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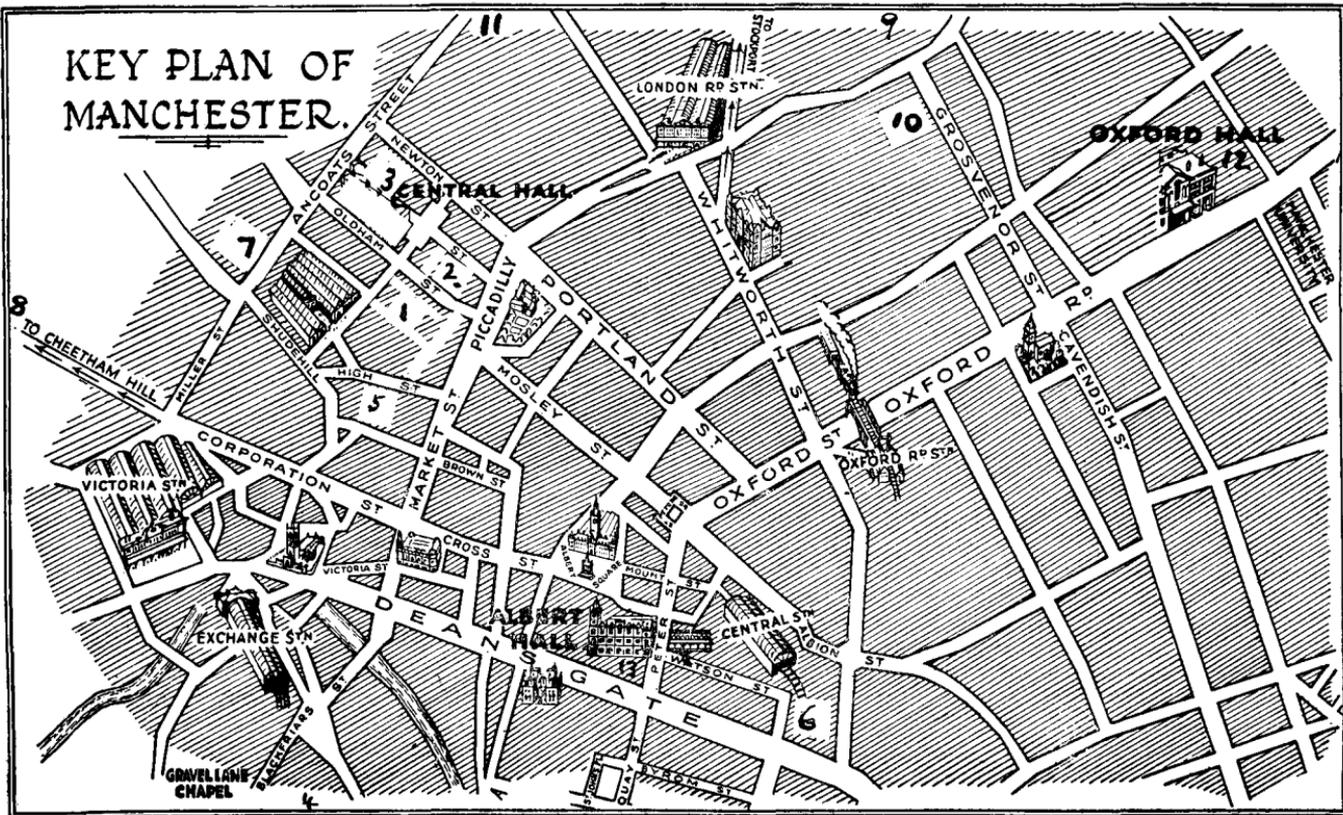
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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

[https://biblicalstudies.org.uk/articles\\_whs\\_01.php](https://biblicalstudies.org.uk/articles_whs_01.php)

# KEY PLAN OF MANCHESTER.



- |                                 |                      |                                   |                      |                          |
|---------------------------------|----------------------|-----------------------------------|----------------------|--------------------------|
| 1 Birchin Lane 1750             | 2 Oldham Street 1781 | 3 Lever Street Sunday School 1787 | 4 Gravel Lane 1791   | 5 Mount Zion (MNC) 1797  |
| 6 Great Bridgewater Street 1800 | 7 Swan Street 1808   | 8 Cheetham Hill 1817              | 9 Chancery Lane 1817 | 10 Grosvenor Street 1820 |
|                                 | 11 Ancoats 1826      | 12 Oxford Street 1826             | 13 Albert Hall       |                          |

*From the Methodist Conference Handbook, 1942, adapted.*

# THE ORIGIN OF METHODISM IN MANCHESTER

*Continued*

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## FOUR VERY EARLY DEEDS, 1750 AND 1751.

