



**REV. JOHN TELFORD, B.A.**  
**(LATE PRESIDENT OF THE W.H.S.)**

*(By courtesy of the Methodist Publishing House)*

PROCEEDINGS

IN MEMORIAM.

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JOHN TELFORD. B.A.

BORN 1851. ENTERED MINISTRY 1873.

DIED 25TH JULY, 1936.

CONNEXIONAL EDITOR IN THE W. M. CHURCH, 1905—1934.

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It is with deep regret that we report the passing of our President. The list of those who have filled the office is short, but noteworthy. First the founder, Rev. Richard Green, secondly Dr. Simon who followed him in 1907, and thirdly Rev. John Telford in 1933.

Mr. Telford spent more than thirty years in Circuit life. His work was marked throughout by loving pastoral care for his people. I can add my testimony to that of many who have written. Forty years ago he was my mother's minister, and his kindly interest in our family never ceased.

In 1905 he was appointed Connexional Editor in the Wesleyan Methodist Church. This position he filled with a steady efficiency till Methodist Union in 1932. For two more years he remained at his post, helping forward the co-ordination of Methodist literary undertakings.

For many years Mr. Telford was a well-known figure in the Wesleyan Conference, occupying a desk on the platform as one of the official letter-writers. Despite his years he continued in the office after Union.

He came to the Newcastle Conference, and presided in his usual gracious way over our annual meeting. Though we knew we could not expect to have him with us much longer, there was nothing to indicate that the end was so near. On the last Friday of the Conference it was announced that he had been taken very

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ill. In the closing Session the Secretary read a letter compiled by Mr. Telford expressing the thanks of the Conference to those who in many ways of hospitality and service had made their contribution to the comfort of the representatives. The letter was beautifully phrased, full of grace and love, a fitting conclusion to literary labours which will long enrich Methodism.

In the evening I visited my old friend in the nursing home to which he had been removed. Though at first he spoke with difficulty, he rallied somewhat, and after I had prayed with him, he thanked me for coming, addressing me by my Christian name in the old affectionate way. The memory of that solemn moment will ever abide with me. On the Saturday morning he passed away.

Mr. Telford lived a long life of varied service, and in God's mercy was called home in the full assurance of faith, having endured but a short period of bodily disorder, and in the enjoyment of mental vigour to his last day.

Mr. Telford married Helen Sophia, daughter of the Rev. Dr. Rigg. Mrs. Telford died some years ago.

In the later years of Dr. Rigg's life it was a beautiful sight to see the care with which his son-in-law ministered to his comfort at Conference.

F.F.B.

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### SELECTED TRIBUTES FROM THE METHODIST PRESS.

BY REV. DR. HARRISON.

The death of John Telford at Conference has something very moving and very appropriate about it. He was the truest son of John Wesley who remained with us, and he loved that annual gathering which was linked up for him with memories that stretch back across the years to 1744. He was always thinking of John Wesley and Methodism, and his face lit up with a singularly sweet smile when any precious thought from that past or any new plan for the preservation of our rich inheritance kindled him. In old age his enthusiasm never waned in the slightest degree. There was something of the saint about him. Learned but modest and unassuming to a degree, gentle and tolerant, going quietly on the way appointed for him by the divine goodness, he never complained in the midst of sorrows, and he never seemed to utter any harsh or critical word. He

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walked among us as a representative of a serener and more spiritual generation than our own. Perhaps that is why he could write such beautiful letters.

MR. R. G. NORTON (Edinburgh) writes as one of the few survivors of the Westminster men who had the privilege of Mr. Telford's tutorship, 1878-9, when he was Dr. Rigg's assistant. They were greatly impressed with his deep and wide scholarship. His geniality and earnest sincerity won perfect quietness during the lectures; and his masterly dealing with Christian evidence is vividly remembered after more than half a century.

BY REV. ERNEST J. JONES.

As Superintendent of the Dorking and Horsham Circuit in which Mr. Telford lived, I should like to pay my tribute to the memory of one who was so univerrally revered, and whose character and work evoked the admiration of all who knew him. Although in his eighty-fifth year he preached right up to the last in our pulpits and visited our people. . . . Optimistic and forward looking, he was ever contributing to the best interests of our Circuit life, and he will be greatly missed in the pulpits and of our people.

BY REV. EDGAR C. BARTON (The Book Steward).

John Telford was one of the first to greet me on my arrival at the Book Room in September, 1928, when I was appointed by Conference as assistant to Dr. John Alfred Sharp. His kindly words at once created the atmosphere that makes it a delight to give of one's best.

"One of the first to greet me,"—how characteristic of the man! It was his daily custom to rise at six o'clock, leave his home at Dorking soon after seven, and, on reaching London Bridge, to walk to City Road, arriving about 8-15. Often, since he retired, have I found him sitting in my office awaiting my arrival just before nine o'clock.

John Telford, with his little black bag, was for many years one of the outstanding personalities among a vast multitude that trod the pavements of City Road. With the rapidity that characterised all his work, he had finished by nine o'clock, and was off to the British Museum for research work or back to his home for a long day's labour.

## REV. WILLIAM CORRIGAN.

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The Irish Branch of the W.H.S., which recently lost its Treasurer and Secretary, Mr. Robert Morgan, was again bereaved by the death, in July, of its honoured President, Rev. William Corrigan, of Belfast.

Mr. Corrigan was held in high esteem in Ireland, where he received his first appointment in 1888. His gifts were of a high order, and his personality secured him many friends. He was a member of the Legal Hundred, that company election into which was so great an honour in the former Wesleyan Church. In 1924 he was President of the Methodist Church in Ireland. He retired in 1930, but continued active in many directions. One of the great interests of his life was Methodist history, and he was one of the main founders of the Irish Branch.

He is buried in the Mount Jerome Cemetery, where rests the body of Gideon Ouseley, an intrepid pioneer of Methodism in Ireland.

