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Proceedings

OF THE

Wesley Historical Society

Editor : REV. WESLEY F. SWIFT

Volume XXVII

1949-50

EDITORIAL

ELSEWHERE in this issue there will be found the announcement of the Annual Meeting and Lecture of the Society, to be held in connexion with the forthcoming Methodist Conference at Bradford. The Lecture will be given by a distinguished member of the former Primitive Methodist Church and a recent President of the Methodist Conference, and it will attempt a new appraisal of the origins of Primitive Methodism. In the nature of things, the public Lecture depends largely upon the support of local Methodists, and in past years there have been some remarkably good attendances. Our present purpose, however, is to appeal to the members of our Society to attend the tea, the annual meeting, and the lecture—and not only those members who will be representatives to the Conference but also members resident in the West Riding towns adjacent to Bradford. The Officers of the Society would welcome the opportunity of meeting members who have hitherto been known to them only by name and through correspondence but not by sight.

We cannot allow ourselves to forget, however, that geographical situation prevents the large majority of our members from ever attending a Methodist Conference and its plethora of public meetings. As we have had occasion previously to remark, our *Proceedings* go to every part of Great Britain, to the Republic of Ireland, and to the far corners of the earth, and it is well that we should keep in constant touch with distant members and affiliated Societies. We hope, therefore, to print regular news concerning our branches in Ireland and New Zealand, as well as the Historical Society of the Methodist Church in Wales, and the Australasian Methodist Historical Society, and we hope that this feature will prove attractive. We therefore give a welcome this month to news from Wales, where our brethren are this year celebrating the ter-jubilee of the founding of Welsh Methodism.

It may be opportune to mention that the centenary of the death of William Clowes falls in 1951 and that of Hugh Bourne in 1952, and that we have already commissioned articles to commemorate these two leaders of early Primitive Methodism.

GLIMPSES OF THE WESLEYAN CONFERENCE OF 1811

IN *Proceedings*, xxvii, pp. 64-5, there is a letter written by Robert Melson, describing his journey from Nottinghamshire to his new circuit in Inverness. It is introduced by an account of this Methodist preacher and his interesting family connexions, and this account should be re-read in association with the following letter from the same writer. Robert Melson removed from Inverness to Brechin in 1810, where his son, John Barritt (to whom reference is made in this letter) was born, and who, in 1819, entered Woodhouse Grove School, to which the letter also refers. In 1811 Melson removed to Arbroath, having previously attended the Conference which met that year in Sheffield on 29th July. Charles Atmore was President of the Conference, Thomas Coke the Secretary, and Joseph Benson the Connexional Editor. Daniel Isaac was in Shields during the connexional years 1810-11 and Adam Clarke was in the London (West) circuit.

Edward F. Green had been stationed in Dundee, and after two years there had been appointed in 1811 to Wakefield. He died on 29th August 1812 at the age of 28, and his obituary notice describes him as

a truly excellent, devout and zealous young man. . . . His talents as a Minister were held in high estimation, and if the Providence of God had prolonged his valuable life, there is every reason to conclude he would have ranked among the most distinguished Ministers of Jesus Christ.

Joshua Bryan, to whom the letter is written, was clearly on very intimate terms with Robert Melson. He was stationed at Banff while Melson was in Inverness and followed him there in 1810, when the latter moved to Brechin. In 1811, when this letter was written, he had just arrived in Greenock. Bryan was "received on trial" in 1808, travelling in several Scottish circuits, including Dundee, Arbroath, and Aberdeen, until his appointment to Norwich in 1817, whence he went to the west country: Shaftesbury, Redruth, and Exeter. At the Sheffield Conference of 1823 he "desisted from travelling", no reason being given in the *Minutes*.

Robert Melson's letter gives, amongst other matters, personal observations on the Conference of 1811, and reads as follows:

ROBERT MELSON TO JOSHUA BRYAN

Arbroath, 5th Sept. 1811.

My dear Brother,

I suppose by this time you are in your new appointment and expecting to hear from me. I have cause to be thankful that the Lord blessed me with journeying mercies both by sea and land. I was out of my circuit 6 weeks and a day. We came to Arbroath last

Tuesday week and find things hitherto very agreeable, notwithstanding the people being so greatly disappointed in Mr. Green not being appointed to them. I suppose you know that Mr. Green had promised the Arbroath friends that if he did not succeed in getting to Liverpool he would strive to get to Arbroath as his next place, but instead of doing so I believe he never ["intended"—crossed out] strove in the least nor yet offered his service to it in the Conference. ["What might pass in the Representative meeting I cannot tell"—crossed out.]

When I went to the Conference I was very desirous to get out of the North District,¹ and having met with Mr. Isaac in Shields on my way I told it to him, as he was going as the representative for that District, and he told me he would try to do something for me, but when I saw him at the Conference he informed me that Mr. Benson said they must keep me in the North as they could not get Preachers to go there. When I heard this I thought seriously about it and considered it well to be passive, hoping that my appointment was of God. When I saw Green he asked me how I liked my appointment. I told him that Arbroath was a very nice place, but he knew that I had not desired him to get me there, neither did I wish to go. It was his right to go there, as he had promised the people he would if he could get.

I hope you are likely to find yourself very comfortable. Let me know when you write how you are situated. I should have settled that little account of yours you mention in your letter to me before Mr. G. and I left Sheffield but I quite forgot it.

When I informed some of my friends of my accounts being so abridged in the District Meeting and that all that was allowed me for my wife's confinement and long affliction, including the child 6 months old, which was two pounds, and that I was then all upon my own expenses, they said it was a shame that any brother should be so served and they would insist upon it being brought before the Conference. It was so—and the President said there were 3 guineas due to me for the child as ordinaries and Dr. Clarke moved that they should allow me 5 guineas to help to bear my expenses and it was done.

It was considered as a wonderful display of a kind Providence in our behalf that not one Preacher had died since the last Conference who was regularly engaged in the work—and a great cause of rejoicing was that there was no serious charge brought against anyone.

A great number of young men are brought out, I think about 50, some of which are married. The increase in Great Britain is upwards of 7,000.² By the vote of Conference we are now to have the honourable title of Revd, and it is left to our choice with respect to the cut of our coats. The work of stationing the Preachers was a very great and difficult work. There was so much petitioning for and [illegible word] working against. There were more Preachers present than was ever known—not less than 303. For the new school they are to purchase a very fine estate near Bradford in Yorkshire, the name of Woodhouse Grove, where there is every-

¹ Where he had been three years.

² It was actually 7,617.

thing complete with respect to buildings, gardens, hot-houses, fish ponds, observatory, etc. I took the liberty to mention you in the Conference as one competent for a writing master for it. There was a collection made for the school the last day of the Conference when there were only 100 Preachers left, and there was subscribed to it upwards of 400 guineas.³

I hope Mrs. Bryan and yourself are well as I and mine are through mercy. Mrs. M. unites me in love to yourself and Mrs. B. Wishing you every blessing, I remain your affectionate brother,

ROBT. MELSON.

N.B.—I shall thank you to give me the title of the book you mentioned in Aberdeen as the best upon punctuation.

The Conference is still £1,000 in debt, but such is the state of the Book Room it could much more than counterbalance.

