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EARLY METHODISM IN BRISTOL. WITH SPECIAL REFERENCE TO JOHN WESLEY'S VISITS TO THE CITY.

WESLEY AND THE RELIGIOUS LEADERS OF THE CITY.

(Continued)

(8) JOSEPH EASTERBROOK.

Vicar of Temple (1779-91) ranks with James Rouquet as another of the few Bristol clergymen on the most intimate terms of friendship with John Wesley. We find repeated references in the *Journal* and *Diary* to services Wesley attended at Temple, where he often preached the sermon. An entry in the *Journal* for Sunday, March 18, 1781 says: "I preached morning and evening at the room; in the afternoon at Temple Church. The congregation here is remarkably well-behaved; indeed, and so are the parishioners in general. And no wonder, since they have had such a succession of rectors¹ as few parishes in England have had. The present incumbent (Easterbrook) truly fears God. So did his predecessor, Mr. Catcott, who was indeed as eminent for piety as most clergymen in England. He succeeded his father,² a man of the same spirit, who I suppose succeeded Mr. Arthur Bedford,³ a person greatly esteemed fifty or sixty years ago for piety as well as learning." Wesley is wrong in speaking of the incumbent of Temple as a rector; he was a vicar. And the elder Catcott was never vicar of Temple.

Easterbrook, whose father was the city bellman, was educated at Kingswood School, became⁴ an assistant master at Trevecca College (where ministers in the Countess of Huntingdon's Connexion were trained), later obtained episcopal ordination and

1. Wesley has forgotten Henry Becher who repelled Charles Wesley and the colliers from the sacrament, and William Cary, whose fickleness in a similar connection is difficult to understand.

Journal, vol. 6, p. 305, footnote. "Among the preferments in 1744 were Alexander Catcott, M.A., Master of the Grammar School at Bristol, to the rectory of St. Stephen's in that city; and Thomas Jones, usher of the Grammar School, Bristol, to the Church of the Temple." This paragraph in the *Journal* is inexact. Wesley was content to speak without book and indeed part of his information is, confessedly, supposition. The facts are given correctly in W.H.S. vol. iii, pp. 157-8. The incumbent of Temple Church

was presented to the living of Temple Church by the Corporation of Bristol, the patrons. He succeeded James Rouquet as the Ordinary or Chaplain of Newgate jail. It is said that "it was Easterbrook's invariable rule to send those who were awakened under his ministry to meet in classes among the Methodists."⁴

Bonner & Middleton's *Bristol Journal* for March 27, 1789 reports that Easterbrook was taken ill in church the previous Sunday, although when the paper was published he was out of danger and improving. This confirms Wesley's note in his *Journal* for Saturday, March 14. "In the evening I preached in Temple Church, perhaps for the last time, as good Mr. Easterbrook was suddenly taken ill next day."

On Saturday, September 18, 1790, Wesley says he called at half past four in the afternoon on Mr. Easterbrook. "He is a pattern to all Bristol, and indeed to all England; having, beside his other incessant labours, which never were intermitted, preached in every house in his parish! It was while he was preaching in his own church that he was suddenly struck with a violent pain in his breast. This confounds all the physicians, and none of their medicines alter it." This may throw interesting light on Wesley's relations with the clergy of the city.

Perhaps he did not anticipate that a new incumbent would be on the same good terms with him as Easterbrook had been. Indeed, it is more than probable that the Corporation, in whose hands the living was, would see to it that a new vicar would not encourage Wesley. Among the clergy Easterbrook seems to have been looked upon as "a somewhat erratic person, who believed he could cast out devils."⁵ However that may be, Easterbrook was held in high regard among the Dissenting ministers of the

was a vicar, not a rector. The elder Catcott never held the living. The following verified list was supplied to the Rev. H. J. Foster by the Rev. A. B. Beavan of Leamington.

April 4th,	1693.	Arthur Bedford
April 25th,	1713.	William Cary
November 16th,	1723.	Samuel Curtis, <i>vice</i> Cary, transferred to St. Philip's (c.f. Charles Wesley's <i>Journal</i> , Sept. 7th, 1740)
Feb. 10th,	1739.	Henry Becher
Jan. 11th,	1744.	Thomas Jones
May 17th,	1755.	John Price
Jan. 28th,	1766.	Alexander Catcott
Aug. 21st,	1779.	Joseph Easterbrook

2. W.H.S. vol. iii, pp. 157-8.
3. The "educationalist" referred to in Section I.
4. Tyerman's "The Life and Times of John Wesley," vol. 3, p. 600.

city. On January 30, 1791, "a sermon on the death of the Rev. Joseph Easterbrook, Vicar of Temple and Ordinary of Newgate, Bristol, who died on January 21, 1791," less than two months before his friend Wesley, was preached by the Rev. John Hey,⁶ minister of Castle Green Meeting. The sermon is prefaced by a Dedication addressed by Hey to the parishioners of Temple, and sent out from Dove Street, Bristol, on February 18, 1791. Hey was not the only one who preached a sermon on the death of "good Mr. Easterbrook." On Sunday, February 6,⁷ barely a month before he died, Wesley wrote to Henry Moore, who was then stationed at the New Room, Bristol, on the death of Mr. Easterbrook, advising him as to the manner of conducting what appears to have been a memorial service.

Wesley's frequent appearances in the pulpit of Temple Church—so frequent that he learned just how to pitch his voice in order to be well heard throughout the church—must have made a profound impression on the parishioners, and indeed, on the whole of Bristol, since he was excluded from the pulpits of nearly every city church. On Sunday, September 24, 1786, Wesley preached in Temple Church, which he had never seen so filled before and adds, "which is not at all strange, considering the spirit of the vicar, and the indefatigable pains which he takes with rich and poor." We cannot help noticing as we leave Easterbrook how he seems to have been a friend of Hey's. This is significant in the light of the associations Wesley seems to have had with Hey.

(9) CALEB EVANS.

Minister of Broadmead Baptist Chapel, comes to our notice in this period because he is the "Americanus" who wrote against Wesley's "Calm Address to the American Colonies" calling on them to submit. On Saturday, December 9, 1775, Wesley writes, "In answer to a very angry letter lately published in *The Gazetteer* I published the following: 'To the Rev. Mr. Caleb Evans.'" Then follows a lengthy letter in which Wesley seeks to vindicate his own attitude in one of the most vexed questions of the time. Evans replied to this in *The Gazetteer* for December 18, 1775. A volume entitled "Bristol Past and Present"⁸ reminds us that Evans' angry letter to *The Gazetteer* branded Wesley as a

5. Balleine's "History of the Evangelical Party in the Church of England," p. 91.

6. See below for John Hey, and also Bristol Tracts, No. 24, in Bristol Central Library.

7. *Journal*, vol. viii, p. 125.

