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NORFOLK STREET  
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NORFOLK STREET WESLEYAN CHAPEL, SHEFFIELD.



NORFOLK STREET CHAPEL PREPARED FOR CLOSING MEETING.

# Norfolk Street Wesleyan Chapel, Sheffield

Being a History of this Famous Sanctuary : together  
with an account of the earlier and later  
History of Methodism in the town  
and neighbourhood

BY THE

**REV. T. ALEXANDER SEED**

AUTHOR OF "ZINZENDORF : A PIONEER OF SOCIAL CHRISTIANITY,"  
"JOHN AND MARY FLETCHER : TYPICAL METHODIST  
SAINTS," ETC.

*Illustrated by numerous Portraits and Pictures*

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“Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth.”—Psalm xxvi. 8.

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.”—Psalm xlvi. 12, 13.

“One generation shall praise Thy works to another, and shall declare Thy mighty acts.”—Psalm cxlv. 4.



*Dedication.*

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TO MY WIFE,  
A SHEFFIELD METHODIST OF THE  
THIRD GENERATION.



## *CONTENTS.*

CHAPTER	PAGE
PREFACE - - - - -	XV.
I. INTRODUCTORY—	
SHEFFIELD IN THE EIGHTEENTH CENTURY	I
II. EARLY HISTORY OF SHEFFIELD METHODISM -	15
III. THE BUILDING AND ENLARGEMENTS OF NOR-	
FOLK STREET - - - - -	39
IV. SOME FAMOUS MINISTERS - - - - -	56
V. NOTABLE WORKERS AND WORSHIPPERS -	99
VI. MEMORABLE EVENTS AND INCIDENTS - -	151
VII. CHARACTERISTICS—	
1, A Reading People ; 2, The Musical Service ;	
3, Beneficent Activities ; 4, Care of the Young—	
Sunday School—Band of Hope, &c. ; 5, Adapta-	
bility - - - - -	176
VIII. OFFSHOOTS AND DEVELOPMENTS—	
Carver Street ; Bridgehouses ; Attercliffe ; Ebenezer ;	
Park ; Brunswick ; Heeley ; Wesley College ; Mont-	
gomery ; Ellesmere Road ; Trinity, Highfields ;	
Trinity, Firth Park Road ; Victoria ; Fulwood	
Road ; Ranmoor ; Burngreave Road ; Walkley ;	
St. John's ; St. Luke's ; Crookes - - - - -	235

## *\* Contents*

CHAPTER	PAGE
IX. CLOSING SCENES AND TRANSFORMATIONS -	279
X. APPENDICES—	
1. MINISTERS APPOINTED TO NORFOLK STREET CIRCUIT, 1765 to 1896 -	301
2. EXTRACTS FROM STEWARDS' ACCOUNT BOOKS, 1773 to 1805 - -	306
3. EXTRACTS FROM MR. HOLY'S ACCOUNT BOOKS, 1780 to 1825 - -	314
4. CIRCUIT PLANS - - -	316
5. MISCELLANEOUS RECORDS, 1782 to 1834 - - - -	319
6. SHEFFIELD EAST BUILDING SCHEME, 1864 to 1872 - - -	321

## *LIST OF ILLUSTRATIONS.*

Norfolk Street Wesleyan Chapel, Sheffield (Exterior)	<i>Frontispiece</i>
Norfolk Street Chapel prepared for Closing Meeting (Interior)	,,
	FACING PAGE
Second Preaching House - - -	17
Mulberry Street Chapel - - -	17
Residence of Wm. Woodhouse, Fulwood - -	23
The Ladies' Room, Old Norfolk Street Chapel -	23
Rev. Wm. Bramwell - - -	63
Rev. S. D. Waddy, D.D. - - -	63
Rev. John Rattenbury - - -	63
Rev. Wm. E. Miller - - -	63
Rev. Wm. Morley Punshon, LL.D. - - -	81
Rev. John Burton - - -	81
Rev. Thomas Nightingale - - -	81
Mr. Henry Longden - - -	81
Mr. John Cole - - -	127
Mr. Thomas Cole - - -	131
Mr. Skelton Cole, J.P. - - -	137
Mr. John Skelton - - -	139
Mr. Joseph Angus - - -	139
Mr. Joseph Hadfield - - -	139

## *\* List of Illustrations*

	FACING PAGE
The Upper Schoolroom, Norfolk Street Chapel -	- 215
The Lower Schoolroom, Norfolk Street Chapel -	- 215
Mr. John Hydes - - - -	- 225
Mr. J. A. Cooper - - - -	- 225
Mr. Joseph Meeke - - - -	- 225
Mr. Richard Wheen - - - -	- 225
The Mission Staff - - - -	- 233
The New Victoria Hall - - - -	- 289
Interior of New Victoria Hall - - - -	- 295

## ***PREFACE.***

IN preparing the following history, all the recognised authorities have been consulted and utilised, such as Hunter's "Hallamshire." Mr. R. E. Leader's "Sheffield in the Eighteenth Century," and Everett's unfinished work on "Methodism in Sheffield." Much additional material has been gained from Circuit Records, and from documents preserved in the Norfolk Street and Carver Street safes, particularly from old Society Stewards' Books from 1773 to 1805, and from old Account Books kept by Mr. Thomas Holy from 1780 to 1825, typical and illuminating extracts from which will be found in the Appendices, along with other matter of a miscellaneous but variously interesting kind.

The writer's acknowledgments are also due to Mr. Thomas Skelton Cole for the loan of material gathered by the Rev. Samuel Lees for his Centenary Lecture, delivered in Norfolk Street Chapel in June, 1880, and of the manuscript of the Lecture itself, as well as for many of the photographic illustrations. Without his aid, and that of the Rev. G. H. McNeal, who first suggested the volume, and of others who have

## *✻ Preface*

helped with information and advice, the present work, imperfect as it is, would scarcely have been possible at all.

The preparation of it has been a means of grace to the author, and it is now sent forth in the hope that the coming generations of Sheffield Methodists may catch the spirit and perpetuate the zeal, devotion, and self-sacrifice of those to whom they are indebted for the heritage of a high ideal and a noble example.

T. A. SEED.

TOTLEY RISE,

*October 16th, 1907.*

# Norfolk Street Wesleyan Chapel, Sheffield.

## CHAPTER I.

### Introductory: Sheffield in the Eighteenth Century.

“How changed is here each spot man makes or fills.”

MATTHEW ARNOLD.

THE Sheffield of the eighteenth was widely different from the Sheffield of the twentieth century. In area it was exceedingly limited. Ten minutes' walk in any direction from the centre of the town would have brought you into green fields or to moor and arable lands. When John Wesley first visited it in 1742, after preaching on his father's tombstone in Epworth churchyard, he would probably come by the old road over the Park. That ancient way passed close to the Manor, the towers of which were still standing, and still speaking, with the ruins round them, of the instability of human glory, as they told of Wolsey's fall and of the imprisonment within their precincts of Mary, Queen of Scots. Men could still remember all the ancient glories of the Park, with its stately avenues of oak and walnut, and its herds of antler and of fallow deer.

## *\* History of Norfolk Street*

As Wesley rode down the hill he would get glimpses of the little triangular town in the valley of which he had so often heard and read. He would see no tall chimneys and little smoke, the most conspicuous buildings being the parish church and the recently constructed walls and tower of St. Paul's. Outside the town he would see nothing but picturesque country, save Broom Hall standing in the solitary distance to the west, and the road to Manchester winding like a moorland track beyond. There were, of course, no steam-engines, no blast-furnaces, no railways, no coaches, no canals; the roads were full of holes, and stony, and travelling was full of peril and uncertainty. Its twenty thousand odd inhabitants were almost cut off from the outer world. As the good man descended the Park Hill he would probably meet some of the pack-horses climbing it with the produce of the little workshops on their way to distant marts. The suburbs of the town, with their crofts and gardens, he would find to be both picturesque and clean; but the town itself would answer Horace Walpole's summary description: "One of the foulest towns in England in the most charming situation." The streets were unpaved, and, in wet weather, projecting spouts poured streams of water on the passers-by, and open gutters in the middle of the streets carried away both rain and sewage.

But Wesley was on serious business, and has left us no description of the material aspects of the town. For this we are obliged to turn to other sources, one of the most interesting of which is a sketch by a contemporary artist which, unhappily, we have no means to reproduce.

## Wesleyan Chapel, Sheffield ✱

In a verbal description accompanying the sketch, he says :

“Sheffield, or Sheafield, stands in the southern part of the West Riding of Yorkshire, where the two rivers, Don and Sheaf, meet, to which last it owes its name. This town was anciently famous for making the iron heads of arrows, and is celebrated by Chaucer three hundred years ago, for the blades of knives worked there; by degrees it hath improved in all manner of cutler's ware. Its situation is delightful and somewhat uncommon, it being seated on a round hill in the midst of a valley which is surrounded by many higher hills. This supplies it with many valuable falls of water, necessary for carrying on the manufacture of the place. This advantage of streams to turn their mills, together with great plenty of coal in the neighbourhood, render it perhaps the fittest place in the kingdom for the business here carried on.”

For purposes of comparison it may be of interest to quote the graphic words of “John o' London,” written in 1904 :

“All that is best in Sheffield is comprised in three streets, forming a Y, of which the stem is High Street and the arms Church Street and Fargate. At their junction is the big black parish church of St. Peter's. On a beautiful spring morning I walked over its immense churchyard, paved with flat tombstones. Nearly two centuries of unstoried lives are under your feet—unstoried, but worthy. Well might James Montgomery, the poet of ‘The Common Lot,’ have lived and rhymed in Sheffield:

“Once in the flight of ages past  
There lived a man : and who was he?  
Mortal ! howe'er thy lot be cast,  
That man resembled thee.

## *\* History of Norfolk Street*

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“ He saw whatever thou hast seen ;  
Encountered all that troubles thee ;  
He was—whatever thou hast been ;  
He is—what thou shalt be.

“ The annals of the human race,  
Their ruins since the world began,  
Of him afford no other trace  
Than this—there lived a man !’

“ After wandering through the church, and looking at the fine tombs of the Talbots, in the Shrewsbury Chapel, I stood at the churchyard gates and looked out on the most typical spot in the modern city. What did I see? Nothing that the pen leaps to record. Just Sheffield at half an hour after noon: shopping, tram-car Sheffield. Church Street with its fine Cutlers' Hall, a great social and commercial temple; Fargate, becoming High Street; and the incessant flux of tram-cars three ways, bearing such names as Tinsley, Osgathorpe, Darnall, Millhouses, Woodseats, Ecclesall, Pitsmoor. Through all a motor-car would flash, in it a woman of the wealthy suburbs, fair to look upon, and clad with grace, bringing the suggestion of a fine home out there, somewhere in that wild garden of which Sheffield men love to speak. Over the way four men, one of them a cripple, are selling masses of daffodils on the kerb outside a café. A few carriages wait at a great drapery store. Four queer little travelling hoardings, each drawn by a donkey, announce attractions at the principal music hall. . . . A barrow, laden with a traveller's sample cases, passes on in advance of their owner, and a two-horsed carriage, grave, aldermanic, is followed by an errand-boy on a bicycle, smoking a cigarette as he masterfully pedals through the traffic. On the pavement below me tram tickets are blowing and soiling. And then, in a guessed punctuality, or probability of appearance, comes the fine figure of Archdeacon Eyre making for my gateway.”

## Wesleyan Chapel, Sheffield ✻

What if it had been John Wesley? Would he have thrown up his arms, exclaiming, "What hath God wrought!" He certainly would if he had visited all the chapels and churches of the city, as well as the parish church in which he had often worshipped in the days gone by. What if he had accompanied "John o' London" on his rounds—to the Ruskin Museum, to the Mappin Art Gallery, to Grindleford, to several of the Cyclopean steel-works of the city? If he had confined himself to merely material considerations, he would certainly have confirmed his graphic words:

"The truth is that the greatness and enchantment of Sheffield are not to be found in her streets; they are spread around her borders, or they are locked within her factory walls. Realising this, I turned to the enormous workshops which make Sheffield the steel capital of the world. The greatest of them lie in the northern town, upon a wedge, formed by the River Don, which after flowing resolutely into Sheffield from the north-west, loses heart, and skurries out again on a north-east course. . . . Here are carried on those Cyclopean processes by which the modern world is supplied with everything of steel that enters into the heavy work of peace or war. Above the miles of dingy street walls in Savile Street and Carlisle Street rises the chaos of chimneys, cisterns, blast-furnaces, shaftings, furious escapes of steam, and all the other hieroglyphics of the modern black art. . . . My wonder, which was that of a child when I began my round, vanished as I became accustomed to the feats of Vulcan. . . . When you have seen a steel bar as thick as your arm sawn through in a second; when you have seen a cylinder of cold steel put on a lathe, and shavings which you cannot bend out from it; when you have seen an eight-inch armour-plate divided like cheese, and huge blocks of

## ✧ *History of Norfolk Street*

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steel pounded like putty under steam hammers; when you have watched the tool that bores a nine-inch gun; and when you have stood before a hydraulic press capable of exercising nine thousand tons of persuasion on whatever is placed under it; then you learn that the intractibility of the toughest substance is only relative, and that a hard steel tool may be made as formidable to a softer steel plate as scissors to paper. . . . I should be mad to attempt a description of the operations I witnessed at the Cyclops Works and at Grimesthorpe: the scraping, hardening, and fitting of armour plates, the erection of conning-towers, the boring of monster guns, the lathe-work on shells, the clipping of steel bars for springs and the testing of the springs when completed, the pouring into ingots of the finest crucible steel, the sand-blasting of files, and the forging of railway tyres. All these operations were performed with stupefying ease. . . . Why ask Sheffield to be beautiful? Within her bounds she is pledged to other ends, and outside them the morning and the evening are beautiful on the hills. In necessary and material advancements she is diligent and successful. . . . In the provision of parks, libraries, and educational instruments for a population that exceeds 400,000, her rulers are not slack. Sheffield may yet abolish her smoke, but in the meantime she may be justly proud of it, and may with reason declare (as was said to me) that, for her, blue sky means little trade."

How different the Sheffield Wesley knew! Mr. Hunter speaks of the town as "but a mean place," and his description will apply to the greater part of the eighteenth century. The first Mr. Samuel Roberts, who was born in 1763, remembered the streets to have been in a deplorable condition. Dull and dirty oil lamps, few and far apart, and often not lighted, or blown out, even when supplemented by a farthing candle stuck in a shop

## Wesleyan Chapel, Sheffield ✱

window, only served to make the darkness visible. So late as 1768, there was not a building of any kind on the slope from Norfolk Street to the Ponds in a south-easterly direction; and towards the south, the only houses were one occupied by a Mr. Kirkby, and another, with a bowling-green attached, near the corner of what are now called Button Lane and Eldon Street. The green was on the open common called Sheffield Moor; beyond that was an outlying hamlet called Little Sheffield. In 1774, the "Directory" shows that there were two grocers and one milliner in Fargate, and one or two factors and merchants, but that there were more than twenty makers of cutlery and allied wares. Mr. R. E. Leader, to whom we are indebted for much of this information, refers in his "Sheffield in the Eighteenth Century" to a paper left by Mr. Hunter, showing how narrow were the limits of the town as late as 1799.

"His description," says Mr. Leader, "is incomplete. There is no description of the town on the south side of Church Street; but for all lying north of that he considered the area covered by two perambulations. In the first he starts from Townhead Street Cross, goes down Church Street, Angel Street, Snig Hill, and West Bar, and then up Sims Croft, to the Town Head again. On the second, beginning at the same point, he passes down Campo Lane, Hartshead, King Street, Haymarket, and Waingate, to Lady's Bridge, Newhall Street, West Bar, Scargill Croft, across Hartshead, and along York Street to Fargate. Within this small area he found all that was worthy of mention in connection with the northern side of the town—say from the Parish Church to the point where the rivers Sheaf and Don meet."

## ✧ History of Norfolk Street

It is difficult to ascertain the exact population of the town at different early periods; but taking the parish (which is much larger than the township) of Sheffield, as the basis of calculation, it may be regarded approximately as in 1615, 2,207; in 1736, 14,105. In 1764 the number is given as 20,000, but this probably refers to the town and not to the parish, and the reason for the increase is supposed to have been "the immigration of workmen on the introduction of the silver-plating trade." In 1801 the parish contained 45,755 souls. In 1851 the number had risen to 136,287; in 1871 to 239,941; at present the population under the City Corporation is fast approaching 450,000, and the net rateable value of the area under its jurisdiction is approaching two millions sterling.

When Wesley first visited the town it was beginning to grow and prosper. The misery of the Stuart days, when one third of the people were "all begging poore," and when eight out of every thirteen of the householders were not able "to abide the storms of one fortnight's sickness," had passed away. During the whole of the century, the burdens imposed on the householders for the relief of the poor can hardly be said to have been onerous. In 1721 the amount levied was £70 9s. 1d., a little more than a shilling per householder.

"In cases of emergency," says Mr. Leader, "the resources of the Town Trustees, the Cutlers' Company, and the subscriptions of the better-to-do inhabitants were fully equal to the provision of extra-parochial assistance. In 1739, £90 was sufficient to discharge the entire cost of the Poorhouse. The number of inmates, about that time, seems to have ranged from 24 to 34. Afterwards it increased steadily but

## Wesleyan Chapel, Sheffield ✻

slowly to 70 in 1743; to 94 in 1745; and to 156 in 1786. As the century drew towards its close, with its wars and terrible commercial depression, the poor rates increased by leaps and bounds. From £400 in 1750, the overseers' expenditure jumped in 1788 to £4,000, and by the end of the century to £10,000, supplemented by large voluntary contributions. But throughout the century, in normal times, the rates were low, and the amount of assistance such as to indicate an absence of poverty either wide-spread or excessive."

This comparative absence of pauperism is accounted for partly by the lowness of rents, the cheapness of provisions, and the abundance and steadiness of fairly remunerated employment; but it is also attributed, as in Wills' rhyme, "The Contrast," to the industry, thrift, and mutual helpfulness of the people. The inhabitants in general, he says, are "laborious, ingenious, and hospitably share." Having due regard to the purchasing power of money, wages were good, rents low, and food cheap. A fairly good workman's house could be had for about £2 a year. Beef could be bought for 2*d.* or 3*d.* a pound; pork for 4*d.*; mutton for 2*s.* 4*d.* a shoulder; lamb for 1*s.* 7*d.* a quarter; a goose for 1*s.* 10*d.*; a chicken for 5*d.* Sugar was 3*d.* a pound; candles 4*d.* to 6*d.*; coals from 2*s.* 6*d.* to 5*s.* 6*d.* a load. Tea, of course, was a luxury, costing from 8*s.* to 12*s.* a pound; but ale was only a shilling a gallon, and wine almost as cheap. An ordinary labourer's wage in 1764 was a shilling a day; a carpenter earned 1*s.* 6*d.*; a journeyman cutler, 12*s.* a week, and good workmen, 20*s.* Razor polishers sometimes earned as much as 10*s.* a day. Wheat, in 1735, was 13*s.* a load of three bushels, and in 1764, when there were loud complaints of the high prices of the necessaries of life, it was 16*s.* a load. In the

## ✻ History of Norfolk Street

middle of the century, £90 or £100 a year was considered a handsome income.

“The Walkers,” says Mr. Leader, “first in a small way at Grenoside, and afterwards on a large scale at Masborough, were content, between 1755 and 1760, to take out of their business £140 a year for each partner, and this at first was done with fear and trembling. This illustrates the modest scale of living at the time.”

£500 was considered to be a fortune which justified a man's retiring from business.\*

Ideas as to luxuries and necessaries vary from age to age. Luxuries to one generation are among the

\* “The account book of the Rev. John Pye (Minister of Nether Chapel),” says Mr. Leader, “shows that for many years between 1748 and 1773, he had an income which did not exceed £100 per annum, yet out of that he kept a horse and saved considerable sums. Up to 1757, in which year he married, he paid the modest sum of £13 per annum for board and lodgings, and after his marriage his household expenses ranged from two to four guineas a month, though occasionally they were higher and lower. He paid his servant £2 a year. The material for a coat and breeches cost him £3 4s., and the tailor's charge for making them up was 8s. 6d. The expenses of a journey to London, in 1764, were £8 6s. At first an annual contract was made for shaving at 10s. a year, but afterwards this was increased to 15s. Mr. Pye's income and expenditure were affluence compared with the condition of a neighbouring village minister, the Rev. Samuel Smith, of Stannington. The stipend seems to have been about £12 a year, with a house; but even from that small sum any money spent on the chapel property was deducted before the balance was paid to the minister. So that the £40 a year on which Goldsmith's village parson was reputed ‘passing rich’ was, by comparison, boundless wealth. On the other hand, his outgoings were proportionately small. Thus he records, ‘My landlord has received upon my account for my board for one whole year with contentment £5 17s. 3d.’ (The salary of the Rev. Joseph Evans, Upper Chapel, 1758 to 1798, was £70, or occasionally £80 a year).”

## Wesleyan Chapel, Sheffield ✱

“necessaries of life” to another. Pocket-handkerchiefs, for instance, were regarded as luxuries by eighteenth century Sheffielders; so were cabs and umbrellas. The first hackney coach did not appear in the town till 1793.

“Before that time,” says Mr. Leader, “the fair ladies who were not disposed to tramp through the ill-paved streets and muddy lanes on pattens, with skirts well tucked up, and attended by a lantern, had to charter one of the few sedan chairs which the place boasted.”

Who used the first umbrella in Sheffield is disputed, the daring deed being attributed by different authorities to Mr. Samuel Newbould, to Mr. Thomas Holy, and to Mr. John Greaves, “merchant of Fargate.” Two things are certain: first, that this curious and audacious novelty did not venture to appear till latish in the century; and, secondly, that those who, in defiance of public opinion, first carried one in the streets, were subjected to derision and annoyance. When the father of Mr. George Hadfield, M.P., used to go to Howard Street Chapel on a wet Sunday with one of these novelties, “his sons were so ashamed of being associated with it that they would not be seen with him, but choose another route; and when William Trickett, Master Cutler in 1771, appeared with an umbrella, his brother Enoch joined in the general derision, with the remark, ‘See thee, ahr Bill’s gotten a waukin’-stick wi’ petticots on.’”

In manners and in morals the Sheffield populace did not differ materially from that of other towns of the period. Bull-baiting, bear-baiting, dog-fighting, cock-fighting, were among the more brutal of their sports,

## ❖ *History of Norfolk Street*

and prize-fights were of frequent occurrence on the moors and commons round the town. In 1752 the Town Trustees distributed papers condemning the diversion of throwing at cocks, and five years later they paid 14s. 6d. to cricket players on Shrove Tuesday, "to entertain the populace and prevent the infamous practice." Sheffield races appear to have been confined to the eighteenth century. The first we hear of them is in 1711. They were held at Crookes Moor, where Fulwood Road now is. They were discontinued, it is to be hoped for ever, in 1781, and the grand stand was taken down in 1790. Mr. Leader, with evident reluctance, admits that in a generation addicted to intemperance, "the Sheffield cutlers and grinders were distinguished by their drunken habits," and he shows that "the masters were as bad as the men." He also fears that it is true that "even football, and the fine old Yorkshire game of knur and spell, and the quiet bowling green and skittle alley and quoit ground, derived additional attractions from the opportunities they gave for betting and heavy drinking." This largely accounts for the otherwise strange antipathy to these recreations displayed by the religious people of the same and subsequent generations.

Before Wesley's arrival, the only provision for public worship was to be found in St. Peter's and St. Paul's, the Chapel at the Shrewsbury Hospital in the Park, the Upper and the Nether Chapels, and the Friends' Meeting-house in Hartshead. Until 1720 the only Episcopal places of worship were the Parish Church and the Hospital Chapel, but in that year St. Paul's

## Wesleyan Chapel, Sheffield ❧

was commenced on a piece of ground called Shaw's Close, or Oxley's Croft, now at the top of Norfolk Street. The first stone was laid in 1720, and next year the building was ready for the congregation, but, owing to a dispute as to the right of presentation, it was not occupied till 1739, when it was licensed as "a meeting-house for Protestant Dissenters." This action brought the dispute to a crisis, and in 1740 the building was opened as a chapel-of-ease, pursuant to an Act of Parliament passed in that year.

