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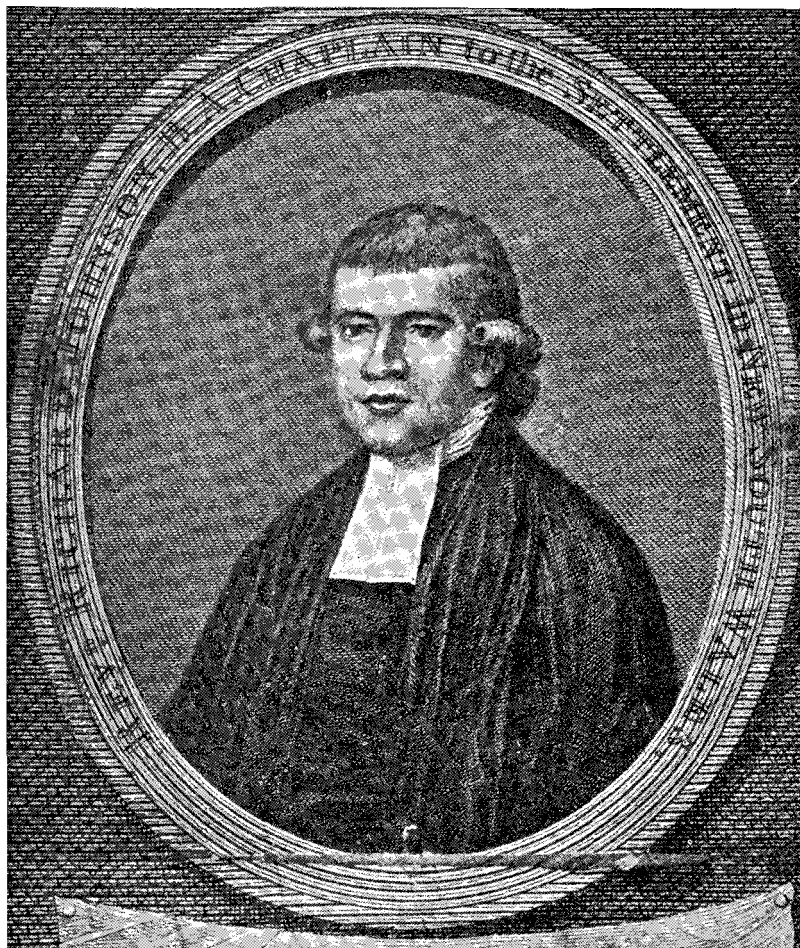
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REV. RICHARD JOHNSON, B.A.
CHAPLAIN TO THE SETTLEMENT IN NEW SOUTH WALES.
From Rev. James Colwell's *History of Australian Methodism.*

EXTRACTS FROM THE DIARY OF
THOMAS EDMAN.

(CONTINUED).

At the Conference of 1797, Thomas Edman, who was a Probationer of two years standing, was appointed to the Superintendency of the newly formed Spalding Circuit, having as his junior colleague Joseph Kyte who had been received into full connexion that year. This arrangement, as can be understood, was a very unsatisfactory one and the Diary is a record of uneasy relationships between the preachers with a consequent disturbance of the work of God in the Circuit.

Monday. Aug. 14. Hemingby. This morning I recd my letter at Louth & I am appointed for Spalding (late Boston Circuit) and they have made me Assistant. ["Assistant" was the early designation of the Superintendent] But I come them no thanks for that. It is of the Lord's mercies if it will not bring me into much trouble and many trials. O Lord assist me for Christ's sake.

Saturday. Aug. 26. Moulton. Yesterday our friend at Deeping gave me the Manuscript Book that I lost more than two years between Spalding & Deeping. I fear things in this Circuit will prove awkward. Here is poor work both in a temporal and a spiritual sense. O Lord assist me by the riches of Thy grace.

Tuesday. Sept. 12. Wigtoft. Yesterday I met with my fellow labourer and he seemed to be dull and gloomy. I am afraid he is displeased with me being the Assistant and I cannot help it. It was not my doings. O Lord enable me to conduct myself wisely for Christ's sake.

Tuesday. Sept. 16. Butterwick. Last night while we were at the Meeting at Wrangle, somebody or other cut two cruppers in two and the pillion-seat straps of another. I hope the Lord is in some measure working with the people and so the Devil is displeased.

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Tuesday. Oct. 10. Yesterday was our Quarter day and bless the Lord! we were very peaceable and had a good Lovefeast. In the evening I was obliged to speak before Mr. Kyte. I got on as well as I could expect. I have reason to believe he is a very good preacher. It seems to be unnatural for me to be his Assistant. But I cannot help it. I humbly hope we shall live in peace.

Saturday. Nov. 29. Moulton. Bless the Lord I am well in body and comfortable in my soul. But notwithstanding this, things have a very gloomy appearance. My fellow labourer I fear has in a measure spoiled his usefulness in some places. I fear that if one knew the truth of it, he is a Jacobin, a Kilhamite, an Universalite. Lord be merciful to him and me. We seem to be upon good terms. But if I must be under the disagreeable necessity of reproving him, I fear then we shall no longer be good friends. I wonder why they put him under such a boy as me. They should have put him under some old steady man. But O Lord undertake my cause and give me Wisdom and Grace. These things with a sense of my own ignorance and inability preys upon me at times, tho' bless God I feel in a good degree resigned.

Monday. Dec. 18 Pinchbeck. Yesterday I was speaking at Boston. I made use of an expression that made some of the people light and seeing them light it caught my own spirit; so that some of them perceived it. O Lord, make me more serious for the time to come. I find there are some things very disagreeable between my fellow labourer and some of the people. I fear he has been to blame.

Wednesday. Dec. 27. Moulton. Hitherto has the Lord helped me. But I now seem to be fast for new subjects. I don't know what I am to say to-night. O Lord undertake my cause. I find we must have a trial at the Quarter day between my fellow labourer and one of our friends. O Lord assist me with grace and wisdom.

Friday. Dec. 29. Deeping St. James. I preached at Market Deeping (a new place) last night in a drinking man's house. Almost as soon as I had set out my subject some drunken men came in and brought a pitcher of ale and a glass to treat us. With all the man that brought it in seemed convinced of his error & stayed & heard me all the time. There was a great solemnity rested upon the people, even upon the poor drunkards. I hope it was not altogether in vain.