8. Vol. ii, p. 300.

renegade in principle, because he seemed at first to lean to the side of the American colonists ; but afterwards took the Government side. This charge Toplady afterwards re-affirmed with characteristic rudeness in his pamphlet, "The Old Fox tarred and feathered" the Old Fox being, of course, John Wesley. Wesley calmly answered his adversaries and went on his way rejoicing.

(10) JOHN HEY.

The *Journal* records on Saturday, September 25, 1790 that "Mr. Hey, the Presbyterian minister of Lewinsmead meeting, came to desire me to let him have the use of our preaching-house on Sundays at those hours when we did not use it ourselves (near ten in the morning and two in the afternoon) while his house was re-building. To this I willingly consented and he preached an excellent sermon there the next day at two."

This statement of Wesley's presents us with a problem. There is no evidence in the records that Lewinsmead ever had a minister named Hey. But in 1790-1 there were two ministers in connection with the Meeting, Thomas Wright and Dr. John Prior Estlin, and the records give indications of disagreement between them. It has been suggested by a contributor to the *Proceedings of the Wesley Historical Society*,⁹ that "it is probable that the preacher in question was doing duty temporarily in the absence of the regular ministers." If this conjecture is right, then Wesley is probably right too, and the problem would appear to be solved.

Unfortunately, such an easy solution is hardly likely, for a further examination of the records reveals that during the re-building of Lewinsmead, begun in 1788, the meeting accepted an offer from Mr. Davis and Mr. Wintour Harris of Bridge Street Chapel (near Maryleport Street). And the Lewinsmead congregation were evidently still meeting at Bridge Street in 1790, for the records show that they paid the Bridge Street sexton (and cleaner?) at the end of that year. When they returned to Lewinsmead in 1791 they sent a present of £100 to Bridge Street Meeting. The services at Bridge Street were held at an earlier hour than usual in order to accommodate the Lewinsmead congregation. It has been suggested that the arrangement at Bridge Street may have proved inconvenient, or the Bridge Street Chapel itself needed repairing, so that the Bridge Street authorities found accommodation for the Lewinsmead congregation by approaching Wesley. But we are unfortunately still left to account for Hey's connection with Bridge Street.

9. W.H.S. vol. vii, pp. 167-8, vol. viii, p. 24, vol. xiii, p. 46.

There was a John Hey living in Bristol at this time described in Reed's New Bristol Directory for 1792 (approximately two years after the rebuilding of Lewinsmead) as a Dissenting Minister. In 1792 he was living in Dove Street. Matthew's New Bristol Directory for 1793-4 also gives his address as Dove Street. According to Reed he had moved in 1797 to Redcross Street, in 1798 to Gloucester Street, and in 1799-1800 his home was in Castle Green.

His removal to Castle Green is significant because in 1789 the Independent Chapel in Castle Green (which dated from the 17th century and has since removed to Greenbank) welcomed the Rev. John Hey as pastor. This Hey stands out in the history of Independency as one of the first Directors of the London Missionary Society. No doubt he removed to Castle Green in 1799-1800 to be nearer his chapel. This is the same Hey who preached a sermon on the death of Wesley's close friend, the Rev. Joseph Easterbrook, Vicar of Temple,¹⁰ in February, 1791. And if Hey had not become an intimate friend of Wesley during the short time he had been minister of Castle Green, he was, at any rate, a great admirer. Bonner and Middleton's *Bristol Journal* for Saturday, March 19, 1791, reports that "a sermon on the death of the Rev. Mr. Wesley will be preached to-morrow at Castle Green Meeting by the Rev. Mr. Hey." It is tempting, therefore, to identify the Mr. Hey to whom Wesley lent his room with the minister of Castle Green Meeting.

The Bridge Street records are meagre and contain no reference to Wesley or any other congregation that may have been in touch with the meeting during this period. It is possible that

10. A manuscript note in Bristol Tracts, 15, Bristol Central Library says that John Hey, Dissenting Minister, died at Chambersburg, 100 miles from Pennsylvania, in August, 1809, a careless man of worldly frame of mind, and given over to drunkenness and other vices.

At the time (1794) when Henry Moore was prohibited by the "Old Planners" from preaching in the "New Room" at Bristol, "a truly Christian minister, and his respectable Connexion in this city, have most liberally given us (i.e. the "New Planners" c.f. Section vi, footnote 22) the use of two convenient chapels, (one in Castle Green, and the other in Temple Street) in which we may quietly assemble and worship our God none making us afraid." (Burroughs: Centenary History of Old King Street Wesleyan Chapel, Bristol, 1795-1895, p. 29). *The Wesleyan Methodist Magazine* (September, 1884) in an article by the Rev. Mark Guy Pearse, on Portland Street Chapel, Bristol, says that "this worthy minister well deserves honourable mention. It was the Rev. John Hey, who removed from Ringwood, in Hampshire, and became Pastor of Castle Green Chapel in 1789. He remained there until 1804, when he left this country for America, finally settling in Philadelphia."

there may have been some connection between Bridge Street and Castle Green (as they were both "Independent" Meetings) which would have brought Hey into touch with the Lewinsmead congregation. There is no trace of any rebuilding scheme at Castle Green during Hey's ministry there (though the complete records are, unfortunately, missing) which may have led him to seek the use of Wesley's Room (assuming that in the *Journal* Lewinsmead should read Castle Green).

That there was a Dissenting Minister called Hey in Bristol at this time, and that Lewinsmead meeting was being rebuilt, are the only two points of which we can be certain. It seems as if all else must be conjecture, and the problem remain unsolved. If Wesley has made a mistake in the name Hey, we are surprised not to find any reference to the use of the "New Room" in the Lewinsmead records, especially as Murch's "History"¹¹ informs us that the Bridge Street Chapel was only used for *one part* of those Sundays during the time that Lewinsmead was being rebuilt. If Wesley's Room was used in the afternoons, we are at a loss to know why there is no record of this arrangement apart from Wesley's entry in his *Journal*. W. A. GOSS.

WESLEY'S VISITS TO HOLLAND

Wesley visited Holland three times: once as a young man, and twice in his old age. It was the only country beyond seas which he visited so often.

The influence of the Moravians during his Georgia experiences, and in the period following his return from America, is well-known. It is not surprising that he should wish to see their chief settlement at Herrnhut in Germany. His route thither lay through Holland. He started apparently from Gravesend in June, 1738, and arrived at Rotterdam, where he was courteously received by Dr. John de Koker. Dr. Koker became an enthusiastic admirer of Wesley and of the work that Methodism was doing in England and Ireland. To his translation of Wesley's tracts Holland was indebted for a knowledge of the Evangelical Revival and the early Methodists. Wesley did not understand Dutch, but was able to converse with such men as Dr. Koker in Latin. The travellers had an uncomfortable time at Gouda, but

11. J. Murch's "History of Presbyterian Churches in the West of England" p. 116.

at Ysselstein lodged at Baron Watteville's. Journeying on to Amsterdam, Jutphaas, and Buren, they reached Nijmegen, "the last town in Holland."