It is uncertain when the Friends' Meeting-house was built, but it is known that George Fox and his coadjutors, in spite of many persecutions, gained many converts in the town and neighbourhood about the year 1686, and the Quaker Society in Sheffield would then be formed. The Meeting-house in Hartshead was rebuilt in 1764, and again in 1806. If not the first, the Upper Chapel in Norfolk Street was one of the earliest meeting-houses in the town, having been erected in 1700 by the Presbyterians, who were the successors of the Non-conformists of the reign of Charles II., and who had previously occupied the New Hall, afterwards Hollis's Hospital. The first minister was the Rev. Timothy Jollie. The Nether Chapel was erected in 1715 by those who separated from the congregation of the Upper Chapel, in consequence of the Arian dispute which arose after the death of Mr. Jollie. Nether was rebuilt in 1826-8, and has ever since been the home of a large and influential Independent Church. With the exception of St. James's Church, and Lee Croft, Garden Street, Queen Street, and Howard Street Chapels—all built

### *✧ History of Norfolk Street*

between 1780 and 1800—and of Norfolk Street, the special subject of this history, all the other churches and chapels in the town were built in the nineteenth, and the opening years of the twentieth, century.

## Wesleyan Chapel, Sheffield \*

### CHAPTER II.

#### Early History of Sheffield Methodism.

"I remember the days of old."—PSALM cxliii. 5.

METHODISM as an organised religious society was introduced into Sheffield by John Wesley in the year 1742. Four years previously, in the year of Wesley's Evangelical conversion, David Taylor, who had been converted under the preaching of the Rev. Benjamin Ingham, one of the Oxford Methodists, and who, at the time, was living with a Mr. Wardlow at Fulwood, probably in the capacity in which he had served Lady Betty Hastings, whom Mr. Ingham married, began to preach at Heeley and the regions round about. Taylor was a pious butler of considerable intelligence and great Evangelistic gifts, but he had few powers of organisation, and fewer opportunities of pastoral oversight. The consequence was that when Wesley came to Sheffield, at the request of Lady Huntingdon, he found that the people who had been won to Christ by Taylor's fruitful ministry were "as sheep without a shepherd," and there can be little doubt that, during the week he spent amongst them, Wesley gathered them together and formed them into the first Sheffield Methodist Society. For this

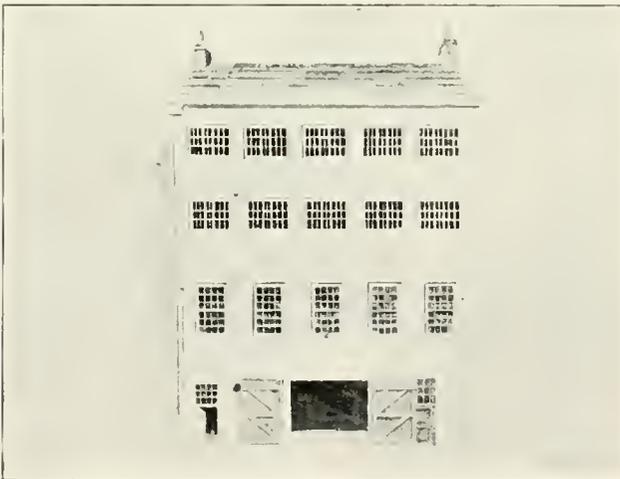
### ✦ History of Norfolk Street

purpose he would be able to use the little preaching-house in Cheney Square that had been built the year before by private subscription, but chiefly through the zeal and liberality of James Bennet, a Sheffield cutler, and one of Taylor's converts.

The following year, Wesley again visited Sheffield three times, and Charles Wesley once, to the alarm, apparently, of the local clergy, one of whom preached a course of sermons in the parish church against this new schism and heresy. The magistrates of the town at least connived at the violent opposition and persecution to which the Methodists, both preachers and people, were subjected. The visit of Charles Wesley in the spring of 1743 was specially resented. The four sermons in the parish church had been on "The wickedness of encouraging wolves in sheep's clothing." Charles Wesley says he found the Methodists "as sheep among wolves," and he was soon to see the glaring eyes, if not to feel the fangs, of those among whom they had fallen. While conducting a service in the preaching-house along with David Taylor, certain "fellows of the baser sort," egged on by an army captain, began to brawl and riot and blaspheme. Wesley took no notice, but, as he says, "sang on," until stones began to fly and struck the desk and the people. He then came outside, followed by the captain and the howling mob, who seized him and offered him personal violence, the captain pointing his sword at his breast, and the mob pelting him with stones and filth. After praying and remonstrating with them, and reading the Riot Act in the midst of the



SECOND PREACHING HOUSE.



MULBERRY STREET CHAPEL.



## Wesleyan Chapel, Sheffield ✱

infuriated populace, the "sweet singer" of Methodism returned with his friends to Mr. Bennet's house, and held a prayer-meeting. But the worst was still to come. The mob set to work and pulled the chapel down. First they undermined it, and then, with ropes and poles, they utterly demolished it. When he passed it next day, the preacher saw a mass of ruins. "Not one stone," he says, "remained upon another."

Mr. R. E. Leader, in his "Sheffield in the Eighteenth Century," thinks that the Sheffield populace, though always inclined to turbulence, and greatly given to brutal sports and drunkenness, were not "viciously criminal beyond the average of the period," and this is probably true; but, when excited by the clergy, and encouraged by the truculence of the magistracy, and not seldom by the active co-operation of the constables, their brutal violence led to outrages exceeding anything that Charles Wesley had seen before. "Those at Moorfields, Cardiff, and Walsall," says he, "were lambs to these. As there is no King in Israel, I mean no magistrate in Sheffield, every man doth as seemeth good in his own eyes."

The little band of Methodists were not dismayed by the destruction of their first meeting-house. Next year another was built in the form of a dwelling-house on a site at the end of Pinstone Lane, near Burgess Street. This also was erected by private subscription, aided by the generous liberality of Mr. Bennet, in whom, for greater security, it was vested. This second building was often attacked by the mob, and injured, but not destroyed. For some inexplicable reason, however, it ceased to be used by the followers of Wesley, and, in 1745, another

## ✧ History of Norfolk Street

preaching-house was built in Pinstone Lane. This third chapel is associated with the name of John Wilson, the optician, a nephew of Mr. Thomas Holy, and an ancestor of the Wilsons of Sharrow. It had but a short and stormy history. On the 9th of February, 1746, a crowd of four or five hundred assembled near St. Paul's church-yard, and began to attack the new Methodist structure. Next night they came together again, and two constables being present, the Riot Act was read, but without effect. Mr. Wilson then appealed to two justices of the peace, but they refused to issue a warrant against the rioters. Night after night the mob assembled, and before the end of the week the building was destroyed.

In this case, however, the persecuted Methodists appealed to Cæsar. If there was no protection for them in Sheffield, and no redress for injuries, there was both law and reason in the land, and when, after a visit from John Wesley some weeks later, proceedings were taken at York against the rioters, the ringleaders were heavily fined, and the magistrates sentenced to rebuild the house. Whether the sentence was carried out and the chapel rebuilt is not clear. There is no trace in the Burgery accounts of expenditure for any such purpose, but as Mr. Leader suggests, compensation may have been paid out of the county funds. The effect of the York decision, however, appears to have been salutary. The Methodists were not afterwards subjected to public violence. Where they worshipped is not certain, and, indeed the history of Sheffield Methodism for the next eleven years, from 1746 to 1757, is exceedingly obscure. A few facts stand out from the scanty and confused traditions which have

## Wesleyan Chapel, Sheffield ❄

reached us. The members of the Society are described as "few and feeble," but they lived in peace. Charles Wesley says in 1747, "the rioters threatened much but did nothing." In 1748 there was a revival, the influence of which was felt in the villages around. Ecclesfield, which is described as "a rough and brutal village, a very Sodom," had Methodist preaching in that year. In 1749, Sheffield was made the head of one of the twenty circuits into which England was then divided, Edward Perronet, son of the Rev. Vincent Perronet, the famous Vicar of Shoreham, one of Wesley's chief friends and coadjutors in the Evangelical Revival, being the first superintendent. The son's career was somewhat chequered. He was a great wit, and distinguished himself by a satire on the Anglican hierarchy, suppressed, it is thought, at the desire of John Wesley. He died a Congregational minister at Canterbury, in 1792. His Methodist record, according to Everett, is more curt than complimentary: "He began his itinerant labours in 1747, and desisted for want of piety in 1778." During his Sheffield ministry this son of one whom Charles Wesley described as "The Archbishop of Methodism," had the honour of admitting Sarah Moore into the Society, and in her house in Fargate, the first Quarterly Meeting was held. Miss Moore was a school-mistress and class-leader, and used to walk to Bradwell, a distance of sixteen miles, to hold a prayer-meeting. Her house was for many years a home for the preachers in the pre-Mulberry Street days. The table around which the first Quarterly Meeting gathered, was long treasured in the home of Mr. Wardlow at Fulwood. It should also be

## ✧ History of Norfolk Street

placed to the credit of Sheffield's first Methodist superintendent, that Edward Perronet was the author of the hymn, "All hail the power of Jesu's name;" that he died in great triumph; and that, although he died an Independent minister, he was buried in the cloisters of Canterbury cathedral. His last words were: "Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in His all-sufficiency! Into His hands I commend my spirit."

Three years before the formation of the Sheffield circuit, Methodism was introduced to Norton Woodseats, by whom, it is not known; possibly by John Nelson, the famous preacher and stonemason from Birstal, of whom there are some traces in the neighbourhood about this time. One of the first members was Elizabeth Booth, a native of Dronfield, who had married Jonathan Booth, a small farmer at Woodseats. Mr. Booth had no love for the "schismatics," but was eventually won to the cause by the steadfast devotion of his wife. Mrs. Booth frequently walked into Sheffield for the five o'clock morning service, with a child in her arms. She also led a class at Woodseats, and helped the revival in the neighbouring villages. Mr. Booth in time became an active worker, and distinguished himself by protecting the preachers in Totley and other villages, where the mob at times were exceptionally violent, on one occasion being severely wounded in the attempt, and nearly losing his life. John Wesley, as well as John Nelson and George Whitefield, used to stay at their house, and, whilst there, he was fond of walking down to Little London dam to bathe.

## Wesleyan Chapel, Sheffield ✧

Some years later, we get an interesting glimpse of Fulwood Methodism. This was no doubt introduced much earlier by David Taylor, who resided there; but when it first comes into view it is in connection with an incident indirectly linking it with one of Taylor's earliest and most noted converts. John Bennet, a young fellow of liberal education but of dissolute habits, came from Chinley to run his mare at the Sheffield races, but hearing Taylor preach, he abandoned his sporting life, and became an earnest evangelist, and one of the ten members of the first Methodist Conference. The Peak district and the adjacent parts of Cheshire and Lancashire for many years were called in the Minutes, "John Bennet's Round." He was John Wesley's familiar friend, and one of his favourite preachers, but, alas, betrayed the confidence reposed in him by running off with the lady to whom Wesley was affianced, and by the enmity he afterwards displayed. Bennet died at Warburton, near Warrington, in 1759, pastor of a Calvinistic Church. His wife (Grace Murray) survived him over forty years. It is pleasant to remember that in his better days this remarkable minister was instrumental in the conversion of two Peak families which gave to the Connexion three distinguished preachers—George Marsden, President of the Conference in 1821; Robert Lomas, the Second Connexional Book Steward; and John Lomas, President of the Conference in 1853, and theological tutor at Richmond and Headingley Colleges. This, however, by the way.

In his earlier ministry, Bennet and his helpers suffered a good deal of persecution in the cause of Methodism. One of them, on being driven from Hathersage, by mob

## *✻ History of Norfolk Street*

violence, wandered over the moors to Fulwood, then described as "the scattered hills about Hallam," where he sought refuge from his pursuers. There he was received by William Woodhouse and his wife, and told that he might remain with them and preach in their house. Woodhouse was a farmer, and had shown his loyalty a year or two before by carrying straw for the King's horses at Doncaster, where troops were encamped while waiting for the army of the Young Pretender. He was much respected in Fulwood, and, although the people were greatly incensed at his hospitality to the fugitive preacher, they made no show of violence, and soon the farm-house became a regular preaching-place. It is not improbable that William Grimshaw, the famous evangelical vicar of Haworth, who was at Fulwood in 1746, stayed with him. As the times of service were somewhat uncertain, Mrs. Woodhouse hit upon a happy device for securing a congregation at short notice. When a preacher arrived, or sent word that he was coming, she used to hang a white sheet on a cherry-tree, on a brow of the hill near the house, and the congregation soon assembled. One of the curious facts about this house is that at one and the same time it served the threefold purpose of a chapel, an inn, and a private residence. It had two licences, one for the sale of liquor, and the other for the preaching of the Gospel. In course of time the public-house licence was allowed to lapse, but the licence to preach was retained until the preaching-house at Whiteley Wood and the old chapel at Ranmoor were built. The house still stands, a little off the high road at Gools Green. Our picture of it, recently obtained,



RESIDENCE OF WM. WOODHOUSE, FULWOOD.



THE LADIES' ROOM, OLD NORFOLK STREET CHAPEL



## Wesleyan Chapel, Sheffield ❁

was taken by my brother-in-law, Mr. Matthew Henry Darling, Registrar of Births and Deaths for Sheffield North, a descendant, on his mother's side, of the Woodhouses. Mr. Woodhouse died in 1822, at the age of ninety-five, and is still represented, I believe, in Fulwood Methodism. Mr. T. O. Hinchliffe speaks in 1889 of a portrait of him, "gorgeously apparelled in brown coat with large brass buttons," as still in existence.

About this time we first hear of William Brammah, the first of Wesley's preachers who was born in Sheffield. He began to exhort in the neighbourhood in 1752. The year following he preached at Potter's Hill, where he promised one of the members that he would preach like an archangel. Being appointed to so important a place, he had probably been asked to give the people something super-excellent. "I will do my best," replied the simple-hearted Sheffielder, "and an archangel can do no more." At Holmsfield, then called Hunsfield, Methodism had been introduced in 1753 by George Levick, a tailor who lived in the village. He frequently attended service at Beauchieff Abbey, where a pious clergyman officiated, and where he often met with Jonathan and Elizabeth Booth, and became intimately connected with Sheffield Methodism.

In the town itself, Methodism made but slow progress between 1747 and 1757. It was a strangely mixed community, the followers of Wesley and Whitefield, and a few with Moravian proclivities, with David Taylor at the head of them, worshipping together in the little chapel, probably in Orchard Street, that had taken the place of

## ✻ History of Norfolk Street

the one destroyed by the mob in 1746. In 1750 Wesley and Whitefield had become reconciled, and their local followers, in Sheffield as elsewhere, had hit upon a *modus vivendi*; but the arrangement could not last. The visits of the preachers from Leeds, once more become the head of the circuit, were few and far between, and this may possibly account for the temporary state of peace; for many of his helpers were wanting in that prudence which marked Wesley in his conduct of the Calvinistic controversy. Visiting the town in 1753, he notes that "though none had visited them for two years, yet they were rather increased than diminished in numbers, and many of them growing in grace." There are, however, traces of friction, even in those tranquil years, and it is not surprising that even brethren found it difficult to dwell together in unity, when so many different kinds and types of doctrine were preached from the same pulpit to people with such different views. Inevitably there were divisions among them. It is not long before we find the little Society split up into factions, Edward Bennet, who afterwards seceded and built Howard Street Chapel, being at the head of the followers of Whitefield, John Wilson at the head of the Wesleyans, and David Taylor, after many vicissitudes, at the head of the few Inghamite Moravians.

Matters reached a crisis in 1756. In that year Thomas Olivers, who was then stationed in Leeds, rode over to Sheffield on the famous nag for which at the outset of his itinerancy he had given five pounds, and on which he had ridden so many thousands of miles; and, finding that the Society was at once divided and stagnant, the fiery little Welshman, cobbler, poet, preacher, and, at that time, an

### *Wesleyan Chapel, Sheffield* ❧

ardent controversial anti-Calvinist divine, determined to effect a change. He preached a sermon on Free Grace which gave immense offence to the Calvinistic Sheffield Methodists, who resolved that Olivers and his brethren should preach to them no more, and, being in a majority, they carried out their resolution, and the followers of Wesley were obliged to meet elsewhere. What became of the chapel appropriated by the Calvinists and Moravians is not known. For a time the Wesleyans worshipped in private houses, but, in the following year, they obtained possession of a building in Mulberry Street, which they turned into a chapel in which they worshipped for three-and-twenty years.

This famous building, which occupies so prominent a place and played so great a part in the early history of Sheffield Methodism, stood in a narrow street that had been made through the gardens between High Street and Alsop Fields, and had previously been used as a factor's warehouse. It probably stood alone on the left hand coming from the town, about midway between High Street and Norfolk Street; for, on visiting it in 1761, Wesley says that he "preached at the end of the house to thrice as many people as it would have contained." In subsequent years it was raised and enlarged and galleries added, but, originally, the chapel consisted of a ground-floor room, 36 ft. by 30 ft., and had accommodation for only about sixty worshippers. The inside walls were whitewashed but unplastered, and the only light it had was from windows looking into Mulberry Street, and a skylight over the pulpit. The sexes were as rigidly separated as in a ritualistic church, or a Quaker

## *\* History of Norfolk Street*

meeting-house, the men on one side, the women on the other, and all on benches without backs, that none might go to sleep. It was a plain and inconvenient structure, but to the little band of faithful Wesleyans it was unspeakably precious; for it had not only been purchased by their own hardly-earned money, but consecrated by the presence and the blessing of the Most High God. Within those humble walls a whole generation of earnest Methodists were to learn that He "prefers before all temples the upright heart and pure;" in that unpropitious environment hearts were changed and characters formed which have had not a little to do with the moulding of the religious and social life of the city which since that time has so vastly grown and prospered. The building is no longer in existence, but if it were, its walls would be emblazoned with the names of its first Wesleyan trustees, Joshua Dewsnap, Henry Glover, John Butler, Thomas Prince, Ezra Twigg, Henry Alsop, James Walker, and John Paramore, and not far from them the eye of loving and appreciative memory would find the names of those who, as Mr. R. E. Leader says, "became zealous workers, useful citizens, and the founders of honoured families that through generations have been foremost in good works, and the backbone of the town."

For a time the people were too poor to pay a chapel-keeper, and the members had to take the key and clean the place in turns. Presently a few in better circumstances were attracted to the chapel by the lively singing and the earnest preaching. In 1760, Mrs. Holy, sister of Mr. John Wilson, and mother of Mr. Thomas Holy, joined the Society, and rendered timely service to the

### Wesleyan Chapel, Sheffield ✨

struggling cause. She lent the money for the first enlargement of the building, and showed unceasing kindness to the poor. She "died of joy," as Everett says, in 1768, at the early age of forty-two. Her funeral sermon was preached in Mulberry Street, by Mr. Matthew Mayer, of Portwood Hall, near Stockport, who on his visits to Sheffield had been made useful to several members of her family. Mr. Thomas Holy became a member in 1766, and met in Mr. James Walker's class in Pepper Alley. Mr. James Vickers, who gave the name, Britannia metal, to a well-known alloy, was son-in-law to Mrs. Holy. He and Mrs. Vickers joined the Society in 1763, and Mr. Henry Longden—another name conspicuous in the early history of Sheffield Methodism, and fragrant still—in 1777. Among the poorer members one of the most remarkable was Jeremiah Cocker, a man of athletic proportions and propensities, whose courage in facing persecution was as great as his gift in prayer. It was his gift in prayer that first brought him to the notice of the congregation, some of whom, turning round to see who it was pouring out his soul in such a remarkable manner, saw a young man behind the door half covered with rags. They at once made a subscription for him and got him a suit of clothes, and he became one of their most daring and successful local preachers, facing the mobs in Chesterfield and Barnsley, and preaching the Gospel far and wide in face of the most persistent and violent opposition. While preaching in the Market-place at Barnsley, on one occasion, he was pulled down, dragged through the streets, and pelted with rotten eggs. On another occasion as he stood on a table in Chesterfield

## *❖ History of Norfolk Street*

Market-place, some ruffians, hired for the purpose, pulled him down. He again mounted his rostrum, as if nothing had happened, and was again pulled down. A third time he ascended, and a third time his assailants brought him to the ground. The old Adam now began to stir in the athletic preacher, and seizing one of the ringleaders, he rather roughly handled him. "That is not the spirit of Christ," shouted the mob, which had suddenly become pious. "I acknowledge it," said Jerry, and again jumped on to the table, and finished his discourse. We shall meet with Jerry again.

In 1763 three other Mulberry Street local preachers of an altogether different stamp were called by Wesley into the regular ministry, Samuel Levick, William Brammah, and George Story. Of Mr. Levick not much is known. Mr. Brammah was born and died in Sheffield. He was not one of Wesley's strongest preachers, but he was singularly winning and successful, and Wesley was particularly fond of him. So intellectual and scholarly a man as Mr. Story, who had been seeking salvation for many years, and who had been greatly alarmed under the ministry of Mr. Fugill, in Mulberry Street, found peace under a sermon preached by Mr. Brammah. His first appointment was to the Cornwall circuit. His wife, perforce, was left behind in Sheffield, there being little provision at that early date for married preachers; but a couple so devoted and affectionate could not long be separated even by distance and by poverty. Not long after her husband's departure, Mrs. Brammah sold part of her furniture, and, with a little help from Mrs. Holy, started out and walked all the way from Sheffield

### Wesleyan Chapel, Sheffield ❁

to Redruth, a distance of three hundred miles, her husband being made aware of her arrival by her responses, as he was leading a prayer-meeting. They were very useful in Cornwall, and when Mrs. Brammah returned to Sheffield, it was not on foot, but mounted on an ass, on which she came ambling down Fargate to see her Mulberry Street friends once more. She died a few weeks before the opening of Norfolk Street chapel, and one of the last entries in the Mulberry Street steward's account book is, "Funeral expenses for Mrs. Brammah, £1 17s. 9d." Mr. Brammah was second minister in the Sheffield circuit at the time. Thomas Lee, the superintendent minister, died about the same time, and his funeral expenses are entered on the same page.

Of Mr. Story much more is known. He was one of the most distinguished of Wesley's early "helpers," a man of considerable intellectual attainments, widely read and carefully self-cultured before his conversion, and highly esteemed in the circuits in which he travelled. In his "Life of Wesley," Southey, who grows quite eloquent in praise of this famous Sheffield pressman, gives several pages to an outline of his career, declaring that "there is not in the whole hagiography of Methodism a more interesting or remarkable case" than his. In the third volume of Thomas Jackson's "Lives of Early Methodist Preachers," there is a more detailed history of Story's life, partly written by himself, and completed by Joseph Benson, for many years his colleague at the Methodist Book Room in London. On the death of Wesley, Mr. Story was appointed

## ✧ History of Norfolk Street

Connexional Editor, and subsequently Manager of the City Road Printing Office. He died in 1818, in the eightieth year of his age, and the fifty-fifth of his ministry.

For the most part, the little band of Wesleyans dwelt in peace together in the Mulberry Street days, and it was a delight to join with them in their devotions. Wesley visited them fourteen times, and was sometimes tempted by the gracious influence which pervaded the meetings to break his rule of preaching short. Whitefield, no doubt at their invitation, paid them two visits, once during the Sheffield races, when he preached from, "So run that ye may obtain," and another time when he exhorted them not to be content with a past conversion. "In your Bibles," he said in his direct, home-thrust fashion, "you have registered your births, and some of you the time when you were born again, but are you *now* living to God?" He was old and failing at the time, but his visits were long remembered in the town. On another occasion, Grace Bennet came over the hills from Chapel-en-le-Frith to hear once more the words of her old love, Wesley. Robert Carr Brackenbury, the famous Lincolnshire Methodist squire-evangelist, the friend and helper of Wesley in many of his circuits, and sometimes the companion of his travels, whose memorial at Raithby Hall was carved by Chantrey, and whose epitaph was composed by James Montgomery, both of them Sheffield worthies, paid them a flying visit in 1778, as may be gathered from the not quite sympathetic entry in the steward's book for November 14th: "To Mr. Brackenbury and his servant [probably Alexander Kilham, afterwards founder of the Methodist

### Wesleyan Chapel, Sheffield ✻

New Connexion], 6*s.*; to wine for the above esquire, 1*s.* 3*d.*; to washing for Mr. Brackenbury, 6*d.*” Another entry a year later connects another name, still more historic, with the little Society in Mulberry Street. On November 11th, 1779, the steward paid 1*s.* 9*d.* “washing for Dr. Coke” and 4*s.* 2*d.*, “his expenses to Nottingham” [probably by coach]. On a later visit—but this was in the Norfolk Street days—there is another entry greatly to the credit of the Sheffield Methodists in connection with that ever-honoured name: “1792, January 30th, 6 yards black cloth for Dr. Coke, at 8*s.* 6*d.*, £2 11*s.* 0*d.*; making and trimming, £1 3*s.* 0*d.*”

The one exception to the harmony and unity of the Society occurred during the later pastorate of Thomas Bryant, who was appointed to Sheffield in 1762, and, after an interval of a year, in 1764. Mr. Bryant was of a sensitive and sympathetic nature, and was very popular, but there were some points in which he was out of sympathy with the more demonstrative members, and others in which they were not in sympathy with him. He was much opposed to noise, and, on one occasion, went expressly to stop a Band Meeting in Fargate, but was subdued by the melting power of prayer. He was also a great upholder of the dignity of the ministerial order, and, on the strength of his ordination by a Greek Bishop while away in London, he insisted on wearing a gown in the pulpit. This was more than the less ecclesiastical of the Methodists could bear, and, for a time, there was a considerable division in the Society. On Wesley proposing to remove him to Leeds, the division came to a head. Bryant seceded from Wesley,

## ✧ History of Norfolk Street

and, after an unsuccessful attempt to appropriate Mulberry Street, opened a separate meeting-house, and took with him a large proportion of the members. This was in 1764. After this, Mr. Bryant resided in Sheffield for over forty years. In 1767, he and his friends leased a piece of ground on which Scotland Street chapel was afterwards built, and, according to Mr. T. O. Hinchliffe, who had seen the deeds, the chapel was the personal property of the minister. For some years Mr. Bryant was too ill to officiate, and after Mr. Kilham's ministry there in 1797, the chapel passed into the hands of the Methodist New Connexion. Mr. Bryant died in 1805, and was buried in the chapel near the pulpit.