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Mon. New Year's Day. This is to be our Quarter day. But my partner is not comed & what he means I cannot tell. Our friend and him that has the dispute ought now to have met & had it settled. But they are neither of them comed. My soul is grieved.

Thursday Jan 4th 1798. Sibsey. We got the Quarter day over as peaceably as could be expected. The next day we spent in endeavouring to make peace but alas! we are as far off as ever. Yesterday afternoon when I got retired a little I found the Lord to bless my soul & I was enabled to preach last night with freedom, thanks to the Lord. If I know my own heart I have no prejudice against my fellowlabourer. But I fear I cannot with a good conscience vindicate him. O Lord give me grace to behave in a prudent manner.

Tues. Jan 16 Moulton. My soul is grieved in me on account of the contentions about my fellow labourer. I find they are now about to lay the blame upon me. I understand that the Steward of the Circuit says that I have ruined the work at Spalding—I suppose by giving ear to the accusations of the people against my fellow labourer & what course to take I cannot tell. Lord help me.

Sat Feb 3. Butterwick. My soul is not very lively though blessed be God my soul is in peace. But I am such a poor ignorant creature and such poor abilities for the work I am engaged in and I find (I am) despised by some so that it preys in a degree upon me. O Lord undertake for me.

Tues 6. Billingham. To-day my dear Father brought me my own mare again. (I have had his four months and almost ridden her to dead for him) and a Ten pound Bill towards buying me a better. My own is not a good one. What cause I have to be thankful for indulgent parents & the many mercies that I experience from day to day.

Sat 9. Wrangle. Hitherto has the Lord helped me. I find that my fellow Labourer has missed Holbeach again and told one of our friends that he had nowhere to preach that night. Oh! what a pity. O Lord what am I to do—do thou instruct me. I fear there is something of the fear of man in me, something of a foolish timerousness. But Lord guide me by thy counsel & at last bring me to glory.

Friday March 30th. Deeping St. James. To-day I believe I am thirty three years old and by the mercy of God I am moder-

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ately well in body tho' my inside is rather weak. But bless the Lord my soul is in a good degree comfortable but I still labour under such a sense of my ignorance as has a tendency to cast me down. O Lord undertake my cause & assist me for Christ's sake.

Tues. April 3. Whaplode. Hitherto has the Lord helped me, but I meet with many trials. My poor fellow-labourer has always one accusation or another brought against him. He has grieved some by unadvised expression in the pulpit respecting me and he has been seeing some Wax Works which were called by most a puppet show & grieved the people thereby. These things with missing his places has a tendency to hurt his usefulness.

Tuesday. April 10. Bicker. Yesterday was our Quarter day at Spalding and thro' mercy we were in peace & had a moderate good time. I find there are two young men that were awakened by my poor endeavours at Spalding. The Lord's name be praised.

Saturday. 28. Moulton. One of our friends has been joking about one of the pleasingest objects I almost ever met with but she is a going with her eyes open in the downward road. She has made herself very free with me but with great modesty. O Lord preserve me for Christ's sake. Bless God I feel my soul in peace but what I am to preach from tomorrow I cannot tell for I can think of nothing. O Lord undertake my cause & assist me to preach & live the Gospel and preserve me from having my affections entangled with any of these young beautiful creatures & preserve me unto Eternal glory for Jesus's sake.

Monday. May 21st. Wigtoft. Last week I was at the District. But my partner was not there. I had dreaded the time coming on account of having to accuse my partner for missing one place in particular. But I got it over easier than I expected, I suppose on account of his not being there. There was an accusation against an old Preacher respecting a money matter which was of a very painful nature. I fear he has been to blame & and that this will be a blot on his character.

Friday. May 25th. Wrangle. One of our friends last night asked me about the District Meeting and if there was anything particular brought forward or something of that kind. I said, nothing particular that I knew of or something of that sort.

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I was not willing to say anything of the accusation against my old friend. I did not think it prudent. I have thought since there was something of concealment in the same. Surely I have not said anything that was wrong. If I have, pardon me for Christ's sake.

Saturday. May 26. Butterwick. I do not feel very comfortable on account of the answer I gave our friend respecting the District. I fear there was something like untruth in it. O Lord pardon me & give me more grace for the time to come.

Tuesday, May 29. Billingham. Yesterday I was desired to go & endeavour to settle the contentions among the people at Spalding. I was afraid my fellow labourer had stirred up the contentions afresh but he says he has not. We had more peace than I expect. But we have lost two (as I think) useful members. I understand that my partner says I do not study enough. Perhaps he is right. O Lord make me more diligent for the time to come.

Tuesday. June 5. Pinchbeck. What trial have I met with of late. On Sunday there was a woman of our Society accused a young girl in the open street of bad conduct, and I understand that her principal objection against her was she thought she made too free with me, and has said to somebody that it was dangerous for us to be together. One accusation was, we walked across the Market Place and on the street together. It happened we both wanted to go one way. I desired to be thankful that I have never been in her company but once by ourselves one evening, as several of our friends were walking & her & I were there; and we did not walk so fast as the rest and went talking on very seriously together. The poor young girl was grieved very much indeed. She is not seventeen. But I hope that her conduct is far better than her accuser's (her character is very indifferent indeed). I desire to praise God that I was enable to bear it with patience. I understand that it is supposed by some that I have a liking for her & her the same for me. I must acknowledge I cannot help admiring of her. The Beauty of her person, the Ripeness of her Wit, the agreeableness of her manners, the Liberality of her Education, her Experience in Religion and the prospect of a genteel fortune—all these things set together in one person are enough to be a temptation to any man that ever wishes to change his life. But I desire to praise the Lord that I trust my affections are not placed upon her and

what her's are of me I cannot tell. But the circumstance I believe will have a tendency to make me very careful for the time to come.

Yesterday I met my fellow labourer here. He is not pleased with me for mentioning his missing his place. I cannot help it & and we have such contentions among the people that I do not know what to do.

