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**JAMES LACKINGTON,
BOOKSELLER, 1746 - 1818.**

This portrait appears in the 13th edition of the *Memoirs*.
(From Rev. T. E. Brigden's collection).

JAMES LACKINGTON AND METHODISM IN BUDLEIGH SALTERTON.

In the byways of Methodist history we meet the strange and interesting figure of James Lackington, one of the most famous booksellers in England in the eighteenth century. This remarkable, and, in some respects, notorious man was born at Wellington, Somerset, in the year 1746. His father, the son of a gentleman farmer, learned the trade of shoemaker, and for a time had a shop of his own. But he became a hopeless drunkard, and his son speaks of him with contempt. James spent two or three years at a school kept by an old dame, but the family soon became too poor to pay the fee of twopence per week, and he had then to stay at home, helping to take care of the younger children. He soon forgot the little he had learned, and became notorious for all kinds of boyish mischief. When he was ten years old, he went to live for a time with a baker, and commenced his business career by crying halfpenny apple pies and plum puddings in the streets. In that cheerful occupation he is said to have been very successful. Indeed he was so successful that for a number of years, just before and after the Christmas season, he was employed on Market Days in selling almanacks. He appears to have been equally successful in that, and evidently was a born salesman.

When Lackington was fourteen years old, he was bound apprentice to a shoemaker at Taunton. His master was a Baptist, and he had to attend a Baptist Chapel, where, he says, the services were utterly lifeless. One of his master's sons, however, began to attend Methodist services, and Lackington also began to attend, and was impressed. He tells us that he heard an old Scotchman assure the congregation on one occasion that they would be damned for ever, if they died without faith. Lackington was, as we might imagine, shaken with fear. About that time his hours of work, in those good old days, were from six in the morning until ten at night. Yet, in spite of this, he managed to read a deal in the Bible, and in some of Wesley's writings, and he learned many hymns.

When he was sixteen, Lackington joined the Methodist Society as a member, and for a time was very earnest. He says "Frequently in frost and snow have I risen a little after midnight (not knowing what time of night it was) and have wandered about the town till five o'clock when the preaching began; where I often heard a sermon preached to not more than ten or a dozen people. But such of us as did attend at this early hour used afterwards to congratulate each other on the great privilege we enjoyed; then off we went to our work, shivering with cold."

After a time he lost the religious experience he had, and, in 1768, his apprenticeship being finished, he set off for Bristol, arriving there with sevenpence in his pocket. At Bristol he worked at his trade, and lived a careless life. Incidentally he saw, for the first time, with great delight, one of Shakespeare's Plays acted at the Theatre. But he grew weary of the kind of life he was living, and one evening went to hear John Wesley preach in the New Room. The old religious impressions were revived, and he began again to be a great reader, practising self denial in order to buy books.

After some months in Bristol, Lackington worked in various places in Somerset and Devon. But he was soon back in Bristol, and there, in 1770, he married Nancy Smith, a native of South Petherton. After paying the wedding expenses they had exactly a halfpenny with which to begin married life. The hardships of extreme poverty, and life in Bristol soon made Nancy ill, and for her sake they lived sometimes in Taunton, sometimes in Bristol. This moving about was expensive, and when their affairs were becoming desperate, Lackington decided to try his fortune in London. Leaving his wife in the country, he arrived in London in 1773, with two shillings and sixpence in his pocket. He sought out a Methodist about whom he had been told, and went to live with him. He soon had plenty of work, and he joined the Methodist Society. "But," says he, "it was several weeks before I could firmly resolve to continue in London, as I really was struck with horror for the fate of it, more particularly on Sundays, as I found that so few went to Church, and so many were walking and riding about for pleasure, and the lower classes getting drunk, quarrelling, fighting, working, buying and selling." "However," he goes on, "I at length concluded that if London was a second Sodom, I was a second Lot." He continued in London, and his wife was able to rejoin him.

Very soon a fellow Methodist told him of a little shop to let, and he decided to take it, work there at his trade of shoemaker,

and also sell books, for he had noticed how the number of second-hand bookshops was increasing. His friend secured the shop for him in Featherstone Street, St. Luke's, and with a laugh made the request "When you are Lord Mayor, you shall use all your interest to get me made an alderman."

Lackington, then, began business in 1774 with books worth about £5, and some odd scraps of leather. At the Foundery Wesley had started a lending society about the year 1747, to which interesting references are made in Tyerman's *Life of Wesley*, Vol. I, 550, and Stevenson's *City Road Chapel*, page 42. Out of this Fund, instituted to help struggling Methodist tradesmen, Lackington borrowed Five Pounds. Customers soon began to come to him, and he was able to take a better shop. After about a year in London his wife died, and for a long time he himself was seriously ill. He was only saved from utter poverty by some fellow Methodists locking up his shop, else his stock would have been cleared. When he recovered he did not continue single for very long. This time his choice fell upon Miss Dorcas Turton, a neighbour. "Being pretty well acquainted with this young lady's goodness to her father, I concluded that so amiable a daughter was very likely to make a good wife; I knew also that she was immoderately fond of books. . . This turn of mind in her was the greatest of all recommendations to me, who having acquired a few ideas was at that time restless to increase them."

Lackington now began to read all kinds of books, many by sceptical writers, and his old appetite for various pleasures returned, so that again he became a backslider in 1776. He says what hastened his departure from Methodism this time was finding that whereas the Methodist preachers were continually reproving masters and mistresses for keeping servants at home on Sundays to dress dinners, rather than eat a cold dinner, so risking the souls of their servants, those very men, who were continually preaching up fasting, abstinence &c., and who wanted others to dine off cold dinners, or eat bread and cheese, would themselves not even sup without roasted fowls, &c. Of course, this is one of Lackington's slanders, of which he afterwards repented. For a number of years he was ready to believe anything that was bad about the Methodists.

At this time Lackington's business as a bookseller began to grow apace, and his business methods are interesting. When a library of books was offered to him, he would bid a price. If his price was accepted he would buy, but he would have no haggling. His policy as a salesman was very modern. He marked each

book at the lowest possible price he could take, adopting the policy of small profits and quick returns. He refused to give credit, and sold for cash only. He realised what a serious drawback long credits were in business. Many laughed at first at this way of doing business, but Lackington knew what he was about. He saw that his way would enable him to sell more cheaply than others, that the number of his customers would increase, and that he would be constantly turning over his money.

The outcome was that before he retired from business, he asserts that he was selling more than a hundred thousand volumes a year, an immense number for the eighteenth century. It sounds almost incredible, but people were beginning to read much more, and Lackington throws one interesting little sidelight on the matter in this statement:—"The Sunday Schools are spreading very fast in most parts of England, which will accelerate the diffusion of knowledge among the lower classes of the community, and in a very few years exceedingly increase the sale of books. Here permit me earnestly to call on every honest bookseller. . . as well as every friend to the extension of knowledge, to unite in a hearty Amen." The Sunday Schools of that time, of course, taught scholars to read and write, and without this instruction multitudes would have been able to do neither.

