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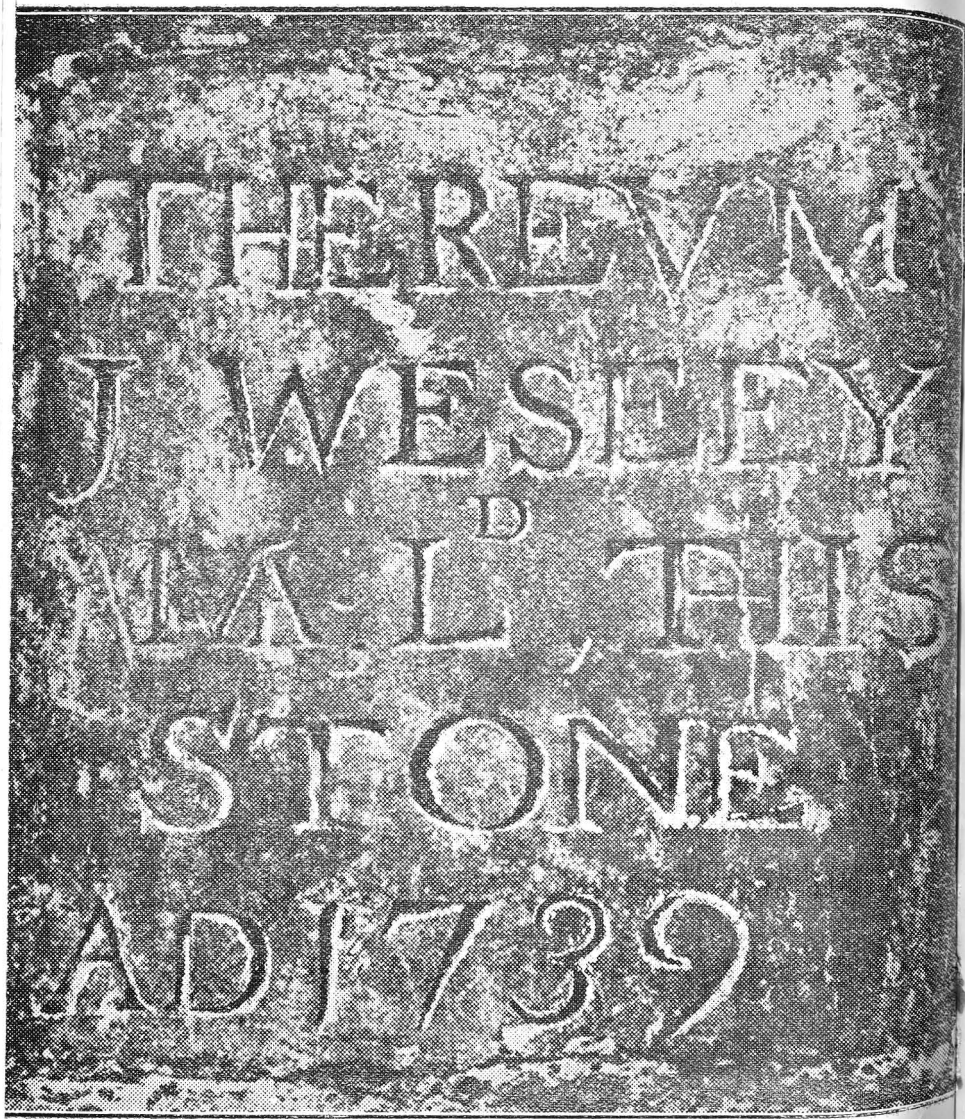
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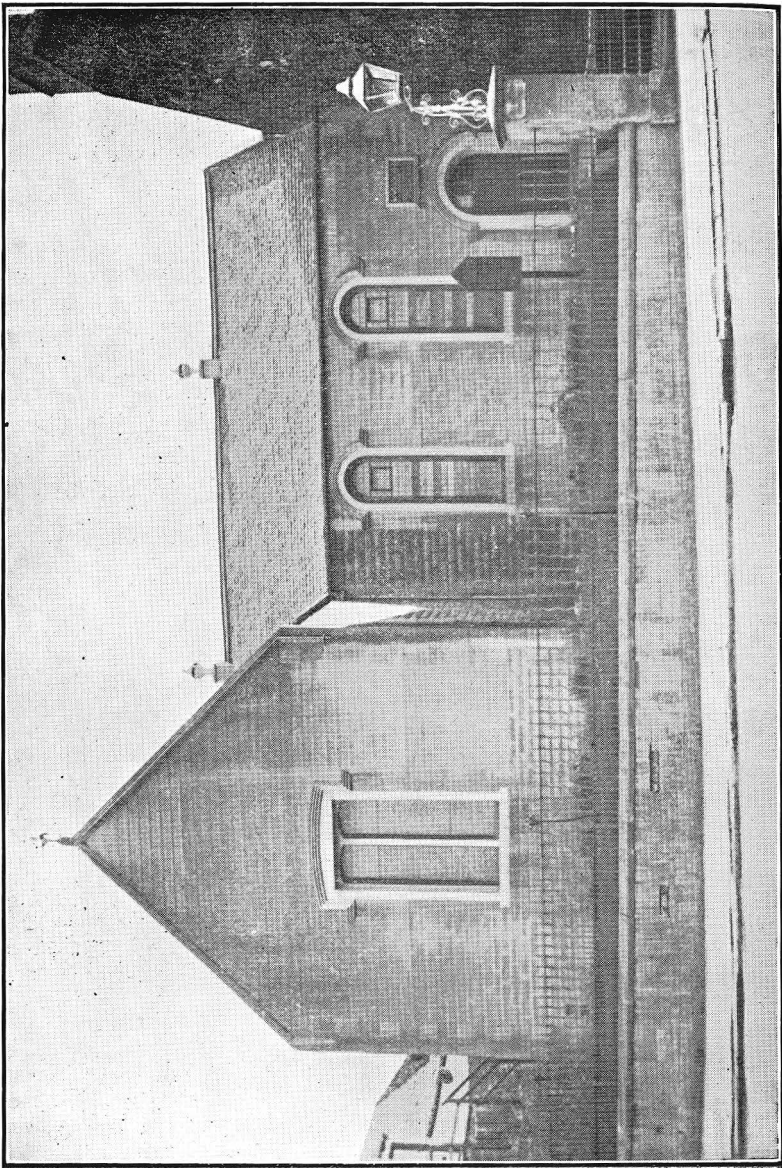
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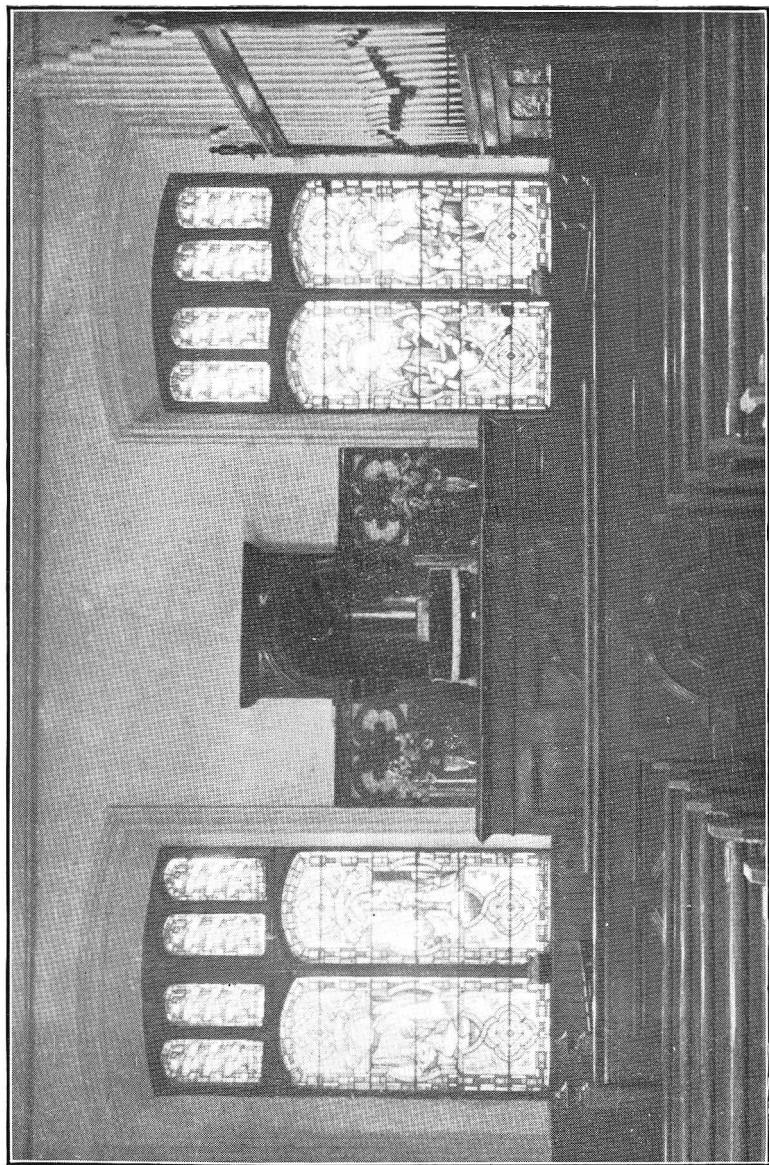
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MEMORIAL STONE, NEW ROOM, BRISTOL



