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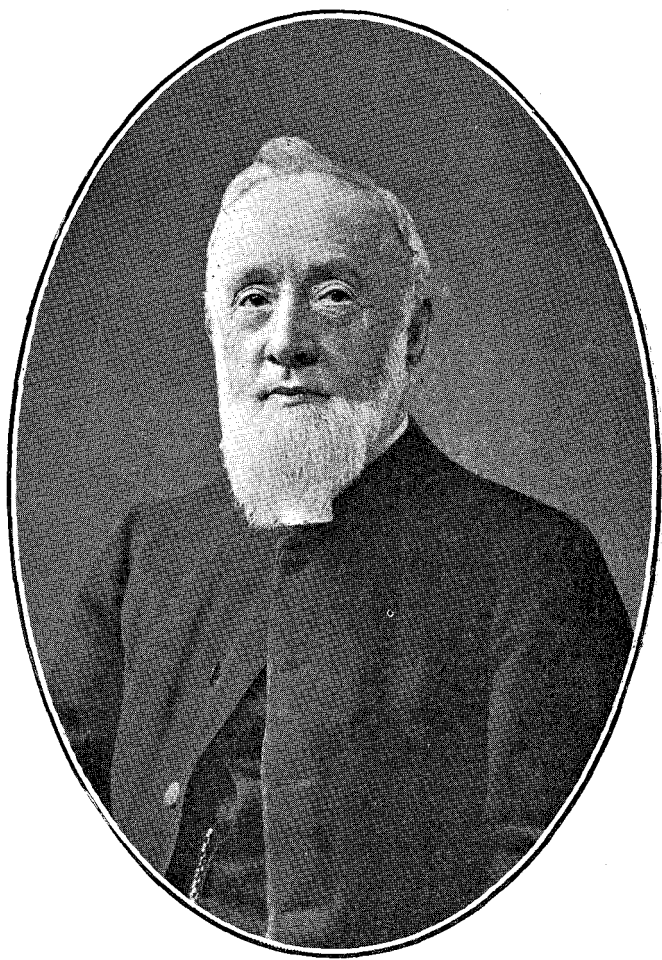
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**THE LATE REV. CHARLES H. CROOKSHANK, M.A.**

Photo by]

[Frank Holmes, Clifton.

## THE LATE REV. CHARLES H. CROOKSHANK, M.A.

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Our readers would observe upon page three of the cover of our last issue a brief intimation of the death of the Rev. C. H. Crookshank. He has been such a constant and valued contributor to our *Proceedings* from the commencement, that respect for his memory calls for a more extended reference to him. Mr. Crookshank was born in Canada in 1836, but came to Ireland at an early age, and when fifteen years old gave his heart to God. He was accepted as a candidate for the ministry in 1859, and laboured with special fidelity and acceptability until 1905, when he became a Supernumerary. He was greatly esteemed by his brethren in the Irish ministry, and was Vice-President of the Conference in 1899. His literary gifts were of a high order. For six years he was editor of the *Christian Advocate*. Our *Proceedings* were frequently enriched by articles from his pen. A series of annotations upon Wesley's *Journal* furnished the basis of much valuable material placed at the service of the editor of the Standard edition. But his name will be remembered most of all for his *History of Irish Methodism* in three volumes, an invaluable work the result of many years of patient research. At the late Irish Conference held in Dublin, a large and representative meeting of ministers and laymen resolved to make an effort to bring this work up to the present date, as a memorial of Mr. Crookshank's life and ministry. It is understood that Mr. Crookshank has left material covering the last fifty years, and it is felt that the present opportunity must be embraced, lest what has been gathered by him with much toil should be lost to Methodism. In order to carry out this proposal a Committee was at once appointed, and a guarantee fund of £200 was opened to cover all possible contingencies of publication. The Rev. John A. Duke, B.A., to whom Mr. Crookshank left his notes and manuscripts, will act as editor, and will be assisted in his labours by several ministers and laymen in our Irish church. We cordially commend this serviceable and fitting memorial to a most able and gracious minister of the Word to the attention and support of our members. The volume will be issued by the Methodist Publishing House, at the price of five or six shillings, and will probably be ready by June, 1916.

We are indebted to the kindness of Mr. Frank Holmes, photographer, 81, White Ladies Road, Clifton, for permission to reproduce the portrait of Mr. Crookshank, which forms our frontispiece.

J. CONDER NATTRASS.

## SOME WESLEY LETTERS.

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The first is in the possession of Mr. John Barker, J.P., of Shrewsbury; the following three are from the collection of Mr. George Stampe; and the last belongs to the Rev. T. Forde, Newcastle, Co. Down.

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To  
The Rev<sup>d</sup> M<sup>r</sup> Furley.

Bristol,  
Sep. 2, 1758.

Dear Sammy,

I know no way to cure men of Curiosity but to fill them with the Love of God. If a great majority of those who attended the Thursday sermon were Methodists, I know not but it was right to put Mr. Charles in your place otherwise it w<sup>d</sup> be wrong, for him that escapes the sword of Jehu shall Elisha slay. Every Preacher whom God has sent will have a message to some souls who have not been reached by any other. And the more persons attend his preaching, y<sup>e</sup> better. The more room there is for God to work.

Mr. James' book I have found and will send by Sammy Morgan. M<sup>r</sup> Holloway's probably I shall find by and by. I wish you would carefully read over the "Directions for Married Persons." It is an excellent Tract. You need to have your heart full of grace, or you will have your hands full of work. Universal watchfulness is absolutely necessary in order to our Victory over every evil. Whatsoever you do, Do with your might.

I am,

Y<sup>r</sup> affectionate Brother,

J. Wesley.

A number of letters from Wesley to Samuel Furley were published in *Methodist Recorder*, Oct. 17th, 1907. See W.H.S. *Proc.* vi. 99-100.

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Norwich, Nov<sup>r</sup> 29, 1775.

My dear Sister,

I believe many of our Friends had a real impression from above that this sickness should not be unto death So we have a new one, added to a thousand proofs, that God hears the prayers of those that fear Him.

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That observation does really hold in London. Those who are the avowed enemies of Christian perfection are in general the warmest enemies of King George and of all that are in authority under him. Yet the counsel of the Lord shall stand, and He will turn the counsel of Ahithophel into foolishness.

