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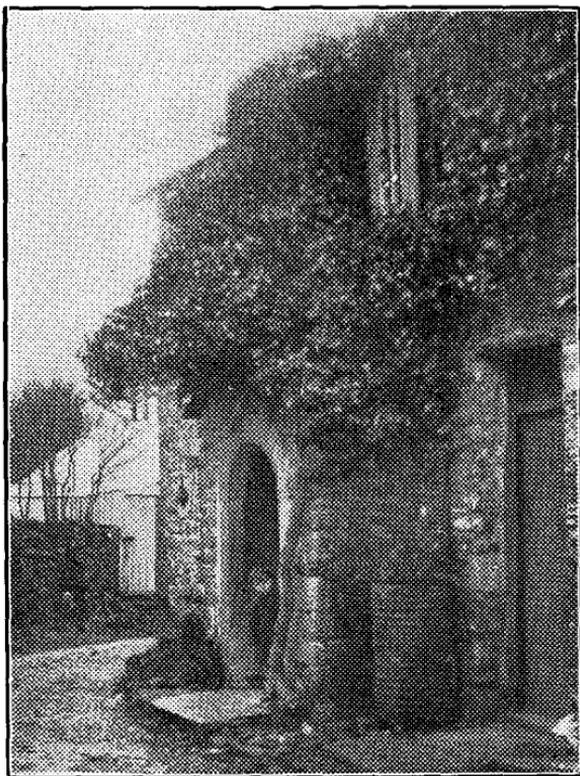
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DIGORY ISBELL'S COTTAGE AT TREWINT

DIGORY ISBELL'S HOUSE AT TREWINT.

The name of Digory Isbell and his wife Elizabeth of Trewint, will ever hold an honoured place in the annals of Methodism in Cornwall. A charming account of them appears in the *Methodist Magazine* for 1809.

They are buried in Altarnum Churchyard and over their remains is a massive altar tomb. The inscription is printed in the *Standard Journals* iii, 127; and in *Proceedings* iv, 187 may be read the obituary notice in verse which followed.

They were converted by the preaching of John Nelson who found himself in their remote neighbourhood far from any inn. They took him in and the friendship thus begun was cemented when on his return he was benighted and by the Providence of God came to their house again.

When they had received the Lord into their hearts, they received the Gospel messengers into their house. Digory read the story of the Shunamite and the prophets' chamber she furnished, and was so impressed by this that he built a little addition to his house for that purpose. The little room may be seen to this day adjoining the house.

Mr. Truscott records the Baptism of the third child of this worthy couple and states that "Mr. Wesley, Mr. Whitefield and two other ministers were present."

Mr. Lawrence Maker, of Callington, wrote recently to the *Recorder* about this time-honoured house, mentioning some of the particulars given above. By his courtesy and that of the *Recorder* we are able to reproduce an excellent photograph of the house as it is now. Prominent is the porch from which in all probability Wesley preached.

Mr. B. B. Hardy, of Dunheved College, Launceston, wrote to us a little time ago on the subject of this house. Trewint, he says,

is situated about $8\frac{1}{2}$ miles from Launceston on the borders of the Bodmin moors. Mr. Hardy went one day to see the house. It is a strong stone building, says he, with a sturdy stone porch. Inside it is a ruin, though apparently so strong a house might easily be put into habitable order. The rooms are small, and the old wooden stairway, evidently up which Wesley went for the night when he stayed there, is broken and turned aside so much that by it one could not now get upstairs. It seems a pity that it should be let to go to complete ruin. It is in the North Hill Circuit of the Devonport and Plymouth District.

WESLEY'S LETTERS TO REV. SAMUEL FURLEY (OR FURLY).

Mr. Furley was one of the "forty or fifty clergymen" to whom Wesley wrote an overture of peace and goodwill in 1764. See *Journal*, April 19, 1764. As a student of Queen's College, Cambridge, he was a friend of Henry Venn, afterwards the evangelical Vicar of Huddersfield, whom he induced to read *Law's Serious Call*.

After his ordination Mr. Furley did duty a few months in London, occasionally assisting Mr. Romaine, and soon after removed to Lakenheath in Suffolk. After a short time there he resided at Kippax in Yorkshire for a year. Thence he removed to Slaithwaite near Huddersfield, to which living he was introduced by Mr. Venn. In 1765 Mr. Thornton, of Clapham, to whom he was introduced by the Countess of Huntingdon, presented him to the living of Roche in Cornwall. There he laboured until 1795, rarely leaving his Parish. His record is that of a faithful and zealous preacher, of the "Boanerges" type. Wesley records that in 1768 he spent a comfortable evening with him at Roche. The late Rev. George Lester pointed out in *Proceedings*, VI, 180, that in many of Wesley's letters to Furley the subject of Christian Perfection is referred to. Furley raised many objections to Wesley's views, and was disposed to argue. Possibly his disputatious spirit annoyed Wesley. Anyhow there is no trace of friendship after 1768, although Wesley was in the neighbourhood of Roche several times after that year.