The first preaching house in Birchin Lane, opened in 1750, remained the headquarters, and the only house until the first Oldham St. Chapel was opened in 1781.

The Birchin Lane Building, some thirty years later, became redundant and the site was sold, but subject to a chief rent. This chief rent is now payable to the Manchester and Salford Mission, which thus retains possession of four land deeds dated 1750 and 1751.

These ancient parchments—almost the oldest in Methodism—were stored in the basement of the Central Hall, Oldham St. and though the Hall was destroyed by incendiary bombs in 1942 these precious deeds survived to tell their tale.

I am greatly indebted to Rev. H. G. Fiddick, who kindly permitted a search for these deeds, and to Mr. Alfred Jewitt, of the Chapel Committee, who finally unearthed them. Through their kindness I also secured copies of these old parchments—a very laborious task—and upon these deeds this study is chiefly based.

## WESLEY'S FIRST DEEDS.

To understand these Manchester deeds one must glance at their precursors and note some of the steps in the evolution of the Model Deed. Wesley in his first deed in 1739 vested the New Room in Bristol in eleven feoffees (trustees), but he inadvertently so relinquished all his rights in the property that his nominees could have excluded him from the pulpit! Whitefield wrote him "a warm letter"; Wesley called the trustees and cancelled the deed (Letters. V11. 149).

New deeds were made for Bristol and Newcastle which both bear the same date March 5th 1745 old style, i.e. March 5th 1746 (Journal III. 242).

Two months later on May 23rd, 1746, Wesley executed the deeds—"I made over the houses in Bristol and Kingswood and the next week that at Newcastle, to seven Trustees reserving only to my brother and myself the liberty of preaching and lodging there".

This form of deed, which was the Model deed in embryo, served one year only. On March 5th, 1747, precisely a year after the deeds of March 5th, 1746 new deeds were executed.

On March 19th, 1747, Wesley wrote :

All outward things are settled to my wish; the Houses at Bristol, Kingswood, and Newcastle are safe; the deeds whereby they are conveyed to the Trustees took place on the 5th inst; my will is made; what have I more to do, but to commend my soul to my merciful and faithful creator.

LEASE AND RELEASE.

The Manchester deeds, like the above, are in pairs in the form known as Lease and Release. This procedure, law dictionaries explain, was in common use from 1536 to 1841. It was used to prevent land being conveyed secretly "by bargain and sale". "The lease and release were executed on the same day, the release being dated for the following day and executed after the lease. The consideration for the lease was a nominal sum . . . which was never paid, the real consideration being stated in the release. The Vendor executed a lease to the purchaser for a year . . . which gave him seizin of the land without entry and enrolment and then the vendor released his reversion to the purchaser by a deed known as a release, thus vesting in him the fee simple in possession without entry or livery of seizin". ("let him that readeth understand".)

A LEASE FOR A YEAR DATED JUNE 23RD, 1750.

A close study of this quaint old deed (about one yard square) with its difficult writing and uncertain spelling affords much information. It shows that prior to 1750 a large Brick Croft consisting of a level field or fields lay between the upper end of Market Street and the present Church Street. It lay also between and parallel with the present High Street and Joiner Street, but did not occupy the whole of that area. This brickcroft had been the inheritance of Mrs. Sarah Oldfield, wife of Robert Oldfield, Clerk, of Sale, who had by then become joint owner.

Before 1750 this property had been sold in three sections: North and West to John Leigh of Wilmslow, Timber Merchant, South to Thomas Birch of Manchester, Linen Dyer, East to John Upton, of Manchester, Dealer in Timber. John Leigh sold some of the Western Section to Samuel Hope of Manchester, Bricklayer. The Deed declares that

## PROCEEDINGS

Hope now sells a rectangular portion of his land, already enclosed by four brick walls. The dimensions were, N. to S. 31 yards 22 inches, E. to W. 15 yards—total 474 square yards. This was the historic site of the first Methodist preaching house erected in Manchester and about the tenth in England after the three already named.

To the West of this plot was a lane called Back Alley six yards wide and it had then or later five cottages at its N. E. end. Church Street and High Street were not yet made and this whole area consisted almost entirely of open fields and market gardens.

Part of the Chapel ground lay behind the site of the cottages. The plot was approached by two passages, one of which led to the S.W. corner and was shared by the cottagers. The other passage led from Back Alley to the N.W. end of the plot. See the attached street plan, and refer also to the Map of Manchester reproduced in *Proceedings* XXVI, part 1. Green's map of 1787 and Banck's of 1831, both show the site quite clearly. Much help in identifying the precise area has been given by Mr. G. P. Fletcher, A.S.A.A. Agent to the Pall Mall Property Co., Ltd., which now owns the site.