The foregoing is a copy of what appears to be a rough draft, kept by the writer, of the letter actually sent, and several quite unimportant alterations have not been included. It is written upon a long and interesting "Address to the Members and Friends of the Methodist Societies, containing a General Account of the Origin and Present State of the Itinerant Methodist Preachers' Annuity", which was sanctioned by the Leeds Conference of 1806 and is signed: "A. Clarke, President; T. Coke, Secretary". It appears from this document that some widows, who had re-married, had successfully claimed half their former allowance from the Fund. Other such widows, hearing of this, had presented similar claims which endangered its solvency.

W. L. DOUGHTY.

³ The preachers ultimately subscribed £1,377.

It is rather late in the day to review Wesley's *Explanatory Notes upon the New Testament*, but we accord a welcome to a reprint issued by the Epworth Press (pp. 1055, 8s. 6d.). The *Notes* are no longer compulsory reading for local preachers "on trial", but they remain of prime importance as one of the standards which contain "our doctrines". We have before us a copy of the first edition of 1755, a massive quarto volume of 768 pages, and the contrast with this new edition is remarkable. Modern technique has enabled the publishers to produce a pocket edition printed in good, clear type; and its handy size and light weight make it particularly suitable (we mean it seriously) for bedside devotional reading.

We cannot bestow equal praise upon the reprint of *John Wesley's Journal* as abridged by Nehemiah Curnock (Epworth Press, pp. viii. 433, 6s.). There is great need for a one-volume abridgement of the famous classic but this reprint dates itself—Curnock died in 1915. It "differs from the original only in omissions. The quaint phraseology has been preserved, and even the old spelling of names." In other words, no account is taken of the research which produced the *Standard Journal* or the many corrections which have since been made in our *Proceedings*. This book is cheap at six shillings; in reality, it is dear at any price. Will not the Epworth Press commission a worthy and up-to-date abridgement of the *Journal* and then make it available to this generation at a reasonable (even though subsidized) price?

WESLEY'S FIRST SOCIETY IN WALES

II. Persecutions and Disputes

DURING the course of the first few years of its history the Cardiff society had to face not only doctrinal difficulties but also fierce persecution. When John Wesley preached his first sermon there, several people "laboured much to make a disturbance. But the Lord suffered them not". In November 1740 Charles Wesley had to cope with even more determined efforts to oppose him. During the course of his sermon at St. John's on his second Sunday morning in the city, he appealed to the sinners, but Satan, fearing for his servants, hurried them out of church half-way through the sermon. The preacher then turned to the Pharisees, but a gentleman got up and left, turning "his back on the Gospel of his salvation". On the advice of his friends, Charles Wesley decided not to preach in the afternoon, since many had vowed to cause a disturbance in the church. Two days later the "gentleman" called on Charles Wesley demanding an apology for calling him a Pharisee. "He lifted up his cane," says Wesley, "and struck me. Mrs. Philips intercepted and broke the blow; F[elix] Farley tripped up his heels; and the company rushed in between." He was forced out of the house, only to return later accompanied by a magistrate and the bailiff, but after hearing Wesley's explanation the bailiff became very civil, offered the preacher his protection, and took the disturber away.

Later that same evening some players "beset the house. They were armed, and threatened to burn the house. The ground of their quarrel with me is, that the Gospel has starved them." It is quite possible that they also had been responsible for throwing "a squib of Powder", at Howell Harris earlier in the evening, "in going through ye street, though it touch'd me not. Bro. Charles Wesley was smote in going along ye street." About three o'clock the following morning one of the players was actually discovered in the house, armed with a sword, which was taken from him. Harris confessed he was rather frightened: "my natural spirits were ruff'd and quak'd, but my heart was fix'd in looking up to Christ's Faithfulness". When the player had been disarmed, he was set free, and Charles Wesley went out "through the midst of our enemies . . . no man forbidding me".

For some time after this the fierceness of the persecution seems to have abated. Perhaps the fact that Robert Jones, the squire of Fonmon Castle,¹ had joined the Methodists overawed their adversaries. In September 1741 Charles Wesley records that he preached "to a numerous congregation of gentry and others. God gives me favour in their eyes." Robert Jones died in June 1742, and it is significant that the persecution at Cardiff broke out again in July. John Wesley's account of his visit to the city on the fifth of that

¹ See *Proceedings*, xxvi, pp. 56-9, 80-83.

month is disappointingly brief: "I rode to Cardiff, and found much peace and love in the little society there." Fortunately we can supplement it from Howell Harris' diary. He joined Wesley at Cardiff on 6th July:

went toward Cardiff sweet with Bro. [Thomas] Price [of Watford] . . . met Bro. Jn. Wesley in ye Bands sweet; had sweetness in ye Prayer &c. . . . went with them to ye Society House near 7; no fear of ye mob now—God can take it off when & as He pleases. Rejoycing in ye Boldness given ye Brethren far beyond what I have, to go to places of Danger. . . In ye Room in Joyning with Bro. Jn. Wesley in singing I had my soul very sweet & very poor waiting att Christ's feet calm. . . He read Ez. 37 . . . He was help'd to be very home shewing what 'tis and what 'tis not to be Christians . . . (when a mob was stirring I had now Power & no fear, & pity to ye poor souls, & an earnest longing for dear Bro. Jn. Wesley that he may have Power to bear up & that they may be forgiven) . . . & when ye mob did rage more & more terribly, beating ye Doors &c., I felt all my concern was that God should not be angry with them. . . Went hence full of Power to Bro. Wesley's Lodging; in ye Street I felt ye solid Power of Love in my soul so that I could exhort in ye Street in ye midst of ye mob. . .²

David Young says that the Methodist chapel, "the New Room, as Mr. Wesley calls it", was opened by John Wesley on Friday, 6th May 1743,³ but the words of Harris which we have just quoted prove that it was already in existence in July 1742. The very fact that the Cardiff Methodists had acquired a "Room" of their own seems to have been one of the reasons why their persecutors intensified their efforts at this time. In August 1742 Harris wrote to Whitefield: "At Cardiff the Devil rages horribly, they broke down the Windows ye Desk &c to pieces, and vow if Bro. Charles comes there again they will destroy him."⁴ This statement is repeated in a letter from Harris to Daniel Rowland in September:

I had a Letter from Glamorganshire too giving us a brave Account there, and how at Cardiff the Enemy rages. The Desk and all about it was torn down. The Door and Windows were torn down.⁵

In another letter to Thomas Price, of Watford, a Calvinistic Methodist, Harris gives the following advice:

I heard of Satan's raging at Cardiff, and I think 'tis a Token for Good. Be sure you partake in all you may with them, for 'tis Christ's Cause in ye main, notwithstanding some Errors.⁶

The persecution seems to have persisted for some time. In November Harris heard of "ye great Power given Bro. Maxfield when ye fire was thrown about him in Cardiff".⁷ John Wesley visited

² *Trevecka Diaries*, No. 91 (6th July 1742). The phrase "to be very home" is one of Harris' favourite expressions, and appears to mean "to speak plainly".

³ David Young, *The Origin and History of Methodism in Wales*, p. 78.

⁴ *Trevecka Letters*, No. 607.

⁵ *ibid.*, No. 644.

⁶ *ibid.*, No. 604 (dated 23rd August 1742).

⁷ *Trevecka Diaries*, No. 96 (18th November 1742).

