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EARLY DAYS OF CORNISH
METHODISM.

2. OPPOSITION.

Broadly speaking there were two periods in which opposition to the Methodist mission rose to a climax, the years immediately preceding the Young Pretender's invasion and the years centring on the French Revolution. The opening of the Wesleys' work in Cornwall was quite unconsciously ill-timed; the native caution of the Cornish and the prevailing political conditions rendered it considerable disservice. The first visits of the Wesley brothers in 1743 coincided with a period of tension that was particularly strong in the extreme West owing to the preparations for war being made by France. This background must be amplified a little.

Cornwall was very strongly Royalist in the Civil war, and Jacobite sympathy long remained. On the death of Anne, tradition has it that James III was proclaimed in the market place at St. Columb,¹ and in 1715 several well-known Cornish gentlemen were incarcerated in the Tower for safe keeping.² The rocky indented coastline was ideal for the purpose of invasion from the nearer French ports, and it was uncertain how much support the defence would have received from the great throng of miners, notoriously restive all through the eighteenth century until the early years of the nineteen-hundreds.³

One or two incidents of local history will further account for the acute uncertainty prevailing in the extreme West of the county in the early 'forties. When in March 1744 war was declared against France after a period of unofficial hostilities, privateers had already taken prisoner three of the principal Mount's Bay fishermen, and popular opinion clamoured for the protection of a vessel of war.⁴ A

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- 1 *Journal*, Royal Institution of Cornwall, lxxviii, 552, f.
 - 2 Polwhele, *History of Cornwall*, (1816), Bk iii, Ch. 1. p. 102.
 - 3 Jenkin, *Cornish Miner*, (1927), 149 f; Allen, *History of Liskeard*. (1856), 36 on.
 - 4 *Quarterly Review*, quoted Tregellas, *Cornish Worthies* (1884) ii, 298.

rumour, started in London, gained ground that there was a large store of arms laid up in the Penzance district in readiness for the invading armies, and though the Mayor made diligent search and found nothing, suspicion remained. It was not allayed by the fact, discovered by the local Magistrate, Walter Borlase, that the arms from the wrecked privateer *Charming Molly* had been sold and some had found their way into the hands of those known to be disaffected.⁵ Nor was vigilance confined to secular officers. Nicholas Clagget, the Bishop of Exeter, issued a charge warning the Clergy to be on the watch against disloyal tendencies (1745).

This ferment reached its peak in 1745. Into it as it grew, plunged the Wesleys with the message and organization of Methodism. They turned their attention to just that class whose loyalty was most in doubt, the miners. In the opposition to the Methodist preaching, we can trace the presence of a confused idea that the Societies were to prepare the way for the invasion of the country. This idea was made the pretext for hostility on the part of some who should have known the true state of things, but who disliked the sincerity of the new preachers. An amusing letter, written about this time by a certain Mr. Baron to the Duke of Newcastle, expresses the widely spread idea that the Methodists were in liaison with the Pretender—an idea which was apparently held by all the gentry of West Cornwall at the time,⁶ and must be given due weight in estimating the causes of hostility.

The *Journal* records of the visits of the two Wesleys in the years 1743, 1744, and 1745 are full of references to violent mobbing of the Societies. These passages are so well-known, it will not be necessary to repeat them.

The two St. Ives clergy, Symonds and Hoblyn, are named by the Wesleys as ringleaders of active opposition in that district; the former is also described by John Wesley as having celebrated a public occasion in a manner unbecoming that of a priest.⁷ These men cannot be acquitted from the charge of having made irresponsible statements

5 *State Papers*, Dom., Geo ii, Bdle 67, fol 193 : Bdle 68, fol 95 : Bdle 71, fol 61 : Bdle 74, fol 102.

6 *State Papers*, 36/73, fol 138 : J. Wesley, *Journal*, iii, 191.

7 J. Wesley, *Letters*, ii, 99.

concerning the Methodists, and even of deliberately falsifying the position. The Church of England owes them, and one or two others, a great grudge for having furnished grounds for the common assumption of a widespread clerical hostility, which is an exaggeration of the real state of things.

St. Ives was a sea-port, with privateers coming in to equip, and it is the captains and crews who seem to have been most prominent in the incidents recorded in the *Journal*, taking it no doubt on the word of the local clergy as their duty to protect the populace from the 'secret' societies of the Methodists.⁸

Mob opposition reached its climax in July, 1745 at Falmouth, where John Wesley had a thrilling escape from a crowd of townsmen and sailors—the latter taking the leading part.⁹ The door of the besieged house, damaged by stones, was long preserved as a relic.¹⁰

In the Penzance district the most vigorous opponent was 'Dr. Borlase,' whose name often appears in the *Journal*. This is Dr. WALTER Borlase, Vicar of Madron, the mother parish of Penzance, from 1720—1776, not William Borlase the antiquary.¹¹ Walter was a magistrate, responsible for order in the district, a well-known Whig, respected for the firmness and decision of character he displayed over the affair of the *Charming Molly*. His ruthlessness must be viewed against his heavy responsibility and the necessity of taking no chances. So may his deeds be understood, if not forgiven.