The year after Mr. Bryant's secession, Sheffield was again made the head of a circuit, and, although the preachers had no longer to come from Leeds, or, as in more recent years, from Epworth, they had still to cover a region extending from beyond Barnsley in the north to Leicester in the south. The first preachers sent to the newly arranged circuit were Peter Jaco and Paul Greenwood, two men already eminent for piety and usefulness. The latter was a native of Keighley, and was known throughout Yorkshire and Lancashire as "Grimshaw's man." The former was a comely Cornishman, "tall and handsome, and possessed of an amiable natural temper." Before he became a preacher, he helped his father in the pilchard fishery. At the Conference in 1754 he was appointed to the Manchester circuit, which at that time included Cheshire, Lancashire, Derbyshire, Staffordshire, and part of Yorkshire. "In some places," he says, "the

## Wesleyan Chapel, Sheffield ❁

work was to begin, and in most places, being in its infancy, we had hardly the necessaries of life, so that after preaching three or four times a day, and riding thirty or forty miles, I have often been thankful for a little clean straw, and with a canvas sheet, to lie on." In one of his letters there is the artless and pathetic sentence, "I have no home but heaven." After seven-and-twenty years of toil and persecution, this first superintendent of the newly constituted Sheffield circuit, passed away in peace at Margate, and was the first Methodist preacher buried in the graveyard of City Road chapel, London. A mural tablet was erected to his memory, with a verse on it from Charles Wesley's fertile pen :

"Fisher of men, ordained by Christ alone,  
Immortal souls he for his Saviour won ;  
With loving faith and calmly fervent zeal,  
Performed and suffered the Redeemer's will ;  
Steadfast in all the storms of life remained,  
And in the good old ship the haven gained."

The tablet fell down in the spring of 1870, and was broken to pieces. The Methodists of Sheffield might do worse than replace it by a similar memorial, alongside many others, in the new Victoria Hall.

Under the faithful ministry of these and other preachers of like mind and heart, and the whole-hearted devotion of the members who remained, the work in Mulberry Street revived and prospered in spite of straitened means and persecution constantly renewed. The preachers had no fixed residence until 1771, when a house was secured in the lane leading from the Hart's Head to High Street, which served as a residence until

## *\* History of Norfolk Street*

the one was occupied that stood in Pinstone Lane. Nor were their allowances princely. Wesley was full of solicitude for the comfort of his helpers, and when they broke down he was eager to assist them to the utmost of his power, as in the case of James Wild, to whom he ordered three guineas to be given from the local book account, to start him in a day-school in Mulberry Street. But the people in general were poor, and found it difficult to pay their way. Not only had they to maintain their meeting-house; they had to provide for the preachers and their horses, and to meet all the expenses of an active and wide-spread evangelism. For a time the income of the preachers was scanty and precarious. So scanty and uncertain was it that many of them were obliged to resort to various forms of petty trading on their "rounds," and so liable was this practice to abuse, that, in 1770, the Conference passed a resolution forbidding all itinerants on pain of expulsion to trade in "cloth, hardware, pills, drops, balsams, or medicines of any kind." "But," adds the considerate Wesley, "we do not object to a preacher having a share in a ship." At the same time provision was made in most of the circuits for a more regular and stated allowance.

In this connection, the Mulberry Street accounts are exceedingly instructive and suggestive. In the Appendix (p. 307) extracts are given from these documents. Here it may be sufficient to say that in 1771, the superintendent minister received £3 per quarter for himself, £3 for his wife, 1s. weekly for a servant's board and wages, and from 2s. to 4s. a week board for himself and family, together with a few small items of household

### Wesleyan Chapel, Sheffield ✧

expenditure, making a total of less than £40 a year. This, together with the use of the house, which his colleague shared with him, was the whole of his income from the circuit; yet in that same year the circuit received £30 10s. 6d., and the following year £40 from the connexional collection in aid of debt. The steward's account, which includes all the income and expenditure of the Society, shows that he was seldom able to make both ends meet, and never to tie them in a bow. The income was derived from class-pence and quarterly collections, and from rents of chapel let during the week for a day-school, and latterly of lofts above the chapel, let to Mr. John Paramore, and probably used as a warehouse. In 1776, another steward was appointed, and the new broom swept clean. On the 13th of April (his first spring cleaning), he says, "Received, old bed curtains, sold for 10s. 6d." "To new bed curtains, rings, and tape, 9s."; which means that he cleared 1s. 6d. on the transaction. This shrewd economist effected other savings duly recorded in his scrupulously kept accounts, as, for instance, when he laid in a stock of "beesams" at seven for 6d., for which romantic implements of hygiene his predecessor had paid 1d. each. The entry for July 15th, 1773: "To bread, cheese, and ale when we got in the hay, 6s. 10d.," shows that there was meadow land for the circuit horses, either rented by the Society, or, more probably, for there is no entry for rent of land, on the spot where the new chapel in Norfolk Street was eventually to stand.

Except for the purposes of history, it scarcely seems worth while to repeat the story of the persecutions to

## *\* History of Norfolk Street*

which the worshippers in Mulberry Street were subjected. Petty as they seem to us, they were very real to our ancestors, and irritating, if not always dangerous. The sneers and ridicule of the more respectable inhabitants, and the rough, coarse horse-play of the mob, was almost constant in the earlier days. Neither age, nor sex, nor office was any protection. Rioting, such as that amid which two of the previous chapels had perished, was a thing of the past ; but insult and outrage were of frequent occurrence both within and without the sacred edifice. Mr. Story was once attacked in the pulpit by a ruffian from Attercliffe, and would have been seriously injured had he not evaded the blow that was aimed at him. Mr. Gibbs, one of the ministers who was specially outspoken in denouncing evil, was seized on his way from chapel, wrapped in a bullock's hide, and rolled down one of the principal streets. As Mr. James Vickers walked along the streets one day in a new suit of clothes, he was drenched with a bucketful of bullock's blood. Women had their cloaks and dresses slit with knives and scissors. One of the more facetious of the persecutors, dressed like harlequin, climbed to the roof of the chapel and mocked the preacher through the skylight. At other times he would take a cat or a fowl under his arm into the service and squeeze them until they mewed or cackled in their pain. This cruel clown met with a fitting end one Sunday when bathing in the river Don. Standing on a post prepared to dive, he said to his companions, "One more dip, and then for a bit more sport for the Methodists." He plunged into the deep hole and was drowned. This "judgment," as it came to be regarded by the populace,

## Wesleyan Chapel, Sheffield ❧

put an end for a time to violent outrage, but a watch for some years had to be placed at the door of the chapel to keep an eye on possible disturbers of the peace, and a regular item in the accounts is "for tenting at the door." This precaution continued even into the Norfolk Street days. The nearest approach to a riot was in 1770, when Jeremiah Cocker seized a ringleader in mischief and took him into the chapel. The mob gathered and roared outside, entered the building, rescued the prisoner, chased brother Cocker down the High Street to the shambles, and up the passage to the Hart's Head, until he turned upon them, when they fled.

For the next few years the little Church had rest, and walking in the fear of the Lord, and in the comforts of the Holy Ghost, was edified and multiplied. They held their quarterly love-feast on a Monday afternoon at two, and their now numerous class-meetings weekly in various parts of the town. Henry Alsop met his in Cheney Square in the house of David Parkin, father of Jonathan Parkin, one of the travelling preachers. Mr. Jonathan Beet met in this class. William Beard met his class in Silver Street; John Burdett and John Paramore, in the minister's house in Pinstone Lane; Samuel Hirst and Samuel Knutton, in Sim's Croft; Joseph Kitchen, in Pea Croft; Samuel Hemsworth, in Broad Lane; George Smith, in Mulberry Street; and James Walker, in Pepper Alley, at the foot of Paradise Square. There does not appear to have been any female leaders. In these private meetings for prayer and fellowship, and in their public services, these faithful men and women held on their way undaunted. Gracious seasons of revival and

### *\* History of Norfolk Street*

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refreshing came in answer to their toils and prayers, until the place in which they worshipped proved too strait for the vast congregations which occasionally came together, and, midway in the seventeen-seventies, a movement was set on foot for the erection of a sanctuary suited to their quickly growing needs—a home and a centre, as it proved to be, for a most vigorous and widely influential Church—for the time, a noble structure which, for more than a century and a quarter, “stood four-square to all the winds that blew.”

## Wesleyan Chapel, Sheffield ❁

### CHAPTER III.

#### The Building and Enlargements of Norfolk Street.

“How amiable are Thy tabernacles, O Lord of Hosts !”

PSALM lxxxiv. 1.

IN 1780 the population of Sheffield would not be more than 35,000, but it was steadily increasing in numbers and prosperity. New industries and manufactures were springing up on every side, and facilities for intercourse with the outside world were being multiplied. The discoveries of Huntsman in steel casting, and of Bolsover in silver-plating, had introduced new trades and developed old ones. A silk mill similar to those at Derby had been built, and lead works opened. The Don had been made navigable to Tinsley, coaches ran regularly to Birmingham and London, the old inns like the Angel and the King's Head were busy with travellers, new streets were being planned, and everywhere there were signs of growth and enterprise. There seems also to have been an increasing disposition towards public worship. In 1778, evening service was first commenced in the Parish Church, “in order, perhaps,” says one of the local historians, “to check the growing influence of the industrious Methodists, who had been gradually gaining strength and respect”;

## *& History of Norfolk Street*

but more probably to meet the public demands. In any case, it is a sign of the times.

The Wesleyans, as we have seen, had long been cramped for room in Mulberry Street, and had been looking out for a site for a new and larger chapel. There were still plenty of open spaces in the town itself, and ten minutes' walk, in most directions, would bring you into the country. Presently a piece of land was secured in Chapel Walk, not far from Mulberry Street, and vested in the names of Samuel Birks, of Thorpe Hesley, one of Wesley's chief supporters, James Walker, a confectioner in High Street, and Jonathan Birks and Thomas Woodcroft, button manufacturers in the Ponds. In an indenture made in the twenty-eighth year of the reign of Charles II., this parcel of ground is described as in "ffargate." There was at that time no Chapel Walk. "Chapels and walking thereto," as Mr. Lees remarks, "were an offence to that chaste and saintly monarch." The chapels to which the walk had been made from Fargate were the Upper Chapel in Norfolk Street, and the Nether Independent Chapel.

No record has been kept of the laying of the foundation of the new Wesleyan Chapel in 1779, but that there was some such ceremony is evident from an item in the steward's accounts, "One guinea on the first stone." Who laid the stone is not stated, but it is more than likely that that honour fell to Mr. Thomas Holy, who kept the accounts, and who would have been almost sure to have inserted any other name than his own. Many of the people were too poor to subscribe towards the cost, but there are evidences that they freely gave their

## Wesleyan Chapel, Sheffield ✂

time and labour, helping in the building operations after their day's work was done. Who the builders were is not stated, but in Mr. Holy's accounts there is an entry which throws light on some of the materials used. In his "Seven Lamps of Architecture," Ruskin lays down the principles of noble building, and it is clear that, quite unconsciously, our Norfolk Street fathers acted on those principles. Their work was done in the light of the lamps of "truth" and "sacrifice," at all events. They did not offer to the Lord that which cost them nothing, and there was no pretence about the offering they made. The building was of the best material they could afford. Ruskin would have had all churches built of granite or of marble if that had been possible; but, if the people cannot build with these costly materials, then let the building be of common stone or brick, but let the brick or stone be of the best. Our fathers built of brick, the best they could command, as witness the account:—

### CADMAN AND ROBERTS, SHEFFIELD.

			£	s.	d.
August, 1779.	59,880 Bricks @ 8/6 ...	...	25	9	0
March, 1880.	400 Do. Do. ...	...		3	4
March to May.	11,000 Do. @ 10/6	...	6	2	0

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£31 14 4

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Jan. 1780.	Cash Paid, £20 0 0				
Aug. 1781.	Do. 11 14 4				

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£31 14 4 Abated, 4s.

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## *\* History of Norfolk Street*

THOMAS HOLY.

		£	s.	d.
Sept. to Oct., 1779.	6,100 Stock Bricks B.N. @ 15/- ...	4	11	6
	15,666 Common Stock ,, 10/- ...	7	16	7
	3,100 Ruff ,, 7/6 ...	1	3	3
		£13 11 4		
Paid, April, 1782.		£13 11 4.		

Of still greater interest and value is the following balance-sheet, also in the handwriting of Mr. Holy. Messrs. Woodcroft and Birks were evidently either the chapel stewards or the treasurers of the building fund, or possibly both :—

### BALANCE SHEET. NORFOLK STREET CHAPEL. 1780—1786.

Woodcroft and Birks in account with the New Chapel.

<i>Dr.</i>	£	s.	d.	<i>Cr.</i>	£	s.	d.
1780. To Cash on				By land to build on	430	0	0
Mortgage ...	600	0	0	,, Chapel (first cost)	2070	0	0
To Old Chapel sold				,, Sundry alterations	50	0	0
[Mulberry Street]	214	0	0	,, Changing securities	29	7	0
To cash on bonds	750	0	0	,, Principal reduced	100	0	0
To subscriptions				Oct. 28, 1786. By			
and collections...	857	12	3	interest paid ...	375	12	6
1786. To seat money				By Balance ...	35	11	0
to this day ...	668	18	3				
	£3,090 10 6				£3,090 10 6		

To Balance £35 11 0.

The architect and building committee, if such there were, would have the Upper and Nether chapels before them as models, but they would also be able to profit by the experience of Mr. Wesley, in building the City Road Chapel, London, which had been opened in 1778.

### Wesleyan Chapel, Sheffield ✱

Wesley alludes to the new chapel in Norfolk Street as "one of the largest in the kingdom," and there are many traces in its original arrangement and structure of his ideas. Referring to City Road, he says: "It is perfectly neat, but not fine." Norfolk Street was neat and plain, and, for the time, commodious. Outside and inside alike it was devoid of ornamentation, but the walls were well built, and endured till they were taken down last year. Inside, the walls were whitewashed. The chapel had a gallery round its three sides, and in the back wall behind the pulpit there were two large windows looking out upon a yard. The gallery front was surrounded by a light iron rail about six inches deep. Five small chandeliers for candles—oil lamps were never used—hung from the ceiling, and lit up the gallery; four larger ones were suspended from the gallery for the body of the chapel. The heating apparatus was a stove for which, when it was replaced by a larger one in 1803, the stewards received £1 5s., the new stove costing £10 16s. 2d. As in the old chapel, the sexes continued to be separated according to Wesley's peremptory requirement. "If," said he, "I come into any new house, and see the men and women together, I will immediately go out." For some reason, possibly on account of the legislation at the Conference of 1780, allowing the two sexes to sit together in galleries where that had been the custom previously, there seems to have been a disposition in Norfolk Street to relax the rule; for, on the 4th of September, Wesley wrote to the leaders from Bristol:—

## ❧ History of Norfolk Street

“MY DEAR BRETHREN,

“Let the persons who purpose to subvert the Methodist plan by mixing men and women together in your chapel, consider the consequence of so doing. First, I will never set foot in it more. Secondly, I will forbid any collection to be made for it in any of our societies.

“I am, my dear brethren, your affectionate brother,

“JOHN WESLEY.”

For a time the interdict was effectual, and the youths and maidens, in the gallery at all events, continued to enjoy their better opportunity of gazing on each other's charms. Whatever may have been Wesley's reasons for an interdict that seems to us so strange, it could not have been dictated by time-serving, or by lack of kindly feeling. The Sheffield Society was one of his prime favourites in the kingdom. He was never happier than in visiting them. Only three months before, he had opened their new house for them, and his journal shows how greatly all had profited. “Wednesday, June 28,” he writes, “I went to Sheffield; but the house was not ready, so I preached in the square.” This was no doubt Paradise Square. It had evidently been arranged that Wesley should open Norfolk Street on his seventy-seventh birthday; but, as someone has observed, “Men propose, but builders dispose”; the chapel was not ready. But the aged, tireless leader will not rest. The journal continues:—

“I can hardly think I am entered this day into the seventy-eighth year of my age. By the blessing of God I am just the same as when I entered the twenty-eighth. This hath God wrought, chiefly by my constant exercise,

## Wesleyan Chapel, Sheffield ❁

my rising early, and preaching morning and evening. Thursday, 29, I was desired to preach at Worksop, but when I came they had not fixed on any place. At length they chose a lamentable one, full of dirt and dust, but without the least shelter from the scorching sun. This few could bear, so we had only a small company of as stupid people as ever I saw. In the evening I preached in the old house at Sheffield, but the heat was scarcely supportable. I took my leave of it at five in the morning [June 30], and in the evening preached in the new house, thoroughly filled with rich and poor, to whom I declared, "We preach Christ crucified." And He bore witness to His word in a very uncommon manner. Saturday, July 1, I preached in Rotherham [the eleventh time that week]. Sunday 2, at eight, I preached at Sheffield. There was afterwards such a number of communicants as was never seen at the old church [the old parish church] before. I preached again at five, but very many were constrained to go away. We concluded our work by visiting some that were weak in body, but strong in faith, desiring nothing but to do and suffer the will of God."

That the leaders and the people deferred to Mr. Wesley's wishes with respect to the separation of the sexes is evident from two facts recorded in the stewards' books. In the column recording the connexional Yearly Collection from year to year there is the following entry for 1780: "Sheffield collection, which was given by Mr. Wesley's orders to the new preaching house, £7 os. 0d." And in another account there is an item whereby hangs a veritable romance: "Collected by Mr. Bardsley, £89 15s. 11d." Mr. Bardsley—"Sammy Bardsley," as he was affectionately called—had been appointed to Sheffield for the third time by the Conference of 1780, his superintendent being Mr. James Rogers, afterwards

## *✻ History of Norfolk Street*

the husband of Hester Ann Rogers, of saintly memory, and his other colleague, Mr. Alexander McNab. Mr. Bardsley was a special favourite with the Sheffield people, who dearly loved to see his ever-beaming face, and grip his warm and hearty hand.

Bardsley was the third preacher, and still unmarried, notwithstanding his pathetic efforts to improve his state. The three men had to supply three chapels of importance in Sheffield, Rotherham, and Doncaster, and to visit scores of smaller societies scattered over an area of six hundred square miles; yet, for several weeks together in the autumn and winter of 1800, the circuit was willing to sacrifice the services of Bardsley, and set him free for that excursion of romantic mendicancy which has covered him with well-deserved renown. As an expression of his pleasure at their acquiescence in his wishes *re* the seating of the sexes, Wesley also seems to have consented to the sacrifice in Bardsley's journeys to obtain subscriptions for the new chapel. Mounting his horse, therefore, the simple-minded and large-hearted preacher rode away to Barnby, where he raised seven and sixpence, then on to Pocklington, Market Weighton, Beverley, Driffild, and Hull. He preached at least once to fourteen societies, secured three guineas from as many gentlemen, and a large number of smaller donations, and returned to Sheffield with £11 3s. 10d., which he paid over to Jonathan Birks and "got his receipt for the same."

This first excursion was followed by a longer one in the winter months, during which he travelled through the dales of Yorkshire, Durham, and Northumberland,

## Wesleyan Chapel, Sheffield ✱

preaching everywhere with great acceptance, and collecting for the chapel debt. There is hardly a town or village in those counties that he did not visit, gathering help from rich and poor. His wonderful collecting-book is extant still, and shows how many hundreds of miles he travelled, and how various and suggestive were the sums contributed, from the widow's sixpence to the clergyman's five shillings and the merchant's guinea. One can imagine with what pride and pleasure he would ride on his return up Waingate on that January day in 1781 to report his hard-earned total of well-nigh ninety pounds.

On the 10th of February, Wesley wrote to him :

"DEAR SAMMY,—I did not doubt but you would agree with the people of Sheffield. They are a loving and affectionate people. I am glad you were so successful in your labour of love for them. That assistance was very reasonable."

And Bardsley himself gives an account of his journey :

"Soon after I came to Sheffield," he writes in a letter to his friend John Moon, who was then stationed at Norwich, "I set out to beg for our new chapel. I went through a considerable part of the Hull, York, Scarbro', and Newcastle, Yarm, and Thirsk circuits, and returned to Sheffield on the 19th of January. The journey was long, but the Lord made it a great blessing to my soul. I saw many who are the excellent of the earth, and was often much comforted while preaching to them. I had a clear proof of their love to the cause of God by receiving their generous benefactions for the Lord's house. The collection was about £90 *os. 0d.* The Lord strengthened both man and beast in this journey, so that I got to

## *✧ History of Norfolk Street*

my places without being hindered by sickness, though sometimes the journies were long and the times of preaching frequent. Bless the Lord, O my soul! . . . We have amazing congregations at Sheffield, and the Society increases. The Lord is good to my soul. Help me, my dear brother, to praise Him."

"So toil the workmen that repair the world"—rejoicingly. The sacrifices that they offer turn to praise and rise sublimed to God. Bardsley had many a greater triumph. Bradburn, the Methodist Demos-thenes, always regarded him as his spiritual father, and the two were steadfast friends. Both were familiarly known to the Methodist people as "Sammy." Both developed a considerable rotundity of figure; Bardsley was a regular "man-mountain," and his friend used chaffingly to call him "a great lump of love," and even went so far in his pleasantry as to call him "a heavenly apple dumpling." On one occasion, as the two were perspiringly toiling up one of the streets of Sheffield, they were met by a friend. Wiping the drops from his brow, Bradburn exclaimed, "Here are the babes in the wood," alluding to the child-like simplicity of his true yoke-yellow.

But great as was his pride in winning the great orator and future President of the Conference for Christ and for Methodism, it is questionable whether Bardsley ever rejoiced more heartily than in the achievement by which he had rendered such signal service to his beloved Sheffield friends. His enthusiasm soon became infectious, and in a very short time the debt upon the chapel was appreciably reduced. We

## Wesleyan Chapel, Sheffield ❖

soon find other preachers imitating Bardsley's bright example, and the laymen followed suit. Before the end of 1780, subscriptions and collections amounted to over £850. No record has been kept of them, except of the collection at the opening service, which amounted to £16 os. 9½*d.*; but it is pleasing to notice in one of the accounts a guinea from Lady Maxwell, Wesley's Scottish friend, and ten guineas from Mr. Thomas Holy.

The trustees would be first and foremost in the work. These were described in a deed dated June 29th, 1782, as: "1, Samuel Birks, of the first part; and 2, Jonathan Birks; 3, Thomas Woodcroft; 4, James Walker (before mentioned); 5, Henry Alsop, Cutler; 6, George Knowles, Schoolmaster; 7, George Levick, Tailor; 8, Francis Hawke, Filesmith; 9, John Moss, Cutler—all of Sheffield; 10, Marmaduke Pawson, Yeoman, Thorne; 11, Samuel Popplewell, Gentleman, Harwood; 12, Matthew Mayer, Gentleman, Portwood, in the County of Lancaster [near Stockport]; 13, Edmund Littlewood, Mason, Eckington; 14, Francis Holt, Cabinet Maker, Wakefield." By a deed dated July 18th, 1806, the three properties at Norfolk Street, Carver Street, and Attercliffe, were vested in one body of trustees, and so continued until the division of the circuit into East and West at the Conference of 1831. The deed creating Norfolk Street and Attercliffe a separate trust is dated August 31st of that year. This deed was renewed in 1856, and bears date December 1st.