Glamorganshire in May 1743, and owing to a fierce disturbance caused by "the sons of Belial . . . headed by one or two wretches called gentlemen" he was unable to preach at Cowbridge, but he does not mention any trouble at Cardiff. In a letter to Whitefield, dated 12th May, Harris gives a reason for the apparent calm at the latter place:

The persecutors at Cardiff said if he would preach anywhere but at the New Room they would not disturb him, but would come and hear him; whereas he preached at the Castle Green, concluding it was God's call out of the house to the streets, &c.⁸

Actually Wesley had preached in the New Room on 6th May, but two days later he preached at the Castle Yard. On the latter occasion Harris was with him and he recorded in his diary:

I was convinc'd by his saying when he had peace att Cardiff to preach out when he should not within doors, that we should go out to ye Field(?) & not go to Houses &c. I saw I was to blame for not going out.⁹

John Wesley was at Cardiff again at the end of September and the beginning of October 1743, and when he preached at the Castle Yard "the whole congregation, rich and poor, behaved as in the presence of God". Charles Wesley experienced no opposition in the following November, and found the society in good condition, many of the members having grown in grace. The worst days of persecution were now past, and in August 1745 Charles Wesley could write that "the whole place at present seems turned towards us".

But no sooner had the persecution ceased than the society was once more rent by internal dissensions. As early as August 1745 signs of decay were evident in the life of the society, and were attributed by Charles Wesley to the attempts of a certain person to introduce Quaker methods. The chief culprit seems to have been Thomas Prosser, whom John Wesley described as "an honest, well-meaning man; but no more qualified, either by nature or by grace, to expound the Scripture than to read lectures on logic or algebra". "Yet," he adds, "even men of sense have taken this dull, mystical man to be far deeper than he is." His influence seems to have been considerable and to have retarded the growth of the Cardiff society for many a long year.¹⁰ In August 1753 Wesley found the society in a sorry condition. He wrote:

Finding I had all here to begin anew, I set out as at first, by preaching in the Castle Yard on "Lord, are there few that be saved?" I afterwards met what was once a society, and in the morning spoke severally to a few who were desirous to join together, and build up, not devour, one another.

On the morrow he spoke again to several "who were resolved to

⁸ Quoted in John Wesley, *Journal*, iii, p. 77n.

⁹ *Trevecka Diaries*, No. 99 (8th May 1743).

¹⁰ On Thomas Prosser, see *Proceedings*, xxv, pp. 56-60.

set out once more in the Bible-way", probably as contrasted with the way advocated by Thomas Prosser and his disciples. Five years later Wesley had to repeat the operation, but in 1763 he found once again that "the poison of mysticism" had "wellnigh extinguished the last spark of life here". For twenty years and more the unfortunate effects of Thomas Prosser's doctrines persisted, and successive efforts to revive the society proved abortive. In 1771 Wesley was present at a lovefeast in Cardiff "which brought to our mind former days . . . before Thomas Prosser sowed the deadly tares among them". Richard Rodda spent the year 1773-4 in Glamorganshire, "but, alas!" he wrote, "the Antinomians had sown their tares so thick, that there was little or no room for the wheat to spring up".¹¹

Gradually circumstances improved, however. The generation that had been tainted with Prosser's doctrines died out, and others joined the society to take their place. By about the year 1829 the "New Room" had become too small for the congregation, and a much larger chapel was built on the same site. With the growth of Industrialism in South Wales, Cardiff itself grew from being a small market-town into an important city, and English Methodism was not slow to avail itself of the changing circumstances. We feel that Wesley was hoping against hope when he asked concerning Cardiff in 1767: "Who knows but, even in this desolate town, God may build up the waste places?" We do not intend in these notes to trace the later history of the Cardiff society, but we may rejoice in the knowledge that "the waste places" have been built up, and that after many days the labours of the founder of Methodism have borne abundant fruit in the city of Cardiff.¹²

GRIFFITH T. ROBERTS.

¹¹ *Lives of the Early Methodist Preachers*, ii, p. 315. References to Cardiff and adjoining districts can be seen also in *ibid.*, ii, p. 181; iv, p. 184; v, pp. 18, 82-3.

¹² A short account of Methodism in Cardiff up to the end of the nineteenth century appeared in Jenkins and James, *History of Nonconformity in Cardiff*, pp. 54-8, 94-128.

We have received a copy of *Methodism in Diseworth*, by one of our members, Mr. G. F. Parker. Diseworth is a village in the Castle Donington circuit, and in this little booklet of sixteen pages Mr. Parker has chronicled its Methodist history from the closing years of the eighteenth century until today, together with some interesting biographical notes. Much of the material is more modern than ancient, but the booklet (obtainable from the author at Weston-on-Trent, Derby, price one shilling) is well worth adding to one's collection of local histories.

The Centenary Souvenir of the Mill Hill Methodist Church, Cowes, Isle of Wight, has also come to hand. Its historical notes are important and interesting, and it can be obtained from Mr. R. W. Henley, "Cambrai", Bernard Road, Cowes, Isle of Wight, at one shilling.

EARLY METHODISM IN HAREWOOD, NEAR LEEDS

ILLUSTRATION: Plan of the Leeds Circuit, 1777.

This is the earliest known copy of a plan of the Leeds Circuit. Leeds plans continued to be handwritten until 1790 when the places were printed but the preachers' initials were written as before. Plans were printed in full from 1795 onwards, and at the same time the preachers were given numbers. The names of the travelling preachers did not appear until 1799, and then only intermittently until 1807. From that time the Leeds plans were complete records of the appointments of both travelling and local preachers. The appointments of the travelling preachers were from 1799 indicated by their initials; they were not given numbers until 1811.

Four of the initials on the handwritten Plan reproduced herewith represent names well-known in early Yorkshire Methodism:

W.S. = William Shent, the Leeds barber who invited John Nelson to Leeds in 1742, and before whose shop door in Briggate the first Methodist sermon in Leeds was preached.

R.B. = Richard (" Dicky ") Burdsall, a native of Kirkby Overblow, near Harewood, and a local preacher in the Leeds circuit for about twenty years before his removal to York, where he became one of the pioneers of early Methodism. He was a distant ancestor of the present writer.

D.P. = David Pawson, a native of Thorner, and obviously a brother of John Pawson, who also belonged to Thorner.

T.G. = Thomas Garforth, of Scott Hall Mills. He was a pioneer of Methodism in Leeds and built the first chapel in Woodhouse largely at his own expense. He died in 1784 and his body lies buried beneath one of the vestries of the present Woodhouse Street chapel, Leeds. Burdsall once heard him preach at Seacroft and quoted him as saying that " he would not give a fig for a man who would not wade up to the chin in snow for Jesus Christ ".—EDITOR.

HAREWOOD is an old and picturesque village on the main road from Leeds to Harrogate. Its present interest (and indeed its existence) derives from its association with Harewood House, the Yorkshire residence of the Princess Royal and the Earl and Countess of Harewood, and its Methodist importance might appear to be negligible. In point of fact, the Methodist society at Harewood is one of the oldest in that part of Yorkshire and some men prominent in early Methodism were associated with it.

The origin of Harewood Methodism is somewhat obscure. The one certain fact is that John Pawson, who afterwards became President of the Wesleyan Conference in 1793 and 1801, was almost directly responsible for it.

The story has to be pieced together from Pawson's own account of his early life and from one contemporary and one later source, and the

accounts are not entirely consistent with each other in small details.¹

John Pawson was a native of Thorner, a small village a few miles from Harewood, and as a youth was apprenticed to a builder at Hull. About the year 1756, at the age of twenty, he began to follow his business at Harewood House. This is Pawson's own statement. Richard Burdsall, who lived in the parish of Kirkby Overblow, only a mile or two away, and was a contemporary of Pawson, says that Pawson was employed in the erection of Harewood House. Harewood House was built in 1760, so that the two statements are not difficult to reconcile. Pawson was converted on 16th March 1760, and early in 1762 was "employed by the Assistant" of the Leeds circuit as a local preacher. It is not clear whether he still resided at Thorner or whether he had moved to Harewood, but he makes it plain that at this time he was meeting a few people in Harewood in class.