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Furley was the recipient of a large number of letters from Wesley throughout a period of years. The series contains many of the most interesting Wesley wrote. Some are in the *Works*, and some in Tyerman. A notable addition was made by the Rev. Nehemiah Curnock, who published in the *Recorder*, October 17, 1907, a number which belonged to Mr. A. J. Derrick of the Central Mission, Melbourne. They were handed down in the family of a lady then resident in Melbourne, whose grandfather was a pupil of Mr. Furley. Dr. Eayrs in his *Letters of John Wesley* gives a number which had originally appeared in the Magazine of the United Methodist Free Churches in 1866.

The list of published letters, as complete as I can make it, is as follows. The abbreviations speak for themselves.

- | | | |
|-------|--------------|--|
| 1754. | 30 March. | From Bristol.
Ty. ii 187
Xtn.Misc 1849, 115.
E. |
| | 7 December. | From London.
E.
U.M.F.C. <i>Magazine</i> 1866. |
| 1755. | 10 May. | From Leeds.
R. |
| 1756. | 18 February. | From London.
E.
U.M.F.C. <i>Magazine</i> 1866. |
| | 21 February. | From London.
E.
U.M.F.C. <i>Magazine</i> 1866. |
| | 14 March. | From Kingswood.
E.
U.M.F.C. <i>Magazine</i> 1866 |
| | 16 April. | From Dublin.
E.
U.M.F.C. <i>Magazine</i> 1866 |
| 1758. | 1 May. | From Tullamore.
R. |
| | 28 July. | From Cork.
R. |

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- 2 September. From Bristol.
Original at Handsworth
College. *Proc.* x, 70.
1759. 21 November. From London.
R.
1760. 19 June. From Mountmeleck.
R.
- 4 September. From Launceston.
R.
- 9 December. From London.
R.
1762. 25 January. From London.
E.
Ty. ii 450.
Meth. Mag. 1865. 985.
- 30 July. From Dublin.
E.
Ty. ii 451.
Meth. Mag. 1856. 988.
- 15 September. From St. Ives.
Works xii 365.
Ty. ii 452.
- 13 October. From Bristol.
E.
U.M.F.C. Magazine 1866.
Works xii 241.
Ty. ii 453.
Meth. Mag. 1783. 108.
1764. (Date given Circa 1764.)
E.
- 19 April. Wesley's Circular to Clergy.
See *Journal*.
- 15 July. From Liverpool
E.
Works xiii 416.
See also *Proceedings* vi 100.
- 11 October. From Yarmouth.
E.
U.M.F.C. Magazine 1866.

PROCEEDINGS.

We are now in a position to add to the following by the kindness of several of our friends. A. B. C. E. and G. are furnished by the Rev. Albert F. Hall. Mr. Hall says he has been able to trace the pedigree, so to speak, and can rely upon the genuineness of the copies, which he obtained from an old Methodist minister, whose family connections give further confidence in this matter. The originals are at the bottom of the sea.

The letter marked F is in the possession of our Vice-President who has been good enough to furnish a copy. Mr. Lamplough thinks it is one of the most interesting letters Wesley ever wrote.

The letter marked D. is in the possession of Alderman William Hall, J.P., Mayor of Gateshead. The copy has been supplied by Rev. Philip H. Taylor, to whom we are much obliged for the trouble he has taken. F.F.B.

(Letter A.)

Port Isaac

Sept. 16th, 1755.

My dear Brother,
Psl. 76., 10.

The fierceness of man shall turn to his praise, and the remainder thereof He shall restrain.

This circumstance is no proof that you did wrong but rather a proof that you did right.

Othwise the Prince of this world would not have been so much alarmed. You did well to make the trial: and the trial having been made, you now do well to desist. In due time that little meeting will begin again. But we cannot force the course of the River. Either God will move the heart of some magistrate to interpose, or the waves will sink of themselves.

Pray and be still before God.

I am

Your affectionate Brother,
J. WESLEY.

(Letter B.)

Bristol,

Sept. 25, 1755.

My dear Brother.

It fell out extremely well that I received yours just as I was writing to York. So I have desired one to inquire when that young Gentleman is to enter at Cambridge?

What I want of you is, To be always steady, always

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consistent with yourself : To follow Divine and to be aware
Worldly Wisdom, in which many Methodists abound tho'
they know it not.

I am

Your Affectionate Brother.

J. WESLEY.

(Letter C.)

Dear Sammy,

I did not mention any particular book because I did not recollect any that was particularly proper. But either Mr. Allen's Alarm in the Xtian Library, or Vindicium Pietatis may do well.

I saw nothing amiss in your meeting with Mr. Drake, but that the time was too short. You should read the closest and most searching books you can, and apply them honestly to each other's heart. As to yourself, Principies absta : The *first* Look or Thought ! Play not with fire—no not a moment. Then it cannot hurt you.

Mr. Drake must determine with himself, as to conversing with those gentlemen. If he *feels* any hurt from it, he must abstain, If not, he may converse with them sparingly ; that is, if there be but a faint distant prospect of doing them good.

I have no receipts or proposals : so they may be sent in my next.

I have answered about an hundred and forty pages of John Taylor :—but it has cost me above an hundred and twenty. Sammy, never trifle more !

I am

Yours Affectionately,

J. WESLEY.

To Mr. Samuel Furley,
In Queen's College,
Cambridge.

(Letter D.)

London,

March 8, 1757.

Dear Sammy,

I have preached on that subject again and again ; & shall do, when it comes my way.

Pray look into Mr. Taylor's Note on that verse of

PROCEEDINGS.