Frequent attendance at our annual meeting brought Mr. Corrigan into touch with the officers of the W.H.S., who always found it a pleasure to meet him. F.F.B.

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## LETTERS TO HENRY BROOKE, OF DUBLIN.

A LETTER FROM ALEXANDER KNOX.

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It is some measure of permanent renown to be the subject of an article in the *Dictionary of National Biography*. That honour belongs to two authors represented in Mrs. Rainsford's collection of MS. letters. The one is John Wesley, whose contribution has been already surveyed.<sup>1</sup> The other is Alexander Knox, whose contribution will occupy the present article and bring the series to a close.

The *Dictionary* itself may be consulted for the details of Knox's career. Born in affluence at Londonderry on St. Patrick's Day, 1757, in early youth he made the acquaintance of John

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1. cf. *Proceedings*, xx, 49-55.

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Wesley, who was a frequent guest at his home. Their affection was mutual and deep, and of all Wesleyan self-disclosures there are few more attractive than the twenty-one letters<sup>2</sup> that he wrote to his younger friend. During and after the rebellion of 1798 Knox was private secretary to Lord Castlereagh, but after the Union he retired from public life and cultivated an ever increasing number of private friendships. His powers of conversation,—almost equal, it is said, to those of Coleridge,—endeared him to such people as William Wilberforce<sup>3</sup> and Hannah More. He died unmarried on June 17th, 1831.

He lived mostly in Dublin, but made periodic excursions to England and Wales. In the late summer of 1804, for example, for health reasons he travelled several months. The standard *Remains*<sup>4</sup> (unfortunately now out of print) have twelve of his letters dated from August 28th to October 30th, and written from such places as Carmarthen, Bristol, Bath, and Hannah More's house at Barleywood. His correspondents included Miss Fergusson, Mrs. La Touche, and Mr. George Schoales. To these twelve letters, in defiance of superstition, a thirteenth is now added, addressed to Mr. Henry Brooke and never before published.

P.S. I mean tomorrow to go to Bath to see Dr Woodward & the Abp. of Cashel & others, & on some early day in the next week to return to M<sup>rs</sup> More—with whom I mean to stay till I move homeward, which will be I think in 3 weeks from this.

Bristol, Oct. 2, 1804.

My dear Mr. Brooke,

I sometime since wrote to Mr S. D. La Touche desiring him to call upon you. I hope he has done so. I have no doubt at all if my letter reached him, for he is punctuality itself.

I then said I would write soon to you, which I presume also he told you. And if I could now give you a little history of all my movements since I saw you, I do think it would both amuse & gratify you. I did not leave Ireland with any eager thirst for pleasure. It seemed to me I needed exercise and exhilaration, & conceiving this need to be a providential permission (as I am sure I expressed to you in

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2. cf. *Standard Letters*, vi-viii, passim.

3. cf. Forster's *Life of Jebb* (London, 1836), pp. 126-7 and footnote.

4. Published in 4 volumes by Duncan and Malcolm. The references hereafter given are to the 3rd edition, 1844.

some of our last interviews) I set off with a quiet & cheerful mind. And truly I have not been disappointed. Nay, what I looked to as pleasing possibilities have been much exceeded. So in everything I have been gratified. The least part (tho' still a real part) of this gratification arose from my passing thro' South Wales, where for near a week (moving slowly) I enjoyed all the varieties of "Hill & Dale & liquid lapse of murmuring streams." But my greatest pleasure, here, was visiting *Grongar Hill* (the subject of a poem with which I am sure you are not unacquainted) & the adjacent scenery. I have not poetical powers, but I surely have a poetical taste; & thro' the medium of this, I taste many an innocent pleasure, & perhaps obtain an higher relish of even the best pleasures.

But had the gratifications of my journey ended in such things as these, I doubt much if I should have reflected with pleasure on it, afterward. The persons I have met have yielded me my highest satisfaction, & never on any occasion did I fare so well in this important instance. Before I left Ireland I spent many pleasant & I hope not useless hours with M<sup>r</sup> Carr, the Curate of New Ross who, Calvinist as he is, took to me with great cordiality. He came down the river with me to the place where I was to embark, & shewed much unfeigned regard,—which I think was not lost on me.

When I reached Haverford West I wrote to M<sup>r</sup> Stock to tell him I was on the road & meant to call at his house: but I was no little mortified to find, from the Driver of the Chaise which brought me from the passage of the Severn to Bristol, that it was precisely the commencement of *Bristol Fair*. That I knew was a busy time with M<sup>r</sup> Stock, & a note from him put into my hand soon after reaching the Hot Wells told me how mal apropos the moment was, tho' he faced the difficulty with his own upright & kind temper,—so as to make it as easy to me as possible. I however should by all means not have embarrassed him. But another note put into my hand at the same moment, when opened and read disembarrassed us both. It was from M<sup>rs</sup> Hannah More pressing my going forthwith. This must have been yielded to as a prior & more explicit engagement, could even M<sup>r</sup> Stock have received me,—ever so easily. But as it was, it was most opportune. I spent the Evening of Sunday (it was on a Saturday I reached the Wells) with him at Bristol,—in

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the house of his Brother in Law,—and on Monday proceeded to M<sup>rs</sup> More's where I staid three weeks with as real satisfaction as I could have hoped for (with the limited degree of right feelings which I have) in this lower world.

At the end of that time I came, on a Saturday again, back to the Hot Wells. And on Monday came to Bristol to the House of M<sup>r</sup> Stock where M<sup>r</sup> Butterworth joined us on Saturday following; & since then we have had a deal of talk wonderfully to my satisfaction, and on subjects which have almost led me sometimes to the persuasion that my coming here at this time is not without the guidance of providence. When we meet I'll tell you a great many things. This I say in the meantime, that they are two most certainly of the most genuine characters I ever met with. M<sup>r</sup> B. I knew pretty well before. But M<sup>r</sup> Stock has greatly grown upon me. He is, in every way, as my Michael says "a noble sort of man."

