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JOHN WESLEY, THE "HOLMANS," AND EARLY METHODISM IN EAST SUSSEX.

[Illustration: From Cary's map, 'founded upon actual surveys and documents supplied by the Postmaster General,' and completed in 1794. Scale: Five miles to the inch in the original.]—T.E.B.

John Wesley visited East Sussex at least fourteen times,—on several occasions he made his home with John Holman, of Ewhurst, and his son John Holman, of Cadborough, near Rye. Hitherto there has been some little uncertainty as to the relationship between the two Holmans. In the Standard *Journal*, a note under date December 11, 1769, states that Holman, of Carborough (Cadborough), persuaded the Rev. John Richardson, while Curate of Ewhurst, to hear the Methodists. The *Methodist Recorder* of October 5, 1905, is also quoted to corroborate this (see note under date January 20, 1778), thus inferring that Holman, of Cadborough, and Holman, of Ewhurst, were identical. Through the kindness of the Rector of Ewhurst (the Rev. A. Morrison), I have been permitted to search the Parish Registers, and examine other parish books under his care. I am also much indebted to Mr. J. E. Ray, of Hastings, for supplying me with extracts from Wills deposited at Lewes and London. The result of these researches has thrown considerable light on the early history of the Holman family; and to prove beyond doubt that John Holman, of Cadborough, was the son of his namesake at Ewhurst.

The Holmans were a family of considerable importance in the adjoining parish of Northiam, as early as the reign of Henry VIII.¹ Several of their tombs are in the church. They were connected by marriage with the "Whites," of Brickwall, and the "Sharpes," of Domons. Later on, a branch of the family settled at Ewhurst, where for several generations they were yeomen and hop growers. At the present time some land in the parish is still named after them. The earliest ancestor in Ewhurst that I have yet discovered, was John Holman, whose Will was proved in 1681. His grandson, THOMAS HOLMAN (grandfather of the John Holman who entertained Wesley at Ewhurst) was a considerable landowner in the parish, and resided on his own property at the "Beacon." He had at least one exciting event in his life time. During the night of May 20, 1729, a whirlwind or tornado (fully described in a rare pamphlet by Richard Budgen) in its devastating course through Ewhurst passed over the property

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of Thomas Holman, "Who had the Roofs of his House and Barn taken off, and the Chimney down to the Middle. A Man in Bed slept out the Storm, and knew not the conveniency he had for Star gazing, till awaken'd by the rest of the Family."³ Thomas Holman died on August 31, 1741, in the 88th year of his age. He was evidently a good Christian, for in the commencement of his Will he sets forth in the quaint phraseology of that time, the following declaration of faith :—

"First and principally I commend my Soul into the hands of Almighty God, my Creator, hopeing through the merrits, death and passion of my Lord and Saviour Jesus Christ to receive Eternal Salvation."

His four children are mentioned by name in the Will, namely, Dinah,⁴ Mary,⁴ John, and Elizabeth.⁵ He bequeathed Madam's Farm and some small pieces of land to Dinah; his son John succeeding to the remainder of the property.

JOHN HOLMAN also farmed a considerable acreage of land in Ewhurst, and evidently, by references in the Church books, held a prominent position in the parish. A curious entry in 1749 shows that he was assessed at one shilling in the pound for new paving, and repairing seats and floor in the Church. He was buried at Ewhurst, October 31, 1754, and a charge of one guinea was made for a funeral sermon from a chosen text. This John Holman left three surviving children, namely, John (Wesley's friend), Stephen⁶ and Elizabeth.⁷ Another daughter married William Roots,—she predeceased her father. He bequeathed to his son John "all his messuages, tenements, lands and hereditaments and premises in the County of Sussex and all estates, etc."

JOHN HOLMAN, the Methodist, like his father and grandfather, cultivated several farms in the parish, including a good deal of his own land. It is not definitely known what influenced him to become a Christian. It might have been through coming into contact with Thomas Mitchell (the first Methodist preacher to visit East Sussex) in 1756. Mitchell preached in the villages between Rye and Hawkhurst with great success, but not without suffering much persecution and personal violence (see vol. I, p. 254, *Early Methodist Preachers*), or John Holman might have listened to the great evangelist himself when he visited Rye, Northiam and Rolvenden in 1758. Anyway, we find that shortly afterwards he was holding services in his own house. How wonderful are God's ways! Here is a landowner of ancient lineage, living in a secluded hamlet, his mind probably engrossed in hop growing,—and it is to such a one that God speaks through His messenger. The response is immediate. John Holman must

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have been amongst the very first in East Sussex to be connected with the then despised Methodists. A man of strong conviction, full of zeal and indomitable courage, he fears not the ridicule of former friends, but faces persecution and perhaps bodily harm in the service of his Master.

In 1759 a new Curate was appointed to the parish Church of Ewhurst, the Rev. John Richardson. (He had previously been Curate to the Dean of Battle). He was cautioned to be upon his guard against the Methodists in that place, and especially against one of their members, a Mr. Holman. But he was not long at Ewhurst before that gentleman, encouraged by the seriousness and frankness of the curate invited him to hear for himself. He consented, and went at the time appointed. His prejudices immediately vanished, and he found that God was with them of a truth. The work of grace increased in his soul, and he frequently conversed with the Methodists, and attended the preaching.

Three years after the curate's arrival in the parish, Wesley sent Thomas Rankin to the Sussex Circuit (as it was then called), and under his powerful ministrations many were added to the church. It was in connection with the Society at Ewhurst that he achieved his greatest success,—especially on that day in March, 1762, when the Rev. John Richardson was counted amongst his numerous converts. Mr. Rankin preached from the words "Is there no balm in Gilead? Is there no physician there?"

Mr. Richardson delivered the substance of that impressive sermon a short time after in his own church. The Word was blessed, and some of his flock expressed an earnest desire to hear more of these important truths. He replied, with his accustomed modesty, "I received them from the Methodist preachers, go and hear them for yourselves." He now became a member of the Methodist Society. His church was crowded with attentive hearers, and the work of God flourished all round. Some of the congregation were greatly offended and complained to the Rector, the Rev. Thomas Nairn. In the month of November following, he was removed from his curacy. (The last entry in the Registers under his signature is a burial dated November 6, 1762). A cock-fighting curate took Mr. Richardson's place. That satisfied some of the congregation better, whilst others joined the Methodists.

It is interesting to note that Mr. Holman acted as Church-warden during Mr. Richardson's last year as curate, and also during the first year of his successor, but not afterwards. Mr. Richardson became one of Wesley's preachers, and was honoured by being chosen to conduct the burial service over his beloved

