

Oct 18<sup>th</sup> 1783

At a Meeting then held at Major M<sup>r</sup> Hall's at Edmond  
Edge in the Parish of Rochdale and County of Lancaster  
of the Leaders of several Classes in several of the  
Societies (to wit) Roundale - Roughdale - Hopponel  
Edmondson &c The following Persons were chosen  
Stewards of the S. Societies, and intrusted to transact  
the temporal Affairs

James Greenwood  
John Parker.  
John Madin  
James Dyvon.

Memorandum, It was then agreed That if there be any  
just Cause to Exchange any of the above Stewards It  
shall be done at the next Quarterly Meeting held for the  
S. Societies by the Approbation of the Leaders then present  
Note If any Dispute arise touching the choosing  
of a Steward or Stewards, the greater Number of Voices  
shall have the Choice to elect a fresh Steward.  
This shall be mentioned to our Minister M<sup>r</sup> John West  
or his Successor who shall end any Dispute of these  
sorts.

THE RECORD OF THE  
FIRST METHODIST QUARTERLY MEETING.

IN THE HANDWRITING OF WILLIAM GRIMSHAW.

## A FEW NOTES ON EARLY METHODISM IN HAWORTH.

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The ancient village of Haworth, as the home of the gifted Brontë family, and the place where all their books were written, has an association with our literary history which is not likely to be early obscured. In the Brontës Methodism has more than a passing interest: the evangelical character of Patrick Brontë's ministry, the genuine respect for religion which marks the writings of the sisters, and the deep piety of the hymns of Anne bear witness to its influence. Patrick Brontë was the first examiner at Woodhouse Grove School, of which the first headmaster and governor was John Fennell, afterwards a clergyman of the Church of England. It was from Mr. Fennell's house at the Grove that his niece, Maria Branwell—herself a Cornish Methodist, and related to the well-known Methodist family of the Carnes of Penzance—was married on 29th December, 1812, to Patrick Brontë, at that time Incumbent of Hartshead.

But for Methodists Haworth has a prior and deeper interest inasmuch as it was the scene of the Incumbency of William Grimshaw, and the place from which the 'Great Haworth Round' had its origin. The story of the *Methodist Heroes in the Great Haworth Round* has been told in great fulness up to the year 1784, in an invaluable volume of Memorials with this title, compiled by our friend, Mr. John W. Laycock. To that work this paper is indebted, as several references show: the entire volume is of deepest interest and is a perfect mine of Methodist antiquarian lore and biography.

The first Methodist Society in Haworth was formed in 1744 or 1745, probably by the joint labours of John Wilkinson and Thomas Colbeck. The former was the first class-leader and the first local preacher in Keighley, and by his marriage was connected with John Nelson: the latter was won to Christ by Wilkinson's preaching. It was probably at the invitation of these devoted men that John Nelson came to Haworth, and preached in an old Hall which still is standing, though now divided into several dwellings.

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William Grimshaw at this date was already established in the incumbency of Haworth, which then formed part of the Parish of Bradford. There are two parish registers preserved—one of them of parchment—which contain many entries by Grimshaw. The present Rector of Haworth, the Rev. T. W. Story, M.A., has issued a most interesting volume of *Notes on the Old Haworth Registers*. They begin in the year 1645, and contain many curious references to local incidents and national events in addition to matters belonging to parish affairs. From Mr. Story's work I am permitted by his kindness to make several quotations. Grimshaw was appointed to Haworth in 1742, and signalized his entrance upon his charge by a formal entry which is found, with a few slight differences, in both registers. It is as follows :

“ May 18<sup>th</sup> 1742

The Rev<sup>d</sup> William Grimshaw A.B of Xt's Coll : Camb : succeeded the Revd Mr Isaac Smith, AM. last Incumbent deceas'd in the Parochial Curacy of Haworth, having been Minister of ye Parochial Curacy of Todmorden in ye County of Lancaster 10 years and 9 months,—He was born at Brindle near Preston in the County aforesaid—and was educated at the Free-School of Blackburn by Mr. George Smith Head Master thereof for some years ; but was afterwards Removed to the ffree School of Heskin and put under ye care of Mr. Thomas Johnson, Head master thereof and from thence he was sent to and admitted Member of ye University and College above mentioned.—

Witness my Hand

William Grimshaw }  
Min : de Haworth. }

Concerning Grimshaw's entries, Mr. Story writes :—“ Mr. Grimshaw did not make many entries in the register except the briefest records of Baptisms, &c. He began and for some years continued entering these upon a system of his own which we should think the worst imaginable,—i.e. he mixed up Baptisms, Marriages and Burials all together. His writing was neat and clear, but he gives as little information as possible : if it is a baptism we have date and name ; if a burial, date, name and age. Anybody who might be unfortunate enough to have to search the registers of that period would not be likely to bless his method.” In the entry quoted above, Grimshaw mentions the name of his predecessor, Isaac Smith. In the register there are several

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entries made by him in writing which is a most beautiful imitation of printing, with some words in Gothic characters and others in Italics. Some of these entries are of great interest, one especially so to Methodists. It is as follows: "May 15th 1739, at 6 o'clock in the Evening, the Houses in Haworth called the Parsonage were solemnly Dedicated and so Named, with Prayers, Aspersions Acclamations, and Crossings by I.S. &c." It is difficult to understand what was the nature of the ritual used on this occasion, as sprinkling with holy water ceased with the Reformation. The house which was thus solemnly but strangely dedicated is still standing: it is known as "Sowdens." It was the home of William Grimshaw, and there John and Charles Wesley, George Whitefield, John Fletcher, the Countess of Huntingdon and many other leaders in the Evangelical Revival found hospitality and also opportunity for religious counsel and spiritual stimulus. Sowdens was originally erected in all probability during the Stuart period; on one of the out-buildings there is a stone bearing the date 1695. In the *Methodist Recorder* of Jan. 12 and 19, 1899, are two articles by H. K. and H. D. W. on *The Yorkshire Storm-Centre of the Evangelical Revival*. In the former issue there are given photo-pictures of Haworth Church as it was in Grimshaw's day, and of Sowdens his Parsonage. When Wesley visited Haworth he preached, as he tells on one occasion (3rd August, 1766) "from a little scaffold on the south side of the Church"; on another visit (5th July, 1772) he says "I stood on a kind of pulpit near the side of the Church." It is said that this 'scaffold' or 'pulpit' was placed outside the middle window, which was partly removed to enable the preacher to get access to it. In the same issue is a picture of "Grimshaw's Table," a "long black oak table, carved, of great weight and indestructible strength, bearing the date of 1688. Though movable within the room in which it stands, it must have been put together there. It could not be removed unless part of the front of the house were taken out." Unfortunately Grimshaw's table is no longer at Sowdens: the Methodists of Haworth would have been glad if it could have come into their possession as a memorial of the noble men of God who took counsel together round it.