And what a creature M<sup>rs</sup> Stock is! Truly it was not without a gracious destination that they were linked together. A more complete being of her kind, more fitted for her precise situation, for the man to whom she is married & the place in life she has to fill I never saw. The only drawback is, she is unhealthy, & somewhat lame,—in consequence of something in her knee from which, at an earlier period of life, she with difficulty recovered. She is most cordially religious, with as little parade as I ever saw. In fact she will always hold a much higher place in my esteem, than she in her humbleness of mind has an idea of.

I forgot to say that my taste for the picturesque was highly gratified at Hannah More's. Their house is situated in a field (which they have wonderfully turned to their purpose) on the side of a hill, which places the house so high as to give it the command of a noble sweep of landscape,—literally

"A scene outspread  
Beneath, beyond, & stretching far away  
From inland regions to the distant main,"—

while the ground rises so much just above the house as to admit of very delightful walks somewhat in the way of *terraces*. In fact, while I sat & wrote at the projecting window of the charming room which I occupied, & saw the scene before me, & reflected with whom I was, & how little



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I could, once, have thought of enjoying such a pleasure, my heart said,—“This is” surely “the Lord’s doing” & truly “it is marvellous in my eyes.”

Many thanks to Isaac D’Olier for his kindness. My sincere love waits on M<sup>rs</sup> B. & you,—& M<sup>r</sup> B. & M<sup>r</sup> S. join in kindest love to you, M<sup>rs</sup> B. & Miss B.

Yours always,

ALEX. KNOX.

During the previous twelve months Knox had become an intimate friend of the La Touche family, and then and subsequently he paid prolonged visits to Bellevue, near Delgany, their country residence. Their sympathy and understanding united with the scenery of the Wicklow mountains<sup>5</sup> to make his sojourns there perhaps the serenest and happiest of all his life.

His enthusiasm for South Wales in general, and for Grongar Hill in particular, is evident in two of his previous letters. On August 28th, he wrote<sup>6</sup> to Hannah More:—“The view from the balcony, before which I sit, is delightful; and it is made still more interesting, by the river which glides through it,—the Towy, which Dyer has made classical in his exquisite “Grongar Hill”: a scene which I shall hardly pass without visiting it; that poem being one of my chief favourites.” Three days later<sup>7</sup> he wrote to Miss Fergusson:—“In a word, such has been the unbroken series of variegated richness, of—

“Hill and dale,

With liquid lapse of murmuring stream,”

and often, indeed, the noble flow of large rivers . . . that this day I actually felt a kind of fresh pleasure at the view of some mountains in a state of rude nature: the very mountains, by the way (as I take it) that Dyer saw, from Grongar, in the remote distance, and of which he makes so noble a moral use.”

In the letter, just mentioned, to Hannah More there is a post-script reference to “a truly pious clergyman” who is evidently Mr. Carr. Knox speaks of his “deep and zealous sense of inward religion . . . though we have been taught in very different schools: he being of the Calvinistic class, and I (as I take it) of no class at all.”

Mr. Butterworth will be recognised as one of Knox’s most intimate friends, and the recipient of several of his most delightful

5. cf. *Remains*, iv. 124-5.

6. cf. *ib.* 163; and also the *Life of Jebb*, 131-134.

7. cf. *ib.* 164.

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letters. There are two passing references<sup>8</sup> to Mr. Stock, but they add nothing to what is in the text above. Michael McFeely<sup>9</sup> was Knox's "faithful and attached servant, who continued with him till his kind master's death." The intended visit to Dr. Woodward and Dr. Broderick (the latter became Archbishop of Cashel about 1801) was duly paid, witness a letter<sup>10</sup> written from Barleywood on October 19th.

Knox's regard for Hannah More increased with the deepening of their intimacy. On September 10th he wrote<sup>11</sup> "I should wish to alter or correct many little matters . . . I have actually reproved her for some such unchastised saying, within these twenty-four hours." But four days later<sup>12</sup> he recanted:—

"I see more and more reason for blaming myself for my first rapid opinion; and become still more deeply satisfied with the spirit, temper, and conduct of our excellent friend. She is really a most extraordinary person; such as, I am sure, is not in the world again. So much power of mind, united with such simplicity of purpose, and humility of heart!" This, and not the former, became his permanent impression, and soon he found in her a kindred spirit altogether congenial.

Finally, as a commentary on the "real satisfaction" that Knox enjoyed during three weeks at Barleywood, one other quotation<sup>13</sup> may be adduced from his letters. On September 22nd he wrote to Mr. George Schoales:—"We had a conversation . . . regularly thrice a-day; but the grand one was the evening's one, extending from tea to supper; intermixed, however, with select reading, in which I was generally the officiator. In fact and truth, the *Noctes Cœnæque* of Horace, with all his poetry of description, were the shadow of a shade compared with ours; and the exquisite Cowper's winter evenings, wherein time

"Had a dove's wing,

Unsoil'd and swift, and of a silken sound,"

did not, I soberly think, come up to them." Shades of a lost art! When shall we recover it?

R. E. KER.

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8. cf. *Remains*, iv, 165, 185.

9. cf. *Remains*, iv, 81, footnote. Knox's tribute to him is on pp. 165-6.

10. cf. *Remains*, iv, 185.

11. cf. *Remains*, iv, 167.

12. cf. *Remains*, iv, 168.

13. cf. *Remains*, iv, 173.

## THE THIRD JUBILEE OF METHODIST MISSIONS.

A NEWLY-DISCOVERED PAMPHLET BY DR. COKE

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In the *Minutes of Conference* for 1786 there is this item in the list of stations :—

*Antigua, William Warrener.*

It was the first time Conference had ever appointed a preacher to be a missionary to heathen people. Men had been sent to work among the white settlers of the American Colonies ; but this was an entirely new departure, for Warrener was sent to work among the Negro slaves of the West Indies,—what we should call “a *foreign* missionary.”