By 1747 the active opposition had collapsed;¹²—further evidence that Jacobite fears were largely responsible for the harrying of the Methodists. St. Ives was 'an honourable station'!¹³ After this, we trace only sporadic attacks in places newly opened for preaching, as Camelford, 1747; Launceston, 1751; and Mevagissey, 1753.¹⁴

8 C. Wesley, *Journal*, 28 July 1744, etc.

9 J. Wesley, *Journal*, iii, 189.

10 Polwhele, *Reminiscences*, (1836), ii, 132.

11 See W.H.S. *Proceedings*, xxiv, 7, 120: *Borlase of Borlase* (1888), 152.

12 J. Wesley, *Letters*, ii, 107.

13 J. Wesley, *Journal*, iii, 305.

14 J. Wesley, *Journal*, iii, 309, 537: iv, 79.

But, though the active opposition had all but ceased on anything except a minor scale, there was another kind of hostility to be reckoned with—in printed attacks. The best known of these issuing from the West is Bishop George Lavington's *Enthusiasm of Methodists and Papists Compared*, the first part of which appeared in 1749. Cornwall was of course then part of Lavington's Diocese of Exeter. This work betrays the viewpoint of the eighteenth century divine to whom the 'enthusiasm' of the Papist and of the Methodist was equally anathema; Lavington does, however, grudgingly praise the devoutness of the rank and file of the Methodists at the Communion, and expressly states that John Wesley's repulsion from the Communion at Epworth in 1743 by the Curate was unjustifiable. 'Indeed, Sir,' he wrote, 'I take your Part here—the Curate was to blame.'⁵ If there were similar incidents in Cornwall, it would be without the sanction of the Bishop.

A time of rest and comparative quiet would seem to have accompanied the quiescent state of the Methodist Societies in the years preceding 1782. When Methodism was being newly introduced into the Northern and Eastern parts of the county, however, the opposition again began to be noteworthy—this time it coincided with the disturbed state of affairs preceding, and arising from, the French Revolution. At St. Germans, Richard Rodda was greeted with a hail of eggs and efforts to batter down the door of the meeting place.¹⁶ A hearer of his, Thomas Geake, converted under Adam Clarke in 1785, was threatened with transportation for life by a magistrate, and the Vicar of Pelynt at the time threatened Geake and his brother on the grounds that they were sowers of sedition and disaffected to the constitution.¹⁷

Wadebridge in North Cornwall affords the only county instance of a Society broken up by opposition and scattered. Led by James Cory, Rector of St. Brooke, 1772-1788, public opinion hardened against the local Methodists, and some ruffians exploded gunpowder under the threshold of the door when the people were coming out of their place of

15 Lavington, *Enthusiasm*, iii, Preface, viii: See J. Wesley *Letters*, vol iii, for controversial correspondence.

16 *Arminian Magazine*, 1784, 466.

17 *Wesleyan Methodist Magazine*, 1838, 567 f.

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worship.¹⁸ The Society was later re-established through the conversion of a young man named Rendell, Cory's successor, John Molesworth, refusing to be a party to any opposition to Methodism and promising its followers protection so long as they were orderly.

At Lewannick, George Mangles, Vicar 1797-1811, resolved to make it impossible for the Methodists to meet or have a foothold in his parish, and, by offering a larger rent than the Society members could pay, drove them away from the village, until John Nanscawen Dawe, yeoman, lent them a room at his farm at Trevadlock. Mangles endeavoured to embarrass Dawe by demanding his tithe in kind; before the tithe day, Mangles was dead.¹⁹ Instances of opposition also meet us at Saltash and at Probus,²¹ in both cases of an active kind, and centring on the persons of local Methodist worthies George Coad and James Dabb.

Cornish Revival enthusiasm was of a wildness peculiar to the county, and gave rise to some undesirable after-effects in not a few cases. Magistrates and staid clergy were moved to opposition when they beheld what they would call the 'frenzies' of their parishioners.

Richard Polwhele stands out as the chief writer against Methodism in the last years of the period. He was Vicar of Manaccan, 1794-1821, Vicar of St. Anthony, 1809-1821, Curate of Kenwyn with Kea, 1806, and Vicar of Newlyn East, 1821-1838.²² From the seclusion of the first two rural parishes he began to write against the Calvinism and 'irregular' proceedings of Dr. Robert Hawker, Vicar of Charles Church, Plymouth, who had preached in a few Cornish Churches by invitation when on a visit to the county. Out of the resultant dreary pamphlet warfare Polwhele's opposition to Methodism developed as a kind of diversionary move. In 1800 appeared his *Anecdotes of Methodism*, a small booklet of 99 pages now exceedingly scarce. Several instances are alleged of factious and schismatical behaviour on the part of Methodists, but some of

