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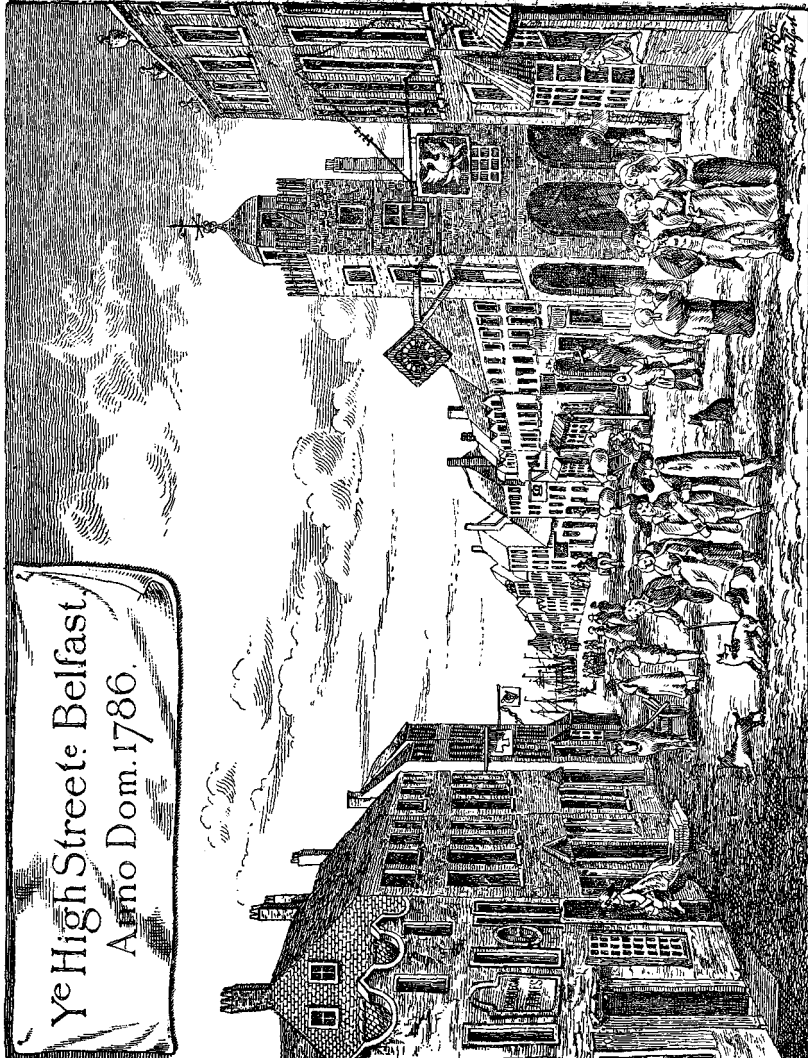
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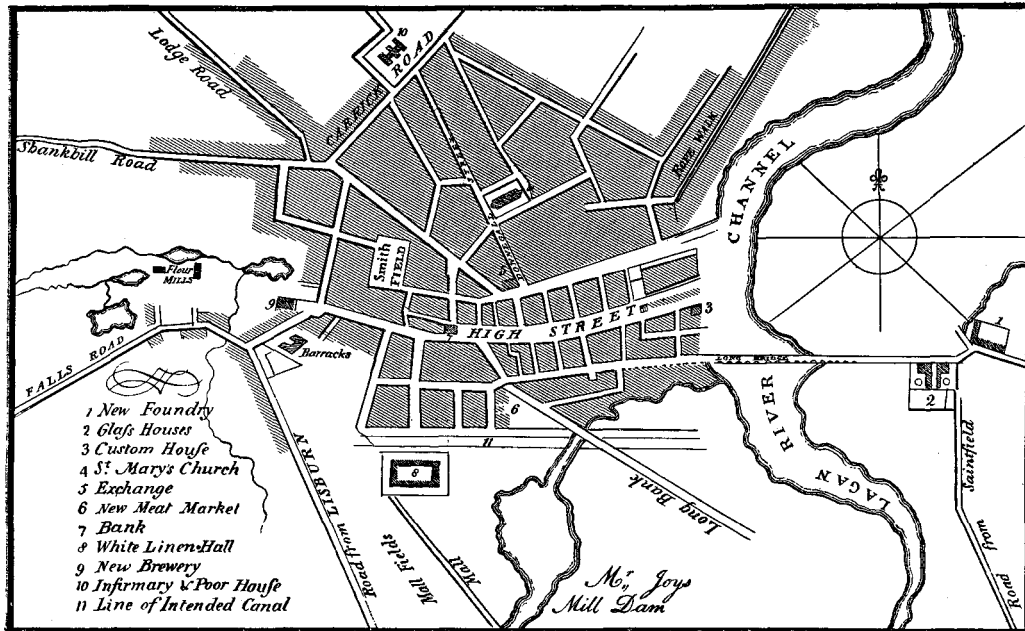
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Ye High Street: Belfast.  
Anno Dom. 1786.



MARKET HOUSE, BELFAST, (THE BUILDING WITH CLOCK AND TOWER)  
WHERE WESLEY PREACHED

After Sturgeson & Orr, by Liverpool Hall, Liverpool, 1852



FROM JAMES LAWSON'S MAP OF BELFAST, 1789.

## JOHN WESLEY'S BELFAST.

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The contracted limits of the Belfast known to John Wesley —taking the period between 1756 and 1789, the dates of his first and last visits—require some imagination to visualise. In Anderson's *History of the Linen Hall Library* there is reproduced a map of Belfast in 1757, which shows that the western side of Hercules Lane (now part of Royal Avenue), Shambles Street (now Cornmarket), and part of the present Donegall Street were at that date in close juxtaposition to gardens and more or less open country.