Betsy H. will do no harm if she comes to Leeds again. I suppose it was for her sake chiefly that awful event was permitted. And it has had the effect which was designed. She was greatly humbled on the occasion.

I believe Mr. F. would take a letter well.

I am, Dear Sally, Your affectionate Brother,  
J. Wesley.

To M<sup>rs</sup> Crosby,  
at Miss Bosanquet's, near Leeds.  
North Post.

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York, Aug. 3, 1781.

My dear Brother,

Prove these two points, First, that Pawnbroking is necessary, Secondly, that it is Lawful (in England) and you will satisfy,  
Your affectionate Brother,

J. Wesley.

Addressed to M<sup>r</sup> Fettes.

On Mr. George Fettes, Lady Peckitt's Yard, Leader and "President of the prayer leaders," see Lyth's *Methodism in York* pp. 145, 155, 159, 173.  
T. E. B.

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London, Oct. 10, 1788.

My dear Brother,

It is certain you cannot preach the Truth without offending those who preach the contrary. Nevertheless, you much preach it, only in the mildest and [most] inoffensive manner the thing will admit of. And beware that you never return evil for evil, or railing for railing, but contrarywise, Blessing.

You cannot constrain anyone to go to Church—you can only advise them to it, and encourage them by your example.

My kind love to your wife,

I am, your affectionate Friend and Brother,  
J. Wesley.

Probably addressed to Rev. Walter Griffith.

To Howell Powell, of Bandon.

Cork, June 3 1769.

My Dear Brother

If Mr. Freeman complies with your Proposal, you cannot avoid removing to Castle Townsend, and it will be a clear Providential token, that God calls you to that place. I have sent you a few little Tracts by the Bearer.

Wishing you all Health of Soul and Body,

I remain,

Your affectionate Brother,

J. Wesley.

Bro. Dillon will probably be in Bandon next week.

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A LETTER FROM WILLIAM THOMPSON  
TO JOSEPH BENSON,  
WITH A SUGGESTED  
ADDRESS TO THE METHODIST  
PEOPLE AND PREACHERS, 1795.  
FROM THE COLLECTION OF MR. GEORGE STAMPE.

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The years which immediately followed the death of John Wesley were probably the most perilous that Methodism has ever known. Wesley had been 'King in Israel,' and by universal consent was permitted to exercise a mild autocratic power. But with his departure questions of authority immediately leaped into prominence, and demanded settlement. And further, important issues as to ministerial status, ordination and the administration of the Lord's Supper, and the right to hold Methodist Services during Church hours were agitating the Connexion, and required speedy decision. Within four weeks of Wesley's death, William Thompson, Richard Rodda, John Pawson, Samuel Bradburn, Robert Roberts, Thomas Tennant, John Allen, Thomas Hanby and Christopher Hopper met in Halifax, where Thompson was Superintendent, and from thence sent "to the Methodist Preachers in general, and to the Conference and Assistants in particular" a circular making proposals upon the subject. This interesting and important circular is given *verbatim* in Blanshard's *Life of S. Bradburn* pp. 140-143. Further meetings of leading preachers were held in various parts of the Connexion, and these proposals were discussed, altered and extended. The Conference met at Manchester on 26 July and continued in session until 8 August, under the presidency of William Thompson. Happily moderate counsels prevailed,

some of the proposals of the Halifax and other meetings were accepted, and the spirit of love, unity and a sound mind pervaded the entire Conference. As might be anticipated, the difficulties of the position were not overpast : men of strong opinions on either side advocated their several causes by letters, pamphlets and public discussion, and the peril became more critical in character. The Conference of 1795 was able, however, to accept with some modifications and additions the *Plan of Pacification* which had been prepared by a Committee chosen for the purpose by ballot. Of the material subjected to discussion previous to the adoption of the *Plan of Pacification*, the suggestions of William Thompson in the article now printed it is believed for the first time, are of deep interest and historical importance. The *Plan of Pacification* is printed in full in Simon's *Summary of Methodist Law and Discipline*, new edition, 1914, app. iii, pp. 680-685.

The manuscript of the letter and address now published was evidently dictated by Thompson : only the signature is in his own writing, and that in a very trembling hand. For the reason see *Proc.* vi, p. 7. *J. Conder Natrass.*

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London 26 Feb. 1795.

My Dear Brother

I have given you my thoughts, and the thoughts of my Brethren here, upon the plan necessary to be adopted by us ; and hope if they are received by the next Conference, they will restore peace, and preserve it among us for the future. You will please to give me your thoughts upon them. I would have written to you before now, had it not been that my wife has been so very bad. D<sup>r</sup> Coke left this last Wed<sup>y</sup> week, in his way to Bristol ; but fell ill at Brentford. He is better and expects to set out to-morrow night in the Mail Coach, but the priest refuses to go with him. It is reported here that Mr. Rodda's former Wife is returned again ; you will oblige me in your next to let me know whether it is true or false. I sent yours to Mr. Mather, tho' not so soon as I would have done, had it not been for my Wife's Sickness.

You will see by my thoughts, that I do not think that either you or Mr. Bradburn has gone far enough in order to a reconciliation. Mr. Butterfield in the Stockton Circuit is gone Comfortably<sup>1</sup> to the other World.

I am Your Affec<sup>te</sup>

Friend and Brother

WILL<sup>M</sup> THOMPSON.

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1. William Butterfield "became an Itinerant Preacher in 1784, and laboured faithfully for eleven years ; when it pleased God to visit him with a very painful disorder (an inflammation of the brain), which deprived him of the power of reason ; but at intervals God gave him the use of his understanding, and he then testified of the goodness of God. He died in peace at Darlington [then in the Stockton Circuit] in 1794," (*Atmore's Memorial*).

P.S. Give my Love to Mrs. Benson, your Fellow Labourers and all inquiring Friends. I cannot go to Birmingham, or anywhere else, till my Wife is better, and I have done giving Tickets for this Quarter.

Addressed on the back to

M<sup>r</sup>. Joseph Benson  
at the New Room Horse Fair  
Bristol.