18 Higgs, *Living Christianity*, (1873), 17; *Not Launceston*, as in Standard Edn. *Journal*, J. Wesley, vi, 293n.

19 Licensed 16 Dec. 1809, Ex. Dio. Reg. MSS, 90.

20 Venning, *East Cornwall*, (1901).

21 Henwood, *Memoir of George Coad*, (1841), 22: *Methodist Magazine*, 1814, 453.

22 Boase & Courtney, *Bibliotheca Cornubiensis*, 1878, ii, 506.

these occurred thirty years before the date of writing! Reference to the simple piety and constant attendance at church and sacrament of his Methodist parishioners is made by Polwhele.²³

It was left to Samuel Drew, the well-known shoemaker-metaphysician of St. Austell, to expose the almost total lack of truth in some of the 'anecdotes', and the misrepresentation of facts in others. This he did in his *Observations on Anecdotes, etc.*, published later in 1800; a copy of this pamphlet, which is as scarce as Polwhele's, came to light in a salvage drive in 1944.

In 1820 Polwhele published an edition of Lavington's *Enthusiasm* with a long preface which is of considerable interest as giving information as to the state and outlook of contemporary Methodism. This was almost his last hostile act; in his old age he became more friendly to the Methodists of the 'old school', and in 1833 prepared the outlines of a scheme of union between the Methodists and the Church of England, which he published; it failed through lack of interest on both sides.²⁴ The Revival of 1814 stimulated the Perpetual Curate of Penzance, Charles Valentine LeGrice, into preaching and publishing a sermon entitled 'Proofs of the Spirit', in which he warns his parishioners of the dangerous nature of the excitement then prevailing. This publication gave rise to others on the Methodist side, and LeGrice was supported by James Cornish, a Falmouth surgeon, who also opposed the Revival.²⁵

On the other hand it must be mentioned that these men, as magistrates, would be familiar with such cases as that of James Stevens, a local preacher of great popularity who after twelve years' labour had to be expelled from the Connexion for serious crimes, for which he became notorious throughout Cornwall.²⁶ Another notable affair which would not help the Methodists was the case of Amy George, a young Redruth woman who murdered her seven year old

23 Polwhele, *Anecdotes of Methodism*, 1800, 20 n; 25.

24 Polwhele, *Letter to the Bishop of Exeter*, (1833).

25 Riles, *Account of the Revival*, (1814). Treffry, *Letter to Rev. C. V. LeGrice*, (1814). *Methodist Magazine*, 1814, 545; 1815, 699; 1816, 580.

26 Polwhele, *Reminiscences*, (1836), i, 131; *Baptist Magazine*, 1812, 210.

brother while under the hysteria produced by Revival meetings. The newspaper reports of the case make terrible reading.²⁷

Difficulties arising from the legal status of Methodist places of worship hardly come within the scope of 'opposition' except in those cases where magistrates or clergy took advantage of the legal position to disturb the Societies. There are one or two examples which may be given of such incidents in Cornwall. Perhaps one lies behind the entry in the St. Just Stewards' Book, midsummer quarter, 1785, 'To Expences and Hors Iron (?) when before the Commishenors aboute the preaching House, 2s-od.' An entry in the MS. Diary of Richard Treffry, sen., a popular Cornish Travelling Preacher, reads, 'This day at a Justices Meeting Giles Paul and — Gundry were examined, the former for preaching without liscence and the other for not having his house liscenced the Parson of Sithney, Mr. Lindeman summoned them—the conclusion was Gundry promised that he would not lett his House be applied for that purpose & Uncle Giles promised that he would not preach there any more.'—(3 Feb. 1802.) A large number of applications for registration of Preaching Houses and preachers' licences date from this period, and we cannot doubt but that the state of the Law at the time helped the trend of the Methodists towards an attitude more nearly that of the Nonconformists, though again some magistrates seem to have been desirous of preventing frivolous applications for licences and the accompanying exemptions from certain military and civil duties.²⁸

Such in outline was the opposition accompanying the rise and growth of Methodism in Cornwall in the first hundred years. Doubtless a diligent search would provide a few further incidents, but the chief have been mentioned and set against their background of contemporary thought and feeling. No doubt many petty and irritating efforts to ridicule the Methodist Societies and their members went on all through the years, but these are common to all Christian communities which take their religion seriously. The tradition of a wholesale and long-sustained active opposition

²⁷ *West Briton*, 9 April, 1824.