This was no mere tour. The Editor of the *Standard Journal* says it "was a serious quest after truth at those fountain heads of experimental religion concerning which he had heard so much in Georgia. . . . Pietists of Germany also attracted him, as did those Dutch religious Societies which were more or less intimately associated with the Moravian brethren, and with those English societies that hovered between Evangelical Anglicanism and Moravianism." At Amsterdam he attended some of the societies.

After the sojourn at Herrnhut, described at length in the *Journal*, Wesley made his way back to Holland passing through Nijmegen and Ysselstein again, and enjoying once more the hospitality of Dr. Koker. His ship was delayed, and he found time to exhort several English people whom he met at the inn near the Quay. During a tedious voyage to London he read prayers and preached "in the great cabin."

Wesley did not see Holland again till 1783. On June 11 of that year he travelled thither, accompanied by Mr. Brackenbury, Mr. Broadbent and Mr. Whitfield. [To be distinguished from Rev. Geo. Whitefield who died in 1770.] Henry Moore says that he went "partly for relaxation and partly to indulge and enlarge his catholic spirit, by forming an acquaintance with the truly pious in foreign nations."

Here it may be said in passing that a most extraordinary book called *Methodism a part of the great Christian Apostasy*, makes venomous comments upon these tours of Wesley and pours scorn upon all that he did. His Arminianism was his great offence in the eyes of the writer, and the fact that Arminius was a Dutch theologian seems to increase the hostility with which this continental journey is regarded.

This visit seems to have been promoted by a local preacher named William Ferguson, who had removed to Holland and had aroused in certain circles a good deal of interest in Wesley and his work. Jonathan, his son, agreed to act as interpreter. Travel in Holland opened up spiritual opportunities of which Wesley was not slow to avail himself; indeed the whole of the seventeen days spent there afforded him great satisfaction. Journeying between Haarlem and Amsterdam, Wesley held a sort of service on the passenger boat. He and his friends began to sing a hymn. When attention was aroused Wesley talked and young Ferguson interpreted. "All our hearts," says Wesley, "were strangely knit

together, so that, when we came to Amsterdam, they dismissed us with abundance of blessings." It was at Utrecht that Wesley celebrated his eightieth birthday. From the Diary of the Moravian congregation at Zeyst, Tyerman extracts the following :

1783, June 28. We kept the children's prayer day. The Rev. John Wesley, the well known Methodist minister arrived here in the afternoon, with several other ministers . . . attended a children's lovefeast, at three o'clock ; on which occasion, as it happened to be his eightieth birthday, the children sang a few benedictory verses for him . . . he and his companions returned to Utrecht.

In 1786 Wesley visited Holland for the third and last time. He was accompanied by Robert Carr Brackenbury, the Lincolnshire squire, and John Broadbent, a Methodist itinerant preacher. They sailed from Harwich on August 9 on the *Besborough*, "one of the cleanest ships I ever saw with one of the most obliging captains." The next day "they desired me to give them a sermon." Particulars given in the *Standard Journal* show that on this occasion, as on the last, Wesley was very happy with his Dutch friends.

Some most interesting sidelights on the return journey are given in a volume recently issued entitled : *Sophie in London, 1786 being the Diary of Sophie V. La Roche. Translated from the German, with an introductory essay, by Clare Williams.* The story with which we are concerned begins at Hellevoetsluis where the travellers are waiting at an inn for a favourable wind. Wesley says : "We found company enough in our inn at H., genteel, good natured and sensible ; but finding our conversation was not suited to their taste, we only dined with them on this and the following days." Sophie helps us to fill in many details :

Aug. 31, 1786. There are now twenty-two of us, all sighing for a favourable wind ; Wesley, the leader of the Methodists, who at the age of eighty-one travelled with two assistants to America to visit his congregation, and toured all the churches of the sects in Holland on his return. A venerable old man, and very understanding, who speaks well of everything and at the immense age of eighty three enjoys complete good health. His disciples, charming young men of twenty or thereabouts, do not talk at all and mostly remain in his room with him. [Brackenbury and Broadbent were by no means as young as the writer thought, and she is quite in error as to the visit to America.]

An English Captain, Webb, [evidently from particulars given *not* the officer so prominently associated with early Methodism in Bristol and New York] with his wife and sister-in-law, Miss Lake and a cousin, have returned from a tour through France, Flanders and Spa—an American Captain who served under General Green—an Englishman from Falkland Isles—Mr. du Moulin from the Hague, with his charming daughter—a French language master from Geneva—another Englishman who has been in Patagonia, and a wealthy young Suffolk farmer who travelled to Rotterdam to see the Kermis. After the dinner bell had sounded we assembled, and the Methodists straightway gave us a proof of their stern practices; for when we had taken our places Wesley began to pray. The good language-master was holding a discussion by the window, and was not at once aware of the prayers, when suddenly Wesley reproached him in a most violent manner, accusing him of lack of piety and righteousness. The poor man was very embarrassed; and old Wesley found it difficult to resume his sermonising, as the rest of us said we should be glad of a meal.

The Methodists, as perhaps my daughters do not realise, were thus named by some bright Oxford undergraduates, while Wesley and Whitefield were living there, and true to their disposition were already strict observers of the University rules. Having terminated their theological studies, they left to preach their own doctrines, partly in England and then round America; repudiated all books but the Bible, from which they drew the first text they stumbled on, or else stuck a needle in for the purpose, and used this for their sermon in meeting-house, market-place or highway. Their principles are (1) literal obedience to Biblical precepts (2) downright denunciation of their people's faults to their faces (3) never to wear diamonds, gold, silver or silk (4) never to misconstrue or break a contract in their dealings. [Many remarks might be made on this summary. It will be remembered that John Hampson, the younger, describing the neatness of Wesley's appearance, stated that no velvet or silk was to be observed in his apparel.]

They have many followers most of whom practise an exaggerated piety. All the English hold Wesley and his disciples in high esteem; and he told me "he reckoned his congregation at more than seventy thousand souls."

This matter of the frigate [the *Jason*, which had suffered a mishap in the harbour] led us foreigners into general conversation and somewhat closer contact, so that we spent the remainder of the evening together; we teased Miss du Moulin because she had been given a bedroom behind strict Mr. Wesley's apartment, and told her she ought to be thankful too, for some other foreigners, a lady accompanied by a Moorish woman in particular, were obliged to sleep the night in the public sitting-room. We attended the short sermon and chanting of the psalms which Wesley and his disciples had arranged in his apartment, and promised to breakfast together. Charming du Moulin had to turn in early so that Wesley could shut his door.

Sophie's Diary helps us to visualise this weather-bound company. The inn was not unduly comfortable. It was presided over by an Englishwoman, Mistress Norman, "but neither English nor Dutch cleanliness is evident in the establishment." The food was neither good nor abundant, and dissatisfaction was expressed, but "Wesley and his disciples did not take part, as they appeared to have no truck with the needs of the vile body."