Wednesday. June 13. Whaplode. What a trying situation is my soul in. The contentions of the people & my fellow labourer & me not being upon good terms on account of missing his places and my ignorance all mixed together lays very hard upon me. And I have to preach to-night & I cannot think of a text. O Lord undertake my cause for Christ's sake.

Tuesday. July 3. Moulton Sea End. Yesterday was our last Quarterday for this year I feared it for some time least we should have disputes. But thro' the mercy of God I got it over much easier than I expected and my fellow labourer and me had no words. I fear I have stood in fear of him all the year & not reproved him when I ought to have done. Bless the Lord my soul is in some degree in peace. But at times I cannot help reflecting upon what I said to a friend respecting the District Meeting. O Lord bless me with grace & wisdom for the time to come.

Friday. July 13. Wrangle. As I came thro' Boston to-day I learnt that a woman there wanted the Society to represent me to the District as a dead weight on account of my inabilites and because I do not study more. Perhaps I am to blame. I know I am a poor creature and it may be I have not been as industrious as I ought to have been. Lord make me more so & give me patience & resignation in all things. I suppose my fellow-labourer has instilled this into her mind. Very likely he will represent me as such at the Conference. O Lord I desire to be resigned to thy will in all things.

Thursday. July 19. Sibsey. Bless the Lord I am in some degree comfortable. If I am not deceived I feel the Lord to bless my soul with consolations of His Spirit. Perhaps I shall be sent a long way off & if I am I fear it will grieve my antient parents. O Lord give me perfect resignation to thy will in all things.

Tuesday. August 7. Billingham. Bless God I got Sunday over better than I expected & had many attentive hearers to hear

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my Farewell discourse. And I trust it was in general a good time. So that I left Spalding with more satisfaction than I expected. But I have reason to believe that one of the Leaders is much disgusted at me for he went away without bidding me farewell. But I bless God I was in some measure willing to be despised & my soul is in peace. But how shall I be when I get my letter I cannot tell.

Friday. Aug. 10. Wrangle. To-day I have got my letter from Conference and they have appointed me for Norwich. I can no ways complain of the same. O Lord give me wisdom & grace. My partner is appointed here again. It will be well if it is for good. It is to be feared it won't.

Saturday. August 18. Minting. On Monday last I left Boston and came home & have spent this week among my friends and relations & have in some degree found my soul comfortable. I understand that my Partner is to be removed from Spalding to Horncastle. I hope it will be good for the Spalding Circuit & that his new Assistant will govern him better than I have done. I find that one of our Preachers, a good young man finding how matters stood, wrote to the Conference & prevented his staying again. I am to speak in my Father's Barn to-morrow, Oh! that it may be for good.

(To be continued).

THE FIRST METHODISM IN AUSTRALIA

It appears to me that there has not been much interest in the old country concerning the first Australian Ministers and it is not much wonder, for until very lately there has been very little interest here in Australia.

The public school History lessons until a very few years ago left the first ministers entirely out. Personally I did not know there was a Clergyman in the first Settlement and absolutely nothing whatever was taught concerning the religious aspect of the settlement until Governor Macquarie's Church building era.

Dr. Fitchett was the first to call attention to the fact that "Australia's First Preacher was Rev. Richard Johnson, B.A." and that "He was a Methodist." Then I began to search the "Records" of which I have secured a few for my own library, and have searched in the Mitchell Library, Australian Records.

Australia's first Preacher, The Rev. Richard Johnson, first Chaplain of New South Wales, by Rev. James Bonwick F.R.G.S. seems to have been the first to notice the "Methodism," and confirms my statement concerning his being left in oblivion. Bonwick says :—

"The Rev. Richard Johnson, the friend of Charles Simeon, John Newton and William Wilberforce, seemed forgotten in the land of his early labours—In Sydney I heard nothing of Mr. Johnson." (Bonwick p. IV.)

This really suggested to me deliberate omission, because Rev. R. Johnson is entered as third in command in Stockdale's *Voyage of Governor Phillip to Botany Bay*. (p. XIV).

The late Prof. G. A. Wood, whose published essays are in our Sydney Historical Journal on both Johnson and (posthumous) on Marsden, wrote me :—

"As you know, the Great Revival under Wesley had a great deal to do with the appointment of both Johnson and Marsden, they were both appointed on the recommendation of Wilberforce."

Bonwick, gives the names of "The Eclectic Society" (page 35) afterwards known as the "Olney Sect" who nominated Richard Johnson and says (p. 39) "*Before all things he must be what was then called a Methodist.*" So far as I can read of his treatment by officials, the fact of his Methodist leanings and his opposition to drunkenness and extortion was the reason of the scant courtesy towards him by Acting Governor Grose, who wrote in dispatches of him in THE VERY WORDS OF WESLEY'S MODEL DEED, which was still new in 4th Sept., 1793. "*Mr. Johnson, who is One of the People called Methodists,*" contemptuously misspelling his name and dropping his title, and omitting his degree.

"Australia's first Preacher" was of course, ordained Chaplain in the Established Church.

There was no separate Methodist Church at the time. Wesley was still in active Service, but Rev. Richard Johnson, B.A., of Magdalene College, Cambridge, was as much Methodist as John Wesley. Besides bringing the only little bit of sweetness to the seething mass of sin in the first settlement,— Evangelical Religion and oranges,— he was the first Preacher, first Church builder, first Publisher, first Printer, first teacher, first Sunday School organizer, &c., &c. In 1794 the Rev. Samuel Marsden was sent by the same Olney sect and Wilberforce and Newton were the principal movers in that matter also. The story of "The Dairy-

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man's Daughter" (Partridge and Co.),— a Convert of Marsden's on his way to Australia, is sufficient proof of Marsden's Methodist tendencies.

Their ordination by the Established Church does not make these two First Australian Ministers less Methodists but places them in the long list of those Clergymen of the Established Church who were active in the Revival. Gov. Grose "arranged ingenious affronts such as must have cut our ministers to the quick." (Records). "Mr. Macarthur's wife turned up her ingenious nose at the minister's wife." (Records).