What lay behind that appointment? Obviously there must have been a debate in Conference. Someone must have raised the subject and proposed that this new enterprise should be embarked upon. Did the proposal come from Wesley himself? or from Dr. Coke? Or was it in response to an appeal from John Baxter, the ship-wright local preacher, who for eight years had been working in Antigua? It is quite certain that both Wesley and Coke knew all about the voluntary labours in that island of the brothers Nathaniel and Francis Gilbert and John Baxter. Did the appointment of Warrener arise out of the correspondence with Baxter?

Early in January, 1784, (or perhaps two or three weeks earlier) Dr. Coke had published his *Plan of the Society for the establishment of Missions among the Heathens*, but nothing came of it. It was a very formal, business-like document, dealing mainly with the organisation and constitution of a committee, with subscribers, an Annual Meeting, a report, and so forth,—nothing to stir men's hearts to enthusiasm. The idea of sending a missionary to India proved impracticable, and Wesley sent Dr. Coke off to the United States to ordain Asbury, and organise American Methodism on sound lines. The *Plan* was shelved. There seems to have been no connection between it and Warrener's appointment in July, 1786.

Until quite recently we knew nothing whatever about what lay behind that epoch-making appointment. We were left to speculate. But last year there came to light an exceedingly important new pamphlet, by Dr. Coke himself, that clears up the

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whole situation. The very existence of this pamphlet was entirely overlooked, and its contents in no way referred to, by Dr. Coke's earliest biographers and the early histories of Methodism.<sup>1</sup> Its existence was discovered almost by accident, and a careful search led to its being found in most unlikely hands. It happened on this wise.

For a couple of years my good friend the Rev. F. F. Bretherton, Secretary of the W.H.S., has been extremely kind in sending me anything he came across concerning Dr. Coke,—in view of the *Life* of Dr. Coke that I have been working at for several years and hope shortly to publish. One day I received from Mr. Bretherton a cutting from an old catalogue of a book sale, obviously several years old. The item that attracted my attention was this:—

COKE (Thomas). An Address to the Pious and Benevolent, proposing an Annual Subscription for the Support of Missionaries in the Highlands and adjacent Islands of Scotland, The Isles of Jersey, Guernsey, and Newfoundland, The West Indies, and the Provinces of Nova Scotia and Quebec, 12pp. *Prefatory Letter by John Wesley, dated 12 March, 1786, wrappers. London: printed in the year MDCCLXXXVI.*

\* \* \* Not mentioned among Coke's writings in D.N.B.

Here was sure evidence of a pamphlet proposing an important forward movement for both "Home and Foreign" Missions, published four months before the Conference that sent Warrener to the West Indies.

Following up this clue, I found that the sale had taken place eight years before! Fortunately, with care and patience, I was able to track the pamphlet from hand to hand. One purchaser,—not a Methodist,—had actually paid £20 for it. At last I traced it to an English Baronet of well-known family, but again, *not* a Methodist! It surprised me exceedingly to find such a pamphlet in such hands,—and purchased at a high price. I was permitted to see and study the pamphlet, and later was very kindly allowed to have a photostat copy.

How interesting it would be if the recovery of this long-lost pamphlet should be the means of discovering other copies of it lurking in some old Methodist homes without their importance being realised!

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1. It is casually referred to in a footnote in *Wesley Letters*, vii, 322, but the whereabouts of the copy used appears to be unknown.

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This newly found pamphlet is not, like the *Plan*, a piece of new "machinery" for carrying on the work. Its appeal is to the heart. It tells of human needs, of new opportunities that must be embraced; it sets the reader's heart glowing, and then appeals for action. One very interesting point is its breadth of vision. It appeals for new work in needy areas *at home* as well as overseas,—an Erse mission for the Highlands, a French mission for the Channel Islands, a Negro mission in Antigua, and Colonial mission for Canada. These are things outside the ordinary circuit work, and a special fund is necessary if they are to be accomplished. Coke believes that such efforts will result in blessing upon Methodism, for "in watering the whole world around us, our own souls shall be watered again."

The preface is a letter from Wesley's own pen. In it he sets his seal and gives his blessing to Dr. Coke's proposal. This is printed in the *Letters*, vii, 322, and is accompanied by the reference to the pamphlet already referred to.

Now as to the pamphlet itself. After a brief introduction Coke takes up his four proposals one by one, explaining at some length the need, the opportunity, and the special call of each. We have only space to epitomise each section, viz. :

*1st The Highlands and the Islands of Scotland.* The people in these neglected regions greatly need the Message, and hitherto they have not been reached by Methodist preachers. There is now available a zealous young man who knows the Erse language who could be put to such work. "This therefore is the first object," Coke writes, "to establish and support an Erse Mission in the Highlands and adjacent Islands of Scotland."

*2nd The Channel Islands.* Brother Brackenbury has begun, at his own charges, a very promising work in Jersey, and now a young man whose native language is French can be set apart for the extension of the mission to Guernsey. "This is therefore our second view in the present institution,—To nurse and carry on the work which is now breaking forth . . . in our islands of Jersey and Guernsey."

*3rd The West Indies.* Coke tells of the work done by John Baxter among the Negro slaves of Antigua. There is a call, too, from the adjacent island of St. Kitts. "God has laid open the whole country to our labours among the blacks, and we seem to want nothing but preachers to gather in many

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thousands of them. These islands have a peculiar claim on the inhabitants of Britain. Our country is enriched by the labours of the poor slaves . . . and surely the least compensation we can make them is to endeavour to enrich them in return with the riches of Grace. . . . This is therefore the third object of our institution,—To establish and support missions in our West India islands.”