Wesley's description of the voyage has some humour in it. "The rolling of the ship made us sick. I myself was sick a few minutes; Mr. Broadbent, by times, for some hours; Mr. Brackenbury (who did not expect to be at all) almost from the beginning of the voyage to the end. When we had been twenty-four hours on board, we were scarce come a third of our way. I judged we should not get on unless I preached, which I therefore did, between two and three in the afternoon, on 'It is appointed unto men once to die'; and I believe all were affected for the present.

Sophie gives many details about life on the ship. She does not name it, however, leaving us to wonder whether it was the *Besborough* again.

Two rooms and two cabins hold twenty-six berths for passengers; it is all very attractive. The outer room is panelled with mahogany, and has a fine mirror and lamp brackets fastened to the walls in two rows like theatre-boxes, one above the other. . . . In order to lie down, the outer board of these boxes is removed and then fitted in again by the sailors to prevent people from tumbling out. It holds one person comfortably, and the whole looks very neat. I shall be lodged right next door to Mr. Wesley. . . . Everyone was sea-sick, and I first to start and last to finish.

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As long as we sailed through the harbour and kept close to the Dutch coast all went well ; for I chatted with the ship's captain, a well-mannered, sensible man of good stature, whose sixteen-year-old son astonished us, nor is a finer or more handsome youth anywhere to be found. We told his father this. He was much pleased, and replied : " If you care to visit me in Harwich you will see eight such children and their mother too, who is lovelier than all her children put together."

This man and the sailors all paid Wesley and his disciples great respect. . . . Wesley sat and read Virgil, with spectacles, in an Elzevir edition. Heavens ! I thought, if the Methodists' principles keep the sight as clear as that to the age of eighty three, then I wish I had been educated in their sect, for since their chief reads Virgil on the high seas, I too might have read my favourite works without damnation . . .

During these forty-eight hours I could neither stand upright nor take pleasure in anything. So I lay quietly in my nice little bunk, except that from time to time my feet jostled the head of honest Wesley's resting-place ; yesterday he preached a very fine sermon about the need for death and the danger of life, which was very well chosen and adaptable to the storm. The sailors too showed a really appreciative interest.

The good man then spoke to one of my fellow-travellers about his stay in Germany, especially Halle, where he had visited our famous Francke, to whom he referred with great respect. He also knew Young, author of *Night Thoughts*, and praised him. But he cannot bear Sterne, because he deems it unworthy in a preacher to present a buffoon, and he hopes never to have a Sterne amongst the seven hundred clerics of his community.

A writer in the *Methodist Recorder*, to whose article I am indebted for calling my attention to Sophie's Diary, points out that in the transcript of his Diary given in the *Standard Journal* Wesley refers several times to reading " Excerpta " on his voyage. Evidently this was a small book of extracts from Virgil.

When the voyage concluded, and the travellers separated, Sophie tells us " Miss Lake divided a jasmine flower with me, which she had just received with Mr. Wesley's blessing."

Sophie was greatly impressed by Sunday in London. " The Lord's day in London is beautifully celebrated. Great and small

keep it in peace and quiet. No other coaches are heard except those driving to Church ; for no calls are made or received at all." Visiting an asylum for women she heard a strange thing about the Methodists :

The inspector answered an inquiry as to which species of madness afflicted the women most. Young ones mourn a lover's faithlessness, his death, or the parents' harshness at not agreeing to the marriage. The greatest number of older women come from the Methodists' ranks, usually from child-bed, when they are in any case very frail, and the strict doctrines of this sect had made them anxious, which gradually gives way to a quiet kind of lunacy ; but these cases were mostly cured.

Sophie had a very high regard for the English nation, as shown in the following words :

Admittedly, with Wendeborn [author of *View of England towards the close of the Eighteenth Century*] that Oxford and Cambridge produce arch-pedants, the Methodists arch-fanatics, the governing high Church arch-orthodoxy, while there are many Englishmen who would favour despotism ; but a wisdom true and noble, just moral sentiments, respect for the worth and value of humanity keep the balance. Freedom of thought, speech and writing, a general taste for the greatness and simplicity of truth and beauty of nature give England the advantage of distinction and happiness.

F. F. BRETHERTON.

JOHN WESLEY'S SPECIAL VISIT TO EWHURST, EAST SUSSEX

WHO WAS "MISS A.....?"

In his *Journal* for Monday, October 18, 1779 Wesley makes the following pathetic entry :—

I set out for Sussex, and after visiting the Societies there returned to London on Saturday 23. I was in hopes, by bringing her with me, to save the life of Miss A., of Ewhurst, far gone in a consumption. But she was too far gone : so that, though that journey helped her for awhile, yet she quickly relapsed, and soon after died in peace.

We have reason to believe that the visitation of the Societies was not the only motive which prompted Wesley to come into Sussex, for he had visited the same Societies on two occasions as recently as the previous year—in the months of January and December, 1778.

We know at this period Wesley was tremendously busy in connection with the preparation of his first complete Hymn Book, which he published a few months later. At the same time his mind was much perturbed by contentions in the London Societies respecting the preaching appointments at City Road, and by an unsettled state owing to his recent removal from the Foundery to the newly erected house at City Road.

In the midst of all this work and worry, what could possibly have occurred to induce Wesley to leave London and take this hurried visit to Sussex?

I would suggest that news had reached him of the dangerous illness of his old and valued friend John Holman, of Ewhurst, and without delay he hastened to the sick chamber to cheer and strengthen the man he loved.

This would not be the *first* special journey to Sussex undertaken by Wesley on Mr. Holman's account: six years previously, having heard of the death of his daughter (Ann Holman) he came and preached a funeral sermon on her grave in Ewhurst churchyard on November 27, 1773.

Wesley had never forgotten his indebtedness to Mr. Holman, his genial host on several occasions, through whose influence he procured the services of the Rev. John Richardson, curate of Ewhurst, for his work in London. The day following his arrival in Sussex, Wesley wrote two letters dated Oct. 17 from Robertsbridge (a small town adjoining Ewhurst)—one, to Mr. McNab, and the other to Miss Kitty Warren, of Haverfordwest. The next day Oct. 20 he wrote his historic Preface to the 1780 edition of The Hymn Book. Whilst at Robertsbridge Wesley took up his quarters with Mr. and Mrs. Pike: it was within easy reach of Ewhurst.

We have reason to believe that Mr. Holman died on October 23: (he was buried in the parish churchyard on October 28). Wesley, realising that his purpose in coming had been accomplished, left Ewhurst on the 23rd for London accompanied by a lady whom he designates "Miss A."

I have endeavoured without success to discover the identity of this lady. One wonders whether Wesley had made her acquaintance prior to this visit, or whether it was only a chance

meeting at the Holmans! Evidently she was not a member of the local Methodist Society, as no name commencing with the initial letter A appears in the Ewhurst list of 1779.