It is remarkable, that in the list of the first trustees of Norfolk Street, three names are conspicuous by their

## *\* History of Norfolk Street*

absence, Thomas Holy, Henry Longden, and James Vickers. All three were closely identified with the chapel, and took an active and prominent part in its affairs for a quarter of a century before they migrated to Carver Street in 1805; yet none of their names appear in the first Norfolk Street deed. In the case of Mr. Holy this is all the more remarkable, inasmuch as from the beginning of his connection with it, he was the business man *par excellence*, and the financier of Sheffield Methodism. He probably considered that he would be able to serve the cause with greater freedom and efficiency in a position of comparative detachment from the trust. For many years he was chapel steward at Norfolk Street; for twenty years after he went to Carver Street he acted as a kind of general financial steward for the town; and, during the larger part of his Methodist career, he took a prominent part in circuit finance both in town and country.

In the old iron chest in Carver Street Chapel two large account books kept by Mr. Holy from 1780 to 1825 are carefully preserved. From these mines of Methodist financial information, extracts of great interest and value will be found in the Appendix at page 314. In this place it may be of interest to add that in 1795 Mr. Holy appears to have begun to lend and to advance money for various purposes to "the Trustees of the Methodist Chapel," and that in 1806 he presented the following balance-sheets:—

## Wesleyan Chapel, Sheffield ✻

THE TRUSTEES OF THE METHODIST CHAPEL TO THOMAS HOLY.

<i>Dr.</i>	£ s. d.	<i>Cr.</i>	£ s. d.
1795. Sept. 24. To		1797. By cash ...	30 0 0
cash ... ..	30 0 0	Interest to Oct. 12,	
Interest to Oct. 12,		1801, 4 yrs. ...	6 0 0
1801, 6 yrs. ...	9 0 0	1799. Oct. 25. By cash	
1797. April. My sub-		of Mr. Dewsnap	
scription to the		towards Pea Croft	
new chapel [Car-		School ... ..	120 0 0
ver Street] ...	20 0 0	Int. 9 yrs. 11 mos.	1 19 0
Mr. Suckley's ditto	5 5 0	Old bricks ... ..	0 2 6
Int. to Oct. 12, 1801,		1801. Oct. 10. By	
4 yrs. 7 mos. ...	5 15 8	cash of Rev. Mr.	
1798. Sept. 4, forms		Rogers, for which	
for Norfolk Street		the trustees gave	
Chapel ... ..	1 0 0	a bond ... ..	160 0 0
Oct. Lent Sunday		Two days' interest...	0 0 10
School ... ..	10 10 0	Oct. 12. By cash of	
Int. to Oct. 12, 1801,		Mr. Longden, for	
3 yrs. ... ..	1 14 6	the Chesterfield	
1799. July. Lent to-		trustees ... ..	5 5 0
wards purchase of		Balance carried for-	
Pea Croft ...	106 0 6	ward ... ..	16 3 8
Int. to Oct. 12, 1801,			
2 yrs. 3 mos. ...	11 18 6		
1801. May. Library	0 10 6		
June 18. Cash to			
Messrs. Woodcroft			
& Beet [probably			
the circuit stewards]	10 10 0		
Int. to Oct. 12, 1801,			
4 mos. ... ..	0 3 8		
Aug. 28. Chan-			
dellers; £27 10 0			
Discount 1 7 6			
—————	26 2 6		
Oct. 12. A bond			
stamp ... ..	1 0 2		
—————		—————	
	£239 11 0		£239 11 0
—————		—————	

## \* History of Norfolk Street

<i>Dr.</i>	£ s. d.	<i>Cr.</i>	£ s. d.
1801. Balance brought forward ...	16 3 8	1802. Feb. 26. By cash to Mr Longden, the balance of his account respecting the intended new chapel [Carver Street] ...	3 0 0
Int. to June, 1806, 4 yrs. 8 mos. ...	3 15 5	Cash received from Sunday School ...	10 10 0
1802. Jan. 1. To cash to Mr. Blacklock, for balance of 2 notes and bond owing to the Chesterfield trustees ...	105 0 0	Int. to June 30, 1806, 4 yrs. 4 mos. ...	2 18 6
Int. to Jan. 1, 1806, 4 yrs. 5 mos. ...	23 7 0	1806. June 30. Cash from the Chesterfield trustees for the interest on £105, 4 yrs. 5 mos. ...	23 7 0
July 22. To cash to Rev. Mr. Reynolds, for the Doncaster Society ...	10 10 0	By cash towards the principal— ...	22 7 0
Int. to June 30, 1806, 3 yrs. 11 mos. ...	2 1 0	Balance carried forward ...	107 19 11
1802-5. Library subscription ...	2 2 0		
1805. May 9. Paid Mr. Woodhead for balance of passage into George Street ...	6 4 0		
Int. to June 30, 1806	0 6 4		
1806. Library ...	0 13 0		
	£170 2 5		£170 2 5

<i>Dr.</i>	£ s. d.	<i>Cr.</i>	£ s. d.
1806. Balance forward, June 30 ...	107 19 11	Seat rents from Feb., 1798, to and including Aug., 1807 [i.e. seat rents owing by Mr. Holy in Norfolk Street Chapel] ...	47 3 6
Nov. 27. Int., 1 yr. 5 mos. ...	7 13 0	Int. on do....	10 5 9
		Balance carried to new account ...	58 3 8
	£115 12 11		£115 12 11

## Wesleyan Chapel, Sheffield ✻

It will have been noted with what exactness the account was kept and interest charged and paid. The account was audited by Messrs. Henry Froggatt, Samuel Moseley, John Dewsnap, Benjamin Damms, Jonathan Beet, James Vickers, George Levick, James Barlow, Samuel Owen, and Thomas Fentam. A note is added in Mr. Holy's handwriting, which looks as if the balance had been handed over to the Carver Street trustees. It runs as follows :

ENTRY IN TRUSTEES' BOOK.			
		£ s. d.	£ s. d.
1807. Nov. 30.	To cash to T. Holy, as the new chapel trustees' account	58 3 8	
			1807. Nov. 30. By balance ... .. 58 3 8

Soon after the opening of Norfolk Street, a "message" was brought into existence in the shape of a minister's house. This was situated in front of the chapel, and had a door leading out to Chapel Walk. For many years this was the residence of the superintendent minister, and in the Steward's Accounts (Appendix, page 306) will be found several interesting items of expenditure for furniture, repairs, &c. Seven years later a vestry was added to the chapel, as may be gathered from an item, dated February 6th, 1787: "Three collections in 1786 towards vestry, £8 13s. 2d." Thirty years later, still there are indications of internal alterations, the nature of which is not specified, but the cost of which was £73 6s. 8d. At the same date (1817), £18 19s. 0d. was spent on paint for the chapel, but whether for the inside or for the outside, or both, is not stated, and as there is an item for "whitewashing

## *\* History of Norfolk Street*

three chapels," it would appear that this form of decorative hygiene was still in use. There is also an item in the same account of £6 15s. 6d. for "painting and numbering the pews in Norfolk Street Chapel."

Gas was introduced to Sheffield in 1818, and the inhabitants had the pleasure of using it at the cost of 12s. per thousand feet. Norfolk Street was one of the first public buildings in the town to use the new illuminant. The first reference to it, however, does not appear in the accounts until 1823: "For Gass to Midsummer, £5 19s. 5d."

Ten years after this, in 1833, the chapel was enlarged by the erection of a handsome portico, which added greatly to its architectural attractions, and, by making room for the gallery stairs, increased the seating accommodation to upwards of 1,600. Utility and beauty were both secured, but at what cost we have not been informed. Both these principles, insisted on by Ruskin in the book referred to, and the outcome at once of commonsense and Christian feeling, were happily blended in all the alterations and improvements of this house of God. Speaking of Church architecture, Hooker, from whom Ruskin learnt much, says: "A man need not say, 'This is worse than that, this more acceptable to God, that less'; for with Him they are in season both allowable: the one when the state of the Church is poor, the other when God hath enriched it with plenty." The Norfolk Street Methodists enlarged and adorned their building according to their means.

In 1836, three years after the portico was erected, a school was built behind the chapel on land that had

ERRATA.

Line 8, page 55.—For “facing page 286” read *Frontispiece*.



### Wesleyan Chapel, Sheffield \*

been acquired in 1832 for the purpose. In 1860 an organ was introduced, and in 1875 a noble suite of vestries was added and the chapel thoroughly renovated at a cost of £6,000. It was at that time that the old stiff-backed pews in the body of the chapel were replaced by the more convenient sittings which did duty till the building was demolished, and of which the memory is preserved in the picture of the interior facing page 286. As we shall see, it was not without lamentations, swallowed up in thankfulness and hope, that this historic building was pulled down in 1906.

## *✻ History of Norfolk Street*

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### CHAPTER IV.

#### Some Famous Ministers.

“The Saviour, when to heaven He rose,  
In splendid triumph o'er His foes,  
Scattered His gifts on men below,  
And wide His royal bounties flow.”

“AND He gave some to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.” So rich and varied were the gifts which He bestowed upon the Churches of His grace. Silver and gold had He none, but such as He had He gave to them. He endowed them with living men to minister His truth and grace. By His Holy Spirit He raised up and qualified a bright succession of devoted and diversely gifted men, who throughout the Christian centuries have been His agents and chief representatives in the reconciliation and salvation of the world.

In this respect the Norfolk Street Society was highly favoured. From the very beginning it was endowed with ministers of rare devotion and capacity, and, in the course of its history, it was favoured with the services of several who, for gifts and graces, were conspicuous

## Wesleyan Chapel, Sheffield ❖

among the foremost preachers of their day. Not one of all the hundreds of them failed beneath the tasks and tests of their exacting Church, or brought disgrace upon the Master Whom they served. Men were they, all of them, of spotless character, and many of them gifted in a high degree—pioneers like Thomas Lee and Alexander Mather; Methodist historians and biographers like William Myles and Charles Atmore, Edmund Grindrod and James Everett, Thomas Jackson and Luke Tyerman; commentators like Joseph Benson; orators like Dr. Newton and Dr. Punshon; musicians like W. E. Miller; revivalists like William Bramwell and John Smith, John Rattenbury and John Roberts (a.); administrators like Dr. Bunting and Dr. Waddy, Dr. Stamp and William Jessop, Marshall Hartley and W. Henry Thompson; preachers like David M'Nicoll, Richard Treffry, George B. Macdonald, John Burton, Richard Felvus, James Methley, John S. Workman, Featherstone Kellett, John S. Pawlyn, and James Crabtree; pastors like Peter C. Horton and Richard Martin, Thomas Brighthouse and William Burchell, John Elsworth, Frederick Hughes and Walter Lethaby; teachers like John Kirk and Thomas M'Cullagh; polemical divines like Edward Hare and Daniel Isaac; and ministers too numerous even to name, to whose laborious and faithful husbandry not a little of the fruitfulness and beauty of the circuit and society were due.

Twenty-four of the ministers stationed in Norfolk Street Circuit had the honour of sitting in the Conference chair. Alexander Mather, Thomas Hanby, Thomas Taylor, Joseph Benson, James Wood, John Barber,

## *\* History of Norfolk Street*

Charles Atmore, Walter Griffith, Joseph Entwisle, Richard Reece, Jabez Bunting, George Marsden, Robert Newton, Richard Treffry, Edmund Grindrod, Thomas Jackson, Samuel Jackson, John Farrar, S. D. Waddy, W. W. Stamp, John Rattenbury, W. Morley Punshon, Thomas M'Cullagh, and Marshall Hartley. Some of these were elected President twice, thrice, and in the case of Dr. Bunting and Dr. Newton, four times. Mr. Barber was elected twice, the first time when he was stationed in Norfolk Street. This is the only time (1807) the President has resided in Sheffield.

Among the earliest occasional preachers who occupied Norfolk Street pulpit were John Fletcher and John Wesley; and among the later, W. B. Pope, D.D., Josiah Pearson, John Walton, M.A. (father of the present Attorney-General), and most of the distinguished ministers of the Connexion. Mr. Fletcher preached in it twice, once on going to, and once on returning from, the Leeds Conference of 1781. One of his texts was, "The kingdom of God is within you," and the other, "Behold, now is the accepted time; behold, now is the day of salvation." On both occasions the chapel was crowded, and several of the clergy were present. He was the guest of Mr. Holy, and was evidently in need of tender care. In a letter to his friend, Mr. James Ireland, Fletcher says that his journey from Madeley to Leeds occupied two days and a half, and that his saddle was so hard that he was "obliged to put hare-skins used for his chest into his breeches." When he was introduced to Mr. Holy, his salutation was, "Peace be to thee, my brother," and, on crossing the threshold, he

## Wesleyan Chapel, Sheffield ❁

said, "Peace be to this house." Mrs. Brammah, widow of William Brammah, and at that time one of Mr. Holy's pensioners, was present. She remarked that Mr. Fletcher frequently repeated the latter words, as if to impress the company with their importance and blessedness. "His conversation," says Mr. Holy, "was always instructive and impressive, and I felt while I was with him as if I were in the presence of a superior being." During his stay in Sheffield, Mr. Fletcher bathed every morning in Little London dam. His host always accompanied him, and was much struck by his excellent swimming.

Mr. Holy would be about thirty at the time, and was a prominent and active member of the Norfolk Street Society. His residence, called Holy Green, stood in a garden on the right-hand side of Sheffield Moor, between what is now the South Street New Connexion Chapel and Princess Street. It had a large plot of ground in front, now covered with shops. The house, which was then quite a rural residence, still stands, though in an altered form, and is, or was till recently, used as a club-house, and approached by a passage from the street. In 1786 Mr. Holy, who was one of Wesley's converts, had the melancholy pleasure of entertaining his now patriarchal father in the Lord in his fast declining years. Quoting from an unpublished manuscript, probably by Mr. Everett, Mr. Tyerman, in his "Life and Times of Wesley" (Vol. III., p. 475), gives a graphic and affecting account of this visit.

"From Barnsley," he says, "Wesley went to Sheffield [August, 1786], where he selected as his text, 'It is

## ✧ History of Norfolk Street

high time to awake out of sleep'; and an anonymous hearer sent him a letter, saying that he could remember nothing that he said, except that 'rising early was good for the nerves!' Here he spent several days, held the quarterly meeting and a love-feast, administered the Sacrament to six or seven hundred persons, visited Wentworth House, baptized Joseph Benson's infant daughter, and was Mr. Holy's guest. After preaching, crowds were wont to follow him to his hospitable lodging; the streets were lined, and the windows of the houses thronged, with eager but respectful gazers, Wesley all the while emptying his pockets in scattering gifts among the poor. A vast concourse of people assembled on the green in front of Mr. Holy's house; Wesley walked into the midst of them, knelt down, and asked God to bless them. The place became a Bochim; the crowd wept and literally wailed at the thought of losing him; he prayed again, and then darted into Mr. Holy's dwelling and hid himself. What a contrast to the reception given to his brother in 1743!"

In July, 1788, Wesley, who was then in his eighty-seventh year, preached in Norfolk Street for the last time.

"The house," he says, "was much crowded, though one of the largest in England, but all could hear distinctly. In the morning, Thursday, the 10th, at five we had an evening congregation, and the people seemed to devour the word. Here and at Hull are the two largest morning congregations which I have seen in the kingdom."

As to the audibility of the preacher there may be some doubt, if we may judge from the account of the services in the *Sheffield Register* for July 12th; but, according to the same report, there is no doubt as to the veneration and affection with which he was regarded.

## Wesleyan Chapel, Sheffield ✱

"The Rev. John Wesley," it runs, "according to appointment, preached here on Wednesday and Thursday to crowded congregations. His voice is much weaker than we remember it, notwithstanding which we cannot deny our admiration of the religious veteran whose abilities and perseverance have borne him through infinite trouble and fatigue in the propagation of his doctrine, and who, at this advanced period of his life, now that infirmities and declining nature call for rest, still continues his avocation with unremitting attention."

From this delightful bit of Johnsonese it may be gathered that Wesley, though he knew it not, had even then begun to fail. Two years later he himself admits the fact. In his Journal, June 28th, 1790, he writes:

"This day I enter into my eighty-eighth year. For above eighty-six years I found none of the infirmities of old age; my eyes did not wax dim, neither was my natural strength abated; but last August I found almost a sudden change. My eyes were so dim that no glasses would help me. My strength, likewise, now quite forsook me, and probably will not return in this world. But I feel no pain from head to foot; only it seems nature is exhausted, and, humanly speaking, will sink more and more, till

'The weary springs of life stand still at last.'

On the 22nd of the February following he preached the last of the 42,400 sermons he had delivered since his return from Georgia, more than fifteen a week for over fifty years. On the 2nd of March he entered into rest.

In writing of the stationed ministers, one is embarrassed by a choice of names if even those alone who have been

## *\* History of Norfolk Street*

most distinguished are brought into view. Of everyone whose name appears in the long list in the Appendix, I believe it may be said, as Wordsworth says of the pastor in "The Excursion," he was a minister

"the like of whom,  
If multiplied, and in their stations set,  
Would o'er the bosom of a joyful land  
Spread true religion and her genuine fruits."

Of those still living, and still kept in grateful and affectionate memory by numerous Sheffield friends, it might, even if the feat were possible, appear invidious to speak.

As for the dead, both those remembered by the living and the larger company of those who passed away before our time are much too numerous even to name. Of those, almost exclusively, who have some special link with Sheffield Methodism, will it be possible to give a brief account.

From this restricted point of view, two names stand out from all the early records that have reached us, the names of William Bramwell and William E. Miller; the former in connection with the marvellous revival which, if not enkindled, was sustained and spread by his electric ministry; the latter on account of his almost unique and intimate connection with the circuit and the town. Both were men of genius in their widely different ways; and, of both, complete biographies are extant still. [See "Memoir of the Life and Ministry of the Rev. William Bramwell, with extracts from his letters," by Members of his Family; 'The Christian Minister in



Rev. W<sup>m</sup> Bramwell.



Rev. S.D. Waddy, D.D.



Rev. John Rattenbury.



Rev. W<sup>m</sup> E. Miller. ∞



## Wesleyan Chapel, Sheffield ✱

Earnest : a Memoir of the Rev. William Bramwell," by the Rev. Thomas Harris ; and "Memoir of W. E. Miller," by James Dixon, D.D.]

When Bramwell was first appointed to Norfolk Street, in 1795, he was in his thirty-seventh year, and in the fulness of his powers ; when he left, in 1798, he had almost reached the zenith of his fame. Those three years, at all events, were among the most laborious, eventful, and successful of his wonderful career. At first he was discouraged. He had come out of a great revival in the Birstal circuit, and had been sent to Sheffield to foster the work which had begun in Norfolk Street the previous year. The Conference had been full of the news of the work of grace. Towards the close of the love-feast, conducted by John Moon in the summer of 1794, the power of God had come down upon the people, and a scene of glorious confusion ensued. Scores of penitents found peace ; the meetings were continued day by day ; old and young were brought to God, 380 in the course of a few weeks, until Mr. Moon, in his now famous letter to Dr. Coke on the 22nd of August, concludes that the millennium must be at hand.

Mr. Bramwell came upon the scene the following year, and, to his extreme disappointment, he found the town in a turmoil of political agitation, and religion at a very low ebb. The reflex influence of the French Revolution was beginning to be felt, and Sheffield felt the throb of party passion and domestic strife. The war of 1793 had checked trade and embarrassed manufacture. There was discontent and fear on every side. The fast-day in February, 1794, was turned into a political demonstration.

## \* History of Norfolk Street

Thousands of people assembled on an open space where Carver Street Chapel now stands; a hymn, composed by James Montgomery, was sung to the tune Old Hundredth; and a long string of resolutions was passed. Gales, the proprietor of *The Sheffield Register*, fled to America in June; and Montgomery, who started the *Iris* newspaper in July, was presented by the Grand Jury at Michaelmas for "wickedly and maliciously contriving, devising, and intending to stir up and excite discontent and sedition." When Bramwell arrived, party spirit still ran high. Shortly before, there had been a conflict in Norfolk Street between the people and the Volunteers, and, within a stonethrow of the chapel, two persons had been shot and others wounded. What was most disappointing to the new minister, who, according to his wont, was anxious to promote a counteractive religious movement, was the state of the Society. "We have house, friends, and everything we want in this way," he says on entering the circuit; "yea, there is an uncommon sociability among the people, and apparently much plainness and simplicity; but real religion—the image of God—is everywhere much wanting." On his first fortnight's ride round the circuit among the Derbyshire hills, he says, "I have not found one person that knows the virtue of Christ's all-cleansing blood."

As usual, he betook himself to prayer. He gave himself anew to God, and sought fresh baptisms of the Holy Ghost. Whole days were given to wrestling intercession. His superintendent, Henry Taylor, and his colleague, Michael Emmett, caught the flame of zeal and love. "Mr. Taylor," he says, in a letter to a brother minister,

## Wesleyan Chapel, Sheffield ❧

“is walking with God, and Brother Emmett is striving to follow him in love;” and then, with characteristic humility, he adds, “I will run after them with all my soul, and seek to do the will of God every day.” A select band, consisting of the ministers and four laymen, Messrs. Longden, Miller, Wilkinson, and Levick, met early in the morning once a week to seek a deeper work of grace. A spirit of importunity was poured upon the people. The chapels were crowded to overflowing. In town and country Bramwell preached with burning eloquence. Scores were sanctified and hundreds turned to God. The fire spread far and wide, and many came great distances to witness and take part in this amazing work of grace. One of the preachers, George Smith, came all the way from Ashby-de-la-Zouch, a distance of seventy miles, in search of purity and power, and carried back with him a blessing which transformed his ministry, and started him upon his new Bramwellian career. “When I first came here,” writes Bramwell in December, 1795, “I wrote to you against the circuit, because I saw no work of sanctification; but I am now astonished at the rapidity of the work in many places.” He had just been giving tickets to 1,200 members in Sheffield alone. Before the end of the connexional year, 1,250 had been added to this Society. This, so far, has been the *annus mirabilis* in the history of Sheffield Methodism.

The following year 267 were added, and the society, in town and country, continued to increase until it was depleted by nearly a thousand by the Kilhamite division. Notwithstanding this disastrous agitation, at the end of Mr. Bramwell’s three years’ term, the circuit reported a

## ✻ History of Norfolk Street

net increase of 1,500 members. At the last quarterly meeting he attended there was a remarkable break-down among the preachers present. In his Journal, July 3rd, 1798, Mr. Henry Longden vividly describes the scene :

“This Quarterly Meeting,” he writes, “far exceeded every other that any preacher present ever witnessed in a fulness of love and glorious power. Mr. Wood, the superintendent, wished to speak his experience, but could not, he was so much affected. Mr. Bramwell was so dissolved and overpowered that he could not pray; and Mr. Pipe, [author of the once famous ‘Dialogues on Sanctification,’] shouted ‘Glory, glory, glory to God in the highest!’ All the local preachers, two excepted, had a clear evidence of sanctification; and these two received the blessing before we parted. What may we not expect the coming quarter?”

In another place Mr. Longden says of Bramwell :

“I never witnessed in any other man such burning love to God and man, and such unwearied diligence in preaching, praying, exhorting, and visiting from house to house. I had the happiness of obtaining his confidence and friendship, from which I have gained more knowledge and holiness than from all other men.”

From the same pen we have a picture of the scene he witnessed in Garden Street Chapel a few months after this truly apostolic minister had been removed from Sheffield to Nottingham—a scene which shows the influence he had among his Sheffield friends, and the affectionate regard in which he then and afterwards was held. Bramwell had been appointed to visit his old friends and converts to solicit subscriptions towards a new chapel in Halifax Place, Nottingham.

## Wesleyan Chapel, Sheffield ✧

“ He had given the people no notice of his coming. The sight of him, therefore, produced an astonishing and almost electrical effect upon the Society. The remembrance of the many happy seasons with each other in public and in private passed in overwhelming review; the people could not sing, nor could their beloved minister preach or pray, without the most powerful efforts and frequent interruptions. Their joy was indeed ecstatic. When the object of his visit was known, the people vied with each other, and seemed as if they would pour in their whole store. Their bounty was so lavish that he had to restrain their feelings and limit the donations of many, till overpressed with the torrent of love and gratitude, he suddenly left the town to prevent the poor from exceeding the proper bounds of their benevolence. Multitudes tendered their voluntary offerings without making any enquiries about the object to which they were to be applied. In this affectionate manner did they testify their love to the revered pastor, who had been a sharer in their joys and had borne a part in their sorrows.”

Fifteen years afterwards, in 1810, Mr. Bramwell was again appointed to Sheffield, this time as superintendent minister. His strength was somewhat diminished, but his zeal and fervour, and intensity, were unabated. In two years several hundreds were added to the Society, and the circuit was built up in love.