This first Deed of 1750 made by Samuel Hope, of Manchester, Bricklayer, conveyed the ground to twelve men, viz., Thomas Phillips, Haberdasher of Hatts; Adam Oldham, Felt Maker; James Chadwick, Cooper; Joseph Barlow, Barber; Thomas Woolfenden, Fustian Cutter; Henry Hope, Bricklayer; Isaac Antrobus, Checkman; Richard Barlow, Packer; all of Manchester and John Heywood of Davehulme, Yeoman; Robert Heywood of Davehulme, Velvet Weaver; William Johnson of Altringham, Joiner; and James Wood of Davehulme, Hosier.

These twelve men are not called Trustees, nor is there any reference to Wesley, or Methodism, in the Deed, or to the purpose for which they bought the land. The consideration paid was five shillings and the seller had also "divers other good causes and considerations hereunto moving him". The rent was one "pepercorn" (and even that had been fore-shortened!)

THE RELEASE DATED JUNE 24TH, 1750.

The second Deed couched in similar lengthy legal phraseology relates that Samuel Hope conveys this same land to the same men.

But despite much detailed similarity this Deed has some important additions. Thus, after the death of any six of the men the survivors shall nominate six or more persons "being of the profession of the people called Methodists" as new custodians . . . "for such uses, intents and purposes as they shall appoint". Four pounds was "the clear yearly rent to Samuel Hope and his heirs for ever". Other additional items being unimportant may be omitted.

It will be noted that this Lease and Release drafted locally does not follow the pattern of 1746 and 1747. The right to use the Chapel is vested in twelve local men and no rights are personally reserved to Wesley, or following him, his brother.

#### THE LEASE OF DEC. 27TH, 1751.

In 1751 Grimshaw instructed Henry Thornton of Gray's Inn, London, and also apparently of Yorkshire, to prepare a deed for Bolton following the 1746 model and this was signed on December 24th, 1751. Thornton took this deed to Manchester where three days later he executed a new Lease and Release which superseded the original and defective deeds. Fortunately the deeds which were cancelled have been preserved, for nearly two centuries, from the salvage fiend!

#### THE NEW LEASE.

This Deed of December 27th, 1751, conveys that lately erected messuage, house, or tenement with the yard, and now in the tenure or occupation of Thomas Woolfenden, from Benjamin Heape, of Manchester, Callenderer [Cloth Roller], to nine men of whom only four were amongst the original twelve of 1750. These nine Trustees were Daniel Fanshaw, Baker; Thomas Phillips, Haberdasher of Hatts; Adam Oldham, Felt-maker; Richard Barlow, Packer; Joseph Barlow, Perukemaker; Robert Seddon (Salford) Weaver; Hugh Stott, Carpenter; James Lees, Callenderer; John Moscrop, Callenderer. In this list T. Phillips yields first place to Daniel Fanshaw, Baker, who entertained Charles Wesley in 1756. The three Davyhulme trustees were now omitted, also the one from Altrincham.

#### THE RELEASE DATED DECEMBER 28TH, 1751.

No adequate study of the evolution of the Model Deed has yet been published. This Manchester Deed of December 28th, 1751, is a notable link in that chain. It is modelled

## PROCEEDINGS

upon the Bristol and Newcastle deed. There is however one notable difference. This 1751 deed provides that in the event of the death of John, and of Charles Wesley, then to Grimshaw would fall the right "to use and enjoy the premises and to preach therein" and to nominate and appoint others to do so. This was a signal honour to Grimshaw and an abundant proof of Wesley's confidence. Thus the Deed enjoins, "upon *Special Trust* that they (The Trustees) shall permit or suffer John Wesley or his appointees therein to preach and expound God's Holy Word" and after Wesley's decease" Upon Farther Trust that they permit Charles Wesley . . . and after his decease William Grimshaw of Haworth, Clerk . . . . for the like purpose as aforesaid.

Upon Farther Trust they shall monthly or oftener appoint persons to preach . . . in the same manner as near as may be as God's Holy Word is now preached and expounded there . . . such preacher shall preach twice every day to wit in the morning and again in the evening . . . as has been usual and customary". The Trustees were also required to keep their number up to nine.

This deed was sealed and delivered (being first duly stamped) by Benjamin Heape in the presence of Thomas Mitchell ("Preacher of the Gospel" 1748-1784), Thomas Woolfenden (Fustian Cutter, who lived upon the premises), Hen. Thornton (Solicitor from London).