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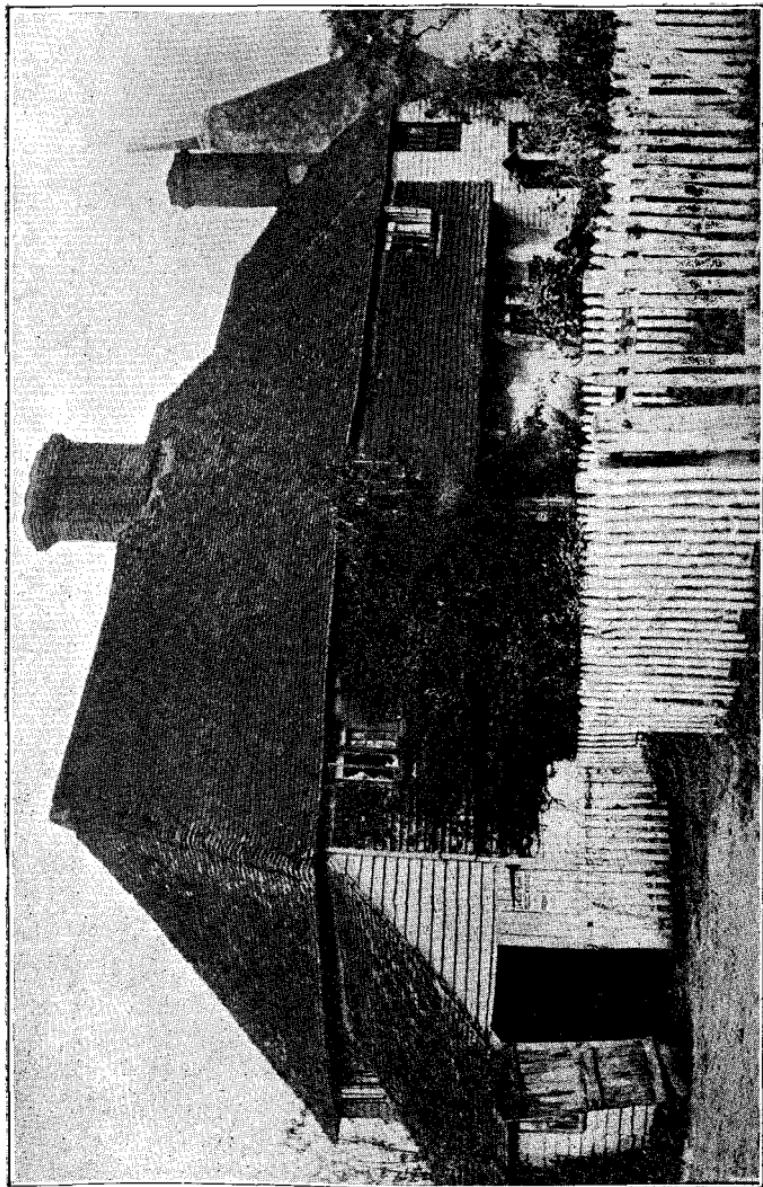
master and friend in 1791: and in rather less than a year Mr. Richardson's body was interred in the same grave. [For further information respecting the Rev. J. Richardson, see Atmore's *Methodist Memorial*, p. 192, and *Early Methodist Preachers*, vol. v., p. 174.] John Holman builded better than he knew!

Five years pass since the stirring events connected with Mr. Rankin's ministry, and we find John Wesley paying his first visit to Ewhurst, on November 5th, 1767. He writes, "In the afternoon we rode through miserable roads to the pleasant village of Ewhurst, where I found the most lively congregation that I have met with in the county." (*Journal*, vol. v, p. 237). Two years later Wesley again visits the neighbourhood. On Monday and Tuesday, December 11 and 12, 1769, he preaches at Rye, and stays with the son of his old friend at Cadborough. The following day, December 13, he records in his *Journal*, "I preached at Ewhurst (it being the Quarterly Meeting) both at noon and in the evening." (Vol. v, p. 350).

John Wesley made his home with Mr. Holman at Court Lodge⁸ during his visits to Ewhurst. (From C. Coleman MSS. in my possession). This fact is also corroborated by the statement of the late Mrs. Fisher, an old lady who lived for many years adjoining the minister's house at Staplecross, Ewhurst. She said her grandfather, named Unicombe, was house-boy at Court Lodge for Mr. Holman, and blacked Wesley's boots when he stayed there. The old Court Lodge house was situated a little to the south of the church. It was pulled down about 1850. (There is a farm house in Ewhurst which still goes by the name of Court Lodge; it has been erroneously stated to be the house where Wesley stayed. I am informed by an old inhabitant that this house was originally a small private residence, but about seventy years ago it was enlarged to take the place of the old Court Lodge, which had, several years before its demolition, been used as labourers' cottages).

Wesley not only preached in the old Court Lodge house, but also in one,—a fine old Tudor structure,—now standing opposite the Rectory. The hall of the latter place was used for preaching both before, and after Wesley's visits. The old pulpit with its three steps was preserved for many years in a warehouse belonging to the late Mr. W. Cook, who lived near by. The only part now remaining, the top of the reading desk, is in the possession of Mr. Cook's son-in-law, Mr. Arthur Hilder, of Heathfield. The writer of these notes possesses the quaint 'corner' arm chair used by Wesley in the old preaching house.

THE OLD PREACHING HOUSE AT EWHURST.



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A fact not recorded in Wesley's *Journal*, but handed down through a family source is, that Wesley paid a flying visit to Ewhurst Churchyard to preach a funeral sermon on the grave of Miss Ann Holman, a bright Christian girl, and daughter of his friend John Holman, the text being, "The maid is not dead, but sleepeth." (Coleman MS.). On searching the parish Registers I find that Ann Holman was buried on Saturday, November 27, 1773. This date fits in with Wesley's *Journal*: "Monday, November 22, 1773, I set out for Sussex, and found abundance of people willing to hear the good Word, at Rye in particular, etc. Monday, November 29th, I went to Gravesend . . ." It is therefore highly probable that Wesley was present at the funeral on the 27th November.

John Holman, of Court Lodge, married a Miss Elizabeth Croker. She had a considerable fortune in her own right. Mr. Holman retained his interest in parish affairs until quite the end. He was one of the overseers for several years during the latter part of his life. He attended the Vestry Meeting only a few months before his death, and attached a trembling signature to the minutes. Mr. Holman was buried in the Ewhurst Churchyard, October 28, 1779. His widow, Elizabeth Holman, survived him several years. As far as I can at present discover, there was only one child of this marriage, viz., John Holman, junior, and he died two years before his father.

JOHN HOLMAN, JUNIOR (with his wife, Priscilla), also entertained Wesley at their home at Cadborough, Rye. The first part of their married life was spent at Bodiam, a parish adjoining Ewhurst. Whilst there they lost a little boy, also named John. He was buried in Ewhurst Churchyard, on February 8, 1758. Mr. and Mrs. Holman removed to Cadborough farm at Mich, in 1763. John Holman lived there until his death in 1777. His widow carried on the farm between two and three years longer until her death in 1780. I am indebted to the Rev. A. N. Walton for several particulars relating to the farm, taken from the Rye Overseers' books, and Church Registers. We find that John Holman was one of the Overseers for Rye, he having signed the vestry book in that capacity for 1768. Like other members of his family he was also interested in hop growing.⁹ There is an entry in one of the Rye Parish Registers to this effect: "WE, the hop growers in the parish of Rye do acknowledge the full right of the Vicar, as the law now stands, to collect the Tythe of hops in kind and all other small Tythes. Witness our hands this first day of September, 1772." This was signed by John Holman and

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four other Rye hop growers.¹⁰ Whilst residing at Cadborough, Mr. and Mrs. Holman were again called upon to suffer bereavement by the loss of two children, William and Henry, who died within ten months of each other.¹¹ They were both carried to Ewhurst for burial. John Holman did not long survive the loss of his children, for two and a half years later we have this entry in the Ewhurst Register: "October 28, 1777. Buried John Holman, Junr." The "Junior" is suggestive, showing that his father at Ewhurst was still living. (The father in his Will dated 1778 refers to the children of his late son John, deceased). We have corroborative evidence that the John Holman, Junr., who was buried at Ewhurst, was from Cadborough. Referring to the Rye Overseers' books we find that John Holman was charged with rates until 1777, but in the rate made May 11, 1778, his name disappears and Mrs. Holman, the widow, is assessed. Her name stands until July 15, 1779. On February 16, 1780, the Executors of the late John Holman are assessed. We turn again to the Ewhurst Register, and find that Priscilla Holman, the widow, was buried at Ewhurst, February 2, 1780.