4th *The provinces of Nova Scotia and Quebec, and the Island of Newfoundland*, in other words Canada. A man has lately been stationed in Newfoundland by the U.S.A. Conference. There are three Travelling preachers (also under the U.S.A. Conference) in Nova Scotia, and there are opportunities in Quebec and Montreal. Coke then quotes from the *Minutes* of a previous Conference: “When God is at any time pleased to pour out His Spirit more abundantly, we ought at that time to send more labourers than usual into that part of the harvest.” Again he sums up: “This therefore is the fourth and last object of the present institution,—To send missionaries to our provinces in America and the island of Newfoundland.”

Then, in brief, burning words Coke drives home his appeals to the hearts of his readers. He reminds them of the zeal and devotion with which the Roman Catholics have carried on their missions in the Far East. Shall Methodists be less zealous, less generous, less persistent? “Blessed be God,” he cries, “our spiritual resources are amazing. Numerous . . . are the preachers among us who, in the true spirit of the apostles, count all things but dung that they may win Christ and win souls for Him . . . who long to spend and be spent in their Master’s cause. Let us therefore endeavour to draw forth these resources and spread them to the uttermost.”

The pamphlet would probably be published in April (it is dated March 13, 1786). Conference met on July 25, at the “New Room” in Bristol. Is it not likely that Dr. Coke, at his own expense, sent a copy of his pamphlet to all the preachers beforehand to prepare them for the proposals he had Wesley’s authority to lay before them?

Certain it is we now know something about what happened in the Conference, and what led to Warrener’s appointment. Unquestionably Coke would speak,—would amplify the pamphlet in his own eager, forceful way. Probably he would offer a

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generous personal contribution towards the cost of the scheme,—he usually did that sort of thing. Probably Wesley would support the project. One could wish that we had a report of the speeches. Was there any opposition? We do not know. Warrener himself was not satisfied till he was assured that Wesley fully approved. One wonders if the vote was unanimous.

This much is certain,—Conference accepted all the four points of Dr. Coke's scheme and gave effect to them. For the first time the following appointments occur in the list of stations: *Ayr*—Duncan M'Allum (was this a first step to the Erse Mission?) *Guernsey*—John de Queteville.

*Antigua*—John Baxter, William Warrener.

*Newfoundland*—John M'Geary, John Clarke, W. Hammett.

Conference then endorsed the proposals, and in sending Warrener to the West Indies took its first official step “for the establishment of Missions among the Heathens.”

Two days later Wesley laid his hands upon Warrener and Hammett and ordained them for their task. Arrangements were left in Dr. Coke's hands. He decided himself to escort the three men to America,—Clarke and Hammett for Canada and Warrener for Antigua,—and took passages in a ship that sailed from Gravesend on September 24, for Halifax, Nova Scotia. His plan was to go there first, station his two men, and then make the best of his way to Antigua to station Warrener there with John Baxter (who had given up his work at the dockyard and been appointed as preacher). But God interposed. Great storms blew the ship 2,000 miles out of her course, and instead of making Nova Scotia, her only hope was to reach the West Indies. On Christmas morning (1786) the half-wrecked vessel cast anchor in the safe harbour of Antigua, Dr. Coke and his three men went ashore, and the “official missions” of Methodism began.

From that Conference of 1786, only two years have passed (1792 and 1801) in which no missionary has been sent forth to make known among the coloured races the unsearchable riches of Christ. By 1813, when the First District Auxiliary was formed in Leeds, no less than 104 missionaries had been sent out by Conference,—in addition to men sent to minister to our own kith and kin overseas.

P.S.—The whole subject will be dealt with more fully in the *Life of Dr. Coke* that I hope shortly to publish.

F. DEAVILLE WALKER.

## THE REV. DR. CLEGG, OF CHAPEL-EN-LE-FRITH.

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Writing a few weeks ago in the *Methodist Recorder*, the Rev. Dr. George Jackson referred to the incident described as follows in the *Standard Journal* iii. 224.

Friday, 8th November, 1745. Understanding that a neighbouring gentleman, Dr. C., had affirmed to many that Mr. Wesley was now with the Pretender, near Edinburgh, I wrote him a few lines. It may be will have a little more regard to truth, or shame, for the time to come.

The word "neighbouring" is defined by the fact that on the 7th Wesley preached at Stahley Hall (in Cheshire), and at Bradley Green. On the 8th about noon he preached near Macclesfield.

Dr. Jackson pointed out that the identity of the gentleman to whom Wesley wrote has, apparently, never been established. This remark called forth a reply from the Rev. Francis Wrigley, of Buxton, an ex-Chairman of the Congregational Union. He thought that the Dr. C. referred to by Wesley might very likely be the Rev. Dr. Clegg who was for forty years minister of the Independent Chapel at Chinley in the first half of the eighteenth century. This suggestion was followed up, and Mr. Wrigley kindly allowed the Rev. J. Bernard Sheldon, of Buxton, to make notes from the book which caused him to bring it forward. Mr. Sheldon, by the way, is the son of the late Mr. W. Corner Sheldon, of Wolverhampton; who is well remembered by our older members as a very efficient helper of Rev. Nehemiah Curnock in framing many notes in the *Standard Journal*.

Mr. Sheldon sends us gleanings from his perusal of

*Extracts from the Diary and Autobiography of the Rev. James Clegg, Nonconformist Minister and Doctor of Medicine, A.D. 1679 to 1755.*

*Edited, with explanatory notes & introductory Chapter by Henry Kirke, M.A., B.C.L., Oxon. 1899.*



WESLEY HISTORICAL SOCIETY

JAMES CLEGG,—BORN OCTOBER 20TH, 1679.

DIED AUGUST 15TH, 1755.

His own words are as follows :—

“I was born in a small village called Shawfield about two miles North West of Roachdale (a market town in Lancashire chiefly remarkable for the great quantities of White Bays and other cloaths made in that parish and sold there) on the 20th day of October, 1679, and baptised the Lord's Day following at the Parish Church by Mr. Jackson then Curate there, who married my parents; he was also Chaplain to Mr. Holt of Castleton, and Master of the School when I learned there.