At the Leeds Conference of 1762, Pawson was received by Wesley as an itinerant and sent to the York circuit. This necessitated his removal from Harewood.

I had till now met a few people in Harewood, where I had followed my business. I had suffered much in my mind on their account, as I had no hope of any settled preaching there. As all the town belonged to one gentleman, I thought he would never suffer it; and as no one could receive the preachers without his consent, my labour would be in vain. The few people here were also much cast down, when they heard I was going to leave them. But after my removal, I was invited to preach among them, which I accordingly did, to a multitude that came together: and from that time they have had the gospel preached among them; and, to the great surprise of many, without any of the opposition they so much expected.²

Stevenson says that in this brief interval before proceeding to his new circuit Pawson "opened a new Methodist society" at Harewood, and again the statements can easily be reconciled.

We shall be on safe ground, therefore, if we date the commencement of Harewood Methodism between 1760 and 1762, and it is interesting to notice a further remark of Pawson that, when he had left Harewood, "God raised up my brother to take my place, who was soon as well beloved by the people as I had been". This was David Pawson, whose initials appear on the plan of the Leeds circuit which forms the illustration to this article.

I have recently had the opportunity to read *The History and Antiquities of Harewood*, by John Jones, a somewhat rare book published in 1859. Jones gives the following extract from the York Minster Registry, which makes it clear that in 1772 the house of William Pool was licensed under the Toleration Act for Methodist worship:³

¹ "A Short Account of Mr. John Pawson", in the *Arminian Magazine*, 1779, pp. 25-40; *Memoir of Richard Burdsall* (4th ed., 1884), p. 38; G. J. Stevenson, *Methodist Worthies*, ii, p. 166.

² *Arminian Magazine*, 1779, p. 36f.

³ *op. cit.*, pp. 171-2.

We whose names are hereunto subscribed, being Protestant Dissenters, do intend to make use of the house of William Pool, of Harewood, in the West Riding of the County and Diocese of York, for the publick worship of Almighty God.

As witness our hands this 2nd day of March, 1772.

RICHARD HARGREAVES, junr.
 RICHARD WILKINSON.
 RICHARD SNOW.
 WILLIAM POOL.
 GEORGE HUNTER.

On 28th March 1796, William Thompson's house was licensed, the signatories being: William Thompson (his mark), Richard Snow, Abraham Barrett, Wm. Pool, Richard Snow, junr., James Horner, and John Labron. On the same date the following persons applied for a licence for Edmund Parker's house: Edmund Parker, James Horner, John Labron, William Pool, John Ingham, and Samuel Nicholson.

The only Methodist chapel in Harewood, still in regular use, was converted out of two dwelling-houses in 1814.⁴ It appears that about the year 1755 Mr. Edwin Lascelles (later created Baron Harewood) built a range of buildings on the Wetherby Road for the purpose of ribbon manufacture. This was an attempt to provide a suitable occupation for the unemployed of the district, but the experiment was discontinued after a short time, when labour became scarce, and the factory was turned into cottages.⁵ These cottages remain today, practically unaltered. The use of two of these cottages was granted to the Methodists in 1814 by Henry, the second Earl of Harewood, at a nominal rent of 5s. per annum. The same rental is still being paid to the present Earl of Harewood, and as a consequence the chapel at Harewood is one of the three chapels in the Leeds (Chapel Allerton) circuit which are not connexionally settled. The others are at Dunkeswick and Alwoodley Gates, and all three are on the Harewood estate.

There are still preserved the account books of the Harewood society, going back to 1793. They contain little of special interest, but one is glad to find corroboration of some of the statements quoted above from John Jones. There were five classes in 1793, three of the leaders being signatories to one or more of the applications for licences in 1772 and 1796: William Pool, John Ingham, and Richard Snow. The quarterly collections in the classes increased from £1 18s. 6d. in September 1793 to £3 5s. 10d. in March 1795, and in the same period the quarterage increased from £1 4s. to two guineas. By December 1816 the quarterage was £3 16s., with 5s. for Horse Hire.

⁴ Jones, *op. cit.*, p. 171. Jones says the chapel was opened in the latter part of 1815, but a perusal of the account books (*vide infra*) makes it clear that 1814 is the correct date.

⁵ Jones, *op. cit.*, p. 170.

In the early months of 1796 (no date is specified) 6s. 9d. was paid "for Licences for 6 Places & Postage". This indicates that in addition to the licensing of the houses of William Thompson and Edmund Parker, four other houses were licensed at the same time for Methodist worship. The Methodists continued to gather in private houses, and the accounts give frequent payments to various householders for the use of their rooms. Ann Pollard, Pharaoh Feather, John Harrison, Samuel Ellison, and Robert Read are names so mentioned, but William Pool appears to have been in a category by himself. Not only was he paid regularly each quarter until 1803 at a higher rate than any of the rest, but he is the only one to be paid extra—1s. 6d. per quarter—for a fire, and after his death his widow, Sarah Pool, continued the arrangement for several years.

Richard Burdsall records that "after the gospel had been preached in Harewood many years" a great persecution was raised against the Methodists. During this period of a year or so the society dwindled almost to the point of extinction. All the Methodist tenants on the Harewood estate were under notice to quit and presumably saved themselves from this fate by renouncing their connexion with Methodism.

There was one man, however, at whose house there had been preaching, and who with the rest of his neighbours was under notice to quit, who told me if I would go and preach, his door should be open to me; and although I held a corner of land under his lordship, yet I went and preached to them once a fortnight. . . . For nearly twelve months no other person that I know of preached at that place but myself.*

The man who thus defied Lord Harewood and kept his door open to the Methodists was William Pool. It was to him that the first licence was granted in 1772, as we have already seen, and it is therefore obvious that the name of William Pool is one deserving to be held in honoured remembrance in the annals of Harewood Methodism.

There is frequent mention of the use of a barn, and occasionally of the expenditure of fourpence for "a Besom to sweep Wm. Kemp's Barn". As these items always appear in the summer quarter, and in view of the fact that in June 1798 William Pool was paid 3s. "for Tea which he gave Mrs. Kemp", we may safely assume that the barn was used for some festival which involved the traditional Methodist tea meeting.

One deduces from the accounts that early in 1813 Sarah Pool remarried and became Sarah Hall. Why this event should have necessitated the removal of the preaching from her house we cannot say, but in the late spring of that year considerable expense was incurred in making another house suitable for Methodist use. The items read as follows:

* *Memoir of Richard Burdsall*, pp. 189-90.

| 1813 | | £ s. d. | |
|---------|--|---------|--------|
| June 28 | By Cash paid for work &c at Mary Wiggins as below. | | |
| | Mr. Barrett for 6½ Thream of Straw | | |
| | @ 2/6 | 16 | 3 |
| | B. Wilkinson for 3 lb. Tarband | | |
| | @ 9d. | 2 | 3 |
| | Thos. Hodgson 2 Days Thatching | 8 | 0 |
| | Wm. Burrows for assisting | 4 | 6 |
| | Nails | | 6 |
| | | — | 1 11 6 |
| | Wm. Wade for a Casement making | 2 | 2 |
| | T. Tarbotson Glazier for fixing ... | 1 | 0 |
| | | — | 3 2 |

This new arrangement did not last long, however. Early the next year the Methodists entered into possession of their little chapel converted from two cottages, and Mary Wiggins was paid off:

| 1814 | | s. d. | |
|--------|---|-------|---|
| Feb. 4 | By cash paid Mary Wiggan for the House half a year due 18th Dec. ... | 12 | 0 |
| | N.B. she refused taking for the 2 months ending 18 Feb. when the Preaching was removed. | | |

Well done, generous Mary Wiggins or Wiggan! In the following month John Wood, junr. was paid 3s. "for hanging the Top Sashes in the Room Winder".