We have already mentioned the visit of Wesley to the home of John Holman, Junr., on December 11, 1769. (See *Journal*, vol. v, p. 350). Wesley again visits Cadborough on January 20, 1778, (three months after the death of John Holman, Junr.). He gives the following graphic account of that visit in his *Journal*, vol. iv, p. 108:—

"Tuesday, 20th January, 1778. Thence we went on to Rye where the house was sufficiently crowded as usual. How large a society would be here could we but spare them in one thing! [smuggling]. Nay, but then all our labour would be in vain. One sin allowed would intercept the whole blessing. Mr. Holman's widow being extremely desirous I shall lodge at Cadborough, two miles from Rye, I ordered my chaise to take me up at the preaching-house immediately after the service. She had sent a servant to show me the way; which was a road dirty and slippery enough, cast up between two impassable marshes. The man waited a while, and then went home, leaving us to guide ourselves. Many rough journeys have I had, but such a one as this I never had before. It was one of the darkest nights I ever saw; it blew a storm, and yet poured down with rain. The descent in going out of the town, was as near as steep as the ridge of a house. As soon as we had passed it, the driver being a stranger, knew not which way to turn, Joseph Bradford, whom I had taken into the chaise, perceiving how things were, immediately got out and walked at the head of the horses (who could not possibly keep their eyes open, the rain so violently beating in their faces), through rain, wind, mud, and water; till, in less than an hour, he brought us safe to Cadborough."

CADBOROUGH¹² was situated about a mile from the old chapel. Owing to the time occupied in reaching Mrs. Holman's

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house, Wesley excusably miscalculates the distance. The front of the house remains much the same as it was in Wesley's day. It is a fine old "Georgian" structure, beautifully situated, and commanding magnificent views both by sea and land. The position of the old road upon which Wesley travelled that memorable night, can still be traced from the marsh as it winds its tortuous way up the steep side of the cliff upon which the house stands.

Wesley makes laconic reference to Mrs. Holman's man-servant, who, in the hour of difficulty, forsook him and fled. We are glad we can absolve Richard Gravett of this cowardly action! In the list of members for Rye for the year 1775 we have two servants living at "Carbery" (Cadborough), Richard Gravett and Mary Cogger. (The name of the latter first appears the previous year). On the death of his master in 1777 Richard Gravett left Cadborough and took up his residence at the Mint—so that it was a newly engaged man-servant of Mrs. Holman's who proved unworthy. It is interesting to note that in 1779 Mary Cogger married Richard Gravett who remained a member of the Rye Society for several years and was eventually made a Leader.

Both Mr. and Mrs. Holman of Cadborough died without making a will, so that from this source no information can be gained as to their children. Neither do the parish registers help us. We are certain they left one daughter, Priscilla. This can be proved by referring to the Wills of John and Elizabeth Holman (of Ewhurst).

It is probable that after the death of her parents Priscilla went to live with her grand-mother at the old homestead at the "Beacon." Three years later we find her married to the Ewhurst Curate, Rev. George Case, at Ewhurst Church on the 13th January, 1783, the officiating minister being the Rev. J. Mansergh (Curate of Brede). The Rev. George Case died at the age of 42, after being curate at Ewhurst from 1778 to 1796). He was buried there on June 26, 1797.

Mrs. Case was left with a young family of six children. Their names were : John, James, Margaret Elizabeth, Charles, Jane and William Matthew. Another child, Priscilla, died in infancy. In less than three weeks Mrs. Case mourned the death of her grandmother, Elizabeth Holman, who was buried on July 16, 1797.

If this article should meet the eye of some descendants of an early Methodist preacher, or of the Holman or Case family, possessing documents relating to the subject, will they kindly communicate with the Editor?

EDMUND AUSTEN.

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1. In 1539 a list of arms and armour contains the following references to the Borough of Northymouth :

ABLE BYLMEN. *Thoman Holman* hath a payer of almon Rivetts, a pollax, a hors, a bowe, a shewf of arrows, a sword and a dagger.

UNABLE MEN. *John Holman* hath a Jakk, a salett, a byll, a dagger, a bowe, and a shewf of arrows and a sword.

In 1551 Thomas Holman resided at Gate Court.

2. See Sussex Arch. Col. Vol. XXXVI. p. 125.

3. Inscription on tombstone in Ewhurst Churchyard ; "Beneath this stone are deposited the remains of Dinah Holman, Spinster, whose awful change was on November 29, 1774, after a life of 78 years.

4. Wife of John Blackman, of Pett, Yeoman.

5. Wife of Richard Blackman (who died before her father).

6. Legacy of £950.

7. Wife of Francis Tress of Sandhurst, Yeoman, a legacy of £5. Also £5 to granddaughter "Dinah" daughter of William Roots.

8. Courtlodge was formerly a mansion of considerable importance, and the residence of the "Powell" family—one of whom took an active part on the Royalist side during the Commonwealth, and as a reward for his services was at the Restoration (13th Charles 2. r662) created a baronet. His great grandson, Sir Christopher Powell alienated it to the Webster's of Battle Abbey. See Horsfield's *History of Sussex*, Vol. 1, p. 519.

9. It is said that the Huguenot refugees who settled in their hundreds at Rye and neighbourhood in the reign of Elizabeth, first introduced the culture of hops in the district.

10. N. C. Watson, Stephen Tress, Richard Austen, William Hovenden.

11. From Ewhurst Church Register, Burials :

"August 8, 1774. William Holman of Rye, infant, breaking up ground 6/8, prayers 2/6.

May 15, 1775. Henry Holman of Rye, breaking up ground 6/8.

12. The preaching room, referred to by Wesley, was originally built by Mrs. Jeake, soon after the revolution of 1688. It was the first Nonconformist chapel in the town. The people who assembled there were called "Restorationists." It was used by the Methodists during the years 1773 to 1789. The chapel stood on the east side of the Old Hospital in Mermaid Street, but is now pulled down.

On January 28, 1789, John Wesley opened the first Methodist Chapel at Rye. It was built on the same site as the present one.

13. The name Cadborough is of ancient origin. It is probably derived from the A.S. "Cad" or "Cade"—a weaned lamb. "Borough"—ten freeholders with their families giving a pledge of good conduct of each other.

We may assume that originally a small settlement was established on the point of this promontory (then surrounded on three sides by the Sea).

The pasturage being high and dry, it would be eminently suitable for grazing lambs in the winter.

LORD PETER KING'S ACCOUNT OF THE PRIMITIVE CHURCH.

[Illustration: Title page in the first and second parts of King's *Primitive Church and Worship*, 1712. Second Edition. From T.E.B.'s copy.]

In Wesley's *Journal* for Monday, January 20th, 1746, we read, "I set out for Bristol. On the road I read over Lord King's *Account of the Primitive Church*. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but, if so, it would follow that bishops and presbyters are (essentially) of one order, and that originally every Christian congregation was a church independent of all others!" This marks an important step in John Wesley's education. Three weeks before he had written a stiff letter to his brother-in-law Westley Hall who had urged the Wesleys to renounce their connection with the Church of England. In that letter he had defended his views of the truth of the doctrines of apostolic succession, of the threefold order of ministers as of apostolic institution and of the necessity of an "outward priesthood and sacrifice" in every Christian Church. Now he seemed to have been compelled to accept certain fundamental principles of Presbyterianism and even Independency as apostolic and to have discovered that the absolute episcopal position was untenable. There is no doubt that this impression profoundly influenced the whole future development of Methodism as an organised Church. Since this is the case it is interesting to turn back to Lord King's book to discover what the arguments were that made so profound an impression on John Wesley. The volume was published anonymously in 1691, and we read on the title-page: "*An Inquiry into the Constitution, Discipline, Unity and Worship, of the Primitive Church, That Flourished within the First Three Hundred Years after Christ. Faithfully Collected out of the Extant Writings of those Ages.* By an Impartial Hand. London. Printed for J. Wyat at the Rose, and R. Robinson at the Golden-Lyon, in St. Paul's Church Yard."¹ It is exactly the type of book that was calculated to impress the cool, logical mind of John Wesley. It claims to be written to defend no theory, but only to search into matters of fact, to find out the usages of the Early Church in the first three centuries of its history. No statement is

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made without direct quotation from the Early Fathers. : the Greek or Latin text is always quoted side by side with the translation. A list is given of the editions of the " Primitive Authors " from which these references are taken, and quite in Wesley's own manner the author says " I humbly desire and shall heartily thank any Learned Person, that will be so kind as to inform me, if he knows me to have erred in any one or more Particulars . . ." The whole discussion is so lucid, so well arranged and well argued that we may be sure that Wesley never lost his copy of this volume, but retained it as one of his most precious guides to the discovery of the real life of that Primitive Church which he was continually endeavouring to recover for the 18th century.

