

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

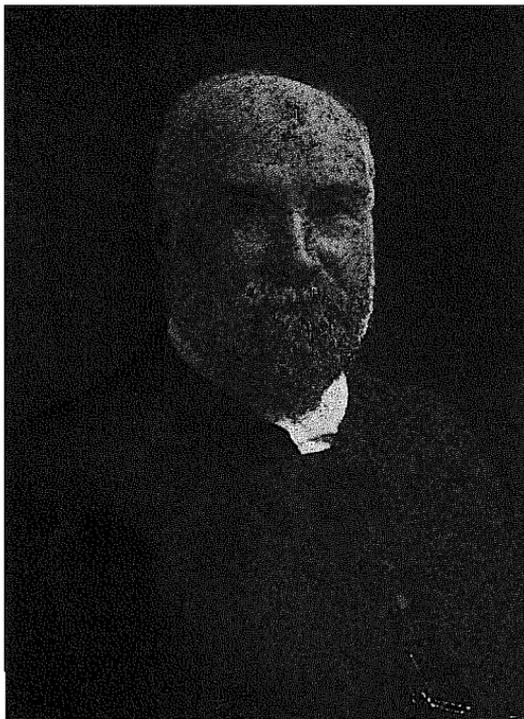
<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php



REV. J. S. SIMON, D.D.
LATE PRESIDENT OF THE W. H. S.

(By courtesy of the Methodist Publishing House)

IN MEMORIAM.

JOHN SMITH SIMON, D.D.

BORN 1843.

ENTERED MINISTRY 1863.

DIED 1933.

PRESIDENT, WESLEYAN CONFERENCE 1907.

When the Rev. Richard Green, who was the founder of the W.H.S., and chief of its editorial council, died in 1907, the Rev. J. S. Simon, President of the Conference of that year, was asked to take his place as President of the W.H.S. He was well-known as a specially well-equipped student of Methodist History in its varied branches. The Fernley Lecture delivered by him a few weeks previously had given new evidence of the wide range of his knowledge.

For a quarter of a century Dr. Simon's name has stood at the head of the officers of the Society, and all have felt it an honour to be associated with him. Until advancing years hindered, Dr. Simon was present at the annual meetings and was a frequent contributor to our columns. All the way along he has been a very kindly friend and adviser of those responsible for the work of the Society. Dr. Simon valued the advantages afforded to his research work by his position as President, and in the introductions to his books, he has acknowledged the help of his fellow-members.

For many years Dr. Simon has been compelled to lead a very quiet and retired life. Freed from the claims and distractions which had been so numerous during the years of his active ministry, he devoted himself to giving permanent shape to the materials gathered in his life-long study of the Methodist Revival.

May I be permitted a personal tribute? I made the acquaintance of Dr. Simon when, in 1892, the Conference appointed me as a probationary minister in the Blackheath Circuit of which he was Superintendent. During the two years that I was with him, I learnt much that was of great value to me both in the study of Methodist History and in the administration of Methodist Circuits. I have happy memories of the home circle to which I was admitted with kindly freedom. F.F.B.

BIBLIOGRAPHY OF DR. SIMON'S PUBLICATIONS.

- Methodism in Dorset, a sketch. Weymouth, 1870.
 The Walk to Emmaus, a sermon, published by request, 1890.
 The Three Reverences, an address to the pupils at "Wintersdorf."
 A Manual of Instruction and Advice for Class Leaders, 1892.
 Summary of Methodist Law and Discipline, first edition, 1896.
 (Several revised editions have followed).
 An Abridgment of the Summary of Methodist Law and Discipline
 for the use of Candidates for the Wesleyan Methodist
 Ministry, 1906. (The three books last mentioned were
 prepared by request of the Wesleyan Methodist Conference.)
 The Revival of Religion in England in the Eighteenth Century,
 (constituting the thirty-seventh Fernley Lecture), 1907.
 John Wesley and the Religious Societies, 1921.
 John Wesley and the Methodist Societies, 1923.
 John Wesley and the Advance of Methodism, 1925
 John Wesley: The Master-BUILDER, 1927
 A fifth volume is in an advanced state of preparation and
 will be completed for the press by Dr. Simon's son-in-law, Dr.
 A. W. Harrison, who is his literary executor.

ARTICLES IN THE LONDON QUARTERLY REVIEW.

1. The Book of Job. October, 1878.
2. First Principles of Early Methodism. January, 1884.
3. Plan of Pacification. October, 1884.
4. First important Methodist Secession. October 1885.
5. Origin of Primitive Methodism. October, 1886.
6. Origin of the Bible Christians. July, 1887.
7. Origin of the Protestant Methodists. July, 1888.
8. Theological Institution Controversy. April, 1890.
9. Second Schism in Methodism. October, 1890.
10. The Controversy of 1835. January, 1892.
11. The Controversy of 1835: The second stage. April, 1892.
12. Agitation of 1835. October, 1892.
13. Agitation of 1835. October, 1893.

In reply to some points raised in criticism Dr. Simon wrote a pamphlet entitled "Wesleyan Methodism Defended."

At one time Dr. Simon was an assiduous journalist. His sketches of the Conference at work were greatly enjoyed and his column in the *Recorder* entitled "The Jurist" gave a great deal of valuable guidance to Methodist officials throughout the land. Much was contributed anonymously, but Dr. Simon possessed a distinctive style which made it easy for his friends to recognize his writing.

PROCEEDINGS

CONTRIBUTIONS TO THE "PROCEEDINGS."

- ix. 36, 88. Wesley's Sermons.
ix. 97. "Notes upon the N.T."
ix. 145; x. 65, 157; xii. 67. Wesley's Ordinations.
x. 1. Whitefield and Bristol.
x. 94, 135, 146. Joseph and William Saunderson.
x. 117. John White.
xi. 54. Field Preaching.
xi. 82, 103, 130. The Conventicle Act.
xii. 81. The Deed of Declaration.
xiii. 1. Geo. Washington's Library.
xiii. 14. The Legal Hundred.
xiii. 158. The Death of John Wesley.
xiii. 169. The Societies for the Reformation of Manners.
xv. 81. Professor Osgood and John Wesley.

METHODISM IN WHITEHAVEN.

IV. FROM THE DEATH OF WESLEY TO THE EARLY YEARS OF THE NINETEENTH CENTURY.

Methodism in Whitehaven had been firmly established at the time of Wesley's death, and continued to prosper. Unfortunately a catastrophe occurred on February 8, 1791, through the settling of the ground, occasioned by the falling in of some old colliery workings, by which one hundred houses were damaged in the part of the town where the Chapel was situated. Both the Chapel and the minister's house next door became unsafe. This alarming occurrence is graphically described by Robert Dickinson, who wrote the *Life of the Rev. John Braithwaite*, in a letter to a friend:

My Dear Sister

On Tuesday, the 8th inst, an alarming settling of the ground took place in Michael Street, and in the high end of George Street. I was going up to the Chapel to meet my class, and found all that part of the town in confusion, the ground giving way and houses on all sides cracking and shrinking. Oh! what a scene of distress, the frightened

WESLEY HISTORICAL SOCIETY

tenants fleeing from their shattered dwellings with the movables they could collect. What with the noise of the crowd, and the darkness of the night, all contributed to make the spectacle awful and tremendous.