A new hymn-book cost 4s. in 1795, and a new Bible cost 7s. 3d. in the following year. The wear and tear of Bibles seems to have been heavy in those days, for a new Bible was bought in 1803 for 7s., and yet another in 1809, though the cost of the last was offset by 4s. received "for the old one". In 1806 James Brooke was paid 1s. for hymn-book binding and 3d. for Bible repairing. Three "Hand Boxes for Collections" cost 4s. 6d. in 1799.

In 1810 the Leeds circuit established a "Horse Hire Fund"—an institution of blessed memory in Methodism! In later years Methodists generally have found the problem of circuit travelling and travelling allowances rather an acute one, and we gather that the Harewood society steward regarded the new arrangement as an imposition: "Sent 2 Quarters new Tax for Horsehire (Local Preachers) 10s." The entry is delightfully and expressively curt. But Harewood was neither unaware of its connexional obligations nor unwilling to fulfil them. At the Conference of 1814 the ministerial staff of the Leeds circuit was increased from three to four and a new house was required. By this time Harewood, possessing a chapel of its own, had a "Chapel Seat Account", and from that source loaned to the society steward the sum of £2 15s. "towards furnishing House for Preacher". The society steward repaid the loan in full just over two years later.

Only two of the great preachers of those early days are mentioned in the accounts—Thomas Hanby and Richard Reece. In 1794 Thomas Hanby was superintendent of the Leeds circuit and President

of the Conference, and on 7th October of that year William Pool was refunded 1s. "what he gave Jonathan Peel for looking to Mr. Hanby's Horse". And in 1820 there is a pencilled note at the foot of the page: "3 Jany. Reece wanted to see the Account". A very disrespectful way in which to refer to an ex-President of the Conference!

Relations between "the big house" and the Methodist society have been uniformly good through the years. The chapel was originally granted to the Methodists on condition that no service should be held during church hours, that there was no Sunday-school, and that the sacraments should not be administered. During the 'seventies of the last century the Lord's Supper was celebrated two or three times, but a clerk came from the estate office to inform one of the leaders of the society that if the Holy Communion were again celebrated the chapel would be closed. There is reason to think, however, that this edict emanated from Lord Harewood's agent and that the Earl himself knew nothing of the matter. In the late 'eighties the superintendent of the Chapel Allerton circuit did his best to secure relief from the original restrictions, but without success, and a one-sided and very unsatisfactory correspondence with Lord Harewood's agent was reprinted in the *Yorkshire Post* and the *Methodist Recorder*.⁷

All this, however, belongs to the past. At some date unknown, but within the memory of the oldest members of our society, the restrictions were removed, and for many years the Methodist people in Harewood have enjoyed full liberty as regards their hours of worship and the celebration of the sacraments.

Of the struggles and vicissitudes, the toils and triumphs of this little society in its early years we know nothing except in so far as we can read between the lines of the old account books. By 1830, according to W. B. Haigh's *Synopsis of Wesleyan Methodism in Yorkshire*, the membership at Harewood had reached seventy-eight. It has shrunk a great deal since then, but through all the years, despite the many difficulties involved in living under the shadow of a great baronial mansion, the little society has maintained its vitality, and is still a force to be reckoned with in this old-world West Riding village.⁸

WESLEY F. SWIFT.

⁷ *Methodist Recorder*, 29th March 1888.

⁸ As a tail-piece to this article it may be recorded that Jones' *History and Antiquities of Harewood* gives the following details regarding the establishment of Methodism at other places on or near the Harewood estate: at Weeton a "chapel or house built for that purpose" was licensed for Methodist worship on 20th January 1796; at East Keswick the house of Thomas Wright was licensed on 30th April 1779 and the house of William Midgley on 20th April 1795; at Rigton a chapel was built in 1820; and at Arthington there was at the time of the writing of Jones' book "a large commodious room, which answers the purpose of a schoolroom during the week and a Methodist chapel on the Sunday".

Weeton, Rigton, and Arthington are at present in the Otley circuit and East Keswick is in the Wetherby circuit

THE EVOLUTION OF PRIMITIVE METHODISM

[This article is a companion to the one which appeared in our March issue from the pen of Dr. Scott Lidgett. It is reprinted from *Daybreak*, March, 1950, by kind permission of Dr. Wearmouth, and of the Rev. A. Simpson Leck, the secretary of the Ministers' Retirement Fund.—
EDITOR.]

HOW two men became a community of two hundred and twenty-two thousand souls is one of the romances of modern religious history. The process begun by Hugh Bourne and William Clowes covers the period of 1807-1932. Other personalities and complex activities were involved.

In many respects the two founders were entirely different. Hugh Bourne, the Moses of the movement, a leader and law-giver, was a self-made and self-reliant man; in domestic affairs a bachelor and carpenter; as a preacher, shy, bashful, diffident, when delivering his first sermon afraid to look his audience in the face, covering his face with the left hand, peeping between the fingers, nevertheless becoming a great evangelist of the Cross; as a minister, tramping twenty, thirty, and forty miles to fulfil engagements; weariness, fatigue and exhaustion a common experience, but finding resuscitation in Christian fellowship and fervid evangelism.

William Clowes, the evangelist of the movement, was formerly a potter, pugilist, dancer, singer, blasphemer, drunkard, refugee from the press gang, rushing back from Hull to his native haunts to find spiritual deliverance and delight through a simple faith in a crucified Saviour, and by that experience made mighty in prayer and dynamic in evangelization, unafraid of brutal mobs, rotten eggs, flying stones, and cruel kicks, which sometimes left him battered, bruised and bleeding. Nothing dismayed him. Like a flame he swept over Staffordshire, Derbyshire, Nottingham, Lancashire, Leicestershire, Yorkshire. In less than four months four hundred persons had been gathered into Christian fellowship; in sixteen years more than fourteen thousand. The revival spread through Durham, Northumberland, Cumberland, Westmorland, then to Lincoln and Norfolk.

The two men had likenesses as well as diversities: both were Wesleyan Methodist officials, the one a class leader and the other a local preacher; both were expelled from membership because of irregular evangelism; both were firm believers in the theology of John Wesley and great admirers of his character and labour; both carried over to the new movement a great esteem for much of the organization and technique of the parent body; both were mighty in prayer and strong in faith. Their equipment was of the smallest; their devotion was the greatest imaginable. "They walked till they were footsore and lived on next to nothing. . . They were

missionaries to pagan England and were not sheep-stealers from other churches."