By 1791 this man, who began by selling halfpenny pies in the streets of Wellington, was making £4,000 a year, and hoping to reach £5,000. When we consider how much that sum would be worth to-day, we can see how amazingly successful Lackington had become in his business, now in Finsbury Square.

We must pass over Lackington's holiday tour through his native district in 1791. His account of his stay at Lyme Regis, a very fashionable watering place then, is very interesting and amusing. In 1798 the famous bookseller retired from business with a large fortune, and spent some of his leisure in writing an account of his life. This was published under the title of *Memoirs of the Forty Five First Years of the Life of James Lackington, Bookseller, written by himself, in Forty Seven Letters to a Friend*. In this book he makes the most scurrilous attacks on Methodism, and the Methodists. He jeers and sneers at the people with whom he had been so closely associated, and does not hesitate to set down the most scandalous stories he can find, many of them based on the slenderest evidence. He even includes two spurious letters, which somebody had palmed off as letters of John Wesley, in a pamphlet which had been published. Then he says, "I sent a person to the author of the pamphlet to desire him to give me a

sight of the original letters ; but he returned for answer that he had sent them back to the persons to whom they were written, so that I cannot be certain as to their authenticity." As a matter of fact, they were paltry frauds.

By 1803, however, we find that this backslider had become a backslider recovered again. He now wrote a sequel to his autobiography, calling it "*The Confessions of J. Lackington, late bookseller at the Temple of the Muses, in a series of Letters to a friend.*" In this sequel he withdrew all the charges he had made against the Methodists, and says: "If I had never heard the Methodists preach in all probability I should have been at this time a poor, ragged, dirty cobbler." And again: "It is very likely that had I never heard of these people, I should have now been an old debauched fellow. . . Great numbers by being connected with [the Methodists] have learned to be industrious and frugal, by which means they have been enabled to be in credit, to provide something for their children, and to support themselves in their old age."

Lackington went to live at Thornbury in Gloucestershire, near which place he built a Methodist Chapel, calling it "The Temple." His place of Business in London, it will be remembered, was called "The Temple of the Muses." At Thornbury he spent his time in visiting the sick, distributing tracts, relieving the poor, and preaching, for he had now become a local preacher. In the *Life of Dr. Jabez Bunting*, begun by his son T. P. Bunting, and continued by the Rev. George Stringer Rowe, there is a very interesting extract from Dr. Bunting's Diary, under date October 11, 1803, as follows:—"We have just received a most extraordinary account from Mr. Williams of Dursley in Gloucestershire. Near Thornbury in that Circuit, the celebrated bookseller, Lackington, has purchased an estate, upon which he at present resides. When he was a poor man he was a Christian and a Methodist. Since he became opulent, he has been an avowed infidel, of the worst and most impudent sort. His *Life*, published by himself, is designed to laugh at all experimental religion, and to represent the professors of it as knaves or fools. This apostate, however, is reclaimed, and has become a zealous advocate for the Bible, and for Methodism. He has sent to London a large order for books, which he wants to assist him in writing a recantation of his former errors. Reflection on the ruinous effects produced by the infidel system among the continental nations, several late publications in defence of Revealed Religion, Dr. Whitehead's *Life of Wesley*, some of Wesley's Sermons, and Fletcher's *Portrait of St. Paul*,—are the means to which, under the Divine blessing,

Mr. Lackington ascribes his recovery from so dreadful a state of mind. 'Is not this a brand plucked out of the fire?' In confirmation of the above account, a friend of mine has seen a letter from Lackington to an old fellow-apprentice, whom he had been the instrument of making as vile an infidel as himself, full of penitent recantations and pious admonitions. There is joy in heaven, of a more than common kind over every such sinner that repenteth."

On this, T. P. Bunting makes the rather scathing comment, "But this was one of the cases in which an avowed repentance fails to restore the reputation of the penitent. He retained some connexion with the Methodists until his death, and built and endowed two chapels. But his money did small service. Though there can be little doubt of his sincerity, his was a mind such as, even when renewed, continually betrays the coarseness of its essential elements." To this we need only add that it might be the subject of a very interesting theological discussion.

In 1806 Lackington removed to Taunton, where also, at a cost of £3,000, he built a chapel which was called "The Temple." It had on the front the inscription "This Temple is erected as a monument of God's mercy in convincing an infidel of the important truths of Christianity. Man, consult thy whole existence, and be safe." The last word of this inscription is, perhaps, significant.

Before this, Lackington had again become a widower, and it is said that when he went to Taunton a lady much younger than himself set her affections on him. It is permissible to suppose that his wealth had some influence in the matter. This lady was already engaged to a young officer, who refused to allow her to break the engagement. They went to Church for the wedding ceremony, but, when the question was put "Wilt thou have this man?" her reply was in the negative, and they separated. Soon she married Lackington.

Lackington began to suffer from ill-health, and decided to live by the sea. The place he fixed upon was Budleigh Salterton on the South Devon coast, and thither he removed in 1812. At that time there was no place of worship in Budleigh Salterton, and the Parish Church was two miles away at East Budleigh. Some time ago a manuscript written a good many years ago by a very old member of our Church at Budleigh Salterton, came into my hands, and it greatly helps us to follow the history of the next few years. Lackington saw that the people of Salterton were in spiritual destitution and darkness, and he resolved to take action.

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But he had to act with great caution. Nearly all the land for miles round was the property of Lord Rolle, who, apparently was a bigoted Churchman. However, Lackington succeeded in purchasing a freehold house called Ash Villa, together with a large garden behind it. Over this Lord Rolle had no control. When Lackington announced his intention of building a Methodist Chapel on part of the garden he had to face the most bitter opposition. None of the tenants of the Rolle estate were permitted to help in any way, and Lackington had to get a builder from Exeter, and bring all building materials from a long distance. There is a tradition that he once said, "If the Chapel has to be built of golden sovereigns, it will be built." Lord Rolle's retaliation was to build a Chapel of Ease to the Parish Church, about a hundred yards from the new Methodist Chapel.

The latter was opened in 1813, and likewise called "The Temple" as its successor is still called. It is said that a Mr. Gibson was the first Minister. Very soon Lackington secured the Rev. John Hawtry, also known as Captain Hawtry, for he had been in the Army in Ireland. It is recorded that he was an able, zealous, good man, and under his care the work greatly flourished. He had many converts, and many prominent Church of England people attended his ministry.

The manuscript above referred to states that in 1814 Lackington gave the Chapel to the Conference on condition that a Travelling Preacher should preach two sermons on the Sunday, meet a Class and preach once in the week, and that Mr Hawtry should be accepted as a full itinerant Preacher. It is stated also that Lackington settled £150 a year upon Hawtry so long as he continued as a Wesleyan Minister. But I am informed that no mention of the gift of the Chapel to the Connexion appears in the *Minutes of Conference*, also I have been unable to discover whether Hawtry was accepted as a Travelling Preacher. As a matter of fact, in a Marriage Settlement executed by Lackington's widow in 1822 it is stated that the Chapel was assigned to Trustees for a long term of years, but, so far as the present writer is aware, no Trust Deed of the kind is in existence. In a Deed of 1840 the Widow is stated to be "seized in fee simple in and of" the Chapel, and no mention is made of an Assignment to Trustees. It is difficult to discover the exact facts.