The author begins by examining the various uses of the term Church in these early writers and concludes that the early rule was not only that there was but one Bishop to a Church but also that there was but one Church to a Bishop. These Bishoprics were merely parishes and the rise of the Diocesan Bishop in our sense of the term occurred after this period. The only exception to this general rule was to be found at Alexandria. In the third century, the Christians in that city seem to have divided themselves into several district congregations under one Bishop, but even he regarded as a parish church with chapels-at-ease, and in the middle of the fourth century all the Alexandrian Christians could still meet together in one place. The Bishops seem to have been chosen, elected or presented by the majority of the Parish and approved and ordained by the Bishops of neighbouring towns and villages. Having dealt with the Bishops, he proceeds to discuss the Presbyters whom he regards as inferior to the Bishops in degree but not in order. They seem to him to be related to Bishops as a curate is to a parish priest. They had no parish or diocese of their own and therefore could not act without the authority of the Bishop of the parish but they had the same inherent right to perform all ecclesiastical offices that a Bishop did. So the threefold order of the ministry is definitely set aside. The discussion of the inferior orders of the ministry is of less importance. Deacons, Subdeacons, Acolytes, Lectors are in turn discussed and then the author turns to the laity, both the qualifications for Church membership and the privileges that it involved. He expounds the training of the catechumens of the early Church, its strict discipline of sinners and deserters ; the terrors caused by excommunication and the severity of penance as an examination of the valid nature of repentance. " Every Church was in this sense independent ; that is, without the

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Concurrence and Authority of any other Church ; it had a sufficient Right and Power in itself to punish and chastise all its delinquent and offending Members. But yet in another Sense it was dependent, as considered with other Churches, as part of the Church Universal." This leads on to a discussion of Provincial and General Synods. Of the latter kind he finds only the Council of Antioch that condemned Paul of Samosata and the Council of Nicæa (325 A.D.) in this period. Provincial Synods, on the other hand, were frequently held and served to preserve the Church's unity. "If it shall be demanded by whose Authority and Appointment Synods were assembled, to this it will be replied, That it must necessarily have been by their own, because in these Days there was no Christian Magistrate to order or determine these Affairs." The gravest Bishop was chosen Moderator and the business that was carried through was advisory so far as it concerned foreign Churches but obligatory for those of the Province itself.

The Unity of the Church Universal did not consist in uniformity of rites nor in unanimity on non-essential points, but in harmonious assent to the essential articles of Faith. In the particular Church unity was preserved by the spirit of love and concord and by obedience to the Bishop.

The Second Part of this interesting volume¹ discusses the worship of the early Church. It also deals with the administration of Baptism and the Lord's Supper, the observation of Fast Days and Festivals in the Church, Church buildings and rites and ceremonies. There would doubtless be little here that was new to Wesley, as he had been a diligent student of the Fathers. It is of interest, however, to note that Lord King emphasises the fact that laymen were accustomed to preach if the Bishops permitted them; also that fixed or "stinted liturgies" were not used in public prayers, and that in the early centuries the ceremony of Confirmation generally followed that of baptism immediately. The value of Lord King's book is that it puts together in a convenient form the evidence for early Church practice. Its chief weakness is that it makes no attempt to trace the changes which took place from the earliest to the latest limit of the period, nor in the passage of Christianity from the East to the West. All that is done to help in that investigation is to give a table at the end of the book in which the authors cited are given their date and province. The student of Church History blessed with an accurate chronological and geographical sense would thus be able to form his own conclusions.

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Dr. Simon acknowledges the importance of this volume in Wesley's career in his book on *John Wesley and the Methodist Societies* (pp. 331, 332), as does the writer of the article on Peter King in the *Dictionary of National Biography*. The D.N.B. also states that the book was not really superseded until the publication of Hatch's Bampton Lectures (1881) on the *Early Organisation of the Christian Church*. It will help us to understand the style and attitude of this famous Lord Chancellor if we remember (1) that he was trained as a Presbyter in a Dissenting Academy, and (2) that his mother was a cousin of John Locke.

A. W. HARRISON.

SCLATER'S ANSWER TO KING, 1717.

A Nonjuring clergyman, William Sclater, published an anonymous reply to King in 1717, under the title of *The Original Draught of the Primitive Church by a Presbyter of the Church of England*. This was republished at Oxford in 1840, and in London and Bath in 1843, with an Appendix. Lathbury, in his *History of the Nonjurors* (Pickering, 1845) and Overton's *The Nonjurors*. . . (1902) both give an account of Sclater's work. Both relate a story of which Overton says "One fondly hopes that it may be true, but it must be owned that the evidence is not strong." It is said that Sclater's manuscript was seized among other papers in the house of Spinckes, and was submitted to King, who returned it, confessing that it was a sufficient answer to that part of the book with which it dealt, and desiring that it might be published. When King himself became a "Churchman," it is said that he then offered Sclater a living. But King did not become Lord Chancellor until after Sclater's death, and before then what living had he to offer? And if he did make an offer, Sclater, as a Nonjuror, could not have accepted it. Overton says of King's *Enquiry*; "It was kindly and temperately written, but the impression it bears is that Presbyterianism was the original form of Church government, or that no settled form could be gathered from Holy Scripture and primitive practice."

T.E.B.

I. At the end of the first edition 1691, King says that he was not able to complete the work, but that "The *Worship* of the Primitive Church" he would "reserve for a tract by itself." This "Second Part of the Enquiry" appeared with the first in 1712, in one volume with separate title for each part. In this second edition King does not appear to have altered anything in the first part.

T.E.B.

THE "JUVENILE" PETER KING OF 1691-1712 AND THE HOLY CATHOLIC CHURCH.

Several Anglican writers, who criticise King's *Enquiry*, rather eagerly emphasise his *youth*. Canon Mason, in his *The Church of England and Episcopacy* (Camb. Univ. Press), says "a youth of 22, named Peter King . . . wrote a book on the *Primitive Church*, in which with juvenile self-confidence he demolished the order of bishops."

It is true that King was young when his *first* edition of *The Primitive Church* appeared in 1691, but he published a second edition in 1712 to which he added a second part on *The Worship of the Primitive Church*, etc. This was the edition circulating in Wesley's day. A copy of it is before me. So King was not quite so "juvenile" at the age of 43 when he edited this later edition. He was only 33 when he published his *History of the Apostles' Creed, with critical observations on its several Articals*. This appears to have been the first attempt to trace the evolution of the Creed. It gave a great impulse to research, and suggested the main lines upon which this should be conducted. In view of current questions, his exposition of the article on *The Holy Catholic Church*, is interesting to-day: "The term must be understood of the Visible Catholic Universal Church which comprehends within its bounds all men and women who throughout the whole world make a visible profession of the Christian religion, and own the doctrine delivered by our Saviour and His apostles; who, though necessarily divided into many separate congregations and particular churches, yet compose but that one general Church, which is here affirmed to be One, Holy and Catholick."