The "thoughts" sent by Mr. Thompson are written on the other side of the sheet, and are as follows :

An address to the Methodist body at large, and to the Preachers in particular

1<sup>st</sup> It is proposed that the Methodist preachers shall have nothing to do with Ordination of any kind because their being four years upon tryal and the Fruit of their labour in that time appearing in the Conversion of Sinners, and their being received at Conference by their Senior Brethren giving them the right hand of fellowship, is a full proof that they are called by God and man to the Work of the Ministry, which we believe to be Scriptural Ordination.<sup>2</sup>

2<sup>ly</sup> We will have nothing to do with Gowns, bands, Surplices, Rev<sup>ds</sup> <sup>3</sup> or any honorable Title because we wish to continue the same plain, simple men which we were when we set out in the Work of the Ministry; and to transmit to Posterity the same Simplicity and Plainness. 3<sup>ly</sup> It is our Judgement that the Sacrament of the Lord's Supper should only be introduced for the future in our Societies where the Majority of the Trustees and Majority of the Leaders and Stewards desire it, and before any preacher attempt to administer it that Society, the Trustees, Leaders and Stewards, must apply to Conference for Liberty. 4<sup>ly</sup> No number of preachers, District meeting, Leaders or Stewards, shall buy ground in future, or take one step toward

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2. For the reasons why Ordination by the imposition of hands was delayed in Methodism until 1836, see *New History of Methodism* i, 405: Blanshard's *Life of Bradburn*, p. 156.

3. Soon after the Conference of 1792, Samuel Bradburn and Robert Roberts "conducted the opening of Portland Chapel, Bristol. At the request of some of the Trustees, they on that occasion put on gowns and bands, and read the Liturgy (slightly altered) in a surplice" (Blanshard's *Life of Bradburn*, p. 153). This action caused offence, and accordingly the Conference of 1793 resolved that "no gowns, cassocks, bands or surplices, shall be worn by any," and further that "the title of *Reverend* shall not be used by us toward each other in future." It was not until 1818 that the use of this prefix was authorised by the Conference.



building a Chapel or preaching-house in our Connexion without consent of Conference. 5<sup>ly</sup> That the Trustees, Leaders and Stewards of any Chapel or preaching-house shall not expel or prevent any preacher appointed by Conference from preaching in that Chapel or preaching-house, unless he be accused of immorality, want of abilities for the work he has undertaken or preaching false Doctrine, and that in any of these Cases, the preachers in the Circuit for the Time being, the Trustees, Leaders and Stewards, shall be called together, and if the Majority of that meeting find him guilty they may Suspend him till the next Conference when he shall take his final tryal. 6<sup>ly</sup> That no District meeting or number of Preachers, Trustees, Leaders or Stewards shall take upon them to alter the appointment of Conference by removing by removing preachers from the Circuits to which they were appointed, but in Case of Death or the bad behaviour of a preacher they shall call the first upon the list, or agree with a local preacher till the next Conference. 7<sup>ly</sup> That no preachers, Trustees, Leaders or Stewards shall take upon themselves to alter the appointment by Conference of any preacher to the office of an Assistant. 8<sup>ly</sup> That no Pamphlet or Printed Letter shall be circulated in our Connexion without the Author's name, and the postage or carriage being paid. 9<sup>ly</sup> If Conference shall think proper to appoint proper penalties to be inflicted upon the preachers, Trustees, Leaders and Stewards who may in future violate the rules of Conference, and proper persons to see these penalties inflicted, yearly, we think it might be well. We think it best to appoint the Chairman of each District *one* of the Persons, and add *another* who shall not be chosen two years together.

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## SHAKESPEARE AND THE METHODIST HYMN BOOK.

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For some of the following quotations from the world's greatest dramatist it may perhaps be claimed that they were in the mind of the poets who wrote the verses to which attention is invited in this article, while others are not entitled to be considered as more than coincidences of thought and expression ; but it is hoped that all may be found interesting by those who love that admirable aid to devotion, the METHODIST HYMN BOOK. That John Wesley

was a student of Shakespeare is well known, and it is to be much regretted that his notes on the great dramatist were not preserved.

- Hymn 1, v. 1.— Give to a gracious message  
A host of tongues. *Antony and Cleopatra.*
- Hymn 17, v. 6. — For me, by heaven, I bid you be assured  
I'll be your father and your brother too ;  
Let me but bear your love, I'll bear your  
cares. *King Henry IV., Part II.*
- Hymn 57, v. 4.—It deserves with characters of brass  
A fortified residence 'gainst the tooth of time,  
And rasure of oblivion.—*Measure for Measure.*
- Hymn 99, v. 4.— More dances my rapt heart  
Than when I first my wedded mistress saw  
Bestride my threshold. *Coriolanus.*  
More than my dancing soul doth celebrate  
This feast of battle with mine adversary.  
*King Richard II.*
- Hymn 106, v. 1.—I will here shroud till the dregs of the storm be  
past. *The Tempest.*
- Hymn 162, v. 1.—Come mourn with me for what I do lament.  
*King Richard II.*
- Hymn 164, v. 4.—O my good lord, the world is but a word ;  
Were it all yours to give it in a breath,  
How quickly were it gone. *Timon of Athens.*
- Hymn 189, v. 4.—Help angels, make assay. *Hamlet.*
- Hymn 314, v. 2.— Does not the stone rebuke me  
For being more stone than it ?—*Winter's Tale.*
- Hymn 329, v. 4.—The gates of mercy shall be all shut up.  
*King Henry V.*  
Open Thy gate of mercy, gracious God.  
*King Henry VI, Part III.*
- Hymn 345, v. 3.—Thy letters have transported me beyond  
This ignorant present, and I feel now  
The future in the present. *Macbeth.*
- Hymn 362, v. 4.—My bounty is as boundless as the sea  
My love as deep. *Romeo and Juliet.*
- Hymn 370, v. 2.— Had we pursued that life  
We should have answered heaven  
Boldly, Not guilty. *Winter's Tale.*