The movement which evolved passed through three stages. The first to 1843, was purely evangelistic and bore the stamp of the two founders. It represents a period of circuit initiative and control. With no tradition or prestige, without plans and designs, the early Primitives devoted themselves to evangelistic enterprise. "Waves of revival radiated from Tunstall and Hull and later from Berkshire and East Anglia." The evangelists swept along "with a burning passion to seek and to save". "Lord, give us souls," they cried. "We must have souls or we perish." And souls were given by thousands. Organization was necessary, and the leaders took over from the parent body not only fervid evangelism, but the system of classes, societies, circuits, leaders' meetings, quarterly meetings, local preaching and local preachers' meetings, itinerancy and connexionalism. To complete the plagiarism, a yearly conference was instituted in 1820, preceded by a preparatory meeting in 1819. Methodist doctrine was accepted, and Methodist regulations, with slight variations, became the rules of the new societies. Even the Camp Meeting, so important in propaganda and evangelism, was in reality a revival of the "field preaching" of Wesley and Whitefield.

The second stage in the evolution of Primitive Methodism covers the years 1843-76, and can be characterized as the period of district predominance and activity. This stage has been described as "intermediate, preparatory and transitional", a necessary process by which a purely evangelistic movement could grow into the stature of a mature Church. Particularism had to be harnessed and moulded into the new pattern. Primitive Methodism had a generation of district advocates and partisans. Districts had their own characteristics, ideals, and enterprises. Some, like Hull, were noted for their chapels; some, like Manchester and Newcastle, for their advocacy of ministerial training; some, like Norwich, for their missionary zeal. For a time invitations to ministers and ministerial stationing were confined to districts, but the leaven of connexionalism was spreading, and in due time district characteristics became the projects of the whole community.

The third stage from 1876 can be regarded as the period of connexionalism, the emerging into a Church of consciousness when the corporate life of the community reaches complete recognition. The external characteristics were seen in its relation with other bodies, religious and secular. The Church could now speak with a single voice in the name of the whole community. In matters of social policy, temperance and social justice, in religious questions, Methodist Union and Free Church Federation, a corporate attitude was adopted. In its institutions, theological at Sunderland and Manchester, missionary in Africa from 1870 and in the Dominions, the Church represented the whole body. Internally there was now a conscious unity, circuit particularism and district patriotism had been merged into a conscious unity of purpose, ideal, and activity.

Primitive Methodism before 1932 had become a true Church with a rational system of doctrine, laws and function, proud of its history and confident of its future, always giving first loyalty to our Lord Jesus Christ.

With the development of Connexionalism there was no officialdom. The system of changing officials every five years prevented the spread of the official elements. Primitive Methodism was still a movement from below. In matters of church government it trusted its laymen more than it trusted the ministers. Wesleyan Methodism might trust its ministers more than it trusted its laymen; United Methodism might trust each body with equal confidence; Primitive Methodism, however, preferred a predominance of laymen. The system worked harmoniously, with no autocracy on the one side and no humility on the other. Ministers and laymen vied with each other in service and sacrifice for the Church. The former exercised a gracious influence on the latter, and in no Church have laymen influenced ministers so profoundly and permanently as Sir William Hartley and Professor Arthur S. Peake, the one by his unending beneficence, and the other by his learning and deep humility.

ROBERT F. WEARMOUTH.

THE ANNUAL LECTURE

in connexion with the Bradford Conference, 1950,

WILL BE DELIVERED IN THE

**Ebenezer Methodist Church, Rooley Lane,
Dudley Hill, Bradford,**

On Wednesday, 19th July, at 7-30 p.m.

BY THE

Rev. WILLIAM E. FARNDALÉ, D.D.

Subject : "THE SECRET OF MOW COP."

The chair will be taken by MR. A. B. HILLIS (Edenfield).

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

MR. and MRS. HERBERT IBBERSON kindly invite any members of the Society to Tea in the Schoolroom of the Ebenezer Church at 5 p.m. It is essential that all those who desire to accept this invitation should send in their names to the Rev. George Denman, 674 Wakefield Road, Bradford, Yorks, by Monday, 17th July, at the latest.

To reach the church, take a Dudley Hill trolley bus (No. 19) from Union Street, Bradford, and alight at the terminus. Or a Tong Cemetery bus (No. 18) and alight at Dudley Hill. In either case, book to Dudley Hill, fare 2½d. Buses leave Union Street every five minutes.

BOOK NOTICES

Wesley: A Man with a Concern, by E. Douglas Bebb. (Epworth Press, pp. viii. 143, 6s.)

The concern of Wesley with which Dr. Bebb deals here is Wesley's social concern. In a little less than one hundred and fifty pages we are shown its origin; its relation to his evangelical conversion; its consequential character considering the doctrines Wesley taught; and the economic presuppositions and inferences of it all. A final chapter works out the influence of Wesley's concern through his disciplined societies.

Dr. Bebb carries his scholarship lightly. The book, despite its documented character, is never heavy. The *Journal*, *Letters*, *Sermons*, and *Works* have all been well mined for this ore. Even those readers happily familiar with these great source-books of all Wesley study will be surprised on occasion by pertinent citation of things they have forgotten. The old lie that Wesley was concerned only with the souls of men is dealt another blow, and while it is not claimed (or could be claimed) that he was a great original mind in either sociological or economic thinking, it is plainly shown that his concern extended beyond social salvage work and his keen mind ferreted on many occasions for the cause and cure of unemployment.

Facts familiar to all Wesley students are focused again with needle sharpness. The awful poverty John knew in childhood; his immeasurable indebtedness to his mother; the iron discipline imposed on his people only after he had imposed it on himself; his meekness and ruthless exposure of himself to the criticism of others; his losing battle against the growing wealth of Methodists; his prodigal generosity and all-but morbid fear of wealth; his courage in the fight against smuggling, slavery, spirituous liquors (he didn't mind mild beer!) and ignorance . . . it is all here, and all succinctly said.

I commend the book most warmly.

W. EDWIN SANGSTER.

Methodist Secondary Education, by F. C. Pritchard. (Epworth Press, pp. 351, 20s.)

Methodism and the Education of the People, 1791-1851, by H. F. Mathews. (Epworth Press, pp. 215, 13s. 6d.)

It is not often that so important a subject as the Methodist contribution to education is allowed to lie fallow for so long (A. H. Body's *John Wesley and Education* is dated 1936 and before then little or nothing in the way of a general survey had been published), and even less often that such a gap is filled by two books, remarkably complementary and published almost simultaneously.

Dr. Pritchard's book is the more complete in that it covers the whole period from 1746 to the present day, while Mr. Mathews' has the broader field in that he is concerned with Methodist educative influences in all their aspects; but in both instances a great mass of

material has to be brought into shape and the relative importance of multitudinous facts assessed. Both books give constant evidence of detailed research amongst magazines and circuit histories and personal memoirs of former days, as well as being fully acquainted with the standard literature.

Dr. Pritchard gives new currency to some facts that are not very widely known, as, for example, when he quotes extensively from Matthew Arnold's *Reports* made in his capacity as H.M. Inspector of Elementary Schools, 1851-86, or when he points out that Thomas Healing, as Arnold's assistant, was a Methodist who not only influenced Arnold himself but also the whole of the English educational system. Not many know of the outstanding pioneer work of Thomas Sibly, who made Queen's College at Taunton one of the first schools to break away from the rigidity of the old classical curriculum. But Dr. Pritchard also presents us with much new material when he rescues from pamphlets and diaries the story, largely unchronicled, of the many Methodist private schools of the early nineteenth century, heirs as they were to the Dissenting Academies of the seventeenth and eighteenth centuries. The reason for the concentration of Methodist secondary education in boarding schools is courageously faced, without any unnecessary apologies, and their relevance to Methodist social history is clearly made out.