WESLEYAN CHAPEL, DUNBAR (EXTERIOR)



WESLEYAN CHAPEL, DUNBAR (INTERIOR)

THE OLDEST METHODIST PLACE OF WORSHIP.

On Thursday, February 13th, 1930, John Wesley's "New Room" in the Horsefair, Bristol, was re-opened after a complete restoration and dedicated, in a series of memorable services, to the use of the Methodist Church. Since the end of the Eighteenth Century this old sanctuary had been used by the Welsh Calvinistic Methodists but by the generosity of Mr. Edmund S. Lamplough, the Vice-President of the W.H.S., it has been given to the Wesleyan Methodist Conference and by the genius of Sir George Oatley the very atmosphere of Wesley's day has been preserved with the building. An endowment fund has been raised to ensure that it will be permanently maintained not as a museum but as a shrine of the most sacred ideals of the Methodist movement. A series of 34 historical tablets in the most artistic 18th century printing and preserved under glass coverings, give vivid pictures of Early Methodism and the associations of the "New Room" with the revival of religion both in England and America. As these are largely the work of the Rev. John Telford we are assured of the accuracy no less than of the interest of the record. The material has also been bound together in a short volume and issued by the Epworth Press.

The building itself, however, is history in wood and stone. During the restoration the actual stone that was laid by John Wesley in 1739 has been discovered with the inscription THE REV. M. J. WESEY MA LD THIS STONE A.D. 1739. This settles an old dispute that arrested the interest of Dr. Simon, Nehemiah Curnock, H. J. Foster and other members of our society. It is, of course, known from Wesley's *Journal* that the first stone was laid on May 12th 1739. It is also known that the "room" was new-built 9 years later, and the dispute arose over the question whether any of the original building remained or not. It now is certain that part of the building nearer the Horsefair belongs to the earlier date. Until a few years ago there was another old Chapel of John Wesley's that might possibly have put in a rival claim for priority but it was demolished after the war and the 'New Room' is safe in its proud antiquity. The possible rival was the chapel in the Reformatory grounds at Kingswood. It is not absolutely certain when this was built, but George Whitefield began the

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school for the colliers' children there before he handed over the work to John Wesley. It is the latter, however, who says in his *Journal* for June 26, 1739 "I preached near the house we had a few days before began to build for a school in the middle of Kingswood, under a little sycamore tree." The note in the Standard Edition of the *Journal* gives further information which seems to set the priority of that old building beyond doubt. In October 1913, the late Rev. Geo. Eayrs gathered a few who were interested in the preservation of the old building to a meeting there but the attempt to save it did not succeed. Those who are interested in that quaint old place may find further details about it in Mr. Eayrs's book *Wesley and Kingswood, etc.*, and also in the *History of Kingswood School*. Much as we deplore the passing of that relic of the great beginnings of Methodism we rejoice that the "New Room" is still with us and has been so splendidly restored for the benefit of the Methodist people.

A. W. HARRISON.

THE BRISTOL "NEW ROOM."

It is not too much to say that those of us in Bristol who are following closely the process and progress of restoring the "New Room" are thrillingly interested in the discovery of this stone.¹ It makes everything so real. We feel more than we ever did that we are on the very spot where, as Methodists, we began to be. We don't mind at all whether the stone, inscribed with Wesley's name, was laid by John Wesley, or whether it was intended to be and then rejected because the name was mis-spelt by a careless workman. If so, all we can say is that this stone which was rejected became a corner-stone thirteen feet higher, and then was plastered over. One thing, however, is certain. This is the 1739 wall, and this stone was built into it at the time, and is not a later addition. It is all of a piece with the rest, though it is free-stone and not common stone, as its neighbours are.

I need not here discuss the points which the distinguished architect, our true and enthusiastic friend, deals with below. I am rather thinking, as so many others will, of what John Wesley says in his *Journal*. He preached his first open-air sermon in Bristol on April 2, 1739. Then on Wednesday, May 9 he writes:—

1. See Illustration.

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“We took possession of a piece of ground near St. James’ Church-yard in Horsefair, where it was designed to build a room large enough to contain both the Societies of Nicholas and Baldwin Street, and such of their acquaintance as might desire to be present with them, at such times as the Scripture was expounded.”

The conveyance of the first bit of property, acquired by John Wesley for £52 10s., has now come into the hands of Mr. E. S. Lamplough—the most ancient parchment, I suppose, as far as property is concerned, that Methodism now possesses.

Only three days later John Wesley writes :—

“On Saturday May 12. the first stone was laid, with the voice of praise and thanksgiving.”

Who laid it he does not say, nor does he say whether any other was laid. But it is obvious that in three days from getting possession of the land that stone would not be laid in the position this one now is, thirteen feet from the ground! We must surely look for it much nearer mother-earth. Who knows what the near future may have in store for us, as the work of restoration is continued by our competent savants, and their workmen?