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- Hymn 414, v. 1.—No thought can think, nor tongue of mortal  
tell. *Love's Labour Lost.*
- Hymn 415, v. 2.—Ingratitude thou marbled-hearted fiend.  
*King Lear.*  
Who was most marble there changed colour.  
*Winter's Tale.*  
Her tears will pierce into a marble heart.  
*King Henry VI, Part III.*
- Hymn 422, v. 2.—The rest is labour, which is not used for you.  
*Macbeth.*
- Hymn 445, v. 2.—Save me and hover o'er me with your wings,  
You heavenly guards. *Hamlet.*
- Hymn 447, v. 2.—Gave his pure soul unto his Captain Christ,  
Under whose colours he had fought so long.  
*King Richard II.*
- Hymn 452, v. 3.—Withhold thine indignation, mighty Heaven,  
And tempt us not to bear above our power.  
*King John.*
- Hymn 475, v. 4.—And all my fortunes at thy feet I'll lay,  
And follow thee, my lord, throughout the world  
*Romeo and Juliet.*
- Hymn 530, v. 3.— At the last,  
Do as the heavens have done : forget your evil ;  
With them, forgive yourself. *Winter's Tale.*
- Hymn 536, v. 4.—Murd'ring impossibilities to make  
What cannot be, slight work. *Coriolanus.*
- Hymn 558, v. 5.—For where thou art, there is the world itself,  
With every several pleasure in the world ;  
And where thou art not, desolation.  
*Henry VI, Part II.*
- Hymn 693, v. 5.— Tarry, dear cousin Suffolk,  
My soul shall thine keep company to heaven ;  
Tarry, sweet soul, for mine, then fly abreast ;  
As in the glorious and well-foughten field,  
We kept together in our chivalry. *Henry V.*  
Come, side by side together live and die,  
And soul with soul from France to heaven fly.  
*Henry VI, Part II.*

We came into the world, like brother and  
brother,  
And now let's go hand in hand, not one before  
another. *Comedy of Errors.*

I do but stay behind,  
To do the office for thee of revenge ;  
And then my soul shall wait on thee to heaven,  
As it on earth hath been thy servant still.  
*King John.*

Mercutio's soul,  
Is but a little way above our heads  
Staying for thine to keep him company.  
*Romeo and Juliet.*

Hymn 728, v. 5.— With blood he seal'd  
A testament of noble-ending love,  
*King Henry V.*

Hymn 741, v. 1.  
*Macbeth* : Here's our chief guest.  
*Lady M.* : If he had been forgotten,  
It had been as a gap in our great feast,  
And all things unbecoming. *Macbeth.*

Hymn 792, v. 1.  
*Queen* : And must we be divided, must we part ?  
*King Rich.* : Ay, hand from hand, my love, and  
heart from heart. *Richard II.*

Hymn 794, v. 4.—They have seemed to be together, though  
absent, shook hands as over a vast, and embraced, as it were,  
from the ends of the opposed winds. *Winter's Tale.*

Friends now fast sworn,  
Whose double bosoms seem to wear one heart.

Hymn 824, v. 1.—A noble life before a long. *Coriolanus.*

Hymn 836, v. 1.—Now quiet soul, depart when heaven please.  
*King Henry VI., Part I.*

Thou thy worldly task hast done,  
Home art gone and ta'en thy wages.  
*Cymbeline.*

Hymn 837, v. 1.—When that this body did contain a spirit,  
A Kingdom for it was too small a bound ;  
But now, two paces of the vilest earth  
Is room enough. *Henry IV., Part I.*

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Hymn 909, v. 5.— Merciful powers !  
 Restrain in me the cursed thoughts that nature  
 Gives way to in repose ! *Macbeth.*

Hymn 910, v. 1.—It is not night, when I do see your face,  
 Therefore I think I am not in the night.  
*Midsummer Night's Dream.*

Hymn 910, v. 2.— —the golden dew of sleep.  
*King Richard III.*

Hymn 910, v. 3.—If I depart from thee, I cannot live :  
 And in thy sight to die, what were it else,  
 But like a pleasant slumber ?  
*King Henry VI, Part II.*

Hymn 912, v. 3-5.—To thee I do command my watchful soul,  
 Ere I let fall the windows of mine eyes :  
 Sleeping, and waking, O defend me still.  
*King Richard II.*

To the hymns illustrated as above may be added a few others  
 in our previous Hymn Book.

Hymn 7, vv. 1 & 2.— What is a man  
 If his chief good and market of his time,  
 Be but to sleep and feed ? a beast, no more.  
 Sure, He that made us with such large discourse,  
 Looking before and after, gave us not  
 That capability and godlike reason  
 To fust in us disused. *Hamlet.*

Hymn 44, v. 1.—Well, we were born to die.—*Romeo and Juliet.*

Hymn 68, v. 6.—Nothing can we call our own but death.  
*King Richard II.*

Hymn 117, v. 1.— Wert thou hence  
 A wilderness is populous enough.  
*King Henry VI, Part II.*

Hymn 323, v. 3.—Which made me think a man a worm.  
*King Lear.*

Hymn 778, v. 4— More will I do :  
 Though all that I can do is nothing worth ;  
 Since that my penitence comes after all,  
 Imploring pardon. *King Henry V.*

Hymn 799, v. 4.— And so fare thee well :  
Thou never shalt hear herald any more.  
*King Henry V.*

Hymn 809, v. 4.— O, here  
Will I set up my everlasting rest.  
*Romeo and Juliet.*

R. BUTTERWORTH.

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## THE REV. JOHN PAWSON, 1737-1806.

(Continued from vol. ix, p. 165).

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The Bristol Conference of 1786, at which an increase of 5,725 members was reported in Great Britain and Ireland, re-appointed Pawson to Edinburgh, with Charles Atmore as his colleague. During the year they built a large commodious chapel at Glasgow, where there was a good prospect of a prosperous work. By the Conference of 1787 he was again stationed in Leeds, where, as he says, 'poor William Shent died this year, a melancholy instance of human instability. After preaching the Gospel to others for forty years, there is too much ground for fear that he died in sin at last.' Pawson remained for a second year in the Leeds Circuit, during which period Atlay's foolish conduct respecting the Dewsbury Chapel case gave great trouble to Mr. Wesley, and caused much unrest in these neighbouring circuits. In 1789, Pawson returned to Birstal, one of his colleagues being Joseph Entwisle, who at a later period by marriage became his nephew. Here he remained until 1791, the year of Wesley's death, concerning which event Pawson writes, "In March this year the Lord called home our spiritual Joshua. We had long expected this sore stroke, so that it was no surprise to us; yet, at the same time, we were filled with deep concern for the prosperity of that work which for so many years he had been the instrument, in the hand of God, of supporting."