"I rode," says John Wesley on July 23, 1756, "in the afternoon to Belfast, the largest town in Ulster. Some think it contains as many people as Limerick. It is far cleaner and pleasanter." In 1757 Belfast contained 1,779 houses, with a population of 8,549. The town at that time was confined to the Antrim side of the Lagan. In 1791 it had increased to 3,107 houses with a population of 18,320, while a growing suburb had begun to develop at Ballymacarrett on the Co. Down side of the river with a population of 1,208.

James Lawson's Map of 1789, part of which is reproduced, shows Belfast at the period of Wesley's last visit. Starting at the Long Bridge of 21 arches (erected in 1682) which crossed the Lagan where the Queen's Bridge stands to-day, the town boundary followed approximately the line of Ann Street and Castle Lane, through Linenhall Street, opened in 1784, (now Donegall Place) to the White Linen Hall on the site now occupied by the magnificent City Hall. Thence it ran through Stable Lane (now Fountain Street where the first Methodist Preaching House was erected shortly before Wesley's last visit), Castle Street, Millfield, Brown's Square, Peter's Hill and Carrick Road (Upper Library Street) to the Old Poor House referred to in the *Journal*, June 10, 1778. From this point the northern boundary followed the course of Brewery Lane (now Frederick Street) and Great Patrick Street to the old Rope Walk on the left bank of the Lagan Channel.

Wesley visited Belfast in twelve different years, but his labours generally met with little encouragement.

## WESLEY HISTORICAL SOCIETY.

The local Methodists appear to have been a feeble folk, and only once does he refer incidentally to the existence of a Society. Sometimes his general impressions were not favourable, as when he wrote on July 3, 1771 :— "I have found as sensible men at Dublin as at Belfast, but men so self-sufficient I have not found." He does not appear to have had any intercourse with his own clergy, nor to have had the use of either of their Churches on the occasion of any of his visits.

As the Methodists had no House of their own until 1787, Wesley was sometimes in straits for preaching accommodation. When unable to obtain the use of a building he took his stand on the street, as on April 6, 1760, when he preached near the junction of Cornmarket and High Street. On a second occasion he preached alongside the new Church in Donegall Street to the largest congregation he had seen in Ireland. This church, formerly St. Mary's, has been reconstructed as the fine new Cathedral of St. Anne.

In an informative paragraph in Benn's *History of Belfast* we get a glimpse of the conditions under which Methodism started in that city.

"The wonderful man" says Benn, "who founded Methodism, propagated it with a zeal and untiring personal labour beyond praise and beyond precedent.

"He first came to Belfast in the year 1756.

"Lisburn was a much earlier field of labour for Methodism than Belfast, and it was not till 1787 that a small place of worship was built in fountain Street. This was their permanent chapel, and when Methodism had acquired larger proportions was sold, having been advertised on November 28, 1800, as the present Methodist Preaching House situate in the lane west of Linen Hall Street (now Donegall Place.) The Building is strong and would make a good Store.

"It was converted into a dog kennel, then into a linen lapping room : and after passing probably through other changes, formed part quite lately of the Ulster Works in Fountain Street, and was the printing Office, or a portion of it of that great establishment. Wesley himself, it is likely, never officiated in this building, as it was erected so near the end of his life. He must have known of its erection, however, and may have seen and marked its progress. A Methodist house of worship of larger size was built in Donegall Square in 1805, replaced in late years by one on the same site of greater proportions, and many others in different parts of the town

## PROCEEDINGS.

. . . . In 1766 the amount contributed for its general support in this town was in the June quarter 5s. 5d., in the September quarter 7/-. At the same time, or rather in 1763, a small Society of very poor people met in an old slaughter-house for worship." (p. 420). This was at Smithfield.

The three buildings associated with Wesley's ministry in Belfast were the Brown Linen Hall, the Market House and the First Presbyterian Church in Rosemary Street, of which the last only survives.

In the *Belfast News-Letter* of June 7 to 10, 1785 we learn that Wesley preached in the "B. Linen Hall," on June 9, 1785. This refers to the Brown Linen Hall and not to the Belfast Linen Hall as inadvertently stated in *Procs* Vol XVI. p. 37. The original Brown Linen Hall was established in 1754 on the site of St Anne's Cathedral, but was demolished in 1774 and a new Linen Hall built in the same street; the site having been given by the Marquis of Donegall on condition that the building was used for the sale of brown linens. It was here that Wesley preached on June 9, 1787. Part of the Warehouse premises of Douglas and Green, Ltd., in Donegall Street occupies the site of the old Brown Linen Hall.

The Market House where Wesley preached on at least seven occasions stood at the corner of Cornmarket and High Street and its exact position is below the capital "I" in Lawson's Map of 1789.

On April 21st, 1762 he writes: "Where to preach in Belfast I did not know. It was too wet to preach abroad and a dancing master was busily employed in the upper part of the market house till at 12 the Sovereign put him out by holding his court there. While he was above I began below to a very serious and attentive audience. But they were all poor: the rich of Belfast cared for none of these things."

The Sovereign referred to was Stewart Banks who held the office, which was an annual one, six times in all. The appointment was an anticipation of the later Mayoralty.

The most interesting building associated with John Wesley's ministry in Belfast is the First Presbyterian Church, (now Unitarian) in Rosemary Street. In the *Journal* of June 9, 1787 he writes:

"A gentleman invited me to lodge at his house and showed me the new Presbyterian Meeting-house. It is nearly 72 feet by 50 and is by far the most beautiful of any I have seen in Ireland; but I doubt whether it equals Dr. Taylor's house in Norwich; that is the most elegant I ever saw."