In this episode Wesley displays true nobility of character and provides another instance of his gentleness and sympathy with suffering humanity.

Again, one wonders as to the destination of Miss A. on reaching London! Did Wesley take her to his own house to be cared for, and nursed by his housekeeper—or to the home of a member of his Society nearby—or would it be to some hospital?

And then, after she had passed away, where would she be buried? One would naturally suppose either in the City Road Chapelyard or in Bunhill Fields, but I have examined the Burial Registers of both and am unable to trace her interment at either place.

Unfortunately the shorthand diaries in which Wesley recorded his movements each hour in the day are missing for the period under review, and until they are discovered we shall probably be unable to solve the problem. Can any reader of the *Proceedings* throw any light on the subject?

EDMUND AUSTEN.

NOTES ON WESLEY'S JOURNAL BY SAMUEL BRADBURN.

AN EXTRACT OF THE REV. MR. JOHN WESLEY'S
JOURNAL FROM SEPT. 4, 1782 TO JUNE 28, 1786.

London,

printed and sold at the New-Chapel, City Road,
and at the Rev. Mr. Wesley's Preaching Houses in
Town and Country 1789.

Mr. Harry Newby, of West Bromwich, has a copy of this portion of the *Journal* with manuscript notes by the Rev. Samuel Bradburn. These are printed in italics.

The section is published as number XX of the Extracts; and part XXI from which also Bradburn's notes are quoted, deals with the period June 29, 1786 to October 24, 1790.

PROCEEDINGS

21 April 1783.

Wesley records spending an hour at Dublin with a gentleman whose conversational powers greatly impressed him. The *Standard Journal* gives the name as Skelton. The early edition apparently had Shelton. Bradburn says, *Mr. Shetton*.

28 Aug 1784.

Wesley's statement, "We got into the boat about seven" (at the New Passage) is corrected by Bradburn to "*got out of.*"

8 Sep 1784.

Wesley says he preached at Chelton. Bradburn anticipates the *Standard Journal* correction, *Clutton*.

23 Sep 1784.

The gentlemen at Chew Magna having sent me word I was welcome to preach in the Church, I went thither the next morning; but they now sent me word, they had changed their minds, so I preached in our own Preaching-house on, If we let Him alone, all men will believe on Him. *I was there and prayed after the sermon. S. Bradburn.*

9 Aug 1785.

I crossed over to the Isle of Wight. Wednesday (10) we took a walk to the poor remains of Carisbrooke Castle. The window, indeed, through which King Charles attempted to make his escape is still in being; and brought to my mind that whole train of occurrences wherein the hand of God was so eminently seen. *Against a Tyrant.*

7 Sep 1785.

In an open place near the road at Mells. Just as I began, a wasp, though unprovoked, stung me upon the lip. I was afraid it would swell, so as to hinder my speaking; but it did not. *I was there and it did swell very much after. I cured it with honey. S.B.*

13 Sep 1785.

. . . . the generality of the people know just as much of religion as the Hottentots. *Alas.*

14 Sep 1785

. . . . Many such emendations there are in this translation [the A.V.] one would think King James had made them himself. *I was there.*

WESLEY HISTORICAL SOCIETY

18 Sep 1785.

. . . . in the following week I visited the classes, and was amazed to find there is no increase in the society, considering what able and diligent preachers they had the last year. *No wonder, considering how he divided the classes.*

27 Feb 1786.

. . . . reached Chippenham. Taking fresh horses there we pushed on to Bath and found a larger congregation than could well be expected. *I was there in deep sorrow, S.B.*

(See *Journal*, 13 March 1786,

I left Bristol, taking Mr. Bradburn with me, as I judged a change of place and of objects would be a means of calming his mind, deeply affected with the loss of a beloved wife.)

I afterwards visited one who could say with Mr. de Renty "I bear with me an experimental verity, and a plenitude of the presence of the ever-blessed Trinity." *Believe her who will.*

(From this point the quotations are from section XXI.)

30 Aug 1786, Sunday.

I preached in the room morning and evening; and in the afternoon at Kingswood, where there is rather an increase than a decrease in the work of God. *I was there.*

21 Oct 1786.

I met the classes at Deptford and was vehemently importuned to order the Sunday service in our room at the same time with that of the Church, . . . this I judge to be not only inexpedient, but totally unlawful for me to do. *Just then and there.*

26 Oct 1786.

Mr. Holbrook carried us to Hampton Court. *I was there with him. S.B.*

Ditto.

(At Wandsworth) I think it was about two in the morning that a dog began howling under our window, in a most uncommon manner. We could not stop him by any means. Just then William B——r died. *It is true, I was there.*

2 January 1787.

I went over to Deptford; but it seemed, I was got into a den of lions. Most of the leading men of the Society were mad for

PROCEEDINGS

separating from the Church. I endeavoured to reason with them, but in vain; they had neither sense nor even good manners left. At length, after meeting the whole Society I told them: If you are resolved, you may have your service in Church hours; but, remember, from that time you will see my face no more. This struck deep; and from that hour I have heard no more of separating from the Church. *They had their desire soon after.*

2 Feb 1787.

I began the heavy work of meeting the classes in London. I endeavoured to reconcile two of our brethren that were at variance, and one of them was very willing, but the other raged like a bear bereaved of her whelps. *Alas! for thy partiality!*

17 Feb 1787.

I went on in reading that odd book, entitled *A Chinese Fragment*. . . . there are many just remarks in the treatise, to which few impartial men would have any objection, in whatever form they were proposed. *Wrote by Mr. Bates.* (Here Bradburn is in agreement with the statement in W.H.S. iv, 236.)

6 July 1788, (at Epworth)

As Mr. G is not a pious man, but rather an enemy to piety, who frequently preaches against the truth and those that hold and love it, I cannot with all my influence persuade them either to hear him, or to attend the Sacrament administered by him. *Why sh^d they?*

The Methodists will not attend his ministrations. What then is to be done? *Piteous outcry!*

18 March 1789.

In the evening the house at Worcester was thoroughly filled with a deeply affected congregation. But we are in great want of more room. In due time God will give us this also. *He has now, Jan. 1795.*

30 March 1789.

This is done not to prepare for but to prevent a separation from the Church. [For details see the *Journal*]. *Wonderful Logic!*

May 1789.

. . . found guilty on June 6 1786, and executed the 12th. . . All his courage was gone, and none could die more penitent. *Who can tell the power of his mother's prayers?*

I never heard before of so cool, deliberate, relentless a murderer! And yet from the breaking of the rope at his execution, which gave him two hours of vehement prayer, there is room to hope he found mercy at last. *His mother's prayers!* (Both these extracts refer to Mr. George Fitzgerald of whom a long account is given in the *Journal*).