Our Chapel shared the same fate. Mr. Crosby (the then preacher) with his family fled with their goods to Mr. Whitfield's. No lives were lost (above ground). What a mercy! Since that time, they have continued growing worse, and we are put to great inconvenience for a place to worship. Mr. Hogarth, of Mount Pleasant, has generously offered a place of worship (his new chapel) if we could get it licensed, also a dwelling house for Mr. Crosby. In the meantime we have preaching alternately at Mr. Hogarth's Schoolroom [i.e. the Free School for poor children which he founded]¹ and at Joseph Brownrigg's. R.D.

As mentioned in a previous article, Mr. James Hogarth was a well-to-do citizen and philanthropist in the town, and a stout churchman. He had built a Church in Mount Pleasant at his own cost for the use of his tenants there in 1789 for Anglican worship, but it had not been consecrated for that purpose, and had remained unused. Mr. Hogarth's offer of the free use of the Church to the Methodists, who were now homeless, was most timely and was readily accepted; with the result that Mr. Crosby, the Superintendent Minister, preached there for the first time on Sunday evening of March 20. This caused a scurrilous letter to be received by Mr. Crosby from some person shocked by the idea of Hogarth's Church being occupied by a Methodist Preacher.²

From this time forward Mr. and Mrs. Hogarth took a lively interest in Methodism and greatly helped by their influence and generosity. Having failed to get his Church consecrated by the Bishop of Chester, he later proposed to convey it to the Wesleyans, and drew up a Deed of Conveyance. Dr. Coke came at his invitation to Whitehaven to negotiate the transfer; but it was never carried out, and the Church continued to remain the private property of Mr. Hogarth.

Preaching however, continued there not only until the Michael Street Chapel was repaired, but for years after. It appears as the second place in the Circuit plan of 1814 as "Mount Pleasant Chapel." At this time the Circuit was rapidly

1. See "Cumberland Pacquet," November 11, 1789. *Proceedings* xviii, 142.

2. See *Life of John Braithwaite*, pp. 58-9.

PROCEEDINGS

developing. There was an ingathering at Whitehaven and a pleasing prospect both at Workington and Harrington Harbour. A second married minister was appointed and Mr. Hogarth found a house for him and furnished it.

John Braithwaite, who entered the ministry from Whitehaven in 1790, and later married Miss Mary Johnson, niece of Mr. Hogarth's, writing to his friend Robert Dickinson, a Local Preacher and Class Leader, on June 15th, 1791, says "How pleasing it is to hear of Zion's prosperity anywhere. But that Whitehaven and Mount Pleasant begin to shoot forth their buds, how transporting !

O Lord now again be made known
Again in the Spirit descend
Set up in Whitehaven a throne,
And Kingdom that never shall end."

Whitehaven Methodism was served in these early years by many sterling laymen. Mr. Briscoe mentions not only Thomas Hodgson, Joseph Brownrigg, John McCombe, to whom reference has already been made ; but William Wilson, John Brownrigg, Barnabas Brough, Daniel Jenkinson, William Gladders. To these we may add later Robert Dickinson and James Hogarth, who—although a Methodist Churchman,—assisted greatly the work of Methodism in the town.

There are sidelights also in Mr. Briscoe's MSS. on the domestic life of the Preachers in these days. The writer says of Mr. James Wilshaw, the junior unmarried minister stationed here in 1788 (and later in 1797), "He had no wife, when stationed here the first time ; and being of a free open disposition had much opportunity of being useful. He lived in the single preacher's room, and cooked and washed for himself ; but the chief part of his victuals he got amongst the people." Of another—Mr. John Peacock—stationed here in 1786-7—he says "He was a valiant champion in the Redeemer's cause, and he told me that as a youth he was as valiant in the cause of Satan. 'For wrestling, boxing etc. he was not easily vanquished.' He brought with him a numerous retinue—wife, two sons, and three or four daughters—one of whom he thought too good from her birth, that she had scarcely tasted of the Fall. A family like this very ill suited our circumstances at that time. The carriage of them, and their boxes, cost, I think, six pounds : and while all was confusion in the house, this great family, with all their appendages, caused Joseph Brownrigg, (a Trustee, Steward, and Leader) to express himself thus—'What can be done with such a brood as

this?' Resentment kindled in the good minister and he stood up and extended his gigantic arm supported by the other and exclaimed, 'As the Lord liveth, if I hear any more of this, I'll break you every man.'" Mr. Peacock proved a very useful preacher to the Society, and did good work for Methodism.

Of Thomas Wride, 1788, he says "He was an original both in the pulpit and out of it. He had a naturally mechanical genius, which displayed itself in the regulation and repair of clocks and watches which he met with at the houses where he lodged, and he often astonished his friends by his ingenuity in suspending the fireirons to his own timepiece, so as to make them fall off at any given hour in the morning," thus anticipating the modern alarm clock.

In 1793, Whitehaven Methodism was evidently not as flourishing as could be desired, for Mr. Braithwaite remarks "Poor Whitehaven! When wilt thou raise thy drooping head?" He himself was stationed in the Circuit from 1794-1796.

In his *Life*, written by Robt. Dickinson in 1823, we get many glimpses into Circuit Life and Work. His ministry was greatly blessed throughout the Circuit and the work seems to have revived considerably. In a letter of October 27, 1794, he says, "Since I came to Whitehaven a few new members have been added to the Society, and the congregation rather augments than otherwise, so that we may reasonably hope we shall yet see good days." He refers to the good congregations at Egremont, Maryport, Wigton, as well as Carlisle and Brampton, which were still in the Circuit. On November 5, 1794, when Dr. Thomas Coke visited Whitehaven in connection with the proposed transfer of Hogarth's Church to the Methodist Conference,³ it is stated that Mr. Braithwaite and Mr. Robert Dickinson assisted Dr. Coke in soliciting subscriptions from house to house for the support of Missionaries to the West Indies. During his stay Dr. Coke preached at Mount Pleasant Chapel, and also at Egremont. On one of his visits to Carlisle, in 1794, Mr. Braithwaite mentions "making a collection for our Whitehaven preaching house," evidently referring to the re-building fund. The winter of 1795 seems to have been a severe one in Whitehaven, for under February 25, 1795, John Braithwaite writes "During the late severe season Mr. Hogarth gave broth, mutton, and oatmeal to between one and two thousand families, containing 3237 souls. Tomorrow afternoon he intends to give a double cap, a handkerchief and a shift (all new and ready made) to all Methodist

3. See *Proceedings* xviii, 142

PROCEEDINGS

widows in and about Whitehaven." He also says "our Society at Egremont now consists of seventeen members and many are disposed to support and encourage the work." He adds "Carlisle is still in a promising condition and poor Whitehaven much as usual."

Michael St. Chapel was re-opened for services about this time, and Mr. Braithwaite took an active part in establishing a Sunday School there. He drew up an advertisement explaining the objects of the School and soliciting subscriptions. This was published in the *Cumberland Pacquet* of Tuesday, April 28, 1795, and reproduced in Braithwaite's *Life* (p. 244). The Treasurers of the Fund were Joseph White and John Dickinson (father of Robert). Mr. Braithwaite and Mr. Sykes, a Local Preacher and very active worker in Church and Circuit, also waited on some of the gentry for donations towards purchasing books for the scholars. The school soon had 250 scholars and was the earliest Sunday School in Whitehaven, being formed only five years after Robert Raikes started the Sunday School movement in Gloucester.

