartily joining in Church fellowship with us. I believe the principal cause is the Prevalence of Calvinism, which leads to mere formality and great coldness in things of the greatest moment.

As it respects the other part of our circuit, I cannot give you more striking views of its state than in using the plain Observation of a Pious man who lives there, from whom I received a letter yesterday, who said, when informing me respecting the cause of God, It is bleeding to Death. And truly we have great cause to pray with him that the Lord would maintain his own cause.

I am yours affectionately and with all submission,

R. MELSON.

My kind love to Mrs. Wood and your worthy colleagues.

To the Rev. Mr. Wood,
Methodist Minister, Bristol,
South Britain.

III

THOMAS TAYLOR, the President of 1809, who travelled from 1761 to 1816, had also presided over the London Conference of 1796.

An account of him is given in volume five of *The Lives of Early Methodist Preachers*.

ROBERT JOHNSON (1783-1829) had been stationed in Inverness in 1784, and in Aberdeen in 1787 and 1788. He achieved no connexional distinction, but his obituary notice warmly extols his excellent qualities. Evidently he was one of those ministers who are long and affectionately remembered in their circuits.

ROBERT MELSON TO THOMAS TAYLOR

To the President of the Methodist Conference, Manchester.

Inverness, July 26th, 1809.

Honoured Fathers and Brethren,

I sincerely hope that those things which were recommended to your consideration from the District Meeting held in Aberdeen, June 14th and 15th, respecting this District in general and the Inverness Circuit in particular, you will turn your attention unto and let not things of such importance be passed over without a proper discussion. I fear you sometimes think but little about Inverness, it being the last place that comes under your notice, is frequently passed over very quickly, whereas I think (as I believe there is not a Circuit in all Britain that costs you so much) you ought more seriously to consider it. A Letter which I addressed to the President of the last Conference, soon after I had got acquainted with this Circuit, will afford you much information which may be of service to you if you think proper to read it, (and he can produce it to you) indeed I think you should be acquainted with what is there stated to him.

We have recommended to you the dividing of this Circuit, respecting the propriety of which I now think it well to say a little, and I am persuaded if there was not another reason to assign in favour of it, its extent is sufficient, being not less than 76 miles. It would be thought hard to have a Circuit in England 60 miles long, but here we have one 60 miles, 2 excepted, from the circuit town, to the town that is the nearest to it in which we are now to preach, Elgin and Keith being given up. Again the expense, inconvenience and great labour that is occasioned by the frequent changes, should have some influence. This year, after all our exertions in walking (which we had too much of, having generally 36 miles to walk after having hired a horse for the first 40), it has cost us not less for the unnecessary changes than £9.

Again, the health of your preachers is certainly of importance, and there is enough to prove injurious to them in this Circuit, without so many unnecessary walks upon the most dreary roads, exposed to all the storms, which in general are many and great in the north. If there was a necessity for us hazarding our lives, it then might be well for us to do so, but as there is no necessity for us to be deprived of all comfort at the expense of many pounds, I cannot see for why we should do it. I should say much more here, if I was sure you would not look upon my former letter.

I hope you will observe this. You had better give up all the places in this Circuit at once, unless you consider what Preachers are fit for the places and send such. I believe it is too true, that instead of the Question being asked, Have we preachers to send into Inverness Circuit, who are able to do the work of it, the Question is, Have we Preachers

for Inverness, conveying the Idea, let them be what they will, they will do for that place. I must, with submission, assure you to the contrary. I am persuaded that until you reverse your plan with the North, your labour and expense will be all lost. They stand in need of men of better intellectual and corporeal ability, men possessing good talents and strong constitutions, however men who are well able to deliver Gospel truth, with a good degree of propriety, perspicacity and animation. The Scotch, tho' dull, Calvinistic and inactive themselves, are pleased and profited most by lively, zealous Preachers, and such they need, to rouse them from their dead formality and inactive state, into which they are brought as the result of those antisciptural Doctrines of John Calvin being poured from the Scotch Pulpits like irresistible torrents. As for us, we no sooner come here, but we are cautioned against saying anything against their favourite, tho' pernicious Doctrines, even by our own Elders intimating that if we say anything that is against Calvinism our Congregations will leave us. When I saw the state of this Circuit and was informed that the Erse Missionary that was appointed by you last year, was not to come, and when instead of four Preachers we were only to have two, I was thankful and tho' we have reason to believe there has been a little good done in Inverness, yet I must say it is my opinion that the Lord is about to say concerning a part of the North, They are given to their Idols, let them alone. I would ask what propriety can there be in you maintaining Preachers in this Circuit at the annual expense of £100, when the people will not come to hear them.