2 Tim. : *taken captive at his will.* Consult the book and tell me whether his assertion be true or false.

Hutcheson's Moral Philosophy is a solemn trifle.

His Latin is not easy and natural. It is abundantly too laboured and thence less easy to be understood. This is an essential defect in his Language.

Have not time? Why have you not time? When I was at the University, I had always Time to do whatever I wou'd. And so I should now, but that *Aliena negotia centum Per caput, & circumsaliant* latus.*

Last week, you was in great danger. T. Walsh and I were within Twelve Miles of Cambridge. But the Norwich Coach cou'd not go out of its way. So you escaped.

Above all knowledge, know Christ!

I am,

Your affectionate Brother,

J. WESLEY.

Mr. J. H. Cheeseright, B.Sc. of Gateshead, has also interested himself in this letter on our behalf. He calls attention to the entry in Wesley's Journal, in February, 1757.

“I set out on Monday the 28th, and preached in Norwich on Tuesday evening, March 1, . . . and on Friday and Saturday returned with Mr. Walsh to London.”

Mr. Cheeseright says :—“The Latin quotation is from Horace's Satires, and may be translated ‘A hundred matters concerned with other things are running through my head and leaping around my body.’”

(Letter E.)

Yarm,

July 1, 1759.

Dear Sammy,

Our Conference at Leeds is to begin on Wednesday, August 1st. I hope to see you at it. If you are in Yorkshire some days sooner, we shall have more time together. Your present call to Kippax is clear. When you are called further that will be clear also. What avails all knowledge, but that which ministers to the knowledge of Christ; and which qualifies us for saving our own souls and the souls of them that hear us? What knowledge you

* So the letter reads, but Lewis and Short give *circumsiliunt*.

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have of other things, retain ; But secure this in all, and above all.

I am, With love to Nancy

Dear Sammy

Yours Affectionately

To The Rev. Mr. Furley,

J, WESLEY

At Lakenheath,

Nr. Brandon,

Suffolk.

(Letter F.)

Castlebarr,

May 21, 1762.

Dear Sammy,

This morning I came hither, & received yours. The Post boys in Ireland do not ride Pegasus.

A sermon of A. B. Sharps fully convinced me, about Thirty years ago, That it is inconsistent with Charity, to charge any man with those Consequences of his Doctrine which he disavows. I always did so before, but not since. Otherwise what work shd. I make with poor George Whitefield ?

Another thing I was not so soon, nor so easily convinced of, namely, That in spite of all my Logic, *I cannot so prove* any one point in y^e whole compass of Philosophy & Divinity, as not to leave room for strong objections, & probably such as I could not answer. But if I could, my answer, however guarded, will give room to equally strong objections. And in y^s manner, if the person is a man of sense, answers and objections may go on in infinitude.

I am therefore weary of altercation. Once or 2^{ce} I give my reasons. If they do not convince I have done. My day is far spent, so that I have no Hours to spare, for what I verily believe will profit nothing.

As to that particular expression "Dying at the feet of mercy" I have only farther to add, I do not care as it is not a scriptural Phrase whether any one takes or leaves it. It is enough for me, if he says from y^e heart "Every moment Lord I need, The merit of thy Death.

Never shall I want it less
When thou y^e Grace hast given.
Filled me with thy Holiness
And sealed the Heir of Heaven.

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I shall hang upon my GOD
Till I thy perfect Glory see ;
Till the sprinkling of thy Blood
Shall speak me up to Thee

I wish Mr. Venn may have more and more success. Has he published his Book concerning Gospel Ministers? I still think it is not prudence, but high Imprudence for any of those who preach the Essential Gospel Truths to stand aloof from each other. I cannot but judge, there ought to be the most cordial & avowed Union between them. But I rejoice, that y^e shyness is not and never was on my side. I have done all I could ; & with a single eye. For as long as GOD is pleased to continue with me, I want no man living. I have all things & abound. How happy is the man that trusts in Him ?

I expect our Conference will begin at Leeds, on Tuesday the Tenth of August. Peace be with you & yours ! I am,

Dear Sammy,

Your Affectionate Friend & Brother

J. WESLEY.

To the Revd. Mr. Furly,
at Slaithwaite, near Huddersfield.

(Letter G.)

London,

Jan. 14th, 1764.

My dear Brother.

I shall never think much of paying Postage for a letter from you. We are all here now in great Peace and God is both widening and deepening his work.

In that text I generally consider

1. What is implying in "Gaining the Whole World."
2. What, in losing one's own soul—& Shew.
3. What an ill bargain it would be to gain a whole world at that Price.

I hope you are still pressing on to the mark and counting all thing's lofs for y^e Excellency of the knowledge of Christ.

I am,

Your Affectionate Brother

J. WESLEY.

CHARLES WESLEY TO
MR. WILLIAM PERRONET.

Bristol, Jan. 23, 1774.

Dear Will.

We have lost you for months & years : but I hope not irrecoverably. Where are you now, & how employed?—Give our most grateful love to your good old Father, When you see, or write to him ; and remember us, in the Kindest Manner, to your brother and sister.—We owe you much love on poor Mrs. Davis' account.—She dies daily, but not quite. —Her death will be a release indeed.—Assure her, of our constant prayers.—Our friend Captain James has lately been at the gates of death.—He has quitted his business ; but is not expected to continue long here.—Your old friend my wife, will be glad to see you in the Summer, with her children.—The winter has handled me very roughly ; so that for many days I could not ride.—My coming to town is more uncertain : but wherever I am,

I am, my dear Will Perronet's hearty friend, and
brother,

CHARLES WESLEY.