There is little doubt that before his settlement in Haworth, Grimshaw had been graciously influenced by the Holy Spirit, and the character of his ministry had become entirely changed.<sup>1</sup> Among his new charge he "began to preach Christ and the necessity for conversion, and brought forth early fruits of his

1. See Wesley's account of Grimshaw in his *Journal*, under date.

ministry amongst people as ignorant and brutish as the country is wild and savage" (see Laycock, *Methodist Heroes*, letter quoted p. 34). In a letter to Dr. Gillies, Grimshaw writes, "In this year (1742) our dear Lord was pleased to visit my parish. A few souls were affected under the word, brought to see their lost estate by nature and to experience peace through faith in the blood of Jesus. My church began to be crowded, insomuch that many were obliged to stand out of doors." This statement of the overflowing congregation finds the most complete confirmation in an entry in the register under date "Tuesday ye Eleventh Day of January one Thousand seven hundred forty and two,<sup>2</sup>" and signed by "William Grimshaw, Minister" and nine parishioners. The entry is too long to quote in full: only two brief portions are given: "In a Vestry whereof Notice was given in our Church of Haworth on Sunday Evening last publickly and immediatly after Divine Service to be as on this Day at two o'clock in ye afternoon convened and is accordingly convened by us, We, the Minister, Church Wardens, Freeholders, and other inhabitants of Haworth Parish aforesaid, do for the more open and orderly attendance of the publick Worship of Almighty God wherein we are in the said Church greatly interrupted by too exceeding a Congregation of people, agree consent and determine yt ye said Church be enlarged two Bays eastward and yt ye North Isle (sic) be drawn out to ye Gable End of the two new erected Bays . . . . and we do permit William Grimshaw ye Minister to undertake ye accomplishing of ye said Enlargement by such Contributions or otherwise as He shall obtain for that Purpose. . . . ." The enlargement was not completed until 1755, and is recorded on a stone slab now placed outside the west end of the Church. The Church as thus enlarged was the Church of the Brontë times: in 1880 the old Church was taken down with the exception of the tower, and the present Church was built.

It is not within the province of these Notes to furnish a consecutive account of the work of Grimshaw, but only to supply some items which hitherto have not been generally accessible. Spence Hardy's well-known *Grimshaw of Haworth* is a valuable record of his activities, but since it was published much additional material has been brought to light, of great importance to the student of the Evangelical Revival. A series of letters from Grimshaw to Mrs. Gallatin, which are now housed at the Book Room, give pleasing revelations of him as a spiritual adviser and friend. These letters have been largely used by Mr. Laycock in

2. Old style: in modern reckoning, 1743.

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his book, which is indispensable to all who desire to obtain an adequate conception of the devoted labours of the "Apostle of the North."

It was on February 25th, 1746, that John Wesley first visited Keighley. On October 22nd of the same year Charles Wesley preached in Keighley on John iii, 16. Charles proceeds in his *Journal* to narrate, "I went on to Haworth; called on Mr. Grimshaw, a faithful Minister of Christ, and found him and his wife ill of a fever. She had been a great opposer, but lately convinced. His soul was full of triumphant love. I wished mine in its place. We prayed, believing that the Lord would raise him up again for the service of his church. I read prayers, and expounded Isai xxxv. All listened, many wept, some received comfort. I returned, and exhorted the steady Society at Keighley. Three months later to the day Charles Wesley was again in Haworth. He was lodged at Grimshaw's parsonage, but preached in a large house—possibly the old Hall in which Nelson had preached, as already mentioned. On parting the next day Charles Wesley said to his host that "he had feared where no fear was, and that there was no law either of God or man against his lending me his pulpit." He further adds that Grimshaw was much ashamed at having given place to his threatening enemies. Charles Wesley's rebuke was permanently effectual: on May 1st, 1747, John Wesley writes in his *Journal*, "I read prayers and preached in Haworth Church to a numerous congregation." From this time Grimshaw was closely connected with the Wesleys and their coadjutors in their evangelical labours. He begun his *Methodistic* work by visiting the societies founded by William Darney, thus following up the like work done by Wesley three weeks earlier. In this way Grimshaw made a commencement of that holy toil of visiting the places in "the great Haworth Round" with which his memory is so happily associated.

In the following year, 1748, Grimshaw's name is connected with a most important development in the Constitutional History of Methodism, viz., the establishment of Quarterly Meetings. Among the archives of the Keighley Circuit is a small folio book bound in vellum, which contains the record in Grimshaw's handwriting of what was in all probability the first Quarterly Meeting held in Methodism. A photographic reproduction of this deeply interesting record we have pleasure in issuing as frontispiece to the present number of the *Proceedings*. Further particulars in regard to the contents of this book are given by Mr. Laycock (*Methodist Heroes*, pp. 66-70, and elsewhere). On the subject of

the early history of Quarterly Meetings, see *W.H.S. Proc.* vii. 78-81.

Striking testimony to the esteem and confidence with which Grimshaw was regarded by Wesley is borne by the fact that when, in 1749, Wesley published his first Indenture for the settlement of Methodist chapels upon trusts, he made provision that the privileges and responsibilities of the properties after his decease were to devolve upon his brother Charles, and after the decease of Charles upon "William Grimshaw, clerk." In the *Minutes of Conference* for this same year, Haworth appears among the names of the twenty Circuits in England into which the Connexion was divided.