N.B. As I do not beg of you to remove me from Inverness, but am willing to continue a second year if it is your desire, you may learn that my motive for thus addressing you is not a desire for this circuit to be given up by you; but rather that it may be better noticed and consequently better provided for. Our friends do not expect that Dr. Clarke, Mr. Benson, etc., will ever see Inverness, nor do they expect Mr. Barber, Mr. Joseph Taylor, Mr. Robert Johnson, etc., to return as instruments to help them out of their relaxed, fallen state. But they wish (and would be very glad if) you would consider their state and do for them as well as you can.

As our friends have no objection to me serving them a second year, but express a desire for me to continue, I am willing so to do, unless you think proper to remove me and send them one as my successor who may be better able to serve them. I shall then be ready to leave Inverness and go where you please to give me an appointment, hoping that you will let it be somewhere betwixt Inverness and Penzance.

Having addressed you with this Epistle from a consciousness of duty, a real regard for Methodism and an ardent desire for the thing that is right to be done in behalf of the North, if you consider the same as unnecessary and improper, I hope you will forgive the writer, who sincerely prays that the Lord may be in the midst of you and overrule all things that come under your consideration, for the Promotion of his own glory and spread of the ever blessed Gospel. I am, dear Fathers and Brethren, yours with all submission and due respect,

ROBT. MELSON.

The letters are reproduced exactly as written, even to the retention of certain capital letters. The "port of the North" is, of course, Inverness.

W. L. DOUGHTY.

JOHN WESLEY'S SHORTEST LETTER

WHICH is the shortest of all John Wesley's letters? The one he wrote to Francis Wolfe, who had not moved to his new circuit at the appointed time, might be a candidate for that distinction. It is curt and emphatic:

Franky, are you out of your wits? Why are you not at Bristol? (*Letters*, vi, p. 41.)

Almost equally concise is a letter quoted from memory years later by John Pawson. It was written to an unnamed preacher who in depression of mind had asked to be relieved of his appointment, believing he was "out of his place".

Dear Brother —, You are indeed *out of your place*, for you are *reasoning* when you ought to be *praying*. (*Letters*, vi, p. 369.)

Shorter still is that sent to a Yorkshire class-leader who had asked Wesley's advice about the management of refractory members. Dr. Bett has called it the best example of his brevity.

John White, whoever is wrong, you are not right. (*Letters*, vii, p. 227.)

But an unpublished letter now before me beats all three, though its text is of less interest. It is pasted on the inside of the stiff cover of a manuscript journal of James Chubb, a Methodist exciseman of the late eighteenth century. This is all the letter contains:

Aug 13. 1774

My Dear Brother
All is well

I am

Yours affectionately

J. WESLEY

Three words only, but the writing shows no sign of hurry; it is as neat as ever, and there is no abbreviation of the subscription. We are left guessing to whom it was sent. The sheet on which it is written is only 5 by 5½ inches in size and has evidently been cut down, probably from a double sheet, the missing half of which contained the address. When he wrote, Wesley had just finished his Conference at Bristol and was on the point of setting out for South Wales.

Chubb was a Cornishman, and at the time this letter was written was still working on the family farm near St. Germain's. It was not until four years later that he first saw Wesley. He writes:

23 Aug. 1778. Sunday. I went to Plymouth Dock to meet and hear the Rev. John Wesley preach, which he did from 13th Acts, 40th and 41st verses. It was a refreshing opportunity. This was the first time I saw this great Prophet.

Chubb was then about to enter the Excise service, and in later years, working in South Wales and Bristol, he came to know Wesley better, travelled sometimes with Dr. Coke, made many friends

amongst the preachers and other Methodists, and served various societies as class-leader and local preacher. The letter could not have been addressed to him, but came into his possession at a later date and was preserved because it was written by the man he revered.

Two volumes of Chubb's journal have been given to Mr. Stanley Sowton for Wesley's cottage at Trewint; a third and a book containing early accounts and reports of the Strangers' Friend Society in Bristol, of which Chubb was the founder, are to be preserved at the New Room.

EDGAR T. SELBY.