"The Unity of the Church Universal includes the Love and concord, union and communion, contained in the following clause of the *Communion of Saints*. Although the Universal Catholic Church be composed of different and almost innumerable members and churches, yet she is but one Body, and those particular parts are or ought to be united among themselves by Love and Charity."

This does not differ widely from a definition by the late Dr. G. G. Findlay in his lecture on *The Church of Christ as set forth in*

the New Testament (1893) : "The *ecclesia*, the Church of God, is the New Testament designation of the Spiritual Israel ; it denotes the holy community of Christ's people, summoned from the world by the call of the gospel heralds, and united in work and worship as citizens of the heavenly Kingdom."

This is in harmony with the new *Catechism* which was "approved" by the last Conference, and ordered to "be printed and published forthwith as the Catechism of the Wesleyan Methodist Church," (Min. 1924, p. 294) :

"ARE THERE MORE CHURCHES THAN ONE?

There are many communions of Christians in the world, differing in race and language, in doctrine and usage ; yet all these, though now scattered and divided, form one Church universal in Him by whose name they are called." T.E.B.

"RIGID METHODISTS" AT CAMBRIDGE, 1660.

We receive with pleasure the following note from the Rev. Umphrey Lee (a member of our W.H.S.), Dallas, Texas, who is the fortunate possessor of the first edition of John Smith's *Select Discourses* (London, 1660, with the *Preface* by Worthington, another of the Cambridge Platonists), whose works were, in part, republished by John Wesley. Mr. Lee writes :—

"The following example of the use of word "Methodists" in the late seventeenth century is not included by the *New Oxford Dictionary* ; and I do not recall having seen it elsewhere.

In his preface to his edition of John Smith's *Select Discourses* (London, 1666), John Worthington refers to Smith's frequent digressions. Worthington hopes that the reader will see the worth of these digressions, and not think that Smith has wandered from his theme. These side-paths in Smith's discourses are of such value that Worthington thinks that they "need not be severely censured by rigid Methodists, if any such chance to read these Treatises. ("To the Reader," p. vi.)

UMPHREY LEE."

[I have not seen the first edition acquired by Mr. Lee, but I have the third edition with Worthington's preface, and Wesley's selection in his *Christian Library* of 1753. In the third edition of Worthington the "rigid methodists" appear with a small "m," and in Wesley's selection the reference to the "methodist" critics is omitted. The term so familiar to Wesley must have caught his keen eye. Did he omit it because in his day it had found another and different application ?

On the term "Methodist" see Proc. Vol. III, 10-13 and 112. Vol. XII, 93-95 and 125. On "Wesleyan" see Proc. Vol. XIII, 119-20.]

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In Worthington's day we find John Spencer, the librarian of Sion College (London), writing of "Methodists who esteem all flowers of rhetoric in sermons no better than stinking weeds" (1657), and G. Hervey mentions a "Methodist according to Aristotle's rule of artificial bounds." So did the term become a handy wayside missile for disputants on style and philosophy. At Cambridge, "Christ Church Platonists" accepted, with some important reservations, the Cartesian as opposed to the Aristotelian philosophy. (See Wordsworth's *Scholæ Academicæ*, p. 125).

Some of John Smith's *Discourses*, as Worthington says, were "delivered as College exercises in a way suitable to that auditory. Some in lesser country auditories, particularly at Achurch, near Oundle, the place of his nativity." We find in them no false finery, no "stinking weeds," but as Tulloch says, "a delightful admixture of Christian philosophy and poetry." Wesley's *Postscript* to Worthington's preface of 1659 is characteristic :—

POSTSCRIPT.

I am sensible, some parts of the following Discourses are scarce intelligible to unlearned readers. But I could not prevail with myself, on that account, to rob those who can understand them, of so great a treasure

March 10, 1752.

JOHN WESLEY.

T.E.B.]

LETTER : JOHN WESLEY TO FRANCIS WOLF, BRISTOL.

My dear Brother,

York,

June 10, 1774.

I had sent you down for Bristol the next year. But last night I received a letter from John Martin (& another for Tommy Lewis) desiring He might be there. Pray tell T Lewis They will have Him & two other new preachers : And that I am seeking for an Housekeeper.

Explicitly press the Believers to go on to perfection ! I am, with Love to S^r Wolf

Your affectionate Brother,
J. Wesley.

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The letter is addressed on the covering sheet

To

Mr. Wolf,
At the New Room,
Bristol.

Six letters from John Wesley to Francis Wolfe (so the name is printed) and one from Charles are given in the *Works*. According to Myles's *Chronological History* he began to travel in 1768 and ceased in 1782. The reason he did so was on account of ill-health. Wesley's letter on his withdrawal is very brief :

London,

My dear Brother,

August 6, 1782.

Necessity has no law. Till your strength is restored, do all the good you can as a Local Preacher.

Wolfe never resumed his itinerant ministry, and what became of him is not known : he is never mentioned in Wesley's *Journal*.

The dating of the letter is manifestly wrong, for on June 10, 1774, Wesley preached in Morpeth, and thence proceeded to Newcastle, where he preached in the evening. No doubt the date should be July 10, on which day Wesley went out from York to Tadcaster and preached in the street, returning afterwards to York, where he preached in the evening (*Journal*, VI, 30, 31 footnotes).

The letter is in the possession of Mr. A. G. Williams, B.A., of Bilston, an aunt of whom married into the Woolf family, as the named is now spelled.

J. CONDER NATTRASS.

INTERNATIONAL METHODISM.
BISHOP ASBURY: WESLEY MEMORIALS:
CELEBRATION OF WESLEY'S DAY, 1925.

The Ecumenical Methodist Conference held at Toronto in 1911 appointed a committee of which an account is given in our *Proc. Vol. XIII*, pp. 73-74. In 1921 the Ec. Conference held in London reconstituted the committee, with Eastern and Western sections. A full list of its members appeared (*XIII*, 74).

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On February 5th of this year (1925) the "Eastern Section" met at the Book Room, the Rev. J. Alfred Sharp, D.D., presiding. It was agreed to send congratulations to the *Western* Section and the Asbury Memorial Association on the successful completion of their efforts to secure the erection of a national memorial in Washington to Bishop Asbury as the western pioneer of Methodism. The Congress and Senate gave national recognition by arranging for a commanding site for the memorial, which is erected at the corner of Mount Pleasant and Sixteenth Streets, in the neighbourhood of the White House and the avenues of statues of the presidents. President Calvin Coolidge represented the Government at the ceremony of the unveiling and delivered a noble eulogy of Asbury. The memorial was accepted for the Government by Lieut.-Col. C. D. Sherill, officer in charge of buildings and grounds in the district of Columbia. Asbury is represented as on horse-back, the circuit rider of early American Methodism. Dr. J. R. Joy (editor of New York "Christian Advocate"), introduced the sculptor, Mr. Augustus Lukeman, who had produced a highly effective work of art and an impressive memorial to the Wesley of America.

At the Committee Meeting on February 5th suggestions were considered for the erection of memorial plaques on several buildings in London which are associated with the life and work of John and Charles Wesley. Aldersgate Street, Little Britain, Charterhouse School, West Street Chapel, and other historical buildings were named.

Commendation was expressed of the "Procession of Witness" and the open-air evangelistic demonstration in Hyde Park held on Wesley's Day in May last, arranged by the Rev. C. Ensor Walters, Rev. J. G. Beauchamp and their helpers. It was suggested that as Wesley's Day has been claimed so effectively, it must be held and used every year, for historical teaching and evangelistic purposes. The Rev. George H. McNeal (of Wesley's Chapel), informed the Committee that the above-named officers were willing to arrange again for a worthy use of Wesley's Day, if desired, and if assured of similar support and co-operation.