The next entry in the *Journal* is under date, Sunday, June 3 :—

“In the evening, not being permitted to meet in Baldwin Street, we met in the shell of our new Society-room. The Scripture which came in course to be explained was ‘Marvel not if the world hate you.’ We sang,

Arm of the Lord, awake, awake!

Thine own immortal strength put on!

And God, even our own God, gave us his blessing.” There was an overflowing crowd—he estimates it at two thousand—far more than “the shell” would contain, the garden accommodating the surplus hearers.

Now the position of this stone fits in better to “the shell,” and to the then condition of the rising walls than it does to the stone-laying three weeks earlier. There is room here for the play of the imagination, though we are sure Wesley would do no stone-laying on that Sunday. What he did about that week-end, however, is mere conjecture, and there we must leave it.

We can only rejoice in the opportunity afforded, by the discovery of this stone, of drawing the attention of many thousands of Methodists at home and abroad to this our oldest shrine. Here in Bristol we cannot but regard it as a treasure because,

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under the direction of the generous donor, the restoration is being so thoroughly completed in every detail that the old building will be a memorial to all generations of the earliest years of the Evangelical Revival.

T. FERRIER HULME.

SIR GEORGE H. OATLEY'S CRITICISM OF THE WESLEY STONE.

This stone was discovered when defective roughcast was removed from the north wall of the building early in November, 1929. It measures roughly 11 inches high by 10 inches wide, and it is built into the masonry of the wall, its face being flush with the same externally. It is at a height of some thirteen feet above the ground level, in an unusual position for a "foundation," or even for a memorial stone.

I suggest the following for consideration:—

(1) That possibly this is not the stone actually laid by John Wesley. I put this forward on the ground that it is not likely that John Wesley, of whom punctilious care was a leading characteristic, would accept a stone so carelessly executed, and with his name spelt incorrectly. In that case this may very well be a stone that was cut but was rejected, and therefore came to be used-in as an ordinary walling stone, subsequently, in the construction of the wall. This might very well account for it being at a level so high above the ground.

(2) If it be the original stone, then its unusual position remains to be accounted for. Of course it is possible that the upper and middle horizontal strokes of the "E" which incorrectly takes the place of the "L" might have been stopped-in by the executant, and thus have escaped detection at the time. This hypothesis still leaves to be accounted for the acceptance of the confused A.M. (I have discovered before now, in ancient buildings, stones with traceried or other ornament partly worked with obvious errors, leaving such stones to be rejected and built into ordinary rubble walling at the time).

Upon the assumption that the stone is a rejected one, the fact that it was plastered-over is explained. If it be the original there remains two alternative explanations:—

(a) That the stone was placed as a record only, and that Wesley's delicacy of feeling led him to have it hidden from view; or

(b) That the plastering was a subsequent repair, by which time interest in the stone had been lost; or that the

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actual workman was left without intelligent supervision, by anyone who knew or cared.

(3) If this stone is an abandoned one, the *actual* stone must be in the building, and possibly discoverable. Unfortunately the place has been surrounded by other buildings since the period of its erection.

(4) The stone reveals fairly conclusively—and if it be in its original position, quite conclusively—that the first portion of the Chapel to be erected, viz., that in 1739, was the piece nearest to Horsefair.
GEORGE H. OATLEY.

NOTES ON THE FOREGOING.

We are indebted to the *Methodist Recorder* for permission to reprint the above letters from its issue of November 21, 1929, and to reproduce the interesting picture of the Stone.

Our readers will agree that these letters deserve more permanence than is afforded by the columns of a newspaper.

Dr. Hulme, in giving assent to the republication of his letter expresses his pleasure that we are interested in what is by far the most interesting building in Methodism, from the point of view of history and antiquity. He goes on to say:—

That the New Room, as it now is, is partly 1739 but chiefly 1748 was known already. The North Wall, facing the Horse Fair, was known to be the original, but we now find it is a composite wall, the lower part 1739, the upper part 1748. When in 1748, the Room was rebuilt it was enlarged to twice its original size and the North Wall was raised to twice its original height. That is now quite clear. The original South Wall has entirely disappeared and Wesley tells us it was in danger of falling about their ears. The alterations have also proved that if there was any real foundation for that wall that has also gone. Probably the foundation, such as it was, was quite flimsy to start with. We know the 1739 building was put up very hurriedly.

Sir George Oatley is now convinced that the stone laid by John Wesley (and undoubtedly that is *the* one and there is no other) was originally in the South Wall and in 1748 was replaced at what was the top of the 1739 wall. It was then a corner stone in full view of the entry from the Horsefair, and from that level the new portion of the wall begins. That is the real explanation of its position some nineteen feet from the ground.

THE OLDEST METHODIST CHAPEL IN SCOTLAND.

METHODISM IN DUNBAR, WITH SOME NOTES
ON HADDINGTON.

Above the doorway of the Wesleyan Chapel in Dunbar there is a tablet with the inscription "Erected 1764." I have never found anything either to prove or to contradict this claim, but I have often wondered if it could be substantiated. Three things make one regretfully suspicious. The first is that whilst Wesley preached several times in Dunbar after 1757, it was not until 1770 that he recorded having "preached in the new house at Dunbar, the cheerfullest in the kingdom." Added to this is the fact that the first trust deed of the Dunbar Chapel is dated 1771, and refers to a Chapel *lately* erected. Moreover, it is significant that Myles (whose guidance in these matters, however, is not always reliable), in his *Chronological Account of the People called Methodists*, gives the date of the Dunbar Chapel as 1770. One thing is certain,—and this is beyond dispute,—the Dunbar Chapel is the oldest existing Chapel in Scotland. In actual chronological order it was the third to be erected. Aberdeen was the first, in 1764, and Edinburgh second, in 1765. Both these Chapels have long since disappeared, however, and Dunbar is left with the rightful claim to the prior position. Two years ago there appeared in the *Arbroath Guide* a series of articles on Methodism in Arbroath, headed by an etching of the "Old Totum Kirkie" in that town, and the inscription: "Opened by John Wesley, May 5th, 1772. The Oldest Wesleyan Methodist Chapel in Scotland." The fact, already mentioned, that Wesley preached in the new Chapel at Dunbar two years before the Arbroath Chapel was built is sufficient to demonstrate the falsity of Arbroath's claim to priority. If it be argued that the Dunbar Chapel has since been enlarged, it may be replied that the same may be said, up to a point, of Arbroath.

The story of the introduction of Methodism into Dunbar through the instrumentality of "John Haime's dragoons" is too well known to need repetition.¹ This was about the year 1755. Wesley's first visit to Dunbar took place in 1757, when he "found

¹ See *Lives of Early Methodist Preachers*, v, 140-2, 156-9.

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a little society, most of them rejoicing in God their Saviour." There seems little doubt that the Society at Dunbar was the first to be established north of the Tweed; in fact, we have this on the authority of Thomas Rankin, who was a native of Dunbar.