The following "local histories" have recently come to hand. *Methodism in Cropwell Bishop*, by Rowland C. Swift (pp. 24, 2s.) tells the story of Methodism in an out-of-the-way Nottinghamshire village. The author, whose ardent researches have established his reputation as the leading authority on Methodist history in Nottingham and the county, has assembled some interesting facts, often from newspapers of the period. . . . Nottinghamshire is also represented by *The History of Methodism in Beeston*, issued in connexion with the recent jubilee celebrations of the Chilwell Road church, by Margaret E. Cooper (pp. 44, 2s.), and suitably illustrated. Chilwell Road is the successor of a Wesleyan chapel which was bought from the Methodist New Connexion in 1821. . . . *Our Heritage*, by J. Douglas Tearle (pp. 40, no price indicated), is also well illustrated and is the centenary record of Chapel Street Methodist church, Luton. The first Luton chapel in 1778 was a private gift, and was endowed with £10 per annum on condition that a service should be held at least once a quarter. . . . *One More Light* (pp. 36, 2s. 6d.) is the second local history from the pen of Raymond C. Ball, and is the history of 150 years of Methodism at Middleton Junction in Lancashire. The first chapel was built in 1820, and the diamond jubilee celebrations of the second chapel were held last year. Mr. Ball has devoted much loving care to this worthy successor to *There is Holy Ground*. . . . The most ambitious of our present handful of booklets is *The Record of Wesleyan Methodism in the Sevenoaks Circuit*, by Walter D. Judd, published for the author by the Epworth Press (pp. 140, 5s.). It is an industrious account of its subject, with a fullness of information, but it is unfortunately marred by several errors of fact, many printers' errors, and numerous misspellings of names. It is a pity that such booklets are not submitted to some experienced member of our Society for "vetting" before being rushed into print. . . . Lastly, *The Old Church Garden, St. Marylebone, London*, by John Summerson (pp. 24, 3s. 6d.), is a beautifully-illustrated record and souvenir of a notable occasion which was fully reported in the Methodist press.

The rotation of the Methodist Conference around a limited number of centres results in a good deal of repetition in the historical information contained in the Conference "Handbooks". One Handbook is very much like the last issued for the same city. This year, however, the Conference breaks fresh ground and goes to Preston. *The Methodist Conference Handbook 1952* is therefore well worth buying (pp. 96, 2s.) if only for the sake of the chapters on "Methodism in the Conference Area"—which for this purpose covers a very large part of industrial and coastal Lancashire.

WESLEY HISTORICAL SOCIETY LENDING LIBRARY

STUDENTS of the various aspects of Methodist history often find it difficult to secure books and pamphlets to help them in their work, be it the preparation of a thesis or a centenary brochure, or simply the pursuit of some interesting line of reading. Methodist magazines, *Minutes of Conference*, local histories, biographies, old hymn books, and other classes of Methodist literature both elementary and erudite are frequently in demand. Local libraries usually cannot supply such books, and often even the Regional Library System is unable to help. There may be copies available in such libraries as the Reference Library of the Methodist Book Room, or the British Museum, but these copies are not available on loan. This is quite understandable, yet at the same time it presents a serious handicap to the student in the provinces.

Officers of the Wesley Historical Society have frequently loaned books from their own private collections to students, and will continue to do so where this seems the best course available. For some time it has been felt, however, that it would be a great blessing if there were a representative collection of books on Methodism which could be readily available to borrowers.

The main difficulty which has delayed the realization of this project has been the problem of securing a depository for the library, together with the services of a librarian. Through the kindness of the Book Steward of the Methodist Church, the Rev. Frank H. Cumbers, facilities have now been offered at the Methodist Book Room for a Wesley Historical Society Depository and Lending Library. The manager of Epworth Secondhand Books, Mr. L. E. S. Gutteridge, who is himself keenly interested in Methodist history, has generously offered to act as Honorary Librarian, and the Book Steward is happy that Mr. Gutteridge's services should be used in this way for the benefit of Methodism.

When the scheme is in full operation, books will be available for a month's loan at a time, and will be renewable. The borrower will pay the cost of carriage both ways. Catalogues will be available, and supplementary lists will be issued from time to time.

It is of course obvious that some time must elapse before the system can come into full operation. Meantime we desire to build up a strong reference library against the time when the stream of applications for books begins to flow. There is something that *every* member of the Society can do to help. You personally can assist by donating books or money, or by soliciting the help of your friends in this way. *Perhaps* you would desire to bequeath some or all of your books to the Library. Or books which you hardly ever use may be deposited on loan, thus securing their availability under careful supervision, while at the same time remaining your own property. Or you may be able to secure support for the Library from among your friends. Much depends on our accumulating a good nucleus for the Library as speedily as possible.