This deed, though based on the deeds of March 1746 and 1747, was like them delightfully vague in regard to doctrinal standards, but it had other excellent qualities. The Conference of 1763 resolved to publish a model deed for the settlement of preaching houses. It therefore took this Manchester deed as a framework using the Manchester men's names and the local topography but made two vital insertions giving to Conference the power to appoint preachers, and fixing *Mr. W's Notes upon the New Testament and four Volumes of Sermons*, as the doctrinal standard.

Thus the original deed of 1751 authorised Wesley, his successors, and then the Trustees, to appoint the preachers. The 1763 revision vested that right in the yearly Conference meeting in London, Bristol or Leeds. But the Yearly Conference was not defined until the Deed of Declaration in 1784 rectified that defect.

This revised Manchester deed was published in extenso in the *Minutes of Conference* for 1778, and may be found in the

first volume of the edition of *Minutes of Conference* reprinted in 1862, at page 214. The *Minutes* of 1778 stated that the deed had been printed in many editions of the *Large Minutes*, "yet, at the desire of the Conference, it is inserted here". In 1782 the Conference advised preachers everywhere "to settle the house, without meddling with lawyers, in the form set down."

C. DEANE LITTLE.

(To be continued)

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## A LETTER FROM HENRY BOYD TO ROBERT DALL

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### A SIDELIGHT ON EARLY METHODISM IN SCOTLAND

The following letter from Henry Boyd to Robert Dall not only sheds a light upon the friendship which existed between the early preachers, but also serves to illustrate the difficulties which beset the pioneers of Methodism in the far North of Scotland.

The recipient of the letter, Robert Dall, was a Scotsman born at Dundee in 1745. He began to itinerate in 1772 and for the next two years was engaged in pioneer work in the Aberdeen Circuit, which included the counties of Banff and Moray. Twenty-two years of his long ministry were spent in Scotland and it is a matter for surprise that he was not ordained by Wesley for the Scottish work. A copy of his manuscript autobiography is in my possession and I have already made use of it in previous articles (see *Proceedings*, xvii. 86., xxi. 68 ff.) I hope to prepare a summary of Robert Dall's life for publication in an early issue of the *Proceedings*.

The identity of Henry Boyd constitutes a problem. There is no mention of him in the *Minutes of Conference*, but Robert Dall states explicitly in his reminiscences that Boyd, after travelling some time, eventually desisted and became a singing master in Glasgow.

The letter is dated from New Mill, a small Banffshire village forming part of the township of Keith. An informative article on New Mill and Keith appeared in *Proceedings*, iv. 214.

For the sake of clarity I have modernised the spelling of Boyd's letter.

WESLEY F. SWIFT.

## PROCEEDINGS

New Mill. July 2nd, 1789.

Dear Brother,

I received your kind letter yesterday at Banff—it was a providence as I have not been there for four Months till Three days before yours came—and is my little Susey gone? It is well with her indeed. May Parents and Children die her Death! and all will be well. You have the power of faith and the pleasure of hope. I need not tell you to use it in their behalf. But perhaps you may do it more abundantly. It is plain from matter of fact that the hand of the Lord has been with you at Dumfries—you have gone and the Lord has been with you. May the Eye, the Ear, and the presence of the Lord be ever in, and over that House. You did not tell me what number you joined in Society at Dumfries.<sup>1</sup> I had no doubt that your Chapel should be one of the Meanest of the Kingdom. But that it should be equal to the best is astonishing and noble indeed. I should not wonder if you should succeed in your attempts for one at Ayr—but your leaving it will not be in its favour. I am glad also, that you have got a House for the Preacher. This is a necessary work, where it can be had. And my Dear Dear William Smith is still valiant for the Truth. I need not tell you that his name is still precious to me. Surely he is yet in his own place. May he abide in it till God appoint it elsewhere.

I am now in company with Jane Ballintine who lives in this place next door to friend Christie, she knows not how to express her thankfulness in hearing from you, and takes it kind that you still remember an old friend. Do you know anything of her son in law? if you can get any intelligence of them, she will take it as a particular favour if you will write her, she will not regard the cost “tho’ it were double”. If you can answer this before our removals, you may direct to me as before, if not you may direct to her to the care of William McPherson, Banff.<sup>2</sup> She has not heard of them

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<sup>1</sup> Robert Dall had built the Chapel at Dumfries in 1788. See *Proceedings*, xxi. 68 ff.

<sup>2</sup> William McPherson was a ‘leading light’ of the Banff Society and was also a trustee of the Chapel at Keith. A letter which he and his wife wrote to Wesley is given in Tyerman’s *Life and Times of John Wesley*, iii. 225. For Methodism in Banff, see *Journal*, vi. 107, and my *Romance of Banffshire Methodism*.

this Eighteen Months, and is rather anxious to hear from them.