J. CONDER NATTRASS.

(To be continued).

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## THE LETTERS OF JOSEPH SANDERSON.

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(Continued from page 140).

### LETTER II.

[Undated]

My Dear Brother,

You will give Mr. Affleck and Dr. Hamilton their Magazines and pack up all the rest and send them here by the Carrier next week and Mr. Atlay's letter with them that I may be enabled to book them justly, or if any mistake be made I can get it rectified. You have Tickets at Berwick, so that you will find that you have a sufficient number except the Members are increased in number which I should rejoice to hear of. I would have you take a particular account of the number in Society at each place and send it me.

I was very glad when I heard you had got into your Circuit. If possible change regularly every three weeks. I wish we could have a Watch Night at every place in the Circuit before the Winter set in. If I can, I will meet you at Dunbar when you return, and keep one there. I expect Mr. Mill and Mr. Ogilvie here on their way to England. If you think it would be proper to keep one at Berwick, I will engage one of them to help you and send you word when they will be there that you may publish

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it a day or two before. We kept one since I came here and it was a good time. I hope God will bless us and give us to see some fruit of our labours even in this dull country. That God may bless you and render you of great use to this People is the daily prayer of Your truly affectionate Brother,

Jo. Sanderson.

P.S.—Give my kind love to the family where you lodge, the Doctor, Miss Simpson, Mr. and Mrs. Affleck. Forget not to pray for me ; let me hear from you frequently ; I have not yet changed our lodging. Mr. Thompson and Mr. McAllum are by Mr. Wesley's order to go to Dundee, John Ogilvie to Newcastle, Mr. Mill to Epworth. Direct the books to my lodgings.

Addressed to

Mr. Samuel Bardsley at

Mrs. Afflecks,

Dunbar.

[Written on the letter are the following words :—Mrs. Steadmans, Leith Wynd, Edinbro. It is probable that Sanderson lodged at this address.]

Joseph Sanderson was a Yorkshire Methodist. He had learned by experience the value of Class and Band Meetings, Lovefeasts and Watchnights. He shared Wesley's conviction that the system which had produced such marvellous results in England would not fail in Scotland if faithfully worked. In the above letter we see him in his Circuit, acting like a superintendent who knows that in the success of the spiritual work all other success is contained. His reference to John Atlay, the Book Steward, provokes unpleasant thoughts. The end of Atlay's association with Wesley was inglorious. The part he took in the episode of the Dewsbury "House" has left a cloud on his name which refuses to disperse.

It will be noticed that the Dundee complication was aggravated by the circumstances mentioned in the postscript. Duncan McAllum, who had been stationed as the Superintendent of Newcastle-on-Tyne, was removed to Dundee to be William Thompson's colleague, and John Ogilvie, who had just been received on trial by the Conference, was sent to Newcastle as his supply. The change was not appreciated by the Newcastle people, and the stay of McAllum in Dundee was brief.



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LETTER III.

Edin<sup>h</sup>

2 October, 1782.

My Dear Brother,

Yesterday Mr. McAllum left this place to go to Newcastle and he will inform you of what has been doing at Dundee. I doubt that confusion will terminate in the ruin of Methodism in that place. Next week if all be well I shall be giving out tickets here so that I cannot possibly come to Dunbar, but if I can meet you the week after will let you know in time.

I have had one letter from Brother Bogie since he went to Glasgow but had only been there a week when he wrote. Yesterday I got a few lines from Mr. Mackie, he intimates that the chapel there is well fill'd. I believe that Mr. Bogie will be very useful there.

The people here come out to Sermon pretty well and last Sabbath we had two new members at the Class. I am going to put our Rules in execution here more than usual. Our discipline has been so very lax, the Class-papers always give me pain when I look them over; there are numbers of them meet their Class once or twice a Quarter. I told them the other day I would have no such Members amongst us; I would put them all out of Society who neglected them thus except a good reason could be assigned for their being absent. It is probable this will make our small number still smaller, but then we shall have fewer Triflers amongst us. And a few diligent earnest souls will afford us more comfort and satisfaction than a crowd of Laodiceans.

On Sabbath I got a letter from Aberdeen informing me of the death of Elliner (sic) Cloudsley. She was well at six o'clock in the evening and in Eternity at seven.

Poor Mr. Moore had like to have met with rough treatment on his way to Aberdeen. About the time he [passed] thro' Stonehaven something was stoln and they supposed him to be the thief and followed him three miles, took him up and brought him before the Magistrates; but when he told them who and what he was they were ashamed and let him go where he pleased. He is now in Aberdeen, Brother Inglis in the country, Mr. Warrener at Inverness.

May the Lord be with you, and give you his blessing to your labours that you see of the travail of his soul and be satisfied.

Am yours in the best of bonds

Jo. Sanderson.

P.S.—Give my kind love to all inquiring friends.

Addressed to

Mr. Sam<sup>l</sup> Bardsley,  
Methodist Preacher,  
Berwick.

James Bogie began to travel in 1782. His first appointment was Edinburgh. In the early days of his ministry he was often stationed in Scotland. He was honoured with the personal friendship of John Wesley. He took high rank among the Methodist Preachers and was frequently chosen by the Conference as the Chairman of English and Scottish Districts. He died in 1837. According to his obituary in the *Minutes*, as a Preacher his talents were of "a very respectable order." In administration "he was faithful and decided, combining a conciliatory and affectionate demeanour with an unshrinking firmness in the performance of that which he conscientiously considered an act of duty." He represented a fine type of the Methodist Preacher. He suffered during his first year from a little depression caused by a fancied lack of success, but with such cheery and sympathetic colleagues as Sanderson and Bardsley that depression was speedily conquered.