## WESLEY HISTORICAL SOCIETY

On June 8, 1789, Wesley was again in Belfast on what proved his final visit. "I had at first," he says, "thought of preaching in the linen-hall, but the weather being very uncertain, I went to the heads of the large meeting-house to desire the use of it, which they granted in the most obliging manner. It is the completest place of worship I have ever seen. It is of an oval form; as I judged by my eye, a hundred feet long, and seventy or eighty broad. It is very lofty, and has two rows of large windows, so that it is as light as our new chapel in London; and the rows of pillars with every other part, are so finely proportioned that it is beautiful in the highest degree."

Those who have seen the interior of this handsome Church will recognise how appropriate is Wesley's description.

A former minister of the Church, Rev. Alexander Gordon, M.A., has written its history in a volume entitled: *Historic Memorials of the First Presbyterian Church of Belfast*. To this valuable work I am much indebted. Mr. Gordon is a recognised authority on Methodist as on other Church history, and his article on John Wesley in the *Dictionary of National Biography* is a mine of learning and research. In a charming letter which I have had from Mr. Gordon he mentions the interesting coincidence that he himself was called from the "Norwich Octagon to the Rosemary Ellipsis."

Wesley gives a vivid description of the service in Rosemary Street. "The house was so crowded both within and without (and indeed, with some of the most respected persons in the town), that it was with the utmost difficulty I got in; but I then found I went not up without the Lord. Great was my liberty of speech among them; great was our glorying in the Lord. So that I gave notice, contrary to my first design, of my intending to preach there again in the morning; but soon after the sexton sent me word it must not be, for the crowds had damaged the house, and some of them had broken and carried away the silver which was on the Bible in the pulpit; so I desired one of our preachers to preach in our little house, and left Belfast early in the morning."

As Mr. Gordon writes: "Wesley would have preached a second time, but on the first occasion the crowd swarmed all over the building, and in the commotion some unconverted hearer managed to abstract the silver rim and clasp from the pulpit Bible, so the Trustees declined to grant their Meeting-house again to the great Evangelist."

In the *Historical Memorials* there is illustrated the title page of an old Psalm Book: *The Psalms of David in Meeter. Belfast*;

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*Printed by Patrick Neil and Company, and sold at his Shop, 1700,* which was presented to the Belfast Meeting House by David Smith in 1705. The book has been preserved till modern times, and may conceivably have been used by Wesley on the occasion of his service in 1789. The volume was bound in tortoise shell and silver, and a woodcut in Mr. Gordon's book shows the clasps and corner pieces. I have not been able to discover any trace of the old Bible to which Wesley refers, but possibly enough the binding ornamentation corresponded with that of the Psalm Book.

The minister of the Church at the dates of Wesley's visits in 1787 and 1789 was the Rev. James Crombie, D.D. (son of a mason in Perth, where he was born in 1730). He died a year and a day before Wesley on March 1, 1790. It is understood that he was ill at the date of Wesley's service in the Church. The sexton who brought Wesley word that he could not preach there again was one Robert Harper, who appears to have held the position from 1763 to 1791.

The Church was built in 1783, at a cost of £1,923 7s. 9d. The pulpit in which Wesley preached is still in use, and was subscribed for at a cost of £27 18s. 4d. by thirty-six ladies of Belfast, whose names are recorded in the Memorial volume.

Wesley had loyal and intimate friends in Dublin, but the *Journal* does not mention, by name, any associated with Belfast. He appears to have been offered hospitality in Belfast on one occasion only, on June 9, 1787. "A gentleman invited me to his house and showed me the new Presbyterian Meeting-house." The Diary of that date provides a slight but suggestive clue to the identity of this gentleman.

"2 Belfast, at Mr. Col. (—);  
3-30 dinner; 4 on business; prayed;  
5-15 tea . . ."

It seems a fairly safe assumption to conclude that Wesley's host who showed him over the new Meeting House was a Presbyterian, and also that he lived in the near vicinity of this building. Perhaps the inspection of the new Church took place in the interval between 2 and 3-30 o'clock referred to in the Diary. In this view it may be possible to reach a result which, if not demonstrably certain, appears at any rate not improbable.

An introductory note to volume II of the Standard Edition of the *Journal* refers to "Wesley's habit of writing names as he heard them pronounced," so that "Mr. Col ——" may be taken as Wesley's phonetic abbreviation of his host's name.



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Mr. Gordon's *Historical Memorials* gives on p. 101 a list of Church members in 1790. The only names in this list that suggest possible identity with Wesley's friend are those of the Callwell family,

“Mrs. Callwell  
John Callwell  
Robert Callwell } Bridge Street.”

Bridge Street is within a few yards of Rosemary Street Church.

Mrs. Catherine Callwell (formerly Magee) was the wife of Robert Callwell of Newbridge or Lismoyne, Dunmurry, Co. Antrim. He died leaving her a widow with six children. Three of her daughters married. John and Robert Callwell mentioned above were her sons. Robert Callwell was early associated with the Belfast Linen Hall Library, to which he presented many valuable books. He was one of the founders of the Commercial Bank, the forerunner of the Belfast Banking Co., Limited.

At the date of Wesley's visit he was 23 years of age, and, apart from his youth, being rather fond of gaiety, he probably had little in common with Wesley. His elder brother John, who was less prominent, may have been the douce and staid member of the family, and it is suggested that it may have been he, possibly on his mother's behalf, who invited Wesley to his house.

There was a close connection between the Callwell and Magee families. James Magee, the printer, who carried on business at “Ye Crown and Bible,” Bridge Street, and Catherine Magee who married Robert Callwell, both came from Newbridge, Dunmurry, and were brother and sister. I am informed by a local antiquarian, Mr. J. J. Marshall, that James Magee's place of business was No. 10, Bridge Street, and Mrs. Callwell lived in the adjoining house No. 9. Portraits of both appear in the late F. J. Biggar's pamphlet, *The Magees of Belfast and Dublin*. (Belfast, 1916).