²⁸ Polwhele, *Letter to Bishop of Exeter*, 1833, 12; 38. *Ibid*, *Reminiscences*, 1836, i, 106.

has engrained itself in Cornish Methodist thought by the repetition of a few well-known instances quoted in oft-read Magazines and Journals. Surely, considering the times, the hostility was neither great nor disproportionate. In particular, the Clergy could not be said to be actively in opposition except for a few violent and bitter opponents. John Wesley himself says that in 1747 few clergy were bitter.²⁹ An examination of some hundreds of Replies from Cornish Incumbents to the Bishops' Visitation Queries, mentioning Methodism in answer to a question concerning Dissent in the parishes, discloses a handful, (less than a score), worded in terms that could be regarded as unkind or prejudiced. Yet the worst of these *one*, out of many hundreds, is chosen by the writer of a popular history of Cornwall as typical of the attitude of the clergy of the time!³⁰

In reality, over a period of a hundred years, in a part of a Diocese containing nearly two hundred clergy, the number in active opposition is a negligible proportion. Perhaps Cornwall was uniquely fortunate in this respect.

Such opposition as there was, and it was stiff at times, served, as opposition always does, to cement the fellowship and refine the membership of the Societies, keeping them remarkably free from second-rate material until times were easier. Nor is the effect of the paper warfare to be underestimated, since it resulted in the consolidation of Methodist thought, and assisted friend and foe alike to be aware of the strength of the Methodist position.

H. MILES BROWN

WESLEY'S LAST VISIT TO CHESTER

It is now well over forty years since I published a volume of nearly 300 pages entitled: *Early Methodism in and around Chester*. During all this period I have been on the look-out for anything to correct or amplify the information I have set on record. In the matter of amplification

²⁹ J. Wesley, *Letters*, ii, 107.

³⁰ Exeter Diocesan Registry MSS, Replies to Queries 1744; 1765; 1771; 1779; 1812 (transcripts at Truro); 1821 and 1833.

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I have achieved some success; very little rectification, happily, has been called for.

Recently an addition to my knowledge of Wesley's work in the old city has reached me from the Antipodes. I came across the statement contained in the following quotation in a pamphlet by the Rev. Edward Drake entitled: *Some Account of Primitive Methodism in New Zealand* published as number 3 of volume 3 of the *Proceedings of the Wesley Historical Society (New Zealand Branch)* by the Committee of the Primitive Methodist Centennial Celebrations of the Methodist Church of New Zealand, 1944.

In a brief, but competent, sketch of the origin of Primitive Methodism in England Mr. Drake comes soon, as every writer on the subject must, to the name of James Crawfoot, whom he calls the first paid preacher of the new movement. He was born in 1758 at Stapleford, near Tarvin in the county of Chester. After his conversion in 1783 he joined the Methodist Society, and became a local preacher shortly after.

In the Chester membership records for 1790 Thomas, James, Samuel and William Crowfoot (so spelt) are included among the 19 members at Dutton Heath. The name Crawfoot does not appear in Andrew Blair's list of local preachers in this schedule for 1788; possibly "shortly after" is to be interpreted somewhat generously.

About the turn of the century he removed to Delamere Forest and was successful in his labours as a local preacher in that area. He held weekly meetings of a special character in his own house, and those gathered there were designated the "Magic Methodists" and the "Forest Methodists." His later association with the Bournes and with Clowes, and his services in the early days of the Primitive Methodist movement are very interesting but do not come within the scope of this article.

Crawfoot was a great admirer of John Wesley, and never missed an opportunity of hearing him when he visited Chester. He was present when the last of the series of forty visits which began in 1752 took place at Easter in 1790. The day upon which Wesley entered Chester for the last time was one of activity almost incredible when the age of the preacher is taken into account. Even in these days of much easier transport a strong man would consider such

a programme fairly strenuous. The subject on which he preached, in itself appropriate for Easter, would have a peculiarly solemnizing effect on the people from the thought that they could hardly hope to see their aged friend again.

Monday, 5 April. 1790. [Setting out 6 a.m. from Manchester, where he had preached twice on the Sunday and had helped in a sacramental service at which there were 1600 communicants] Calling at Altrincham I was desired to speak a few words to the people in the new chapel; but almost as soon as I got thither the house was filled, and soon after more than filled. So I preached on 1 Peter 1. 3, and many praised God with joyful lips. About twelve I preached in the chapel at Northwich to a large and very lively congregation, and in the evening met once more with our old affectionate friends at Chester. I have never seen this chapel [The Octagon] more crowded than to-night; but still it could contain not near the congregation. Both this and the following evening I was greatly assisted to declare the power of Christ's resurrection, and to exhort all that were risen with Him to set their affections on the things above.

But this is not the whole story. Mr. Drake tells us that James Crawfoot was present at a farewell address which Wesley gave to the Chester preachers. As I had never heard of this I made inquiries, and found that Mr. Drake derived his statement from a small book by Rev. H. B. Kendall which preceded his two large volumes, *History of the Primitive Methodist Church*.

Rev. J. T. Wilkinson, of the Hartley-Victoria College, kindly checked the reference for me in Kendall. As Kendall quotes from a little known book by Rev. George Herod: *Biographical Sketches of some of those preachers whose labours contributed to the origination and early extension of the Primitive Methodist Connexion*, (circa 1820). Mr. Wilkinson further helped me by lending me a copy of Herod's book from the Hobill Library, now installed at Hartley-Victoria.