“ The dissensions which he found among us,” says Mr. Longden, “ vanished when we profited by his ministry and drank into his spirit. The selfish contraction of our hearts was expanded by the influence of his example, and we became as members of one family, sitting under the same vine and fig-tree, and enjoying uninterrupted peace and prosperity.”

The most difficult thing he had to do during this second

## \* History of Norfolk Street

term was to preach Mr. Longden's funeral sermon. They had been like David and Jonathan in many a spiritual campaign. Glorious victories had they won together on their knees, and hundreds through their combined ministry had been brought to Christ. Lovely and pleasant were they in their lives of holy service; in their death they were divided; but not for long. At the comparatively early age of fifty-nine, when returning to Salford from the Leeds Conference of 1818, in connection with which he had preached with remarkable tenderness and vigour from Isaiah xliii. 1-3, Bramwell was suddenly seized with apoplexy, and, in a moment, "was not, for God took him." Amidst a vast concourse of ministers and people he was buried in the graveyard attached to the Westgate Hill Chapel in the Birstal circuit. On the memorial tablet above his grave, he is described as "The Venerable William Bramwell, a chosen, approved, and valiant minister of Christ."

In the Minutes of Conference for 1785, the following questions and answers appear: "Q. Who are admitted on trial? A. William Bramwell. Q. Who have died this year? A. John Fletcher, a pattern of all holiness scarce to be paralleled in a century." If Fletcher's mantle fell on Bramwell, on whom did Bramwell's fall? Remarkably enough, amongst others, on William E. Miller, with whom we have already made acquaintance as a member of the select band in Norfolk Street in 1796, and who was one of the circuit ministers in 1803-4. Remarkably, because Miller had at first a strong antipathy to revival services; yet not remarkably, for, like Bramwell, Miller had an artistic and adventurous temperament, and when

## Wesleyan Chapel, Sheffield ❧

he yielded to the same divine afflatus,<sup>f</sup> he became one of the most successful preachers of the new Bramwellian school. On the only occasion on which Dr. Dixon heard Mr. Miller, his impression was that "the saintly Fletcher was the great master whom the preacher most followed." There certainly was a likeness in the personal appearance and bearing of the two. What was said to his biographer by a friend of Miller's might have been said of Fletcher: "On asking a friend if he knew much of Mr. Miller," the author received in reply: "No, nothing, except that he was a perfect Christian gentleman." And Dr. Dixon's description of Miller might almost stand as a portrait of the famous Vicar of Madeley:

"With a person tall, slender, and active, he had portrayed in his countenance benevolence, imagination, and genius in a very high degree. With grace, dignity, and ease, musical voice, and great volubility of speech, was combined earnest animation and vehement action. . . . His mind, under the impressions produced by the Gospel, was something like a musical instrument under his own elegant, and almost speaking, performance. In both cases all was inspiration. In his happiest moods in the pulpit, every nerve, as well as every faculty, seemed vibrating to some mighty internal impulse."

This distinguished minister was the son of Dr. Miller, of Doncaster, for fifty-six years the organist at the parish church, a great reformer of Church music, and the chief historian of the town. His son, William Edward, inherited his father's gifts, and was brought up to the musical profession, being a pupil, first of his father, and afterwards of Cramer. At the age of sixteen he went to London,

### *✻ History of Norfolk Street*

where he was courted by the great and noble, and led a fashionable life of reckless extravagance. On his father stopping supplies, young Miller, at the age of eighteen, ran away to India, where he spent six years as a musical professor, and made a considerable fortune. This, however, was lost and wasted, and when he returned to England he had little left but the famous cremona, worth, it is said, 300 guineas, that had been given to him by Tippoo Sahib, the Sultan of Seringapatam. Miller was an excellent violinist, second only in contemporary repute to Paganini. On his return he settled first in London, where he married in 1792, and afterwards in Sheffield, where as a professional musician he was widely known. He was the first organist of St. James' Church. His residence was in Norfolk Street, and he was soon attracted by the singing, already famous, in the Wesleyan Chapel there. In 1794 he joined the Society, became the "sweet singer" of the revival of 1795-7, for which he composed several hymns and tunes. His conversion, which created a great sensation in the town and neighbourhood, had been a very remarkable one, and when he began to preach, his ministry attracted many of his fashionable friends in Sheffield and in Doncaster. As a local preacher he was widely popular and useful. In 1799 he entered the Wesleyan ministry, and laid aside his famous violin, which had, he thought, become to him a snare. When stationed in Sheffield in 1803, his conscience acted in a manner still more eccentric. The circuit horse, he thought, was an animal too noble for the servants of Him who rode an ass. After a serious consultation between preachers and stewards, the matter was compromised in true English

### *Wesleyan Chapel, Sheffield* ✻

fashion ; a mule was provided. This, however, did not turn out a very satisfactory arrangement. One Sunday morning, as the superintendent minister, the Rev. Walter Griffith, was going to an appointment, the mule stood stock still, and would not budge an inch, and the distant congregation was left without a preacher. This conclusive argument overcame Miller's scruples, and the circuit horse was reinstated.

For a quarter of a century, Mr. Miller travelled in some of the most important circuits in the Connexion—Nottingham, Manchester, Leeds, Burslem, &c. In 1825 he settled as a supernumerary in Sheffield, residing in a house at the corner of West Street and Orange Street, and there he died in 1839, at the age of seventy-three, and was buried in the graveyard of Carver Street Chapel. The Conference obituary remarks, that “to the end of his life he retained the fervours of his first love;” and a passage from his memorial tablet thus sums up his public life and character:—

“He was richly endowed by Nature with the attributes and attractions of genius, but at an early period of life he renounced all worldly hopes and honours that he might spend and be spent in calling sinners to repentance. For nearly half a century, with unwearied zeal and diligence, he published among men the unsearchable riches of Christ, confirming the great truths which he preached by the more resistless eloquence of a holy example and a blameless life.”

While this saintly minister, whose white hairs were to him a crown of glory as he walked the streets of Sheffield, scattering blessings in the course of his declining private

## *\* History of Norfolk Street*

ministry, was waiting for the crown of life which fadeth not away, another minister, of largely kindred spirit, was entering on that path of fervent and refined evangelism which brought him to the presidential chair, and placed him high among the mighty preachers who have always been conspicuous in the Methodist Church. John Rattenbury, who was appointed to Norfolk Street in 1831, was bound to Sheffield by many tender ties. For many years after he left the circuit, he paid at least an annual visit to the scene of his early triumphs, and, to the day of his death, he was never tired of talking of "dear old Norfolk Street." In his second year, he married one of the daughters of Mr. Samuel Owen, one of the leading officials, and in that same year he won the undying gratitude of multitudes to whom he ministered during the panic caused by the terrible visitation of Asiatic cholera, still commemorated by the monument which stands on the summit of Claywood. From July to November, 1,347 persons were attacked, of whom 402 died, including Mr. John Blake, the Master Cutler for the year. Mr. Rattenbury was indefatigable in visiting the sick and dying, and he and the other ministers of the town did not a little to allay the fears and to minister to the religious needs of the terror-stricken population, who flocked to the chapels and churches in thousands. At Carver Street, Mr. McLean preached "with strange genius and power, and with an Elijah like earnestness." At Norfolk Street, Mr. Rattenbury, "with the pathos of the beloved disciple," won hundreds to Christ. That year the two chapels reported a net increase of 864 members, and throughout both circuits there was a wonderful work of grace.

## Wesleyan Chapel, Sheffield ✨

Brunswick Chapel was built during the same period, and a large share of the burden fell upon Mr. Rattenbury, who, though not the superintendent minister, had been brought up to the building trade, and had a wonderful faculty for raising money. His abilities in both directions are largely embodied in that noble structure.

In after years, this great revivalist was also conspicuous for the services he rendered to the Connexion, by the initiation of the Metropolitan Chapel Building Fund, and by personally collecting no less than £100,000 for the Aged Ministers' and Ministers' Widows' Fund. Whilst emphatically a circuit minister, this great evangelist extended his labours far beyond the range of his circuit life.

“His presence and help,” writes Dr. Gervase Smith, his most intimate ministerial friend, in his “Memorial Sketch,” “were eagerly desired throughout England, Ireland, and Scotland, and there are not many circuits in the three kingdoms which he did not visit. Of him it may be said, during his last years, that he had preached more frequently, and travelled more thousands of miles, than any preacher then living; and, indeed, we hazard little in stating that no minister ever lived who has preached oftener and journeyed more in the cause of Christ.”

As an evangelist, he left his mark on nineteenth century England, and his spirit still lives and much of his genius, in his grandson, the Rev. J. E. Rattenbury, the superintendent of the West End London Mission.

In the Minutes of Conference for 1880, there is an obituary notice of Mr. Rattenbury, “prepared,” says Dr. Smith, “by the loving and discriminating hand of

## ✧ History of Norfolk Street

Dr. Osborn"; in the course of which we read, "Full of days, full of honour, full of peace, this 'man greatly beloved' went home to God. Among his last utterances were: 'Christ is all in all,' and 'Christ is mine.' . . . Never, probably since they were first written, were the words of the Evangelist more truly applicable than to him: 'He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.'" By far the best picture of him that we possess, we owe to the artistic pen of Dr. Benjamin Gregory:—

"My recollection of him, my acquaintance with him, extends over a period of more than forty years, beginning when I was a tutor in my teens at Woodhouse Grove, and he was a young minister at Leeds, in all the glory of his most deserved and fruitful popularity. I cannot forget how struck I was with his handsome features, his fine figure, his musical and powerful voice, his animated, graceful, natural, and impressive delivery, his simple and persuasive eloquence, his tender zeal, his unaffected courtesy. . . . He was one of Nature's gentlemen. He might be regarded as a model Methodist preacher. His directness of aim, his pleading fervour with God and man in prayer and preaching, his yearning passion for the immediate salvation of souls, his spirit of tender affection and burning zeal, his pure, clear, strong, choice English, his fidelity to the leading and vital doctrines of the Gospel, his conscientious and untiring attention to every department and every detail of the Methodist work, his aggressive enterprise, his readiness to take the initiative in emergencies, his success in chapel-building as well as chapel-filling, in raising money for the cause of God, as well as in the conversion of souls—all this, and more, entitle him to a very high place as a Methodist minister."

## Wesleyan Chapel, Sheffield ✱

Among the many ministers who received early impressions and impulses from Mr. Rattenbury, was the Rev. Thomas Champness, who "sat under" his ministry for three years with untold advantage to himself and to the world. Being dead, this most pathetic and persuasive preacher still speaks by many tongues in many lands and languages, and not the least effectually by the bright example of his cheerful godliness and spotless life.

Dr. Waddy, whose name as circuit minister and as governor of Wesley College is interwoven with the history of Sheffield Methodism, was stationed in Norfolk Street from 1837 to 1840. He had previously travelled in Carver Street for three years, and was afterwards stationed at the College for nearly twenty years; so that he had larger opportunities than any other of our ministers for stamping his individuality upon the Wesleyan Churches of the town and neighbourhood, and on the community. While at Norfolk Street he acted as secretary to the College, and much of his time was of necessity devoted to that office, but never to the neglect of his multifarious duties as a circuit minister. His cheerfulness and bright originality were specially attractive to the young people of the congregation, to whom he gave special attention in public and in private, and by his lectures and speeches on public questions he attracted the attention and largely moulded the opinion of the town. From his father, the Rev. Richard Waddy, a typical Yorkshire dalesman, and from his mother, one of the Masons of Birmingham, he had derived those qualities of mind and heart and utterance which distinguished him as a man of singular and

## ✧ History of Norfolk Street

brilliant gifts, and made him one of the most popular of the preachers, lecturers, and debaters of his time.

“From his father,” writes his youngest daughter, in her deeply interesting “Life,” “he inherited that sunny good-humour which rarely failed him, while from his mother came a high and dauntless courage which feared nothing. From each he learnt lessons of prompt decision, love of order, thoroughness in work, and devotion to duty—qualities which were combined with a ready wit, and a faculty of governing himself and others.”

Dr. Rigg, whose father, the Rev. John Rigg, was superintendent of Norfolk Street from 1832 to 1835, and who as a boy spent at least his holidays in the town during those years, was much impressed by Dr. Waddy both at that time and through much of his career. Writing at the time of Dr. Waddy's death in 1876, Dr. Rigg says :

“Forty years ago, when he was stationed at Sheffield as a circuit minister, he was in his prime. For six successive years in that town he was *facile princeps* in the pulpits of Methodism. John Maclean, indeed, at that time stationed in the same town, was unrivalled in tenderness, in play of fancy, in hortatory power; but for freshness, instructiveness, variety, never-failing pulpit dignity and power, there was no preacher in Sheffield equal to Samuel Dousland Waddy.”

Speaking of his social gifts, Dr. Rigg says :

“Dr. Waddy was the brightest and most vivid of men in society. No one that ever passed a free hour in social intercourse with him could believe that even Sydney Smith was a wittier man, or uttered more, or more pungent, or

## Wesleyan Chapel, Sheffield ✨

more brilliant *mots*. Every sentence sparkled; every repartee flashed. Now graceful, now caustic, now irresistibly comic and grotesque, the play of his wit was incessant and inexhaustible."

Two of his witticisms, preserved by his daughter, may here be given:

"At his first coming to Sheffield, he began a class of young men for Biblical instruction, which was largely attended, at the early hour of six a.m. . . . Though this labour of love was heartily performed, yet, when desired to begin his work still earlier and hold a prayer-meeting at five, he 'struck.' He and his excellent superintendent were at issue on the point, and when Mr. Reece, after enumerating the advantages of early rising, concluded with, 'Young man! it will lengthen your days!' he promptly replied, 'Yes, I know that; but it will shorten my nights!' My father had a walking-stick surmounted by a head, which he usually carried, and, when rallied one day on using that old stick, which was disfigured by the loss of an eye, he promptly answered, 'It is a standing advertisement for the College: Wanted, a pupil.'"

This great gift was not a weakness, but a sign of strength, and was always under the most perfect control. His wit was never forced.

"It flashed," says the Rev. William Arthur, "but it was the flashing of true steel which could not help it when the light fell in a certain direction, but which, somehow, never gave the impression of less than the strength of steel."

And both Dr. Punshon and Mr. Arthur note that this dangerous gift was never used in the pulpit.

## ❧ History of Norfolk Street

“Then,” says the latter, “did Thought sit supreme in every chamber of the spirit, and look out with a most manly earnestness from every window of the countenance. Calm, strong, reverent, and original; acute, lofty, rich, and often deep, he unfolded his Master’s message, and laid his Master’s will upon the soul. The glory of Christ as Redeemer and our High Priest did, as he proclaimed it, seem to excel in glory, and the throne of Almighty God, as he asserted its rights and powers, did open to view, high and lifted up, a throne exceeding great and terrible, yet benignly shadowing from every ill those who made it their refuge from sin, their throne of grace, their mercy-seat.”

And the former bears the highest testimony to Dr. Waddy as a man and as a minister of Christ.

“As a man, as a minister of the Gospel, as a Methodist statesman, as an intellectual and moral force, as a friend,” writes Dr. Punshon, “I have held him for many years in affectionate esteem. I was often struck when brought into near contact with him, with his robust Christianity—a piety in which there was no feeble sentimentalism, but a strong grasp of the principles of truth, and an acknowledgment of their supremacy in every action of his life. . . . The pulpit was indeed his throne. He will be longest remembered, perhaps, by his great work at Wesley College, and it was no small honour to be permitted to mould the minds of so many generous youths, some of whom are now to the front; but Dr. Waddy’s highest renown was the sphere of his public ministry—the commanding way in which he handled the Word of God. . . . In his delivery there was but little thunder; and it was well, for ‘his softest moments were his best’; but his lightning was as that which, ‘launched from east to west,’ symbolises the coming of God’s kingdom. Who that ever heard him can forget that low rasping voice, which, like the rasping of a ship

## *Wesleyan Chapel, Sheffield* ❁

over the shallows, told that the ocean-fulness was at hand, and that the vessel was ploughing her way into the depths of God's freedom and grace? And then the dealing with the conscience—how mighty! how searching! how overwhelming! It was as Paul to Felix, or as Nathan to David. Best of all, how many a grateful spirit has come away with glistening eyes, saying, 'We have been with Jesus'; and how many others have been quickened into newer life, and have gone from the temples where he ministered with a new purpose and a new hope in the soul! . . . . But privilege entails responsibility, and my own at least is felt to be greater, because I have been privileged to sit sometimes under the teaching, and to be inspired by the example, of Samuel Dousland Waddy."

To those who knew him in his brilliant prime and manly vigour, it must have been inexpressibly affecting to witness his decline. But then, as Hooker says: "Even ministers of good things are like torches, light to others, waste and destruction to themselves."

In the eighteen-seventies it was no unusual thing to hear middle-aged and elderly Sheffield Methodists declare that the finest preacher they had ever heard was the Rev. John Burton, who was stationed in Carver Street and Norfolk Street from 1839 to 1844, and who frequently visited the town in later years for occasional services. And, indeed, it was no ordinary privilege to enjoy the stated ministry of this distinguished preacher, whose sermons used not unpardonably to be classed with those of Robertson, of Brighton, and MacLaren, of Manchester. They certainly are among the choicest productions of the Methodist pulpit, and will always rank as models of refined and thoughtful pulpit eloquence. When he was stationed in Scotland, that land of preachers

## *\* History of Norfolk Street*

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and divines, Mr. Burton ranked among the greatest ; and it is no small tribute to the intelligence and taste of Sheffield Methodists to learn that during his sojourn amongst them he met with their appreciation and affection. His Scottish hearers used sometimes to go from Edinburgh to Perth at the week-ends on purpose to hear him, and whenever he visited Sheffield he was sure of crowded congregations. From his son, the Rev. C. H. Burton, who was born in Sheffield, and who still resides at Weston-super-Mare, as well as from the obituary notice in the Minutes, it has been possible to glean a few particulars respecting his career and work. It may be added that a whole generation of Headingley students profited by his occasional ministry in the College pulpit during his prolonged retirement.

“ Mr. Burton,” says the notice in the Minutes, “ was born at Snaith in 1805, and while yet a boy removed to Retford, where he was converted at the age of sixteen. From that circuit he entered the ministry in 1825. In 1826 he sailed as a missionary to the West Indies with his youthful bride, with whom he lived for sixty-four years. For several years he laboured assiduously in the West Indies, returning in 1832, as it was supposed, in a hopeless decline. A year’s rest renewed his health, but left him with a permanently enfeebled voice. Though more than once subsequently prostrated by illness, he prosecuted his ministry until 1871, when he retired from the active work. He continued to preach while strength allowed, publishing a volume of sermons in 1883 which met with considerable acceptance. He died at Headingley in 1897, having just entered on his ninety-third year. Mr. Burton was a man of great natural gifts and force of character, dignified in bearing, of high spirit and resolute temper, of reserved and reflective disposition. His affections



Rev W<sup>m</sup> Morley Punshon. L.L.D.



Rev John Burfon.



Rev Thomas Nightingale.



M<sup>r</sup> Henry Longden



## Wesleyan Chapel, Sheffield ✧

were intense though undemonstrative; his imagination lofty; his intelligence keen, logical, and comprehensive; his diction incisive, vivid, original. He was a deep student of the things of God, a wide reader, a hard thinker, a close observer of life. His faculties were concentrated on his pulpit ministry, in which, despite his physical disadvantages, he attained a commanding eminence, ranking amongst the ablest preachers of his time. He was at the same time a faithful pastor, devoted to his circuit, kindly and genial to the young, attentive to the sick, fearless in correction and reproof, yet 'bearing gently with the ignorant and erring.' This master in Israel gathered round him everywhere a circle of warmly attached and studious disciples, drawn from many ranks in society, and often amongst those untouched by other ministrations, on whom his influence was deep and abiding. . . ."

Dr. Punshon, like Mr. W. E. Miller, was born in Doncaster, and had many special links of connection with Sheffield Methodism. His father was a partner in the firm of Wilton and Punshon, mercers. His mother was the daughter of Mr. William Morley, a freeman of the borough of Doncaster, and sister of Mrs. Benjamin Clough, missionary to India, whose Journals and Letters were edited by Dr. Adam Clarke to show "to what a state of useful excellence a Christian education, conducted under the influence of the Spirit of God, can raise the human heart." An item from her Journal, written at sea, furnishes a suggestive link between this saintly lady and her sister's year-old son :

"Sunday, May 29th, 1825. This is my dear little nephew's birthday. May the God of his father graciously condescend to take this tender infant into His peculiar care; and, if spared, may he be an ornament to the Church of God, and a comfort to his parents in their declining years."

## ✧ History of Norfolk Street

How abundantly this prayer was answered may be read in "The Life of William Morley Punshon, LL.D.," by the Rev. F. W. Macdonald, published twenty years ago, and still regarded as the standard Life. Quite recently a memoir of "The Orator of Methodism" has been published in "The Library of Methodist Biography," by the Rev. Joseph Dawson, which renders the story of Dr. Punshon's marvellous career still more accessible. Both volumes are written with rare literary art, but Mr. Dawson has had access to information which was not previously accessible, and gives a rather brighter picture of its subject than was possible to those who wrote beneath the shadow of his death. His lovely little volume gives "a simple but worthy presentation" of one who, "while he spoke with the tongue of men and of angels, loved with the charity that never faileth." In little more than six-score pages Dr. Punshon's life and genius and character are vividly, and with sufficient fulness, set before us. His early days and business training; his conversion, largely under the ministry of the Rev. Samuel Romilly Hall; his call to the ministry; his prodigious popularity as preacher and lecturer; his career as missionary advocate and administrator; his multifarious connexional activities and services; his travels in Europe and America; his Canadian ministry; the simplicity of his character; the depth and fervour of his piety; his evangelistic zeal; his ardent patriotism; his love and loyalty to the Church of his choice; his business capacity, "as striking as his oratorical powers"; the absoluteness of his devotion to that Master Whom in life, as well as in the hour of death, he found to be "a bright reality"; his cheerful disposition, his brotherly

## *Wesleyan Chapel, Sheffield* ✧

kindness, his urbanity, his deep humility and charity; above all, the sources and the secrets of his amazing and inspiring oratory—his clear enunciation, his captivating elocution, his ornate and dazzling diction, his impetuous and kindling eloquence, his lightning strokes upon the conscience, his tender heart-appeals, his exciting and enrapturing climaxes, his mastery of the springs of laughter and of tears—all these are briefly but effectively described.

Dr. Punshon was not merely the greatest orator that Methodism has produced, he was one of the greatest of all time. He would have shone in Athens, “mother of arts and eloquence,” and would have proved a serious rival to Chrysostom in Constantinople, or to Bossuet at the Court of Louis XIV. When appointed to Sheffield, in 1852, he was fast rising into fame as a preacher, and it was during his Sheffield term that he began to lecture, “The Prophet of Horeb” being delivered in Norfolk Street immediately after its brilliant reception in Exeter Hall, where for two hours nearly three thousand people had been spellbound by its mighty rush of eloquence, and where, after the deathlike stillness and solemnity which marked the closing sentences, the vast assembly rose *en masse*, and cheered till it could cheer no more.

Norfolk Street was his fourth circuit, to which he came from Newcastle-on-Tyne. In his very first circuit the public-houses were emptied, so eager were the men of Whitehaven to hear the youthful orator. The scenes in Carlisle, when he preached, will give us some idea of the influence and nature of his Sheffield ministry.

“Persons,” says Mr. Macdonald, “found themselves side by side in the Methodist chapel who had never been in one

## ✧ *History of Norfolk Street*

before, who had never met one another there or elsewhere. Anglican clergymen, Dissenting ministers, Roman Catholics and Quakers, gentlefolks from the city, and squires from the country, lawyers and doctors, shopkeepers, farmers, and labourers, with here and there an itinerant actor—all sorts and conditions of men to be found in or near the old Border capital flocked to hear the young preacher, and to be excited, subdued, moved by a pulpit oratory unlike anything they had ever heard. It was not subtlety or originality of thought, or novelty of doctrine, that drew the crowds and held them in breathless, often almost painful, suspense. In respect of doctrine it was Methodist preaching as generally understood, and there was little sign of new or deeper insight into familiar truth; but there was a glow, a sweep, an exulting rush of quick-following sentences . . . that culminated now and again in passages of overwhelming declamation, or sank to a tender pathos that brought tears to unaccustomed eyes. His whole soul was in his work. The ornate, musical sentences, full of harmonious delights for the ear, were no mere literary devices; they were his natural mode of expression, raised and quickened by the emotions of the preacher's heart. His voice, often harsh and husky at first, would clear and strengthen as he proceeded, revealing unexpected range of power and modulation. His constrained, uneasy attitude grew free and graceful; he stood erect; the left arm held behind him, with his right hand, instinct with nervous life, he seemed to grasp his audience, to summon and dismiss arguments, to cut his way through difficulties, until, with uplifted face, radiant with spiritual light, both hands were outstretched in impassioned climax, or raised as in contemplation of some glory seen from afar."