THE ASBURY MEMORIAL AT BALTIMORE.

In June 1917 a tablet was unveiled in First Church, Baltimore, in memory of "Francis Asbury, the Joshua of American Methodism," who organized Lovely Lane Society in 1773, built it a meeting-house in 1774, and was consecrated as bishop in 1784. It represents Asbury preaching with right hand uplifted, and shows the meeting-house above.

T.E.B.

WESLEY MEMORIALS IN GEORGIA.

Dr. J. S. Simon visited Georgia in 1910 and reported that Georgian Methodists, who are proud of their pure English lineage, and of the connection of Wesley with their State, have taken care to preserve the memory of his residence in Savannah. In 1903 the Wesley Bi-centenary was celebrated in Georgia, and tablets have been affixed to several of the houses which are associated with Wesley's stay in Savannah. Save in very special cases it is not permissible to mark the State buildings with tablets in memory of private citizens, but an exception was made in favour of John Wesley. On the United States Post Office a tablet appears stating that "John Wesley preached in the Court House erected by Oglethorpe on this lot from May 9, 1736 to November 27, 1737." Then on the United States Custom House, at the corner of Bull and Bay Streets, a second tablet appears which declares, "On this spot, where stood the first public building erected in Georgia, John Wesley preached his first sermon on American soil, March 7, 1736. Text, I. Corinthians xiii." At the corner of Congress and Drayton Streets a tablet of peculiar interest has been affixed. The inscription on it is: "John Wesley, the Founder of Methodism, lived, 1736—1737, on this lot, set apart by Oglethorpe for a parsonage. Here, in April, 1736, according to his record, was the "second rise of Methodism."

T.E.B.

PHILADELPHIA. WHITEFIELD MEMORIAL: UNIVERSITY OF PENNSYLVANIA.

We have received a full account of the Whitefield statue, erected in 1919, on the Campus of the University by *Alumni*, 'who are ministers and laymen of the Methodist Church.' We are indebted to Dr. Wm. J. Thompson for notes on Whitefield and his connection with the "New Building" of 1740, and the evolution of the Charity School, Academy (1750), College, and University. We have also received the remarkable 'Bulletin' and 'Catalogue' containing some valuable historical and educational suggestions.

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Dr. Thompson writes: 'The first House of the University of Pennsylvania was the New Building' (of which an old wood-block picture exists). 'The first meetings in it were the preaching services of George Whitefield, of which he writes in a letter from Philadelphia, November 10, 1740:—

"I preached here twice, and also to-day, in a large house built by the people since I was here last. It is an hundred feet long and seventy feet wide, and is intended for a school as well as a place for worship. The walls are brick, and the roof is now almost ready to be put up. God hath remarkably appeared in the carrying on of the building; and the Holy Spirit hath sweetly moved on the hearers' souls every time I preached in it."

As the 'Bulletin of the University' for 1924 states, Whitefield's first scheme 'for a Charity School was not set in operation' for several years. There was no Wesley at hand, as in the case of Kingswood School, to rescue Whitefield's immature building scheme from bankruptcy. The meeting house, as Tyerman states, 'was burdened with an inconvenient debt.' But Benjamin Franklin, then a member of the General Assembly of Pennsylvania, was publishing his "Proposals relating to the Education of Youth in Pennsylvania"; in other words he was proposing to found an academy or college in Philadelphia. He begged about £5000; the subscribers requested him and Francis, the Attorney General, to draw up constitutions for the growth of the Academy. Twenty-four trustees were obtained; a house was hired; masters engaged, and schools opened. The scholars increased, and a larger building was indispensable. Franklin negotiated with the trustees of Whitefield's preaching house. It was transferred to the *Academy* on condition that the debt was paid, the large hall retained for public worship, and a free school maintained for needy children.

In 1750 we find Whitefield writing to Franklin:—

Plymouth, February 26, 1750.

My dear Mr. Franklin:

Ever since I received your last kind letter, I have been endeavoring to redeem some time to answer it. Even now the multiplicity of business obliges me to be much more brief than I otherwise would. . . . I have often thought that such an institution was wanted exceedingly; and if well conducted am persuaded it will be of public service. Your plan I have read over and do not wonder at its meeting with general approbation. It is certainly calculated to promote

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polite literature, but, I think, there wants *Aliquid Christi* in it, to make it as useful as I desire it might be. It is true, you say, "The youth are to be taught some public religion, and the excellence of the Christian religion in particular. . . . Glad should I be to contribute in promoting so laudable an undertaking. . . . I think the main thing will be to get proper masters who are acquainted with the world and with God. . . . I think also in such an institution there should be a well approved Christian orator, who should not be content with giving public lectures upon oratory in general, but who should visit and take pains with every class, and teach them early how to speak and read and pronounce well. . . . It would be a great service, whether the youth be intended for the pulpit, the bar, or for any other profession whatsoever. An hour or two a day should be set apart for this. . . . I think the youth should board in the Academy, and, by that means, be under the master's eye. . . . If a fund could be raised for the free education of those of the poorer sort who appear to have promising abilities, I think it would greatly answer the design proposed. It has often been found that some of the brightest men in Church and State have arisen from an obscure condition.

An institution upon such a basis—[Vital piety and good education]—God will bless and succeed. . . . I wish you and the gentlemen concerned much prosperity; and pray the Lord of lords to direct you to the best means to promote the best end; I mean the glory of God and the welfare of your fellow creatures. . . .

Believe me, dear Sir, yours

GEORGE WHITEFIELD.

In 1757 the Academy became a College with the power of conferring degrees. The learned William Smith, Provost, came to England. The University of Oxford conferred upon him the degree of Doctor of Divinity. He came again, and, supported by the King and the Archbishop of Canterbury, collected a considerable sum towards endowments. A most interesting account is given in the University *Bulletin* of the difficulties that arose 'in those days of political commotion.' In 1791 an Act was passed amalgamating the old College with the new University. Pennsylvania is included in the critical estimate of Lord Bryce, based on his own keen observation of American university life; 'they have almost entirely escaped from any deleterious contact either with politics or with those capitalistic groups whose power

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is felt in so many other directions. It has been well said by one of the most acute and large-minded of all recent visitors to the United States (Dr. Lamprecht, of Leipzig, 1911) that nowhere in the world do University teachers feel more strongly that the first object of their devotion is Truth.' (*American Commonwealth*, II, p. 762). America has not lost by the curious evolution of Whitefield's 'Charity School' and 'Academy.'

The idea of a Whitefield statue on the University of Pennsylvania campus arose in 1914, at which time the two-hundredth anniversary of his birth was observed by the Provost in an address to the students. Dr. R. Tait McKenzie, the sculptor of the Benjamin Franklin statue which adorns the University grounds, was consulted. Later he was formally engaged, and faithfully has he given his genius to the task. The statue has just been cast in bronze.

Descriptive articles with picture of the statue have appeared in Philadelphia papers, University publications and in the following periodicals outside of Philadelphia; *International Studio*, August, 1918; *New York Christian Advocate*, October 24, 1918; *Literary Digest*, December 21, 1918; *Record of Christian Work*, March, 1919.

T.E.B.

NOTES AND QUERIES.

637. LADY HUNTINGDON'S MISSIONARIES.—Mr. G. Brownson sends the following cutting from the *Gentleman's Magazine*, 1772.

Monday, 26, Oct. A prodigious concourse of people assembled on Tower hill, where a temporary stage had been built with back seats, on which appeared eight divines, seven of whom had been educated at the sole charge of the Countess of Huntingdon, who was present. After psalm-singing, a sermon was preached by the Rev. Mr. Piercy, Chaplain to the Countess, suitable to the occasion, the aforesaid seven Gentlemen being to sail as Missionaries to America.