Mr. Herod says that Crawfoot was favoured with hearing Wesley preach the last sermon he delivered in Chester, and that he was present at a meeting of the travelling and local preachers, held in the vestry by Wesley after divine service, on the Tuesday evening, 6 April, 1790. Crawfoot reports the words of Wesley, pathetic and pointed, as closing with the following:

Fellow labourers, wherever there is an open door, enter in and preach the Gospel, if it be to two or three, under a hedge

or a tree; preach the Gospel—go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind; and the servant said, Lord it is done as thou hast commanded, and yet there is room.

“He then lifted up his hands”, says Crawfoot, “and with tears flowing down his cheeks, repeated, *And yet there is room; and yet there is room.* The influence I felt will never be forgotten by me”.

These words of Wesley were effectively used by Crawfoot in 1807 when he encountered a great difficulty. At the Christmas quarter-day he was called to give an account of his conduct in giving his labours to those who were not in connection with the Wesleyan Methodist body. It appears that sometime previously he had had some business to transact at Warrington, then in the Northwich Wesleyan Circuit to which Crawfoot was at this time attached. Late in the evening when passing down the main street on his way home, he encountered a man who knew him. This man requested Crawfoot to turn into the Chapel of the Quaker Methodists, and give them a sermon, for the congregation was waiting for a preacher who had not arrived. He complied and was put up for the night. Some of the Wesleyan Methodist officials considered this act to be wrong.

When he had to reply to the charge he acknowledged that he had done what was reported, but refused to agree that he had transgressed. In his opinion it was neither scriptural nor reasonable for any section of the Church of Jesus Christ to restrict to their particular sphere the labours of a preacher not paid by them for his services, and that he had a right to preach wherever he had opportunity, if not engaged on his own plan. He then called the attention of the meeting to Wesley’s words as quoted above and concluded by saying, “Mr. Chairman, if you have deviated from the old usages I have not; I still remain a Primitive Methodist.”

When Crawfoot thus designated himself little did he, or those who heard him, think, that the name would thereafter be given to a distinct section of the Church of Jesus Christ, which section he was to aid before very long by open-air and revival labours.

F. F. BRETHERTON

ROBERT JONES OF FONMON CASTLE

PART 2

At the end of our last article we saw that Howell Harris spent the summer of 1741 in London and so did not have an opportunity to visit Fonmon during those weeks, but Charles Wesley, however, was in South Wales in July 1741, and on the invitation of Robert Jones he visited the castle, accompanied by two clergymen from Glamorganshire who were favourably disposed towards Arminianism, Nathaniel Wells of Cardiff and John Hodges of Wenvoe, and others. They were received "very courteously," and after satisfying himself that Wesley was a faithful and loyal member of the Church of England Jones sent a request to the Rev. John Richards, rector of the parish of Porthkerry to allow Wesley to preach in his church. It appears that Richards had previously been antagonistic towards Wesley, having believed "strange reports" concerning him. Probably the most generally current report at the time was that the Wesleys were Papists,⁷ and even Howell Harris admits "how I had Thought Bro—Jn. a Papist" during the heat of the Calvinistic controversy.⁸ It may be significant that Robert Jones's first question to Charles Wesley had been "whether I was a Papist." Robert Jones happened to be the patron of the benefice of Porthkerry and he was anxious not to appear to take any unfair advantage over the incumbent on that score; therefore he stressed that Richards should "act without bias or constraint, by either granting or refusing the Church, as his conscience directed." But Richards was quite satisfied, and Charles Wesley was invited to preach in his Church, which he accordingly proceeded to do. During the service the incumbent was "deeply affected, and hid his face, and wept." At the end he asked Wesley's pardon for his past attitude towards him, and invited him to his house. A few days later a number of hostile clergy from the district were invited to meet Wesley, but only one, the Rev. Charles Carne, turned up, and he was not impressed.

⁷ John Wesley: *Journal*, ii. 262, 342.

⁸ *Diary* 77, (27. xi 1741).

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When he left Fonmon, Charles Wesley was convinced that the seed was sown in Jones's heart, "and shall bring forth fruit unto perfection." He visited him again in August, and found that the trials he had had to undergo in the meantime had only strengthened him in the faith. There are some references to those trials in the *Elegy* :

The man of polish'd sense his judgment quits,
And tamely to a *madman's* name submits.

His erstwhile friends

his happy change deplored,
And cursed the men that call'd him to his Lord.

At this time a society was formed at Fonmon, and Charles Wesley was "greatly assisted to purge out the leaven of Calvin." A few days later also he had to awaken some "who were lulled fast asleep by the opiate of final perseverance."