The young preacher's chief regret on his arrival in his new circuit was that, being located at Thorncliffe, he found it difficult to fulfil those extra-circuit engagements that were beginning to crowd upon him. Writing to his friend, the

## *Wesleyan Chapel, Sheffield* ✨

Rev. Thomas M'Cullagh—a name delectable and venerable in the history of Sheffield Methodism, which he greatly enriched by his six years' ministry in the town—he says :

“ This is certainly a new style of life for me, never to see a ‘ bus ’ or to hear the shriek of a whistle from one week’s end to another. I doubt not that by-and-by I shall become so countrified that, like the old gentleman-farmers, I shall show that I am a lord of the soil by carrying a pound or two of it, by way of sample, on my boots and breeches. I am expecting, however, that it will be a sphere of usefulness; not the less so, perhaps, because my antediluvian distance from railwags will check my vagrancies. . . . .”

Mr. George Cowlshaw, who has lived at the Manor over eighty years, and who still survives in a green old age, remembers Mr. Punshon’s first visit to their little chapel, and with what modesty he opened his commission there, preaching from the words, “ We are not sufficient of ourselves, but our sufficiency is of God.” He preached oftener at the Manor, says our informant, than any other minister they ever had, and was specially attentive to the smaller places. After a year at Thorncliffe, Mr. Punshon removed to Sheffield, residing at the corner of Talbot Street and Norfolk Road, with Shrewsbury Bank in front.

Writing Mr. M'Cullagh in October, 1853, he says :

“ Our new men take well. Methley puts his hand on his breast—that enormous hand!—and throws out very sparkling and clever and sensible things. Wilson is a pastor among a thousand; Sugden an active revivalist. The Lord is with us, that’s the best of all. Souls are gathered in . . . . .”

## *\* History of Norfolk Street*

And in a letter to his friend, the Rev. Richard Ridgill, dated Nov. 7th, 1854, he says:

“My course in Sheffield has been a very happy one. The circuit was low, and it has been raised by the blessing of God upon our labours. We have added about three hundred members in the course of the last year. For twelve months we have scarcely had a Sabbath evening without witnessing conversions. . . . I am in my third year, and, according to our inflexible itinerancy, must budge, greatly to my sorrow, at Conference.”

In his valuable “Reminiscences of Sheffield Methodism,” Mr. M’Cullagh gives a pleasant glimpse of his friend in connection with the missionary anniversary in 1853:

“At the breakfast meeting at Carver Street, Punshon was in one of his happiest moods. George Mather he described as ‘coming from his Arcadia of Wadsley’; John Clulow, who had charge of Ebenezer Chapel, the congregation of which had been wrecked by the agitation of 1849, as for three years ‘trying to raise his Ebenezer’; and William Jackson (afterwards Governor of Didsbury), ‘whose faults were as infinitesimal as the homœopathic medicines which he uses.’”

It is evident that Dr. Punshon thoroughly enjoyed his term in Sheffield. As Mr. Macdonald observes:

“His genial nature found its best relaxation from the strain of ever-increasing labours in the hospitable homes of his people. There was no fairer aspect of Methodism in Sheffield than the home-life of its leading families, cheerful, intelligent, and unaffectedly Christian. Among these he formed some of his strongest and most abiding friendships.

## *Wesleyan Chapel, Sheffield* ❧

The ties that bound him to Sheffield stood the test of time and distance. Long years afterwards he said, 'I prefer Sheffield East to almost any circuit I know.' So thoroughly had he won the admiration and affection of the people by his circuit ministry and subsequent attachment, that when the centenary of Norfolk Street Chapel was celebrated, in 1880, he was able to carry out with impunity a scheme which in any less beloved minister might have been considered an unpardonable instance of ministerial audacity. After the service had commenced, he had the doors of the chapel locked, and kept them securely fastened until every vestige of the debt was cleared."

In the April following, this great-hearted and delightful minister of world-wide fame departed from his earthly sphere of labour at the early age of fifty-seven. His death caused consternation to his friends.

"The news of it was received with a feeling of something like national regret, and throughout the Methodist Churches with a grief such as had not been known for a generation or more. By almost every section of the press, and every class of the community, tributes of esteem were paid to his memory."

"He was loved for his nobility," says Dr. Rigg, "not less than he was admired for his genius."

"In Dr. Punshon," Dr. Jenkins wrote, "our Church possessed a rare gift from the Father of lights. His mind possessed two classes of faculties, not often found together in eminent prominency—the imaginative, and the practical; and an imperious intellect governed both, giving to the imaginative power a definite work, and to the practical a logical coherency and consistency. . . . The gifts which I have mentioned, when there is a commanding physique, make the orator; or, if education and opportunity concur, the statesman; or, if tastes and the success

## ✻ *History of Norfolk Street*

of earlier attempts determine it, the poet. William Morley Punshon selected none of these professions; he was led by the star of Providence to 'the place where the young child lay,' and brought the tribute of his life, the gold, the frankincense, and the myrrh of his genius, and placed them at the feet of Jesus, all unconscious of the worth of his offering; and if he had suspected it, he would have considered it too mean to merit his Lord's acceptance."

In his Journal for 1873, soon after his return from Canada in his second widowhood, Dr. Punshon thus briefly and touchingly records an event which linked him by the closest personal ties to Sheffield Methodism:

"On the 17th of June, by the good providence of God, I was permitted to re-build my home, and was married by my friend, Gervase Smith, to dear Mary Foster, the friend of many years, and of the dead."

By similarly tender, if not identical ties, another minister of the choicest spirit is interlinked with Sheffield Methodism; for it was while he was stationed here in 1856-9 that Richard Martin, by that rare good fortune which attended all his steps, met with the lady who enriched and brightened his advancing and declining years. Like Dr. Punshon, Mr. Martin was located at Thorncliffe, but one week-end, while preaching at Norfolk Street and the Park, he met Miss Bainbridge, of Newcastle, who was visiting with the Rev. Luke Tyernan and his family in Norfolk Road, and formed with her an acquaintance which ripened into marriage. Mr. Martin, who is still remembered in the city for his personal charm and pastoral fidelity, died at Sutton, in Surrey, so recently as December, 1905; "one of the

## Wesleyan Chapel, Sheffield ❀

youngest old men," says his biographer, the Rev. Joseph Dawson, "it has been my privilege to meet." This distinguished minister was a man of an eager mind and of a loving heart.

"He was a man," says his Obituary (Minutes, 1906), "of wide reading and of catholic sympathies. . . . He was a Christian gentleman, saintly and courteous, endowed with the winning power of a lovable and sympathetic nature."

The same and other qualities are noted in a letter to his biographer by Mr. Thomas Watson, of Doncaster, who knew him in the Sheffield days.

"He was," says Mr. Watson, "a man greatly beloved, a good preacher, and a Christian gentleman. He came to Thorncliffe, then in the Sheffield East circuit, and was our minister from 1856 to 1859. He served the circuit with much acceptance, and took a great interest in the young men, one of whom became a Congregational minister. He was the kindest, most unselfish man I ever met. We loved him."

The Rev. V. W. Pearson, who travelled with Mr. Martin in Tunbridge Wells, says:

"His hospitality to me, his young colleague, was unbounded. . . . His goodness to young people was beyond the power of imagining to those who had not shared and seen it. . . . And he is gone! Ah, well! I say in all solemnity that I cannot think of anyone who would be more 'at home' in heaven. . . . He breathed on earth the air of the land to which God has called him. I love to think of him. He is one of those

## ✻ *History of Norfolk Street*

whose memory breeds 'perpetual benedictions,' and I thank you for letting me pay him my grateful tribute."

Friends of the Rev. J. P. Gledstone, so long and so honourably connected with Sheffield Congregationalism, will prize the following extract from Mr. Martin's Autobiography:

"At Consett I recall a nice superior family, who had charge of the post-office. One of the sons I remember as a bright, clever boy. After my removal I lost sight of him; but one week-evening, years afterwards, I had preached at Grosvenor Street Chapel, Manchester, and at the end of the service a gentleman came forward to speak to me. He said, 'You will not know me. My name is Gledstone. I am a Congregational minister.' I asked, 'Did you ever reside at Consett, in the county of Durham?' 'Yes,' he replied, 'my father lived there.' 'Then I know you very well,' I answered. 'I was one of the ministers of the circuit when you were a boy.' It was a great pleasure to me to meet this fine young minister. He is well known beyond his own Church as the author of a 'Life of George Whitefield.'"

Another of our choicest ministers, closely connected with Sheffield, was the Rev. John Kirk (b), who travelled in Norfolk Street from 1859 to 1862. Mr. Kirk is best known by his beautiful biography, "The Mother of the Wesleys," which has long been regarded as the standard work on the subject. It contains not only a full and detailed life of Susanna Wesley, but most interesting information, not elsewhere to be found in a form so accessible and reliable, of all the Wesley family. But his Lecture on James Montgomery, delivered in Norfolk

## *Wesleyan Chapel, Sheffield* ✻

Street in 1861, and afterwards printed; his Index to the Wesleyan Hymn Book; and his volume on "The English Bible, and How to Use It," have also brought him fame. For many years Mr. Kirk was editor of "The Teacher's Miscellany," and, when his health broke down, he was engaged upon a volume that is still to write on "The Perronets of Shoreham," a family, as we have seen, that gave to Sheffield Methodism its first superintendent minister, in 1749. His career before he came to Sheffield had been a chequered but distinguished one. Born at Barrowby, in 1818, he was very early converted to God, and began to preach before he was seventeen. In 1839 he became a student at Abney House, and two years afterwards entered on his itinerant ministry, travelling chiefly in London, Manchester, and Sheffield circuits. In 1852 he was appointed to accompany the Rev. Robert Young on his deputation to Australia, with a view to his remaining in the colony as a missionary. Three times he set out, but meeting with various disasters, he was obliged to return and settle in the English work. In 1866 he married Miss Osborn, sister of Mr. Samuel Osborn, afterwards Mayor of Sheffield, and of the Rev. Marmaduke C. Osborn, for many years Secretary of Conference, and one of the General Secretaries of the Wesleyan Missionary Society. In 1867 he was elected into the Legal Hundred, and, on the failure of his health, he settled down in Sheffield, where he spent a quiet eventide until he died, in 1875, in the fifty-seventh year of his age, and the thirty-fourth of his ministry. From his books and from his numerous contributions to our periodical literature, it is evident that Mr. Kirk was a minister of exceptional

## ❧ *History of Norfolk Street*

culture, and of great natural literary aptitude. The Conference Obituary remarks upon his diligent Bible study, his painstaking pulpit preparations, his special interest in young men, and the richness and impressiveness of his successful ministry. He is still remembered with affectionate regard.

Last, but not the least beloved and illustrious, comes the name of Thomas Nightingale, who, with his colleague, M. C. Osborn, introduced the writer to the ministry. Mr. Nightingale was born in Rotherham, but spent his youth in Sheffield, was converted here and sent out into the ministry, together with his brother Charles, and here he travelled with distinction and great usefulness for twice three years. His father was a well-known grocer in the adjoining town, and came of earliest Methodist stock. His mother, who had been a member of Dr. Williams' Congregational Church at Masborough, was a strong Calvinist, but after her marriage she became a Methodist, and, at the time of her death, at the age of eighty-eight, was the mother of three Methodist ministers, the mother-in-law of another, the grandmother of a Chinese missionary, and had two grandsons in the English work. The only recollection Thomas had of her Calvinistic propaganda reveals the source of his sly humour.

"Once," says he, in his most interesting autobiographic notes, "as I was reading the lesson with her in chapel from the same Bible, she gave me a gentle touch when the minister came to the forty-eighth verse of the thirteenth chapter of the Acts of the Apostles: 'And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and *as many as were ordained to eternal life* believed.'"

## Wesleyan Chapel, Sheffield ❧

After a few years at the Moravian School at Fairfield, near Manchester, Mr. Nightingale was apprenticed to Mr. Gabriel Reedal, a surgeon in Norfolk Street, Sheffield, his brother Charles being at the same time assistant to Mr. W. V. Radley, Chemist, Market Street. Thomas walked the hospital, and did not lead a specially religious life, but in the cholera year of 1832 he was deeply impressed by the terrible scenes he witnessed in his daily rounds, and going casually into Norfolk Street Chapel he was awakened by the ministry of the Rev. John Maclean, and earnestly began to seek the Saviour.

“One night,” says he, “when walking by the old church, and asking myself, ‘What is it to know my sins forgiven?’ and earnestly imploring the Lord to tell this His secret to me, as I turned into Paradise Square (the best known and also the worst locality in Sheffield), it was as though scales fell from my eyes, and I saw the Saviour in the hands of His enemies, derided, spit upon, scourged, slain: and then, as though for the first time in my life, the thought flashed across my mind, ‘Why did Christ, being innocent, suffer all this?’ And just as I entered Silver Street (one of the shabbiest streets in the town, but to me ever after beautiful as the golden-paved streets of the New Jerusalem) the answer came, ‘He suffered thus for *me*’; then followed the glorious conclusion, ‘If for *me*, then I am free, my sins are pardoned’; and as I believed,

‘I felt the blood applied,  
And knew my sins forgiven.’”

Soon after this, he began to preach, under the encouragement of his superintendent, the Rev. Richard Reece, but still continued his preparations for his medical

## *✻ History of Norfolk Street*

examinations. In 1834, however, under the mighty impulse of a revival conducted in the town by the Rev. Robert Aitken, he was constrained to offer himself for the ministry, and the year following he was sent as assistant to the Rev. Joseph Fowler in the Leeds Brunswick circuit, where he was most kindly cared for by Mr. and Mrs. Fowler, in whose hospitable home he made the acquaintance of "a very noticeable boy of five or six years of age, who is now known to the world as the Right Honourable Henry Hartley Fowler."

Thus began a ministry of five-and-fifty years in many of the leading circuits of the Connexion, in the course of which he acted on his motto for all ministers, "To bring as many sinners to Christ in as short a time as possible." At the Hoxton Training Institution, he met in band with John Hunt, and formed a life-long intimacy with that saintly missionary. In 1839 he was married to Miss Marshall, a Lincolnshire lady of distinguished piety and great Evangelistic gifts, whom he met at a band-meeting in Hull, and who became to him as his right hand in all his pastoral and social work. In 1862 he returned to Sheffield as superintendent of the West Circuit, removing thence in 1865 to the East (Norfolk Street) Circuit, and "fulfilling in the town of his conversion a long-remembered and most gracious ministry." Referring to this latter period, the Rev. Thomas M'Cullagh, who was then one of his colleagues, says:—

"The work of God prospered in the Norfolk Street circuit through His blessing on the methods of Thomas

## *Wesleyan Chapel, Sheffield* ✧

Nightingale and the intense earnestness of his wife. He appointed class-leaders with blank books for the names of seekers of salvation, whom they had to capture in the class and bring to Christ. In the two years I was with him we had an increase of more than three hundred reliable members. Although zealous, he had a sense of humour. With him it was not 'from grave to gay,' but both together; gay in his gravity, and grave in his gaiety. Mrs. Nightingale was remarkable for eloquence, power in prayer, and energy in work. Her speaking at the Saturday Band Meeting drew such crowds that the meeting was transferred to the large school-room. She was zealous in 'rescue work,' and George Scott (b)\* and I helped at some of her 'midnight meetings.' When they left Norfolk Street circuit, their only son, Charles Frederick, was appointed to it; afterwards to Ebenezer. After six years in London they removed to Bristol, and there, and in other parts of the West of England, they continued the remainder of their lives. I saw my beloved old 'super' in 1890, not long before he died. He and Mrs. Nightingale, each in a bath-chair, were wheeled into the room. Their only son, beloved by all who knew him, died in the Wandsworth circuit so recently as May, 1904. Their only daughter, Annie, in gifts and graces worthy of her parents, still resides at Bristol (1905)."

\* Mr. Scott, who also did valuable work in Norfolk Street, was the father of the Rev. Henri Arnauld Scott, well known in the Conference and Connexion. He was also the spiritual father of Mr. Nightingale's son. The only time we ever heard him was in the Park Chapel one Sunday morning, shortly after the Manchester, Sheffield, and Lincolnshire Railway Company had begun to run Sunday excursion trains, when, without a word of introduction, he startled the congregation by beginning his opening prayer with the words, three times repeated in an ascending scale, "Lord, have mercy on the Manchester, Sheffield, and Lincolnshire Railway Company!" The effect—on the congregation—was electrical. The Great Central Railway Company still runs its trains.

## ✧ *History of Norfolk Street*

Mr. Nightingale, on his part, always referred to his sojourn in Sheffield as the happiest period in his ministry.

“For twice six years,” says he in his diary (July 22nd, 1868), “have I sojourned in this town. The first time I entered it a careless, sinful youth, and left it as a candidate for the ministry. The second six years have been the most happy, successful, and honoured years of my life.”

One thing that contributed greatly to his happiness, as it afforded also a fine instance of his filial piety, was his habit of paying a visit to his aged mother in Rotherham every Monday morning. He always referred to this as a special favour from on high, and spoke of the peculiar pleasure it had given him for six years in succession. Another source of pleasure to him was the marked revival of the work of God, owing partly, as he notes, to the deep impression made upon the people by the bursting of the Bradfield reservoir, and the desolation wrought by that disastrous flood. His humour gleams out in a letter written towards the close of this period.

“You read the newspaper accounts of the Trades’ Commission sitting here,” he writes, “which makes this town famous and infamous. I assure you we are not all Broadheads, Crookeses, and Hallams; though the people of Sheffield are not *all* righteous, still my circuit steward has not followed me about for six weeks, air-gun in hand, seeking to do me grievous bodily damage, nor has one of our poor stewards blown up the houses of my colleagues by throwing gunpowder canisters down the chimneys. Though the London *Telegraph* does speak of Sheffield as ‘that unhappy town,’ and of its Cutlers’

## *Wesleyan Chapel, Sheffield* ✻

Feast as a feast of cannibals, I never felt happier than I have during the last five years."

Dr. Rigg, who was Mr. Nightingale's colleague in Stockport, says, "A better friend, a happier Christian, a brighter companion, I have never known"; and the Rev. W. Williams, his superintendent in York, "He was always bright and happy, warm in affection and toil, and full of zeal for the building up of the Church and the salvation of souls." Miss Marshall, of Stockport, to whom his ministry had been greatly blessed, after referring to the impressiveness of his sermons, and the clearness and attractiveness of his putting of the doctrine and experience of Christian holiness, adds: "It would, however, be impossible to think of Mr. Nightingale at all without recalling the wit, the sometimes intense drollery, the great love of music, and the racy criticisms of the last book he had read, by which he would enliven our social gatherings." Dr. Rigg also refers to Mr. Nightingale's fondness for reading. "He was a man," he writes, "of remarkably wide reading, superior taste, and most extensive information." While residing in London, his daughter tells us, he read almost all Carlyle's works in the underground railway, when going about his circuit duties.

"When reading his description of the Battle of Rosbach," says Miss Nightingale, "he was, at the same time, going through Charles Wesley's poetry, and, finding some hymns expressive of what was regarded as a great Protestant victory, he copied them out and sent them to Carlyle, signing himself, 'A Sea-green Methodist Parson.' This was in allusion to Carlyle's description of Robespierre

## ✻ *History of Norfolk Street*

as a cross between a Jesuit priest and a sea-green Methodist parson, and my father gave the volume and page where the quotation was to be found. In return he received a kind note, written by the niece of the celebrated author :

“ 5, Cheyne Row, Chelsea,  
“ May 6th, 1875.

“ REVEREND SIR,—Mr. Carlyle, my uncle, was much pleased to receive your kind letter this morning, for which he begs you to accept his best thanks. I read the hymns to him, and he finds them very interesting as a little bit of contemporary history. They testify as much to the large-heartedness of Charles Wesley as your letter to my uncle testifies to that of yourself. With his kind compliments and cordial good wishes,

“ I am, Reverend Sir,  
“ Yours truly,  
“ MARV CARLYLE AITKIN.”

But the Rev. T. J. Thorpe, describing scenes remembered vividly by the present writer, reveals this famous preacher in his element and in his glory :

“ One of his most successful spheres,” he writes, “ was City Road. I have witnessed scenes of marvellous grace in that old chapel when Mr. Nightingale preached on the Sunday evening. To see the Communion-rail crowded with penitents was nothing unusual. It was at one of those services that two young men found Christ: one of them is now a missionary in China, and the other is the writer of this letter. God be thanked for Thomas Nightingale !”

## Wesleyan Chapel, Sheffield ❄

### CHAPTER V.

#### Notable Workers and Worshippers.

ECCLESIASTICUS xliv. 1.

“ Let us now praise famous men, and the fathers that begat us.”

BENEATH a ministry so rich and varied, so awakening and instructive and consolatory, it is not surprising that a Church should have been formed of great stability and influence—a Church conspicuous from the first for piety, intelligence, and zeal. The nucleus of its membership was formed by those who came from Mulberry Street. Amongst these special mention may be made of three about whom information has come to us, Francis Hawke, and Thomas Holy, and Henry Longden. It is much to be regretted that no records have been kept of lives so fruitful in the early history of Sheffield Methodism as those of Mr. James Vickers, Mr. and Mrs. Benjamin Wilkinson, and a numerous band of leaders and lay preachers, whose names are all that now remain to us to remind us of their toil and sacrifice for Christ. Those who are mentioned must, perforce, be now regarded as types and representatives of all who through the generations have served the Master with like devotion and fidelity, but whose record is exclusively “on high.” Norfolk Street, like every other great historic sanctuary,

## ✻ History of Norfolk Street

was blessed, not only with a bright succession of conspicuous office-bearers, but with a goodly company of saintly souls in each decade who, in comparative obscurity, but none the less acceptably, fulfilled their blessed task of worship and of work. It was so in the Apostolic Church. St. Luke, while referring to some who, like "Mary Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward," does not forget the "many others" who "ministered to Him of their substance." Another of these "etceteras" of the Bible is to be found in the Epistle to the Philippians, where St. Paul, in referring to Clement and other well known helpers, adds, "with other my fellow-labourers, whose names are in the Book of Life." The cloud of witnesses by which we shall be compassed while recalling names that "shine aloft like stars," "shows the same path to heaven."

Francis Hawke, like Mary Magdalene, was one of those Gospel trophies hung up in the records of the Church as signal proofs of the converting and sustaining grace of God. The story of his life as told to the Rev. John Barber, and preserved in Everett, is typical of that of "many others" who built up the cause in Norfolk Street.

"Before Francis Hawke was savingly converted to God," says Everett, "he was the subject of deep conviction. Hunter, speaking of the Sheaf, says, 'In the year 1768, it carried down the houses which form the north side of Talbot's Hospital, when five of the pensioners lost their lives.' This terrible catastrophe was witnessed by Francis Hawke and many others; and when he saw the bodies of the sufferers taken out of the water, he was so impressed . . . that his conscience became alarmed. But though this was one of the days of his visitation, he did not yield himself up

## *Wesleyan Chapel, Sheffield* ❁

to God till some time after. The following is the purport of what he related to the late Mr. Barber, on the subject of his conversion to God. 'I was a hard drinker, miserably poor, and had a wife and several children dependent upon me for support. Given to pleasure, I went to York races (a distance of between fifty and sixty miles), with only eightpence in my pocket. When, on my return, I was within about two miles of Sheffield, I was so completely exhausted with walking and want of food, that I lay down to drink of a small brook which crossed the road. It refreshed me a little, but I felt as though I should scarcely be able to reach home. I thought within myself that I had a hard master in the devil, who always kept me poor and miserable. Little encouragement as I had to pray, I lifted up my heart to God, and promised that if He would spare me and give me strength to reach home, I would from that hour begin to serve Him. Strength seemed to be infused into me as I prayed; I felt revived, and at last arrived in Sheffield about midnight. My wife opened the door; there was nothing to eat in the house; I lay down, and after sleeping a few hours, went to my work. I wrought, wept, and prayed, and went in the evening to Mulberry Street Chapel. My convictions were increased; I went to class, and at length obtained a sense of the Divine favour. One circumstance I cannot pass, as it shows a kind Providence. It was some time before I got my debts paid, and on one occasion I was reduced to a halfpenny. It was the evening on which I had to meet my class, but not having a penny, like others, I was tempted not to go. After a great deal of reasoning, I at length went, found a halfpenny on the road, and since that day I have never wanted a penny for the cause of God.' "

At the time he told his touching story, Mr. Hawke, who was a file maker, was in comfortable circumstances. For many years he was society steward at Norfolk Street, and had the honour of entertaining Mr. Wesley in his

## *\* History of Norfolk Street*

house in Garden Street on his last visit to Sheffield. He and his neighbour, Mr. James Vickers, took over Garden Street Chapel and conducted a small Sunday School there in the seventeen-nineties. He was greatly interested in the building of Carver Street Chapel, and when the project was first mooted, he prayed that he might be permitted to see it built, and see the Methodist Conference held in Sheffield. The old man's wish was gratified. "He was permitted to see both; the chapel was begun in 1804, and the Conference was held in it in July, 1805, two or three weeks after the close of which, Francis Hawke's funeral sermon was preached in the building for the completion of which he had so devoutly prayed."