1 Dec 1789.

I then retired to the lovely family of Balham. *Lovely for what?*

The musical compositions of his sons are not more excellent than the poetical ones of their father. (This refers to Charles Wesley). *To be sure!!*

1 April 1790.

One of my horses died. I judged it best to leave the other till I could procure another, and took post-chaise to Stockport. *Not so, Mr. Kyle lent him his.*

3 April 1790.

Preached at Manchester in the evening on Heb. iv. 14. *I was there.*

5 April 1790.

. . . . In the evening met once more with our old, affectionate friends at Chester. I have never seen this Chapel more crowded than tonight; but still it could not near contain the congregation. *I was there and preached on Tuesday morning 2 Pet. 4 1. 4. S.B.*

7 April 1790, at Liverpool.

I explained, "Now faith is the evidence of things unseen." I believe many were then convinced; but alas, how soon will that conviction die away! *I preached on Friday morning 2 Cor. 3. 17. 18.*

17 June 1790. Hutton Rudby.

Twenty years this society was a pattern to all the country for seriousness and deep devotion. I think seventeen of them were perfected in love; But only three of them remain and most of the rest are either removed or grown cold and dead. *As most perfect ones have done!*

1 Sept. 1790.

How far was the experience of Jane Cooper or Elizabeth Harper preferable to that of such a solitary! (This refers to Mrs. Scudamore). *Enthusiast.*

10 Sept. 1790.

I preached to a large congregation at Clew Stoke nine miles from Bristol. *Clew Magna 8.*

The *Standard Journal* gives this as Chew Stoke.

13 Sept. 1790.

It was told in London that this society [Bristol] contained about a thousand members, and yet it falls so far short of a thousand. There is altogether a fault in this matter. *Too much stress was laid on numbering the people.*

Mr. Hay minister of Limen's mead Meeting. *Castle Green.*
(The *Standard Journal* reads Lewinsmead, and spell the minister's name Hey.)

8 Oct. 1790.

After dinner we spent an hour in the Duke of Dorset's house [Knole Park]. I could not but observe some change for the worse here. The silk covers are removed from several of the pictures, particularly that of Count Ugolino and his sons; and it is placed in a worse light so that I could hardly discern the little boy. *Your eyes being worse.*

Sunday Oct. 24th, 1790, is the last entry in XXI.

The following N.B. was added by the Editors.

We are not sure that Mr. Wesley carried on his journal any further, but if any more of it should be found it will be published in due time. There are unavoidable chasms in this journal owing to some parts being mislaid and it is probable that many of the proper names of persons and places are not properly spelt as the whole of the Manuscript was so ill written as to be scarcely legible. *And ought not to have been printed as it is on any account.*

GEORGE WHITEFIELD.

LETTER FROM A CLERGYMAN

Wesley's Journal and other sources have accustomed us to the violent opposition and persecution which some of the clergy indulged in towards the early Methodists. There must have been, however, many who either distrusted or disliked men like the Wesleys and Whitefield, and the teachings and methods associated with them, but were not the sort to persecute. Of this class was a certain unnamed Vicar who, in 1739, wrote a letter to George

Whitefield. The letter was never sent, but a draft has been preserved and is of interest as indicating the dislike many would feel for the ways of Whitefield, as well as a genuine inability to understand why such men must needs go outside the ordinary Anglican routine.

The writer is angry at Whitefield for exclaiming, as he alleges, „ and that openly, before thousands of people, against the Ministry of the Church of England.” He demands that Whitefield shall bring any charges he may have against the clergy, either as to their morality or doctrine, before “competent Authority,” and enjoins him to “speak evil of no man.” He argues that, for the most part, Whitefield preaches the same doctrine as do the Anglican clergy in general. “Justification by faith, I know is one of your favourite doctrines; a doctrine which every sincere Christian will always sincerely favour, approve and stand up for, as being his only hope of acceptance with God.” The writer asserts that Whitefield preaches the doctrine of the Imputed righteousness of Christ, against which he says, ‘he that doth righteousness is righteous, and is justified before God. He that doth not righteousness is not of God.’

This clergyman tried to shew that the belief and teaching characteristic of himself and others amongst the clergy generally, was much the same as that of Whitefield, and that where they differed, it was the latter who was wrong. It was, however, rather the method, and one might add, the success, rather than the teaching of a Whitefield that the clergy disliked. “You may, Sir, if you please, continue to run after Novelty, just as the exploded writers I have mentioned, and so raise a dust, as they did, and develop altercations which naturally arise from their doctrine and yours derived from theirs; because you will not follow the plain and simple doctrine of the Church you pretend to follow. . . give me the Homilies still, the Articles, and the Liturgy, and above all the Scriptures, which you are pleased, in your great exceptional charity as well as judgment to say we are departed from.”

The Vicar then descends to an *argumentum ad hominem*. “In the future, therefore, I beg you, Sir, to be more cautious and modest in your reflections on the Clergy and the Doctrines which they teach. Have but so much Humility in you as to think yourself a man and consequently fallible; and do not usurp a papal chair too soon; for you are but a young man, I am told, as yet, And it will be time enough to become Dictator, or Censor general of your elders, when experience has taught you more discretion.

and age has given you more authority. And besides, since you have so often receded from your own former opinions. . . . we shall not be very apt to credit you, till you shew more . . . confidence with yourself."

The writer was greatly incensed by Whitefield's sermons and the manner of their delivery, but he was anxious not to let his bitterness make him forgetful of his Christian charity. So he began his letter by protesting his lack of personal animus against Whitefield, and although in the meantime he has fallen into invective, he ends on the note on which he began. "I protest again, I have no ill will against you . . . I am etc." Perhaps it was the consciousness that he had expressed ill will that held him back from actually sending this letter.

(This draft letter is several folio pages long, and almost unreadable in places. It will be found at Dr. Williams's Library, London, ref., Jones B 53, No. 11.)

HIS DRAMATIC APPEAL.

The paper following that from which these extracts are taken, dated 1743, is a transcript from a letter written by a person present at a service held in Devonshire, at which Whitefield was the preacher. At the conclusion the preacher said, "I publish the Banns of Matrimony between Jesus Christ and you all; and if any Man refuses the offer, I will bear witness against him at the last day."

It is well-known that Whitefield used this form of dramatic appeal; here in these MSS we have a copy of the words as actually heard by one present.

(Dr. Williams's Library—Jones B. 53 no 12.)

E. D. BEBB.

See Notes and Queries 720, p. 45, above.

WESLEYANA IN IRELAND.

Mr. Robert Morgan sends us an article contributed to the *Irish Christian Advocate* by Rev. Alexander McCrea, M.A., Principal of Edgehill College, Belfast. Our Irish friends are making progress. Their W.H.S. Library and Repository hitherto temporarily housed in the Wesleyan College, Dublin, is about to be transferred to Belfast where, through the kindness of the Edgehill Governors, more suitable accommodation has been found. Mr. McCrea's article, somewhat abridged, is as follows :

When I was in Dublin recently, Mr. Robert C. Booth, of Dalkey, made a most generous offer of books from his late father's library. The books came to Edgehill, and contain some modern volumes that are exceedingly valuable and useful for the College Library. Among the treasures is a series of carefully preserved pamphlets, sermons and addresses by John Wesley and others, mostly printed and published either in Dublin or in Cork, during Wesley's visits.