Wesley was often exercised on the subject of the administration of Methodist discipline in Scotland. At the Conference of 1768 he made the complaint. "We have very imperfect accounts of all things from Ireland and Scotland"; and he directed that the Assistants of Dublin and Edinburgh should procure, and bring or send to the Conference, amongst other things, "an exact account of the Societies." This direction may have led to some improvement; but so late as 1782 the "returns" were not absolutely reliable. An "exact account of the societies" included their position numerically, and the numerical return raised the question of the condition of membership in an acute form. Wesley was often dissatisfied with the "returns" of the number of members not only in Scotland and Ireland but also in England. He disliked all exaggeration of success, and in the Societies which he himself visited he often cut down the members with a relentless hand. Those who think "the Class Meeting difficulty" is a product of modern times, have never studied the ancient Class-papers.

Joseph Sanderson tells us that the Class-papers always gave him pain when he looked them over. We presume that some will say that the Class Meeting was not adapted to Scotland, and

that explains the irregularity of attendance. But a similar condition of things prevailed in England, as Wesley himself asserts. We know from his letter to Joseph Benson, written in 1776, that he had to deal drastically with the London Society (see Wesley's *Works*, xii. p. 407, third ed.), and he ordered Joseph Benson to follow his example at Newcastle and Sunderland. Notwithstanding all his efforts the difficulty of irregular attendance persisted. In a letter which now lies before us we catch a glimpse of the City Road Society in 1824. The letter was written by Thomas Vasey the eldest, who had been ordained by Wesley, and also, subsequently, by Bishop White, and who was stationed in London as a clergyman in connection with City Road Chapel. Writing to a friend in Barnard Castle, he says, "I have a large Class all in one, near 50 in number, tho' perhaps not above 30 meet at one time. The Superintendent thinks my class is as much alive as any in London." Thomas Vasey's Superintendent was Henry Moore, and he knew the condition of the London Societies as well as any man. From Vasey's letter we see that in one of the best Classes, in 1824, the attendance of a little more than half of the members was considered a good record. We must modify our conceptions of "the golden age" of Methodism.

One fact, however, is proved by the Sanderson letter. In the early days Preachers and Leaders strove hard to secure a full attendance at the Class Meeting. Sanderson's action seems in modern eyes severe, but it was in strict accordance with the rule that Wesley had laid down. Wesley, in his letter to Joseph Benson to which we have referred, distinctly says, "Our rule is to meet a Class once a week, not once in two or three," and he informs Benson that he had told the London Society, "I now give you warning I will give Tickets to none in February but those that have done this." He made allowance for the absence of members who were hindered by "distance, sickness, or by some unavoidable business," otherwise "the rule" had to be observed. It is scarcely necessary to say that during his life time Wesley was the lawgiver of the Methodist Societies. When he said that a certain course had to be pursued he laid down a rule of action which governed the proceedings of Preachers and People. Joseph Sanderson, knowing the rule, determined to begin with the people who, without a good reason, only met in Class "once or twice a quarter." It was a modest attempt to bring about a great reform.

Hugh Moore was the Preacher who had such a rough experience in the neighbourhood of Stonehaven. Some years

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afterwards he "desisted from travelling" as did also Andrew Inglis. William Warrener is well known. He was a member of the first Legal Hundred, was ordained by Wesley in 1786, and was sent out that year to Antigua as a pioneer Missionary.

LETTER IV.

Edin<sup>h</sup>  
11 Oct. [1782]

My Dear Brother,

I am sorry that circumstances should fall out so cross as they do. I will let you know my situation and submit the time of the Watch Nights to Doctor Hamilton and you. I have given out Preaching at Leith on Thursday next and have to give them Tickets. It will be their Fast Day preparatory to the Sacrament and I must seize the opportunity to preach there as I hope to get a good number out to hear at that time. I am really sorry that our affairs are so low in that large town, and would not willingly miss an opportunity of doing good there. We must have it on Tuesday or not till the week following, and I think it will do as well the week after as it will be the time of the full moon and this will be better than Lanthorns to light the People home when it is over.

Mr. Bogie is very well, has his kind love to you and would be glad of a line from you. If you know not the direction of him it is as follows: "At Mr. Rob<sup>t</sup> Mackie's, grocer, in Bridge Street, Glasgow." I am much inclined for the good of the City to change with the Preacher at Dunbar every six weeks. The expence is but trifling, and I hope that God will make it such a blessing as that our temporals will be mended by it, and if you are of the same mind I think it must be done. When you receive this you will settle the time of the Watch Night and let me know by return of post when it is to be. I wish you much of the Divine Presence and success in your labours.

Am your truly affectionate Brother

J. Sanderson.

Give my love to Mr., Mrs. Affleck, Miss Simpson and all inquiring friends. Mr. McAllum has his kind love to you.

Addressed to

Mr. Samuel Bardsley,  
at Mrs. Affleck's  
Dunbar.

JOHN S. SIMON.

## THREE WESLEY LETTERS.

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(I)

Dear Sammy.

London, Oct. 17, 1778.

I think you judge exactly right. You are called to obey me as a son in the Gospel. But who can prove that you are called so to obey any other person? What I require, according to the twelfth Rule of an Helper, of John Hampson and you is that each of you in his turn spend four weeks and no more, first at Cork and then at Bandon. When therefore you have been four weeks at Bandon, I desire you to return straight to Cork, and if John Hampson will not then go to Bandon I will order one that will. Pray shew this letter to M<sup>r</sup>. Mackrie, whom I beg to assist you in this matter.

The Friday following the full moon is the Watchnight, the next Sunday but one ye Lovefeast. Pass smoothly over the perverseness of those you have to do with and go straitforward! It's abundantly sufficient that you have ye testimony of a good Conscience toward God.

I am, with tender love to Betsy, Dear Sammy,  
Yours affectionately,

J. Wesley.

To Saml. Bradburn.

This letter, but with some omissions, is given in Tyerman's *Wesley*, iii, 277-278.

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(II).

Dear Tommy.

Aberdeen, June 13, 1779.

I think it the safest way not to permit any Dissenting Teacher to preach in any of our preaching houses. We have suffered so much by this already that we ought to beware of it for the time to come.

I am glad to hear that poor John Taylor has recovered his ground. Now let him watch and pray that he may no more enter into temptation.

It will be sometime before I shall be able to fix the stations of ye preachers.