Open-air preaching still continued in the Market Place as in Wesley's day, and at Egremont, Hensingham, St. Bees and other places; also at Keswick and Thornthwaite, which were then also in the Circuit.

On March 13, 1796, Methodism sustained a great loss in the death of Mr. James Hogarth. He bequeathed his property, including the Chapel, to Mr. and Mrs. John Braithwaite and their heirs.

In 1801 Carlisle, with places in North Cumberland, was separated from Whitehaven, and formed into a separate Circuit. John Braithwaite was appointed first Superintendent. The cause in Whitehaven still continued to prosper under Rev. Robert Dall, Thomas Vasey and their successors, for Robert Dickinson in a letter of May 12, 1807, refers to a good work going on and a good number added to the society. A little later it seemed to droop. He says "We have had some little altercation with the Local Preachers in our neighbourhood. They insist on having horse-hire, while their Itinerant Brethren walk, and the collections are sometimes so poor, as scarcely to afford it. However, as the local gentlemen refuse to come and preach unless stewards comply with their requisition, we shall be starved into a capitulation." Evidently the work did not suffer much from this 'storm in a tea-cup' as in a later letter of this year, Mr. Dickinson gives an encouraging account of progress.

WESLEY HISTORICAL SOCIETY

The first printed Lord's Day Preachers' Plan for the Whitehaven Circuit, May to October, 1814, shews the following Places and Preachers: Whitehaven Old Chapel, Mt. Pleasant, Workington, Maryport, Cockermouth, Distington and Hensington, Egremont, Low Mill, Seaton, and Lorten. The names of the Preachers were as follows: George Thompson, Robert Harrison, Robert Dall, Henry Gregg, William Wilson, John Guy, James Elliott, Joseph Dunglinson, Richard Gorden, John Richardson. *On Trial.* Hodgson Casson, Peter Robinson, George Watson.

The first two Names were those of the stationed Ministers. Robert Dall, then about 70 years of age, was a Supernumerary residing here.⁴ Of the Local Preachers the most famous was Hodgson Casson, who afterwards achieved great success as an Itinerant Preacher. He was converted at Workington in 1809, under the Rev. Benjamin Gregory, then travelling in the circuit, and after becoming a Local Preacher for a short time, he was sent to Ayr in 1815. He was a flaming Evangelist and won many souls for Christ.⁵

The Michael St. Chapel which had been patched up, and put into use again after the disaster of 1791, was at this time proving insufficient to accommodate the congregations and the Sunday School which seems to have flourished greatly; for according to a printed notice announcing Sermons for the benefit of the School preached on August 21, 1814, by the Rev. James Johnson it states, "there are 466 Scholars and 44 Teachers." This was held in the Chapel.

It was decided therefore, in 1818, to raze the old building to the ground, and to erect "on the original site, the foundations having been proved to stand firm, a very large and handsome structure." The Preacher's house next door was taken into the building.

The new Chapel was opened on Sunday, September 29, 1818 by the Rev. John Stephens, from Manchester, who preached in the morning and evening, an afternoon service being conducted by the Rev. John Braithwaite.

This Chapel continued to be used till the building of the present handsome Church in Lowther Street in 1877, when the old Chapel was sold for £400. The site is now occupied by the houses in Carmichael Street.

G. H. BANCROFT JUDGE.

4. Reminiscences of Robert Dall (MS).

5. *Life and Labours of Hodgson Casson*, London, J. Mason, 1854.

EARLY METHODISM IN BRISTOL. WITH SPECIAL REFERENCE TO JOHN WESLEY'S VISITS TO THE CITY.

"SCENES," EARLY OPPOSITION AND RIOTS

(Continued)

These "signs" of the work of God continued to accompany the preaching of Wesley until August, when he left Bristol for London. During his absence the work at Bristol progressed under the leadership of his brother Charles, and the excitement still seems to have been manifest, and was renewed in October when Wesley returned to Bristol. A notable repetition occurred on November 30. It has been said that "In the most intellectual of ages, it is the glory of Methodism to have appealed to the heart, and to have restored emotion—not always indeed the best kind of emotion—to its rightful place in religion."⁷ It would not be too much to say that Bristol was the centre of this work of restoration.

Strangely enough, these "scenes" were almost confined to Wesley's visits to Bristol and Kingswood; they were not witnessed elsewhere, and they were only occasionally repeated after the year 1739.⁸ Later a few cases occurred in London and Newcastle and again in Bristol. Wesley himself claimed Scripture precedent for all the symptoms found in these "scenes."⁹

We must now pass on to some of the effects these "scenes" undoubtedly had on Wesley's early work in Bristol in arousing the opposition of many citizens. On Wednesday, July 4, 1739 at 11 o'clock Wesley preached at Newgate, and says of this visit to the city jail, "A message was delivered to me, when I had done, from the Sheriffs,¹⁰ that I must preach there no more." It has been suggested that episcopal influence with the Corporation accounted for this prohibition,¹¹ for it was in August of this same year that Wesley was advised by the Bishop of Bristol, Dr. Joseph Butler, to leave his diocese. Whether this was so or not, we cannot say, but it is quite clear that this prohibition was rigorously applied, and

7. Cambridge Modern History, Vol. vi., p. 89

8. i.e. the first year of Wesley's ministry in Bristol.

9. Tyerman's "The Life & Times of John Wesley," Vol. I., p. 268.

Simon's "John Wesley & the Religious Societies," p. 286

the opposition of the civic authorities to the work of Wesley was only to be surpassed, as Wesley soon discovered, by the antagonism of the city clergy.

Whitefield's *Journal* reports that about this time the Town Clerk of Bristol requested the Grand Jury at the Quarter Sessions to "present" the meetings which were addressed by John Wesley and Whitefield, and to have the Riot Act read that the gatherings might be dispersed. The Grand Jury refused to adopt the proposal and a petty jurymen is said to have offered to submit to a fine rather than do anything to hinder the work of the two evangelists.¹²

But the general disfavour in which Wesley was held by the Bristol people at this time was intensified by a wide-spread rumour which gained currency in the city stating that Wesley was a Papist. Dr. J. S. Simon suggests that the report may be traced back to Wesley's unfortunate experiences in Georgia. A certain Captain Williams, a Bristol seaman, who often sailed from the city to Savannah, where he would meet some of Wesley's old enemies, returned to Bristol from one of his voyages, and swore before a magistrate an affidavit¹³ containing charges against Wesley. He particularly complained of Wesley's behaviour as a clergyman, and referred to the severity of his discipline and his "High Churchmanship." Dr. Simon says, "Anyone reading these descriptions would probably exclaim 'He must be a Papist.'"

Captain William's affidavit is thought to have done a great service to later generations, quite unforeseen by Wesley's accuser. The *Journal* of John Wesley had hitherto only been circulated in manuscript form among the friends of Wesley. Now an extract

10. The Sheriffs in 1739 were Michael Becher and David Dehany.

11. *Journal* Vol. II., p. 237, footnote.