In a letter Johnson himself wrote to England at the time, are the words :— (Records). "But blessed be God, I trust I see things in a different light and however stigmatised by the name of Methodist, Enthusiast &c. I am not ashamed of the precious Gospel of Jesus," and again—of the new Chaplain who did not stay, Johnson wrote (Records) "I fancy he is not suspected of being a Methodist."

While the Rev. Thomas Fyshe Palmer wrote (Bonwick p. 183) :—

"The Clergyman here, Mr. Johnson, is a most dutiful son of the Church of England,—He is a Moravian Methodist," and further—"He exposed the last Government, their extortion, their despotism, their debauchery and ruin of the Colony, driving it almost to famine by the sale of liquor at 1,200 per cent profit." (Rev. Palmer, 1795, Records).

Surely that is sufficient to prove,—while "Next to Phillip there was no more striking personality in that famous expedition than Chaplain Richard Johnson." (Ida Lee Records).

He was persecuted and suppressed for putting his Methodist tendencies against the rum selling authorities of the time and it was just like them to let him build his own Church and drop him out of their records. He could hardly expect to receive any other treatment when he helped the poor people who were being exploited, and condemned the exploiters who held the power.

When Samuel Leigh came as the first official Methodist he found no more faithful friend than Chaplain Samuel Marsden, Johnson's successor, who was for Gov. Macquarie "Too Methodist." Marsden gave to Leigh the ground on which the Windsor Methodist Church still stands and Leigh found a number of Methodist preachers and leaders amongst the convicts, soldiers and settlers who helped and befriended him. Then there were a number of professed Methodists in the settlement before the arrival of Samuel Leigh. Mr. Richard Johnson preached to 250

of his future congregations on board the hulk at Woolwich on 22nd October, 1786, before the expedition started. (Bonwick p. 36) and read the service for the day, and preached every day for the 36 weeks they were on the way out. There were surely some converts both with the soldiers and the "passengers."

Some are named among the first local preachers of Australia: There was also a class meeting of Methodists organised by the Methodist School Master in 1812 who sent the requisition to the British Conference for a missionary, which brought out Samuel Leigh. It is both misleading and untrue to set down the beginning of Methodism in Australia on the date of the coming of Samuel Leigh in 1815. The influence of the Great Revival under Wesley on the "First Fleet" and the story of the Methodism among the new Settlement that was founded in Australia, has yet to be written.

S. C. ROBERTS.

As it is the purpose of our *Proceedings* to afford opportunity for the ventilation of opinions on historical matters, we have pleasure in publishing these notes by a minister of the New South Wales Conference. Mr. Roberts will be glad to have further light on the affairs he is trying to elucidate.

In the third volume of the *History of the Wesleyan Methodist Missionary Society* we are informed that the history of the Australian Colonies began with the landing of Governor Phillip with two shiploads of convicts at Botany Bay on January 20th, 1788. No proper staff was provided for the management and training of the convict settlers. "Only on the strong recommendation of William Wilberforce was a chaplain assigned to Phillips' fleet; and the clergyman appointed, though a pious one and a well-meaning man, was without the force of character necessary for his task."

The Rev. James Colwell in his elaborate *History of Methodism in Australia*, gives a Portrait of the Rev. Richard Johnson, B.A., the first chaplain. "It is sad to think" says Mr. Colwell, "that so little was done by the imperial authorities to minister to the religious requirements of the criminals and the early settlers. The Rev. Richard Johnson, the sole chaplain, was a good, though unobtrusive man, the possessor of a meek and quiet spirit, which must have been sorely tried during his twelve years residence. At the foundation ceremonies he was quietly put on one side. Flags were hoisted, guns fired, and officers invited to join the Governor in drinking success to the new settlement! but it was considered superfluous to allow the chaplain to seek Divine blessing on the people or the land. Indeed had it not been for the pressure brought to bear on Lord Sidmouth by Mr. Wilberforce, and a few earnest friends belonging to the Society for the Propagation of the Gospel, the first fleet would have sailed without a chaplain! The noble Lord ridiculed any attempt being made to reform criminals by the power of the Gospel. It was seven years before Mr. Johnson could get a Church erected, his services being conducted up to the time in the open air, and when, at last, he did succeed, the convicts put a firestick into it, and it speedily disappeared. But here the Governor stepped in and made the culprits build another church; at the same time intimating that if they burned that one down they should replace it."

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The Rev. T. E. Brigden supplies the material for the following note.

Readable articles on Methodism in Australia have appeared recently in the *Wesleyan Methodist Magazine*. Dr. Sugden, writing in 1927, says the first sermon in Australia was preached on January 27, 1788, by Johnson, under the shade of a gum tree. Dr. Sugden has looked in vain for any reference to Australia in Wesley's works; but it can hardly be doubted, says he, that he heard something of it from Wilberforce, with whom he was in touch during the later years of his life. The Rev. J. W. Blacket's article is in the volume for 1929.

Dr. Sugden also wrote the article on Australian Methodism in the *New History of Methodism*, vol. ii, Mr. Brigden supplying the illustrations.

The Rev. H. W. Tucker in *The English Church in other lands* (1886). says: Just at the last moment a clergyman was permitted, on the representation of the Bishop of London, to join the emigrants, without pay, and without prospects of pay. After six years he built a Church at the cost of £40 of his own money.

Mr. Tucker says that after it was maliciously burnt, stone churches were erected and a roll call of attendance initiated.

The Rev. J. W. S. Tomlin, principal of S. Boniface College, Warminster, has an excellent book, with notes by the Archbishop of Brisbane, on *Australia's need*. It appears to have been promoted by the S.P.G. "The sensitive and devoted Richard Johnson, who was the only chaplain at the foundation of the Colony, and the virile, shrewd Samuel Marsden, who will always be remembered as the first Apostle of New Zealand, are household words in the Australian Church."

EARLY RECORDS AT ST. JUST

Mr. M. P. Richards of St. Just kindly furnishes us with the following particulars from an old Methodist account book there preserved.

The years dealt with are 1761—1796.

In those days the "Class Mitten" brought in most of the revenue. Love feasts are mentioned once or twice, and an "Aditional Colection."

The following items are selected because they bring in old names well known in St. Just Methodism of a bygone day and also because of the quaint language.