The Society's label will be affixed inside each volume, inscribed with the name of donor or depositor. If any donated book is already in the library, and a duplicate seems unnecessary, a book of equivalent value may be substituted from the stock of Wesleyana on sale by Epworth Secondhand Books. This service, which is at the donor's option, will

prove a very valuable means of ensuring that the Library grows in quality as well as size.

All gifts of books or money should be sent to the Hon. Librarian, Mr. L. E. S. Gutteridge, c/o Epworth Secondhand Books, 25-35, City Road, London, E.C.1. General correspondence should be addressed to the Secretary. Leaflets briefly outlining the facilities offered are available from either the Librarian or the Secretary.

FRANK BAKER.

Who's Who in Methodism (The A. N. Marquis Company, Chicago, pp. x. 860, \$4) is a remarkable production. It has been edited by Dr. Elmer T. Clark, and published under the auspices of the Association of Methodist Historical Societies (U.S.A.) and the International Methodist Historical Society. The publishers have resisted the temptation to give any astronomical statistics, but a rough calculation indicates that the book contains about 16,000 biographies of persons "who exercise in the Methodist churches throughout the world a degree of leadership, in wide or local spheres, which makes them objects of some interest in the communion". The secretary and editor of the Wesley Historical Society are flatteringly included in this category, but the President of our Society is unfortunately relegated to an "interimistic list" of names and addresses of an additional six or seven thousand people. There are other surprising omissions: the present President of the British Methodist Conference and the President of the International Methodist Historical Society (the Rev. E. W. Hames of New Zealand) are in neither list; whilst the entry for Dr. W. E. Sangster consists merely of his postal address and an asterisk which "signifies that the published biography could not be verified"! It would be churlish, however, to suggest that these are typical of the whole. The editorial task has been one of great magnitude, and has been made no easier, we suspect, by the lack of co-operation of very many brethren on this side of the Atlantic. This has resulted in a preponderance of American biographies and a consequent reduction in the usefulness of the book. This work was planned on the grand scale, and its execution has been "near brilliant". The next edition will doubtless achieve perfection, and meanwhile, despite its flaws, it is a splendid contribution to the work of the World Methodist Council as a portrait gallery of Methodist personalities in five continents.

An Introduction to South African Methodists, by Leslie A. Hewson (Methodist Book Depot, Cape Town, pp. viii. 114, no price indicated) deserves more space than we can afford. Methodism was planted in South Africa, as in so many places, by soldiers, and its subsequent history (apart from the former Transvaal and Swaziland District of the Wesleyan Methodist Church) has been little known in this country. Mr. Hewson has written a thrilling story with a ready pen and historical exactness, and his book adequately fills a gap upon our shelves.

Our New Zealand Branch is planning to publish later this year *Youth Movement*, a profusely-illustrated book which will tell "the story of the Christian Youth Movement in New Zealand as seen through the eyes of a Methodist". The author, the Rev. E. P. Blamires, has been for seventeen years the Youth Director for the Methodist Church of New Zealand, and his story has many unique features. Advance orders (without money at present) should be sent to the Rev. L. R. M. Gilmore, B.A., 1, Tennyson Avenue, Takapuna, Auckland, N.2, New Zealand. The price will probably be 5s.

BOOK NOTICES

Travellers in 18th Century England, by Rosamond Bayne-Powell. (Murray, pp. 204, 18s.).

Miss Bayne-Powell's knowledge of the eighteenth century is encyclo-pædic, and I had already enjoyed two of her three previous books on the period. This is different in that it shows us England through the eyes of foreign visitors, and a most entertaining—and salutary—picture it is. The visitors are of all kinds. They include such opposites as Benjamin Franklin and Cassanova, and those who have enjoyed Pastor Moritz's *Travels in England* will be glad to meet that good man again in Miss Bayne-Powell's pages.

The whole of the eighteenth-century scene is illuminated by a series of personal impressions which achieve an effect of vivid immediacy often lost in more formal histories. We see travellers coping with those atrocious roads—how *did* Wesley manage those 5,000 miles a year?—and discovering the brutality and coarseness of common life behind the façade of gentle elegance so well maintained by the "gentry". We see, also, the innate humanity, kindness, and tolerance of English public life surprising those accustomed to the devious ways of Continental politics. The book is a joy to handle. It has some excellent illustrations, and is admirably produced. But I am afraid the ordinary minister will have to think twice before spending 18s. upon what, after all, is not so much a meal as a charming course of *hors d'œuvre*. F. H. EVERSON.