In September, Robert Jones accompanied by William, his servant, went with Charles Wesley to Bristol. At Kingswood he was filled with consolation and bore his testimony. Before the end of September Howell Harris had a full report from Charles Wesley (to whom he had now been reconciled) :

amazg. news of Esqr. J—es of Fullmoon in Glam—shire
havg. recd. ye H— Ghost in his sleep & has been in Bristol
&c.—to bear witness of it & while that Power abides that
we can go thro' all Persecutions. O amazg. news! (*Diary*
77)

Charles Wesley also refers to his wonderful experience in the *Elegy* :

The Lord he sought allow'd His creature's claim,
And sudden to His living temple came;
The Spirit of love . . .
Breathed on his raptur'd soul : the sinking clay
O'erwhelm'd beneath the mighty comfort lay;
While all-dissolved the powers of nature fail,
Enter'd his favour'd soul within the veil,
The inner court with sacred reverence trod,
And saw the Invisible, and talk'd with God.

During his visit to Bristol, he interceded on behalf of the Methodists with one of the local magistrates, who had been one of their chief adversaries. Had he been spared Robert Jones would have become a tower of strength to the persecuted Methodists. It was on this occasion also that he met John Wesley; the latter found him "convinced of the truth as it is in Jesus, and labouring with his might to redeem the time he had lost, to make his calling sure, and to

ay hold on eternal life." During the following month (October) John Wesley paid two visits to Fonmon, and preached there on each occasion. In November, Harris was there once again: "went . . . full of Joy to full moon Castle to Esqr. Jones that had divided from us on acct. of Doctrine—now sent for me to come there to preach wth. 'a'll ye People & to leave all Controversies to preach Xt &c . . ." (*Diary* 80).

In December Jones was once again at Bristol, where he and John Wesley "poured out our souls before God together." In March, 1742 John Wesley and Howell Harris visited Fonmon together. They found Jones, according to Wesley, "still pressing on into all the fullness of God." According to Harris they "disputed a little, but they yielded that God chose us & not we Him & 'tis God's faithfulness keeps us & not our own—but O irresistible "Grace . . . is too strong meat for them," (*Diary* 86). Again in April Howell Harris was in Fonmon once more; "I believe ye Ld. brought me here," he records, (*Diary* 88), but it was still difficult to abstain from disputes, the heat engendered by the Calvinistic controversy having not yet quite died down even in the heart of Howell Harris.

On the eighth of June Robert Jones died, at the early age of thirty six:

He smiled as the swift messenger drew near;
With steadfast faith, and love that cast out fear,
Look'd through the vale, and saw his Lord appear.

He was survived by his wife and five children. In his will he left his estate to his only son (also called Robert), an annuity of £100 per annum to his wife, plus a further annuity of £200 on his mother's death; £2,000 to his younger children (all daughters) plus a similar sum on his mother's death, and a number of bequests to friends and servants.

Robert Jones's father had directed that his children be brought up as faithful members of the Church of England; as far as Robert was concerned, at any rate, his wish was fulfilled. Charles Wesley wrote in his *Elegy*

strangers brand thee with a bigot's name:

Glorious reproach! If this be bigotry,
For ever let the charge be fix'd on me,
With pious JONES and Royal CHARLES may I
A martyr for the *Church of England* die!

It is not surprising to see Charles Wesley write thus; Howell Harris complained that he had said during the course of one of his visits to South Wales that Cromwell had "sent many to Hell and went there himself". We wonder what Col. Philip Jones would have thought of a great-grandson who merited such tribute! And we wonder how "bigoted" Robert Jones really was. Henry Davies, as we have seen, was the first to pay tribute, and he was a Dissenter. Robert Jones was a staunch Arminian, and could not agree with those

who dare restrain

The grace their Saviour did for all obtain,
nevertheless he kept an open door "to a few, of heart sincere" who served their Master well, even if their doctrines seemed to him faulty. Above all, the impression we have of him is that of a man "pressing on into all the fullness of God." He might have become a very influential Methodist in Glamorganshire and further afield had he lived longer, but it pleased God to take him unto Himself at an early age. Even then he was ripe for the Kingdom of God.¹⁰

GRIFFITH T. ROBERTS

WESLEY LETTERS AT WESLEY COLLEGE, HEADINGLEY

Some autograph letters of John Wesley are preserved at Wesley College, Headingley, collected into two volumes. They are all included in the Standard Edition of the *Letters of John Wesley*. But it may be useful to give a list. There are, moreover, a number of errors of transcription in the Standard Edition; none of these is important, but they are noted under each letter. This list is confined to the

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- 9 Harris, in a letter to C.W., "can't express what food my Dear Jesus did make it [i.e. the Elogy] to be [to] my Soul." But he had a "tender fear" lest the last couplet quoted above "may offend some, and make them suspect you of a little Bigotry," (*Trevecka Letters*, No. 613).
 - 10 In addition to the sources indicated in the footnotes, I am indebted for information concerning Robert Jones to the Fommon MSS., now at the National Library of Wales; to the *Journals of John and Charles Wesley*, and to *The Poetical Works of John and Charles Wesley for the Elogy*.

first volume of the collection; it is hoped to deal with the second later. The Rev. Wesley F. Swift has kindly compiled the list of letters, and I have compiled the list of transcriptional errors.