I am, Dear Tommy, your affectionate Friend and Brother,

J. Wesley.

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(Address :) To  
Mr. Carlill,  
at Mr. Morris,  
In Witney,  
Oxfordshire.

Another letter from Wesley to Carlill, dated January 23, 1778, is found in the *Works*, No. 307. He travelled from 1762 to 1801. A memorial notice of him is found in *Meth. Mag.* for 1802, p. 482.

The above two letters are in the possession of Mr. George Stampe.

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(III.)

London

Feb, 19, 1787.

My Dear Brother.

It gives me pleasure to hear y<sup>t</sup> the work of God continues to prosper in Lisburn. I hope to be in Dublin about the middle of April and I shall then be able to determine, whether to move North or Southward first.

We have at present such peace with all round about us, (which is strangest of all) with the Clergy, that if possible we should avoid taking any step which would be likely to anger them. One would wish to avoid this, if possible, both for *their* sakes & for the sake of the work; wh if their minds were inflamed, they might exceedingly hinder, as we know from past experience. Now it is certain nothing would anger them more than the appointing *our* Preaching in Church Hours. As this would imply a formal seperation from y<sup>o</sup> Church w<sup>h</sup> I believe to be both inexpedient & unlawful. I am with kind Love to S<sup>r</sup> Johnson, Yr Affectionate Friend & Brother,

J. Wesley.

Address to  
Mr. John Johnson  
In Lisburn,  
Ireland.

This letter is in the possession of the Right Hon. Thomas Shillington, of Portadown. John Johnson travelled from 1755 to 1803. There are references to him in the *Journal*, 5 May, 1757, 6 March, 1760, 5 April, 1765, also in a letter from John to Charles Wesley, 23 June, 1760. On 7 March, 1760, Charles Wesley wrote a letter to him, which is quoted in Jackson's *Life of C. Wesley*, ii, 183. A memorial sketch of him appears in the *Methodist Mag.*, 1804, p. 474.

# THE INITIALLED PREACHERS IN THE EARLY "MINUTES" AND IN HALL'S "CIRCUITS."

## SUGGESTED IDENTIFICATIONS.

Looking at the Preachers' appointments in the *Minutes* of the Conferences during Wesley's lifetime, and especially those between 1768-78, everyone has noticed that a few of the names are represented merely by initials. It must of course, be supposed that Wesley had good reasons for putting down these preachers' names in this way; though presumably all those concerned would know quite well to whom the initials referred.

In 1914 a revised edition of Hall's *Circuits and Ministers* was issued from the Book Room. While greatly improved, and containing some valuable new information, the book was brought out with the whole of the names initialled as before. It would I think, have been possible to fill in most of these names; and it is with the hope of this being done in the next edition that the following identifications are suggested. Some are positive, others doubtful; but it ought not to be impossible, with the help of our members, and of old records here and there, eventually to fill all of them up with complete certainty.

"J. W."

These initials, when attached to the London Circuit, as is sometimes done, refer, doubtless, to John Wesley; and this identification has been followed in *Hall* by its compiler and its editor alike. It is when we come to their appearance in the various provincial circuits that confusion may arise. Many if not most would probably take it for granted that for some reason or other Wesley had initialled his own name to these particular places. Taking a careful survey of these provincial "J.W.'s," however, we find the following distribution in successive years:

1767, Staffordshire; 1768, Staffordshire; 1769 ("Is.W.")  
Leeds<sup>1</sup>; 1770, West Lincs.; 1771, Hull<sup>2</sup>; 1772, York;  
1773, Leeds; 1774, Redruth; 1775, Bradford; 1776,  
("I.W.") Newcastle; 1777, York.

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1. This appointment does not appear in *Hall*.
  2. Appears as "John Wesley" in *Hall*.

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Now the fact that we are able to trace the movements of this mysterious "J.W." from place to place year by year, and that in no case does he appear twice in any given year, points to the certainty that he was a person to be distinguished from the London "J.W." i.e. John Wesley. My suggestion is that the name in full should be "Isaac Waldron." The "J" I believe to be a misprint caused by the peculiar way Wesley had of not writing the tail of the capital below the line—in other words making the "J" and "I" alike.<sup>3</sup>

Turning from this surmise to fact, we note that John Pawson, in vol. iv. of the *Early Methodist Preachers*, p. 36, has a reference to the effect that the two companions appointed to work with him in 1768 at Wednesbury (then part of the Staffordshire Circuit) were John Allen and *Isaac Waldron*. This agrees with the 1768 entry in the Minutes if we reckon "J.W." as Isaac Waldron. Further, in his *Methodism in Bradford*, the Rev. W. W. Stamp, a reliable Methodist historian, has turned "J.W." into J. W(aldron) for the year 1775, in his list of Preachers at the end of the book; this agrees with the entry in the *Minutes* as regards Bradford. Again, the character of Isaac Waldron, if we are to believe Charles Atmore in his *Methodist Memorial*, was of that type which might very well influence Wesley to prefer to initial him rather than put his name in full. Atmore states: "He was not very eminent either for piety, gift or usefulness. His natural temper and disposition were crooked and perverse to a considerable degree." . . . He was "useless in the work, and a heavy trial to those who laboured with him," &c., &c. At the Conference of 1778 two preachers were set aside, and it is not uncharitable to suppose that Waldron was one of these, as neither name nor initial appears again. <sup>4</sup>

### "M.F."

There is much to connect that eccentric character Michael Fenwick with these initials, though I have found no direct proof in the majority of cases. Perhaps other members may be more successful. The "M.F." appointments are :

1772, Hull<sup>5</sup>; 1773, The Dales; 1774, Whitehaven;  
1775, Liverpool; 1776, Sheffield; 1777, Gainsborough;  
1778, Canterbury.

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3. It should be noted that in 1766 Waldron's name is printed in full, to the Derbyshire Circuit.