12. Simon's "John Wesley and the Religious Societies," p. 317.

13. An advertisement appears on Saturday, February 12th, 1742, (This is according to the old custom of beginning the New Year on March 26) in the "Bristol Oracle and County Advertiser." By Andrew Hooke, Esq., as follows: "In the Press and speedily will be published, The Progress of Methodism in Bristol: or, the Methodist Unmasked. Wherein the Doctrines, Discipline, Policy, Divisions and Successes of that Novel Sect are fully detected and and properly displayed. In Hudibrastick Verse. By an Impartial Hand. To which will be added, by way of Appendix, the Paper-Controversy between Mr. Robert Williams, supported by Thomas Christie, Esq. Recorder of Savannah, and the Rev. Mr. John Wesley, supported only by his own integrity and assurance, together with authentic extracts taken from a late narrative of the State of Georgia, relating to the conduct of the Reverend Gentleman during his abode in the colony." It was first published on Saturday, April 23rd, 1743, and a second edition was published in December of the same year.

See also Simon's "John Wesley and the Religious Societies," p. 318.

PROCEEDINGS

from it was printed in Bristol by S. & F. Farley, and publicly sold in many places. This extract describes Wesley's voyage to Georgia and the events which took place until he returned to London.

This was not the only occasion on which Wesley's work was spoken of as a kind of surreptitious Romanism. Latimer's *Annals of Bristol in the Eighteenth Century* refer to an incident which took place somewhere between September, 1764 and July, 1765. The Mayor¹⁴ of Bristol complained to Bishop Newton, who happened to be in London, of steps that were being taken to open a Mass House at the Hot Wells, under the protection of the Duke of Norfolk. Those who were responsible for this intention were duly admonished and begged the Bishop's pardon, promising to abandon their designs for ever. Dr. Newton added that "only a bastard kind of popery, Methodism, has troubled Bristol since that time."

When Wesley left Bristol for London on August 31, 1739 his brother Charles arrived to take over his work. Charles Wesley preached regularly, and cared for the Methodist Societies. His ministry at this time was marked by its physical effects on some who listened to him, though the convulsions and trances were not perhaps so violent as those accompanying his brother's preaching. But the hostility to the Methodists which had been growing up in Bristol increased during Charles Wesley's first visit to the city. The clergy were rigidly opposed to them, and the Methodists were often interrupted at their services. Charles Wesley's *Journal* tells of open-air meetings at which bystanders on the edge of the crowd made a point of shouting against him. On one occasion a troop of soldiers, and others with them, gathered at a corner of the Bowling Green and roared at the top of their voices in an endeavour to shout down Charles Wesley. But they were outdone by his stronger voice and finally left the green.

These attempts at hindering the work of the Wesleys were only the beginning of stronger opposition to come. On April 1, 1740, John Wesley records that the court and alleys leading from the Horsefair to the New Room, and the street outside were filled with people "shouting, cursing, and swearing, and ready to swallow the ground with fierceness and rage." Several nights before there had been a disturbance, but it was nothing in comparison with the noise and rowdiness on this occasion. So

14. Henry Swymmer.

WESLEY HISTORICAL SOCIETY

serious did matters become that even the Mayor, Stephen Clutterbuck, who sent orders that the crowd should disperse, was defied, as was the chief constable who until then had been prejudiced against the Methodists, but was moved to sympathy towards them when he himself tasted the insults they had suffered. Finally, the Mayor sent his officers, who took the ringleaders of the mob into custody, and dispersed the rest. On the following day the rioters were brought before the Quarter Sessions, and made many allegations against Wesley by way of defence, to which the Mayor replied "What Mr. Wesley is, is nothing to you. I will keep the peace : I will have no rioting in this city."

The same afternoon Wesley went to Newgate and found that Benjamin Fletcher and William Lewis,¹⁵ under sentence of death for robberies on Durdham Down, had been asking for permission to speak with him. One of the Sheriffs, Alderman Michael Becher, had just sent an order refusing to grant such permission. This Becher was the brother of the Rev Henry Becher, Vicar of Temple, who repelled Charles Wesley and the colliers from the Sacrament on July 27, 1740. "I cite Alderman Becher," writes Wesley, 'to answer for these souls at the judgment-seat of Christ.' This was one more instance of the opposition Wesley had to face.

When in Wales on Wednesday, April 9, a few days after the rioting in Bristol, Wesley met Howell Harris, the travelling preacher, and found that many had tried to prejudice Harris against him by repeating all sorts of idle gossip that they had gleaned in Bristol. It is evident, therefore, that some of the Bristol people who admired Wesley the least were not slow in letting their dislike be made known farther afield.

On Saturday, the 12th, Wesley returned to Bristol and learned that one of the ringleaders of the riot on the 1st had committed suicide, and that another had been in great pain for some days and had frequently asked for the prayers of the Methodists. A third came to Wesley and confessed that he had been bribed and made drunk on that night on purpose to disturb the meeting.

Towards the end of the next year, December 7, 1741, Wesley was interrupted when preaching in his Room by a man who accused him of having attempted to take his own life by hanging. "I know the man," said his accuser, "who saw you when you was cut down." But when Wesley invited his hearers to make room for the man, so that he could come forward and explain this strange rumour which appeared to have gained wide currency in the city, he bolted as fast as he could, not daring even to look

15. They were executed at Gloucester on April 14th.

behind him to see if he was being pursued! On the following Saturday, however, Wesley was approached by a man who admitted that he was the interrupter of the previous Monday at the New Room and begged to be forgiven, saying, "it will be a warning to me all the days of my life." Wesley does not say so, but we can be sure the man was forgiven, and would hear no more of it from Wesley.

In April, 1752, three criminals were sent to the gallows at St. Michael's hill, one of whom was Nicholas Mooney, convicted of highway robbery. Latimer tells us that Mooney's life was afterwards published in pamphlet form by Felix Farley, at the instance of the local Methodists who claimed him as a convert "In honour of his conversion the Methodists buried the criminal's body with great ceremony, and afterwards attempted to hold services over his grave, which were suppressed by the magistrates." The Court-Sessions Dockets, 1748-53 in the City Treasurer's Department at the Council House, Bristol, show that "At the Sessions of the Peace and General Gaol Delivery held at the Guildhall on Thursday, the 9th day of April, 1752, before David Peloquin, Esq., Mayor (and others) Nicholas Mooney, labourer, for feloniously assaulting Samuel Rich and robbing him of his goods and moneys valued £5, in the King's Highway at St. James's was ordered to be "hanged by his neck until he shall be dead." Mooney was also convicted for a like robbery of goods and moneys to the value of £5 6s. od. at the Parish of St. Nicholas. He received judgment as on the first indictment. If there is any truth in the tradition that Mooney was a Methodist convert (Wesley was not in Bristol from November, 1751 to June, 1752, and there is no confirmation of it in his Journal), or if a rumour associating him with the local Methodists had been spread in the city, we can understand that the opposition of the municipal authorities and others to Wesley's followers would tend thereby to be increased.

The part Wesley took in connection with the Corn Riots in June, 1753, has been noted in a later section dealing with Wesley's political and social influence.

The following entry in Wesley's Journal for Sunday, October 5th, 1755, is a significant comment upon the effects of his persistent ministry in Bristol. "I preached," he writes, "on the south-west side of Bristol." (A footnote adds: "Bedminster." He afterwards specifies the Green and the Paddock¹⁶ as open air

16. c.f. Later section V. on "Early Methodist Preaching-Places in Bristol."