1765. Recved of Thomas Pears four shillings and sixpence full for one years rent of the Society house due to last. "Chrismis Reeves"

1765. Recd. of Thomas Pearce shillings for a Heriot due on the death of Pasco Grenfell on the Society House, St. Church Town.

I say rcd. by me

JOHN WALLIS.

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Midsummer 1765.

Sent to Redruth by the Preacher	1		
for Candles 2lbs		1	
for a Stool for the Desk		1	
To the Landlord on Pasco Grenfell			
death for a Best Beast		9	
		9	
Laid out	1	11	0
To Bro. Trevesa when Mr. John Wesley			
was hear for Preacher & Horses		16	0
for Candles		1	5
Putt to Redruth	1		
Mark Touking for Self & Horses		1	
		1	18
		5	5
1767.			
Rcd. of the Society p. John Bennetts	2	7	2
More dew to him	1		
1768. Received the above balance in full			
JOHN BENNETTS.			
Paid John Wallis for putting up the —			
Richard William, Sen.	5	5	0
Paid Richs Wallis for drawing the deeds	1	1	0
		6	6
		0	0
1769. A Hymn Book for the House		4	0
1770. 3 Bucks of Lime for the Society House			
and Carriage		4	0
Martin Murrish Elder a gift		3	0
1771. To Aditinal Colection		2	1
1772. To Mr. Ustick for paint and oyl		8	10
for the Preachers Diet	10	0	
1774. To Board & Nails planching the Desk		4	2
James Tregear for cleaning the House			6
1775. To Stephen Harvey for the Preachers Diet		4	6
1776. Dener at Redruth		1	0
To 3 fowls for Mr. Wesley		1	6
1777. For looking after the horses		1	0
For making clean the House			6
1778. Society in Debt			11
1781. To Gabriel Thomas for Candels & settra		1	0
1782. The stewards laying out on Mr. Wesley			
being down	1	3	6

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1783.	Peter James for Hangings for a door	2	6
1787.	A New Bible for the House	5	1
1796.	To Jakeh James for keeping the Preacher	5	0
	A/c for Midsummer Quarter 1791		
	To Balance on Debt last quarter	1	13 9
	To Stephen Harvey for keeping The Preacher & horses	2	3 6
	To Cash Paid at Quarterly Meeting	2	18 6
	To Alice Bennetts for lighting Candles at the Chapple	3	0
		<hr/>	
		6	18 9
		<hr/>	
1791.	Subscribers for the front seat in the gallery		
	Jan. 1. 1791		
	Jane Thomas Paid	1	6
	Mary Hicks „	1	6
	Mary Harvey „	1	6
		<hr/>	
	Charged	4	6
		<hr/>	
1791.	Subscribers for second seat in the Gallery		
	Margaret Thomas	1	0
	Margery Thomas	1	0
	Constance Williams	1	0
		<hr/>	
		3	0
		<hr/>	
1792.	Mary Hicks	1	6
	Mary Harvey	1	6
	Jane Thomas	1	6
	— Grills	1	6
		<hr/>	
		6	0
		<hr/>	
1793.	2nd Seat William Bennetts		
	John Chirgwin		
Christmas, 1793.	Sittings in the Gallery		
	Mary Trembath	1	0
	Nichs White	1	0
	Mary James	1	6

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Hista Grills		1	6
George Edwards		1	0
John Thomas		1	6
Jane Thomas		1	6
Margery Thomas		1	6
Fillis Thomas		1	0
Mary Bennetts		1	0
		12	0
 Per Contra			
James Tonkins Class	13 his money	10	2
Stephen Harveys	28	1	5 2
James Hills	18	16	1
John Thomas	8	10	0
Richard Boyns'	18	13	7
John Bennetts'	13	8	5
Nichs Reselghs'	14	8	6
Ann Trembaths'	8 her money	6	7
By Bogewyan	7	7	6
William Roberts	5 his money	4	8
Mary Chergwin's	5 her money	4	0
		5	14 8
Cause still in debt		1	4 1
		6	18 9

One of the classics of early Methodist biography is *Memoirs of Mr. John Edwards Tiesize, with some account of Methodism in St. Just, by Richard Treffry. junr.. 1837.* Mr. Treffry records the death of the above-mentioned Stephen Harvey, which took place about the same time as that of Wesley, though his years were far fewer. "His loss was so deeply deplored, as almost to justify the odd text of his funeral sermon. It was Acts viii, 2, Devout men carried Stephen to his burial and made great lamentation over him."

Mr. Richards has also kindly furnished a transcription of the Lord's Day Plan for the Penzance Circuit for the summer of 1817.

The places were:—

Penzance, St. Just, St. Ives, Mousehole, Newlyn, Marazion, Mount, Ludgvan, Treve, Buryan, Brae, Sancreet, Towednack, Lelant, Morva, Bussollow, Zennor, Sennen and Sowah, Treen and Sennen, Geerstamps, Gulval, Madron, Carfurey, Tregevara.

The Preachers were:—

Itinerant Preachers : Seckerson, Hill, Sanders, Orchard.

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Local Preachers : J. Boase, R. Millett, J. Berriman, S. Nicholls, T. Mathews, J. Mathews, A. Thomas, J. Baynard, N. Pascoe, John James, J. Thomas, T. Trudgen, R. Truren, J. Carne, J. Shugg, James James, James Kernick, H. Kernick, R. Berriman, W. Roskilly, J. Kernick.

Probationers : J.B., W.H., J.D.

The Methodism of the locality was organised as the Cornwall West Circuit from 1765 to 1784. A division was then made into Redruth and St. Ives. The Penzance Circuit was formed in 1791 and the St. Just Circuit from Penzance in 1839. F.F.B.

NEW EDITION OF WESLEY'S LETTERS. ADDENDA AND CORRIGENDA

In the *London Quarterly Review* for October 1931, the following are quoted or referred to.

February 11 and 24, 1780, to Dr. Berrington, Chaplain to Sir John Throgmorton.

12 December 1744 to Mr. Robert Dodsley, Bookseller, in Pall Mall, whose copyright Wesley had infringed.

30 November 1769 to Lady Darcy Maxwell, a letter which throws a flood of light on many references contained in the twenty four letters to this Lady printed in the New Edition.