My father James Clegg is still living (1730) and a clothier in that village, as was also his father of the same name and his Grandfather. My Great Grandmother, Grandfather and Grandmother were all living when I was born and several years after, my mother Ann was the daughter of — Livesay of Berkle [Birtle is in the parish of Middleton] in the parish of Bury; her father was a zealous dissenter and had private Meetings in his house, when preachers of that persuasion were so bitterly persecuted in ye reign of Charles ye 2nd.”

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In the introductory biographical chapter, Clegg's entrance upon the ministry is thus described :—

As one of the earliest Nonconformist divines it is interesting to discover how he entered the ministry, under what auspices and by what authority. Dr. Clegg seems to have been naturally of a serious disposition, and although in his youth he was led into evil which he afterwards deeply deplored, he never appears to have fallen into vulgar dissipation. As early as his 20th year he came under the influence of Mr. Joseph Dawson of Rochdale, a serious Dissenting minister, who evidently turned the thoughts of his young disciple towards the ministry; indeed, Clegg preached his first sermon at Bispham before he was twenty-one. He continued to preach in divers places without any authority, and in July, 1703, he was called to preach an approbation sermon at Malcalf, near Chapel-en-le-Frith, in Derbyshire, to a congregation which had recently been deprived of its pastor, the celebrated “Apostle of the Peak,” and his

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discourses meeting with success, he was asked to remain. He accepted the offer, and found a home at Ford Hall, near Malcalf, as tutor to the sons of Mr. Samuel Bagshaw. Here he lived for some time, studying in Mr. Bagshaw's library, and also subscribing to the *Mudie* of the period and so obtaining all the new books. As he was not yet ordained, Clegg could not baptise nor administer the Lord's Supper, which disabilities were troublesome to his congregation; so by the advice of Matthew Henry, he determined to seek Ordination, forwarded testimonials from his tutor, Mr. Charlton, to the ministers in Derbyshire, and was ordained at Malcalf by six of the principal pastors of the county and neighbourhood. The service adopted seems to have been as follows: One of the ministers preached, another prayed, then the candidate made a confession of faith, on which confession he was cross-examined by another minister. If his confession and answers were satisfactory he was set apart for the ministry by the laying on of hands by the ministers present, after which the oldest minister charged him as to his duties and responsibilities.

James Clegg obtained the degree of "Doctor of Physick by a Diploma Medicum from the University of Aberdeen in North Brittain upon the Testimonials and Recommendations of Dr. Nettleton of Halifax, Dr. Dixon of Bolton, and Dr. Latham of Finnerne," in October, 1729.

"Dr. Clegg dined with Vicars and Rectors, and welcomed the itinerant Methodist preacher, until he found the latter falling into the sin of Antinomianism when he withstood him to the face. He is ever ready to do battle for the faith that is in him, whether his adversary be a Papist or a Socinian."

1730—June 24th. I set out with John Bennet for ye Oaks and dined there. Bowled awhile on the Green.

1741—Nov. 8th. This night one David Taylor, a Methodist, began to preach amongst us. He preached in ye street at Chappel-le-Frith, but some person set ye bells a ringing, which gave him great disturbance, and highly provoked many. [Editor's note.—"This visit of David Taylor must have been in the earliest part of the Methodist revival. The knot of enthusiasts who began the revival only removed to London in 1738; and Whitefield began his preaching after that Hegira. David Taylor, originally a servant of Lady Huntingdon, was one of Wesley's first preachers,

but afterwards left the work. He raised up a number of Methodist Churches in Derbyshire and Yorkshire, but contracted an ill-judged marriage, and "had fallen into German stillness. Some say he had been one of the servants of the Earl of Huntingdon; others say he had been a footman to Lady Margt. Hastings; and others that he had been butler to Lady Betty. Being converted under Ingham's preaching, and being a man of ability and of some education, the Countess of Huntingdon had sent him into the surrounding hamlets and villages to preach, and by degrees his labours were extended to various parts of Derbyshire, Cheshire, and Yorkshire. One of his converts was John Bennet of Chinley, afterwards the husband of the well known Grace Murray.—See *Life of Wesley*, by Tyerman"].

1741.—Nov. 14th. The Methodist has been preaching twice or 3 times a day all this week at Chinley End, or Heafield, or Marple, or elsewhere, and is attended by great numbers of peoples in all places. He seems a pious, zealous, well-meaning man, of great assurance, but little learning or knowledge.

Nov. 15th.—Many came to hear David Taylor, who at noon preached on the Common near Gorsty Low to a great multitude. I scarce ever saw our Chappel so full as it was in the afternoon. God grant some good and lasting impressions may remain. I think it does not become us to give these Methodists any disturbance or opposition. Gamaliel's advice in such cases will always be found the best.

1742.—Jan. 4th. David Taylor ye Methodist came amongst us again, and many flock to hear him. If any good be done I shall rejoice, and I ought to do so, by whatever person it is done.

Jan. 5th. We had most of our neighbours to supper. Had some discourse with them about David Taylor's doctrine, which I find leads to Antinomianism, which they are not sufficiently apprehensive of in its tendency.

Jan. 11th. I hear the Methodist has been preaching in Cheshire, and was admitted into the Pulpit of Smith, the Scotchman, in Stockport. Smith and he agree well, I suppose in their notions.

Jan. 12th. At night I was invited by 2 messages to see and talk with ye Methodist, who preached today at Milton, and was invited to Job Bennets at night. I enquired after his authority to preach; he could not pretend to any but an inward motion of the Spirit. I then enquired what doctrines he preached, and found them Antinomian to the highest degree; he tells his hearers that they are all lost in Adam's sin, that they can do nothing at

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all towards their recovery, nor need to do anything, Christ having done all. He makes no manner of account of repentance, or holiness or obedience. He prayed to God that he might never have any holiness or righteousness of his own as long as he lives. I showed him from Scripture and reason the necessity of holiness and virtue of obedience and goodness till he was silenced, but he would not be convinced, and so I left him. I bless God that I was enabled to deal so plainly and faithfully with him, in ye presence of so many of his friends. Some were satisfied and returned me thanks, but some others flocked after him still and I fear to their hurt.