Soon after the Chapel was opened, Lackington's health rapidly declined, and he died on November 22nd, 1815. He was buried at East Budleigh Churchyard. His gravestone has room left on it for other names, but only particulars concerning himself

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appear. This is no wonder when we consider the matrimonial adventures of his widow. In 1817 she married William Symes, who died in 1822. In that year she married the Rev. George Gillard, described in a Marriage Settlement as "of the City of Exeter, Minister of the Gospel." His name appears in Hill's List of Ministers who have died in the work as George Gellard, 1798-1833, but his signature in the Settlement is Gillard. He travelled in various south-country circuits, including London (New Chapel), and London (Queen Street), until he became a Supernumerary in Exeter in 1821. After his death, the Widow married in 1833 John Snow Manley. When Manley died it is said she went to live in apartments in Exeter, near the Cathedral. There she married a Cornishman named Huddy, but refused to live with him in his Cornish home. By the advice of his lawyer, Huddy accepted £50 a year as a solace and dispensed with her society. A book called "We donkeys in Devon" (for it describes a journey by donkey chaise through Devonshire) written in 1886 by a Budleigh Salterton lady reminds us that Lackington's widow "had six times come to the altar, and been married five times."

It would appear that John Snow Manley, after his marriage to Lackington's widow claimed to control the use of the Chapel which Lackington had built, and he took possession of it, and closed it for a time. After a while he was persuaded to re-open it, and he agreed to allow local preachers from Exeter to conduct services. Yet, it is said, all the time he was trying to sell it, and is stated to have offered one of the members £100 and all the materials if he would remove it.

After Manley's death, the Widow also seems to have purposed selling the Chapel. A Dr. Adams, a Churchman, however, who was well acquainted with James Lackington and his wishes, persuaded her to convey it to Methodist Trustees. Accordingly, on February 20th, 1840, it was conveyed for the sum of ten shillings to the Rev Joseph Wood, Superintendent of the Exeter Circuit, and nine other trustees, on the trusts of the Model Deed.

With various alterations and enlargements it continued in use until 1904, when it was succeeded by the present beautiful building. It may be added that the house which was bought by Lackington, and in which he lived, is now the residence of the Superintendent of the Devon and Dorset Mission, of which Budleigh Salterton is the head.

A. N. WALTON.

For an interesting account of Lackington's trade tokens see *Proceedings* i, 128.

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DR. COKE AND THE ORIGINS OF WELSH WESLEYAN METHODISM.

(Concluded).

It has been shown how the soil of the counties of Flint and Denbigh had been made ready for the seeds of Welsh Wesleyan Methodism, by a preparation that was long, gradual, and thorough. Its consummation was now at hand, and was the work of Thomas Coke. In 1803 Dr. Coke was requested by Conference to draw up a report of the state of the Missions. He did so, and published it in the following year. Written in the third person, this comprehensive Report was addressed "To the Subscribers for the support of the Missions among the Negroes in the West-Indies, the Roman Catholics in Ireland, and the Welch in North Wales."⁹ Pages 35-36 are devoted to "A Short Account of the Welch Missions," and it will be convenient to quote Coke's words in full:—

"In travelling annually, for many years, thro' North-Wales, in his way to Ireland, and on his return, Dr. Coke felt exceedingly for his countrymen the Welch, and wished that the everlasting Gospel of Jesus Christ might be preached universally among them. It is true, there are many pious Clergymen in the Churches of Wales, and many pious Dissenting Ministers in that Principality. But he was, notwithstanding, fully satisfied, that myriads of the Welch were still in spiritual darkness, and lived in the practice of vice, to whom Ministers, on the Itinerant Plan, might find access thro' the blessing of God, when the settled Ministers were not able to reach them, from their reluctance to receive the Gospel in the first instance, unless it were brought to them, as it were, in the highways and hedges. He was at the same time convinced, that no extensive good could be accomplished, unless Itinerant Preachers were found, who were Masters of the Welch Language. Soon after, the Doctor was incited to enter upon this undertaking, by the arguments of a pious person in Anglesea. He then requested his worthy and highly esteemed friend, Mr. Owen Davies, to go and travel thro' North Wales, if the Conference should

9. T. Coke, *An Account of the Rise, Progress, and Present State of the Methodist Missions*. London, 1804.

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consent, and a proper colleague were found out to travel with him. Mr. Davies complied, and the Doctor then proposed his plan to the Conference. The Conference most readily gave him their utmost support: And Mr. Hughes, a very suitable colleague for Mr. Davies, having offered himself, the Missionaries immediately commenced their labours."

Before proceeding to analyse and supplement this account, three things are clear at the outset. In the first place, among his multifarious labours, Coke had often thought of the spiritual condition of the northern half of Wales. His conviction that something must be done to dispel her spiritual darkness was not a sudden growth; it was formed, and came to maturity, during many journeys to and from Ireland. Secondly, he was well aware of the good already being done in the country by clergymen and Dissenters alike, but he saw, too, that large areas still lay outside their sphere of influence. What was needed, he was convinced, was a system of missionary preachers to take the gospel of universal redemption into the streets and hedges, to the very doorsteps of the people. Even itinerant preachers, however, were not enough; they must be Welsh speaking. Coke saw that the way to a nation's heart is through its mother-tongue. "Nothing can be more vain or more hopeless," he wrote, "than to endeavour to convert a nation by abolishing their language. This method is absurd in the very reason and nature of the thing; for men cannot be instructed, and consequently cannot be converted, by the use of any language but that which they understand: and therefore, if we would convert them, under the Grace of God, we must apply to them in their own language. Every other way is impracticable."¹⁰ Deep convictions are of little use, however, if untranslated into action, and the igniting spark which made Coke act for Wales as well as think of her, was "the arguments of a pious person in Anglesey." Who was this 'pious person'? We cannot be certain, unfortunately; we can only conjecture.

We suggest that this person was a Calvinistic Methodist—Griffith Owen, of Menai Bridge and Holyhead. On Thursday, September 11, 1800, John Hughes and Owen Davies, the first two Welsh Missionaries, were on their way to Anglesey. They had reached Penmaenmawr, and, like John Wesley before them, were terrified at the overhanging crag, while feeling intense admiration for the natural beauty of mountain on the one hand and sea on the other. They longed to cross the Menai Straits to Beaumaris

10. *Copies of Letters from the Missionaries who are employed in Ireland. . . . with a Short Address to the Generous Public, p. 3.*