You want to hear particularly about our friends in Banff. Indeed their case is not the best at present. Several things concurring after other, hath raised little less than a Tempest. First. When I came to Banff—it was Judged necessary that we should have a more comfortable as well as a more convenient Lodging-Room as we were to be constantly in the place. At the time of the proposals for that purpose William (McPherson) said little for or against it. This work fell upon me. I pitched upon a small room belonging to one of our friends at 10/- per annum and by laying out about 12/- with the donations, and small articles of our friends, furnished the same. Second. It was thought our Preaching House was not only small but exceedingly out of the way for enticing hearers to come to it. It was agreed upon to take the Gardeners Hall which after much to do we got at the yearly rent of £3—Mr. Gray taking an active hand in these things has displeased William and Family very sore. They were within a little of leaving the Society. I think they had no reason. Third. Mr. Gray (before all this) was detected by the officers of Excise for Smuggling soap and though he and his Partners were favoured, were fined an Hundred Pounds. Mr. McAllum<sup>3</sup> expecting that this would put an end to this practice bore with him, but being otherwise informed, viz. that he yet smuggled, signified, that if this was true, he could not be admitted as a Member. This was by way of Letter in consequence of a shyness that had subsisted betwixt them for some time past. Mr. Gray answered the Letter in full weight, indeed it was rather scurrilous, being wrote in an evil hour—for which he was sorry. But a Brother offended is worse to be won than a strong city, with Bolts and Bars. They (Mr. and Mrs. Gray) have not met in class for about 2 months—some other things equally distressing hath made the work of God suffer greatly. But the Lord can bring order out of confusion, and good out of evil. But I do not think it was decreed—but permitted. The Gardeners Hall is a good place, in the Heart of the Town, and was newly floored on purpose for us, it being deemed unsafe before. I think I told you Dundurcas<sup>3</sup> flourishes, it is the longer the better. Mr.

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<sup>3</sup> Dundurcas, a remote station on Speyside, near Rothes. No trace now remains of the pioneer work of Duncan McAllum in this region.

## PROCEEDINGS

McAllum <sup>4</sup> administers the sacrament to that people on sabbath 12 current, and expects the Revd. Mr. Johnson <sup>5</sup> from Aberdeen to assist. I, and one of my colleagues hopes to communicate with them. May the power and spirit of Jehovah be with each of us.

I wish my dear friend every blessing as Son—Servant,—Soldier and an Ambassador of Jesus Christ. . . . I love all that love you in Ayr—give my love to them all. I do not know where I shall be stationed next year. I have little choice only I would wish to avoid a Walking Circuit.

(A SECRET) I have some thoughts of intimating a desire of Marriage to Mr. Wesley by way of Letter from a proposal of my friend, viz. as she has proposed to keep herself free from Conference, or Circuit Charge for a time. But I am afraid, Fear not say you. I am Dear friend yours affectionately  
Henry Boyd

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## EDWARD DROMGOOLE AND JOHN WESLEY

In his researches in preparation for Vol. IV of the series *Religion on the American Frontier*, Dr. William Warren Sweet, the well-known Methodist historian, came across a hitherto unpublished letter by John Wesley. Although it has now been published on pp. 13-14 of Dr. Sweet's volume on *The Methodists* in the above series, it seems well worth while to reprint it in our *Proceedings* especially as Dr. Sweet has sent us some notes on Edward Dromgoole, the recipient. The letter was found among the Edward Dromgoole Papers, numbering several hundred, now in the Library of the University of North Carolina, Chapel, North Carolina.  
Frank Baker.

"Edward Dromgoole", says Dr. Sweet, "was a native of County Sligo, Ireland, born in the year 1751. Reared a Roman Catholic, he was converted to Methodism and joined the society in 1770. It is probable that his public recantation of Catholicism alienated his family, and may have been a contributing factor in his removal to America the same year. He sailed for Baltimore, Maryland, in May, 1770, and made his way to Frederick County in that colony, where his Christian experience was renewed under the preaching of

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<sup>4</sup> Duncan McAllum was at this time the Assistant at Inverness.

<sup>5</sup> Robert Johnson, the Assistant at Aberdeen. He had been ordained by Wesley in 1786.

another native Irishman, Robert Strawbridge. Dromgoole began preaching on the Frederick Circuit in 1773, and at the second Conference held in America, May 25, 1774, he was admitted on trial to the travelling connection, and assigned, with three others, to the Baltimore Circuit. In 1775 he was admitted into full connection. He served on several Circuits in Maryland, Virginia, and North Carolina until 1786, when he ceased travelling, due to his marriage and growing family. He became a planter and merchant in Brunswick County, Virginia, though he remained active as a local preacher until his death, which occurred on February 12, 1835. The Methodist meeting house near his plantation home became known as Dromgoole's Chapel. His home was a stopping place for Methodist preachers as long as he lived, and Bishop Asbury was often a guest there. One of his sons, George Coke Dromgoole, served as a Congressman from Virginia, and a grand-son, Reverend Edward Dromgoole Sims was a distinguished teacher at several Colleges, among them the University of Alabama.