Mr. Holy was a man of widely different type and history. He was more like Joanna, the wife of Chuza, Herod's steward. His parents were of good position, and he was well brought up. Born in 1752, he was sent by his widowed mother at an early age to the famous school at Northampton, conducted by the Rev. John Ryland, father of Dr. Ryland, of Bristol, where he received an excellent commercial education. Returning to Sheffield in 1766, at the early age of fourteen, he set himself to help his mother in her business, and to care for the younger members of the family. In that same year, he was greatly impressed by the sermon preached by Whitefield in the Mulberry Street Chapel, on his last visit to Sheffield, and, as we have seen, he joined the Society there, and met in Mr. James Walker's class, at the bottom of Paradise Square. From that time to the day of his death in 1830, at the age of seventy-eight,

## Wesleyan Chapel, Sheffield ✱

he rendered signal service to the Societies in Mulberry Street, Norfolk Street, and Carver Street, and to the cause of religion and philanthropy in the town and neighbourhood. Indeed, to Methodism in general, in England and in Ireland, where his business often took him, and to every kind of philanthropic and religious agency at home and abroad, he was a wise and generous benefactor; the poor and the embarrassed being the cherished objects of his systematic and discriminating charity. Acting ever on his fundamental business principles of justice and of generosity, he was greatly prospered in his various enterprises, and at the time of his death, in spite of his ceaseless benefactions, he was considered one of the most wealthy magnates of the town. The Rev. Thomas M'Cullagh, from whose interesting "Reminiscences of Sheffield Methodism" we shall often have occasion to quote, was told in 1868, that the Duke of Norfolk on one occasion asked, "Who is this Mr. Holy, who owns almost as much of Sheffield as I do?" This, of course, referred to Mr. Thomas Beard Holy, of Norton House, the son of Mr. Thomas Holy, and was, no doubt, as Mr. M'Cullagh thinks, "an exaggeration." But there was truth in it. Mr. T. B. Holy, who, up to the time of his death, was a prominent member at Carver Street, and whose estimable wife was the sister of Mr. James Heald, of Parr's Wood, Stockport, and of Mrs. Peter Wood, of Southport, was a man of considerable property, much of which had been bought by his father from an earlier Duke of Norfolk, who, under special Acts of Parliament in 1805 and 1810, sold nearly all his property in Sheffield township,

## *\* History of Norfolk Street*

except in the Park. Mr. Holy purchased a large portion of the Duke's land lying between Charles Street, Porter Street, and the river, at a very cheap rate, and after it was covered with buildings it became of enormous value.

In Dr. Bunting's Memoir of Mr. Holy, compiled from materials supplied by Everett and arranged by the Rev. Samuel Jackson, frequent reference is made to the cares involved in the management of his multifarious affairs, but beautiful testimony is borne from personal observation and gathered from Mr. Holy's private correspondence to the genuineness of his piety, and to the depth of his devotion to the cause of Christ. Constitutionally, and from his absorbing pre-occupation with business affairs, Mr. Holy shrank from office in the Church, and from the free expression of his pious feelings. He lived a consecrated life, and, except when on his journeys, met in class. He never met in private band, feeling that there were few that could judge rightly of his situation; but it was his delight to converse on spiritual things with kindred souls when he encountered them, and he was most strict and diligent in his attendance at the love-feasts, and the public band meetings, as well as at the public worship in the House of God.

"He was edified," says Dr. Bunting, "by listening to the testimonies which others gave of the work of grace in their hearts; but of himself, when he spoke at all, he spoke in cautious and humble terms, yet such as often pleasingly indicated a settled principle of piety, and a devout and eminently grateful frame of mind. . . . The history of his life, for many years, if given in detail, would be one

## Wesleyan Chapel, Sheffield ❧

continuous narrative of his deeds of mercy to the distressed, and of his pious zeal and liberality in support of every good cause. . . . But amidst the various modes of Christian beneficence in which Mr. Holy was zealously employed, he was most uniformly distinguished by his remarkable readiness, during a large portion of his life, to afford pecuniary assistance in the erection of chapels for the public service of Almighty God. Perhaps it was no small part of the gracious recompense bestowed on the piety of his mother that the love for the House of God displayed by herself and her brother (Mr. John Wilson) became hereditary in her son, who was blessed with the means of evincing, on a yet larger scale, his strong attachment to the sanctuary. . . . There are few chapels now existing within thirty or forty miles of Sheffield to whose erection, or relief of debt, he did not contribute; and it has been thought by competent judges that he had a larger share of property in the way of charity vested in places of worship than any other single member of our Connexion from its commencement.”

In his religious life and in his private benefactions, Mr. Holy had the cordial co-operation of the pious and accomplished lady who, for nearly thirty years, was to him a helpmeet and a friend. Mrs. Holy was the daughter of Mr. and Mrs. Beard, of New Mills, Derbyshire, where she was born in 1762. On one occasion, Wesley, who used to spend a night with her parents once in two years, defended Miss Beard against an indiscreet attack which one of the company made upon her on account of her finery in dress. “For my part,” said he—and this is new light upon his character—“I do not wish to see young people dress like their grandmothers, and I think those who have the oversight of youth would do well to persuade them to get their hearts filled with the love of God, and then these outward

## ✧ History of Norfolk Street

things will adjust themselves." The Rev. Peter M'Owan, from whose Memoir of Mrs. Holy (*Wesleyan Magazine*, February, 1843), we quote, adds "The kind and gentlemanly behaviour of this great and good man made such an impression on her mind that she ever after retained a vivid recollection of his features, gestures, and even the tones of his voice."

Mrs. Holy became a class-leader in Norfolk Street in 1803, and she continued in that office until her removal from Sheffield in 1840. She survived her husband eleven years, residing first with her son at Norton House, and afterwards with her daughter, Mrs. Fernley, at Plat Hall, near Manchester, where she died in 1841, and was buried in the family vault, at the side of Carver Street Chapel, Sheffield. In his later years, Mr. Holy greatly enjoyed and profited by the society of his friend, the Rev. W. E. Miller. He sank into a state of great debility, but even when his mind could not recall the details of business and of ordinary life, "if the names of Wesley, Fletcher, Benson, and others, his former ministers or associates in the Church of Christ, were mentioned, his mind appeared instantly to rally, and he remembered not only their persons, but various incidents with which they had been connected." Some of his last words were: "The Lord will take care of you" (to Mrs. Holy); "God bless you, my love, and bless the children." On being asked if he had any fear of death, he answered with his wonted quickness, "No, to be sure, not any!" He exchanged mortality for life on the 9th of November, 1830, and his remains were interred in the family vault, near Carver Street Chapel. His memorial tablet in the chapel itself,

## Wesleyan Chapel, Sheffield ✨

and his obituary in the Sheffield *Iris*, of November 13th, suitably commemorate his worth. The latter, from the pen of James Montgomery, runs :

“Died, on Tuesday evening, at Highfield House, in the 79th year of his age, Thomas Holy, Esq., a gentleman so well-known, and so highly honoured, that few words can be necessary here to blazon his worth, of which his name alone, thus connected with his removal, will affectingly remind thousands who have been benefited by his bounty, animated by his example, or interested in his character as a professor of pure and undefiled religion. While our local charities have been frequently indebted to his generous support, it was in the cause of the Gospel especially that his liberal hand devised liberal things ; and for these, both at home and abroad, shall his memory be blessed. In private intercourse he was courteous, hospitable, and kind ; in his family—they best knew all his excellence, and loved and venerated the husband and the father with corresponding dutifulness and affection. Amidst the anguish of bereavement, they know where to seek comfort. His end was peace.”

Henry Longden was the saint and the evangelist, *par excellence*, of the early Norfolk Street Society. He was Bramwell's right-hand man in the great revival of 1795, and was ever afterwards a revivalist and advocate of Christian holiness of Bramwell's type and spirit. His “Life,” for nearly a century, has been one of the classics of Methodist biography. St. Paul would have referred to him as he did to “Clement also,” and as Bramwell and the other early Sheffield preachers did, as to one of their most honoured “fellow-labourers.”

The spoilt child of parents who had already buried nineteen of their children, Mr. Longden was born in

## *History of Norfolk Street*

Sheffield, on February 6th, 1754. His father was a good man with a genius for mechanics, which he sometimes cultivated to the neglect of his business. His mother was a woman of deep piety and considerable intelligence, a Calvinist, but living in the enjoyment of "that holiness which she considered was not attainable till death." Their only surviving child was treated with great indulgence, and soon developed a wilfulness and waywardness that almost broke their hearts. When he was fifteen, he was apprenticed to a razor maker, but was restrained by the example of his mother from the excesses into which he might have run. On her death, however, he fell into ways of living which were afterwards the grief and shame of all his after life. As a fighter, he became the champion of Sheffield. He was first and foremost in all kinds of mischief and of wickedness. On one occasion he tells of going to Attercliffe Feast on a Sunday afternoon. "We proposed to drink pure spirits. In a short time a few of us drank five pints of gin. I was surprised to find it had no intoxicating effect on me; but, soon after, as we were returning home, I fell senseless as a dead man." Before he was twenty he ran away from home, and 'listed for a soldier, but was brought back from Nottingham by his father, and settled down once more to work. "In the last week of my apprenticeship, in the afternoon, being accused of idleness, I instantly stripped, and began to work, and did not cease till, in twenty-four hours, I had begun and completed a full week's work." Energetic, reckless, he outstripped the most intrepid of his companions in evil, until, in the merciful providence of God, he was turned from the error of his ways, and

## *Wesleyan Chapel, Sheffield* ❀

became as valiant and as strenuous in the cause of Christ.

When of age, Mr. Longden entered his father's business, and soon began to make it flourish. After his father's death, he was happily married to the lady whose influence for good upon him revived his early religious impressions, and brought him into better company. The story of his conversion, related in his autobiography, reads like an extract from Bunyan's "Grace Abounding to the Chief of Sinners." For many months he was in "the gall of bitterness, and in the bonds of iniquity." On one occasion, with two or three young Methodists from Sheffield, he visited an invalid at Port Mahon, where at that time and long afterwards he lived. "I visited him," he says, "several times a day, and often sat up with him all night. . . . When I saw his patience under suffering, . . . together with the animating joy which beamed in his countenance when singing songs of praise to God for this late and almost miraculous deliverance, I burst into tears, and said, 'O how I envy your situation!' . . . 'My friend,' said he, 'I know that God will have mercy upon you; He will pardon all your sins, yea, He will make you instrumental of good to thousands,'"—a prophecy that was exactly and most gloriously fulfilled.

On the advice of his dying friend, Mr. Longden began to attend Mulberry Street Chapel in 1776, and shortly afterwards began to meet in class in earnest search of Christ. An extract from his diary gives an interesting picture of the Methodist worship of that day.

"The preacher, Mr. John Peacock, was a plain man, without any parade. His deportment was solemn without

## ✧ *History of Norfolk Street*

affectation; his prayer was simple, but it opened heaven; his preaching was unadorned, but mighty by the power of God. He felt what he said, and he could not restrain tears from running down his cheeks. I observed the congregation were often in tears also. The men sung with all their hearts, and the women sweetly sung the repeats alone; the men sat on one side and the women on the other. I thought, Where am I?—this worship is pure, simple, and spiritual, nor did I think there had been a people so primitive and apostolic on earth. In the fulness of my heart, I said, 'This people shall be my people, and their God shall be my God for ever.' "

Two years after his conversion, Mr. Longden was made a class-leader, and a few years afterwards he began to preach, cultivating his naturally vigorous understanding by diligent study, and devoting himself to the work, amid increasing business claims, with unremitting zeal and assiduity, often travelling thirty or forty miles a day, and preaching in the chapels and the open-air at grievous risk to life and limb. From Bradwell to Barnsley, and in all the regions round about, he proclaimed the Gospel of the grace of God, and multitudes were won by him to Christ. He was tall and well-proportioned, muscular and active; he had a deep bass, musical voice, and had a correct ear; he delighted and excelled in singing as well as in preaching, and could lead the congregation with great effect. His personal appearance was prepossessing, and persons who had not previously seen him are known to have melted into tears on beholding him. The fire of perfect love shone from his eyes and oft subdued the hearts of those who were opposed to him. In the unhappy division of 1796, he acted as a peacemaker, and in conjunction with his friend, the Rev. W. E. Miller, issued an address to the

## Wesleyan Chapel, Sheffield ✨

Society, which did much to save it from destruction. Half of his large income was often distributed in public and private beneficence, and, when he retired from business, the whole of his time was devoted to evangelistic and to philanthropic work. He died in 1812, after a long illness brought on by his excessive toil, at the early age of fifty-eight. Bramwell preached his funeral sermon, exclaiming, "Oh, that I had died with him!" His memorial tablet, the first to be placed in Carver Street Chapel, and the first of three to be erected in commemoration of an Henry Longden, preserves a few of the many remarkable features in his character and influence, but his deeply interesting "Life," well worthy of re-publication, should be read :

"As a Christian his conduct was exemplary ; as a class-leader he was affectionate and faithful ; as a local preacher he was wise to win souls, regardless of fatigue and danger. He was an honoured instrument of good in this and the surrounding circuits, turning many to righteousness. Two-and-thirty years, with unabating zeal he preached a present, free, and full salvation, through faith in the Atonement. *Deo Laus Sit Et Omnis Honos.*"

Among the worshippers, as distinguished from members and workers, two names are of frequent occurrence in the early records of Norfolk Street—that of James Montgomery, and that of James Wild, surgeon. Few particulars, unhappily, are available with respect to Dr. Wild, though it is evident that he was a gentleman who was held in much esteem, and who rendered valuable service to the Society. Of James Montgomery much more is known. His "Memoirs," in seven volumes, by Mr. John Holland, are

## ✻ *History of Norfolk Street*

much neglected in these busy days; but they contain the record of a singularly strenuous and noble life. Not only was Montgomery, as Byron called him, "a man of considerable genius"; he was a poet of considerable distinction, and the writer of hymns, such as "For ever with the Lord," "Hail to the Lord's Anointed," "Prayer is the soul's sincere desire," &c., that are to be found in every collection, and that are sung throughout the world. His religious history, with which we are more particularly concerned, is as remarkable as his political and poetical career. His father was an Irish Moravian minister, settled in Irvine, Scotland, when his distinguished son was born in 1771. James, who was destined by his parents to the same profession, was sent to the famous Moravian school at Fulneck, but feeling no vocation to the ministry, he was sent to business, first in Mirfield, and afterwards at Wath, but on the death of his parents in the West Indies, to which they had been sent as missionaries, their lonely son began to wander in the world. He went to London, vainly searching for a publisher for his early poems. In 1792 he came to Sheffield, and became assistant to Mr. Gales, the publisher of the *Sheffield Register*, who was shortly afterwards obliged by his supposed political offences to flee to America. In partnership with Mr. Naylor, the minister of Upper Chapel, Mr. Montgomery acquired Mr. Gales' business, and on the 4th of July, 1794, "James Montgomery & Co." published the first number of the *Sheffield Iris*, a paper much more moderate in tone, but which brought its editor into conflict with the authorities, and he was twice imprisoned in York Castle, and heavily fined.

## Wesleyan Chapel, Sheffield ❀

During his earlier years, Montgomery had been carefully trained in the Moravian faith, but when he came to Sheffield he began to attend Unitarian services, and his embroilment in the stormy politics of the time, together with his social attachments, proved unfavourable to the cultivation of personal religion. Referring to this period, he says :

“For the space of ten years I was in a state of the most dreadful apostacy of spirit; though in the midst of this departure from God, I had many awful misgivings, and was the subject of the deepest occasional melancholy.”

And in one of his hymns he touchingly describes his state of mind :

“I left the God of truth and light,  
I left the God Who gave me breath,  
To wander in the wilds of night,  
And perish in the snares of death.

“Sweet was His service, and His yoke  
Was light and easy to be borne ;  
Through all His bonds of love I broke,  
I cast away His gifts with scorn.

“I danced in folly’s giddy maze,  
And drank the sea and chased the wind ;  
But falsehood lurked in all her ways,  
Her laughter left remorse behind.

“I dreamed of bliss in pleasure’s bowers,  
While pillowing roses stayed my head ;  
But serpents hissed among the flowers ;  
I woke and thorns were all my bed.

\* \* \* \*

## *✻ History of Norfolk Street*

“ My suffering, slain, and risen Lord,  
In sore distress I turn to Thee ;  
I claim acceptance on Thy word :  
My God, my God, forsake not me !

“ Prostrate before the mercy-seat,  
I dare not, if I would, despair ;  
None ever perished at Thy feet,  
And I will lie for ever there.”

Precisely when he met with the Methodists is not certain, but about this time we know that he became acquainted with a rather eccentric and untutored class-leader of the name of Clarke, to whom he probably opened his mind.

“ In the year 1802,” he writes, “ I met a few times in Charles Clarke’s class, in the house of old Benjamin Charlesworth, at Bridgehouses. Poor Charles strove hard to make a Methodist of me at that time, but could not succeed. Yet never shall I forget the pleasure I felt in those meetings while associating with some of the poorest of Christ’s flock. I feel grateful for the kind attentions they paid to my best interests, for they were the only persons who, at that time, cared for my soul, and I have often had to lament that I was not more faithful to the good impressions produced. It was then I began to attend Norfolk Street Chapel, and a change took place in my spiritual character from that time.

All honour to “ poor ” Charles Clarke and old Benjamin Charlesworth—possibly the father of Mr. Thomas Charlesworth, so long and so honourably connected with Park Chapel ! In their poverty they made many rich, for who can tell how much the hymns of James Montgomery were indebted to the deep impressions made upon his mind by their sincere and unaffected piety ?

## Wesleyan Chapel, Sheffield ✨

Ever afterwards, Montgomery was a regular worshipper in Norfolk Street and Carver Street. He never was a member with us, and in a few years he was admitted into nominal fellowship with the little Moravian community at Fulneck ; but, though he “ceased to meet in class,” he at once became a Sunday school teacher, and Secretary of the Tract Society. In both these forms of Christian effort, and in the various religious and philanthropic organisations which sprang up at the beginning of last century, he took a leading and an active part. He was present at the formation of the “Auxiliary Wesleyan Missionary Society for the Sheffield District.” At the first annual meeting, at the special request of the Committee, and for some years afterwards, he read the report that he himself had written. For many years in succession he was chairman of the anniversary meeting, and in the same capacity he was found in Bristol and other provincial towns. At the close of his speech at the Wesleyan Missionary meeting in Liverpool, April 14th, 1822, he recited his glorious missionary hymn, “Hail to the Lord’s Anointed,” and Dr. Adam Clarke, who was in the chair, begged a copy, and inserted it in his Commentary, with the remark :

“I need not tell the intelligent reader that the author has seized the spirit and exhibited some of the principal beauties of the Hebrew bard ; though, to use his own words in his letter to me, his ‘hand trembled to touch the harp of Zion.’”

From the moment that the fount of sacred verse was opened in him in a Methodist class-meeting, it never ceased to flow. For many years he was the acknowledged

## *✻ History of Norfolk Street*

poet-laureate of the Churches, the chosen minstrel of all denominations of Christians. The grand Centenary Commemoration of Methodism, the Jubilee of the Church Missionary Society, of the Religious Tract Society, and of the Sunday School Union, all "came bending unto him," and kneeling at the shrine of his muse, exclaimed, "Sing us one of the songs of Zion!" Nor did he pour forth his strains on grand occasions only. Probably no poet ever wrote a fourth part so many hymns on laying foundation-stones of religious and charitable edifices. His last publication was a volume of "Original Hymns for Public, Social, and Private Devotion." On the day before his death, the very last time he held pen in hand, he wrote the hymn which thus begins and ends:

" O come, all ye weary,  
Ye heavily laden,  
Lend a glad ear to your Saviour's call :  
Fearing or grieving,  
Yet humbly believing,  
Rest, rest for your souls, He offers to all.

\* \* \* \*

" Hence loud hallelujahs  
Shall sound without ceasing ;  
And till they shall meet in the kingdom above,  
The living, the living,  
Prayer, praise, and thanksgiving,  
Shall joyfully render their love for His love."

Montgomery was one of the very few distinctively religious poets of his age, and, as in the previous century, Methodism, through his sacred verse, of which the above is by no means a favourable specimen, so far

## Wesleyan Chapel, Sheffield ❧

as form is concerned, had much to do with counteracting the influence of godless poets of much greater genius and charm. His influence, both as a man and as a poet, increased with his years. His stately residence, "The Mount," was visited by hero-worshippers from far and near; Sir Robert Peel did himself honour by placing his name on the Civil List for a public pension; when he visited Ireland, Scotland, and various parts of England on behalf of Foreign Missions, he was honoured by addresses, public breakfasts, and other marks of popular esteem; at the Sheffield Conference of 1852, he appeared on the platform by special invitation, being introduced by Dr. Hannah, the Secretary, with the words:

"We feel under great obligation to yourself and to the religious body to which you belong, and beg to assure you of the kindest affection of the Conference."

He died in his sleep at "The Mount," April 30th, 1854. He was honoured by a public funeral, a bronze statue was erected in the General Cemetery, a stained glass window in the Parish Church; a Wesleyan Chapel and a public hall still bear his name.

"O, blest are they who live and die like these,  
Loved with such love and with such sorrow mourned."

Local Methodist annals from 1800 to 1850, except in the cases already noted, are singularly barren in biographical material. Occasionally a name has been preserved because of some oddity or eccentricity attached to it; but, for the most part, the Sheffield

## *\* History of Norfolk Street*

Methodists of the period, however distinguished and devoted, can only now be classed among the ‘many others’ to whom we have referred. There are, however, three or four exceptions to whom reference may be made as varied types of character and service. For instance, from 1811, we often meet with the name of “Sammy” Ironside, who, together with his Boanergic brother local preacher, Timothy Haywood, was known throughout the circuit as one of the “sons of thunder,” who “stamped, and stormed, and shouted from their temporary thrones.” Brother Ironside was also noted for his facility in wandering from his text, and, on being taken to task for his eccentric method, he made the ingenious defence that “sinners wandered and he went in search of them.” This was probably the only method of preaching in which he would have had the “liberty” so much prized by preachers in those days. If he had tried to “stick to his text,” he would often have found himself in the predicament from which another “Sammy,” in another northern circuit, was released by his better half, who, seeing her husband in difficulties when trying to expound a passage in his Sunday evening service, cried out to him, “Rammle, Sammy, rammle.” Another brother attained to local celebrity in the days before gas was introduced into the chapels by preaching from the text, “I am black, but comely,” and stroking his face with his fingers after snuffing the candles at the sides of the pulpit, as if in proof of at least one part of his text. The incident is not without analogy in the experience of the Rev. David McNicoll, who, while preaching one sultry summer evening in Great Queen

## Wesleyan Chapel, Sheffield ✨

Street, London, went on mopping his face with a duster that he used when visiting the old book-shops, until, at the close of the service, he might easily have been mistaken for "another person." The congregation was so absorbed in the sermon that it managed to keep its gravity, but, on the preacher entering the vestry after the service, the stewards burst into a fit of laughter that the mirror soon explained.