P.S.—I have had with me this month or more, two very extraordinary scholars, and catechumens ; two African Princes carried off from Old Calabar, by a Bristol Captain, after they had seen him and his crew massacre their brother, and three hundred of their countrymen.—They have been six years in slavery, made their escape hither, were thrown into irons, but rescued by Lord Mansfield, and are to be sent honourably back to their brother king of Calabar. This morning I baptized them.—They received both the outward visible sign, and the inward spiritual grace in a wonderful manner and measure.—

[As far as we know this letter has not hitherto been published, and we welcome this copy, furnished by Mr. E. W. Dickinson, Upper Poppleton, near York. The most interesting part is the postscript !]

TWO WESLEY LETTERS.

The following interesting letters are in the same collection as those given on pages 163 and 164, belonging to a granddaughter of a former President of the Conference. I can trace no previous publication. F.F.B.

Bristol Octr. 1st. 1773.

Dear James,

Sister Haughton is an upright woman and desires to please God. I advise her rather to throw her high head into the fire than to pain one of the little ones.—She will have no fewer scholars, God will make her amends.

My Mother would never suffer one of her children to go to a dancing School. But she had a Dancing Master to come to her house who taught all of us what was sufficient *in her presence*. To this I have no objection. If I had convenience I would be glad to have all our Preachers taught even by a Dancing Master, to make a bow, and to go in and out of a room.

I am, with love to S. Barry

Dear James

Your affectionate Friend and Brother,

J. WESLEY.

The original of this letter is not at hand, but the copy bears the following endorsement :—

The above is an exact copy of an original letter sent to James Barry, an early Methodist Preacher.

W. LINDLEY.*

Swansea,
May 10th, 1861.

*Mr. Lindley was Superintendent of the Swansea Circuit at the date mentioned.

WESLEY HISTORICAL SOCIETY.

London

Dec 29 1790.

Revd. Sr,

I do not approve of Mr. Hanby's baptizing Children.
I have wrote to him, and told him my mind.

If I can remove any inconvenience from you, it will be
a pleasure to Sr,

Your Affectionate Brother

JOHN WESLEY.

[Addressed]

To

The Revd. Mr. G. [missing]

In Bolton

Lan[cashire].

NOTE.—Thomas Hanby was appointed "Assistant" for the Bolton Circuit by the Conference of 1790. Any elucidation of the circumstances giving rise to the letter will be welcome.

THREE WESLEY LETTERS.

Two Wesley letters of considerable interest have lately been presented to the Craven Museum, Skipton, by Lt.-Col. J. B. G. Totty, who resides at Coniston Hall, near that town. They are both addressed to Mr. Garforth. Notes in the local paper which prints these letters informs us that this was Mr. Peter Garforth, a miller, who lived at the foot of Chapel Hill. He died in 1811, at the age of 78. Following the visits of Wesley, meetings were held in Mr. Garforth's mill, and a chapel was opened in 1891 at his expense, on the site of the present disused chapel. Myles's *Chronological History* gives 1791 as the date of the first Methodist Chapel in Skipton.

In the *Methodist Magazine*, 1826, 573, is an obituary of Mrs. Baynes. It is stated that she came to reside in Skipton in 1786, and in 1787 joined the Society of which she remained a consistent member for 38 years. About that time the Methodist preachers were invited to this place by a member of the Society who had providentially been led to take up his abode there.

"At that period Methodism was low in the esteem of many in Skipton, the Society was very small, they had no Chapel; only an inconvenient and disagreeable room for public worship."

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Apparently the definite establishment of Methodism did not immediately follow upon Wesley's visits.

Wesley's visits appear to have been three in number. The first was June 26, 1764 :—

“Hence [Long Preston] I rode to Skipton, where, some time since, no Methodist preacher could appear. I preached in the evening near the bridge, without the least interruption. Nor did I find any weariness, after preaching four times, and riding fifty miles.”

A footnote states that Francis Watson introduced Methodism into Skipton, but not until a much later date. On referring to the *Magazine* reference given, we find that Francis Watson died in 1822, at the age of 72. As in 1787 he would be in his prime one may conjecture that he is the brother stated in the obituary of Mrs. Baynes to have invited the preachers.

Wesley's *second* visit is dated July 25, 1766 :—

“We rode to Skipton-in-Craven. I designed to preach in the market-place; but the rain prevented. So I stood near Mr. Garforth's house, where many were under shelter; but many remained without; seeming not to think whether it rained or not. Will all these be barren and unfruitful?”

A footnote at this point refers to the *Life of R. Burdsall*, a well-known early evangelist and quotes his approval of the preaching of “that good and zealous man T. Garforth.” There seems to be no reason, however, to conclude that Burdsall is referring to Mr. Garforth of Skipton. Mr. T. Garforth was the father of Methodism at Woodhouse near Leeds. In 1769 a chapel was opened there at his entire expense. The *Magazine* for 1840, page 1044, states that shortly after Mr. T. Garforth's death in 1789, the chapel was enlarged at the expense of his brother, Mr. Peter Garforth. It does not seem hazardous to conjecture that this was the same gentleman who erected the chapel at Skipton in 1791.