4. In 1779 Isaac Waldron received £18 from the Preachers' Fund, and in 1780 and 1781 £20.

5. Spelt "Michael Fenwick" in full in *Hall*.



After 1778 Michael Fenwick does not appear till 1789, when he was sent to help Samuel Bardsley at Bideford. This agrees with Atmore's statement that "he was not permitted to travel in a circuit nor acknowledged as a preacher for several years before his death." Much could be said about Michael Fenwick; but here we only need to give two references to show the practical certainty of the identity suggested. In 1773, says Steele, in his *Methodism in Barnard Castle*, "Mr. George Story was again appointed to the circuit, with Christopher Watkins, our old townsman, and Michael Fenwick." This was Fenwick's second stay in the circuit, his first being in 1767, when he appears to have taken great pleasure in waiting for subscriptions upon such of the nobility as resided within his sphere, and, says Steele, "his applications were cheerfully responded to" (!)

In 1775-6 the chapel at Ridgway Gates, Bolton, was being erected; and Tyerman has a fine story of the manner in which George Escrick and his band of Methodist helpers rapidly carted away the sand for building to avoid an extra payment of 2s. 6d. a load. "Michael Fenwick was then their preacher," says Tyerman, quoting from an old MS.; and as Bolton was then in the Liverpool circuit, the identification with the "M.F." of the *Minutes* seems complete.

"G.G."

These initials are put in 1776 to Barnard Castle and in 1777 to Yarm ("Stockton" in *Hall*). They refer to George Guthrie, who, says Steele, "was an Irishman of rather feeble intellectual capacity, and was soon obliged to desist from travelling." Guthrie's name is among those "desisting" in 1778.

"T.V."

This identification is easily made. It is Thomas Vasey, sen. In the first edition of Hill's *Arrangement*. 1819, p. 99, all his appointments to date are given, and these tally with those in the *Minutes*: 1775, Salisbury (or South Wilts); 1776, Gloucestershire; 1777, Redruth (or West Cornwall). We shall possibly never know why Wesley initialled this young man, whom, a few years later, he ordained as a presbyter to America, and who lived to a patriarchal age in the Methodist ministry. The motive was doubtless quite other than those which moved him in the cases of Waldron and Fenwick. It may have been due to the fact that Vasey was threatened with disinheritance by his rich patron if he joined the Methodists.

"J.G."<sup>1</sup>

I cannot find any distinct clue as to the owner of these initials. James Gaffney entered in 1776; Joseph Guilford was still living, but had retired, and was living in London. Joseph Garnett had died the previous year. The initials are placed to Cornwall East (St. Austell in *Hall*), in 1774.

There remain a few initials in the Irish circuits. According to the Rev. C. H. Crookshank's *Methodism in Ireland*, these may be identified as follows:

"T.H."—Thomas Halliday. In 1773 "T.H." is placed to Enniskillen; compare with this, *Crookshank*, i, 268.

"J.H."—I suggest John Hampson, jun. In 1776 he is placed to Dublin, where Hampson, senr., follows in 1777; in 1777 to Cork; and in 1779 "J.H. sen. and J.H. jun." are coupled together for Athlone. On these appointments see *Crookshank*, esp., i, 342.

"R.W." (1767-8) is evidently Robert Williams (see *Crookshank*, i, 210); and "R.W." for 1777, Robert Watkinson (*ibid* 311).  
A. WALLINGTON.

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1. Entered as "I.G." in *Minutes*.

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## EARLY ORDINATIONS.

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I am indebted to Mr. Brownson for a copy of Charles Atmore's Ordination Certificate. The original was engrossed on parchment and signed by John Wesley. Dr. Coke, James Creighton and John Pawson assisted Wesley to ordain. (See Memoir of Charles Atmore in the *Wesleyan Methodist Magazine* for 1845). It has been difficult to ascertain the exact date of Atmore's ordination, but Mr. Brownson's researches have settled the matter.

The participation of John Pawson in the act of ordination is significant of Wesley's intention that the men whom he ordained should ordain others. Mr. Wallington has informed me that Charles Atmore assisted Wesley to ordain John Barber in May, 1788. (See *W.H.S. Proc.*, ix., p. 151).

In 1792, after Wesley's death, Joseph Cowley and Charles Atmore ordained three of the preachers in Newcastle-on-Tyne. On April 5, 1792, Thomas Hanby, John Pawson, and Henry

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Taylor ordained Thomas Taylor in Manchester. There can be no doubt that they were carrying out the intention of Wesley, but the Conference put a stop to their proceedings. I give copies of the certificates of Charles Atmore and of Thomas Taylor. The latter is taken, by Mr. Wallington, from a *facsimile* which is at the Book Room.

CHARLES ATMORE'S CERTIFICATE.

To all to whom these presents shall come, John Wesley, M.A., late Fellow of Lincoln College, Oxford, sendeth greeting :—

Whereas, it hath been represented to me that many of the people called Methodists, under my care in North Britain, stand in need at present of proper persons to administer the ordinances of Baptism and the Lord's Supper among them, I therefore do make known unto all men that I did, on the twenty-ninth day of July last, solemnly set apart for the office of an Elder in the Church of God by the imposition of hands and prayer (being assisted herein by other ordained Ministers), and with a single eye to the glory of God, Charles Atmore, whom I judge to be a proper person to administer the Sacraments of Baptism and the Lord's Supper. And I do recommend him as such to all whom it may concern. In testimony whereof I have hereunto put my hand and seal, the first day of August, in the year of our Lord, one thousand, seven hundred and eighty-six.

Signed

John (L.S.) Wesley.

THOMAS TAYLOR'S CERTIFICATE.

These are to certify to all whom it may concern, that we, whose names are underwritten, having the Fear of God, before our Eyes, and in his awful Presence have set apart by the Imposition of our hands Mr. Thomas Taylor (who has long laboured in the holy Ministry with approbation and success) for the office of a Presbyter in the Church of God ; that he may have proper authority to administer the Ordinances of Baptism and the Lord's Supper, as well as to preach the Word of God.

Manchester,  
April 5, 1792.

Thomas Hanby.  
John Pawson.  
Henry Taylor.  
JOHN S. SIMON.