WESLEY HISTORICAL SOCIETY

preaching-places). "I suppose," he continues, "a considerable part of the congregation had hardly ever heard a sermon in the open air before; but they were all (rich and poor) serious and attentive. No rudeness is now at Bristol." Here we see for the first time that wider impression which Wesley's preaching was making upon the people of Bristol in that all classes were now inclined to give him "a hearing" in their city. And five years afterwards, the year 1760, is recognised as marking the turning point. From that time onwards the worst was over—persecution grew less and admiration increased. On Sunday, March 16, 1788, Wesley received the honour of being invited to preach before the Mayor, Alexander Edgar, and the Corporation in the Mayor's Chapel, College Green, and afterwards to dine at the Mansion House. Wesley says, "Most of the Aldermen were at church, and a multitude of high and low; to whom I explained and applied that awful passage of Scripture, the history of Dives and Lazarus."¹⁷

17. I have discovered in the City Archives certain "Vouchers to Account" for the year 1788, (Ref. C. T.'s Dept. No. 82, 1788) among which is one which reads, "Alex. Edgar, Esq., Mayor what he paid sundry clergymen for preaching $\frac{1}{2}$ year ending 25th March 1788. £29 8s. od." Each clergyman received a guinea for preaching. There is appended to the voucher a list of "Preachers at St Mark's or the Mayor's Chapel in the Mayoralty of the Right Worshipful Alexander Edgar, Esq."

1787.	Sept	30	Rev. Mr. Watson, M.C.
	Oct.	7	Rev. Mr. Watson, M.C.
		14	Rev. Mr. Edwards, Lec. of All Saints
		21	Rev. Dr. Camplin, Recr. of St. Nicholas
		28	Rev. Dr. Small, Minister of St. James
	Nov.	4	Rev. Dr. Casbird, Vicar of St. Augustine
		11	Rev. Mr. Watson, M.C.
		18	Rev. Mr. Edwards, Lec. of All Saints
	Dec.	25	Rev. Mr. Easterbrook, Vicar of Temple
		2	Rev. Mr. Johns, Rector of St. John's
9		Rev. Dr. Hallam, Dean of Bristol	
16		Rev. Dr. Casbird, Vicar of St. Augustine	
23		Rev. Mr. Watson, M.C.	
25		Rev. Mr. Edwards. Xmas Day	
1788.	Jan.	30	Rev. Mr. Watson
		6	Rev. Mr. Watson
		13	Rev. Mr. Wilkins, Rector of St. Michael's
	20	Rev. Mr. Broughton, Rector of St. Peter's	
	27	Rev. Dr. Ireland, Rector of Christchurch	
	30	Rev. Mr. Watson	
	Feb.	3	Rev. Dr. Robbins, Minor Canon Cathedral
10		Rev. Mr. John Camplin, Minor Canon	
17		Rev. Mr. Edwards	
24		Rev. Mr. Greville, Curate of St. Stephen's	

PROCEEDINGS

The foundations of the Methodist Church had been laid during the years 1739-1746,¹⁸ and in no place more firmly than in Bristol.

THE INFLUENCE OF BRISTOL ON METHODISM AT LARGE.

The history of early Bristol Methodism reveals the influence Wesley's visits to the city had, not only upon the people themselves, but through them upon the progress and constitution of Methodism at large. Some of Methodism's most characteristic features were first developed in Bristol during the years 1739 to 1790.

(1) *Watchnight Services.*

It had been the custom of the Kingswood colliers before their reformation to spend Saturday nights in ale-houses where they indulged in drunken revelries. But under the influence of Methodist evangelism, and led by a certain James Roger, himself a collier, they began in 1740 to change their nights of debauchery into nights of prayer. When Wesley heard of it, he took the opportunity of joining with them, and says of his first Watchnight service, "Abundance of people came. I began preaching between eight and nine, and we continued until a little beyond the noon of night, singing, praying, and praising God." In order that the congregations might go and return in safety, Wesley held them at Kingswood and in the other societies where he established them, on nights nearest the full moon. He reminded those who accused him of encouraging midnight assemblies of the vigils of the early Church. Later these monthly Watchnight services were held only on the last night of the year.¹⁹

Mar. 2	Rev. Mr. Watson
9	Rev. Mr. Shipham
16	Rev. Mr. John Wesley
23	Rev. Dr. Casbird, Vicar of St. Augustine

The Mayor received the money to pay the preachers from Mr Richard Hawkswell, the City Chamberlain, to whom he gave a receipt preserved in the Archives. We notice in the list of preachers the names of the Rev. Dr. Camplin (c.f. Diary, Monday, September 27th, 1784, when Wesley visited Dr. Camplin) and the Rev. Mr. Easterbrook, Wesley's intimate friend.

Dr. Camplin was an outstanding pluralist. He held the livings of St Nicholas, Bristol, and of Olveston and Elberton in the County of Gloucester, and was lecturer of St Mary-Redcliffe.

See also Bristol Council Journal, 1785-1790, A, C. T.'s Dept. Ref. 04031

(4) p. 248

18. Simon's "John Wesley and the Advance of Methodism," p. 9.

19. "A New History of Methodism," vol. i., pp. 289-390.

(2) *Class Meetings.*

In 1742 there was still a debt remaining on the Horsefair Room at Bristol, and Wesley met the chief members of the Bristol (United) Society on February 15 to discuss methods of paying the debt. A certain Captain Foy said, "Let every member of the society give a penny a week till all are paid." Another answered, "But many of them are poor, and cannot afford to do it." "Then," said he, "put eleven of the poorest with me, and if they can give anything; well: I will call on them weekly; and if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbours weekly; receive what they give and make up what is wanting." Thus a unique system—the class meeting—came into being. Wesley was quick to see in Captain Foy's suggestion something more than a means of clearing the debt upon the Bristol Room.

The rapid growth of the Society in London had made it almost impossible for Wesley and his brother, Charles, to continue the house to house visitation of the eleven hundred members in accordance with regular custom,² and still visit the many other societies throughout the country. Wesley saw that the development of Captain Foy's suggestion would help him out of this difficulty by providing him with class-leaders—a band of sub-pastors—who would visit the members of their own classes regularly and report to Wesley or his preachers upon the spiritual condition of their members. Once a quarter Wesley, or one of his colleagues, met the members of the classes and gave to each approved member a "quarterly ticket of membership." Those who did not receive a ticket were thereby dismembered.³ From 1742 onwards every Society in Europe and America followed the example of the Bristol Society, and in the next year (May 1, 1743) when the brothers Wesley drew up the "Rules of the People called Methodists" the Bristol practice was adopted. To this day members of the Methodist Church are required to have

2. Wesley also made more than one house-to-house visitation in Bristol. The success of his many visits to the city was undoubtedly due in no small measure to his careful pastoral oversight of his followers. On Wednesday, September 30, 1772 he began "visiting the Society from house to house, taking them from west to east." And on Monday, September 9, 1776 he began another visitation from house to house, setting apart at least two hours a day for that purpose and he says: "I observed one thing which I did not expect: in visiting all the families without Lawford Gate, by far the poorest about the city, I did not find so much as one person who was out of work. . ."