For some years the Dunbar Methodists only occasionally enjoyed the ministrations of a Methodist preacher, for Dunbar was included in a large "round," which extended from Newcastle to Musselburgh, near Edinburgh. The names of three of the men who shepherded the infant Society have been preserved for us. Thomas Rankin, one of the pioneers of Methodism in America, has already been mentioned. Andrew Affleck, the tenant of the farm of Chesterhall, was converted in one of the earliest meetings, and remained a member of the Society for over fifty years.² It was with Affleck that Wesley stayed on his frequent visits to Dunbar, and there is reason to suppose that in the early years the itinerant preachers also lodged at Affleck's house.

Dr. James Hamilton, who was a Fellow of the Royal College of Physicians, Edinburgh, was a distinguished figure in early Methodist circles. He was more than once consulted professionally by Wesley.³ His connection with Dunbar Methodism was in his younger days, and would doubtless add to the social prestige of the little Society.⁴

The first Methodist preacher to be appointed to Dunbar was William Ellis, in 1766. The membership at this time was forty, an indication of the progress which had been made during eleven years. The Chapel (built in 1764 or 1770), was a small building, the outside walls being whitewashed and the interior plainly furnished. The pulpit was at the south side, and there were galleries at each of the narrow ends of the building. All was not well, however. In many of the frequent letters which Wesley wrote to his preachers there is to be traced a deep concern and anxiety for the welfare of the Dunbar Society.⁵ One letter, dated 1774, addressed to Joseph Benson, then stationed at Edinburgh, indicates one cause of this anxiety. It reads:—

2. A memoir of Andrew Affleck is to be found in the *Methodist Magazine* 1813, p. 74.

3. See the very interesting reference in *Wesley's Works*, xii, 422, 8vo. edn. Also *Journal*, v, 460.

4. Biographical notes on Dr. Hamilton will be found in *Tyerman's Life and Times of John Wesley*, iii, 122, 163, 584. An interesting comment appears in Zechariah Yewdall's unpublished diary. He says, "Dr. H's manner of speaking to me is no small trial to me."

5. See *Wesley's Works*, xii, 421-3, 8vo. edn. Also *Proceedings*, viii, 157.

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“We must not go on at Dunbar in this manner. Rather we must quit the place. For who will pay that debt?” Apparently financial difficulties had thus early made their appearance. This is reflected in the fact that in 1770 the membership had dropped to thirty, and in that year the resident preacher had been removed, and for some years to come Dunbar had to rely upon the ministrations of the Edinburgh preachers. Wesley's orders in 1774 were:—

“Let the preacher go to Ormiston on Wednesday, Dunbar on Thursday, and return to Edinburgh, by Linton, on Friday, every week.”⁶

We are not surprised to find, therefore, that for the next thirty years the Dunbar Society was a struggling cause, hampered by debt, few in numbers, and doing little more than barely to justify its existence. In 1806 the membership was only twenty-three, which was seventeen fewer than forty years before.

About this time,—in 1806, to be exact,—Methodism was introduced into the county town of Haddington. The person who brought this about was a soldier named James McCullagh, a native of Armagh, in Ireland. He was quartered with his regiment, the Fourth Dragoons, or the Royal Irish, in Haddington Barracks. He began to preach to his fellow-soldiers, and the result is found in an entry in the Edinburgh Society Book for 1808: “Soldiers' Class at Haddington, 9.” In five years the number had increased to twenty-eight, both soldiers and towns-people. A resident preacher was appointed in 1811, and two years later the “Dunbar and Haddington Circuit” was formed. In 1816 a Chapel, seating 300 people, was built in Sidegate at a cost of £600. As in Dunbar, so also in Haddington, the work was hindered from its very inception by the load of Chapel debt. Writing in 1818, William Clegg, in his *Methodism in Scotland, or a Candid Enquiry into its present state and prospects*, states:—

“At the Edinburgh district meeting of 1815, so little was thought of the prospect of usefulness at Haddington, that we thought a preacher should not be continued there any longer; he was accordingly removed.⁷ But how a Chapel was got up there, after this, and when the society consisted of but 20 members, who were very poor, is somewhat surprising. Last Conference permission was given to make collections for the chapel through all Scotland, except Dumfries.”

6. *Wesley's Works*, xii, 422, 8vo edn.

7. According to the *Minutes of Conference* this was not done until 1821, and only for four years, after which he was reinstated.

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The task of making this collection fell to the lot of Daniel McAllum, M.D., then stationed at Haddington. It is said that Dr. McAllum, whilst on his way to Peterhead for this purpose, nearly lost his life in attempting to cross the River Ythan at Newburgh, on the horse which he had borrowed from the preachers at Aberdeen.⁸

During Dr. McAllum's ministry, Methodism in Haddington reached its zenith, and it is said that crowds frequently filled the Chapel. With his removal, however, a decline set in. Eventually, in 1841, the resident preacher was finally removed, and within a few years the Chapel was sold and Methodism became extinct, although Haddington remained on the *Minutes* until as late as 1865. Throughout his lifetime Mr. McCullagh remained a loyal supporter of the cause. He frequently preached at Haddington and Dunbar, and also went to Garvald, Stenton, and other villages to preach. He died in his eightieth year and was buried in Haddington Churchyard.

But we must return to Dunbar. The palmiest days that Dunbar had yet known were probably from about 1817-1827. For the first three years of that period Duncan McAllum was the preacher at Dunbar, and his son Daniel was at Haddington. The name of Duncan McAllum is prominent on every page of this period of the history of Methodism in Scotland, and the extent of his influence is not surprising.⁹ At this period the preacher's stipend stood at £40 per annum, and he resided in two rooms in what is now a very undesirable locality known as "Cat Row." In the cash book for 1811 there appear the following items:— a loaf of bread for the Sacrament cost 1s 2d; the preacher's expenses for travelling into Edinburgh by the mail coach were 12s. 6d, and the cost of travelling to Haddington was 3s; the cost of sending a letter to Bristol was 1s. 2d; and half-a-stone of candles for the Chapel cost 8s. 4d.

The later history of Dunbar Methodism hardly falls within the scope of "early" Methodism. It may be of interest, however to give in full the text of the first deed of the Dunbar Chapel. This has already been done with an early English deed, Allendale (*Proceedings*, xv. 94-100), and no excuse is therefore needed for giving prominence to the deed of Scotland's Oldest Methodist Chapel. A comparison between the English and Scottish deeds

8. See the report of the Relief and Extension Fund for Methodism in Scotland, for the year 1883.

9. A lengthy memoir of Duncan McAllum will be found in the *City Road Magazine*, 1875, pp. 560-569.

may be of interest to those interested in legal matters. The Dunbar deed is as follows :—¹⁰