Illustrated English Social History: Volume Three. The Eighteenth Century, by G. M. Trevelyan. (Longmans, pp. xii. 209, 21s.)

A History of the Evangelical Party in the Church of England, by

G. R. Balleine. (Church Book Room Press, pp. xii. 290, 12s. 6d.)

Gorham and the Bishop of Exeter, by J. C. S. Nias. (S.P.C.K., pp. 195, 17s. 6d.)

It would be impertinent at this late hour to comment on Dr. Trevelyan's *English Social History*, which has won such universal approbation, but we welcome the volume on "The Eighteenth Century" in the illustrated edition. The illustrations are excellent; both Whitefield and John Wesley are honoured in this way, the latter by the "Hone" portrait. But the biographical "note" to Wesley's portrait beggars description. In the space of six sentences we read that Wesley became a member of the Moravian society, that in 1739 he "broke his Moravian connections and renounced Calvinism", and that "after separation from the Church of England, he spent much time in the organization of his chapels and training of lay preachers". For a collection of gross errors of fact in a reputable book this would be hard to beat, and we are glad that Dr. Trevelyan cannot be held responsible for them. It is admittedly difficult to "pot" Wesley's biography into fourteen lines, but most members of our Society could have done better than this.

Mr. Balleine's history of the Evangelical movement in the Church of England has stood the test of time. First published in 1908, it has now reached a sixth edition. The book remains substantially the same, though additions have been made to the Chronological Table, and a new Appendix summarizes the events of the last fifty years and assesses the evangelical contribution to the life of the Established Church during that period. The narrative begins, naturally enough, with the Holy Club and the Methodist Revival. This leads to a consideration

of the early Evangelicals (who occupy by far the longest chapter), the Clapham Sect and the foundation of the great missionary and other societies, and, finally, the controversies which began with the Oxford Movement. This is a most valuable book: readable, informative, and accurate. It is not, of course, a history of the Church of England, but it narrates an aspect of the Church's life which tends today to be overlaid by the modern emphasis on the Catholic revival. Students of Methodist history will find the earlier chapters a fascinating story and an authoritative background which can be found nowhere else in so small a space.

The story of George Cornelius Gorham occupies only four pages in the book just reviewed, but it is the sole theme of Mr. Nias's exhaustive study of a controversy, the echoes of which can still be heard. Baptism, its theology and practice, is a subject well to the fore today, and those who are interested in it cannot afford to miss this full-length account of Mr. Gorham's triumph over the Bishop of Exeter, who in 1847 refused to institute him to the living of Brampford Speke on the ground of his heretical views on baptismal regeneration. Mr. Gorham sat for eleven days under examination, answered 149 questions on the doctrine of Baptism, fought his case through one ecclesiastical and three secular courts, and was finally instituted to his benefice in 1851 over the Bishop's head. We cannot pretend that *Gorham and the Bishop of Exeter* is an interesting book, nor would we suggest that Gorham was a typical Evangelical, but the man and the book are both important inasmuch as the Evangelicals made the case their own and shared in Gorham's triumph. The book is fully documented, and is the last word, so to say, on a famous legal case. WESLEY F. SWIFT.

William Cowper, by Norman Nicholson. (John Lehmann, pp. 165, 10s. 6d.)

This little book should be read by all who are interested in Methodist history and hymnology. The author has pondered deeply the significance of the Evangelical Revival in relation to the Romantic Movement and its bearing upon the life and writings of William Cowper, but some of his generalities are too sweeping and call for qualification: e.g. "Wesley had little interest in theology as such, and little concern about orthodoxy or heterodoxy"—a statement which appears to confuse Christian Doctrine with what Wesley called "opinions". It is true, as we are told, that his "overwhelming pre-occupation was with the salvation of the soul", but such salvation was dependent upon belief in the essential doctrines of the New Testament, however imperfectly understood, and the Wesley hymns are full of "doctrine", expressed and implied. The writer distinguishes at some length between the Calvinistic, Low Church (as expressed in the later Clapham Sect), and Methodist aspects of the Revival, with a distinct preference for the last-named. He does not believe that Cowper's madness was induced by his earlier and slightly Calvinistic beliefs, or that John Newton exercised such a baleful influence upon him as some suppose. There is a chapter on the Evangelical Revival which is good, in spite of several impulsive statements, and one on the Olney Hymns, in which they are happily compared with those of Isaac Watts and Charles Wesley.