On the occasion of Wesley's *third* visit April 20, 1792, the fact that he preached there is mentioned without any details. The only in this story that seems obscure is the fact that though such a man as Mr. Peter Garforth was resident in Skipton the preachers were invited apparently *de novo* in 1787.

WESLEY HISTORICAL SOCIETY.

Bristol,
August 9, 1783.

My Dear Bro'r,

I have borrowed the Hand of a Friend, not being able to write myself. You have great Reason to praise God for the late remarkable Instance of his Goodness, which you mention. It really seems had it not been for the mighty Power of Prayer the Boy would have been blind all his Life, the more reason you have entirely to dedicate both him and yourself to his Service. This is manifestly the sign of a gracious Dispensation, and I trust it will be answered thereby. Watch and pray, and will no more enter into temptation.

I am,
Your affectionate Bro.

J. WESLEY
[own Signature]

Addressed to Mr. Garforth, at Skipton-in-Craven, Yorkshire.

Manchester,
[Good Friday] April 2, 1790.

My Dear Brother,

It would give me pleasure to see you anywhere and particularly at Skipton. But I am afraid it will not be in my power. Since my last illness I cannot preach so often as I used to do. But let us do what we can, and our Lord be well pleased.

I am,
Your affectionate Brother,
J. WESLEY.

Addressed to Mr. Garforth, at Skipton-in-Craven, Yorkshire.

The same Museum also has on loan from Mr. B. C. Walls, of Skipton, a letter addressed to Jasper Robinson.

[Jasper Robinson, 1794-1797, was appointed by the Conference of 1790 to Grimsby, with James Evans as one of his colleagues. John Ramshaw was appointed to Epworth.]

Norwich,
Oct. 17, 1790

Dear Jasper,

Surely never was there more need than there is at present, that you shou'd all continue instant in prayer. If

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God is for us, who can be against us? But I am afraid lest God should be angry with us. It should be a time of much selfexamination. Every member of our Society should weigh himself on the ballances of the Sanctuary and try whether his walk is acceptable before God. All the world can do us no hurt unless God has a controversy with us.

I know nothing of bro. Ranshaw's changing with bro. Evans unless they and you desire it. I am,

Dear Jasper,

Your affectionate friend & brother,

J. WESLEY.

Addressed to Mr. Jasper Robinson In Great Grimsby Lincolnshire.

We are indebted to the Rev. E. G. H. Bryant, of Skipton, for kindly furnishing copies of these letters printed above. F.F.B.

THE FIRST METHODIST MARTYR: WILLIAM SEWARD. HIS GRAVE AT CUSOP. 1702-1740.

The County of Hereford, distinguished as it is, by containing the sacred dust of St. Ethelbert, King of the East Angles, who was treacherously murdered at Sutton Walls, near Hereford; and whose body was subsequently removed to the Hereford Cathedral for interment, also possesses another unique distinction, viz :— it is the last resting place of the mortal remains of William Seward, the first Methodist Martyr.

Over the spot where the remains of this valiant and fearless servant of the Lord Jesus are deposited no costly monument has ever been raised, but a plain flat stone near a giant Yew tree in the church yard at Cusop, marks his earthly resting place. The inscription reads as follows :

“Here lyeth the body of William Seward of Badsey, in the County of Worcester, Gent, who departed ys life October ye 22nd, 1742, aged 38. “To me to live is Christ and to die is gain.” *Philippians, Chap. ye 1st, ver. ye 31st.*

In addition to the inscription there is an epitaph, added in 1797, which is somewhat crude and obscure, but whatever its meaning, there is an allusion to the Martyr's death : “When from the verge of Wales he fled.” The following is the Epitaph :

“ If earth be all,
 Why ore and ore a beaten Path,
 You walk and draw up nothing New,
 Not so our Martyr'd seraph did
 When from the verge of Wales he fled.”

It is to be regretted there is an error in the year carved on the stone. It appears as 1742, whereas it should be 1740. In three accounts referring to the Martyr's death there has been a mistake made. Tyerman¹ in the *Life and Times of John Wesley*, gives the date of Seward's death as October 22nd, 1741; the Rev. I. E. Page gives the year as 1742, and in the article entitled: “Brecknock, a Historic Methodist Centre,” contributed to the “*Methodist Recorder*” Winter Number for 1896, by the Rev. T. Wynne Jones, the date of the inscription is given as “October ye 22nd, 1749.”

The information upon which the writer relies for the year 1740 as being the correct one is from four separate and reliable sources, viz:

(1) The Rev. Charles Wesley in his Journal for October 28th, 1740, writes as follows: “I was exceedingly shocked with the news of Mr. Seward's death, but he is taken from the evil; rescued out of the hands of wicked men.”

(2) The Rev. John Wesley has also the following entry in his Journal for October 27th, 1740:—“The surprising news of poor Mr. Seward's death was confirmed. Surely God will maintain His own cause. Righteous art Thou, O Lord.”

(3) In Mr. John Cennick's account of the “Most remarkable occurrences in the awakenings in Bristol and Kingswood, he says that in 1740: “In October, Mr. William Seward came through Bristol. . . He preached several times in England. He went into Wales to confer with Howell Harris, and while he was there, he was abused very much at Monmouth, and soon after it pleased God to take him to Himself.”