3. "A New History of Methodism," vol. i, p. 287.

PROCEEDINGS

their names entered upon a Class-book, and receive a quarterly ticket of membership.

A contributor to the Proceedings of the Wesley Historical Society⁴ has endeavoured to identify the Captain Foy of Bristol, to whom must be assigned the honour of proposing the formation of Methodist classes. It has been suggested that he may be the John Foy who held more than one municipal office in the city and was Mayor of Bristol from 1747 to 1748. But the Foy family was a large one, and it is not easy to decide which member was a Methodist in 1742. It is tempting to decide upon John Foy, father-in-law of Alexander Edgar, Mayor of Bristol, who invited Wesley to preach in the Mayor's Chapel on March 15, 1788. "Bristol Privateers and Ships of War" shows that the Captain Foy who proposed the penny a week might have been John, Matthew or William, who were all living about 1742 (or even Captain Edward Foy who commanded the Foy frigate in April, 1712, and could have been alive in 1742). By searching the "Bristol Oracle"⁵ it might be possible to establish an alibi for some of them, though in the sailings and arrivals of ships the Christian names of the captains are not always given. But the identity of Captain Foy, the Methodist, with John Foy, mariner, cannot be more than a conjecture.

W. A. GOSS.

A MEMENTO OF THE METHODIST NEW CONNEXION.

A little while ago one of our probationary ministers handed to me a little volume he had picked up on a Brighton second-hand bookstall at the price of threepence. As it pertained to the early days of my Mother Church he thought it would interest me. It has interested me very much.

It consists of three parts. The first comprises a copy of the third thousand edition of the *Jubilee of the Methodist New Connexion*, a book I have known in its original large copy edition for over fifty years. The second part consisted of *The First Methodist Reformer*, an estimate of the Rev. Alexander Kilham and his principles, written by Dr. William Cooke and published in 1851—a book I have known up to now only by references to

4. W.H.S., vol. iii, pt. 3.

5. There are some copies in the Bristol Central Library.

it in Dr. W. J. Townsend's *Life of Kilham* published in 1889. The third part consists of manuscript pages, bound up with the two publications just mentioned into a dainty half-calf volume.

This part of the book represents an immense amount of loving, painstaking research. It nowhere bears any signature of the writer, but only two initials "S.W." From the fact that part of the manuscript contains a specially compiled story of the first church built by the New Connexion in Nottingham and that the whole of these written pages bear witness to a delight in the detailed history of his church which was characteristic of him in his lifetime, I think that I am not in error in suggesting that the letters "S.W." represent the initials of the Rev. Simeon Woodhouse, who entered the New Connexion ministry from Nottingham in 1809 and was superannuated in 1854, when he took up his residence in his native town.

"S.W.'s" written pages comprises the following:—

1. An Alphabetical List of Ministers who died in the Methodist New Connexion between 1797 and 1854, with the dates of their entry into the Itinerant Ministry, the Circuits in which they laboured and the year of their decease. A similar List had been prepared by the Rev. William Salt, who entered the New Connexion Ministry in the same year as Mr. Woodhouse and died in 1851, but that List included only the names of ministers from 1797 to 1822, the year in which Mr. Salt published his interesting volume bearing the title *A Memorial of the Wesleyan Methodist New Connexion*. The name that he here gives to his church is curious in view of the fact that the *Minutes* of this church, from 1800 to 1907, always give the name as The Methodist New Connexion except once, in 1809, when the spelling is Connection.

2. The second item in the manuscript bears the title "M.N. Connexion," and gives particulars of numerical comparisons between 1797 and 1854 as to *a.* Circuits; *b.* Chapels; *c.* Circuit Preachers; *d.* Local Preachers; *e.* Book Room Treasurers and Stewards; *f.* Deceased Preachers, naming in particular thirteen of them who "will long be had in respectful and affectionate remembrance"; *g.* Deceased Members, here again giving, after the necessary figures, the names of thirty-seven laymen in different parts of the Connexion "who took part in the formation or early establishment of the Connexion, and for some years devoted their property, influence and energies to its welfare."

3. Next follows "A Statistical View of the Methodist

PROCEEDINGS

New Connexion, 1797—1855." This gives in separate columns the year, the town in which the Conference was held, the President of the Conference, its Secretary, the Corresponding Member of the Annual Committee, the number of Church Members. These particulars had already been prepared for the years 1797 to 1834 inclusive, for a printed slip giving them has been pasted into these manuscript pages. The rest are added by "S.W." in the handwriting which, throughout these pages, is singularly clear and beautiful.

4. There follow two closely written pages under the heading, "Comparative Progress of the Wesleyan Methodists and the New Connexion."

5. Then come detailed notes on the history of the New Connexion Chapel in George Street, Nottingham, together with the names of deceased members and friends of that Church from 1782 to 1834, evidently a loving tribute of a loyal son to the Church of his youth and early manhood. It is interesting to notice amid the brief memoirs the following:—

"Joseph Woodhouse was born June 30th, 1748, New Style, and died Oct. 21st, 1811, aged 63. He was a Class Leader and Society Steward, first in the Old, and after in the New Connexion."

It is a sign of "S.W.'s" scrupulous care in preparing these written pages that where a memoir of any of these old members of the Church has appeared in the Connexional Magazine note is made of the years of issue and its particular pages.

6. Probably the item of most general interest in this last part of the volume is that which carries the heading:—

"Rules to be observed by the Leaders &c. of the Methodist New Connexion, in 1799, or 1800, when Mr. Thom was in the Circuit.

1st. The Preacher shall dismiss the congregation at a quarter past 8 o'clock, or forfeit 6d.

2nd. The Meeting of the Leaders shall begin with singing a verse, and any Leader shall be at liberty to go away $\frac{1}{2}$ an hour after the verse is sung.

3rd. If any Leader neglect to send his money he shall forfeit for the first offence 2d. If he be absent twice, whether he send his money or not, he shall forfeit 1/0. If he be absent thrice, whether he send his

WESLEY HISTORICAL SOCIETY

money or not, his Class Paper shall be given to another who will attend. Nevertheless if any Leader can give a sufficient reason for his absence, he shall not be subject to the above fines, and a majority of the Leaders present shall judge the validity of the reason. The forfeits shall go to the Sick Fund. WILLIAM THOM."

The William Thom referred to was one of Wesley's preachers who, after serving the Methodist Circuits for 23 years, joined those who formed the New Connexion in 1797. He served that Church fourteen years and was President of its Conference in 1797, 1798, 1801 and 1811 and its Book Steward from 1803 to his death in December, 1811.

7. The two last notes in "S.W.'s" handwriting are the following :—

"John Ashton and Jacob Woodhouse were appointed Stewards of the Singers' Society, and the whole of the Music was committed into their care this day, April 3rd, 1809."

"December 14th, 1800, Joseph Ingham and George Bassett were elected to serve the office of Stewardship."

HENRY SMITH.

(Membership in the W.H.S. has never been confined to Wesleyan Methodists, but as a matter of fact nearly all the members have belonged to that Church. With the consummation of Methodist Union we welcome some newly-joined members who were formerly of the Primitive or United Methodist Churches. We hope as time goes on to receive many more. We are especially pleased to print this contribution from an Ex-President of the United Methodist Conference.)