- 24 September 1755. To the Rev. Samuel Walker iii 144, f
 p. 145 line 18 *Not in a Christian but* should be in brackets.
 line 37 Delete the brackets.
 line 38 Delete *how*.
 p. 146 line 30 *As you observe* should be in brackets.

- 13 July 1756. To Thomas Olivers. iii 183 f
 p. 184 line 6 Insert *I am* before *Your*.

To Thomas Rutherford

- 24 December 1774
 3 March 1776
 20 December 1777
 9 November 1779
 20 February 1781
 4 July 1781
 29 July 1782
 19 October 1782
 23 February 1783

At the end of this letter add *To Mr. Rutherford At the New Room in Dublin*.

- 31 January 1789

At the end of this letter add *To Mr. Rutherford At the Preaching house in Stockport, Cheshire*.

This address is not now actually attached to the letters, but the piece of paper containing the address is kept with the letters, and was presumably once attached to it.

- 24 December 1789

At the end add *To Mr. Rutherford At the New Room, Dublin*.

- 16 November 1786. To Thomas Warwick vii, 351
 p. 352 line 5 Insert *Dear Tommy* before *Your*. At the end add *To Mr. Warwick At the Preaching house in Burslem, Staffordshire*.

- 30 September 1787. To Henry Moore

At the end add *To Mr. Henry Moore At the New Room in Dublin*.

- 10 September 1789. To Mrs. Warwick

In the fourth and fifth lines of the letter *order and permitted* are underlined.

- 29 March 1788

In the second line of the letter *you* is underlined; in the ninth the first *you* is underlined; for hope read *Helps*; in the eleventh line *his* is underlined, and has a small *h*.

- 2 April 1789

In the 15th line of the letter *your* is underlined; in line 17 after *prays* insert *My dear Harriett* 3 August 1789.

3 August 1789

In the first line of the letter after *of* insert *The Doctrine of*. At the end add *to Miss Harriett Lewis at Dudley*.

19 January 1790

In the ninth line after *Jackson* insert *Dear Daniel*. At the end add *To Mr. Jackson at the Preaching house in Stockport, Cheshire*.

The collection also contains an undated letter which is printed in *Letters*, vii, 94, with the date November 1781 in brackets. It is repeated by an oversight on p. 116 with the date March 1782, also in brackets. The latter is the more accurate in paragraphing and the use of italics.

The brackets indicate that the dates assigned are conjectural. When pointing out the inadvertent duplication of this letter, in a note in *Letters*, viii, 280, Telford says April 3, 1782 is the more probable date. This may mean a revision of opinion on his part or may possibly arise from a confusion between Carlill and Rutherford, who are both addressed as "Dear Tommy" in *Letters* vii, 116.

A. RAYMOND GEORGE

TRANSCRIPT OF A WESLEY LETTER

On one of the end-leaves of the MS. *Journal* of Hugh Bourne, (now in the Library of Hartley-Victoria College, Manchester) there is a copy, in Bourne's neat hand-writing, of the following letter, written by John Wesley on September 1st 1771. Internal evidence strongly suggests that it was sent to Miss Mary Bosanquet, concerning her family of orphan children, about which Wesley had written on July 8th, 1770 (*Journal* vol v. pp 375-6) 'Her family is still a pattern and a general blessing to the country.' There is no reason to doubt that Bourne's copy is a faithful transcript of the original letter. In 1817 Bourne was particularly interested in the spiritual nurture of children and the founding of Sunday Schools in connection with the newly-formed Primitive Methodist societies. On the opposite page to the transcript there is a hymn, composed by Bourne, bearing the title: 'On family instruction and worship'.

J. T. WILKINSON

My dear Sister,

We must build with one hand, while we fight with the other. And this is the great work, not only to bring souls

to believe in Jesus Christ, but to build them up in our most holy faith. How grievously are they mistaken, who imagine, that as soon as the children are born, they need take no more care of them. We do not find it so. The chief care then begins. And if we see this in a true light we may well cry out, even the wisest men on earth: "Who is sufficient for these things?" In a thousand circumstances general rules will avail little, and our natural light is quickly at an end. So that we have nothing to depend upon, but the anointing of the Holy One. And this will indeed teach us concerning all things. The same you need with regard to your little ones, that you may train them up in the way wherein they should go. And herein you have continual need of patience, for you will frequently see little fruit of all your labour. But leave that to Him. The success is His. The work only is yours. Your point is this: work your work betimes, and, in His time, He will give you a full reward. I am, yours affectionately,

J. Wesley

Sept. 1. 1771.

IRISH NOTES

The annual meeting of the Irish Branch of the W.H.S. was held on 13th June 1947, at Thomas Street Church, Portadown.