## DRYDEN AND THE METHODIST HYMN-BOOK.

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When the brothers Wesley were being ordained as "messengers, watchmen and stewards of the Lord" they heard the Ordinary say or sing Bishop Cosin's translation of the *Veni Creator Spiritus*, and on their knees joined the congregation present on each occasion in the responding lines. This version of the famous hymn does not seem to have been used in our public services before it was included in the collection of 1876<sup>1</sup>; but its opening words are quoted in our old hymn, "Come Holy Ghost our hearts inspire," and suggested the first verses of the three hymns now numbered 245, 246 and 535. Though the Wesleys gave us paraphrases of holy songs from the German, French and even Spanish, they did not attempt much in the way of translating those noble hymns of the Greek and Latin Churches which are so much prized to-day. No exception is required in favour of the lines on "Solitude," the "Description of a perfect Christian," and the "Hymn to the Creator" by the mysterious "Eupolis" which appeared in *Hymns and Sacred Poems*, as they come under the second title of the book rather than the first. But the Wesleys did not neglect the great ordination hymn, inasmuch as they gave two translations of the "Veni Creator Spiritus," one by Austin, which may be seen in the Charlestown Collection, and the other by Dryden, which, along with the fore-named, is found in *Hymns and Sacred Poems*, and has never since lost its place.

That our Founder should alter Dryden's paraphrase was almost inevitable; but the alterations are real amendments, only one having been rejected in favour of the original. In the third line of verse one Wesley puts "waiting" for "pious," in the third line of verse two he had "immortal Fire" (an allusion to the never-dying flame of the altar), but here the original has been restored; verse three is made to end "And stamp Thine image on our hearts" instead of "But oh, inflame and fire our hearts"; and the first two lines of verse four have been substituted for

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1. We note one exception. Wesley inserted Bishop Cosin's translation in his service for "The Ordaining of Elders." See *The Sunday Service of the Methodists in the United States of America, with other Occasional Services*, 1784; and two years later, in *The Sunday Service of the Methodists in His Majesty's Dominions*. With the addition of one word, it continues in use in the Ordination Service to this day. T. E. B.

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" Our frailties help, our vice control,  
Submit the senses to the soul ;  
And when rebellious they are grown,  
Then lay Thy hand and hold 'em down."

After the words " Who power does heaven and earth command "  
Wesley deleted the lines :

" Proceeding Spirit, our defence,  
Who dost the gifts of tongues dispense,  
And crown'st Thy gift with eloquence !"

Another omission is made at the end of the fourth verse :

Make us eternal truths receive,  
And practise all that we believe ;  
Give us Thyself, that we may see  
The Father, and the Son, by Thee.

But the obligation of the Methodists to Dryden does not end with his fine "paraphrase" (as Wesley described it) of the ordination hymn. Our present collection contains not a few traces of his influence, some of which are here set down.

In his celebrated Preface to the *Collection of Hymns for the Use of the people called Methodists*, dated Oct. 20, 1779, Wesley surely makes use of Dryden. When Wesley declares that in his Collection of Hymns there is nothing "low or creeping," he seems to be recalling Dryden's lines

'Thy gentle numbers feebly creep.'

A kind of hobbling prose  
That limped along, and tinkled at the close.

*To the Earl of Roscommon.*

And when he maintains that unless a man "be born a poet, he will never attain the genuine spirit of poetry," he is not only reproducing the Latin saying *Poeta nascitur non fit*, but also the sentiment of Dryden.

Time, place, and action may with pains be wrought,  
But genius must be born, and never can be taught.

*Epistle to Congreve.*

Hymn 5, v. 4.—And stammering babes are taught to lisp thy name.

*Absalom and Achitophel.*

Hymn 42, v. 1.—From harmony, from heavenly harmony,  
This universal frame began.

*Song for St. Cecilia's Day.*

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- Hymn 99, v. 2.—And though no name be for salvation known  
But that of His Eternal Son's alone.  
*Religio Laici.*
- Hymn 99, v. 4.—His name is music of itself alone.  
*To Charles the Second.*
- Hymn 137, v. 1.—What new star 'twas did guild our hemisphere.  
*Death of Lord Hastings*
- Hymn 172 v. 2.—Who left his blissful seats above  
(Such is the power of mighty love).  
*Alexander's Feast.*
- Hymn 225, v. 5—Then cold, and hot, and moist, and dry  
In order to their station leap.  
*Song for St. Cecilia's Day.*
- Hymn 345, v. 5.— So Reason's glimmering ray,  
Was lent, not to assure our doubtful way,  
But guide us upward to a better day.  
*Religio Laici.*
- Hymn 369, v.v. 3 & 4.—Her soul was whisper'd out with God's  
still voice. *Eleanora.*
- Hymn 517, v. 2.—Nor ever was, nor will be, at a stay.  
*Hind and Panther.*
- Hymn 571, v. 2.—But heaven and heaven-born faith are far from  
thee. *Hind and Panther*
- Hymn 601, v. 2.—Yet unemploy'd no minute slipp'd away ;  
Moments were precious in so short a stay.  
*Eleanora.*
- Hymn 603, v. 3. } Business might shorten, not disturb her  
Hymn 604, v. 3. } prayer. *Eleanora.*
- Hymn 603, v. 4.—An active life long orisons forbids :  
Yet still she pray'd, for still she pray'd by deeds.  
*Ibid.*
- Hymn 692, v. 2.—For 'tis the bliss of friendship's holy state,  
To mix their minds, and to communicate.  
*Ibid.*
- Hymn 699, v. 2.—Nor yet conclude all fiery trials past,  
For Heaven will exercise us to the last.  
*Britannia Rediviva.*

- Hymn 706, v. 3.—Her strength to endure, her courage to defy,  
Her choice of honourable infamy.  
*Hind and Panther.*
- Hymn 711, v. 5.—Man only of a softer mould is made.  
*Hind and Panther.*
- Hymn 770, v. 4.—The Gospel-sound, diffused from pole to pole,  
Where winds can carry, and where waves can  
roll.  
*Hind and Panther.*
- Hymn 820, v. 1.—How can the less the greater comprehend?  
Or finite reason reach Infinity?  
For what could fathom God were more than  
He.  
*Religio Laici.*
- Hymn 828, v. 3, } All offices of heaven so well she knew  
or 610, v. 5. } Before she came, that nothing there was new;  
And she was so familiarly received,  
As one returning, not as one arrived.  
*Eleanora.*
- Hymn 829, v. 5.—But knowing heaven his home, to shun delay,  
He leap'd o'er age, and took the shortest way.  
*Young Master Rogers.*
- Hymn 856, v. 1.—All souls reach heaven while yet in bodies pent.  
*Astræa Redux.*

RICHARD BUTTERWORTH.