(See Seymour's *Life of the Countess*, Vol. II, 257-267).

638. HUGUENOT REFUGEES IN IRELAND AND AMERICA: Dublin and New Rochelle.—In a register of Huguenot refugees we find the name of Vinchon Des Vœux (DES VŒUX): second

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son of De Bacquencourt, president of the parliament of Rouen. He fled to Dublin, where he became minister of the French Church. He became joint-editor with the Rev. Peter Droz of the first literary journal which appeared in Ireland. In some notes received from Mr. Richard Webber, of New Rochelle, on the founders of the Methodist Church in that city (1770), we come upon the name of Frederick Davoue or De Veaux. Can one of our Dublin members tell us if these French Huguenot refugees at La Rochelle and Dublin were of the same family? Have Dublin records any note on 'the first literary journal which appeared in Ireland.' Have Dublin Methodists any tradition of fellowship with the refugees? Methodism owes much to them.—*T. E. Brigden.*

639. LADY HUNTINGDON'S PREACHERS AND JOSEPH PILMOOR AT CHARLESTOWN.—On February 20th, 1773, Joseph Pilmoor records in his journal at Charlestown that responding to a message from one of Lady Huntingdon's preachers who had recently arrived from England, and was unwell, he rejoiced to find him 'zealous for the Lord of Hosts,' but as the sequel proved, 'a high predestinarian.' He preached thrice on the following Sunday. During his visit he heard Mr. Piercy and Mr. Hart preach. He was treated with much hospitality, preached in the Presbyterian Meeting House, and subsequently dined with a member of the Independent Church. He remarks, 'The religious people in America unite piety and civility so happily together, that they are by far the most agreeable people I know of on earth.'—*T.E.B.*

640. SALE OF THE FREEHOLD OF WHITEFIELD'S TABERNACLE IN TOTTENHAM COURT ROAD, London, in 1827. Mr. G. Brownson sends us the following from *The Gentleman's Magazine*, 1827. Sept. 21. The large Chapel in Tottenham-court Road, formerly belonging to the celebrated George Whitfield was put up to auction at the Mart, by Messrs. Winstanley. The premises were described in the particulars of sale as copyhold of inheritance, held of the manor of Tottenham, subject to a small fine certain upon death or alienation, and a trifling quit-rent. The property consists of the chapel, with vestry-rooms, alms-houses, Minister's dwelling, two small lodges, a dwelling-house, No. 83, in Tottenham-court-road, and an extensive plot of ground, having a double frontage, viz. in Tottenham-court-road and John-

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street. In putting up this property, the auctioneer adverted to the circumstance of there being no ground within a considerable distance of the spot in question on which a chapel could be erected, and to the great popularity which this chapel had always enjoyed from the time of Whitfield to the present. He said he understood that it was capable of holding between 4,000 and 5,000 persons. Considerable discussion took place between the auctioneer and two or three persons present, as to the power of the vendors to sell the premises in the manner prescribed, and inquiry was made whether the ground attached to the chapel was to be sold as a burying ground which it was now, and had been for many years, or whether the purchaser would have the power of removing the dry bones within it, and converting it in any way different from a cemetery that he might think proper. Mr. Winstanley then referred to an old lease (a copy of which he produced) dated the 23d of March, 1716, and said that the purchaser would be invested with all the powers which that document gave to the vendors, and that the ground, which was described in the lease simply as a "large plot of ground," would be sold as such, without any reference to its now being a burial-ground. A person in the room said, he understood the original lease, which was in the office of one of the Masters of the Court of Chancery, was cancelled. This led to a good deal of discussion, which the auctioneer at length put an end to by calling upon the company for a bidding. The first offer was 5,000*l.*, and the other biddings, which were very spirited, followed in quick succession; 8,000*l.*, 10,000*l.*, 12,000*l.*, 14,000*l.*, 15,000*l.*, 16,000*l.*, 17,000*l.*, 18,000*l.* The next bidding was 18,500*l.*; and after five other biddings, the property was knocked down at 19,800*l.* It was not, however, actually sold; but there was a real bidding up to 19,400*l.*—*George Brownson.*

Note. "The lease of the ground had been granted to Whitefield by General George Fitzroy and on its expiration in 1828, the freehold was purchased for £14,000." (Clinch's Marylebone and S. Pancras, 1890, p. 139). This raises questions interesting to trustees.—*T. E. B.*

- 641. BISHOPWEARMOUTH.—THE VICISSITUDES OF AN OLD PULPIT 1632-1924.** Rev. W. A. Headay, of Sunderland, reports that a few years ago, when distress was acute in Sunderland, an old pulpit which had been relegated to a mission hall kitchen, was turned into the yard as the kitchen was needed

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for the free breakfast charity. It appeared to many to be a shame that the old pulpit should be left to the mercy of the elements. What seemed like spoiling the pulpit has, however, revealed its hidden worth. The pulpit has during its lifetime been painted and repainted to such a degree that all the carving was practically hidden. By being exposed to the weather the paint has now perished and is peeling off, thus revealing the carving beneath and the date, 1632. The history of the pulpit has been traced. It came originally from the Bishopwearmouth Church, being thrown out from there when renovations were taking place in 1809. Till 1850 it was at St. Andrew's Mission Hall, and when the new church was built it fell into the hands of the Methodists of Ballast Hill, Sunderland. From there it came to the Wesley Hall to be stored, when Ballast Hill substituted a rostrum for the pulpit. It is evident from its date that it must have been in Bishopwearmouth Church during the time of Archdeacon Paley. The Trustees contemplate its sale, and at present it is in the custody of Mr. Headey. Bishopwearmouth is known as the birthplace of Sir Henry Havelock, 1795.

642. **METHODISM IN GREAT PONTON.**—The answer to Rev. M. F. Ryle's Question No. 627 is :—“*The History of the Wesleyan Society at Great Ponton.*” Reprinted from the “*Grantham Times*” January 22nd, 1898. Price One Penny.” It was published at Grantham when I was travelling in that Circuit. The cause at Great Ponton had become very low when it was taken up and well shepherded by Mr. Henry Lovelee, a Grantham local preacher, who went out to Ponton once or twice a week. The publication of the “History” with the subsequent building of a new chapel gave great offence to the vicar who started a correspondence in the local press, in which I took part.—F. C. Wright.

643. **WHITEHAVEN.**—[Hebblesworth,—Harrington,—John Finley,—John Laybourn, the “Moorhouse,”—Rev. John Braithwaite,—“Bladonians.”]

In a letter from John Braithwaite dated July 18, 1797, may be found references to places and names interesting to local Wesleyan Methodists. Dickinson's *Life of the Rev. John Braithwaite* (1825), the *Arminian Mag.*, 1797, Steele's *Hist. Methodism in Barnard Castle*, 1857, supply other notes.

John Braithwaite tells a story (1797) of John Finley, born at Hebblesworth, coal miner, and his spiritual experiences. After forsaking vice, gambling, and drunkenness,

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young Finley, whose father was a good Christian miner, sought life eternal. Hearing of a people called Bladonians¹ he was attracted by their theories of apocalyptic prophecies and the date of final judgment, and being much terrified, he went to one whom he believed to be a Christian ('because he was a constant churchman') and asked him 'if a person could know his sins forgiven in this world?' He was answered, 'That no such thing was attainable since the apostles' days.' When the day fixed by the Bladonians for the destruction of the wicked was over, his fears began to subside, and the good impressions made upon his mind gradually declined.

In 1792, severe illness alarmed him, and he struggled with the question, 'had he sinned away the day of grace?' He repeated his resolution to live a new life, whatever happened. He prayed in reality.