It was reported that there was some hope that it might be possible in the course of the next year to secure suitable premises in Belfast for the housing of the collection of the Branch, a project which has been in mind for some time.

Mr. F. J. Cole was re-elected Chairman and Mr. Norman Robb was reappointed Secretary and Treasurer.

1946 was marked by a celebration at Toneyclummon, the birth-place of Fermanagh Methodism. A service was held in the home of Mr. and Mrs. J. Dowler, Laragh, to commemorate the fact that services had been held in the house throughout a century.

1947 will long be remembered for the very successful and encouraging commemoration of the bi centenary of the first visit of John Wesley to Dublin. The W.H.S. was represented by Mr. Duncan Coomer, M.A. and Rev. F. Baker, B.A., B.D. In St. Mary's Church where Wesley preached on August 9th, 1747 the Most Rev. A. W. Barton, D.D., Archbishop of Dublin preached, on Sunday, August 10th, 1947, the Rev. John England, President of the Methodist Church in Ireland, taking part in the service.

The Rev. R. Lee Cole, M.A., B.D., has prepared for this occasion, an excellent booklet, *The Wesleys came to Dublin, and*

PROCEEDINGS

the Rev. Robert Haire has written a short survey of Wesley's One and Twenty visits to Ireland. (Epworth Press 6/-)

Mr. Robert Thompson of Larne has presented a plaque commemorating Wesley's visit to the "Hamlet of Larne".

It is displayed on the premises now occupied by the East Antrim Co-operative Society which are situated on the site of the house in Mission Lane, from the steps of which Wesley preached.

The inscription reads :

The Rev. John Wesley A.M., sometime Fellow of Lincoln College, Oxford, Founder of Methodism, preached here on the 15th May, 1758, in the presence of most of the inhabitants of Larne.

F.F.B.

NEW BOOKS

There has recently come to hand from America an important book on Methodist doctrine, *The Theology of John Wesley* by William R. Cannon, (Abingdon-Cokesbury Press \$2.50 net). A recent reviewer of this book has pointed out that 'it is remarkable that this simple title has not been given to any important book before'. It is equally remarkable that so much of the recent work on Wesleyan theology has come from abroad, and notably from the United States.

As Dr. Cannon rightly indicates, John Wesley did not write a text-book in systematic theology, but was content to express his thoughts as occasions demanded. From his *Sermons* and *Works*, therefore, his theological opinions must be gathered; of these sources Dr. Cannon has made good use in an attempt to present those opinions in systematic form.

It was Wesley's doctrine of Justification which coloured all his thought, and it is with the doctrine of Justification that this book is mainly concerned. The first part paints the historical background and expounds the doctrine; the second part deals with the theological and ethical concepts which arise from it: God and Providence, Man and Sin, Redemption and Assurance, the Moral Life and Christian Perfection.

There is much in Dr. Cannon's latest work that will set the theological pundits talking, but, since we are not all theologians, let us hasten to add that the ordinary Circuit minister will find Dr. Cannon an invaluable guide to a re-

newed study of Wesley's *Sermons*. A work so scholarly and stimulating deserves a wide publicity and circulation on this side of the Atlantic, and, as books go nowadays, it is remarkably cheap at the price.

From the same publishers there comes *Methodism in Belief and Action* by John M. Moore (Abingdon-Cokesbury Press, \$2). English Methodists are often ill-informed about the doctrines and polity of their own Church; their ignorance of their sister Church across the Atlantic must be abysmal. Bishop Moore's book is an admirable corrective, for it presents a straightforward analysis of the beliefs, principles and ordinances of the Methodist Episcopal Church, its social consciousness and its relation to the Ecumenical movement.

The growing interest in American affairs makes it imperative that we should understand to the full the position which American Methodism occupies in the World Church, and in this field much that has been obscure is now made plain. We have no place in which to illustrate the thesis, but the reader will find much enjoyment in comparing the beliefs and ordinances of the American Church with those of his own. He will probably find much cause for disagreement, but we have much to learn about each other. Bishop Moore writes from a long experience of Methodism (he was ordained in 1894), and has a profound belief in the genius of Methodism and the effectiveness of its philosophy. We commend this readable and instructive book to all who wish to widen their Methodist horizons.

WESLEY F. SWIFT

As Mr. Swift's article will attract the attention of serious students of Wesley's theology, I think this is a suitable occasion on which to call attention to two useful earlier American books on the subject which I acquired when conditions were more favourable for acquiring books from abroad than they are now.

Rev. N. Burwash, S.T.D., Professor of Theology in the University of Victoria College, Toronto: *Wesley's Doctrinal Standards, (Part 1), The Sermons, with Introductions, Analysis and Notes*. Toronto, 1909.

John Alfred Faulkner, Professor of Church History in Drew Theological Seminary; *Wesley as Sociologist, Theologian and Churchman*.

F. F. B.