"Wesley's letter is in response to one written to him by Dromgoole, dated Brunswick County, Virginia, May 22, 1783. (*Arminian Magazine*, 1791, pp. 219. \*) Evidently this is the first letter Dromgoole had ever written Wesley, for he devotes a major portion of it to an account of his life and conversion, and speaks of his friendship for the Rev. Devereux Jarratt, near whose parish he resides, thus establishing himself as a person to be relied upon. His principal purpose in writing Wesley is to explain Asbury's importance to the American work, and to advise Wesley to send no one to America to displace him. He states :

The preachers are united to Mr. Asbury, and esteem him very highly in love for his work's sake; and earnestly desire his continuance on the continent during his natural life; and to act as he does at present, (to wit) to superintend the whole work, and go through all the circuits once a year.

He further states that Asbury 'is now well', and has a large share in the affections of the people, 'therefore they would not willingly part with him'.

Wesley's reply to Dromgoole indicates that he has taken Dromgoole's advice in good part, assuring him that Asbury will not be replaced, since he is now persuaded that Bro.

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\* The superscription in the *Arminian Magazine* copy of the letter is actually "Virginia, Petersburg, May 24th, 1783."

Asbury has been 'raised up' to keep things in order in America, and that he was doing just what he would do if it had pleased God to bring him to America. Thus this letter furnishes additional light on the relationship between John Wesley and the American Methodists in the critical period immediately preceding the formation of the American Methodists into an independent ecclesiastical body."

The letter is addressed

Mr. Edward Dromgoole,  
Brunswick County,  
Virginia.

It reads as follows:—

"Bristol, Sept. 17, 1783.

My Dear Brother.

The more sensible we are to our own weakness the more strength we shall receive from above. As long as we feel that we are helpless and blind and poor, our strong helper will be always at hand. I am glad to hear, that notwithstanding all these Commotions, He is carrying on his work in America. It is a peculiar Blessing, that the Labourers are connected together, so as to act in concert with each other: And that God has given you all, to be of one heart and one mind that you may 'kindly think and meekly speak the same.' One would have imagined, that ye 'fell monster War,' would have utterly destroyed the work of God. So it has done in all Ages and Countries: So it did in Scotland a few years ago. But that his Work should increase at such a season, was never heard of before! It is plain, God has wrought a new thing in the Earth, shewing thereby, that nothing is too hard for Him.

I have not heard anything concerning Mr. Jarratt for a long season. You send me welcome News concerning him: I am glad to hear, that his Love is not grown cold. It is well, that you 'agree to disagree' in your opinions concerning Public Affairs. There is no end of disputing about these matters. Let everyone enjoy his own persuasion. Let us leave God to govern the world: And he will be sure to do all things well. And all will work together for his glory, and for the good of them yt love Him.

When the Government in America is settled, I believe some of our Brethren will be ready to come over. I cannot

advise them to do it yet; First let us see how Providence opens itself. And I am the less in haste, because I am persuaded Bro: Asbury is raised up to preserve Order among you, and to do just what I should do myself, if it pleased God to bring me to America. Go on in the name of ye Lord and in the power of his might! I am

Your Affectionate Brother,  


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J. Wesley."

## NEW BOOKS AND ARTICLES

It is a good thing for students of Methodist history sometimes to turn their thoughts further back than the Wesleys and the Annesleys and gain a wider perspective of the framework into which the Methodist movement fitted. Mr. Duncan Coomer, M.A., one of our members, has helped us to do this in his recently published *English Dissent under the Early Hanoverians* (Epworth Press, 6/- net). This interesting volume traces the development of Dissent in the Three Denominations, and describes at some length the life of the Dissenting meeting-house in the early 18th Century, its worship, its parsons and people, its finance and doctrines. In the broader field Mr. Coomer discusses the relationship which existed between the Dissenting Churches and the Established Church, on the one hand, and the State on the other.

A great deal of careful research has gone into this admirably-documented book; the Bibliography itself is a welcome addition to the student's library. The most valuable section of the book for members of our Society is that which deals with the impact of Methodism on Dissent. Philip Doddridge is described as 'the one prominent Dissenter who had a good word to say for the new movement' and the criticisms of Isaac Watts and others are quoted at length.