WESLEY'S LETTER TO JASPER WINSCOM.

near Leeds

July 24 1781

I advise the Assistant never to *dispute* with Mr. G —, but quietly *to do* what he judges right. I have wrote a few lines to Fanny Bewis, which I believe will check the Independency of our friends at Newport. You shou'd not spare to speak & to write to Ad. Alderidge : A word spoken in season, how good is it? You will have just such an Assistant, as our

PROCEEDINGS

Brother Whitebread desires, a man as firm as an oak. But what shall we do with the Salisbury Circuit? I do not like it at all. It is all wrong. A Methodist Preacher shou'd never spend above two nights together at one place. And all the Preachers sh^d regularly follow each other thro ye whole Circuit. Consider how this may be done: And sent your plan to
Your Affectionate Brother,
J. Wesley

Address

To

Mr. Jasper Winscom
in

Winchester.

Postmark

Bradford 28 July.

This letter, for the use of which we are indebted to the Rev. G. Neal Willis, is an interesting addition to a series of letters from Wesley to Winscom which are given in the *Standard Letters*, mostly relating to Salisbury and Winchester. Notes on this useful brother may be found in the *Standard Journals*.

He introduced Methodism into Winchester in 1765. He was admitted on trial as a travelling preacher in 1788. Wesley thought highly of him. He desisted from travelling in 1792.

WESLEY LETTERS NOTED.

Four letters from John Wesley to Joseph Benson, apparently not hitherto published, were announced for sale at Sotheby's in July.

They are dated as follows:

Manchester, Aug. 7th, 1769

London, Nov. 1st, 1774

London, Feb. 18th, 1775

Edinderry, April 10th, 1775

In the same catalogue is included a letter of April 12th, 1769, to a correspondent whose name is not given. This is said to have been written from Killmaraly. The *Standard Journal* gives the name of the place where Wesley then was as Kilmoriarty.

In another catalogue issued in July by the same firm is an apparently unpublished letter to be added to the long series written by Wesley to Miss Bolton of Witney. It is dated:

London, Dec. 2nd, 1781

ANNUAL MEETING OF THE W. H. S.

The annual meeting was held as usual at the time of the Conference.

The attendance of members was not so large as we have been accustomed to of late years. Will members please keep a look-out for the notices of the next meeting which will be inserted, all being well, in the Methodist press and in the June *Proceedings* of 1934.

The Rev. John Telford, B.A., presided.

The recent death of our president, Dr. Simon, was recorded with deep sympathy. Dr. Simon had occupied the position for many years, to the great satisfaction of all concerned. We refer elsewhere to his work as an historian and present his photograph as our frontispiece.

The Rev. John Telford, B.A., was unanimously appointed to fill the presidential vacancy. Not only is Mr. Telford a veteran Methodist worker of the highest rank, but for many years he has taken a most helpful interest in the affairs of the W.H.S. Mr. Edmund S. Lamplough was re-elected Vice-President. Re-elections included Mr. B. C. Stampe (Treasurer), Rev. F. F. Bretherton (Gen. Sec.), Miss C. M. Bretherton (Assist. Sec.), Rev. Dr. Harrison (Minute Secretary), Mr. H. Ward (Hon. Auditor).

The meeting gave a hearty welcome to Rev. Thomas E. Bridgen. The audited statement of accounts showed the Society to be in a sound condition financially.

The Secretary reported that during the year ending June 30, twenty three new members had been received. On the other hand seven deaths had taken place, six members had allowed their membership to lapse, and ten had retired. The number remained stationary, 351, including Libraries receiving copies of the *Proceedings* and exchanges with kindred societies.

Great satisfaction was expressed with respect to the successful exhibition of Wesleyana held in connection with the Uniting Conference last September. The generous co-operation of Mr. E. S. Lamplough had been invaluable, and thanks were expressed to him, and to other helpers in connection with Wesley's Chapel, Wesley's House and the Bookroom. It is hoped to arrange a lecture under the auspices of the Society during the Conference of 1934.

PROCEEDINGS

An important change was made in the constitution of the Society. The circulation of the manuscript journals has been in abeyance for some time. It was felt that it would not be worth while to try to revive it, and that the distinction between Working and Honorary Members should cease, so far as new enrolments are concerned. Though the change is not operative retrospectively perhaps this may be considered a favourable time for some whose names are down as "Working" members to review their position

THE IRISH BRANCH.

The annual meeting was held at Belfast in June.

Rev. William Corrigan who presided, referred to the forthcoming 200th Anniversary of the birth of Barbara Heck at Ballingrane, and also to the necessity of having a suitable place in which to house Wesleyana and other relics.

Rev. Alex McCrea, M.A., intimated that there was a room in Edgehill College which might be suitable. A Committee was appointed to inspect the room, and report as to its suitability.

Rev. R. H. Gallagher, B.A., reported that he had succeeded in having a memorial tablet erected to the memory of John Smith in Moy Church. The Society deputed Mr. Gallagher to represent them at the unveiling ceremony.

Rev. R. Maxwell said he had a note on Barbara Heck's grave on the banks of the St Lawrence.

Rev. W. J. Robinson, B.A., urged the members of Quarterly Boards to keep all old minute books for information and research

NEW ZEALAND BRANCH.

The annual meeting of the N.Z. Branch was held in the Schoolroom of the Conference Church, Pitt Street, on February 21. The Rev. C. H. Laws, B.A., D.D., presided. Fully sixty members and Conference representatives attended. The Treasurer's report revealed the disturbing fact that several members were in arrears, some for two years, the exchange of insets from the English Society also helping to swell the deficit.

Dr. Laws delivered an intensely interesting address on the aims and objects of the Society. Several new members were enrolled.

The officers of the Society were thanked and re-appointed, Dr. Pinfold was elected an additional Vice-President. A spirit of hopefulness for the future of the Society pervaded the meeting.

WESLEY HISTORICAL SOCIETY

THE ASSOCIATION OF HISTORICAL SOCIETIES U.S.A.

The eighth Annual Meeting of the Association of Methodist Historical Societies was held on May 24 at old Asbury Church, Wilmington, Delaware, with Dr. Edward L. Watson presiding. Some 45 delegates attended, representing New England, New York, Philadelphia, Baltimore and Wilmington Societies. Dr. E. C. Hallman, President of the Wilmington Conference Historical Society, presented the Association with a gavel made from a piece of the sill of Barratt's Chapel. The President read a suggestive report. The Association voted to aid in every way the sesqui-centennial celebration of next year. The proceedings of the various Societies were reviewed. Mr. Kelso, of the Wilmington Society, reported he had made a biography of all the preachers who had ever been on the Accomac and North Hampton Counties, Maryland, and had indexed all memoirs of preachers in the *Christian Advocate* since its first issue. Rev. Cornelius Hudson reported that the Philadelphia Society had had Joseph Pilmoor's Journal transcribed in typewriting, ready for publication, which all were anxiously awaiting.

Professor George C. Cell, of Boston University, read an illuminating paper upon the "Principle of Authority in Doctrinal Standards of the Methodist Episcopal Church," which standards, he showed, derived their authority in America from the principle of Conference action.