There is an interesting link between Wesley and James Magee. The only one, so far as I can trace, of Wesley's publications issued in Belfast: *A Compassionate Address to the Inhabitants of Irekind* (No. 328 in Green's *Bibliography*) was printed by James Magee at the Bible and Crown, Bridge Street, Belfast, in 1778, and it was not reprinted, separately, elsewhere. Wesley was in Belfast on June 10, that year.

In the *Belfast News-Letter* of June 23 to 26, 1778, there appeared the following advertisement:

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IMPORTANT LONDON PUBLICATIONS  
BY HUGH WARREN, BOOKSELLER IN

HIGH STREET, BELFAST.

PARADISE LOST,

WARNER ON THE GOUT,

YORICK'S JESTS,

ALSO PUBLISHED,

S. D.

A LETTER TO THE CLERGY      0 : 1

WESLEY'S ADDRESS TO THE

PEOPLE OF IRELAND.      0 : 1

On the occasion of Wesley's last evening in Belfast (June 8, 1789) when he was denied the opportunity of holding a second service in Rosemary Street, he desired "one of our preachers" to preach in the House in Fountain Street, and then he left Belfast early in the morning. It is thought that the preacher referred to was the superintendent of the Circuit, Samuel Mitchell. The writer possesses several volumes of Wesley's *Sermons* with Samuel Mitchell's autograph. These, as is noted thereon, formed part of the legacy referred to in the closing clause of Wesley's will :

"Lastly, I give to each of those Travelling Preachers who shall remain in the Connexion six months after my decease, as a little token of my love, the eight volumes of sermons."

Samuel Mitchell, however, came under a cloud and left the Connexion in 1799.

D. B. BRADSHAW.

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TREVECKA LETTERS:  
HOWELL HARRIS TO CHARLES  
WESLEY.

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I. (This is a long letter of 26 quarto pages ; extracts only are given below to show the nature of its contents). Book 17 in the Trevecka Collection. It is endorsed by H. Harris. "Wrote in 1740 but not sent till Febr 1740/1."

My dear Brother,

Let us look up to Jesus, the finisher of our faith, the searcher of our hearts. Let us speak and write in his

presence and then we will bear with one another and deal faithfully. Let me tell you my whole heart. We know as it were nothing, yet we are full of confidence in our little attainments and are very apt to take up with some particular thought, insisting on scriptures which favour that but not weighing those which are against it. After I parted with you I was much concerned in hearing how you had preached on the Beatitudes that a man may be poor in spirit, thirst after righteousness, be meek and mercifull and yet fall away for want of the pure heart. Dear Bro. you know my spirit, I write not to dispute but to tell you my thoughts. It appears to me this is false, because our Lord pronounces a blessing on all alike, poor, meek &c What God has joynd let no man put asunder. The Holy Spirit does not infuse his graces now and then to the soul but the beginning of every grace He infuses all at once. . . . When Christ has cast Satan out and has changed the principle of action and given that faith which vitally unites to Christ, that soul is safe; and it would be feeding unbelief and bringing again to bondage to set upon him the danger of finally falling away. That slavish fear is by no means to be cherished by the children of God. When I read some passages in your 2d volume of Hymns I was shocked and surprized to see so much Arminianism and popery set forth without any dress. That *all may* turn savours strongly of man's power to save himself. You say God elects on his foresight of man's faith and repentance. What of Romans IX. 11, 15. . . . Is it something in us that makes us different from those that are in hell? When did your faith, consenting, come to God's sight that He should elect you? Do you mean that Christ dyed for all alike? What of John XVII. 9? Do not you own that none will be saved by Him but believers? Must not man be convinced of his inability to believe as well as to satisfy divine Justice? . . . I was told that you said, if sin appeared in our thoughts or if one sinful thought were in us we were not born again or had the new heart; many were wounded at this and it surprized me, for I thought that none in this world are freed but from the power of sin and not from the appearance of it. . . . If God sees no sin in his people, why does He chastise them? If sinless, there would be no church militant. . . . You mentioned in your publick discourse that a man found himself in the state described in Romans VII was only an awakened man, not justify'd because he said that he was carnal and

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under sin ; I offered to discourse with you in private but you were in a hurry. I think tis plain that no natural man can speak of two "I's" or lives within him, a carnal I disallow again to him and no spiritual can be a natural man. . . .

When we talked of Perfection you said that you held only perfection in parts and not in degrees but some of your expressions do not agree with that. I was told by Bro. Seward that Bro. John said that in one state when sin appears in the thought we fly to Christ and it vanishes ; and that there is a state when no sin, fear or temptation appears. This is a glorious state ; had it any scripture foundation or example of saints to prove it, I would set faith to wait for it. I cannot give assent to it as an article of Faith simply because young ones say they have it. In the first year I set out, when I was in my first love, I felt such a state so I thought, with love uppermost I saw no sin in me ; but I had not then seen so much of the unsearchableness of sin as I now find in my heart. . . . There is a great talk about the word Perfection, no saint need be offended at the expression ; but the dispute lies about the meaning of it. The child when he is born is perfect in parts, i.e., he has as many limbs as he ever shall have, but they are weak and so must grow by degrees in strength. . . . You mentioned of having the Spirit of Sanctification to abide in us as an instantaneous gift ; but this is the light which I have, that the effectual call, making willing and converting us to God is an instantaneous work beyond dispute, and at that time there is a spirit of sanctification in some measure but it grows up to perfection gradually. . . . I was for some time much perplexed about Perfection and for want of better light (in order to press people on) I fear I expressed myself unscripturally. In Christ saints are perfect but in themselves imperfect in degrees.