Taking them at random, I find *Advice to Methodists*, "printed by S. Powell in the year 1748 in Dublin." This pamphlet, obviously by John Wesley, is a warning to Methodists "to consider with deep and fervent attention the peculiar circumstances wherein you stand."

Next comes Charles Wesley's sermon on "Awake thou that sleepest," published for one penny in 1747. "Sold in Dublin at Mr. Verney's, in Little Ship Street; by Mrs. Crump in Marlborough Street, opposite to the Society House, and Mr. Watts in Park Street, near the Comb. DCCXLVII."

Next, a letter written by "I am, Revd. Sir, Your Affectionate Brother, J.W.," to a clergyman, dated Tullamore, May 4, 1748. The burden of the letter is to show that a minister with University education and culture who fails to win souls for God, and to effect through grace changed lives, should not condemn out of hand a man who, without University education, is the means under God of leading many to Christ. *The Principles of a Methodist*, published in 1747, follows. It was occasioned by a late pamphlet entitled, *A Brief History of the Principles of Methodism*. It replies to three charges that Wesley preaches: 1. Justification by faith alone (to the neglect of good works). 2. Sinless perfection. 3. Inconsistencies. Point by point the author replies to Mr. Tucker, his opponent.

Next comes "The Almost Christian" sermon of 1747. It is the one occasion where John Wesley made the Authorised version suit his purpose rather than show fidelity to the Greek text. Mr. Powell, the Dublin printer, gives the text as Act xxiv. 28, instead of Acts xxvi., 28. This penny copy seems to have been well used.

A letter to a Roman Catholic, Dublin, 1750, written by Wesley in Dublin, July 18, 1749. It is an attempt to allow Roman Catholics to see truly and clearly what Methodists do and do not believe and teach.

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Hymns of Petition and Thanksgiving, Dublin, 1747, contains many hymns in our M.H.B. on the Holy Spirit that probably appeared in this pamphlet for the first time, such as "Spirit of faith, come down."

Wesley's *Address to the Inhabitants of Ireland*, 3rd Edn., 1749, was published in London. It was "occasioned by some late occurrences." It meets charges made against Methodists as 'swaddlers' that they are rogues, disaffected, and evil livers. *Hymns of Intercession*, 1759; *Redemption Hymns*, Corke, (date omitted); *Graces*, 1747 (Dublin); "Letter to Rev. Mr. Baily, of Corke, in Answer to a Letter to Rev. John Wesley," 1750; *Resurrection Hymns*, 1747 (Dublin); *The Nature, Design, and General Rules of the United Societies: to which is subjoined, Remember the Sabbath Day to keep it Holy*, reprinted in Corke by George Harrison for the author (date not given); *Advice to saints and sinners*, printed in Cork; *The Life of God in the Soul of Man*, Dublin, 1748; a sermon on 1 John v. 7, by John Wesley, Cork, 1775, containing this 'Advertisement': "Some days since I was desired to preach on this text. I did so yesterday morning. In the afternoon I was pressed to write down and print my sermon; if possible, before I left Cork. I have wrote it this morning. But I must beg the Reader to make allowance for the disadvantages I am under; as I have not here any books to consult, nor indeed any time to consult them." Cork, May 8, 1775.

There are many other treasures in this bundle to which we may refer another day.

THE SESQUI CENTENNIAL OF THE ORGANISATION OF AMERICAN METHODISM.

A Joint Commission composed of members from each of the three great branches of Methodism in the United States, the Methodist Episcopal, the Methodist Episcopal South and the Methodist Protestant, with Bishop Edwin H. Hughes as chairman, has been planning during the past four years for the 150th anniversary of the organization of the Methodist Church in America. There will be a central celebration in Baltimore, the

WESLEY HISTORICAL SOCIETY

home of the Lovely Lane Meeting House in which the organization Conference met the day before Christmas in 1784, to be held October 10-14, 1934. This will consist of appropriate addresses, the rendering by a chorus of one thousand voices of a Methodist Oratorio, composed especially for the occasion by Professor Van Denman Thompson of Depauw University, which will set forth in music the ideals of the early Circuit Riders: also the presentation of an Historical Pageant, bringing back to life the self sacrifice, courage and loyalty of the early itinerants. Committees have been appointed in each Annual Conference to arrange for a suitable historical address during the 1934 session, and anniversaries in each local church throughout the country are also being planned. To this end the Oratorio and the Pageant will be printed in form suitable for use in the local churches. A booklet setting forth facts and plans for the local church celebrations has been prepared and is being mailed to the Pastor of each Methodist Church in the United States.

A handsome medal has been struck, commemorative of this great event, the face showing the features of Wesley, Asbury and Coke, while the reverse pictures Freeborn Garrettson leaving Barratt's Chapel to summon the preacher to the Christmas Conference. You remember the story; Dr. Coke landed in New York with Whatcoat and Vasey and travelled down to Barratt's Chapel, (which still stands a few miles below Dover, Delaware,) where a number of the preachers had assembled for a Quarterly meeting. Asbury arrived just as Dr. Coke was finishing his sermon. After an affectionate greeting Dr. Coke and Asbury retired, and the former explained Mr. Wesley's plan of organization. Asbury demurred adopting it unless his election as Superintendent was approved by all the preachers. So Garrettson was sent out, and, as Dr. Coke writes in his Journal, rode away "like an arrow."

John R. Sinnock, the Medallist, has caught the inspiration and has beautifully expressed the energetic form of the Circuit Rider, the dominant figure of early Methodism. Mr. Sinnock is the sculptor at United States Mint in Philadelphia.

The medals are cast in bronze and will be sold, the one and one-half inch diameter for twenty-five cents and the three inch, a very handsome piece, at \$3.00 each. It is hoped and expected that some of our English brethren will join with us in the Baltimore celebration. One of the purposes in the minds of the Commissioners is to aid in bringing about a closer Union of these Methodist branches, following the fine example set us by our

English and our Canadian brethren.*

(It is a pleasure to keep in close touch with our fellow-workers overseas.

Mr. Eggleston says that he enjoys the *Proceedings* very much. It has been in his mind for some time that a similar journal should be published in America, but it has not yet been found practicable to attempt such a thing.

The Rev. Dr. Tipple, of New York, said in a recent letter : " I am always deeply interested in the *Proceedings*, and have often wished an equally successful and informing publication could be printed in the States.)

DR. THOMAS COKE AND WESLEYAN METHODISM IN NORTH WALES.

Holyhead,

May 12, 1806.