Three Wesley letters which are not given in the New Edition were offered for sale at Sotheby's in November.

London. 4 December, 1784, "It seems to me that nothing under Heaven is so likely to restore your health as the Bristol Waters."

I conjecture this advice was given to John Valton. Wesley wrote to him on 13 November 1784, saying what good the Bristol Hot Well water had done him in 1753. And on 24 December 1784, he wrote to Thomas Taylor telling him to act as "Assistant" in place of Valton whom he earnestly desired to go to Bristol being of opinion that that was the only possible means of restoring his health.

London, 18 December 1768.

London, 10 October 1787 to John Heald of Dewsbury.

For the complicated Dewsbury Chapel case, see Tyerman's *John Wesley* iii, 551.

The Rev. Henry Bett pointed out in his appreciative review in *The Methodist Recorder* that in the first footnote to vol. v, p. 338 "Horace" is wrong, but the attribution of the verse to Virgil in the second note corrects the reference.

Mr. Bett says the many quotations from the classics and from the English poets have been traced to their sources with quite amazing success. Only a very few remain unidentified. As a contribution towards making the identifications complete he furnishes the information that the quotation vol. v, p. 262, is a loose citation of George Herbert's *A True Hymn*:

"As when the heart says, Sighing to be approved, 'O Could I love!' and stops; God writeth 'Loved'!" That in vol. vi p. 30 is from Prior's *The Garland*, with slight variation.

I am interested to see the directions about gardens quoted on p. xvi of the Introduction. My attention was called to this fragment a long time ago. I discovered that the paper was given by a Chester Methodist to the Mission House in London. It belonged to a series of letters addressed to Wesley's Chester correspondent, Jonathan Pritchard. Writing about it in the *Methodist Recorder*, *Winter Number, 1904*, I ventured to criticise the suggestion that Wesley's horticultural advice referred to the Orphan House or to Kingswood. It seems to me far more probable that it refers to Chester. Why should Wesley write to a Chester correspondent concerning either of these gardens in distant parts of the land. There are two facts mentioned in an old Chester Minute Book, which seem to me significant in this connection.

1. The access to the Octagon Chapel, in which Wesley preached in 1765 soon after its erection, was situated up an Avenue, between some small dwelling houses and *gardens*.

2. The house which was then erected to accommodate the "Assistant" and the "Helper" had a *large and pleasant garden* attached.

On page 59 of the seventh volume, Mr. Telford prints a letter to Miss Loxdale, headed Chester, April 15 1781.

This letter appears in the second and third editions of Wesley's *Works*, with the date December 15, 1781. In giving April the *Letters* follow the *Journal* footnote at that date.

In assigning the letter in question to the month of April, Mr. Curnock was adopting a suggestion made, by me, in *Proceedings* ii, 116.

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My attention was called to the letter when I was compiling my book on Chester Methodism. I pointed out that there was no record that Wesley was in Chester in December 1781. He returned to London from Chatham on December 13th. There is nothing recorded to show how December 13th to December 21st was spent, but there is no hint of any departure from London, and a flying visit to Chester in the depth of winter seems highly improbable.

I am not surprised that I made the suggestion "April" instead of "December." In the light that I had then it was a good one, as shown by the fact Mr. Curnock and Mr. Telford have adopted it.

But two things now make me doubtful about it. The first is the fact that since I made the suggestion, I have seen the original. December is plainly written. There has been no transcriptional error on the part of early editors. Wesley himself may have made a slip, but that solution of the difficulty is not one to be adopted lightly. The second consideration which makes me wonder whether Wesley did not, after all, take the hurried journey to Chester which seems on the face of it so improbable, is a phrase in the letter which he wrote on January 17th, 1782: "I have never repented at all of my late journey to Chester. A flame was kindled there and at Wrexham, which I trust will not soon be put out. I do not know that I have spent a day at Chester with so much satisfaction for many a year." Mr Telford says in a footnote that the "late journey to Chester" was that recorded in the *Journal* in April 1781.

I do not want to overstress the significance of the phrase Wesley uses, but it certainly arrests my attention. Would not the expression "my late journey" be more appropriate to one taken only a few weeks before, than to one carried out in the previous spring.

Wesley's visits to Chester were numerous and regular; the turn of expression here seems to imply that on this occasion he had done something unusual, which had been justified by the result. Whilst pondering this I have noted that there is no reference to Wrexham in Wesley's record of his travels in April 1781. A study of that record with the map in hand shows that Wrexham did not lie in his itinerary.

I set these thoughts down for the consideration of any who may care to look up what has been to me an interesting point.

F.F.B.

DR. COKE AND THE ORIGINS OF WELSH WESLEYAN METHODISM.

(Continued).

It is difficult to over-emphasise the merit of Richard Harrison's work. At a time when it was dangerous to be a Wesleyan, and in a district where religion, where it existed at all, was a narrow Calvinism, he faced hostility in barns and houses, on the mountain-side and in Dissenting chapels. The work which he did by his preaching and exhorting, in Welsh and English, helped in that preparation of the soil of which we have previously spoken. There is no evidence to show that he convinced the Chester preachers of the need of stationing preachers in North Wales; neither is there evidence that he was alone responsible for forming a Wesleyan Society in any of the villages at which he preached. But, so far as is at present known, he was the first to expound the Wesleyan theology in Welsh in North Wales, and by helping to keep alive the societies formed by Evan Roberts and Edward Jones—societies which indirectly contributed to the founding of Welsh Wesleyan Methodism—he partakes of some of the credit which belongs to them.

EVAN ROBERTS. Evan Roberts is a most interesting figure, but, as in the case of Richard Harrison, the sources for his biography are few. We are fortunate, however, in possessing his short account of himself up to 1800, though, when shorn of the self-depreciation so common in the autobiographies of those days, the historical remnant is small. Moreover, it is by no means easy to fix the years of his varied activities. He has succeeded in writing his memoirs without mentioning more than two dates, one of which is useless, and the other probably wrong.