At the memorable Conference of 1791 in Manchester, William Thompson, a wise and trusted man, was elected President, and although many difficulties presented themselves, yet by the mercy of God the Conference was brought through them all, and preachers and people continued united. Pawson was appointed to Halifax, his colleague being Joseph Entwisle, 'who,' as he

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says, 'was highly agreeable to me; and in May following, he was married to Mary Pawson, my brother's daughter, with the hearty consent of her friends.' A lovely story concerning Entwisle's engagement to Mary was told to the writer by a grand-daughter of hers a few years ago. She was walking with her father, Marmaduke Pawson, in his garden at Thorner, when he informed Entwisle how carefully he had laid out the grounds and planted the trees, and asked him if he did not admire it. "Very much, Mr. Pawson," was his reply, "but there is one precious plant I should dearly like to transplant to my own little garden, your daughter Mary." "Very well, Joseph, you shall take her with my blessing," was the reply to the young preacher's satisfaction and joy.

The Conference of 1792 was held in London, Alexander Mather being President. It was with the utmost difficulty that the peace of the Connexion was preserved, but the disputes were settled, for the time being, by a solemn appeal "to the lot," and Pawson returned to Halifax, with good Robert Lomas for a colleague. We may be sure that the wise counsels of Pawson, Thompson and Hanby, would, on that occasion, be urged on the side of peace and sweet reasonableness.

The following year, at Leeds, the preachers' estimate of Pawson was shewn by their making him President, an honour again bestowed in 1801. At this Conference "the whole body of the preachers were more closely united than they had ever been, and the Lord was most graciously present in their midst. The people sung the praises of God more like angels than men, and surely it was a heaven upon earth to be there." Pawson was appointed to Liverpool, with "Mr. Adam Clarke, a man of considerable learning, of extraordinary ministerial abilities, and one that I found much union with. But, alas! the people were divided in judgment respecting the Church and the Sacraments, so that it was with the greatest difficulty we could keep them united in one body."

In 1794 the Conference was held at Bristol with Thomas Hanby in the chair. The disputes as to the administration of the Sacraments were rising to their greatest height and causing many unhappy divisions in the Bristol and other Societies. That the Methodist Church was not broken up and destroyed at this eventful time is a striking proof of the Almighty's design for her future usefulness in His great plan for the salvation of the world. Pawson returned to Liverpool with Adam Clarke, where they experienced a year of great strife and contention.

He attended the Manchester Conference in 1795, when Joseph Bradford was elected President, chiefly on the ground that he belonged to neither party. The disputes ran very high, but after a day of solemn fasting and prayer before the opening of the Conference, the famous "Plan of Pacification" was drawn up by a committee of nine preachers chosen by ballot, all present engaging solemnly to act agreeably thereto. In this way the peace, if not, indeed, the existence, of the Connexion was preserved. This statesmanlike ordinance has long been regarded as the sheet-anchor of our Church, and a monument to the wisdom of Pawson and his circle of ministerial friends. At this Conference, but against his will, Pawson was appointed to London, with Adam Clarke, Walter Griffith, and others as his colleagues. There had been much strife and contention in London ever since Wesley's death, by which the work of God was seriously hindered, but with the help of Alexander Mather, Pawson succeeded in making a friendly settlement with the Trustees, and thus put an end to the disputes. The congregations increased and the work of God greatly prospered.

At the London Conference of 1796, Thomas Taylor was chosen President. One of the preachers, Alexander Kilham, was "excluded" at this Conference, owing to his persistent use of unfriendly publications. Pawson and Mather were sent down to Bristol to unite the Societies there, but after all they could say and do failed to prevail on the rival parties to think and to let think: a considerable division unhappily took place. At the Leeds Conference the following year, Dr. Coke, an active leader of one of the Conference parties, was made President. The dissensions which had shown themselves in many places came to a crisis at this time. Kilham, after his exclusion, prevailed upon three other ministers to join with him, and these divided the Societies in several places. The secessions which followed resulted in the formation of the Methodist New Connexion. Pawson was re-appointed to London, with Clarke, Atmore and Marsden amongst his colleagues. In the following April he suffered a severe bereavement in the death, at Thorner, of his much loved brother. At the Conference of 1798, Pawson was appointed to London for a fourth year, where his wise counsels and friendly spirit led to the restoration of the peace of the Society. This year he printed his affectionate and able "Address to the Senior Preachers," which although it received the thanks of Conference was greatly resented by a few young men. His grand design was to preserve the primitive spirit of



Methodism in the preachers. In 1799 and 1800 he was appointed to Leeds. A pathetic extract from his Diary in 1800 may here be given: "how many of our old preachers has the Lord taken to Himself, and how few of them are left behind! Brothers Murlin, Roberts, Furz, Mather, Thompson and Lee are gone, and there are now only two in the Connexion who have travelled longer than I have done—Thos. Taylor and Isaac Brown. I could not but notice that there were only two brethren present who were at the Conference of 1762. Such a change do a few years produce." At the Conference held in Leeds in 1801 he was appointed to Birstal. He regarded it as a privilege to be placed in so quiet and peaceful a corner. "I have now attended forty successive Conferences, which is more than any preacher now living can say, beside myself. My times are in Thy hand, O Lord! I have now travelled forty years, and have not, in all that time, been confined by affliction of any kind forty days. Through the mercy of my God I endure to this day. I earnestly wished to be excused from attending the Conference in Bristol, [1802] but the brethren would not hear of it, and I set off in company with J. Barber, a man I greatly esteem, and we had a good and peaceful meeting, I returning to Birstal."

At the Conference of 1803, held in Manchester, he was appointed to Bristol, where he spent a year in great peace and harmony, the work of the Lord prospering in his hands. In June, 1805, he writes to Jos. Benson: "I have been earnestly pressed to visit Cornwall this spring, but refused. I am too old and insignificant to go on such popular visits. I wish to retire to some quiet corner where I may live and die in peace." At the Conference of 1805, held for the first time in Sheffield, he was appointed to Wakefield, and significantly writes in his diary: "This is very agreeable to me, for I am growing old. If it should please God to call me hence the present or next year, my friends would be at little trouble and expense in taking me to Thorner, where I might sleep with my fathers, which I greatly desire." After months of severe suffering he wrote to Jos. Entwisle on Feb. 23, 1806: "My beloved Joseph. This is perhaps the last letter I shall ever write. Well, be it so; I can hold out no more. I am quite done for. Ten thousand blessings attend you and yours, Amen, I am, Your affectionate Uncle, J. Pawson." His last sermon was preached at Wakefield on the 3rd Feby. from Mark iii, 25, and on the 26th, as he lay upon his deathbed, he insisted on baptising the child of a particular friend, giving a solemn and affecting address to those present. On Wednesday, Mar. 19th.,

in the 69th year of his age and the 44th of his Ministry, this faithful and devoted servant of God and the Methodist Church passed to his great reward.