To anyone professing Perfection I would like to set test questions—Have they seen the evil of sin so much that they need see no more ? Do they know the glorious perfections of Christ so well that they grieve not for failing to love Him better ? . . . Thus my dear Brother, I have in the simplicity of my heart sent you my thoughts according to the light I have now from the Word and experience. Let us according to the grace given be diligent and watch over each other . . . Let us always be learning, as Bro Ingham said. I hope indeed I wrote in love and that you will read it so I hope the Lord will incline your heart to write to me in order to make things clearer. Let us communicate our light in love to each other. . . .

H. HARRIS.

## II. WRITTEN ON THE ROAD TO LONDON,

AUGUST 28, 1742.

(A Letter of three quarto pages. Extracts only are given below).

My dear, dear Brother,

I think I am enlightened more and more to see Satan's devices, how he keeps us, of both sides, so far asunder, and makes each afraid of the other by representing us to you as preaching Election and Perseverance in such a manner as to give licence to sin and to feed pride and presumption and carnal security, which indeed is far from us ; and so you to us as setting the creature to build on himself &c. . . Today on the road I read your sweet Elegy on dear Mr. Jones.<sup>1</sup> I was melted down with love and solid thankfulness to God for the gifts given to you. . . . I see it possible to bring us nearer to each other by learning to pray more and by doing more of the common good in which we all agree, weeding our souls of all appearance of self and pride or the by-ends of a Party. Let us bear with one another and discourage all disputes. . . . Our Church has lost its light and life gradually, and so I believe that it is little by little God is going to reform it. . . . My soul was set on fire by the account of the work at Cambuslang lately, as by that in America. I look with delight also on the labours of some loving Dissenters. . . . I am convinced since I came to Bristol more and more of the need of setting all to see what effect the truth has upon them, if it works holy watchfulness, humility, and close looking to Christ, well ; otherwise tis not food for them in their state. . . . I see that little by little the Lord will bring us together. We have been perhaps in your eyes too far leaning towards Reprobation, though we never meant it in the least, as to set man's damnation on God's decretive willing it unconditionally. We try to secure God's Glory in man's salvation ; and you try to secure His Justice by setting man's damnation in his own will. It is probably the duty of all of us to be more careful with our words. Adieu, dear Bro. adieu. HOW. HARRIS.

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1. The Elegy on Robert Jones is in *Poetical Works of the Wesleys*, III, pp. 107-128.—A.W.H.

PROCEEDINGS.

III. BRECONSHIRE. OCTOBER 31, 1743.

Dear, Dear Brother,

I gladly embrace this opportunity to acknowledge with thankfulness your love and to assure you of mine. Soon I shall see you among the champions that overcome all by the blood of the Lamb. Go on and renew your strength daily and may hell tremble before you. . . . Glorious times are come on, the Lord visits his vineyard. In Wales He rides in triumph. In Pembrokeshire, Cardiganshire and Carmarthenshire He lays bare his arm and many experimentally talk of his wondrous works. In Radnorshire and Montgomeryshire also many catch the flame. Lately Bro. Rowlands visited Breconshire and the noise of His Master's feet was behind him. Bro. Bateman comes on well in Pembrokeshire, and Bros. Davies and Williams are blessed more and more. We had a sweet Association last time; one made a motion for Separation but was opposed by all strenuously. I am in strong hopes to see many of the laymen take on another name. In a fortnight's time I visit Carmarthenshire and Glamorganshire. Bro. Gambold was down and preached in one of Bro. Rowland's churches but was not received by the people at all; I believe Stillness will not take here. . . . I know you are busy . . . but favour me with a line. . . I beg a place in your intercessions. . . .

I am yours most sincerely and affectionately in time and eternity

H. HARRIS.

The above are the only Letters from Howell Harris to Charles Wesley in the Trevecka Collection which have not been hitherto printed.

M. H. JONES.

The Rev. M. H. Jones, B.A., is the Editor of the Journal of the Calvinistic Methodist Historical Society. Much valuable research work has been done amongst the Archives of Trevecka, and we are much indebted to Dr. Jones for his kindly co-operation in sending to us from time to time material likely to be interesting to our readers. He has recently been admitted to the degree of Ph.D. of the University of Wales for a thesis on "The Origin and Growth of the Methodist Movement in the Light of the Unpublished Manuscript Correspondence of Howell Harris of Trevecka."<sup>2</sup>

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2. For a full account of the career of Howell Harris see Dr. Simon's Fernley Lecture on *The Revival of Religion in England in the Eighteenth Century*.

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Dr. Jones was The Davies Lecturer in 1922, and at the C.M. General Assembly held at Cardiff that year he took as the subject of his lecture "The Trevecka Letters as the best source of the history of the formation and growth of Welsh Calvinistic Methodism." F.F.B.

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WESLEY LETTERS.

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LETTER TO WILLIAM MINETHORPE, 1776.

London.

November 29 1776.

Dear Billy,

You have nothing to do with *past sins*. They are blotted out. . . . When . . . tells you the contrary, answer him "Thou art a liar: Get thee behind me Satan, I *will not* cast away my Confidence: Jesus hath lived, hath died for *me*. T. Rutherford told you the very truth. There are three causes of your inward trials.

1. Bodily Disorder, by means of wch y<sup>r</sup> Body presses down y<sup>r</sup> Soul; 2. Satan does not fail to avail himself of this. 3. Your own infirmity in *reasoning* with him, instead of looking to the Strong for strength.

None can advise you as to y<sup>r</sup> Body better than Dr. Hamilton. I am afraid, you cannot spare this money. Whenever you want it send word to

Dear Billy

Your affectionate Brother

J. WESLEY.

This letter was reproduced in facsimile in the *New York Times*, April 1st, 1928. We are indebted to Mr. Robert Morgan of Dublin for sending a cutting. It was sent to him by Mrs. Helen Moore Matthews of New York, a granddaughter of the Rev. Alexander Moore, a member of the Irish Conference of about a century ago.