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and so cut off a few miles' journey. But they were reluctantly compelled to hurry on to Bangor, partly because the tide was flowing, but chiefly because they were eager to meet Griffith Owen of Menai Bridge. Halting for lunch at Bangor, they hastened to Menai Bridge, only to find that Owen was not at home. They made for Beaumaris, and stayed there the night. In the morning, Davies returned to meet Owen, while Hughes preached at Beaumaris. After the service Hughes followed Davies, and found that he and Owen had "settled their business." Why all this desire on the part of the missionaries to see a Calvinistic Methodist? John Hughes supplies the answer: "We were recommended to this friendly Calvinist by Dr. Coke, whom Mr. Owen had heard preach at Holyhead. I soon saw that he longed for our success. According to his advice, we went forward to Llangefni, where Mr. Davies and I were to part—one towards Holyhead and the other for Amlwch."¹¹ On the following Saturday, Hughes was obliged to refuse the hospitality of the Independent minister of Amlwch because Owen had given him a letter of introduction to a prominent Calvinist in that town. To anticipate still more: a time came when Calvinists and Wesleyans in Wales became very bitter towards each other; the writings produced by both sides show to what acrimony and hatred theological controversies, mingled with jealousy, can give rise. The Rev. Thomas Jones of Denbigh, the leading Calvinist champion, accused the Wesleyans of hypocrisy and of proselytizing. To these charges Owen Davies replied, and showed that all Calvinists were not of the same opinion as Jones: "Is this the opinion of G. Owen of Holyhead about us? No; I myself heard him tell Christmas Evans [a very prominent Welsh Baptist minister] 'that he considered that no people in the country had been more instrumental in spreading the Mediator's kingdom.'" It follows from all this that Griffith Owen was well-known to Coke, and that he heartily wished success to the Wesleyan missionaries. Can it not be that he was the 'pious person' who urged Coke to send them into North Wales? Is it not reasonable to suppose that Coke would recommend them to call on the person whose advice he had acted upon? Such a call would not only show that he had kept his resolution: it would enable the missionaries to obtain valuable advice concerning the best way to work a country unknown to them both.

It is important to ascertain the occasion when Coke was

11. Diary of John Hughes, printed in *Eurgrawn* (the *Welsh Wesleyan Methodist Magazine*), 1848, p. 132.

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advised to establish Welsh Wesleyan Methodism. Here again we can only conjecture. It is suggested that the occasion was some time after the Conference of July, 1799, for Coke would hardly have missed the very first opportunity of proposing his scheme. It is also reasonable to infer that he met the 'pious person' in Anglesey itself, while on a journey to or from Ireland. When, then, was Coke in Ireland between July 1799 and July 1800? We know that he was present at the Irish Conference which opened on July 18, 1800,¹² and that he arrived late at the English Conference which opened on July 28. But this was obviously not the occasion, for he could never have met Owen Davies in Cornwall between these two dates. All his biographers, as well as Crookshank, fail to enlighten us. They agree that after the English Conference of 1799, Coke visited America, and returned in the early spring, making a hurried visit to the Irish Conference in July. And one of them¹³ states that he attended the American General Conference which opened on May 20, 1800. Fortunately we know from a very reliable source that he traversed North Wales as far as Holyhead with Samuel Bradburn, on October 1-3, 1799,¹⁴ on his way to Ireland. We suggest — we cannot prove — that it was on this journey that Coke was urged to introduce Welsh Wesleyan Methodism into North Wales. If this supposition is correct, Coke's resolution had been formed before Edward Jones had returned from Manchester. Even if it is wrong, however, the fact remains that Coke's conviction, granted that it matured in 1800, had been formed many years earlier. He makes no mention at all of Edward Jones in his Report, and if any further proof is needed, it is supplied by Owen Davies: "For while Dr. Coke's mind and mine were influenced in the same manner [that Preachers should be sent to North Wales], altho' we were in different parts of the kingdom, the Lord was raising two young men perfectly unknown to us, brother [Edward] Jones and brother [John] Bryan, to be of considerable help to us as Local Preachers."¹⁵ Not until within a few hours of bringing the matter before Conference, when all his plans had been made, did Coke hear of the preparatory work done at Denbigh and Ruthin.

Having thus determined to set up the Welsh Mission, Coke met Owen Davies in Cornwall, probably between May 20 and

12. C. H. Crookshank, *History of Methodism in Ireland*, ii, 191.

13. J. W. Etheridge, *The Life of the Rev. Thomas Coke*, p. 308.

14. Samuel Bradburn, *Memorandum Book*, vol. i.

15. *Methodist Magazine*, 1803, p. 537.

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July 18, 1800. Davies writes: "Previous to the Conference in the year 1800, my mind was impressed with a strong desire, that a Missionary should be sent into North Wales, believing it would be attended with good, especially if he were one that could preach in the Welch language. Being at that time in Cornwall, and Dr. Coke visiting those parts, I acquainted him with my thoughts. He said, his mind had been influenced by a similar desire for some time, and that he intended making a proposal to this effect, at the next Conference. At the same time, he requested me to offer myself to this work. But being at that time in an agreeable Circuit, and our friends in it requesting me to stay with them, which I had engaged to do, I was induced to decline accepting the proposal"¹⁶ This last sentence contradicts Coke; Davies did not consent to go as a missionary to North Wales until the Conference had opened. But more important than this, the earlier part of the extract shows that yet another person had been thinking of North Wales, and quite independently of Coke, Evan Roberts, and Edward Jones. That both Coke and Davies were at this time ignorant of Edward Jones has already been shown by an earlier quotation; that they had both arrived at the same conclusion, and quite independently of each other, is equally clear from that same quotation and from the above. A coincidence that both men should think alike on such a topic at such a time, but a coincidence which nevertheless encouraged Coke to proceed with his resolution.

Finally, what happened at Conference itself? The Conference opened on July 28, 1800, but Coke did not arrive until August 5, having undertaken a tour of Ireland at the close of the Irish Conference. The stations for the following year had already been confirmed. But the altering of stations was a trivial matter to Coke when the issue at stake was the salvation of souls. He came to London with the set purpose of establishing Wesleyan Methodism in Wales. A deep conviction, long entertained, had been deepened, first by someone in Anglesey, and then by Owen Davies. And an analogous experiment, conducted in Ireland, had proved remarkably successful. But as if all this testimony was not enough, he received still further encouragement now that he had reached London. On the evening of August 5th, or the morning of the 6th, he heard of the work already accomplished at Ruthin and Denbigh.¹⁷ His case was complete.

16. *Meth. Mag.*, 1803, p. 537.

17. That Coke heard of this work before proposing his plan is certain. The new circuit was given Ruthin as its head. John Hughes, moreover, writes that Coke proposed the Mission "at the suggestion of some of the Preachers who were acquainted with the Principality"⁵⁵—presumably referring to the Chester Preachers. *Wes. Meth. Mag.*, 1832, p. 395.

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On August 6, Coke introduced the subject before Conference. John Gaulter, William Jenkins, and other Preachers supported him, and both John Hughes and Owen Davies agreed with Coke that the Conference "most readily gave him their utmost support." The next matter was the finding of missionaries. John Hughes offered himself as one, if a colleague could be found. Owen Davies had previously refused to go, but the pressure of Conference proved too strong for him. His appointment for Cornwall, and Hughes's for Leek, were cancelled. The *Minutes of Conference* have the bare record :

"Ruthin, Owen Davies, John Hughes."

The Conference Journal adds: "Bro. Davies has an unlimited commission to form a new Circuit." And John Hughes—"I accepted the appointment in fear and trembling."