Mr. Mathews' book is wider in scope and in places is perforce nothing other than a fresh treatment of material which has been well worked over by earlier writers. Thus in his chapter on the work overseas, he is content to rely very largely on the *History of the Wesleyan Methodist Missionary Society*. Elsewhere, and particularly in the chapters on the Methodist Sunday-schools and on the influence of Methodist culture on the Chartists and the working-classes of the early nineteenth century, he has made good use of early periodicals, circuit histories, and little-known biographies. Especially interesting is his chapter on the shaping of a Methodist education policy, which sought at first to keep all education on a voluntary basis. The conversion of Methodism occurred in 1847, at the hands of John Scott, and since then Methodist official policy has been in favour of State-provided schools. The earlier fear was lest Roman schools should become State-subsidized organs of proselytism; today that fear does not seem extravagant, and the Methodist surrender of their excellent school system seems remarkably like an act of unilateral disarmament.

Both these books are a reminder that a great amount of valuable material is fast disappearing in our circuits. To quote but one area, there are still those in the Potteries who can recall joining the "ABC class" of a Methodist Sunday-school and graduating thence to the "writing class"; and not far away, in the little hamlet of Chapel Chorlton, was one of the last of the "Methodist Academies", kept by a Dr. Whiston and attended at one time by the late Dr. T. Ferrier Hulme. If these two volumes draw our attention to the value of compiling local histories, they will, besides having attained a high standard in their own endeavour, have done something to

provide fresh material for those who will assuredly follow in their footsteps.

STANLEY B. FROST.

John Wesley's Chapel, by Percy J. Boyling. (Epworth Press, pp. 48, 1s. 6d.).

The publication in 1942 of Mr. Boyling's handbook supplied a long-felt want. Brevity and accuracy were combined with an attractive format to make a volume just the right size for use on the tour all Wesley lovers must wish to make. The Epworth Press has now issued a reprint and first impressions are confirmed. The material was gathered during the author's term as superintendent minister at City Road, and omits nothing that needs to be known about the chapel, the house, and the precincts which include the burial ground.

In the course of the years many stories, colourful and romantic, no doubt, but of dubious authenticity, had been built up into a City Road "legend". Much of this had even appeared in print. The present volume is innocent of this fault, and without detriment to the picture. Mr. Boyling brought to his task the painstaking methods of a conscientious historian, and applied them with a poet's sensitivity; the result is a guide book with a difference.

The buildings and their contents are lovingly and precisely described and a full measure of good photographs adds to the value of the text. It should not be without interest that the pictures are almost all available as lantern slides. These can be borrowed from the present minister of City Road, and used in conjunction with the handbook under review they provide for a lecture which can very profitably be added to the repertoire of members of our Society.

JOSEPH HEAVEN.

The Methodists of Continental Europe, by Paul N. Garber. (The Board of Missions and Church Extension, The Methodist Church, New York, pp. 126, no price indicated.)

The Bishop of the Geneva area of the Methodist Church has written a short factual account of Methodism in continental Europe. This is sometimes criticized on the ground that it proselytizes at the expense of Protestant Churches, who already adequately maintain the evangelistic witness in those lands. But Methodism originated spontaneously through the return of emigrants, who had found in the Methodism of England or America what they had never known in the established Churches of their native lands. Moreover, the purpose of Methodism is to supplement, not to hinder, these Churches in their vast evangelistic task. Unfortunately, this has involved persecution by Roman Catholics and Protestants alike, as well as by totalitarian States. Relations with other Protestants are now improving; but the 130,000 continental Methodists, to some extent autonomous but mostly connected with America, still need our sympathy and prayer. It is good that since the war British Methodism has strengthened its links with these brethren.

A. RAYMOND GEORGE.

“ Y GYMDEITHAS HANES ”

VOLUME V (1950) of *Bathafarn*, the Journal of the Historical Society of the Methodist Church in Wales, has just been published. This is the special “ Third Jubilee ” issue of the Journal and we hope it will be brought to the widespread attention of our friends of the Wesley Historical Society. It includes two annual Lectures: “ John Hughes o Aberhonddu ”, given at Denbigh on 3rd June 1947 by Professor R. T. Jenkins, M.A., D.Litt., of Bangor; and “ Dr. William Davies ”, given at Machynlleth on 31st May 1948 by the Rev. J. Gwyn Jones, M.A. “ Wesleyan Methodism and the Welsh Pulpit ” is contributed by the Rev. E. Tegla Davies, M.A.

Two articles by the Editor, Mr. A. H. Williams, M.A., on “ The Origins of Welsh Wesleyan Methodism in South Wales, 1805-09 ”, and “ The Wesleyan Day School, Pontypridd ”, together with “ Dr. Thomas Coke ”, by the Rev. Griffith T. Roberts, M.A., B.D., are in English.

The following extract from the Preface of volume v will explain the purpose and intentions of “ Y Gymdeithas Hanes ”:

This year marks the Third Jubilee of the founding of the Welsh Wesleyan Methodist Mission by Conference in 1800. It is therefore appropriate that this number of the Journal should contain an article on Dr. Thomas Coke, who, more than anyone else, was responsible for establishing the Mission. But though this Historical Society was formed by the Welsh Assembly, it was never intended that it should cater exclusively for the Welsh-speaking members of our Church. On the contrary, its Journal is that of the Historical Society of the Methodist Church in Wales, and we would like to remind our non-Welsh-speaking members that its pages are open to them. Much remains to be done to elucidate the history of English Methodism in Wales both before and after 1800, and we hope that the Jubilee of the Welsh work will serve to remind us of the rock from which we have all been hewn, and stimulate us to further activity—both within and without this Society—on behalf of the Church of which we are all members.

Much attention is being given to the celebration of the Third Jubilee in the Principality and public meetings have been arranged for this purpose in connexion with the May Synods, and the Assembly which meets at Ruthin in June. The Annual Meeting of the Historical Society will be held at Ruthin on 6th June at 2.30 p.m. Mr. W. A. Meredith of Dolgelley will preside, and the Lecture will be given by Mr. A. H. Williams, M.A., of Cardiff, on “ Wesleyan Methodism and Politics, 1800-1900 ”.

H. M. PENNANT LEWIS
(Secretary of the Historical Society
of the Methodist Church in Wales.)

[Copies of *Bathafarn* may be obtained from the Rev. H. M. Pennant Lewis, B.A., B.D., Brynffynnon, Llanasa, Holywell, Flintshire.—EDITOR.]

NOTES AND QUERIES

890. WORK ON WESLEY BY A GERMAN SCHOLAR.

Theologia Viatorum, the Year Book for 1948-9 of the Kirkliche Hochschule, Berlin (published by Walter de Gruyter and Co., Berlin), contains on pages 80-97 an interesting article entitled: "Der Missionsgedanke des jungen Wesley auf dem Hintergrunde seines Zeitalters", which may be roughly translated: "The conception of missions of the young Wesley, set against the background of his period". The writer is Professor Dr. Martin Schmidt, a tutor in Church History at the Hochschule, who has previously written a book on Wesley, *John Wesleys Bekehrung* ("John Wesley's Conversion"), published in 1938 (*Beiträge zur Geschichte des Methodismus* 3). In the same year he had an article entitled: "Die Bedeutung Luthers für John Wesleys Bekehrung" ("The Significance of Luther for John Wesley's Conversion") in the *Luther Jahrbuch XX*, pp. 125-59. Dr. Schmidt, who is a Lutheran, has been visited in Berlin by the Rev. E. Gordon Rupp, and by the present writer, and has recently become a member of our Society. The events of the past twelve years have prevented his work from being widely known in this country, but British Methodism will hope for fruitful contact with him as with other German scholars in the future.