The original was presented to the Methodist Museum at the Drew Methodist Theological Seminary, Madison, N.J., of which Dr. Ezra S. Tipple is President, by the Rev. Thomas S. Bond, in the name of Miss Minnie Jackson, in whose family the letter has been treasured for more than a century.

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The letter is addressed to  
Mr. Minethorpe,  
Chester Hall, near Dunbar.  
No previous publication can be traced.

Notes on the foregoing.

WILLIAM MINETHORPE, 1762-1776.

*Minutes 1776*, he is assigned £5 5 0 from the Preachers' Fund, and as he has no appointment is evidently in failing health.

*Minutes 1777*: amongst the Preachers who have died is included William Minethorpe, near Dunbar: an Israelite indeed, in whom there was no guile. THOMAS RUTHERFORD: a Preacher then stationed in the Edinburgh Circuit.

DR. JAMES HAMILTON was a medical man whose advice Wesley sought in Scotland. He joined the Methodist Society at Dunbar. After Wesley's death he settled in London.

His portrait appears in a well-known print, walking the streets of Edinburgh with Wesley and Cole. F.F.B.

In this connection may be recalled a letter published in Mr. Eayrs' book written by Wesley to James Oddie, Jan. 12, 1768.

"Dear James,

Desire an old tried Scot, William Darney by name to take a turn or two in the Dunbar Circuit, and I will desire William Minethorpe, now near York (a good man and a good preacher) to go down into your circuit and supply his place. Then Alnwick will have the preaching on Sunday, which is highly expedient."

For additional information about Minethorpe see *E.M.P.* v 133; Smith' *History of Methodism*, I 319, 339, 408. T.E.B.

### LETTER TO MISS JENNIE LEE, 1762.

The following has been kindly sent to us. Miss Jenny Lee is no doubt the lady who shortly afterwards became Mrs. James Freeman of Dublin. A number of letters to her from Wesley are known but I cannot trace this one. It is not included amongst those reproduced by R. R. Belshaw as referred to in *Proceedings VIII*, 98.

Wesley published in 1741 a pamphlet that was often reprinted, entitled: An extract of the Life of Monsieur de Renty, a late Nobleman of France. He considered him to be "one of the brightest patterns of Heavenly Wisdom." F.F.B.

To Miss Jennie Lee,

CORK June 18 1762

My Dear Sister,

It is observed in Mr de Renty's Life That God Himself does often give desires that he will not suffer to take effect. Such probably may be your Desire of Death. God may make it a blessing to you, tho he does not intend to fulfill it



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soon. But he will withhold no manner of thing that is good. Do you now find a witness in yourself that you are saved from Sin. Do you see God always? And always feel his Love? And in everything give thanks? My Dear Jenny you shall see greater things than these! The Lord is your Shepherd. Therefore can you lack nothing. O cleave close to Him! Christ is yours! All is yours! Trust him, praise him evermore.

Pray for

Your Affectionate Brother

J. WESLEY.

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LETTER TO THOMAS TATTERSHALL.

The Rev. J. S. Morris sends us the following, which has been recently published in the *Dunstable Circuit Magazine*. The gift of Mr. Melville Lockhart, it is framed and hung in the vestry at the Square, Dunstable.

To Mr Tattershall

At the Preaching House in Norwich.

Manchester,

April, 1790.

Dear Tommy

So you have shown reason to acknowledge that God has not forgotten to be gracious. If you can build preaching houses without increasing the General Debt, it is well, but otherwise it will eat us up. But I have no more to do with these matters. I have appointed a Building Committee, and shall leave to them everything pertaining to building for the time to come. In all these parts of the Kingdom there is a fair measure of the work of God. There will be so everywhere, if the Preachers are holy and zealous men.

I am, Dear Tommy,

Your affectionate Friend and Brother,

J. WESLEY.

Mr. Morris asks whether this letter has ever been published. So far as we know it has not. In Lyth's *Glimpses of Early Methodism in York* a letter from Wesley to Tattershall dated March 20, 1786, is quoted and two others are promised in the forthcoming new edition of Wesley Letters. They are dated January 6, 1790, and March 1, 1790.

Thomas Tattershall (1781-1821) was at the time of the above letter the "Assistant" in the Norwich Circuit.

PROCEEDINGS.

LETTER TO MRS. FLETCHER, 1785.

An interesting letter has recently been presented to the Wesley Museum, City Road, London, by Mr. Joseph Rank. It was stated in a press notice that this letter was formerly in the possession of the late Bishop Boyd Carpenter of Ripon. It is addressed to the Rev. Mr. Fletcher in Madeley, near Shiffnal, Salop.

As however, it commences "My Dear Sister," it is evidently meant for the Vicar's wife.

Wesley's loving care for all persons who came within his range of influence and his confidence in the practical wisdom of Mrs. Fletcher stand out clearly in his words about Miss L. whose identity it would be interesting to determine.

A "Short account of the death of Michael Onions," signed Mary Fletcher, was published by Wesley in the *Arminian Magazine*, 1785.

Manchester

April 2, 1785

My dear Sister,

I have nothing to do with Yorkshire this year. After a swift journey thro Bolton, Wigan & Liverpool, I must hasten by Chester to Holyhead in order to take the first Pacquet for Dublin. The Spring is already so far spent, that I shall have much ado to go thro all the Provinces of Ireland, before the end of June.

It is well if that inconstant man has not destroyed poor Miss L. body and soul. I am afraid he has long since stole her heart from God. And she had so long persuaded others that their union was the Will of God, that it is well if the Disappointment does not quite unsettle her, and make her turn back to the world. I wish you wd write a Letter to her on this head. Who knows but you may save a soul alive?