We are now in a position to review the story of the origins of Welsh Wesleyan Methodism. The substance of this article has shown that Dr. Coke, in a series of annual visits to and from Ireland, extending over 18 years and taking in the whole of North Wales, had slowly but surely come to realise the need for Welsh Wesleyan Methodism in that part of Wales. A growing conviction had been strengthened, first by a person in Anglesey, then by Owen Davies, and again by the success of the Irish Mission. In the meantime, entirely unknown to him, preparatory work was being done in Denbighshire and Flintshire. There, the work of Richard Harrison, Evan Roberts, and Edward Jones had shown to the Preachers stationed at Chester the desirability of despatching full-time Preachers to North Wales.

On August 5 or 6, 1800 these two currents converged. It was as if a long river had received an important tributary near its mouth. Its bed was deepened, and its volume increased, but its course was not deflected in the least. The news of the pioneers and their work on the Borders probably deepened Coke's conviction, and supplied useful evidence both to himself and to the Conference that his scheme was full of sound possibilities, and not a mere chimera. But he would have arrived at his goal just the same. This being so, he it was, not Edward Jones, who was chiefly instrumental in founding Welsh Wesleyan Methodism; and either Brecon or Denbigh, or possibly Northop, rather than Ruthin, must be regarded as the Mecca of the denomination.

ALBERT H. WILLIAMS.

PROCEEDINGS.

EXTRACTS FROM THE DIARY OF
THOMAS EDMAN.

(CONTINUED).

At the Conference of 1798 Thomas Edman was appointed to Norwich Circuit as the third minister. His colleagues were James Anderson & James Penman. The appointment of a third minister was a new arrangement at that Conference & only obtained for two years.

Friday. August 24. Swaffham. On Monday afternoon I left my kind indulgent Parents once more to go into the Lord's Vineyard. Oh! that it may be for the glory of God & the good of souls. On Wednesday evening when I got to Lynn I was entertained among a number of very genteel people. What a figure did I cut among such gay company. I seem to be the best and the most comfortable when among the lower classes of people. I came here yesterday & spake in the evening to a few souls with a degree of freedom. I am going to Norwich to-day. But how am I to get on in such a Great place I cannot tell. Bless the Lord, I feel my soul in peace, Oh! for more courage and abilities.

Monday. August 27. Walsham. I got into Norwich on Friday & met with my fellow labourers. I hope they are agreeable good men. But they have appointed a third Preacher this year & and here is not places anew to go to. I suppose perhaps I shall have to leave the Circuit. I desire to be thankful. I feel my soul in peace & and in some degree of resignation.

Wednesday. 29 Norwich. Yesterday I was obliged to come out of the Circuit. I could not find places to go to. Mr. Anderson took my mare & is gone to see what he can make of it. But I don't see how we are to get on for want of places. I feel in an awkward state of mind (tho' blessed be God my soul is in peace) on account of my ignorance for the work that I am engaged in. My nature would love to go home again. O Lord give me to know Thy will, whether it is my duty to Travel or not.

Friday. August 31 Norwich. I spake here last night with a degree of freedom. But I fear they have very little of the life of Religion. My Assistant has been riding my poor mare these last three or four days. I suppose he has ridden

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her between 70 & 80 miles. What a poor creature she does look. I have always been afraid of her been (sic) down with me but I fear there is now more danger than ever.

I fear I shall be of little use in this Circuit. We have not places to go to. We shall be too thick upon the ground & have to stay longer in a place than the people wish, which in my opinion is likely to be hurtful.

Wednesday. September 5. Havingham. I came here yesterday in order to stay three or four days instead of one because I had nowhere else to go. I spake here to a few souls last night but I fear there is not much religion here. I feel dull & heavy & inactive. I seem to want more work. I don't seem to work with courage & how I shall get on this year I cannot tell. O Lord help me for Christ's sake.

Monday. October 1. Norwich. Bless the Lord I got on yesterday as well as I could expect & had more hearers than ever. I find that three souls were wrought upon the Sunday night before. Oh! that they may go forward.

Thursday. October 4. Hardley. Yesterday was our Quarterly Meeting, at Loddon. Bless the Lord we were very peaceable. How different do my fellow labourers appear to what my partner did last year. I was enabled to preach last night before them without much fear.

Saturday. 6. N. Walsham. Oh! what need of patience. My mare has laid in three nights and now she must lay out to-night. I fear she will get cold. But I must endeavour to bear all these things with resignation. We have not places a new to go to. We are a burden to our friends here.

Saturday. 20. Loddon. Last night I heard Mr. Reynolds preach here. He is a good preacher. I have been in company with him & his wife to-day. I hope they are gracious souls. He told me that Mr. K. did not go to his Circuit only about a fortnight since & then his new Assistant went to him to desire him to go. How thankful ought I to be for my fellow labourers this year.

Wednesday. Oct. 31. Thurlton. Last night we had a precious season at Haddiscoe. When I had done I set the people a praying & the Lord wrought wonderfully. Two young men were convicted but not set at liberty & three young women were convicted but not so deeply as the men. I hope there will be some good work there. O Lord be with us here to-night. I feel my soul in some degree comfortable. O that I may be thankful & devoted to the work.

PROCEEDINGS.

Monday. November 5. Norwich. I have just now received a letter from Horncastle Assistant & he says my parents were well last week, praise the Lord. I fear by his account that my partner made a bad piece of work before he left Spalding & caused a division in the Society. The Lord have mercy upon him. Bless the Lord, I do feel thankful for my appointment & I hope the Lord will bless my labours. The three that were convicted under my speaking all met in class yesterday. Oh! that they may go forward. I had more hearers last night than ever before & my soul is in peace.

Wednesday. 21. Filby. Last night I fear I did in some measure give way to temptation so that I do not feel so much peace as I did. O Lord have mercy upon me & give me grace for the time to come to flee from the very appearance of evil. Oh! what a wicked heart have I. O Lord purify it for Christ's sake.

Friday. January 11 1799. Yesterday I was told that Mr. Kilham* when at dinner got a bone in his throat and it could not be got out again. So it killed him. I was somewhat shocked at the news. Poor man, he joined me & my father and mother in Society, but since then he has been put out of Connexion. O Lord preserve me.

Wednesday. 30. Norwich. I have just been informed that a young creature in this Society has something of a liking for me. I have rather had some suspicions of the same. She has asked me some particular questions. First if I was not a farmer, secondly, how long I had travelled, thirdly, what brothers & sisters I had. O Lord give me grace to behave myself towards the young woman with all purity.

February 27. Beddingham. Of late I have exercised in my mind about writing that young creature that was last year accused of being fond of me. I hear that she has been to a dancing & is in danger of falling away. Sometimes I think I will write to her; at other times I fear if I do I shall bring myself into trouble. O Lord guide me by Thy Spirit.

Saturday. March 2. Loddon. Yesterday I met the Diss young Preacher, a very pious young man. I asked his advice with respect to writing to the young creature. He rather persuaded me not. I believe it was good advice & I shall rest satisfied without.

* The Rev. Alexander Kilham, one of the founders of the Methodist New Connexion, died at the early age of 36, on December 20th, 1798. The particulars of his illness and death are fully set forth in the biographies published in 1799 and 1837.