We are apt to take overseas missions for granted, but in Wesley's day the duty was by no means obvious to all. The article shows that there were two main conceptions of the nature of missions. One was that of the religious societies, such as the S.P.C.K.: it was anthropocentric and pietistic; the missionary himself is a light to the heathen. The other, represented by the Danish-Halle mission of August Hermann Francke, was theocentric and charismatic; missionary enterprise is the triumphant act of God through His Church.

Wesley's conception of missions was original: he himself said (*Letters*, i, p. 188) that his chief motive was the hope of saving his own soul. Yet the very solidarity between the bringer and the recipient of the Gospel which this involves means a stress on the authority and sovereignty of the Word of God. Wesley's conception was thus more akin to that of the Danish-Halle mission than to that of the religious societies, and is a point of contact between him and Luther.

Some of these contrasts may seem sharply drawn, but it is not possible in a short space to do justice to a very well annotated and documented article.

A. RAYMOND GEORGE.

891. WILLIAM WARRENER'S ORDINATION CERTIFICATE.

It was stated in *Proceedings*, xviii, p. 111-12, that the ordination certificate of William Warrener was at the Buxton Road chapel, Huddersfield, and a transcript of its wording was given.

In connexion with the closing of the Buxton Road chapel, the certificate has been offered to and accepted by the trustees of the New Room, Bristol. Its previous history is obscure. It is said that it was bequeathed to the Buxton Road trustees by a Miss McKitrick and that she had received it from her father, the Rev. William McKitrick, "who was a friend of Wesley". The last phrase is ridiculous, but it may be that McKitrick was a friend of Warrener. McKitrick "travelled" from 1803-1858; Warrener died in 1825.

J. LEONARD WADDY.

892. A CORRECTION TO THE STANDARD "LETTERS".

I have recently seen the original of John Wesley's letter to Robert Carr dated 28th December 1779 (*Letters*, vi, pp. 364-5). The printed letter should be corrected. Lines 2 and 3 should read: ". . . see that *it* all be *devoted* to Him! Let *not* sin have any more dominion over you." (The italics indicate the words which differ from the printed version.)

W. L. DOUGHRY.

893. DIGORY ISBELL'S COTTAGE AT TREWINT.

The interest of Methodists in the tiny Cornish hamlet of Trewint, on the edge of the Bodmin moors, is altogether out of proportion to its size. It all began in 1742 with the call of two of Wesley's "rough-riders", John Nelson and John Downes, at "the cottage with the stone porch" at Trewint, where, in the absence of her husband, they were entertained by Elizabeth Isbell. On leaving, they prayed—to her astonishment "without a book".

They came to Trewint again, and so did John Wesley a year later when he, too, needed shelter on those exposed moors. The sturdy stonemason, Digory Isbell, gave them as warm a welcome as his good wife had done. He did more than that; after reading in his Bible the story of the Shunammite woman and her "prophet's chamber", he resolved to do the same. And he did—a sleeve passage alongside his own small cottage, and at the end two rooms, ten feet square, the lower room with a wide open hearth, and an upper room just large enough for the bed, table, stool and candlestick. John Wesley used these rooms again and again.

Digory Isbell and his wife combined loyalty to the Established Church with loyalty to Methodism. The class-ticket of their daughter-in-law, Petronel Isbell, has been preserved in the family.

When England was divided into nine Methodist circuits in 1748, Cornwall being one, Trewint was one of those included in the subdivision "The Western Societies", and, as Dr. H. Miles Brown remarks, it "became a kind of headquarters of Methodism in East Cornwall".

The little North Hill circuit, which includes Trewint, recently bought the Isbell cottage and the decrepit Wesley rooms and vested them in the Board of Trustees for Methodist Church Purposes. The rooms have been lovingly restored in such a way as to retain their simplicity and antiquity, and yet to ensure their stability for generations to come. A monthly service has been commenced. The cottage is now to receive the renovation it so sorely needs.

On Wesley Day, 24th May 1950, the prayer room and "prophet's chamber" will be officially opened (I write, of course, before the event), with Sir George Knight, of Bournemouth, presiding, and the Right Hon. Isaac Foot as speaker-guest.

Motoring Methodists visiting Cornwall and using the northern approach (road A30) should look out for Trewint half a dozen miles west of Launceston.

STANLEY SOWTON.

[Further information about the Isbells may be found in the *Standard Journal*, iii, p. 127n; *Proceedings*, iv, p. 186f; xvii, p. 173f, with a photograph of the cottage. Another photograph appears in *Proceedings*, xxvi, p. 49.—EDITOR.]

894. A WESLEY COMMEMORATIVE TABLET AT LLANELLY.

On Tuesday, 27th September 1949, in the presence of a large company, the Mayor of Llanelly unveiled a bronze tablet on the wall outside the Public Library to commemorate the visits of John Wesley to the town. The inscription reads:

Near this Spot
Between 8th August, 1768, and 24th August, 1788,
On Eight Occasions
The Reverend John Wesley, M.A.
Preached to the People of this Town.
This Memorial is erected by the Corporation of Llanelly.
H. D. Llewellyn, Mayor.

At a service held later in the Hall Street Chapel, certain items of Wesleyana were presented to the Trustees by Lady Howard-Stepney, whose ancestor, Sir Thomas Stepney, was more than once Wesley's host in Llanelly. (See *Proceedings*, iv, p. 70f.)

A "comedy of errors" began when the local newspapers, the official programme, and the *Methodist Recorder*, between them managed to print three different versions of the inscription on the memorial tablet. A few days later, the *Western Mail* reported an interview with "Ioan Brynderi", a Llanelly teacher, who questioned the accuracy of the "eight occasions" when Wesley preached in the town, and gave the total number of visits as ten. The *Llanelly Star* quickly retorted with eleven visits, detailed in a list received from "an authoritative London source". The final stroke was delivered in the *Llanelly and County Guardian* by "Ioan Brynderi", who enumerated fourteen visits, and ended the letter: "This finishes all controversy."

Unfortunately, it does not! The *Standard Journal* enumerates eleven visits to Llanelly, on ten of which Wesley preached. Two of the additional visits mentioned by "Ioan Brynderi" (26th August 1763 and 7th September 1767) can, I think, be substantiated by a careful reading of the *Journal* in conjunction with a map of the area. The third additional visit (31st July 1764) has no basis in fact. The times of departure from Kidwelly and arrival at Oxwich rule out the circuitous route via Llanelly; and if Wesley said he crossed the sands we must accept his word, despite the contradictory opinion of the "expert pilot" whom "Ioan Brynderi" interviewed for the *Llanelly and County Guardian*.

One solid point emerges from this "much ado about nothing" controversy which enlivened the pages of the Llanelly newspapers. It is evident from the *Journal* that Wesley, on his own testimony, preached in Llanelly on ten occasions between 8th August 1768 and 17th August 1790. Presumably the *Diary* entries for 23rd August 1784 and 17th August 1790 were overlooked when the Llanelly inscription was being prepared, but it is nevertheless a great pity that the official tablet should perpetuate an inaccuracy of this kind.

WESLEY F. SWIFT

Members are reminded that all subscriptions should have been paid by 31st March, and that they are to be remitted to Miss C. M. Bretherton, 10, West Lawn, Sunderland, and not to the Rev. Frank Baker as formerly.