(4) The Rev. George Whitefield's testimony is also available, as William Seward had been his companion and helper in America. Writing under date April 28th, 1740, and referring to William Seward Whitefield says: “This was the last time I saw my worthy friend: for before my return

¹ It should be noted that in his *Life of Whitefield*, Tyerman says, i, 167, that 1740 is the correct date. A full account is given of the four Seward brothers.

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to England, he had entered into his rest, having left behind a glorious testimony of the transforming efficacy of converting grace."

Whitefield returned to England the following year, arriving in London in 1741. On his arrival, Tyerman says: "He found his position far from pleasant, the melancholy death of his friend William Seward, really Methodism's first Martyr, a man of considerable property, but of meagre education, and inferior talent; Whitefield's travelling companion in his second voyage to Georgia, and who, at the time of his being murdered in Wales, was itinerating with Howell Harris in Glamorganshire."

At Newport the mob had torn Harris's coat to tatters, stolen his wig, and pelted him and his companion with apples, stones, and dirt. At Caerleon rotten eggs were thrown in all directions, Seward's eye was struck, and, a few days after he was entirely blind. At Monmouth their treatment was of the same kind as at Newport and Caerleon, but Seward bravely cried: "Better endure this than hell." At length on reaching Hay, a villain hit him on the head; the blow was fatal; and William Seward went to inherit a Martyr's Crown, at the early age of 38, on October 22, 1740.

The most detailed account of what took place is given in an article written by the late Rev. I. E. Page, who resided in the district in 1863. He writes: "Pitying the ignorance of the people Seward resolved before he left to preach to them the word of life. At one end of the town is an open plain or "green," which is interesting as the spot on which he stood up to address the people. It now bears the name of Black Lion Green. Above is a portion of the old town wall, and below runs the little brook which divides the counties of Hereford and Brecon. Making it known that he was about to preach on the Green, the man of God stood up, with the love of Christ in his heart, and a message of gladness on his tongue. For a while he was listened to in silence by the wondering people, but before his discourse was ended, Satan began to rage in earnest. Some of the most reprobate among the inhabitants, raising a disturbance, began to insult the preacher. Stones were cast at him, and several among the bystanders were injured. One cowardly ruffian, standing behind the preacher, threw at him a huge stone, which struck his head, causing him to fall senseless to the ground.

He was carried to the inn at which he had been staying, and there died from the effects of the blow.

Whether he expired shortly after, or lingered some days in pain, is not now known, but it is said that with his last breath he forgave his murderer, and requested that no efforts should be made to punish him. He died, by every account, as a Christian should die, witnessing in his last moments to the power of the truth that had saved him, and for which his life had been sacrificed. The man who hurled the fatal missile was well known, and lived for many years after. He had space given to repent, for it appears he died an old man. But he lived and died unchanged, and his death bed was attended with peculiar horrors. In his last moments, he was visited by the mother of the aged man, who has chiefly supplied these facts. Our informant is now more than four-score years old, and has a distinct recollection of the description his mother gave of the last end of the persecutor. To use her own words: "The room seemed full of devils." The martyred man was buried in the church yard at Cusop, a small village about a mile from the town. We have only to mention two things in closing. The first, that the brother of the martyr is said to have followed him to the grave in a carriage drawn by four horses, thus sustaining the opinion that the deceased was a gentleman of property. The second is that though our Calvinistic Methodist brethren hint that he belonged to them, the unvarying voice of tradition, as far as we have been able to learn, speaks of the Martyr as connected with the Rev. John Wesley.²

In November 1907, the writer of this sketch having occasion to visit the town of Hay, entered into conversation with two friends on the subject of the Methodist Martyr. They were residents of long standing in Hay, and knew the Rev. I. E. Page when he was stationed at Hay. The conversation about the Martyr led his friends to refer to a family album, in which was an early photograph of Mr. Page, also an early photograph of Jonathan Thomas and his wife. Mr. Thomas was the father of the Rev. John Stewart Thomas, a Wesleyan Missionary who was murdered by the Kaffirs in 1856. They said that Jonathan

2. This is not, however, the view taken by the Editor of the *Standard Journals*, who speaks thus of the Seward family:—

"With this pathetic martyrdom the Seward family disappears from Methodist history. There can be no doubt that its wealth, though not always judiciously used, often provided material resources for the earliest work of Methodism in both its camps, Arminian and Calvinistic; but religiously, it was a house divided against itself. Henry, "married to a Baptist wife," bitterly opposed the Methodists; Thomas, a pleasure—and preferment—seeking Anglican clergyman, also opposed. Benjamin was a Wesley-Methodist, and William a Whitefield-Methodist." See also *Proceedings*, vi, 137.

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Thomas was a fine type of an old Methodist, and a class leader in connection with the Methodist Society at Hay. It was stated that for sixty years no man wielded greater power in Hay. The writer was informed on this occasion that the local Methodists of Hay, proud of his brilliant services to the Church of God, and revering the memory of his sainted parents, purchased the cottage in which their Missionary Martyr was born, and on the spot where he was consecrated to God and His cause, erected in 1874 spacious and convenient Sunday School premises, appropriately called "The Thomas Memorial Schools."