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Monday March 4 Loddon. Yesterday was I trust in some measure a good day to my own soul & and to some others also. Last night while I was speaking here there was a young man so convicted that he went out of the chapel for a time & then came in again. After preaching, a few of us stayed and prayed with him & he stayed all night and lay with me. O that it may terminate in a sound conversion. Bless the Lord it has in some measure a tendency to strengthen my hands. If I am not deceived, my soul is solemnly happy in God. Praise His holy Name.

Saturday. March 30 1799. South Repps. I believe this is my Birthday. I am now thirty four years old. I desire to praise the Lord that my soul is in peace.

Saturday. 13. Loddon. I have this afternoon received an awful account. Sunday before last I dined with Mr. Hubbard a farmer at South Repps. He has been a hearer of the Gospel for many years but was given to drink. He seemed then to be in a miserable state & I think the last words he said to me were 'I hope you will pray for me.' And now I am informed he hung himself in his own stable on the Friday following. O Lord what an awful thing to sin against light & knowledge.

Monday. April 15 Loddon. Yesterday when at Hardley at dinner I repeated a vulgar wicked expression of a gentleman respecting his religious brother. Our friends reprov'd me for the same. They said 'If he said so, I should not.' I did not feel condemned but was sorry lest they should think evil of me.

Tuesday, April 23 Norwich. Last night I had a joke passed upon me respecting my conduct, which caused me to think very seriously upon the same. I find that I am reflected upon by some for looking about when I am in the pulpit in the time of singing. I cannot sing & so I frequently look upon the congregation. O Lord do thou have mercy upon me & give me grace that my heart & my looks & all my proceedings & my conduct in every respect may be as becomes my high & heavenly calling in Christ Jesus.

Sunday, April 28, Norwich. Since I had that joking kind of reproof I have been serious. I was deeply humbled before the Lord for I fear that there was something within me that perhaps was the cause that is not pleasing to the Lord. O Lord cleanse me from secret faults for Christ's sake.

PROCEEDINGS.

Thursday. May 2. Norwich. Yesterday one of our friends from Boston called to see me and brought me heavy news. I find that they go on very poorly indeed. That young creature that was accused of being fond of me I fear has vilely cast herself away. She has married an ignorant ungodly man I am very sorry to hear the same and whether she had any thoughts about me or not, I never could tell. O Lord give me grace that I may always be upon my guard, that I may never lay no temptations in the ways of those amiable young creatures. Bless the Lord I do feel my soul in some degree comfortable, but at times I think of the reflections that are passed upon me on account of my looks.

Wednesday. May 15. Hetherset. As I came thro' Norwich to-day Mr. & Mrs Anderson told me they think there is a prospect of good being done there. I felt my soul comforted thereby.

Friday. May 17. Bungay. Last night I had the opportunity of hearing Mr. Atmore at Thurlton. He preached "the will of God is even your sanctification" It was a precious time to my soul. I am convinced of the necessity of being wholly sanctified.

Thursday June 27 North Cove. I am to-day come from the District. Praise the Lord we have had a good time. My soul has kept in peace & not only so but blest. Yesterday morning I was appointed to preach which was no small trial to me. But however I got over it. O that the Lord may make me more thankful & more & more useful.

Monday. August 5. North Walsham. On Saturday night & twice yesterday I had the opportunity of hearing one of our Local Preachers (a poor weaver that is in the workhouse at Norwich). I believe he is a very pious man & a good preacher. How plain it is that God hath chosen the foolish or weak things of this world to confound the wise. I expect to have a letter from Conference on Wednesday. But where I shall be appointed for I cannot tell. I feel in some measure resigned. Oh! that I may be so when I get my letter.

Sunday. August 11 Norwich. Mr. Penman my fellow labourer has had a private letter from Conference & if no alteration takes place I am appointed for Northampton. I expect a letter to-day. If it comes O Lord grant that it may not discompose my mind & hurt me in preaching.

Friday. August 16. St. Neots. On Sunday last I received my letter and am appointed for Northampton with Messrs Dean & Finny, I hope I have left my Circuit with a degree of

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comfort both to myself & the people. On Monday I came to Attleburgh, Tuesday to Thetford, Wednesday to Cambridge & on Thursday here. Bless the Lord I trust my soul is in peace.

Tuesday. August 20. Silverstone. On Saturday I got to Northampton and spake on Sunday in the afternoon. I fear there are very few real Methodists. I do not know how they will bear with my plain manner. O Lord give me grace that I may deal honestly and at the same time lovingly & tenderly with them, & that I may be enabled to conduct myself with prudence.

Monday. September 2. Northampton. To-day I have seen my new Assistant. I have reason to believe that he is a serious & agreeable man. I find one old gentlewoman was set at liberty & found peace with God whilst I was preaching at Paulers Perry last week—Praise the Lord.

Saturday October 12. Braunston. On last Thursday I went to the Quarter Sessions to get a Licence & got it without any trouble. One of my fellow labourers has this morning given me a kind of reproof because I don't read more. O Lord make me more diligent for the time to come.

Wednesday. November 13. Silverstone. This world is nothing but disappointments & trouble My partners have been riding my mare for a month and they have letten her get clay burnt in such a manner that she won't lay down and has got the grease & fallen down & broke her knees. I feel I have need of patience. She is so bad I fear she will not be able to travel.

Friday. January 3 1800. This world is all disappointments. My poor mare what for want of cleaning & perhaps the poor state of her blood and for want of laying down has got to be so bad that she can travel no longer & so I have sold her at a very low price indeed. She cost me nine guineas at two years old and now she is only six and I have sold her for five & twenty shillings. It is a great loss but I cannot help it. O that I may be wholly resigned to the Lord.

Saturday. July 26. Northampton. What a change has taken place here. Our Assistant Preacher's wife after she had lay in about a fortnight was taken very bad and died in a few days. But glory be to the Lord I have reason to believe she died very happy. I preached her funeral sermon last Wednesday evening. I believe the Lord assisted me & I hope it was a good time.

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Saturday. July 26 Northampton. This year is almost over and I desire to be thankful for the kindness that I have received from the people and I have reason to believe the Lord does in a measure bless my feeble endeavours. I purpose (going) to London to the Conference on Monday to be taken into full Connexion.

Thursday. Aug 21. 1800. Northampton. I am now returned to my Circuit again. I have been to the Conference to be taken into full Connexion and a most solemn thing it is indeed. I have likewise been to see my parents & thro' mercy they are as well as I can expect for their years. But my poor father is not so earnest for his soul as he ought to be, I bless God I am as well in body & soul as I can expect after having travelled more than 400 miles. And I am now appointed for Northampton again. The people had petitioned for us all to stay again. But I believe the chief design was for Mr. Finney and he is removed & the people are displeased. I have some fears lest I should not be so well received on that account. O Lord proportion strength according to my day & make me useful and then I hope I shall be comfortable.