We have read the book with pleasure and profit, and its occasional provocative statements should commend it to such readers as enjoy the exercise of their critical faculties. W. L. DOUGHTY.

NOTES AND QUERIES

919. UNITED METHODISM IN SCOTLAND.

Dr. Beckerlegge's query (*Proceedings*, xxviii, p. 96) as to whether the Methodist New Connexion had any work in Scotland, must, I fear, be answered in the negative. They got no farther north than Berwick-upon-Tweed, and apparently did not take root. "Alnwick and Berwick" are named together in 1810 as having two ministers, one chapel, two societies, and fifty-five members. Resolution 6 of that year's *Minutes of Conference* says that they are to be united in one circuit. Membership was thirty in 1811. Only the address of the Alnwick minister is given, but possibly his colleague lived at Berwick, as he certainly did in 1812. The Alnwick man had to change occasionally with the single man at Newcastle. In 1812, when William Shuttleworth was at Alnwick and J. Wilson at Berwick, the circuits appeared separately and the ministers had to change alternately once a month. Berwick then had fourteen members and Alnwick eleven. Berwick, however, does not appear after 1813, when the Alnwick minister was directed to change once a month with the second preacher in the Newcastle circuit. Whether the New Connexion ever had a chapel in Berwick does not appear.

J. D. CROSLAND.

920. THE COMMUNION PLATE OF EARLY METHODISM.

In *Proceedings*, xxvii, p. 108, the Rev. J. C. Bowmer raises the question of the use in Methodism of two chalices. He says: "In Anglican churches only one chalice is used." This, no doubt, is the general custom in the Church of England today, but in the eighteenth century two chalices were usual. I am indebted to that distinguished scholar, Professor Norman Sykes, for giving an opinion in reply to a question I asked some time ago on this very point. He suggested that two factors must be remembered:

"(a) The general standard of a quarterly Sacrament attended by a far greater proportion of the parishioners than today; and (b) the precept of mediæval canon law that the priest should take a mouthful of wine was transferred to the laity after the Reformation. Certainly seventeenth- and eighteenth-century churchwardens' accounts are impressive for reason of the quantity of wine purchased and used. The most convincing explanation in view of the infrequency of celebrations is that each communicant took a large drink. This would account for some of the very large chalices used in parish churches. The custom of a mere sip is a nineteenth-century innovation! So that incidentally I should expect two chalices to be used. Further than this I dare not go: since obviously the point would be affected by the number of communicants and the size of the chalices available."

It looks, therefore, as though in using two chalices in the administration of the Lord's Supper the Methodists were following, not a continental custom, but the practice of the Anglican Church. Is it not likely that the Dissenting churches followed a similar custom?

WALTER A. GOSS.

921. A CHAPEL ON WHEELS.

The Methodists in the neighbourhood of Bingham, near Nottingham, appear to have been very original and enterprising in their methods of overcoming difficulties. In addition to a reference to a "floating chapel"

at the village of Shelford, the following entry appears in Wright's *Directory of Nottinghamshire, 1844*, relating to the village of Sibthorpe: "A neat Wesleyan chapel built of wood, and standing on wheels, was opened for service in July, 1844."

A search of the newspaper files produces the following account of the opening services, as given in the *Nottingham Review*, 5th July 1844:

The Wesleyan Methodists of the Bingham circuit have erected a truly original and elegant moveable wooden chapel upon wheels, made by Mr. Clifton, builder, Bingham, at a cost of about £60, and capable of seating nearly 130 persons. This chapel is for the accommodation of a group of small villages or hamlets in their circuit, where no site can be obtained, the land being the property of noblemen or other large landed proprietors.

It was opened for Divine worship on Monday last by Mr. John Shelton of Nottingham, who delivered two powerful and appropriate sermons. At the conclusion of each service collections were made, which, together with the proceeds of a tea meeting that took place during the interval of service, of which refreshment about 120 persons partook, also from previous donations, the handsome sum of £50 and upwards was obtained.

The same newspaper a week later reported the first Sunday services, at which a further £5 was collected.

It would be interesting to hear of other unusual places of worship.