GEORGE STAMPE.

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## WESLEY'S LONDON "RETREATS."

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It has been my duty and pleasure to assist the Editor of Wesley's *Journal* through the final stages of each volume of the Standard Edition as it has proceeded to press, and in the course of this task we have verified and "unverified" many allusions to persons and places and unravelled many mysteries, e.g. I discovered recently that par. 3 of Wesley's letter to Caleb Evans on 9 December, 1775, contains the name of a book, which makes the allusion to "that book" in line 1 of par. 4 perfectly clear. But it must be, I think, very interesting news to members of the W.H.S. that the house at Newington to which Wesley used to retire for literary studies and quiet, and in which Fletcher spent many months during his illnesses, has been located, and is still standing. A sketch of it appears in the *Standard Journal*, vol. vi, p. 392. With this there is also given a view of the house at Highbury Place to which Wesley refers four times in the *Journal*, and which is mentioned frequently in the new *Diary*. It was the *Diary* that gave the clue to the identity of Wesley's host at Highbury Place.

### THE NEWINGTON HOUSE

is one of the original houses (nine) on the Palatine Estate,<sup>1</sup> Stoke Newington. It is the only one now remaining, and its position is clearly shown on a plan made in 1797. In the Stoke Newington "Benefactions" Book of 1782 this house is stated to be in the occupation of Charles Greenwood and in the plan above referred to Mary Greenwood is given as the occupier. The house still stands, hemmed in on all sides by rows of modern small villas, down a cul-de-sac between Brighton and Palatine Roads, Stoke Newington High-road, close to Devonshire Square Baptist Church. Through the kindness of Mr. G. H. Preece, the Public Librarian of Stoke Newington, arrangements were made for a sketch to be taken from the back of one of the houses in Brighton Road by Miss Bagust, the secretary of the N.

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1. See note by Rev. T. E. Brigden at close of this paper.

## PROCEEDINGS.

London Antiquarian Society, who is much interested in the matter.

(See note under 21 Feb., 1783, in vol. vi. of Standard Ed. ; Tyerman's *Fletcher*, pp. 372, 373, 382, 392, &c. ; *E.M.P.*, ii., 25, where Cownley is said to have lived there ; *Journal Index* ; Stevenson's *City Road Chapel*, pp. 250, 361 ; *Meth. Mag.*, 1805, p. 35).

### THE Highbury House.

This is No. 25, Highbury Place. It was the residence of Mr. John Horton, one of Wesley's executors, who married Miss Durbin, see *Journal*, 21 Sept., 1780. From prior to 1784 till 1799 the name of John Horton appears in the Islington rate-books as the occupier at 25 Highbury Place, and upon a plan of the period a piece of land at the rear is stated also to be in his occupation. Mrs. Horton died in 1786 aged 34, and is buried, with her children, at City Road. Wesley dined with "Mr. Horton of Islington" on the day he preached his last sermon at City Road (see Eliz. Ritchie's *Account*), and Wesley in the Diary for that day writes "1, Highbury Place, conversed ; 2-30, dinner." Further proof is found in Wesley's reference to the "three amiable sisters." (20 Dec., 1786): "I retired to Highbury Place ; but how changed ! Where are the three amiable sisters ? One is returned to her father ; one deprived of her reason ; and one in Abraham's bosom." These were the three Miss Durbins. The first of these sisters seems to have remained single, and died 20 Dec., 1834, see *W.H.S. Proc.*, vii., 16 ; for the second see Valton's *Journal*, *W.H.S. Proc.*, viii., 117 ; and the third was doubtless Mrs. Horton, who had died 16th May of that year, see *W.H.S. Proc.*, iii., 24.

It is a remarkable coincidence that this same house was the residence of Joseph Chamberlain during his boyhood for several years (cf. name of his Birmingham house "Highbury.")

(See *Meth. Rec.*, Feb. 14, 1901, under "Notes and Queries" ; indexes to *W.H.S. Proc.* ; notes in vols. vi. and vii. of Standard Ed. of *Journal* ; C. Wesley's *Journal*, ii., 412-18).

It has afforded me much pleasure to have been the means of locating these residences, and I shall be glad if any further light on any questions still outstanding *re* the families concerned.

A. WALLINGTON.

### THE "PALATINE HOUSES," NEWINGTON.

About six acres belonging to the parish of Newington, or a portion of this, were built upon 1709-10 when four houses were erected for Palatines and other Germans who fled to England in

WESLEY HISTORICAL SOCIETY.

1709 "to avoid the calamities of war and the oppressive exactions of the French." From this the hamlet derives its name. In 1710 the land was let on lease of 99 years at £8 per annum. "Since the expiration of this lease," writes J. Norris Brewer 1816, "the estate has been re-let and now (1816) produces a yearly income of £300." (Brewer's *Beauties of Eng. and Wales*, x., 256).

THOS. E. BRIGDEN.

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## RECORDS OF EARLY DUNDEE METHODISM.

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### I. WESLEY IN DUNDEE.

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The following references to Wesley's visits to Dundee are extracted from the Steward's Cash Book in use there from 1776 to 1794. They are given *verb. et lit.*

1.	1776 May 28. To Board and Servens <sup>s</sup> Extrordner Expences when Mr. Welfhley waf hear .....	£2	6	5½
2.	1782 June 4. To expence in behalfe of Mr. Wesley .....	£0	10	8
3.	1782 June 11. To expence in Behalf of Mr. Wesley .....	0	11	10
4.	1782 June 25. To Mrs Wesleys Horses .....	0	1	9
5.	1784 April 27. To expences when Mr. Wesley was here .....	0	6	0
	To Ditto .....	0	0	7
6.	1784 May 4. To keeping Mr. Wesleys Horfes at Perth at Raite at Dundee .....	1	14	0
7.	1784 June 23. To Mr. Rofs for setting up and taking down the Tent when Mr. Wesley was here.....	0	0	9
8.	1786 May 24. As a part of Expences while Mr. Wesley was here .....	10	6	
	Letters 3/ Horse hire to Arbroath Attend <sup>s</sup> Mr. W. 12/6 .....	15	6	
9.	1790 June 9. To Expences of Mr. Wesley horfes and boat .....	1	17	1
	To Expences while Mr. Wesley was here .....	15	0	
	To Expences of Moving &c. ....	8	6	
	To a bottle of Madeirea Wine for Mr. Wesley...			
	To letters to Mr. Mather & a boat.....	5	6	

PROCEEDINGS.