One of the writer's friends on the occasion named, stated that he recollected his father saying that it was mentioned in his day that when the Rev. John Wesley preached in the old and disused chapel, which is still standing, and now used as a carpenter's shop, the concourse of people was so great that Wesley had to preach at one of the windows of the building so that the people inside and outside might hear him. This explains Wesley's Statement in his *Journal* on August 14, 1771, where he says: "In the evening I preached in the new, neat preaching-house, to many more than it would contain."

Great must have been the change in the feelings towards the Methodists in this little town thirty-four years after the Martyr Seward's death, for Wesley preached in the old church at Hay on August 25, 1774.³

A BY-PATH OF METHODIST HISTORY.

JEAN B. FRANCOIS MIEN (JOHN MIEN, SENIOR,
LEEK). PRISONER OF WAR. B. 1786—D. 1870.

[It was with deep regret that we heard of the death of Mr. John Hall, J.P., of Leek, on March 28, 1930, at the age of 90. He was one of the most accurate recorders of circuit history we have met, and took the deepest interest in the publication of the model church year book. More than thirty years ago he supplied the writer of the following notes with a transcript of the record of "John Mien, Senr.," and some extracts from *Notes and Queries*, ser. iv, Vol. V, pp. 376-546.] T.E.B.

Jean Baptiste Francois Mien (John Mien, senr.), was born August 15, 1786, and was taken prisoner of war along with his

3. This is the sixth chapter, slightly abridged, of Mr. William Parlbys *Brief Sketch of the Rise of Methodism in the County and City of Hereford*. (See also pp. 87-96 and 115-119, above).

master, General Brunet, at St. Domingo, in 1803, arriving at Leek on October 3, in the year following, where he married and settled down, as did many of his compatriots. During the famine which aggravated the horrors of the Revolution, his parents, who lived at Ris, a village on the road to Fontainebleau, managed to conceal a quantity of flour in wine casks stowed away in their cellar; and young Mien, though only seven years old, was often employed in carrying by night a large loaf to his mother's brother, a M. Carrière, who lived in Paris, some 15 miles distant. It was on one of these occasions that, mounted on his uncle's left shoulder, he was taken to see the King's execution in the Place Louis XV, on January 21, 1793. He has a lively recollection of the awful scene, and graphically describes how, when the unhappy monarch wished to make an "oration" to the dense mob surrounding the scaffold, the inhuman drum-major raised his staff of office as a signal for the drums to beat, and amid the deafening "roulement" the knife fell. His mother, a midwife, from her freedom of speech or some other cause, became obnoxious to the Government, and was consigned during the Reign of Terror to the Conciergerie. Our friend perfectly well remembers going with his father to see her in prison and thence, as he alleges, before Robespierre at his own house, "somewhere between the Rue Rivoli and the Rue St. Honoré," where the Dictator, whom he describes as a fine-looking man, sat at a long table. That worthy lady had a "desperate tongue," and being somewhat of a politician, managed to convince Robespierre that her life was necessary to the State, and was consequently allowed to return home in peace with her husband and child.

But one of the moving causes, he conceives, of the arbiter's unwonted clemency was the boy's presence, since during the whole of the interview he never ceased stroking his (the child's) head, muttering to himself "Pauvre petit garçon, pauvre petit garçon." Strangely enough Mien's first visit to Paris after his imprisonment was in 1814, when the re-interment of Louis XVI and Marie Antoinette was taking place at St. Denis, after the remains had been dug up in the garden of Descloseaux, where, as he affirms, the skull of the king was found placed between the legs of the skeleton.

Soon after his enforced residence in Leek he attended the services of the Methodists, with the result that he became a member of the Society, and met for many years in Mr. Cutting's class until that worthy Leader's death. He was employed as a

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bricklayer's labourer during the erection of the Mount Pleasant in 1810-11, and when the chapel was opened he became a regular attendant. He took a small pew in the gallery and occupied it till his death, a period of 57 years.

A MANX CHAPEL.

The advent of Wesley and his preachers into the Isle of Man during the 18th Century gave to the Manx people a religious character that was distinctively evangelical. In the glow and fervour of early Methodism numbers of small country chapels were erected throughout the Island.

The old chapel at Dalby stands close by the roadway that runs southward. Beyond Dalby village the road winds upward to the heather clad heights of South Barrule mountain where there is a view that cannot be surpassed in the British Isles. Around the chapel scattered homesteads and white cottages beautify the landscape and within a mile of the chapel, tucked in the bosom of the hills where the river tumbles through a massive gorge, lies the picturesque village of Glen Maye.

The story of Dalby chapel can only be gathered from fragments of traditional lore that linger in the memories of a few descendants of those select souls who in the days of early Methodism endeavoured to spread Scriptural Holiness in the land.

A young man named Quane was converted under the ministry of the local preachers. For attaching himself to the Methodists he was driven from his home and deprived of his early inheritance.

The youthful convert resolved to build a chapel in the neighbourhood where he had suffered affliction with the people of God. No doubt friends came to his help, and the chapel was built in the year 1798. A small chapel was evidently in the district prior to this date. Myles's *Chronological History* contains a list of the early chapels, and Dawby chapel is mentioned as having been built in 1763¹

The young Methodist died before the chapel of 1798 was completed, and his friends and neighbours held the funeral service in the unfinished sanctuary. This was the first Nonconformist

1. Dawby and Dalby are stated to be the same in some interesting notes on Manx Methodism in *Proceedings*, v, 83. Dawby is the name given in Rosser's informing *History of Methodism in the Isle of Man*, 1849. F.F.B.