My dear Sister,

After yr departure from our Lodging, I felt myself deeply concerned for not requesting you to take a dish of tea, & stay with us till preaching. The tea was nothing ; but it had the appearance of coolness to omit it. And to shew any thing like coolness to a saint of God, & to one to whom the Church is so much obliged, was very wrong. I wanted to prepare some of my Commentary papers to send to my Printer before we sailed ; & this I could not do well except in silence. But I might have retired to our Bedchamber. I do most humbly beg your pardon. I dont recollect that I have been guilty of such a want of due attention to a Child of God before, for these thirty years—ever since I knew God. We have sent you a little Book, which we request the favour of you to accept of. If you do not accept of it, I shall think that you do not intend to forgive me. If you knew the deep concern I felt on this occasion yesterday, you would not only forgive me, but you would not love me less. Indeed my mind was not at all at ease, till I resolved to write this Letter, which I have sent to you by our dear Brother Davies ; whom

*These notes are contributed by Mr. Charles F. Eggleston, the Chairman of the Commission referred to. Any inquiries respecting these medals, and any orders for them, should be sent direct to him at 1701, Arch Street, Philadelphia, U.S.A.

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*These notes are contributed by Mr. Charles F. Eggleston, the Chairman of the Commission referred to. Any inquiries respecting these medals, and any orders for them, should be sent direct to him at 1701, Arch Street, Philadelphia, U.S.A.

I have requested to plead my cause with all his eloquence. I wish you would write a line to me at the Preaching-house, Dublin, informing me that you forgive me. You will perhaps excuse me, if I don't answer it, as I shall be crowded with ministerial business, whilst I am in Ireland.

I beg my love to your
dear Husband. My dear Wife
would join me in love to you both, if
she was to come down stairs. God bless you.

I am

my dear Sister,

Your truly affectionate Brother

T. COKE.

[The original of the above letter is preserved at the National Library of Wales, Aberstwyth. MS. 3294 E. It was presented to the Library by the Rev. W. O. Evans, Portmadoc, Chairman of the Second North Wales District, who inserted a translation of it in his Welsh biography of Coke. It is here reproduced by the kind permission of Mr. Evans and of the Librarian, W. Ll. Davies, Esq., M.A.]

The letter is addressed to a "Mrs. Owen." There were at least two persons of this name living in Anglesey with whom Dr. Coke was acquainted. One was Mrs. Griffith Owen, of Holyhead, a Calvinistic Methodist, the wife of the person on whom the Revs. Owen Davies and John Hughes were advised to call by Coke, in September, 1800.¹ The other was Mrs. Hugh Owen, a member of the [Wesleyan] Methodist Society at Pont-rhyd-y-bont, near Holyhead, to whom Coke is said to have given a framed photograph of himself.² Unfortunately, nothing in the letter suggests to which of these two ladies it was sent, nor has any external evidence been discovered to throw light on the matter. A.H.W.]

JOHN NICOLSON.

THE PIONEER OF METHODISM IN SHETLAND

John Nicolson was born at Queensetter, in South Delting, about four miles from Voe, in the year 1792. He left the Shetlands while still in his 'teens, enlisted in the army which was being recruited for the Napoleonic Wars, and was sent to France.

1. *Precs.*, xviii, 94-95.

2. *Eurgrawn* (the *Welsh Wesleyan Methodist Magazine*), 1871, 240.

There he was appointed orderly to a general who finding him intelligent and anxious to get on, had him educated in his spare time.

Having passed through the long and terrible Napoleonic Wars which ended in the decisive Battle of Waterloo in 1815, he returned to England, where he got an appointment, as an assistant to a doctor, who employed him principally to write out prescriptions, and visit the doctor's patients now and again. It was while in this occupation that he gained an excellent knowledge of medicine, which stood him in good stead when he took up preaching in Shetland.

The great revival started by Wesley was still winning many converts, and John Nicolson was converted and became a member of the Wesleyan Methodist Church. Soon after that he married an Englishwoman, and was appointed as a clerk to the East India Company. While he was engaged in this work his health broke down, and the doctors advised him to return to his native place.

On returning to Shetland he was engaged as an itinerant preacher, being the first to introduce Wesleyan Methodism to Shetland.

At this time there were scarcely any roads in Shetland, consequently travelling about, especially in winter, was difficult and arduous. The exposure to wet and cold after his indoor life, proved too much for his failing health, and in 1828 John Nicolson passed away at the early age of 36 years.

A tombstone was erected to his memory, and may still be seen in Gruting Churchyard. A few years ago it was thought that a more worthy memorial of John Nicolson's work in Shetland should be erected. Subscriptions were taken up, and very soon a large sum of money was raised, with which a manse, called "The Nicolson Memorial Manse" was built to commemorate the centenary of Wesleyan Methodism in Shetland.

(This account, which has been slightly abridged, is contributed by Mr. John Austen, of Sheffield. He thinks it may have been written by a grandnephew).

NOTES AND QUERIES.

731. WESLEY LETTER NOTED. There was offered for sale at Sotheby's in November a Wesley Letter of which there does not appear to be any previous record. It is dated, Bristol, Sep. 30 1787, and was addressed to the Rev. Mr. Gilpin. Mr. Gilpin is thanked for verses "several of which I propose

to insert in the Magazine," and is exhorted to go on writing verses on the ground that "A verse may find him who a sermon flees."

Who was this Mr. Gilpin? There is no mention of any one of that name, other than the celebrated Bernard Gilpin of an earlier day, in the *Standard Journal* or *Letters*.

732. There has recently been offered on sale the Will of George Whitefield executed at the Orphan House Academy in Georgia, March 22, 1770. He left everything he possessed in America to the Countess of Huntingdon and the Tottenham Court Road Chapel to Daniel West. He also left mourning rings to John and Charles Wesley.

733. JOHN WESLEY AND PEWSEY.—Very varied are the queries with which the officers of the W.H.S. have to deal. The Secretary of the Society of Wiltshiremen in London has been asked whether there is any authority for the statement that John Wesley declared that Pewsey on the Downs was too cold for even the Gospel to flourish there. He passes the question on to us.

An examination of the Index of the *Standard Journals* and *Letters* reveals only one reference to Pewsey. There is no mention of any such utterance. If any of our members can elucidate the point the General Secretary of the W.H.S. will be pleased to hear from them.

734. METHODISM IN VICTORIA.—I have been requested to write the "History of the Centenary of Methodism in Victoria." The first religious service in Melbourne was conducted by Mr. Henry Reed, a Wesleyan local preacher from Launceston, Tasmania, and formerly of Doncaster, England. That was in 1835.

John Batman who founded the Port Phillip Settlement was largely financed in his enterprise by Henry Reed. When Batman landed on the banks of the Yarra he said, "This will be a place to found a village." That "village" is the present City of Melbourne with over a million souls. It was in Batman's hut that Henry Reed held his service.

May I appeal to any members who may have letters, diaries, newspaper-cuttings or personal reminiscences relating to Methodism in Victoria to co-operate by making such material available to me.—*Rev. C. Irving Benson*.

(Wesley Church, Lonsdale Street, Melbourne, C. 1, Australia).