Born at Oswestry in 1755 or 1756, Evan Roberts spent his early youth not far from Llanrwst. Early convinced of sin, he resolved to lead a good life as soon as he became established on his own in the world, or at any rate reform his ways before he died. Thus determined, he led an exuberant life until he reached

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the age of 19. He was fond of cards and football, and was an excellent wrestler. Indeed, one of his greatest crosses after his conversion was to give up these 'sinful works.' About 1776 he began to attend Welsh Methodist preaching, and consequently earned the disapproval both of his father and of his employer. He accordingly left home for Liverpool, and, like his brother William, became a Wesleyan. Fear of the press-gang during the American War made him leave Liverpool for Manchester, probably in 1779. For three years his life was one of alternating pleasure and despondency, and he was present at the opening of Oldham Street Chapel by Wesley on March 30, 1781. He once again returned to Liverpool, and joined the first Welsh Methodist society formed in that city—a society that was formed in 1782. Roberts and others left the English Wesleyans—he for purely linguistic or patriotic reasons, for he was not then aware of the difference in theology between the Calvinists and Wesleyans. After two years he began to question the theology he had so uncritically assimilated, and soon became an undesirable member of the society because of his unorthodox views. He was in a dilemma. He had left the Wesleyans before understanding their theology; he now left the Calvinists because he disagreed with theirs. In this predicament, he turned to Lady Huntingdon's Connexion, and decided to visit Trevecca.

He left Liverpool for Trevecca early in 1784, and paid a visit to Howell Harris's Family. The restricted liberty of the members of the Family distressed him, and he made for Lady Huntingdon's College, intending to enrol as a student. He was promised admission by the Lady herself, who found him work to do in the meantime on her new chapel in Hereford. During the week-end, Roberts stayed at the College, and was not at all pleased with the place. The society at Hereford, moreover, was cold and complacent. He consequently returned home. That same night, he saw in a dream that he must go to Manchester, and to Manchester he went the following morning. It so happened that Wesley was in the town at the time,⁶ and Roberts without delay sought him out and was granted an interview. Wesley advised him to join the society at Manchester, and assured him that he would willingly send Preachers to North Wales if he had any who understood Welsh; unfortunately, only one of his Preachers was a Welshman, and he was in London.⁷ Undeterred,

6. Wesley was in Manchester April 10-12, 1784. *Journal*, vi, 494.

7. Probably Thomas Olivers, then correcting the press in London.

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Roberts then enquired if he would defend him if he were unjustly persecuted. The Father of Methodism assured him that he would, and with this assurance, the Welshman left for Liverpool, on his way to Wales.

At Liverpool he began to exhort, in English and Welsh, and was able to form a new English society near a copper works outside the town. He then made for Denbigh, where he arrived sometime during 1784, and immediately began to preach. In time a society was formed, but the date of its formation is obscure. It was certainly after 1784 and before 1791, and the tradition which asserts its origin to have been in 1787 is probably not far wrong. It is interesting to read how Evan Roberts was afraid lest the society should so increase that he himself would not be able to supply its needs. This fear made him visit Liverpool in search of helpers, and he persuaded John Renshaw, a Wesleyan local preacher, and Richard Davies, a Welshman who hailed from Dinas Mawddwy, to visit Denbigh occasionally. In time he heard of Richard Harrison, who willingly agreed to visit Denbigh and the neighbouring villages once every two months.

The Chester Preachers now visited Denbigh as part of their round, and continued to do so for two years. Hugh Carter, in whose house the society met, states that these visits were made fairly regularly once a fortnight during the years 1792-1794, the Preachers being Francis Wrigley, Richard Condy, John Booth, and Samuel Bardsley. Both he and Roberts agree that these visits ceased because of the difficulty which the Preachers experienced with the Welsh language. Their success was small, and they felt that while they could be doing more useful and more profitable work in other parts of the circuit, to continue to preach at Denbigh would be merely to plough the sands.

They began a second series of visits, however, in 1798. The Preachers on this occasion were Thomas Hutton, James Ridal, and George Morley. Edward Linnell, an exciseman at Llansannan (who later joined the ministry and itinerated from 1803 to 1808), was the principal means of their coming in 1798, but they, too, saw that little good could be done so long as they were unable to preach in Welsh. This failure, so Carter tells us,⁸ determined them to place Wales's need of Welsh Preachers before Conference. The importance of this statement lies in this: it shows that Evan Roberts, by raising a society at Denbigh through preaching and exhorting in Welsh, had convinced the Preachers on the Chester

8. Letter printed in *Eurgrawn, or Welsh Wes. Meth. Mag.* 1829. p. 12.

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circuit that Wesleyan Methodism could only take root in North Wales if preached in the Welsh language ; and more important still, he had convinced them so strongly both of this and of Wales's need, that they were resolved to bring the matter before Conference—at least twelve months before Edward Jones formed his society at Ruthin.

In many respects Evan Roberts is unique among Welsh Wesleyan Local Preachers. He was privileged to meet and to converse with John Wesley and Lady Huntingdon, he could lay claim to having a share in forming the first Welsh Calvinistic Methodist society in Liverpool, and he was the first to form a Wesleyan society in North Wales which was more Welsh than English in character. A Welshman to the core, he renounced a happy membership of an English Wesleyan society to help in the formation of a Welsh society among the Calvinists of Liverpool. He made a special journey to see John Wesley, to urge him to provide Welsh preaching for Wales ; he persuaded Renshaw and Davies of Liverpool, and Harrison of Northop, to come to his aid at Denbigh, and the evidence is conclusive that it was the success which attended his efforts, coupled with the failure of the Chester Preachers by preaching in English, that *first* decided the latter to bring the cause of Wales to the notice of Conference. These Preachers were at any rate aware of the Denbigh society and its needs, just as in 1800 they became aware of the society at Ruthin. The Ruthin society only served to knock the nail upon the head. The conviction that something must be done for Wales was there in 1798, if not earlier ; Edward Jones's work only served to strengthen it the more—it did not create it, as has been generally assumed hitherto. This being so, Evan Roberts deserves at least as much credit as Jones of Bathafarn, if indeed he does not deserve more, for it is more difficult to create than to strengthen, and the one must inevitably precede the other.