AT DUNBAR the twenty sixth Day of April On^e Thousand seven Hundred & seventy one years IN PRESENCE of Charles Fall Esqr, Provost, Robert Fall James Fall¹¹ John Lorimer Bailies COMPEAR D Archibald Higgins Writer in Dunbar as pror for Andrew Affleck after designed and gave in the Disposition underwritten desiring the same might be insert & registered in the Burrow Court Books of the said Burgh therein to remain for Preservation in terms of the Clause of Registration therein contained WHICH DESIRE the said Judges found reasonable & ordain'd the same to be done whereof the Tenor follows Viz. KNOW ALL MEN BY THESE PRESENTS Me Andrew Affleck Tenant in Chesterhall Heritable Proprietor of the Tenement of Land yard and Pertinents after mentioned with the special Advice & Consent of Magdalene Purves relict of Joseph Bard Ropemaker in Dunbar & I the said Magdalene Purves for myself for all Right of Liferent or otherways I have or can pretend to the piece of ground after dispon'd IN CONSIDERATION of a certain sum of Money paid and delivered to us by the Reverend Mr. John Wesley late of Lincoln College Oxford Clerk Whereof we hereby grant the Receipt and exoner and discharge him and all others whom it may concern of the same - THEREFORE witt ye us to have sold alienates & disponed LIKEAS we by these presents for our several Rights & Interests sell alienate and dispone from us our heirs and all others our assignies TO AND in FAVOURS of the said Mr. John Wesley, The Reverend Mr. Charles Wesley late of Christs Church College Oxford, James Hamilton Surgeon in Dunbar Andrew Affleck Tennent at Chesterhall James Steill Portioner of Belhaven Andrew Oliver Saddler in Dunbar Thomas Rankin late of Dunbar now a Preacher among the People called Methodists Thomas Davidson Farmer at Charleton Myers in the County of Northumberland and Thomas Gibson Baxter at Alnwick¹² Or such other persons as they or the Majority of them shall

10. I am indebted to Mr. Charles T. Nightingale, S.S.C., of Edinburgh, for the copy of this deed.

11. Wesley had conversation with a Mr. & Mrs. Fall at Dunbar. See *Journal*, vi. 510.

12. For Thomas Gibson see *Proceedings*, vii. 66.

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from time to time appoint in trust for the purposes & on ye express conditions after mention'd, Or to their assignies All & whole that piece of Ground consisting of Forty seven feet long and Twenty Five feet broad on which there has lately been erected a Meeting House or Chapel being the South east part of the Garden of that Tenement of Land Situate & lying on the east side of the Burgh of Dunbar Bounded with the Tenement belonging to John Ferguson on the South the high Streets of the said Burgh on the west and north & the Castlegate on the east parts With free ish & entry thereto from the Castlegate only, Together with all right Title Interest Claim of Right Property & possession which we for our several rights & Interests either have had or any ways may claim or pretend thereto On this express Condition that the said Trustees shall permitt the said Mr. John Wesley and such other persons as he shall from time to time appoint and at all times during his natural life. And no other persons, to have & enjoy the free use & benefit of the said premises that the said Mr. John Wesley and such other persons as he shall appoint may therein preach & expound God's holy word. And after his decease that the said Trustees and the Survivers of them and the Trustees for the time being do and shall permitt the said Mr. Charles Wesley and such other persons as he shall from time to time appoint during his life & and no others to have and enjoy the said premises for the purposes aforesaid. And after the decease of the said John & Charles Wesleys that the said Trustees or the major part of them or the Survivers of them and the major part of the Trustees of the said premises for the time being shall from time to time & at all times for there-after permitt such persons as shall be appointed at the yearly Conference of the people called Methodists in London Bristol or Leads & no others to have & enjoy the said premises for the purposes aforesaid Provided always that the said persons preach no other doctrine than is contained in Mr. Wesleys Notes upon the New Testament and four Volumes of Sermons, and also that they preach in the said Chapel now erected
evenings in every week and o'clock at each
morning following AND FURTHER that as often as any of these Trustees or of the Trustees for the time being shall die or cease to be a Member of the Society commonly called Methodists the rest of all the said Trustees or of the Trustees for the time being as soon as convenient

may be, shall and may chuse another Trustee or Trustees for ever, On which express condition & for which purposes these presents are granted & no other And we bind & oblige us our Heirs and Successors on no Account or Pretext to build any wall or raise any Structure whatever in the Garden of the Tenement above mentioned within Twenty feet of the west wall of the said Chapel or Meeting house whereby the lights thereof may be darken'd or obstructed and we for our several rights & Interests bind & oblige us our heirs & successors duely validly & sufficiently to infest & sease the said Mr. John Wesley, Mr. Charles Wesley, James Hamilton, Andrew Affleck, James Steill, Andrew Oliver, Thomas Rankin, Thomas Davidson, Thomas Gibson or the survivor of them or the Trustees for the time being in the aforesaid piece of ground on which the said Chapel is built and that upon their own proper charges & expences to be holden of the Provost & Bailies of the Burgh of Dunbar in free Burgage for service of Burgh & payment of the Burrow mails & feu duties used and wont and for that effective constitute.

And each one of you our prors To whom we hereby give & grant full power warrand and commission for us and in our name to compear before the Provost or any one of the Baillies of the said Burgh of Dunbar immediate lawful Superiors of the subject above dispo'n'd at any time and place lawful & convenient and there make due & lawful Resignation of the Ground on which the said Chapel is build and pertinents thereof lying situate and bounded in manner above described IN THE HANDS of the Provost or any one of the Bailies of the said Burgh of Dunbar superiors thereof IN FAVOURS & for new Infestment of the same to be made given and granted to the said Mr. John Wesley Mr. Charles Wesley James Hamilton Andrew Affleck James Steill Andrew Oliver Thomas Rankin Thomas Davidson & Thomas Gibson Or the survivors of them or the Trustees for the time being for the express use & purpose aforesaid And with power to our said prors before nam'd to do every other thing usual & necessary for making the said Resignation effectual which we promise to hold firm & stable and to ratify. Which piece of Ground and pertinents above dispo'n'd this present Disposition thereof & Infestment to follow hereon we bind & oblige us & our aforesaid to warrand to be free safe & sure to the said Mr. John Wesley

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& other Trustees above mention'd the survivors of them or the Trustees for the time being at all hands & against all deadly as Law will AS ALSO to extricate & disburden the same of all Taxations Cesses Stents & publick and private burdens with which the same stood affected at and preceding the term of Whitsunday one thousand seven hundred & sixty eight years being the time at which the said Trustees their possession commenced,¹³ and we hereby make & constitute the said Mr. John Wesley and the other Trustees above named or the Survivors of them or the Trustees for the time being our Cessioners and assignies in and to the rents mails and duties of the said piece of Ground from and after their entry thereto as above mentioned and in all time coming with all action and pursuit any ways competent to us for the time SURROGATING and SUBSTITUTING the said Mr. John Wesley and the other Trustees above mentioned or the survivors of them or ye Trustees for the time being in our full right & place of the premises for ever and in regard the writts and securitys which concern the aforesaid piece of Ground must lie on our hands for our right and Security to the Tenement above mentioned of which the said piece of Ground is a part and so cannot be delivered up. THEREFORE we bind & oblige us and our aforesaids to make the same or sufficient extracts thereof furthcoming to the said Mr. John Wesley and the other Trustees above mentioned or the survivors of them or the Trustees for ye time being whenever they shall have necessary use for the same on their obligation to deliver them back to us or our aforesaids And we CONSENT to the Registration hereof in the Books of Council & Session or others competent therein to remain for preservation & for that effect we constitute Archibald Higgins Writer in Dunbar OUR PRORS & IN WITNESS whereof we have subscrib'd these presents consisting of this & the four preceding pages of Stampt paper written by James Gray Son to James Gray Town Clerk of Dunbar. AT DUNBAR the twenty fifth of April one Thousand seven hundred & seventy one years BEFORE THESE WITNESSES Mr. Thomas Simpson Preacher of the Gospel preesntly residing at Dunbar and the said James Gray Town Clerk Witnesses also to this Additional Note that the said Mr. John Wesley and the other Trustees

13. This statement tends to substantiate the supposition that the Chapel was not built until 1770. *Vide supra.*

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above named and the Survivors of them or the Trustees for the time being, shall be obliged to pay yearly to me my Heirs and Successors at the term of Whitsunday the sum of Six pence Sterling and which Sum is hereby declar'd to be a Real Burden on the said Chapel in Regard I have up the Consideration said to be paid me for the same by the said Trustees.