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burial service held on the Island with the exception of The Friends burial services. The chapel consecrated by this solemn service became a Bethel to many, and soon had to be enlarged. In 1812 a Sunday School was established which was conducted by Mr. Moore of Cronk farm. The School Register dated 1853 is a record of faithful self denying work. There was a regular and unique system for the management of the School and for the religious instruction of the young.

The School was governed by a committee consisting of two superintendents, secretary and Librarian. Careful and correct accounts were kept of the expenditure. The cost of a candle and the number of currant buns for the scholars' tea-meeting were scheduled with as much care as the stocktaking and financial statement of a great firm of industry.

The field close to the chapel was called St. Bartholomew's field and contained an old graveyard. Wesley preached in the field when he journeyed from Castletown to Peel.

In 1865 a large and commodious chapel was built near Dalby village. The old modest sanctuary in which generations had worshipped is now a Sunday School.

J. E. DOUGLAS.

NOTES AND QUERIES.

698. Mr. E. W. Dickinson, of Upper Poppleton, near York, sends us a copy of a letter written by Rev. Samuel Wesley, Rector of Epworth, to General Oglethorpe, November 7, 1734. We do not print it because it is given by G. J. Stevenson in *Memorials of the Wesley Family*, by Tyerman in his life of the Rector of Epworth, and in *Magazine*, 1826, p. 531.

It is rather interesting to note that in Tyerman's version Wesley is concerned lest an "inundation of ruin" should break upon Oglethorpe's colony; in Stevenson's rendering it is an "inundation of rum." Mr. Dickinson's copy agrees with the latter.

In this connection it may be noted that in 1735, in pursuit of his duties as a member of Parliament, Oglethorpe directed his attention towards securing certain enactments for the benefit of his new province. The first of these was a Bill to prohibit the importation of rum, brandy, and other distilled liquors. (Wright: *Memoir of General James Oglethorpe*).

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699. We desire to acknowledge with thanks the receipt of the second part of *Pen Pictures of London Yearly Meeting*, a supplement to the *Journal of the Friends' Historical Society*. See N. & Q. 687.

700. JOHN WESLEY AND THE BELLS OF DULVERTON, SOMMERSET
—Mr. A. S. Macmillan, editor of *The Western Gazette*, has sent the following enquiry from a correspondent
I am told that the following old rhyme refers to the bells of Dulverton Church ;—

Old John Wesley's dead and gone,
He left us in the tower ;
'Twas his desire that we should play
At eight and twelve and four.

Can any of your readers tell me if John Wesley had any special connection with, or interest in, Dulverton? or say what is the origin of these lines?

The following reply by T.E.B. appeared in the 'Gazette.'

Dulverton does not appear to be mentioned in the Journal and Diary of John Wesley, of Lincoln College, Oxon, but his *grandfather*, John Wesley of New Inn Hall, Oxon, in 1658 was vicar of Whitchurch. He was one of the ejected clergy of whom Calamy gives an account of in his *Nonconformists Memorial* (Vol. 1, 1725), ejected or silenced after the Restoration, particularly by the Act of Uniformity, We find him roaming and preaching at Melcomb, Bridgewater Illminster, Taunton, Preston, Weymouth, Poole, Dorchester, and "other places" (Radpole, Turnwood may be added). At Poole he was imprisoned for six months; at Dorchester for three. I have not found any record of his preaching at Dulverton. In 1663 a "gentleman, who had a good house at Preston, two or three miles from Melcomb, welcomed him to live in it without paying any rent. John Wesley removed his family in May, and occupied it while he lived, excepting a temporary absence." It is very probable that "Old John Wesley" visited Dulverton, but it would be interesting to know if any records of Dulverton Church throw light on the quaint rhyme which tells of its "tower" and "bells." That "Old John Wesley was dead and gone" about 1670 may suggest further enquiry. Calamy closes his record as follows: He was taken out of this vale of tears to that world where the wicked cease from troubling, and the weary are at rest; when

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he had not been much longer an inhabitant here below than his Blessed Master was, whom he served with his whole heart, according to the best light he had."

701. A WESLEY RING.—A correspondent informs me that he has in his possession a gentleman's gold signet ring with a large stone of some kind in which is incised a bust of the Rev. John Wesley. It belonged to a minister who travelled from 1828 to 1865. It was probably between 1840 and 1850 that he acquired it.

Can anyone say whether there are many of these rings in existence, and if they were made for any particular purpose?—*F. F. Bretherton.*

702. The late Rev. William Hoad, of Gainsborough, wrote to us some time ago stating that he had received information about a charred piece of the bedstead on which John Wesley was sleeping on the night of the celebrated fire at Epworth.

It belonged to the Vicar of East Stockwith, now deceased, and was previously stored in a barn belonging to Mr. Forrington of the same parish.

Do any of our members know anything about this?—*F. F. Bretherton.*

Our next issue, the first part of Vol. XVIII, will contain index and title page to Vol. XVII.
There will also appear therewith the final portion of Mr. Daw's skeleton index.