Friday August 14. 1801. North End Warwickshire. I have wrote nothing respecting my experience since last Conference which undoubtedly has been a great neglect for I have receive many mercies & blessings the year that is past & received much kindness from the people. And the Lord has blessed my feeble endeavours. I have reason to believe that there are four or five that have awakened under my preaching this last year. O that I may be truly thankful for the same. I am now appointed for Brackley Circuit with Messrs Fowler & Vipond. Oh! that our souls may be united together in the love of Jesus.

April 3. 1802. Brackley. Of late I have wrote very little respecting experiences. But praise be the name of the Lord I have much to be thankful for. Of late I have felt the Lord bless my soul. Last Saturday & Sunday were good days to to my soul. But at many times I feel such a sense of my ignorance & vileness that preys upon me. O Lord support me & work in me all the council of thy good will & fill me with thy fulness.

Saturday. May 28 1803. High Wycombe. I have wrote nothing respecting my experience since I came in to this Circuit. Last Conference I was appointed for the Oxford Circuit with Mr Jacob Stanley & I don't know that I have any cause to

complain on account of the same. Thro' mercy we have been very comfortable together but we see very little of the fruit of our labour. I have cause to be thankful unto the Lord and at the same time to be ashamed before Him that I have made no more progress in the divine life. I praise the Lord that I do at the present feel my soul in some degree comfortable. But at the same time shame and confusion of face belongeth unto me. May the Lord work in me all the counsel of His good will for His mercy's sake.

End of Diary.

1798. *Norwich.* James Anderson, James Penman, Thomas Edman.
 1799. *Northampton.* John Dean, Thomas Edman, Robert Finney,
 Edward Gibbons.
 1800. *Northampton.* John Dean, Thomas Edman, George Deverell,
 Diggory Joll.
 1801. *Brackley.* Edward Fowler, Thomas Edman, William Vipond.
 1802. *Oxford.* Jacob Stanley, Thomas Edman.

"A man of great simplicity of manners, and ministerial zeal and ability. He travelled in our Connexion 24 years, with an unblemished character, and general usefulness. On Sunday, December 19th, 1819, though seriously indisposed, he preached and administered the Lord's Supper, with his accustomed fervour and pious energy. After praying in the evening with the family where he lodged, and expressing himself as being happy in God, he retired to rest; and in the morning was found to have departed this life, apparently without the slightest struggle or pain." *Minutes*, 1820.

A. W. H.

OLIVER GOLDSMITH AND METHODISM.

It is probable that the great Anglo-Irish writer knew something of Methodism, at least from the outside. It is most likely he became acquainted with John Wesley through Dr. Samuel Johnson. We know that Wesley and Johnson knew each other, and each possessed for the other the highest appreciation and respect. Through Boswell we learn that on one occasion Johnson said, "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do." And Wesley writes in his *Journal* under date, December 18, 1783, "I spent two hours with that great man, Dr. Johnson, who is sinking into the grave by a gentle decay." Johnson died one year later, almost to the day.

PROCEEDINGS.

It may be assumed that Goldsmith met Wesley in association with Johnson, and was more or less familiar with his friend's opinions concerning the great evangelist and his work. It is rather disappointing to us, who love Goldsmith and his writings, to find that he did not possess what, probably, was Johnson's general appreciation of the great Methodist and his great work.

We have, at least, two incidental references to Methodism in Goldsmith's writings, and should any readers know of others the present writer will be glad to be put on their track. In his play, "She Stoops to Conquer," Goldsmith introduces a song, sung by Tony Lumpkin in the alehouse, "The Three Pigeons," to his companions whom the playwright describes as "several shabby fellows." The song is appropriate to the surroundings and audience, and the second of the three verses is as follows:—

"When Methodist preachers came down
A-preaching that drinking is sinful,
I'll wager the rascals a crown
They always preach best with a skinful.
But when you come down with your pence,
For a slice off their scurvy religion,
I'll leave it to all men of sense,
But you, my good friend, are the pigeon."

We might have expected better than this, both in rhyme and reason, from the author of "The Deserted Village," "The Traveller," and "The Vicar of Wakefield," but his judgment was probably influenced by lack of personal knowledge, and by contemporary attitude towards the character and work of the early Methodists. Perhaps he thought that vulgarity, so uncommon in Goldsmith, suited the atmosphere of "The Three Pigeons," and that the claims of "realism" must be respected.

However, time brings its revenges and justifications, and I have pleasure in passing on the following incident. At the recent presentation of Goldsmith's play, in the Abbey Theatre, Dublin, "Tony Lumpkin" omitted the anti-Methodist and bacchanalian song, and one of a higher standard and character was given.

Goldsmith's other reference to Methodism is in one of his Miscellaneous Essays, No. III., "On the English Clergy and Popular Preachers." He is deploring the indifference to religion of the populace, and the cause of this he supposes to be the indifference of the clergy to the condition of "the lower orders," who would seem to need their exhortations more than "the higher orders of mankind" who "are generally possessed of collateral

motives to virtue." Therefore, "those who constitute the basis of the great fabric of society should be particularly regarded; for in policy, as in architecture, ruin is most fatal when it begins at the bottom."

For this and other reasons Goldsmith is rather critical and severe on the preaching of the English clergy of the time, and he exhorts them to cultivate the qualifications for speaking to the multitude, for "they are accomplishments which may be taken up by every candidate who will be at the pains of stooping. Impressed with the sense of the truths he is about to deliver, a preacher disregards the applause or the contempt of his audience, and he insensibly assumes a just and manly sincerity. With this talent alone, we see what crowds are drawn around enthusiasts, even destitute of common sense; what numbers converted to Christianity." He goes on—"Folly may sometimes set an example for wisdom to practise, and our regular divines may borrow inspiration from even Methodists, who go to their circuits and preach prizes among the populace. Even Whitefield may be placed as a model to some of our younger divines; let them join to their own good sense his earnest manner of delivery."

Lovers of Goldsmith cannot help regretting that his knowledge of Methodism was so inadequate and distorted; yet we are glad that even in this despised "Nazareth" he found "some good thing," and was able "to point a moral" from it.

ROBERT MORGAN.

WHITBY CHURCH STEPS.

"In the evening I preached on the top of the hill, to which you ascend by an hundred ninety and one steps" Wesley's Journal under date: June 23rd 1761.

The above entry is an illustration of Wesley's minute observation. The number of steps stretching from the plain to the churchyard on the hill has varied somewhat in the passing of the centuries. In Charlton's *History of Whitby* (1774) we read—"Our old church stands upon an eminence to which there is an ascent by 190 stone steps or stairs."

In *Beauties of England* (edited by Rev. Joseph Nightingale 1815) it is stated: The parochial church is seated near the top of the hill . . . and is approached by an ascent of 190 stone steps which render it of difficult access to the old and infirm."

A History of Whitby by Rev. George Young (1817), asserts: "The ascent to the churchyard from the town is by a stair of 190 steps." There is a footnote which reads: "There were formerly 195 steps, but the number has been diminished in making repairs." White's *General History of East and North Ridings, (Sheffield, 1841)* tells us: "The parish church. . . is approached from the bottom of the dale by 194 steps." "*Whitby*" by F. K. Robinson (1860) says "The site of the church . . . on the Eastern cliff, is attained by a hand railed flight of 196 steps, termed the 'church stairs'"

The History, Topography and Directory of North Yorkshire (1890) gives the information, "The cliff falls steeply away, and in the side have been constructed 199 steps, by which the sacred edifice is approached from the town below."