The Trust was not renewed until November 24, 1809. At that time Andrew Affleck, James Hamilton and Thomas Rankin were the only survivors of the original number. The new Trustees appointed, in addition to the three survivors, were the Rev. William Atherton, senr., Minister of the Methodist Church in Edinburgh, Alexander Cannon, Shipmaster, Alexander Cannon, Cabinet Maker, John Stay, Slater, and William Renton, Farmer, all of Dunbar; Daniel Sinclair, of the post office, John Thomson, Brass Founder, and Robert Scott, Tailor, all of Edinburgh; and Robert and James Johnstone, Weavers in Duns, Berwickshire.

This 1809 document was defective in that it made no provision for filling up the vacancies caused by death, etc., in the number of Trustees. Consequently, on April 22, 1850, the Rev. William Atherton, the only surviving Trustee, petitioned the Royal Burgh of Dunbar to grant a Charter of Novodamus in respect of the Methodist property so that the number of Trustees might be replenished. This Charter was issued on November 4, 1850, and the following Trustees were appointed:—the Rev. William Atherton, then residing in Wakefield, Adam Robertson, Fishcurer, George Brown, Tailor, George Wilkie, Seaman, and Richard McLellan, Shoemaker, all residing in Dunbar.

In 1857 a Chapel enlargement scheme was projected, and additional ground was purchased from the Earl of Lauderdale, for the sum of £14 sterling. The Chapel is now in the shape of a "T," the horizontal part of the "T" representing the old original building.

WESLEY F. SWIFT.

NOTE ON THE ILLUSTRATION OF THE INTERIOR OF DUNBAR WESLEYAN CHURCH.

For many years St. Giles' Cathedral was divided into four sections, each with a distinctive name and each housing a separate congregation. This unhappy state of affairs was brought to an end in 1872, when a period of reconstruction began, which continued until 1883. During this time the partitions were removed, and the Church restored to something of its present condition. Amongst other things, some stained glass windows and a pulpit were taken to an auction room, where they were bought by an Edinburgh Methodist, who was interested in such things. When the Dunbar Chapel was being renovated in 1890, he presented the windows and pulpit, and they were thereupon installed.

W. F. S.

EARLY MEETING PLACES OF THE WESLEYAN METHODISTS IN HEREFORD. 1770-1840.

There is no doubt that sometime before the year 1770 a Wesleyan Methodist Society existed in the City of Hereford.

No written record has been traced to show through whose direct instrumentality the Society was first formed.

The place of meeting is referred to by the Rev. Richard Rodda, one of the early Methodist preachers who visited the City in 1770, in connection with one of his "preaching rounds" as they were called in the early days of Methodist Revival.

Independently also of the account Mr. Rodda has left of his visit, there is further evidence that Methodism had its adherents in Hereford, though they could not have been many. The evidence is contained in a curious and cynical Letter and Lamentation, published in "Green and Barnes' Hereford Museum or a series of Letters on the most interesting subjects," dated February, 17 1770. The Letter and Lamentations chiefly refer to the imprisonment of Wilkes, which incident need not here be further referred to. The introduction is in the following terms :

"To the Printer.

"As the spirit of Methodism has made its appearance in this City, I have sent you the following Lecture, which I hope will be found equally entertaining and less pernicious. Heref. Feby. ANTI-METHODISM."

The identification of the first meeting place of the Methodists in Hereford cannot now be made with absolute certainty. For some years there was a tradition that it was on the south side of the Wye Bridge, but there is no actual evidence that the first meetings were held there.

Another tradition was that the Methodists used to meet together in a small house in Church Street, and another that they met in West Street, behind the large premises of Messrs. Heins & Co., of Broad Street, but there is no written record extant, so far as the writer of this sketch is aware, that meetings were held there. Relatives connected with the family of the late Mr. Charles Hook, who knew some of the oldest Methodists living in Hereford during the early part of the 19th Century, to whom reminiscences had been handed down from a former generation

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living in the 18th Century, were informed by them that the meetings were held in Gwynne Street, (formerly known as Pipe Well Lane), and that "the very small house in an obscure part of the City," referred to below, was situated in this out of the way spot. Gwynne Street as it is now called was the birth place of the famous Eleanor Gwynne (Nell Gwynne) and the small dwelling house, where the Methodists met, was situated in Bell Inn Yard. The Bell Inn, which once existed there, has long since been disused as an Inn, but part of the old building remains.

Going back to the year 1770, the appointments of the Methodist conference show that the Rev. Richard Rodda was one of the Ministers of the newly formed Brecon Circuit, which included several of the adjoining Counties. After visiting the town of Tenbury and preaching there on one occasion he rode into Herefordshire and visited Hereford. In his narrative of this visit, he says :

"The house we used to preach in being very small and in an obscure part of the City, I resolved to preach out of doors here also. To that end I walked through the City to find the most convenient place; and when the hour came, I stood with my back against St. Nicholas Church. While I sung a hymn, numbers flocked together, among whom were several gentlemen, and two or three clergymen. I was soon accosted by a baker, who said I was come to preach against the Church. He was very passionate; but the Lord endued me with patience. I went on and he soon went away."

"After this some made an attempt to throw a pail of milk on me; but others prevented them. However, before I had done, a wicked man, whose name was Bacon, gathered dirt out of the kennel, and threw it in my face and eyes. It so besmeared me that I could proceed no further. I then walked to the house of a Justice of the Peace, a man of unblemished character. He came to the door, and desired me to walk in, and said he was sorry for the ill-usage I had received, and added: "This is a very wicked place." I said, "You see Sir, I have been ill-used, and therefore, I hope you will do me justice." He said, "Why did you not apply to the Mayor?" I answered I had no objection against applying to him but I inquired for the nearest Justice. He said, "The City is divided into Wards, and each Magistrate has his Ward." I answered, 'I presume, as His Majesty's Commisioner of the Peace,

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you are empowered to restore and keep peace throughout the City?' He said, 'That is true, I am no enemy to religious people of whatever denomination.' I said, 'The Methodists are a people in being near forty years! they are loyal subjects, they are inoffensive, and desire to live peaceably with all men.' He then asked 'By what law do you expect satisfaction?' I answered 'By a law made in the first year of William and Mary called the Toleration Act.' He asked, 'Have you taken the oaths?' I said, 'Yes' and showed him my Certificate. He read it and said, 'If you insist on it, I will send the man that disturbed you to jail, but, if I do, as he has a wife and several children, these must come on the town. Therefore, if you will show him leniency this time, I will take care of him in future.' I answered, 'I shall submit to your judgment in the affair. I insist on no damage for what is past; I only desire that in future I may preach the Gospel in peace!' He said he was glad to find I was of a pacific disposition, that he would have the man before him next morning and threaten him, and, that if ever he disturbed me again, he would send him to jail forthwith. I then returned him thanks and departed; and believe he kept his word, seeing the man never hindered me after."