Then he went to hear the Methodists. Admitted to a 'love-feast,' and listening eagerly, he thought, "this Christian experience is what I want." He remembered that his father had an assurance of the love of God. Christian fellowship and counsel led him into light. His character strengthened and developed. He habitually reckoned himself 'to be dead unto sin, but alive unto God' He was appointed a class leader,—sympathetic, wise and cheerful. His favourite hymn, sung daily, suggested 'Heaven on earth begun.' We find him at a Watch-night Service at Whitehaven, in 1795.

The story of his last work and worship on earth is recorded by John Braithwaite as follows:

'Being at his work as usual, on Friday, the 31st of March, 1797, at a Stone Drift, eighty fathoms under ground, and having put a charge of powder into a hole made for that purpose, he took up his pricker to clear the passage for the straw, by which the fire was to be communicated to the powder, and having given it a stroke with a hammer, the pricker unexpectedly emitted a spark of fire, which falling into the powder, caused it to go off with a terrible explosion, before he had time to retreat. By this accident his body was dreadfully wounded, and he lay some time insensible. When he came to himself, he cried out,—"Jesus stand by Thy feeble worm!" And though his thigh and knee were fractured, yet he crawled about sixty yards through mud and water. He then prayed that if it was the will of God, he should die in that situation, He would received him : but

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if not, that He would mercifully contrive a way for his escape. Being almost under the mouth of the pit, he was heard by two boys, who were stationed some fathoms nearer the surface, the boys called to those at the top, and two men quickly descended, and extricated him out of his perilous position. He was carried to the Moor-House, where he was treated with the greatest care and tenderness. His deliverance was remarkably providential. The men at the top were about to set the engine a-going, by which they pump the water from the pit. Had not the boys heard him, and the two men descended when they did, John must inevitably have perished in the subterraneous situation, because the noise of the engine would have drowned his voice.'

Dr. Marshall, of Workington, displayed great skill in restoring his broken thigh to its right position, though all his attempts failed to prolong the patient's life. Soon after the surgeon left, his friends asked him how he felt himself: 'Poorly in body, yet praising God,' was his reply. His last words were heard by John Braithwaite: 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.'—

T.E.B.

1. *Bladonians*.—John Blades, who led this sect, was on trial for a few months as a Methodist Preacher in 1778, but his name is not repeated in later *Minutes*. In 1784 he was busy forming Societies of his own in the County of Durham. In 1788, one of his followers, Ralf Hodgson, miller at West Auckland, tells his friend, Richard Steel, of Wolsingham, that an angel of the Lord had appeared to him, stating that 'the wicked were about to be destroyed from off the face of the earth.' He asked Steel to join with him in making this known. We find miller Hodgson's servant, Margaret Barlow, mentioned by Wesley, June 10, 1788. She was the maid who gave the exact date of Judgment Day at Barnard Castle Market. There was frantic excitement, but the day passed over and all things continued as they were. Blades and his followers fled to America and joined the Shakers, whose doctrines were a strange mixture of the crudest errors and some few Gospel truths. In the previous century George Fox protested against the injustice the Quakers suffered in being confounded with them.—T.E.B.

644. **WESLEY RELICS : THE TEAPOT IN WESLEY'S HOUSE, *City Road*.**—In the M.R. 1910, the Rev. Harold J. Chapman, M.A., wrote "That a collector of Wesleyana is not, therefore, an authority, is amply proved by the article on Methodist Pottery in the *Proceedings of the Wesley Historical Society*, vol. VII. p 97.

The writer says he relies on his memory of forty years ago; this is evident. He says the Teapot holds about one

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quart. I saw it a few months ago, and it certainly then was capable of holding four quarts. The reproduced *facsimile* has been reduced to one quart, as a more convenient size.

He says there is an entire absence of the old long form of the "s" on the Graces printed on its sides. A glance at it shows that one Grace has

"These creatures bless and grant that we
May feast in Paradice with Thee."

The grace after meat :

But more because of Jesufs blood.

In a correspondence with Mr. J. G. Wright it was maintained that the form of the Grace was Bickersteth's. When, through the kindness of Mr. G. Butler, I was able to point out to him that he had only repeated a mistake in Canon Julian's *Dictionary of Hymnology* (1892), he retreated from that position. I thought he had then abandoned the attack. I have a copy of the xxxiv. edition of Whitefield's *Hymns for Social Worship* (1791), in which our version occurs, except that it has "Jesu's blood."

We were well acquainted with the Wesley Teapot, which Mr. J. G. Wright dates 1772, which is preserved in Mayer Collection in Liverpool. But we did not reproduce it because it has no connection with Wesley himself. He says the shape shows that the City Road Teapot is later than Wesley. I have seen this day several well authenticated teapots, the work of Josiah Wedgwood, and dated at the beginning of the second half of the eighteenth century. Some of these shapes are quite as beautiful as any made to-day, and very similar to the one at City Road.

Finally, the article states that if the Teapot is printed under the glaze it must be later than the death of Wesley. But Miss Meteyard says in her "Handbook to Wedgwood Ware" (p. 336) that potters from a distance sent their ware in the biscuit state to Liverpool to Sadler and Green, and that Wedgwood soon followed their example—that would be early in the sixties. I am having the Teapot examined by an expert, and will let your readers know the result. If it is discovered that the City Road Teapot is printed under the glaze, nothing will be proved either way; but if it is found on examination that it is printed over the glaze its antiquity will be established, for that practice was abandoned before John Wesley went to his great reward.

WESLEY HISTORICAL SOCIETY.

The whole subject of the History of Transfer Printing on Earthenware and China should be studied in the standard works of Burton and William Turner.

The negative evidence that Wesley did not drink tea may be disregarded ; his habits underwent modification more than once or twice in his long life. There is nothing in this article to lead us to adandon the tradition given by the Rev. R. M. Spoor in his " Illustrated Handbook to City Road Chapel," that Wesley used to gather his preachers on Sunday morning for breakfast and gave them tea from this teapot presented to him by Wedgwood, the famous potter. It is corroborated by the tradition at Etruria ; two generations of workmen take us back to the presentation, and septuagenarians are still at the celebrated Pottery who have been there all their lives."

645. A COMPLETE GUIDE to All Persons who have any Trade or Concern with the CITY OF LONDON, and Parts adjacent. Sixth edition, 1755.

This book gives an account of all the places of Worship in the Metropolis, under the following heads. Names of the *Seventy Seven Churches* within the City of London and the liberties thereof. Names of the *Eleven Parish Churches* within the City and Liberty of Westminster. Names of the *Seventeen Parish Churches* in the County of *Middlesex*, within the Bill of Mortality. Names of the *Ten Parish Churches* in the Borough of *Southwark*.

Names of the Chapels : 1. Of the Established Religion. 2. French Chapels. 3. German, Dutch and other Chapels. *The Meeting-Houses in London, and its suburbs :* 1. Anabaptists Meetings, (38) 2. Independent Meetings, (30) 3. Presbyterian Meetings (38) 4. Quakers Meetings, (11) 5. Meetings of several Denominations, (22) [Amongst these are included] Methodists : Foundery, Windmil Hill, Dog-house bar, Bunnhil fields, Bull and Mouth, formerly a Quakers, Lornier's Hall, St. Agnes le Clare, Spitalfields, West Street, Seven dials. Moravians : Nevil's Alley, Fetter Lane, White's Alley, Little Moorfields, Monastery, Hatton Garden. Jewish Synagogues, (3)

(Copied by Mr. Bretherton from book lent by Mr. G. Brownson).

Methodist meeting houses in 1755, may throw light on Wesley's *Journal* and his "*Sermon Register*." The British Museum should also be searched for earlier or later editions of the volume.