The Account of Michael Onions is very remarkable, & may be of use to the Public. I am

My dear Sister

Yours most affectionately

J. WESLEY.

AN UNRECORDED  
VISIT OF WESLEY TO MARGATE.

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It is well known that the Diaries reveal many visits unrecorded in the published *Journals*. It is also well known that the Diaries are available for parts of Wesley's life only. Other sources, however, enable us from time to time to fill up gaps in the records in the great evangelist's work.

A manuscript volume of great interest was lent by Mr. A. W. Linfoot, of York, to the Yorkshire Museum for exhibition during the York Conference, 1926.

The writer, whose name appears nowhere in the volume, gives an abstract of the sermons he preached himself mainly in Margate and the vicinity during the years 1769-1774. At the end of it he records sermons he heard at Margate, apparently on Friday, October 5, 1770, by Benjamin Rhodes, who spent his supernumeraryship there, and by Archbishop Secker. He also heard and noted the following sermons by Wesley :—

CANTERBURY—December 6, 1773. The text was Gen. I, 27.

CANTERBURY—December 7, 1773 (morning) text, Matthew V, 46.

MARGATE—December 9, 1773, noon. Text, Matthew XI, 30.

The *Journal* is very meagre at this point.

"1773 December 6th, Monday. I went to Canterbury in the stage-coach. Returned to London, Friday, 10th."

The volume bears a label inscribed as follows :—

4to volume of 435 skeleton sermons preached by one of the first race of Wesleyan Preachers, extending from 1770 to 1773. With three of the Revd. John Wesley, not in his Works. J.L.

It was included in a sale of Sotheby's in November, 1928, and if this article should catch the eye of the purchaser, possibly he will allow further examination to be made of the book. I could not in my rather hasty survey copy the headings of Wesley's sermons as there recorded.

The places visited by this preacher were as follows : Dover, Margate, Chatham, Reading Street, St. Lawrence, Sandwich, Canterbury, Gravesend, Milton, Wye, Hillington, Deptford, St. Peters, Broadstairs, Lewisham Minster, Birchington, St. Nicholas, Ashford, Woodchurch, Westbrook, Calais Court, London (Seven Dials, Swan Alley and West Street.) The references to Margate predominate.

## PROCEEDINGS.

Is it possible to ascertain who wrote this book? I put forward the following conjecture with a good deal of confidence:

The prime authority for the history of the beginnings of Methodism in Margate is a document preserved there drawn up in 1821 by Mr. John Gouger. It is quoted at length in *Proc.* VII, 102.

“It was about the year 1767 that a person of the name of Coleman, who had lived in London and been converted under the preaching of Mr Wesley, settled in the town of Margate, and taught a school there, and fitted up his school-room for the purpose of preaching the Gospel, where he preached and frequently in the public places out of doors in the town, likewise on Sunday evenings; and being a man of considerable talent, of great boldness and great fluency of speech, he was very useful and gathered a good Society.”

He further established causes at Birchington and St. Nicholas. But all did not go smoothly.

“About the year 1780 the Preachers stationed in the Canterbury Circuit were invited by Mr Coleman to preach in those places conjointly with him, which continued for three or four years till some circumstances arose to prevent their labouring in union etc.”

Local records show that Coleman's Christian name was Thomas.

Thomas Coleman seems to me to be clearly indicated as the preacher whose sermon book has come down to us. The travelling preachers of the Kent Circuit are out of the question; apart from anything else, they were changed each year during the period.

In recording his visit to Margate in 1785 Wesley says: “Some years since, we had a small Society here; but a local preacher took them to himself. Only two or three remained, who from time to time pressed our Preachers to come again; and to remove the objection that there was no place to preach in, with the help of a few friends they built a convenient preaching house.”

The “house” referred to was the first to be erected on the site in Hawley Square where the present chapel stands.

I think there is little room for doubt that Thomas Coleman was the preacher referred to. He was evidently a man of power who did good pioneer work, but that he had not, or at any rate did not retain, the full confidence of Wesley appears from the following letter, mentioned in the *Journal* (VI 264 f.n.) Rev. John Telford has kindly furnished us with a copy.

Dover

Nov 30, 1779

To the Society in Margate,

My dear Brethren,

I have no connexion at all with Thomas Coleman. I am not satisfied with his behaviour.

I desired Mr Wrigley, Booth and Perfect to act as if there was no such person in the world.

As many of our Society in Margate as . . . to remain *under my care*, I desire to receive these as they would myself.

Commending you all to the God of Peace and Love.

I am,

My dear Brothers & Sisters,

Your affectionate Brother,

JOHN WESLEY.

The Preachers' names mentioned in this letter do not entirely agree with the *Minutes* of 1779. There the Preachers appointed to the Kent Circuit are Parson Greenwood, Francis Wrigley and Isaac Perfect. John Booth was received on trial that year and appointed to Pembroke.

Members who possess Green's *Anti-Methodist Bibliography* will find on page 138 reference to a pamphlet entitled *A Letter to a Friend on Methodism*. It was printed at Canterbury in 1782, but the preface is dated Margate, January 18, 1782.

The author is only indicated as T.C.

Here again we may well conjecture Thomas Coleman. Mr Green says it was written apparently in the interests of Methodism, but it discloses some of the sources of the opposition to which the Methodists at that time were subjected.

On page 141 Mr. Green refers to an answer by T.C. to a Canterbury printed pamphlet by Kingsford and conjectures the the authorship as (Rev. T. Coleman or T. Coke). Probably he has the same Coleman in mind.

Wesley's first visit to Margate was in 1765. He was there on twelve occasions, including that of 1773 mentioned above.

The respect in which he was held on the occasion of his visit at the beginning of December, 1790, appears in an extract from a local paper dated December 12, 1790, kindly furnished by Mr. A. Wallington. The cutting is pasted in the Richmond College interleaved copy of the *Journal*.