At the time of Mr. Rodda's visit, St. Nicholas' Church occupied a site in King Street, nearly opposite the upper end of Bridge Street. In an old engraving, the Church is shown to have extended along King Street. It possessed a tower at the North West corner and the entrance doorway of the Church nearly faced the corner of the entrance to Bridge Street. This ancient Church was taken down about the year 1842 and a new Church erected near the junction of St. Nicholas and Victoria Street.

The position, therefore, to which Mr. Rodda refers will be understood; and it is worthy of note, and somewhat remarkable that the spot where he then stood in the open air to proclaim the Gospel of Christ, is within a stone's throw of the site where the Methodists subsequently erected their first Church.

Miss Frances Butts, the daughter of Thomas Butts, Esq., of the County of Radnor, came to reside in Hereford in 1802, and became a regular worshipper in the small dwelling house in the obscure lane previously named.

In her memoir, which the writer has read, it is recorded that "the place was often made a Bethel to the souls of the preachers and people." The memoir, however, states that "the

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adversary did not fail to render the meanness of the place, and the clamour of persecution, which often attacked the door and windows, a source of powerful temptation to Miss Butts, who was led to reason thus: 'What led me to this despicable place? If I get out, I will never be seen here again.' But she soon discovered from whence these reasonings came, took up her cross and went to it."

In the year 1783 the Countess of Huntingdon entered into negotiations for the renting and alteration of a building in Hereford to be used as one of her chapels. The building was opened for divine worship shortly afterwards, a minister's house forming part of the plan. The alteration and conversion of the building in Berrington Street into a place of worship, appears to have been undertaken from the following circumstances, mentioned in *The Life of the Countess of Huntingdon* and they are interesting from a Methodist point of view as they point out the rise and origin of the other branch of the movement in Hereford:

"The late Mrs. Paul, relict of the Dean of Cashel and sister of Dr. Hawkins, Bishop of Raphoe, being resident sometime in Worcester, removed to Hereford, where she was instrumental in directing the hopes of a few to the great concerns of the eternal world. Lady Huntingdon immediately turned her attention to the latter city, which involved her Ladyship in considerable difficulties."

The Countess of Huntingdon took up the same doctrinal position as George Whitefield; and Whitefield, Howel Harris, and Lady Huntingdon adopting the Calvinistic doctrines laid the foundation of what is known as the Calvinistic Methodist Church, and the Countess of Huntingdon's Connexion.

The opening of her place of worship in Hereford was undoubtedly a step forward as a religious movement in the city, the building being of attractive appearance externally, whilst the interior was well furnished, having excellent sitting accommodation.

For some years the congregation continued to increase, and the church flourished, but in the course of time, the attendance declined, and eventually the building was closed as a place of worship. Afterwards it was used as a warehouse, but of late years it has been a Picture Palace.

It does not appear that the erection of the Countess of Huntingdon's Chapel in Berrington Street produced any disturbing

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effect on the little Wesleyan Methodist Society in Hereford, which continued to meet as usual in the small dwelling house in an obscure part of the city; but the writer thinks it not improbable that by the erection of the same, the Wesleyan Methodists of Hereford delayed taking any steps to provide a building for themselves.¹

A WESLEY LETTER, 1766.

The following letter which, as far as can be ascertained, has not hitherto been published, was exhibited at the Yorkshire Museum during the Sessions of the York Conference in 1926.

Tiverton

My Dear Brother,

Sep 18 1766.

Certainly Mr. Ward ought not to be a Trustee, nor any person who is not a member of our Society. Neither can Francis Whitehead or Thomas Underhill seeing the majority of the present Trustees are against them.

You must needs have men of peace and those who love the cause of God, and the whole Methodist Plan.

A new conveyance may include the whole. But I doubt whether you should not discharge such a Lawyer immediately.

Go on, calm and steady.

I am, Dear Billy

Your affectionate friend and brother,

JOHN WESLEY.

NOTES.—The dates and places written at the head of the letter agree with the *Journal*. To whom was it addressed? Who was "Dear Billy"? The late Rev. John Elsworth contributed the following note to our manuscript journal:—

The only three *Assistants* [or Superintendents] in the *Minutes* of 1766 bearing the name of *William* are:—

William Pennington—Sussex

William Orpe—Staffordshire

William Thompson—Athlone (Ireland)

The names *Ward* and *Underhill* are associated with Staffordshire, e.g., the Wednesday Hero of the Riots—Francis Ward; a Mr. Ward published a *History of Stoke* in 1843; the Missionary James Underhill was a native of Staffordshire (d. 1821).

Rev. T. E. Brigden, however, makes the alternative suggestion that "Billy" was William Roberts of Cornwall, of whom a good account was given in Hayman's *Methodism in North Devon* (pp. 23-26).

1. This is the second chapter, slightly abridged, of Mr. William Parlbys's *Brief Sketch of the Rise of Methodism in the County and City of Hereford*. For the first chapter see pp. 87-96 above.

A WESLEY LETTER, 1784

The following letter was published in the Ipswich Circuit Magazine by the late Rev. John Elsworth, and subsequently sent by him for our use.

It was evidently written, Mr. Elsworth says, to Mrs. Dodwell, wife of the Rev. William Dodwell, M.A., Rector of Welby, near Grantham, a great friend of John Wesley (in reply to an invitation to stay with them). Mr. D. was incumbent of his Parish for nearly half a century. When he died, in 1824, he presented by deed of gift £10,000 to the Wesleyan Missionary Society, and an equal sum to the British and Foreign Society. (See Standard Edition of the *Journal*, vi, 328 and vii, 416).

“Burlington” is the local pronunciation of Bridlington, often visited by Wesley.

The letter is stamped on the fly leaf with the Hull postmark, and it bears in red wax a perfect impression of the rare seal of Wesley, with its Latin legend—*Tibi soli*—“To Thee only.”

Burlington,

June 21st, 1784.

My dear Sister,

The Summer is already so far spent, that I shall have little time to spend in Lincolnshire. I hope to be at Epworth on Saturday, the 26th instant, and after visiting Gainsborough (on Monday, the 28th) and Owston on Tuesday, at Epworth again on Wednesday, and in the neighbouring towns the rest of ye week. On Monday I am to be at Rotherham, so that I shall not see Mr. Dodwell—unless I cou'd have the pleasure of seeing him at Epworth. My work is great and my time is short. “I would my every hour redeem.” Why should any time be spent in vain?

I am, with kind love to your husband,

My dear Sister,

Your affectionate Brother,

J. WESLEY.

JAMES BOGIE'S ORDINATION DIPLOMA

REV. DR. RYDER SMITH WRITES FROM RICHMOND COLLEGE.