10. 1790 Novr. 30. To a bottle of Madeira Wine for Mr. Wesley .. 3 6  
 11. 1791 April 5. To horse hire in May last along with Mr. Wesley to Brechin and Arbroath ..... 10 6

Memo. *re* No. 4. "Mrs." should be "Mr." Mrs. Wesley died in the previous October.

*re* No. 5 The date is wrong ; Wesley did not reach Dundee before May 1st. cf. No. 6.

*re* No. 7. Query : May 1 and 2 or Tuesday, May 18?

*re* No. 9. The line referring to the Wine is cancelled in ink. Doubt or dispute had probably arisen, but No. 10 shows that payment was made later.

On the other side of the accounts, an interesting reference to Wesley appears. The amounts received by collections and class monies during April, 1784, were,—April 6, 0/8/4 ; April 13, 0/8/0½ ; and during May were,—May 11, 0/13/8 ; May 18, 0/13/7½. With these figures compare the entry under date May 4 :—

By Collections and classes .....	1	6	11
Given by Mr. Wesley.....	0	10	6

Wesley was in Dundee on Sat. and Sun., May 1 and 2, and the collections were up ! Perhaps his visit on Friday, May 19, 1786, explains the increase in the last of the following lines :

May 3—By Colls & Clafs money this week	13	2½
May 9—	14	1
May 17—	13	3
May 24—	1	1 6

Two other extracts may be given :—

"1791 March 22. By Cash Received last May from the Rev<sup>d</sup> Mr. Wesley toward hanging the Chapel Windows..... 1 1 0"

"1791 March. The Rev. Mr. Wesley Died on the 2nd of March and his Funeral Sermon was preached by Mr. R. Johnson the 15th. from John v. ch. & 35 verfs.

## 2. A LETTER FROM WESLEY'S SON-IN-LAW.

The following is an exact copy of a letter written by Mr. Wm. Smith, of Newcastle-upon-Tyne who married Miss Jane Vazeille, Wesley's elder step-daughter, on March 7th, 1769.

“Newcastle April 2, 1788

Dear Sir,

A few days ago I rec<sup>d</sup> a letter from D<sup>r</sup> Coke desiring me as a Trustee of the Dundee House to sign a letter of Attorney empowering certain persons to act in enlarging your Church. I shall cheerfully comply with his request and sign the letter of Attorney in case it is so worded as not to make me either directly or indirectly personally responsible.

Respecting the trust deed I know nothing of it nor do I remember ever to have seen it. I shou<sup>d</sup> have wrote you a few posts sooner but have had the misfortune of having my house burnt to the ground, but thro' mercy no lives are lost. Please remember me to Mr. Saunderson.

I am

Dear Sir

Your's Sincerely

W<sup>m</sup>. Smith.”

The letter is addressed to

“The Rev<sup>d</sup> M<sup>r</sup>. Watkinson  
at the Methodist Church,  
Dundee”

and over these lines a large figure 7 is written in ink, presumably indicating the cost of postage.

Richard Watkinson was appointed to Dundee in 1787 and stayed two years.

The reference to Mr. Saunderson to whom a greeting was sent requires a note. The name Saunderson often occurs in early Dundee Methodism. Joseph Saunderson was a minister in the circuit area in 1776, and in Dundee itself in 1783. John Saunderson was the minister in the Arbroath section of the circuit in 1802, in which year he died. A third minister of the name, William Saunderson was the subject of a long biographical sketch in the *Meth. Mag.* (1812, pp. 161-7) and there we find that while he was in Aberdeen Circuit (1799) he had a brother living in Dundee. Probably this was the person referred to in the above letter.

The “Church” was the building in Tally Street, which had recently been purchased from the English Episcopal authorities. It was used for Methodist worship for 78 years, and was succeeded by the present premises in Ward Road. Prior to its purchase the Society met in a portion of an old Franciscan Nunnery adjacent to the Overgate, and approached by what is still known as Methodist Close.

M. F. RYLE.

## JOHN WESLEY AT CARMARTHEN.

In reading Vol. v. of the Standard Edition of the *Journal of John Wesley* I find that the first visit paid by Wesley to Carmarthen was in August, 1763. Some eighteen visits were made in all between 1763 and 1788, but the results of his preaching do not appear to have been as pronounced and lasting at Carmarthen as they were in Haverfordwest. When at Carmarthen, Wesley's preaching places were the Green, the Castle, the Market Place, Peter Williams's Chapel, and the "New Chapel."

As Editor of the *Transactions* of the Carmarthenshire Antiquarian Society and Field Club, I have the advantage of receiving from time to time notes on various historical incidents pertaining to the County which incidentally throw light on the beginnings of Wesleyan Methodism in Carmarthen. The Green on which John Wesley preached, was an open strip of ground at the end of the Castle courtyard facing the bridge over the river Towy. It was open to the public within the memory of many of the present inhabitants of Carmarthen; and was closed mainly because of its close proximity to the boundary wall of the County Gaol which now covers the top of the Castle hill. Mr. Peter Williams's Preaching-house, in which Wesley preached on 11 August, 1769, on account of the rain, was a room attached to his private house in Water Street, Carmarthen. The first (Calvinistic) Methodist Meeting house was opened in Water Street in 1771, and it was in this "new chapel" that Wesley preached in 1779, when as he says, "we had, I think, the largest congregation I ever saw in Wales." Howell Harris had formed his Carmarthen converts into a "Society" as far back as 1738 (see Trevecka MSS), and in a letter written by him in May, 1748, in connection with an "Association" held in the town, there is a reference to a "room" or meeting-house kept by the Calvinistic Methodists. Peter Williams was converted at an open-air service held near the Market Cross, Carmarthen, in April, 1743, when George Whitefield and Howell Harris preached. He however served as Curate in the Church of England until excommunicated for his 'Methodist tendencies' in 1746. How soon after this he joined the 'Society' at Carmarthen we cannot tell: but we know that he, John Bowen, Esqr., Tygwyn (near Carmarthen), and David Charles (the brother of the Rev. Thomas Charles, of Bala) were the main supporters of the Methodist movement in Carmarthen

between 1745 and 1771 when the first Water Street Chapel was opened.