At dinner Dr. E. C. Hallman read a paper on the "Barriers to Methodism on the Peninsular," and beside the forests and unbridged streams and other natural obstructions referred to the charge of treason and toryism brought against the Methodists, because of Wesley's "Calm Address" and Rodda's actions. Upon the recommendation of the nominating committee, the officers were re-elected. The Secretary was directed to send greetings to the Wesley Historical Society of England.

Dr. Albert E. Day, of Baltimore, addressed the evening meeting and dwelt upon Wesley's emphasis on experience. The next morning a very interesting pilgrimage under the guidance of Dr. Hallman was had to Old Swedes Church, on the spot where the Swedes landed in 1638. Then to New Castle Court House opposite which Asbury often stopped over night—then past Christiana Bridge where Lafayette landed 1500 troops in March 1781, and over Cooch's Bridge, to old Bethel (Back Creek) where

the first altar service was held in America, and down to the place where Hershey's Mill stood, where Asbury and many of the early itinerants preached. Nothing remained to indicate the place, save a grass grown abutment; but Dr. Hallman by scanning the records of the Clerk's office has located this early Methodist Meeting place. Then on to Bohemia Manor, where Whitefield often preached and where they desired to make Richard Wright their permanent Pastor; and on back home; all voting it a profitable and interesting meeting.

CHARLES F. EGGLESTON
Secretary.

We receive and reciprocate the greeting with great pleasure, and congratulate the Association on devising and carrying out such an interesting programme. F.F.B.

THE AUSTRALASIAN METHODIST HISTORICAL SOCIETY, SIDNEY.

Correspondence is proceeding between the W.H.S. and this Society, the work of which was described in our last issue. We have received part 2 (June 1933) of the first volume of their *Journal and Proceedings*. It contains twenty four pages of matter of varied interest. We are pleased to see this Society setting forth upon a career that seems to be full of promise. To use words quoted in their organ—they cherish the high purpose of making "the memory of the past . . . one of the greatest powers in inspiring work for the future."

NOTES AND QUERIES.

726. WESLEY AT DERBY. Mr. H. W. Surtees has interested himself in the letter we published in *Proceedings* xviii 33, in which Wesley promises to preach at Derby on Friday, 11 June 1788, "for the benefit of the General Hospital"

This Hospital was not in Derby but in Nottingham. It was "open to the sick and poor of all counties." The Derby Infirmary was not opened till 1810.

Local papers have been searched with the following result,

Derby Mercury June 26, 1788

"We hear that the Rev. Mr. Wesley intends preaching a sermon in the Meeting House in St. Michael's Lane, in this town on Friday evening the 11th. inst at 6 o'clock for the Benefit of Nottingham General Hospital."

Derby Mercury July 4th. 1788.

"On Friday 11th. inst. The Rev. Mr. Wesley preached a Sermon in his Chapel in this town for the benefit of Nottingham General Hospital, when the sum of £5 was collected."

Mr. Surtees has come to the conclusion that Wesley's correspondent on this occasion was Edward Miller Mundy, Esq., of Markeaton, Derby. He was President of the Nottingham General Hospital at the time. The annual meeting of the year was held in Nottingham. Commencing their business at 10 a.m. the members proceeded to St. Mary's Church where the Rev. A. R. Gifford, A.M., of Duffield, "preached an excellent sermon."

Collections from Derby were reported, including £24 - 8 - 0 from All Saints Church, £6 - 8 - 7 from the Dissenting Meeting House, and £5 - 0 - 0 collected by John Wesley in his Preaching House.

727. **VERSIFIED METHODIST HISTORY.** Cocking's *History of Methodism in the Grantham Circuit* was written nearly a hundred years ago, and is well known. Not so well known, I imagine, is a pamphlet of sixteen pages, produced in December, 1840, on the *Origin and Erection of the New Wesleyan Chapel, Grantham*. It is in verse (over seventy stanzas), and must have sold like hot cakes when first issued, as a copy before me is of the second edition, and dated for 1840. It was written by John Rogers, junior, and printed by J. Rogers, Walker-gate (now Watergate), in which Wesley's friend and Grantham's pioneer woman-worker, Mrs. Fisher, used to reside. "Embellished," too, with a wood-cut of the "splendid Building" which still stands, cheek by jowl with its predecessor (now a garage), in Finkin-Street. We have a description of the edifice (a few years later than Cocking, or he would have given us the prose of it),

"

That rears its Front so grand.
Magnificent indeed it is,
And stately it doth stand."

PROCEEDINGS

We learn that it is built of stone from Parker's quarry at "Haydor" (Heydour?) and its situation is described for the benefit of strangers :

" It stands in FINKIN-STREET,
The centre of the town ;
The *Philosophic Institute*
stands rather lower down."

The origins of Methodism are done into poetry in rather less space than Cocking needs for his prose, and we learn in rhyme the progress of the cause, period by period, from the day of which we are told that

" Wesley himself has stood
In Grantham street to preach ;
He here proclaim'd the truths of God,
And did poor sinners teach." (July, 1781.)

It is still matter of controversy *where* exactly Wesley stood.

At the time of the chapel-opening, Rogers informs us that—

" More than three hundred there are on
The good old heavenly way,"
in the town alone. There was also about three hundred in the Sunday School.

The circumstances of the opening are described. There was the inevitable Public Tea before the people arose and built. The Foundation Stone was laid by the Mayor on the seventh of May, 1840. From an appendix we find (in prose) that the new Chapel is 75 feet in length, and 54 in breadth. It was expected to be opened at the end of January, 1841. A Sunday School, 72 feet by 27, was opened on November 22, 1840. The Trustees were Messrs. T. Dixon, R. Eminson, R. Hornsby, T. Hornsby, W. Houghton, W. Jackson, W. Miller, W. Newbatt, J. Rogers, J. Stokes, W. Walkington, W. C. Williamson, J. Wilkinson, J. Wogdon, and others who were added later.

The pamphlet is bound up in a collection owned by Rev. T. and Mr. C. W. Dixon, sons of the Thomas Dixon referred to.—*J. D. Crosland.*

Mr. Crosland also sends us a typed copy of a pamphlet which is bound up in the miscellany referred to.

It is entitled :

A few remarks made by Mrs Mary Almond, of Sewstern, during her illness.

It consists of eight pages, and was printed by R. Bagley, Ironmonger-street, Stamford.

The same volume also contains what may be called "A Methodist Apologia" by the Rev. James Catton, stationed in Grantham in 1840. This pamphlet of eight pages printed by J. Rogers, Grantham, is entitled *The Principles of Methodism defended against the garbled and erroneous statements* contained in one of the addresses of the Rev. W. Potchett, Vicar of Grantham. It is not mentioned in Osborn's *Methodist Bibliography*, or in the *Bookroom Catalogue of Wesleyana*.

Mr. Crosland furnishes a summary for preservation amongst our papers.

728. METHODISM IN ST. JUST. In *Proceedings* xviii, 71, we published notes on this subject contributed by Mr. M. P. Richards. Mr. Richards has furnished some carefully typed copies of early plans of the Circuit. He has also kindly sent us, on behalf of the Trustees, an advance copy of a Centenary Souvenir of the Chapel Street Chapel in the old Cornish town. The price is 1/- Based upon the history of Methodism in St. Just published in 1837 and supplemented by particulars gathered from various sources, there is much in this book to interest our readers, and we feel sure that to men of Cornish birth it will make a strong appeal.