It may interest the members of the W.H.S. to know that the original Diploma of Wesley's Ordination of James Bogie has been given, through the good offices of Rev. T. H. Fenn, to Richmond College. The donor is James Bogie's grand-daughter, now resident in Twickenham, who writes ". . . Mr. James Bogie was my grand-father, and was one of Wesley's Ministers during a long life. When he retired, he lived in Liverpool where he died in 1837. . . . My father was the youngest son of Mr. James Bogie and was a clergyman in Lincolnshire for sixty years. . . . My sister died last year at ninety years old, and I found this amongst her papers. . . . In *Hill's Arrangement* the dates of James Bogie's Ministry are 1782-1837, and in Tyerman's *Wesley*, vol. iii, p. 362, the following sentence occurs in a letter from Wesley to Duncan Wright at Yarm under date November 24, 1781, "If James Bogie is willing to remain single, let him travel." As the Ordination Diploma is dated August 7, 1788, we seem to have here an instance of Wesley's ordaining a comparatively young man. The document bears Wesley's signature, with a red seal, but it is not itself in Wesley's writing. On the back there are the words "Diploma, or Letters of Orders, 1788."

I append a copy of the Diploma, though it follows, I think, the kind of form that Wesley used in other such diplomas, whose phraseology is well known, "Know all men by these presents that I, John Wesley, Master of Arts, late Fellow of Lincoln College in the University of Oxford, did on the sixth day of August in the year of our Lord one thousand seven hundred and eighty eight, by the Imposition of my hands and prayer, and in the fear of God, (being assisted by other ordained Ministers) set apart James Bogie for the office of an Elder in the Church of God: whom I recommend to all whom it may concern, as a proper Person to administer the Holy Sacraments in the Congregation, and to feed the Church of God. Given under my hand and seal the seventh day of August in the year above written.—JOHN WESLEY."

NOTES AND QUERIES.

689. Mr. Duncan Coomer, of Stockport, sends an interesting extract from a paper read by Mr. R. A. Austen-Leigh before the Bibliographical Society. It is a page from a ledger of Mr. William Strahan on which the following particulars are entered :—

1755, May.

Mr. Charles Wesley		
Poem to his Brother	1000 more	14 0
Two Reams of Paper for	do.	1 8 0
Owing of a former account quite forgot		
by me but remembered by him		1 14 0
		<hr/>
		£3 16 0
		<hr/>

William Strahan was a prominent London printer-publisher (1715-1785). There are three references to him in Wesley's *Diary* (1739-1741), which point to his being a friend of Wesley's.

From 1741 the *Diary* as distinct from the *Journal* ceases to be available for a long period. This no doubt accounts for the fact that there is no further mention of Strahan, though business relations, at any rate with Charles Wesley, continued.

The work referred to is doubtless number 173 in Green's *Wesley Bibliography* where full particulars may be seen.

It is interesting to note that on the page where Mr. Strahan records this account with Charles Wesley transactions are entered relating to Dr. Johnson's celebrated Dictionary.

690. EDWARD BURBECK, EARLY METHODIST PREACHER.—Two accounts of the death of Burbeck in 1787 have come down to us. One is given by Tyerman in his *Life and Times of John Wesley*, iii, 507, to the effect that Jonathan Crowther and Duncan McAllum found Burbeck at Inverness, "dying of a fever in a lousy bed." Tyerman's authority is Crowther's manuscript autobiography. According to Smith's *History of Methodism*, i, 540, Burbeck died at Keith, being on his way to England in order to defeat a premonition that he would never live to return to England. Smith's authority is the account of an eye witness, in the *Methodist Magazine*, 1818,

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p. 206. Which account is the correct one? Can any member shed new light on this unimportant but interesting matter?—*W.F.S.*

691. Some members of the W.H.S. may be interested in the following letter from the Rev. Joseph Sutcliffe. It was addressed to the Rev. John Burdsall and the original is in my possession.

Bayswater

London August 21 1848.

My Dear Bro.

I do not forget former days and am not willing that the Methodists should forget them. Therefore I have written the history of Methodism to the death of Dr. Coke, in 4 vols 4to extended to nearly 2000 pages. I have entered the name of Richard Burdsall from a knowledge of him; & "the memory of the just shall be blessed." And [I] have your book of filial piety. . . . But your book is missing from my library. What is become of it I know not. I now want about twenty lines of recollection of your dear father to finish to complete my entrance.

Perhaps my son, an eminent attorney, as I am told, in London, will print my works or better the Bookroom may give my daughters something for the copy-right. You & I are burning out (as) the snuff of a candle—let us burn it in giving light as far as we can to others. My lot during the absence of the preach(ers) this Conference has, been to preach 19 times in 31 days, so is your tottering aged brother

JOS. SUTCLIFFE.

My chief purpose in transcribing this letter which is written in a very trembling hand and in some parts is difficult to make out, is to ask whether anything is known of the History of Methodism to which the letter refers. I have never come across a reference to it in any list of Histories of Methodism that I have seen, and it would be interesting to know what became of the manuscript. I can scarcely think it was destroyed.

Joseph Sutcliffe was a very eminent minister in his day, and he enjoyed the distinction of being a Methodist preacher for the long period of 70 years. He died at the advanced age of 94 in 1856.

He was a man of scholarly attainments, and published the following books:—An Introduction to Christianity, A Grammar of the English Language, A Commentary on the Holy Scriptures, and a volume of Sermons on Regeneration.

In addition to his larger works he wrote several pamphlets one of them being on Geology, a science which was then in its infancy, and also "Lines on the Erection of a Statue to the Memory of John Wesley in the Wesleyan College of Richmond, June 14th, 1849." (W.H.S. vol. iii, p. 233). See also *Proceedings*, iv, 231; vi, 115; vii, 143.—*H. G. Godwin*. The manuscript to which Mr. Godwin refers is in the collection of Wesleyana treasured at the Conference Office, City Road, London. A copy of the catalogue, presented to our Society by Dr. Sharp, is in my charge. On page 7, in the section dealing with manuscripts, etc., may be read:—

Sutcliffe, J.—History of Methodism in 4 vols. brought down to the year 1823.

An interesting extract from this book is printed in the recently published *Historical Tablets: The New Room. Bristol.*

F.F.B.

692. We always welcome interest in our work on the part of our overseas friends, and are pleased to receive a copy of a pamphlet entitled *The Jubilee of the first Methodist Church in Dunedin, 1862-1912*.

Trinity is the Mother Church of the important District of Otago, and its interesting story is fully told in this illustrated booklet. The history of Methodist enterprise in the stirring years, 1838-1840, is given in some detail, prefacing the record of the erection of the Church.

Accompanying this gift, for which we are indebted to Mr. W. H. Ferens, of Dunedin, are a number of Circuit Plans published in the forties, on which appears the name of his father, Mr. Thomas Ferens, who left England for New Zealand in 1847. One of the Plans is for the Lincoln Circuit, and the others relate to the County of Durham. A selection of these will be on view at the Museum which will be arranged at the old Wesley Chapel, Whitby, during the summer season.—*F.F.B.*