The later years of Dissent are outside Mr. Coomer's scope, which is a matter of regret to me, for I had just read Samuel Bradburn's little pamphlet published in 1792: *The Question, Are the Methodists Dissenters? Fairly Examined*. Bradburn's question has never adequately been answered and there is no one more qualified than Mr. Coomer to answer it. Meanwhile, we are grateful for this interesting and informative study of the period into which the Wesleys were born and in which they began their work.

## PROCEEDINGS

One of our members, the Rev. H. Miles Brown, B.D., B.Sc., Vicar of Torpoint, Cornwall, has recently been awarded the degree of Ph.D. in Theology by the University of London. His thesis is entitled *Methodism and the Church of England in Cornwall, 1738-1838*. We hasten to congratulate Dr. Miles Brown on the distinction he has achieved and are glad to know that the Wesley Historical Society has contributed in some small measure to it. Dr. Brown expresses his appreciation of our Society and the many friends whom he has made through this piece of research work.

I have had the pleasure of looking through the typescript of Dr. Brown's thesis, which runs to nearly 600 quarto pages. It is a most adequate survey of the history of Cornish Methodism, particularly in its relationship to the Church of England. Although written by an Anglican priest of Catholic outlook, it is a well-balanced work and, to quote Dr. Brown's words to me, "is not to be compared with, say, Bishop Lavington's *Enthusiasm of Methodists and Papists Compared!!*". We can only hope that some opportunity may be found for the thesis to be published so that this admirable work may reach the wider public it deserves.

I am hopeful that before long Dr. Miles Brown may contribute to our *Proceedings* one or two articles based upon his thesis.

This year sees the 200th anniversary of the beginnings of Methodism in Manchester. Our friends in Manchester are hoping to celebrate this event, and in connection with it the two Manchester Districts are joining in the publication of a Bicentenary brochure written by the Rev. F. Howell Everson (who has recently joined our Society), entitled *The Manchester Round*. As the Secretary of the Committee I have had the privilege of reading Mr. Everson's manuscript, which is written in the attractive style familiar to readers of the *Methodist Recorder* and is a most adequate account of the origins of Manchester Methodism and its development through two centuries. Notice of publication will be given in the *Methodist Recorder* and it is to be hoped that many of our members will purchase a copy.

Recent issues of the *London Quarterly and Holborn Review* have contained articles of interest to our Society. In October 1946, the Rev. A. Kingsley Lloyd contributed an article on *Charles Wesley's Debt to Matthew Henry*. Mr. Lloyd

proves quite convincingly that the experts have been wrong in under-rating the influence of the great Puritan expositor on Charles Wesley's hymns and gives many examples of such influence, mainly from the *Short Hymns on Select Passages of the Holy Scriptures*. This article is a fine piece of original research; the subject is by no means yet exhausted, and we hope that Mr. Lloyd will pursue his investigations.

The Rev. Frederick Hunter, M.A., writes in the January 1947 issue on *The Manchester Non-Jurors and Wesley's High Churchism*. He deals with the early visits of John Wesley to Manchester and his friendship with Clayton, and the influence upon him of many Non-Juror books. The meeting of Wesley with Deacon, Clayton and the other Manchester Non-Jurors in March 1738, says Mr. Hunter, 'must have been one of the dramatic encounters in Christian history'. Mr. Hunter has made this period his own special interest, and we are sure that this will not be the last article from his pen that we shall delight to read.

WESLEY F. SWIFT.

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## NOTES AND QUERIES

864 THE ORDINATION OF JOHN OGILVIE.—Amongst the Methodist treasures preserved at Headingley College there is the ordination certificate of John Ogilvie, of which the following is a transcript:

THESE ARE TO CERTIFY to all whom they may concern that I, Thomas Coke, Doctor of Civil Law, Bishop of the Methodist Episcopal Church, did on this tenth day of August, in the year 1808, in the fear of God, and with a single eye to his glory, by the imposition of my hands and prayer, (being assisted by other ordained ministers,) set apart John Ogilvie for the office of an Elder in the Church of God, being satisfied with his qualifications for that sacred office: And I do accordingly recommend him as a proper Person to feed the Church of God, and to administer the holy Sacraments. Given under my hand and seal, the day and year above written.

THOMAS COKE.

John Ogilvie became a travelling preacher in 1782, and died in 1839. The Conference of 1808 met in Bristol on 25th July, 1808, so that he was ordained either during the sessions of the Conference or immediately after. At this Conference he was appointed Superintendent of the Chester Circuit.