Jan. 15th. Gave an account (at Chinley House) of my conversation with the Methodist. I find he has created very great uneasiness and disturbance in the minds of many. He goes to houses where he is never invited and tells the most serious and pious women that they are whores, fornicators, adulterers and murderers etc. Thus he talked to Sarah the wife of John Carrington, a woman of good sense and of an unblemished character, who was big with child and near her time. The shock it gave her and the fright it put her into went near to cause a miscarriage, which would have endangered her life. I earnestly pray that it may please God to preserve my people from infection, and to deliver them from this man.

Dec. 7th. I was at home all day reading some sermons preached by Mr. Whitfield in Scotland. I find he is running into ye Height of Antinomianism, and that is ye tendency of all the doctrine of the Methodists. May a stop be put to the spreading of those and dangerous errors and delusions.

1743.—Jan. 30th. I preached twice from Matt. 7, 2. I used ye best endeavours I could to prevent or cure delusions by the Methodists, but I think what I said was ill taken by many of them.

April 26th. At home all day reading and writing about the preachings of the Methodists. I hear of several about, and some of my congregation are setting up to preach, to spread Antinomianism.

June 16th. Had some conversation with John Bennet the Methodist, and delivered him a paper of my sentiments on his preaching. I read over Mr. Wesley's defence which he left with me. [Editor's note.—'John Bennet was born at Chinley in Derbyshire. He received a good education, and was always fond of books. At the age of 17 he was placed at Dr. Latham's well-known academy at Findern, near Derby, with a view of studying for the Christian ministry. Before long, however, he engaged himself as

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a clerk to a magistrate, and at 22 years of age embarked in the business of a carrier between Sheffield and Macclesfield, employing a number of horses for carrying goods across mountains over which carts or wagons had never passed. In 1739 he went to Sheffield Races, heard David Taylor preach, sold his racehorse, brought Taylor into Derbyshire, and was converted. He soon relinquished all secular pursuits, and began to preach himself. See *Life of Wesley*, by Tyerman.”]

June 23rd. Went to Chappel. Had some debate with one of the Methodists which warmed me a little too much.

Sept. 18th. Was much dejected under apprehensions of Divisions likely to be made amongst us by ye preaching of ye Methodists.

1745.—June 7th. I read several things of Mr. Wesley’s and was glad to find him so thoroughly convinced of the falsehood and bad tendency of Antinomianism that prevails so much amongst ye Methodists.

Sept. 24th. Today we hear the Scotch rebels are in possession of the City of Edinburgh, and for advancing towards England speedily.

Sept. 26th. I had an account from my son James of the defeat of the Kings forces by ye Rebels in Scotland and sent ye account to Fford.

Oct. 2nd. We hear the Highland Rebels are returned back to Edinburgh, endeavouring to have that castle surrendered to them. This gives more time to the Government for raising forces.

Nov. 9th. Had a letter from son James with advice that the Rebels were advancing towards England, but it was not known whether they would come by Carlisle or ye Newcastle road.

Nov. 18th. I was reading Mr. Taylor on the Epistle to the Romans, a good performance in my Judgment, but I can’t yet entirely come into his sentiments on all particulars.

1746.—Feb. 2nd. Last week I had a present of a book from Mr. John Wesley, which he lately published, called “A further Appeal to men of Reason and Religion.” I read it with pleasure and I hope with profit.

1749.—Jan. 8th. We had a flood in the morning. Son Benjamin preached. I hear the Methodists were offended with his discourse, he insisted so much on the necessity of a good life in order to Salvation by Christ.

March 26th. Son Benjamin tells me he is called to be minister at Mansfield, and has accepted the call.

1752.—Oct. 31st. Last night Mr. Whitfield preached to

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great numbers at Chinley End, and this day I hear he is to preach at Glossop. If his labours conduce to serve the interests of Christianity, and to make his hearers wiser and better, I shall, as I ought, greatly rejoice.

1754.—Feb. 12th. I found Mr. John Bennet (the Methodist preacher) at my house to return me thanks for my Letter to Sir Henry Houghton on account of which he had the oaths administered to him at Preston, which had been refused to him in this County.<sup>1</sup>

At the end of the Diary in another handwriting is the following entry :—

“This Diary is at length come into possession of Margaret Henrietta Fry, Great-grand-daughter of Dr. Clegg by his daughter Mrs. Middleton. She has been surveying with sincere pleasure the remains of her pious ancestor. May she become a follower of him in faith and practice.”

Mr. Kirke says that the original Diary is a folio book of 265 pages, “written on rough paper, and with ink which in some places has faded almost to obscurity.”

Mr. Sheldon notes that though Dr. Clegg does not make reference to having received Wesley's letter, he does refer to the rebels in Scotland.

In the light of all the circumstances it seems a fairly safe conclusion that the Dr. C. referred to by Wesley is the Diarist from whom the above quotations are made.

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<sup>1</sup> John Bennet records that when his mother died, 22nd March, 1752, Dr. Clegg preached a funeral sermon on Sunday, April 2nd, from Romans xiv, 8, “at his own Chapel in Chinley.”

His own account of Dr. Clegg's assistance when he sought to enter the Dissenting Ministry is as follows :

“In the year 1754, observing that the People I frequently visited very much wanted organizing, being often disturbed with hearing the Truths blasphemed not having the Ordinances amongst themselves, I was moved by several to take upon me the ministry and to qualify myself by Law for that Office. After prayer to God I accepted or inclined so to do, and accordingly apply'd to the next Quarter Sessions held at Bakewell but was refused. At the Sessions following I went to Chesterfield expecting to have met with little or no opposition there, but was sadly disappointed, for one Sympson a Clergyman that acted as Justice opposed me there also, And all because I was a Methodist. Here I fee'd a Council to plead for me, but all in vain, for the Justices unanimously agreed that I should not have the Oaths.