The Diary of a Carmarthen man, John Vaughan, containing entries for the years 1764-1797, refers to this Water Street Chapel thus—"The foundation of the Tabernacle in Water Street was laid by the people called Methodists, 6th January, 1771."

We have however seen from Wesley's *Journal* that Peter Williams must have had a preaching-house before 1771; for this is Wesley's entry:—"Fri. 11. (August, 1769). I reached Carmarthen. The rain continuing, Mr. Peter Williams offered me his preaching-house, in which I enforced 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'

The Rev. John Hughes in his *Welsh Methodism (Methodistiaid Cymru)* vol. ii. p. 467 says that the members of the little Society gathered sufficient strength to rent a room in Catherine Street, and that it was during their stay there the foundations of their Meeting House were laid in Water Street.

In the Will of Jael Charles, the mother of Thomas and David Charles, dated July, 1795, there is a reference to this Meeting House in Water Street.

"I give and bequeath to my son, William Charles, the lease of the ould Meeting House and Garden that is in Water Street in the county Borough of Carmarthen to him and his heirs."

This house and garden were probably the gift of John Bowen, Esqr., Tygwyn, to his sister Jael Charles in 1785.

We also know that the Rev. Peter Williams lived in front of the Methodist Chapel in Water Street in 1771; for Mr. Alcwyn Evans, a schoolmaster and antiquary of Carmarthen, has a note in his Diary, that Peter Williams's house was taken down in 1813, when the second Water Street Chapel was built, in order to show the front of the Chapel. The Chapel of 1813 was built on the site of the building of 1771.

The only conclusion we can come to from the above collation of data is that Mr. Peter Williams invited the Rev. John Wesley in 1769 to preach either at his own private house in Water Street, or at the rented room in Catherine Street, or better still at the 'ould meeting house' which must have been built by John Bowen and the Charles's in Water Street even before the so-called "first" chapel of 1771.

M. H. JONES.



NOTES AND QUERIES.

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501. WAS WESLEY CHAPLAIN TO THE EARL OR TO THE COUNTESS OF BUCHAN?—In the Standard Edition of the *Journal*, Vol. V, pp. 276-7, there is a footnote which seems to indicate a strong possibility that it was the Earl and not the Countess of Buchan from whom Wesley received a chaplaincy in 1768. There does not, however, seem to me any reason for vagueness in the matter, though the note as it stands is most inconclusive. The story is straightforward, and the only doubt arises from a letter containing a date which may easily be a misprint, and which does not affect the main point.

On Dec. 1, 1767, the tenth Earl of Buchan died a triumphant death (*C. of H. Life*, ii, 14-16); and the new Earl, on coming into the title, "acting under the influence of Lady Huntingdon, appointed Venn, Fletcher, and Berridge his chaplains (*ibid.* i, 427; ii, 18)." "Mr. Wesley was also honoured by a *similar mark of regard*" (i, 427). It is the last four words which seem to have created the doubt in the mind of the writer of the footnote. What this "similar mark of regard" was we see from a letter which Wesley wrote to Lady Huntingdon on Jan. 4, 1768 (June 4 according to *C. of H.*, i, 427, which both the *W.M. Mag.* of 1857, p. 693 and Tyerman (iii, 2) accept as a misprint, as the letter is written at London, and Wesley was not in London on June 4, whereas on January 4 he was). The letter begins: 'I am obliged to your Ladyship and to *Lady Buchan* for such a mark of your regard as I did not at all expect. I purpose to return *her ladyship* thanks by this post. . . . Surely this means that the 'similar mark of regard' was Wesley's appointment as chaplain to *Lady Buchan*.

There are at least four proofs of this. (1) On the title page of Wesley's 'Letter to the Rev. Dr. Rutherford,' the preface to which is dated March 24, 1768, are the words 'Chaplain to the Rt. Hon. the Countess Dowager of Buchan'; (2) the title page of the sermon "The Good Steward" (dated at end May 14, 1768), contains the same words; (3) on a mezzotint of Hone's portrait of Wesley printed in 1770 the same sentence once more appears; and (4) on the title page

of Wesley's sermon on the death of George Whitefield it is also found. There is apparently no publication which gives in any similar manner the name of the Earl; and as the four publications above named were printed at different times and by various printers it is very difficult to imagine otherwise than that the words were added, if not by Wesley himself, yet with his sanction. The dates appended to the first two pamphlets mentioned tend also to confirm the fact that the letter of Wesley to Lady Huntingdon was written in January and not in June.—*Mr. A. Wallington.*

502. THE PERRONET ANCESTRY.—The late Rev. James Hocart took great pains to ascertain the ancestry of the Rev. Vincent Perronet. It is well known that Vincent Perronet belonged to a Swiss family living in the Pays-d'en-haut Vaudois. About the year 1522 a list of the citizens of Geneva was compiled, in which was entered the name "Perronet" as belonging to a man who had acquired citizenship after migration from the highlands of Vaud. Obviously Perronets must have resided there for many years. The earliest register of Chateau d'Oex begins with the year 1571; it is a register of baptisms. Three heads of families named Perronet occur in it: Abraham Perronet (1586), Henry Perronet (1598), Claude Perronet (1596 and 1602). Abraham Perronet and Henry Perronet each had a son named John; the one was baptised 1 January, 1627, the other 12 November, 1619. Mr. Hocart writes, "I know for a certainty by a document which I have in my hands, that Vincent Perronet's grandfather was named John." Mr. Hocart is clear that "the said grandfather" was one of these two Johns, probably the son of Abraham, though Mr. Hocart gives no reason for his preference. "From the oldest time, the Perronets seem to have been a very respectable family, they were not noble, except in the sense I have just indicated: they were, like their fellow-countrymen, plain agriculturalists, owning several châlets, or wooden houses, in which butter and cheese were made, and cattle kept, owning also, as is the custom here, several mountains which served as pasture-land for their cows. . . . The Perronets have occupied, at different times, the highest positions in their little parish [apparently not on the mountains]. They have held often the functions of notary, curial (or registrar of the court), and *châtelane* or chief justice."—*Rev. J. Robinson Gregory.*