## PROCEEDINGS.

A few days back a singular circumstance occurred at this place. The Chapel belonging to the Rev. Mr Westley, which was enlarging, during the time the workmen retired to drink, gave way at the South End, and in the fall the Pulpit and the Rails of the altar were crushed in pieces, but happily no lives were lost. Previous to this accident, Mr Westley had advertised his intention of preaching, but by this accident they seemed to be frustrated until the generous offers of possessors of public rooms supplied this unseen misfortune. The Play-house, Hall's Rooms, Selver's Rooms, and Benson's Assembly Rooms, were offered, the latter of which was accepted, and this Rev. Minister of the Gospel had the satisfaction of preaching to 700 people. Too much cannot be said in the praise of Mr Benson and the other gentlemen, who by this polite and attentive behaviour, evinced a just and true regard for aged Piety.

I have seen no record of any enlargement of the Chapel in 1790 when it was only five years old. That it was not a very strong building appears from the fact that in 1811 it was deemed necessary to demolish it and erect a larger, which was extended in 1844 and 1896.

F. F. BRETHERTON.

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## ANNUAL MEETING OF THE W.H.S.

### AT PLYMOUTH, 1929.

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The Annual Meeting of the Society was held at Plymouth on July 18. The Rev. John Telford, B.A, presided, and the following were present:—

Mr. E. S. Lamplough, Rev. T. E. Brigden, The Treasurer, The Secretary; together with Revs. J. Leonard Webber, J. A. Vanes, Wm. Corrigan, C. Tabraham, Sir John S. Randles, Messrs. G. Brownson, Duncan Coomer, and J. T. Lightwood.

The Treasurer presented the audited Statement, summarised below, which was considered very satisfactory.

The Secretary reported that there were 13 Life Members, 274 Honorary Members, 51 Working Members, and that 35 copies of the *Proceedings* were sent to Libraries or exchanged with kindred societies.

The officers of the Society, as printed on the cover of the *Proceedings*, were thanked and re-appointed. In addition Miss

## WESLEY HISTORICAL SOCIETY.

C. M. Bretherton was thanked for a further year's services in the Secretarial Department, and, on the nomination of the Vice-President, was appointed Assistant Secretary.

On the proposal of the Secretary, the Rev. Wesley F. Swift was appointed to manage the circulation of the MSS. Journals.

A special letter was sent to the Rev. Dr. Simon.

Rev. Wm. Corrigan presented the report of the Irish Branch, which now numbers 102 members. Good progress is being made with the Repository in Wesley College, Dublin.

The Vice-President contributed to the interest of a successful meeting by shewing photos of certain Wesley portraits.

RECEIVED during the year ended June 30, 1929.

	£	s.	d.
Subscriptions ... ..	71	4	3
Sales of back numbers, &c. ... ..	7	2	7
Advertisements ... ..	0	17	9
<i>Proceedings</i> supplied to Irish Branch ...	6	16	6
Interest, War Loan and Bank ... ..	5	1	6
	£91 2 7		

PAID during the year ended June 30, 1929.

	£	s.	d.
Printing <i>Proceedings</i> , &c. ... ..	68	13	0
Postages, Stationery, &c. ... ..	11	0	8
Back numbers purchased ... ..	2	8	0
	£82 1 8		

SURPLUS on year ... .. 9 0 11

BALANCE, June 30, 1929.

War Loan, invested with Board of Trustees for Wesleyan Methodist Chapel Purposes	100	0	0
Cash in hand or at Bank ... ..	27	5	0
	£127 5 0		

WESLEY HISTORICAL SOCIETY  
IRISH BRANCH.

LIST OF MEMBERS,  
JUNE, 1929.

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McCormick, Mr. A. V., M.A., Dalkey

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Budd, Rev. W. R., Dublin  
Brown, Mr. J. Armstrong, Dublin  
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**Cairns**, Rev. J. Lynam, Belfast

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**Dennison**, Rev. W. T., Strabane  
**Donovan**, Rev. P. Ernest, Dublin

**Ewens**, Rev. J. Baird, Belfast  
**Elliott**, Mr. W. M. Dalkey  
**Elliott**, Rev. R. J., B.A., Wicklow  
**Elliott**, Rev. J. W. P., Armagh

**Fannin**, Mr. T. Alfred, B.A., Dublin  
**Forsyth**, Mr. W. Mills, Dublin  
**Foster**, Mrs. J. D., Lucan  
**Frackleton**, Rev. Henry, Monaghan

**Graham**, Rev. W. M., Belfast  
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**Glass**, Rev. John, Banbridge

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Hutchinson, Rev. W. W., Dublin  
Harte, Rev. F. E., M.A., Belfast  
Haire, Rev. Robert, Broomhedge

Irwin, Rev. T. J., D.Litt., Dublin  
Ingram, Mr. Joseph, O.B.E., Dublin

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Joynt, Rev. G. A., M.A., Carlow  
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Ludlow, Rev. Richard, Adare  
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McKeag, Rev. Hugh, D.D., Belfast  
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Massey, Rev. W. H. Tralee  
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Matthews, Mrs. Helen Moore, New York  
Morton, Rev. B. Brooke, Bangor  
Moore, Rev. William, Ballinamallard  
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**N**eill, Rev. John E., B.A., Cork

**O'Toole, Mr. Michael, Sandycove**  
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**Smith, Mr. Herbert G., LL.D., Dublin**  
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**Wilson, Rev. W. J., Belfast**  
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**Wolfe, Mr. William, Skibbereen**  
**Wood, Mr. F. T., Dublin**

#### DEATHS

**Cairns, Rev. W. T.**  
**DeCoursey, Rev. Edward**  
**Walmsley, Rev. Thomas**  
**Thompson, Sir W. J., M.D.**