After this Mr. Clegg gave me his letter to Sir Hen. Haughton, near Preston, who was in the Commission of the peace and thro his interest I had the Oaths administered without any opposition at all and a Certificate given. Soon after a small Meeting House was built for me at Warbutton in Cheshire, and a Congregation was soon raised.”

## METHODISTS AND THE THEATRE IN THE EIGHTEENTH CENTURY.

The Methodist attitude towards plays and playhouses examined,  
and an account of the dramatic satires written against them.

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"When you see the players on the stage, you see the Devil's children grinning at you." So said George Whitefield in one of his sermons, and his attitude has often been taken for the whole Methodist view of the Drama. Such a view, however, is too simple to be true, and it is necessary to look further and deeper before attempting to settle the matter with a sentence.

The mid-eighteenth century saw the rise of several great London theatres, and produced some of the greatest actors England has seen. It also saw the beginnings of regular theatres in other large towns, and the growth of touring companies. Actors, however, except for the chief London companies, were generally considered as rogues or unworthy citizens of low morals. Permission to act in a town had always to be obtained from the Mayor or authorities; for the law said "All common players of interludes, and all persons who for hire or reward, act or cause to be acted, any interlude or entertainment of the stage or any part therein, not being authorised by law, shall be deemed rogues and vagabonds, and be punished accordingly."<sup>1</sup>

Charles Churchill in his poem, "The Apology," gives a picture of the life of such people.

"The strolling tribe, a despicable race!  
Like wandering Arabs, shift from place to place.  
Vagrants by law, to justice open laid,  
They tremble, of the beadle's lash afraid;  
And, fawning, cringe for wretched means of life  
To Madam Mayoress, or his Worship's wife.  
The mighty monarch, in theatric sack,  
Carries his whole regalia on his back,  
His royal consort heads the female band,  
And leads the heir apparent in her hand;  
The pannier'd ass creeps on with conscious pride,  
Bearing a future prince on either side . . .

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1. 17 George II, c. 5.

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In shabby state they strut, and tatter'd robe  
The scene a blanket, and a barn the globe:  
. . . Pleased, for his hour he to mankind gives law,  
And snores the next out on a truss of straw."

Hogarth has a celebrated print of such a scene in his "Strolling Actresses Dancing in a Barn."

At Fairs about the country these actors appeared and gave various shows, but the respectable people often had fears about such performances. Many of the plays produced in London by the famous theatres were comedies of dubious taste where licentious remarks were taken for wit. Thus it caused a scandal that a clergyman like Charles Churchill should frequently attend such places, and actors on the whole were considered people of little importance or value to the state. The great theatres like Drury Lane and The Hay-Market often attracted a more sober and intelligent audience, and produced plays of value when actors like Garrick played.

In his younger days John Wesley was deeply interested in the Theatre, and when visiting friends in London went to watch performances. In November, 1729, he saw "The Scornful Lady" at the Old Playhouse, and possibly about this time he witnessed "Macbeth" at Drury Lane. This made a deep impression on him, for in 1750 when he met a certain Mr. Griffith, he called him a "clumsy, overgrown, hard-faced man, whose countenance I could only compare to that (which I saw in Drury Lane Theatre years ago) of one of the ruffians in Macbeth."<sup>2</sup> He probably saw other plays, but he was a constant reader of them, and his early diary contains many references to play reading.

Numerous plays are mentioned, including "The Royal Convert," "The Orphan," Ben Jonson's "The Alchemist," and of course Shakespeare. When he was at Christ Church, he would slip away during holiday periods to visit families in the neighbourhood where they danced and read plays in the evenings. At Oxford he found time to swim, ride, hunt and play tennis, and he seems to have belonged to an Amateur Dramatic Society, for notes occur in the Diary "Acted an hour."

He sent his sister Martha lists of plays to read, and there is a letter from her in reply thanking him and asking for more. When Wesley joined the Holy Club, however, all these light

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2. *Journal*, Standard Edition, vol. iii, p. 460.



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amusements were given up, and after his conversion at Aldersgate Street his views remained strict upon light amusements, though they mellowed with the passing years. He was much influenced by William Law, whose teaching was that "the playhouse is as certainly the house of the devil as the church is the house of God." Of this view Sir Leslie Stephen has written,

"To do him justice we must, of course, remember what was the state of the stage that had provoked Collier's attack; and to confess the truth I must say, in spite of all ingenious defences, it seems to me that pruriency and cynicism are the best qualifications for a thorough enjoyment of the Congreve school of comedy."<sup>3</sup>

For the next fifty years Wesley had little time for these light amusements; but it did not prevent him from reading plays. As he travelled on horseback, and then later by coach, he carried a copy of Shakespeare with him and wrote annotations in the margins. In the Diaries about 1783 there are frequent references to his reading of Shakespeare, and it is possible that he was preparing an edition of his works: for in 1797 John Pawson was living at Wesley's house in City Road and came across the annotated edition, but unfortunately he considered it unedifying and destroyed it.

In the Journal and in his letters Wesley often quoted Shakespeare, though like many of his quotations they are made in haste and are frequently incorrect. He also had the habit of altering odd words to suit his context. Glancing through we find short extracts and references to the following plays, King Lear, Othello, Henry IV part 2, Julius Cæsar, Hamlet, Twelfth Night and Henry VI.

*(To be continued).*

T. B. SHEPHERD.

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The usual report of the Annual Meeting of the W.H.S., and notes about our branches and overseas connections, together with a notice of the Conference Lecture, are held over till December.

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3. *English Thought in the Eighteenth Century*, Leslie Stephen, vol. ii, p. 397.