ROWLAND C. SWIFT.

922. OLD KING STREET CHAPEL, BRISTOL.

In the cause of "town planning", Methodism is soon to lose one of its most historic churches—Old King Street, Bristol. Its first society was formed as a result of the now famous sacramental controversy in the years immediately following Wesley's death.

At the Conference of 1794, held at Portland chapel, Bristol, Henry Moore assisted Dr. Coke in the administration of the sacrament, and was subsequently refused the use of the pulpit of the New Room by its trustees. In protest, Henry Moore led a large proportion of the members from the New Room and temporarily linked them with the society at Portland. It is believed that many members found it difficult to climb the hills to Portland chapel, on Kingsdown, and so they decided to build their own chapel on a plot of land near the New Room.

In 1795 the Old King Street chapel was completed under the name of "Ebenezer", but the outside structure was quite different from the present. At that time there was a high stone wall on each side of a centre wooden gate in place of the present low wall and railings. This apparently was for the protection of both the building and the worshippers, because inside the walls stone steps led up to the galleries on each side. At a later period these were removed and the front altered, giving an inside approach to the galleries and substituting the present gates and railings. At the same time alterations were made inside the chapel by moving the organ from behind the pulpit to the gallery facing the pulpit.

Old King Street has had a wonderful history. It has been the scene of several Wesleyan Conferences, and some of its ministers at various times have later become President of the Conference. It seems fitting that some record of its beginning and ending should be preserved here.

FRANK ROTHWELL.

923. WILLIAM HAMMET.

On his sixth tour of America in 1796-7, Dr. Coke came to Charleston. Of what he found there he wrote in his journal (*Arminian Magazine*, 1798, p. 501f):

Poor William Hammet is now come to nothing. When he began his schism, his popularity was such, that he soon erected a Church, nearly, if not quite as large as our New-Chapel in London; which was crowded on the Lord's-Day. But, alas! he has now upon Sunday evenings, only about thirty white people with their dependent Blacks. He has indeed gained a sufficiency of money to procure a plantation, and to stock it with slaves; though no one was more strenuous against slavery than he, while destitute of the power of enslaving. During his popularity we lost almost all our congregation and society: but, blessed be God, we have now a crowded church; and a society, inclusive of the Blacks, amounting to treble the number which we had, when the division took place: and our people intend immediately to erect a second church. I can truly say, that the more I am acquainted with the devices of Satan, the more I detest the spirit of schism. . . .

. . . A Lady of the name of Hopeton lives in this city, a woman of a large fortune, and between seventy and eighty years of age. Mr. Wesley dined with her, as he was returning home from Georgia. When she heard of Mr. Hammet's introducing Methodism on Mr. Wesley's original Plan, she sent him an invitation to her house; and when he entered her parlour, she took him by the hand, and informed him of the honour she had received in the company of Mr. Wesley; and that she was happy to shew respect to one who so highly revered his memory, and trod in his steps. But alas! he has so sickened her of the gospel, that I have no hopes that ever she will again attend a gospel-ministry.

From the above we may draw some inferences which may contribute towards answering the questions which Mr. Pilkington poses in his article on Hammet in *Proceedings*, xxviii, pp. 99-101. 1. Here is definite evidence of Hammet being a slave-owner; 2. There is a strong presumption that his schism took place before he started owning slaves; 3. Is there a hint of the reason in the phrase "Methodism on Mr. Wesley's original Plan"? Asbury had visited Charleston in 1784 and left the newly-ordained Willis there to raise a Methodist society. Hammet's interview with Mrs. Hopeton, if later than 1784, must allude to a new brand of Methodism. Was Hammet the first Primitive Methodist? Coke also alludes to "O'Kelly and his schismatic party" in the same context, as being the root cause of the trouble at Charleston. An O'Kelly was ordained elder in 1784, and voiced opposition in 1790 to Asbury, which was really a protest against the episcopate. A year later Asbury writes of him that he "is nearly left alone", but the word "secession" is used of a movement connected with him in Virginia in 1794. There is thus ground for believing that Hammet's secession may be connected with O'Kelly.

There is another reference to O'Kelly in Coke's journal in the *Arminian Magazine*, 1798, p. 449, where we are told that the brother of Willis (the travelling preacher mentioned above) had "embraced the sentiments of an eminent schismatic, James O'Kelly", and evidence is given of the discipline exercised in such case.

REGINALD KISSACK.