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A LETTER FROM WILLIAM THOMPSON  
TO SAMUEL BARDSLEY,  
FROM THE COLLECTION OF MR. GEORGE STAMPE.

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My dear Brother

Have you heard anything from our Bishop Sanderson since he went to Dundee? What time is your change with Mr. Bogie<sup>1</sup> to take place? Christmas or New Year's Day, I suppose, will be the appointed day. Have you received the books and tickets from London yet? I have not had one word from Dr. Sanderson since

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1. James Bogie, who travelled from 1782 to 1839. In a letter to Duncan Wright, Nov. 24, 1781, Wesley says, "If James Bogie is willing to remain single, let him travel" (Tyerman's *Wesley*, iii, 362). Two letters from Wesley to Bogie, dated Oct. 11, 1788, and Aug. 1, 1789, are given in the *Works*. At the date of Thompson's letter, Joseph Sanderson, Samuel

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he went to Dundee!<sup>2</sup> Do you think there is a lady there for whom he has any great regard? If there be one, I do not wonder at his silence, as his time will be much taken up in securing her. I suppose you are a very happy man for I am told all ladies are alike to you. Is this to be always the case with you? I hope it will unless you meet with a good one; then I shall have no objection to your being also busy about a fine Lady. However, let us acknowledge God in all our ways, and He will take care of us and keep us from every hurtful thing, even from hurtful Ladies! Let us support Religion, and God will support us. Our friends here would not suffer me to go to Berwick this week, and as they pay the Preachers' quarterage, I thought it best not to go against their will. If you still think proper to write a few lines, and give me every knowledge of your change at the time appointed for it, you may send the letter to my wife, and she will send it by the Coach, but send it in time to come by Saturday's Coach, or at the furthest by Tuesday, as I suppose I shall go to Berwick on Wednesday. You will put the enclosed, after you have read and sealed them, into the Post Office—I mean Watson's<sup>3</sup> and Ogilvie's.<sup>4</sup> Let Mr. Bulform and my wife have theirs as soon as possible. I wish you much success in your labours and happiness in your soul, and am your very affectionate Friend and Brother

WILLIAM THOMPSON.

Dunbar, 13th Dec. 1782

To M<sup>r</sup>. Sam<sup>l</sup> Bardsley

Care of M<sup>r</sup>. James Guthrie

at M<sup>r</sup>. Nevin's, Baker,

near the Linen Hall

Cannon Gate

Edinburgh

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Bardsley and James Bogie were the ministers of the Edinburgh Circuit. Obituary notices of him appear in *W.M. Mag.*, 1837, p. 878; 1837, p. 705. For further particulars concerning James Bogie, see present issue of *Proc.*, p. 149. For Joseph Sanderson, see *W.H.S. Proc.*, x, 94-97.

2. A letter from Sanderson will be published in the series of Sanderson letters which will throw light upon his visit to Dundee.

3. Probably John Watson, Senior, who travelled from 1771 to 1785 and then desisted. A letter from Wesley to him, dated April 25, 1783, is published in the *Works*.

4. John Ogilvie who travelled 1782 to 1839. In 1782 he was stationed as the second minister in the Dundee Circuit. But see *The Letters of Joseph Sanderson, Proc.* x, 138. An obituary of him appears in the *W.M. Mag.* for 1839, p. 764 *et seq.*



## JOHN WESLEY'S VISITS TO THORNE.

I have recently had the privilege of reading a long article on *Methodism in Thorne* contributed to the *Doncaster Gazette* more than 60 years ago by W. J. As to the authorship I hazard a guess, viz., William Jessop, a scholarly man who afterwards wrote an elaborate *History of Methodism in Rossendale*, and who was one of the ministers in the Doncaster Circuit, 1847-8-9.

28 April, 1766, was Wesley's first visit. The first house licensed for worship was a small and obscure cottage belonging to Nanny Patrick, one of the first members. After four years, increased accommodation was necessary, this favourable change in their circumstances being doubtless accelerated by Wesley's second visit to the little band in 1770, when he preached in the Market Place. In 1770 the new meeting house was opened. It was very plain and inconveniently situated, the only approach to it being by a passage 40 yards long and 4 feet wide, the entrance being from Jacob Lane now called Bridge Street. It was 11 yards by 10 inside. It was lighted by 5 windows all in front and a small skylight over the pulpit.

In this new house Wesley preached in 1772 and in 1774. In 1779 and in 1780 he preached on the Green. Other visits were paid in later years, in mentioning which in his *Journal* Wesley rejoices over the prosperity of the work in the little town. This account is confirmed by the history of the Chapel. In 1781 side galleries were added, and in 1788 a gallery in front.

WESLEY'S HOST.—On the occasion of every visit but the last Wesley was entertained by Mr. Robert Ambler, on the last occasion he was the guest of Mr. Samuel Meggitt.

The old Chapel in which Wesley preached in 1772 is still standing. When this present Chapel was erected in King Street in 1826, the old one was sold to Mordecai Casson, and was used for a long time as a seed warehouse. It is now the warehouse of a good Methodist, Mr. Hubert Hoddinott.

F. F. BRETHERTON.

The Editorial Council regret to see the announcement of the death of Mr. A. M. Broadley, a valued contributor to the *Proceedings*. They also express their deep sympathy with their President, Dr. Simon, in the death of his sister on March 6th, and with their colleague, Rev. M. Riggall, in the death of Mrs. Riggall on April 5th.