## PROCEEDINGS

A great deal has yet to be written on the question of the ordinations which took place in the years following Wesley's death. In the meantime, can any member adduce any reason for the selection of John Ogilvie to be an ordained preacher?

*Rev. Wesley F. Swift.*

This certificate is a very valuable piece of evidence, throwing new light in an obscure corner of our history. In 1792 the Conference had resolved, in view of a spate of private ordinations, that "No ordination shall take place in the Methodist Connexion without the consent of the Conference first obtained." The following Conference told the Methodist people that "We have never sanctioned ordination in England, either in this Conference or in any other, in any degree, nor ever attempted to do it." Dr. Coke, as Secretary of the Conference, signed these statements. There is evidence to show that these declarations did not prevent the occasional ordaining of preachers for Scotland or the mission field, though the position was not regularised for a generation or so. The evidence of this certificate proves that the ban was disregarded even for England, for Ogilvie, as Mr. Swift points out became the Superintendent of the Chester Circuit. This appointment had already been made, for the ordination took place on the day following the close of the Conference sessions. (see *Memoir of the Rev. Joseph Entwisle*, p. 226). It must therefore have been a semi-private affair, though once again Coke had been the Secretary of the Conference. It is likely that other ordained Methodist preachers assisted him, for we can hardly conceive of Anglican clergy collaborating in such an act at this late period. Possibly details of other such ordinations may yet be forthcoming.

John Ogilvie's portrait appeared in the *Arminian Magazine*, 1791, and in the *Methodist Magazine*, 1818.

*Rev. Frank Baker, B.A., B.D.*

Hall's *Memorials of Wesleyan Methodist Ministers*: 718: John Ogilvie, who entered upon our itinerant work in the year 1782, and continued in it until the year 1821 when he became a Supernumerary. For several years he was afflicted with great bodily infirmity, and was incapable of public service. He lived retired among his children, and had but little intercourse with his brethren. He died of apoplexy at Dalow, Cornwall, April 25th, 1839. For some time previous to his death his mind was eminently tranquil. *F.F.B.*

865 WESLEYANA AND THE COLLEGES.—I have recently had the opportunity of visiting three of our Theological Colleges and have been gratified to note the interest which is being taken in matters which concern the Wesley Historical Society.

At Hartley College, the Rev. J. T. Wilkinson, M.A., B.D., has devoted great attention to the invaluable Hobill Library, with the result that it now presents a much more pleasing appearance than

## WESLEY HISTORICAL SOCIETY

for some years past. The Collection, however, is badly catalogued, and it is hoped that in the near future an attempt will be made to rectify this imperfection.

The priceless Wesleyana at Richmond College fortunately suffered no harm when the College was damaged by a V.I. bomb. Its loss would have been immeasurable, for it contains a large number of books from the personal libraries of John and Charles Wesley and Fletcher of Madeley. It has recently been cared for by one of the students, Dr. Oliver Beckerlegge, who is an enthusiastic member of our Society. The collection is now housed in the Lycett Room, and Dr. Beckerlegge has devoted a great deal of time to a careful arrangement of the books and other treasures.

At Headingley, by the kindness of Dr. Vincent Taylor, I was allowed to inspect the Wesley treasures which are kept in the College safe. It was a great thrill to handle the little book which contains the last few pages of Wesley's shorthand diary. The Theological Tutor, the Rev. A. Raymond George, M.A., is keenly interested in our work, particularly on the side of liturgy and worship.

I have formed the impression that the coming generation of Methodist ministers will provide us with some promising members for our Society. It might be well for the Annual Meeting to consider what steps could be taken to stimulate an even greater interest amongst the students in our Colleges, who are fortunate enough to have immediate access to such magnificent collections of Wesleyana.

*Rev. Wesley F. Swift.*

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The **Annual Lecture** under the auspices of the W.H.S. will be delivered at the Wesley Memorial Church, Low Fell, Gateshead, on Friday, July 18th, at 7-30 p.m. by the Rev. Wesley F. Swift. The chair will be taken by Mr. Charles T. Nightingale of Edinburgh. Subject: "Methodism in Scotland, the first hundred years".

The **Annual Meeting** will be held on the same premises at 6 p.m.

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Mr. and Mrs. Ibberson kindly invite any officers and members of the W.H.S. who may be able to attend, to **Tea** at the Wesley Memorial Church at 5 p.m. It is essential that any who desire to accept this invitation should send in their names to Rev. A. G. Utton, M.A., B.A., Wesley Manse, Low Fell, Gateshead 9, not later than Thursday, July 17th.

For many interesting particulars about Early Methodism in Newcastle, and in Low Fell, members are referred to our June issue of 1936. An inscription on glass, thought to be by John Wesley, will be on view.