That number remains to the present day.

JOHN W. SELLER

NOTES AND QUERIES.

709. Mr. J. T. Lightwood has kindly sent us a little pamphlet which he has recently published, entitled, *The Story of the Snetzler Organ now in the New Room in the Horsefair, Bristol.*

710. Can any member throw any light upon an octavo pamphlet published in London in 1739, entitled: *The Divine Life: or Christ within us. A sermon on Rom viii 6. To be carnally minded is Death, but to be spiritually minded is Life and Peace. By a Methodist. London: Printed for T. COOPER, at the Globe in Pater-noster-Row, 1739. [Price Six Pence.]* The size of the pages, 46 in number, is about $7\frac{3}{4}$ by 5 inches.

The owner of this rare pamphlet has made several inquiries about it with the following results:

The British Museum has a copy of the second edition (press-mark 4474 f 68) dated in the same year 1739. The authorities of the B.M. say "the author has not been discovered."

The Librarians of Lincoln College, Oxford and Christ Church Oxford, report that they have no copies of this pamphlet. The Bodleian Library possesses a copy but has no information regarding the authorship.

By the kindness of the owner, Mr. A. G. L. Philpot of Canterbury, we are able to give two extracts.

From p. 25 :—

It was not long before he happened by Chance, and without any Design of his own, to fall in with some of us *Methodists*; and upon telling his Case, we, who have no Bishoprick or Church-Preferments in View, talked to him only in the experimental way, and told him nothing but what we had felt and experienced. This had a very great Effect upon him, and we found, that tho' he had been asleep, and in a Dream, he was not quite dead. After a little farther Discourse with him, he began to awake, and to come to himself, so far as to own he had been asleep. This wrought such a Conviction upon him, that he resolved never to attend your Ministry more but to hear us in Barns, or in the open Fields, rather than you in a Cathedral, or in the most beautified Parish Church. This I own is irregular, and yet for all that it may be rational enough.

From p. 32 :—

Dr. Trapp indeed has learnedly proved *Mr. Whitefield* and the *Methodists* to be *Enthusiasts*; but it is pity he could not have proved himself a *Christian*, and a *Divine* of the *Church of England*, neither of which is he able to prove. It is a Matter of Wonder, but more of Grief, that the National Clergy should subscribe Articles which they do not believe, and put up Prayers to God which they design to confute in the sermon; and this, without ever applying to the Government for Redrefs under such Scruples of Conscience.

For the pamphleteering arising out of *Dr. Trapp's* sermon on "The Nature, Folly, Sin and Danger of being Righteous overmuch." See *Green's A.M. Bibliography*. *Green* does not mention the pamphlet now under consideration.

F.F.B.

711. METHODISM IN MADRAS.—The Rev. F. J. Bushby Quine has sent us a copy of a pamphlet he has drawn up and published under the auspices of the Christian Literature Society for India. It bears the title: *The Harvest of Faith, Being the Story of the Work of the Wesleyan Methodist Missionary Society in Georgetown, Madras, S. India.*

Mr. Quine claims that the work he describes laid the foundation for Methodist Missions throughout the whole of S. India. It is an interesting story, and the author has done well to gather up particulars that might easily have been lost.

—F.F.B.

712. Mr. George Brownson sends us a paper written by the Rev. B. Carvosso in 1837, corrective of the statements in Leigh Richmond's *Dairymun's Daughter*, respecting the conversion of that celebrated female.

This information has been fully used in a recent (undated) edition of that devotional classic issued by the Epworth Press. The prefatory note, signed W.N., makes it clear that the Rev. James Crabb and not the Rev. George Marsden was the preacher under whose influence Elizabeth Wallbridge found peace. See also Dyson: *Methodism in the Isle of Wight*, and Rudall: *Life of Rev. James Crabb*.

We mention this because the mistake which Mr. Richmond made receives further currency on page 69 above.

713. WESLEY AT SKIPTON (*Proc.* xvii, 184).—The following note will be of interest in view of the particulars we gave about Wesley's visits to Skipton-in-Craven. The first of a series of tablets which are to be placed in various parts of the town to mark historic places was unveiled recently by the President of the Conference, Dr. C. Ryder Smith. A bronze tablet has been affixed to the wall of a cottage at the foot of Chapel Hill, marking the site of what is known locally as "John Wesley's Forum." It reads as follows: "Near this place John Wesley preached to the inhabitants of Skipton, 26th June, 1764." Other visits, of course, are mentioned in the *Journal*.

The town of Skipton was brought to Wesley's notice in his Oxford days. In 1727, writing to his mother from Lincoln College, he said, "A school in Yorkshire . . . was proposed to me lately, on which I shall think more when it appears whether I may have it or no. A good salary is annexed to it. . . . But what has made me wish for it most is the frightful description, as they call it, some gentlemen who know the place gave of it yesterday. The town (Skipton-in-Craven), lies in a little vale, so pent up between two hills that it is scarce accessible on any side; so that you can expect little company from without, and within there is none at all." (*Standard Letters*, vol. i). Was this "frightful description" recalled when, long years after, the town was actually seen?

—F.F.B.

714. AN ORDINATION CERTIFICATE.—The ordination of William Warrenner is referred to by Dr. Simon in *Proceedings* ix, 145. The Rev. Ashlin West kindly informs us that the original

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certificate is in the vestry of our Church at Buxton Road, Huddersfield. It reads as follows :—

To all to whom these presents shall come, John Wesley, M.A., late fellow of Lincoln College, Oxford, sendeth Greeting.

WHEREAS it hath been represented to me that many of the people called Methodists under my care in America, stand in need at present of proper persons to administer the ordinances of Baptism and the Lord's Supper among them : I therefore do hereby make known unto all men that I did on the twenty-ninth day of July last solemnly set apart for the office of an Elder in the Church of God by the imposition of my hands and prayer (being assisted herein by other ordained Ministers) and with a single eye to the Glory of God, William Warrener whom I judge to be a proper person to administer the Sacrament of Baptism and the Lord's Supper. In testimony whereof I have hereunto put my hand and seal the first day of August in the year of our Lord 1786, eighty-six.

JOHN WESLEY.

The Rev. C. H. Laws, Ex-Principal of Trinity College, Auckland New Zealand, desires us to publish the following.

A CORRECTION.

In my article on Wesley's *Notes on the New Testament*, (pp. 37-39 above) there is an error in the closing paragraph due, no doubt, to inadvertency on my part. The name Rev. T. Hill Fisher should appear as Rev. T. R. Fisher. Mr. T. Hill Fisher is the son of the late Rev. T. R. Fisher, and it was by him, through the Rev. William Baumber, that the preparatory notebook was presented to the library of Trinity College. This correction will explain the slight variation between my statement and that appearing in the Standard edition of the *Letters*, which is referred to in Mr. Bretherton's footnote on the first page of the article.

—C. H. Laws.