EDWARD JONES. Edward Jones was born on May 9, 1778, and was the fifth of six children of Edward and Anne Jones, tenants of Bathafarn Farn, near Ruthin. Little is known of his parents, except that they were respectable middle-class people. Young Edward was educated at Ruthin Grammar School, and after leaving school, he made for Manchester, about 1796, to enter the cotton industry. Little is known of the four or five years he spent there, but one fact stands out clearly—it was during these years that he received an assurance of the forgiveness of his sins and became an ardent Wesleyan. At no time of his

life was he lax and dissipated, but henceforth he was to lead a deeply religious life.

In the closing weeks of 1799 Edward Jones returned home. Three factors influenced him in arriving at this decision. One was the death of his brother; another was the failing health and increasing infirmity of his parents; and the third was his own ill-health. It was no light thing, however, to leave Manchester, where he had made so many friends, especially among the Wesleyans, and to return to a district where, so far as he then knew, there was not a single Wesleyan. It troubled him so much that he consulted Samuel Bradburn, the Superintendent of the Manchester circuit. Bradburn advised him to call on the Chester Preachers on his way home, and ask them to visit Ruthin occasionally. He did so, and Thomas Hutton, the Superintendent of the Chester circuit, readily consented to visit Ruthin if a door were opened to him. Jones gladly promised to open the door himself. It is rather strange that Hutton did not tell him of Evan Roberts's work at Denbigh. If he did, Jones is silent on the point. Nor does he mention John Bryan, an assistant at the drapery establishment of the Misses Williams of Chester (formerly of Rackery), though we know from Bryan himself that he called on him while at Chester. Jones informed him that he intended settling down in Wales once again, that he strongly wished to see Wesleyan Methodism established in the country, and with this end in view he proposed holding prayer meetings in Ruthin and the locality: would he visit them and preach an occasional sermon? Bryan promised that he would.

Edward Jones arrived home on the last day of December 1799. By the 3rd of January, 1800, he had hired a room belonging to John Edwards, a currier of Ruthin. Soon afterwards, James Ridal came from Chester and preached to a sober congregation. Many Welsh persons present could not understand him, and many were the questions asked about the 'new religion' brought into the country by the youth from Bathafarn. The Chester Preachers visited Ruthin once a fortnight, but this was not enough for Jones. He determined to hold prayer meetings on Sunday mornings and evenings to supplement their preaching. Many flocked to hear, and he alone conducted the service, at first entirely in English. The experience he gained after a few Sabbaths induced him to exhort a little, and then to exhort in Welsh. His Welsh at this time was very stiff—with difficulty could he recite the Lord's prayer—but he succeeded beyond his

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expectations, and, news of his success having spread to Northop and Denbigh, Harrison, Roberts, and Linnell readily gave him a helping hand.

Continued success resulted in the formation of a society at Ruthin, consisting at first of eight members. On June 1, 1800, it numbered 31 members, and these had been divided into two classes, English and Welsh, by August 31. In spite of this, however, the leader was by no means happy. People regarded him as one who had introduced a plague into the country. The theology which he expounded they considered the greatest curse that had ever befallen Wales. To crown all, he was criticised by his own people. His father was annoyed with him for jeopardising his health, and for rejecting the Church in which he had been brought up. Add to all these worries his anxiety for the welfare of the society, and his depression can readily be understood. Towards the beginning of August, he received a letter announcing the establishment of the Welsh Mission—not from Owen Davies, as has been asserted hitherto, for we know from Owen Davies himself that they were unknown to each other at this time—but probably from the Secretary of the Conference (Samuel Bradburn) or from a Preacher on the Chester circuit who was present at the Conference.

Edward Jones's activities up to the founding of the Mission have been traced. What part did he play in its foundation? A complete answer to this question involves a consideration of the substance of the next section, and consequently is left till then. It is necessary, however, to summarise his work, and to see it in relation to the work of his contemporaries. For the sake of clarity, we shall tabulate our conclusions:—

1. Edward Jones was not the first to preach the Wesleyan theology in Welsh in North Wales. Richard Harrison had done that before Jones was born.
2. He was not the first layman to form a Wesleyan society in North Wales which was predominantly Welsh in character. That privilege belongs to Evan Roberts.
3. Nor was he the first to convince the Chester Preachers, and through them, Conference itself, that Wales needed Wesleyan Preachers of its own who could, if possible, preach in Welsh. That right, again, belongs to Evan Roberts.

What, then, did he achieve?

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1. He succeeded in persuading the Chester Preachers to visit North Wales for the third time after Wesley's death.
2. He formed a society at Ruthin which was more Welsh than English in character, but which owed its formation to his praying and exhorting in English at first.
3. By doing these two things he strengthened the conviction of the Chester Preachers—a conviction previously created by Evan Roberts—that the cause of Wales must be brought before Conference.

Summing up, it has been shown that Denbighshire and Flintshire received Wesleyan preaching from 1750 onwards, if not earlier; that at least four Wesleyan societies were formed—at Mold, Rackery, Caergwrle, and Wrexham; that an Anglo-Welsh society existed at Northop; that societies existed at Denbigh and Ruthin which were more Welsh than English in character; that Richard Harrison was the first to preach Methodist doctrine through the mother tongue in North Wales; that Evan Roberts was the first to form a Welsh society in those parts, and to satisfy a few Wesleyan Preachers of the need of stationing Preachers there; and that Edward Jones, by forming a society at Ruthin, strengthened this conviction. Whether this alone would have led, or did actually lead, to the founding of official Welsh Wesleyanism must be left to the next section. Here it must suffice to say that it probably played its part as useful evidence, to confirm the judgment of one who had vision, though he had never heard of Harrison, Roberts, or Jones. In the light of all this, it follows that, so far as any of these pioneers was responsible for the formation of the Welsh Mission—and they were only indirectly responsible—Evan Roberts must rank on a par with Edward Jones, if indeed he must not be placed above. For he had begun his society at Denbigh while Edward Jones was still at school, and had given proof to more than one Wesleyan Preacher, at least twelve months before Jones's return from Manchester, that there was ample room and splendid prospects for the growth of their denomination in the somewhat neglected soil of Gwynedd.

ALBERT H. WILLIAMS.

(To be continued).