To the Rev. Luke Tyerman we are indebted for a sketch of another of the worthies who, in humble circumstances, did a great work for Sheffield Methodism in their day. "Praying William," father of Mr. George Cowlshaw, of the Manor, though living in the Park and though his religious life and work were specially connected with the Park district, was converted in Norfolk Street, and was for a long period one of the most useful local preachers in the circuit. For three-and-twenty years he lived a life of great wickedness, taking the lead in all the brutal sports and vices of the neighbourhood. By the death and burial of one of his boon companions, he was awakened to concern, and through the efforts of his godly Methodist neighbours, he was induced to attend the chapel and the prayer meetings. Early in 1807, he was "turned from darkness unto light, and from the power of Satan unto God." The very next night, after a long and wearying day of toil, he went from house to house in Sky Edge, telling everybody of the marvellous change that had been wrought in him; and from that time, for nine-and-forty years, he was a veritable apostle of the Park. In 1810, William Bramwell, who was then travelling in the

## ✧ *History of Norfolk Street*

circuit a second time, made him a leader; in 1814, with the help of a few friends, he started a Sunday school in an empty cottage opposite the Manor cockpit, and on the Shrove-Tuesday following held a prayer meeting while the cock-fighting was in process. As Mr. Tyerman puts it :

“Christ in the cottage proved stronger than the devil in the pit. That was the last cock-fight ever fought in the Manor pit, for a revival of religion occurred soon after; forty or fifty were converted (several of the cock-fighters among the number), and the aspect of the place was almost entirely changed.”

In 1820 Mr. Cowlshaw became a local preacher, and, like all his brethren of the period, trudged hundreds of miles a year in the service of the Master. Once, when he had wandered into a swamp at Heeley, and was standing in the darkness up to the knees in water, he was heard to say, “Lord, I’ll go anywhere to preach for Thee.” And so he would have done, for he was a brave and faithful man according to his light. Against sports of all kinds he set his face as a flint. Not even cricket escaped his censure, and one can imagine how his righteous soul was vexed when, in 1851, one of the ministers and some of the leading laymen went to a cricket match in Hyde Park. The matter was brought before the Quarterly Meeting, and the leaders were called to account for setting a bad example. Mr. Isaac Schofield, who afterwards joined the Reformers, declared that “if that sort of thing were allowed to go on,” he should not be surprised if the Norfolk Street and Carver Street local preachers were to

## Wesleyan Chapel, Sheffield ❁

challenge each other to a match. Whether such a calamity ever occurred, and with what results, the history of the circuits has not yet recorded; but the incident throws light upon a letter we have seen from one of the most famous of the Presidents of the Conference. The letter is significantly addressed to Mr. Thomas Merrill, 37, *Bramall Lane*, Sheffield, who had evidently written to consult the President on the subject, and runs as follows :

“ London,  
“ Sept. 25th, 1846.

“ DEAR SIR,

“ The opinion of your Superintendent, or the Chairman of your District, would be sufficiently high authority on the question you propose. In my opinion it is not Methodistical, because not scriptural, in any officer or member of our Societies to countenance by their presence and example such useless amusements as “ cricket matches,” which must in various forms be the occasion of many sins. The tone of Sheffield piety is too high, surely, to debase itself by such inconsistencies.

“ Yours truly,  
“ WILLIAM ATHERTON.”

Above all things Mr. Cowlshaw was a man of prayer. Three times a day at the least, for nearly fifty years, he stately poured out his soul to God in prayer and supplication for all sorts of men. His prayer-list was a long one, and included the names of many ministers and missionaries for whom he made special and fervent appeals. James Calvert and King George, of Fiji, were seldom forgotten by him at the throne of grace in public or in private. But he prayed without ceasing up to the

## ✧ *History of Norfolk Street*

hour of his death. For some years he was totally blind, but when he came downstairs from his devotions, "his face shone, and his sightless eyes glistened" as with light from heaven. His favourite text at this time was 1 John iii. 2, and as he sat in the chimney corner, he would often exclaim, "Yes! Yes! I shall see Him, and, oh, how I shall love Him." A few weeks before the end his mind began to wander, and sometimes in family worship he would repeat the Lord's prayer twice over. "He prayed with his family," says Mr. Tyerman, "till he could pray no longer, and then he died." James Montgomery, who knew him well, and who may have taken him as his model in composing his great hymn on prayer, would have said of "Praying William," "he entered heaven with prayer." He died November 9th, 1856, and the crowds which have ever since then assembled at the Manor Sunday School Anniversaries, held in the open air, have been an eloquent proof of his undying influence, and a beautiful tribute of affection for his memory.\*

In the Report of the Wesleyan Centenary Fund of 1839, we get glimpses of some who for many years were prominent in the Norfolk Street Society. Because of their social position, their business connections, and the life-long association of themselves and their relatives and descendants with our own and other branches of the Methodist Church, perhaps the following are the best-

\* Mr. Tyerman's interesting Memoir, originally published in 1856, was reprinted in 1896 by Mr. E. Laidler, and re-issued by the Rev. Frederick Hughes, the proceeds being devoted to the building fund of the present Manor Wesleyan Chapel.

## *Wesleyan Chapel, Sheffield* ❖

known names: Mr. T. and Mr. C. Branson, Messrs. T. B. and W. Cockayne, Mr. F. Colley, Mr. and Mrs. Denton and Family, Mr. Joshua Eyre, Mr. T. Charlesworth, Mrs. Gillatt, Mr. Charles Hodgson, Mr. John Parkin, Mr., Mrs. and Miss Saxton, Mr. and Mrs. Abraham Sharman, and Dr. Wild. Unhappily, with the exception of Mr. Hodgson, of whom there is a brief memoir in one of the old Wesleyan Magazines, and Mr. Francis Colley, no permanent records are available of the lives and labours of these honoured office-bearers and co-workers in the cause of Christ. Under the gallery of the chapel, to the right of the preacher, not far from the seat he used to occupy, there was a marble tablet to the memory of Mr. Colley, with the following inscription:

“To the Memory of Francis Colley, of Park Spring House, who died July 3rd, 1875, aged 77 years. Also of Mary his wife, who died January 23rd, 1882, aged 81 years. This Tablet is erected in loving remembrance by their surviving son, Jonathan Colley.”

On the Circuit Plan for 1842 there appears for the first time the name of Joseph Angus. But Mr. Angus, or, as he came to be familiarly called and is still affectionately remembered, “Father Angus,” was not then a young man. Born at Stanhope in the county of Durham in 1795, and converted at a cottage service in 1814, shortly after which he began to preach, he spent the earlier part of his manhood in the northern counties. Being in the Excise, he was stationed successively in Sunderland, York, Crowle, and Rotherham, before he came to Sheffield,

## *✻ History of Norfolk Street*

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where he spent the remaining thirty years of a laborious and eminently useful life. In all these circuits he was successful as a local preacher and class leader, being universally respected and beloved. His large experience of life and his keen powers of observation furnished him with stores of anecdotes and illustrations which made him popular and ever-welcome in the pulpits and the various religious meetings of the town, while his assiduity in preparation, and his loving attentions to his pastoral duties, especially in visiting his members in their sickness and distress, greatly endeared him as the leader of his large and flourishing class. He preached in the Norfolk Street Chapel no less than one hundred times, sometimes at a moment's notice, and the last time a month before his death in 1873. His funeral sermon was preached from the same pulpit by the Rev. Featherstone Kellett, to a congregation of 1,500 people of all denominations, so widely was he known, so deeply was he respected and beloved.

The Leaders' Meeting of November 20th, records its deep sense of loss, and refers to "the invaluable service" Mr. Angus rendered "to the circuit—and indeed to Methodism at large. His stainless reputation and his Christian cheerfulness always commanded the admiration and love of all who had the privilege of his acquaintance. His affectionate and conscientious discharge of duty presented an example to all, and leads us devoutly to pray that it may please the Great Head of the Church to raise up many others endued with the same spirit."

Mr. Joseph Hadfield, to whose memorial notes we are indebted for the above particulars, and who had known

## *Wesleyan Chapel, Sheffield* ❧

Mr. Angus for over thirty years, says that he had "never known a more beautiful character." Mr. Hadfield was himself a man of similar spirit, genial, affectionate, conscientious. He was also a local preacher of great ability and eloquence, and was always welcome in the Norfolk Street pulpit, which, like Mr. Angus, he had more than once to fill in an emergency, as well as at the appointed time. He had also a mixed class, and a splendid young men's class, and in his turn filled all the other offices in the Society. From his niece, Mrs. W. Wreghitt, now residing in the Brunswick circuit, we gather that Mr. Hadfield was born in Bakewell, in 1815; that he came to Sheffield in 1833, after a year or two of useful service as a local preacher in North Derbyshire; that in his early manhood he succeeded in his business as a marble mason in Eyre Street, and for many years represented St. Peter's Ward as Overseer and Guardian of the Poor; and that he died in 1888, at the age of seventy-three, having been a member of the Norfolk Street Society for nearly five-and-fifty years. The Leaders' Meeting Minutes record his loyalty to Methodism, and "the signal, valuable, and faithful service" he had rendered "as local preacher, steward, leader, and counsellor in general in almost every department of the Society's operations, his life being marked by great intelligence, true devotion, and entire consecration to God, and to the Church whose interests he had so much at heart." His funeral sermon was preached in Norfolk Street by the Rev. Thomas Wilde, his bosom friend and superintendent minister.

In the Pickering section of the Centenary Fund Report, there is an item of much significance and interest to

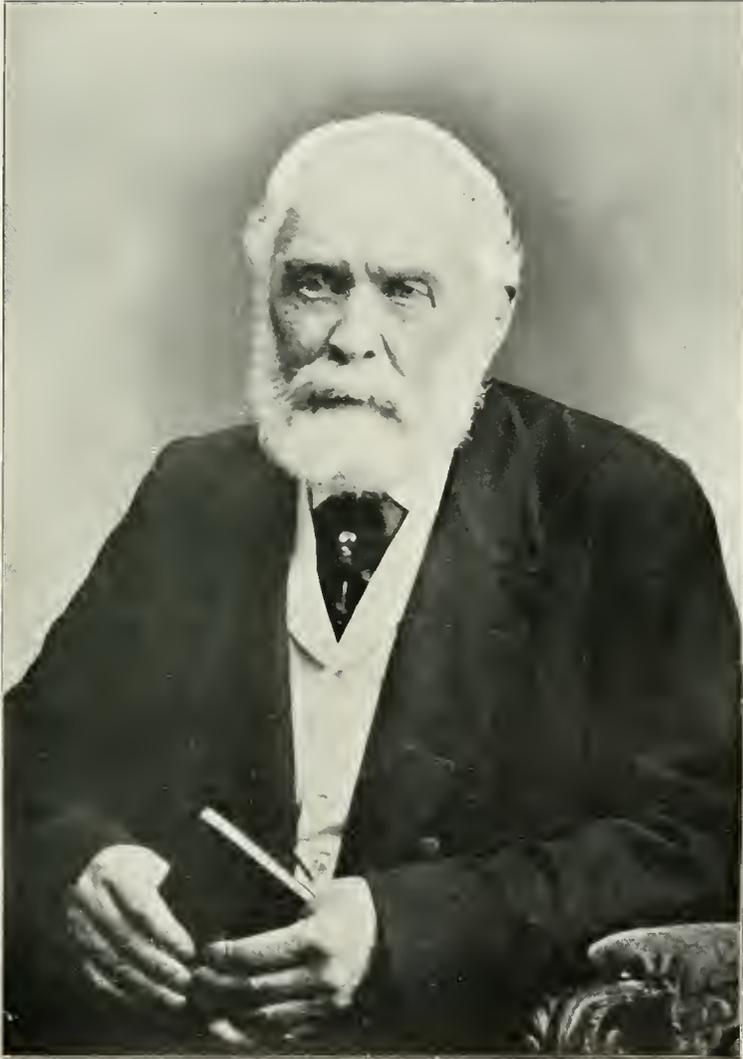
## *✻ History of Norfolk Street*

Sheffield Methodists : "Cole, Mrs., in Memory of a dear Husband, £1 os. 6d." Forty years afterwards, in a pastoral sent to Sheffield on the eve of the great Thanksgiving Fund Meeting, held in October, 1879, the Rev. Benjamin Gregory, in order to illustrate the enriching blessing of God upon the principles and habits which Methodism infuses into its children, says :

"One of my earliest and most pleasant reminiscences is of a worthy Methodist, in comparatively humble circumstances, in a little town in the North of Yorkshire.\* The vividness of my recollection of him through the fifty-four years which have passed away since last I saw him, is doubtless, to some extent, attributable to the playful generosity with which, as he came to the chapel, he slipped money into the pocket of the preacher's little son; as if it had been as legitimate a receptacle for free-will offerings as the poor box or collecting plate. I can see his rather spare, erect figure, his brisk, elastic gait, and his keen, bright countenance beaming with benevolence and cheerfulness, as duly five minutes before preaching service-time, early Sunday morning, or week-evening prayer meeting, he stepped along the pavement between the preacher's house and the vestry door; thus serving the preacher's household the purpose of a sermon-bell. I can see him at the prayer meeting as his whole form swayed to and fro, in wrapt unison with the hymn. God blessed him with three sons, who were trained in their parents' principles. All honour to the memory of the good, the generous, joyous, punctual, chapel-going, class-going, Thomas Cole, of Pickering."

The three sons, together with their two sisters, and their widowed mother, eventually found their way to Sheffield, and established a business of world-wide repute.

\* Dr. Gregory's father was stationed in Pickering in 1823-5.



MR. JOHN COLE.



## *Wesleyan Chapel, Sheffield* ✧

Sixty years ago, "Cole Brothers" began their famous drapery business in a little shop in Fargate, and from this nucleus it has been extended to its present dimensions, and for more than one generation has been one of the conspicuous institutions of the town. All the three members of the firm were first-rate business men, active, diligent, enterprising, and the growth of their business was co-incident with the development of the community. They were also intimately associated with the Church of their choice and ancestry, and not only Methodism but every other form of religion and philanthropy profited by their influence and unwearied practical support. They all remained in harness to the last, Mr. Skelton Cole, the youngest, dying in 1896, Mr. John, the eldest, in 1898, and Mr. Thomas, in 1902. In 1898 the firm was transformed into a private limited company, with Mr. Thomas Cole as chairman of the directors. Since his death, his son, Mr. Thomas Cole, and Mr. Thomas Skelton, and Mr. Arthur Unwin, sons of Mr. Skelton Cole, have taken a still more prominent part in the business. Together with other members of their families, they also are happily and actively associated with the work of Methodism, and specially interested in the schemes for advancement foreseen and fostered by their fathers.

Mr. John Cole was the first to come to Sheffield. He had been apprenticed to Mr. Maugham, draper, of Driffield, who had a brother in Sheffield at the head of a drapery business on the site of Mr. Hovey's premises at the bottom of Angel Street, and on the expiration of his apprenticeship, or, rather, a year after, Mr. Cole came as

## ✧ *History of Norfolk Street*

assistant to Mr. Maugham, of Sheffield. "I shall want a character," said Mr. Maugham, when the young man applied for the situation ; but, on being told that he had stayed in his former situation a year after his apprenticeship, he answered, "That will do ; I want no other character." This was in 1839. Three years afterwards his employer was killed in a trap accident, and Mr. Cole went as an assistant to Messrs. T. B. and W. Cockayne, with whom he remained until he started business with his brothers in Fargate, in 1847. During the first two years of his Sheffield life, Mr. Cole attended the parish church, but, through the influence of Mr. Walker, a Methodist fellow-assistant in Mr. Maugham's establishment, by whose piety he was much impressed, he began to attend Norfolk Street Chapel, and in 1841 he was admitted into the Wesleyan Society by the Rev. William Illingworth, his ticket of membership bearing that honoured name remaining to the end of his life among his most treasured possessions. Whilst interested in all connexional affairs, Mr. Cole did not occupy any of the connexional positions to which, like his brothers, he would have been welcomed, but for fifty-seven years, he faithfully and generously supported the church and circuit with which he was connected, and as leader and steward he rendered invaluable service. For many years he acted as honorary District Treasurer for the Worn-Out Ministers' Fund, and in 1881 he was sent as representative to the Liverpool Conference. In public affairs he was deeply interested, though he did not actively engage in them, and he was an unostentatious but liberal supporter of many of the social and philanthropic movements in the city. He served on the Board

## Wesleyan Chapel, Sheffield ❧

of Jessop Hospital, and was connected from its beginning in 1861 with the Sheffield Association for the Deaf and Dumb, of which for some years he was President. As an amateur gardener, Mr. Cole was widely known, and his gardens and conservatories at Prior Bank, Cherry Tree Hill, were a sight to be seen. At the great age of eighty-three, he passed into the Paradise for which his tastes and culture had prepared him, his mortal remains being taken first to the Montgomery Wesleyan Chapel, in which from its opening he had been a seatholder, and then to the General Cemetery, where they were deposited, amid many manifestations of esteem and regret. The Rev. Dr. Finnemore, who conducted the funeral service, and afterwards preached a memorial sermon in Norfolk Street Chapel, described Mr. Cole as "noble, simple, and true."

"He had never been so satisfied," he said, "as to the worthiness of a man of whom he had to speak. He was every inch a man, manly in sentiment, in sympathy, in method, in his dealings with his fellow-men. He was a typical business man, and was marked by far-seeing sagacity, correct judgment, and strict integrity. . . . In social life Mr. Cole was remarkable for the geniality of his temper, and considering his retiring disposition, one almost wondered at his delightful abandonment to all that was socially pure and good. . . . He was unobtrusive in his Christian life, and generally very quiet, but no one dreamed of thinking that because of this quietness there was not strength and beauty of Christian character. He was an intelligent old-time Wesleyan Methodist, and his memory would be cherished with grateful love by all who had been brought within the circle of his kindly influence."

One who knew Mr. Cole more intimately than any other

## ✧ History of Norfolk Street

person now living, after speaking of his earlier life in Sheffield, writes :

“ I should like to add that he was a most thoughtful and unselfish son, and more like a father than a brother to his younger brothers and sisters. I could say more in his praise, but, remembering that he wished ‘ Christ alone to be exalted,’ I forbear.”

In simplicity of mind and character, in large-hearted charity and generosity, in modest, unobtrusive piety, as well as in exceptional capacity and aptitude for business and affairs, Mr. Thomas Cole was not unlike his elder brother ; nor did he differ from him in his shrinking from the glare and strife of public life ; but in Church life and philanthropic effort he was called to a more public and conspicuous career. During his apprenticeship at Scarborough, at the age of fourteen, he gave himself to God, and began to meet in class and engage in various forms of Christian work. On coming to Sheffield in 1845, as assistant to Messrs. Cockayne, he at once joined the Norfolk Street Society, meeting in the Sunday morning class, until, on the death of Mr. William Hawsworth in 1850, he was appointed leader ; which office he filled with great fidelity and zest for over fifty years. In 1846, Mr. Cole came on the Plan “ on trial ” as a local preacher, and for fifty-five years he preached in the Sheffield and adjoining circuits with acceptance and success. He was trustee of many of the Sheffield chapels, and a liberal supporter and inspirer of all kinds of aggressive work. Several times, to the joy of both ministers and people, he acted as circuit steward, and in his turn discharged the duties of



MR. THOMAS COLE.



### *Wesleyan Chapel, Sheffield* ✻

every office open to the Methodist laity. Outside the circuit, the district, and, indeed, the whole Connexion, profited by his large and generous spirit and ungrudging services. From its commencement in 1849, the Local Preachers' Mutual Aid Association found in him a hearty advocate and helper, and, in 1866, his brethren elected him president and made him a trustee. He was sent as representative to the first Mixed Conference, and was twice chosen one of the six representative laymen. For several years he was a member of the General Home Mission Committee, the General Chapel Committee, the Worn-Out Ministers' Fund, and the Lord's Day Observance Committees, as well as a Director of the Methodist Trust Assurance Company. He was also a trustee of the Wesleyan Punshon Memorial Chapels at Epworth and Colwyn Bay, in both of which he was actively and generously interested. As a life-long teetotaler, Mr. Cole was deeply interested in the temperance reformation, and was not only President of the Methodist Temperance Union, and Vice-President of the Sheffield Sunday School Band of Hope Union, but by his wise and charitable advocacy and liberal contributions he added greatly to the influence and efficiency of the general temperance organisations of the country. Nor did the charitable and religious institutions of the city fail to profit by his catholic spirit and his ready help. By every Church and sect he was respected, and every effort to do good, by whomsoever made, was furthered by some cheering word or timely gift. For some years he was President of the Totley Orphanage, and Vice-President of the City Mission, and of the Young Men's Christian Association. In his

## *\* History of Norfolk Street*

later years, Mr. Cole was greatly interested in the Firth Park Wesleyan Church, which owed much to his repeated benefactions, and one of the last official documents to pass through his hands was the paper informing him that, by his generosity, that fine edifice was free from debt. No one took a more practical interest in the foundation of the Sheffield Mission in 1901, and by the munificent gift by his son, Mr. Thomas Cole, of land adjoining Norfolk Street, to the value of £6,000, his name will be imbedded deeply and his memory enshrined in the foundations of the new Victoria Hall. Of his private gifts and services, unseen save by the Eye that seeth every precious thing, and unrecorded save in heaven, it is impossible to speak. It was Mr. Cole's delight to make the widow's heart rejoice, and to befriend the orphan and the needy in all sorts of wise and helpful ways; and as for the young people who were brought beneath his influence in business life, it is the simple truth to say that hundreds of them, some in the ranks of the Christian ministry, and many in the high places of honourable commercial life in this and other lands, "bless God," as was said in his memorial sermon, "for the living, kindly interest taken in their welfare by Thomas Cole." The prevailing sentiment at his departure was expressed in the resolution of the Norfolk Street Quarterly Meeting on the 29th of December, 1902 :

"We thank God for giving to us so beautiful and complete a life, through which His own grace was so transparently manifested, and for all the Christian service crowded into it."

The impression made by him upon the Connexion is

## Wesleyan Chapel, Sheffield ❧

reflected in the resolution of the General Home Mission Committee in London, moved by Dr. H. J. Pope :

“ The Committee records with deep regret the death of Mr. Thomas Cole, sen., of Sheffield, for many years a valued member of this and other important committees. Mr. Cole's long and honourable life was purely and wholly devoted to Christ and His Church. His high character, unostentatious piety, and generous support of all good causes, gave him great influence both in his own circuit and city, and also in the wider circle of our connexional life. This influence was always used in the interests of peace, righteousness, and progress. His love for Home Mission efforts was deep and abiding. He gave active and personal service, as long as his health permitted, and in the closing years of his life furnished most liberal help and aid to large schemes for the extension of Methodism in Sheffield, and for the inauguration of the recent Home Mission movement in the centre of the city.”

“ My work is done,” said this veteran worker to a ministerial friend, at the close of his noble, fruitful, and beautiful life ; “ all is in order, all is peace.” So youthful was he in spirit to the last that even in his seventy-ninth year, his death, on the 8th of November, 1902, came as a shock to his innumerable friends. It was a Saturday evening when he passed away from his residence at Park Spring House to the Sabbath of eternity. The funeral service was conducted in the house and at the General Cemetery by the Rev. Marshall Hartley, Secretary of the Conference and President-Elect, and by the Rev. Alfred Roebuck, B.D., superintendent of the circuit, who also preached a memorial sermon in Norfolk Street, on the exquisitely appropriate text, “ For to me to live is Christ, and to die is gain.”

## ✻ History of Norfolk Street

Mr. Skelton Cole, the youngest of the brothers, came to Sheffield from Wakefield in 1847, and at the early age of twenty joined the newly-formed firm in Fargate. While he was in Wakefield he became a member of the Wesleyan Society, and on coming to Sheffield he at once began to attend Norfolk Street, where, for nearly fifty years, he was a leader, local preacher, and steward, and rendered to the Church and circuit in almost every department of Christian life and labour conspicuous and invaluable service. Like his brothers, he was a Christian gentleman of high honour and unwearying beneficence. Despite his somewhat frail physique, his capacity for work was wonderful, but all was done so quietly that the amount and quality of it were not always fully recognised at once. His sound judgment and integrity of character, and his sterling qualities of mind and heart, however, made his influence felt, and gave him prominence, in spite of his innate modesty and love of privacy, in the councils of his Church and in the wider arena of civic and of social life. It was in his family circle that Mr. Cole found his keenest enjoyment; but "into the sacred details of his home-life," observes the writer of an "Appreciation" in the *Sheffield Daily Telegraph* for April 9th, 1896, "we must not enter, though, outside his own family, no one had more opportunity than the writer of seeing its beauty and harmony. For Mr. Cole, aided by the gentle firmness, the loving tenderness, and by the bright example of the best of wives, who never allowed her years of suffering to interfere with her duty to husband and children, brought up a large family of sons and daughters so devoted to their parents, and knit together by such

### *Wesleyan Chapel, Sheffield* ❧

strong bonds of affection, as to make an ideally beautiful household." Outside his home and business life, Mr. Cole's pre-occupations were Methodism and education. In 1881, it is true, he was made a Justice of the Peace, and for some years discharged his magisterial duties with a diligence and impartiality which earned for him public confidence and commendation ; but these civic duties were neither the most congenial nor the most characteristic of the services that he rendered to the community. In his own circuit he was ever alert to opportunities of extension and improvement, and to the other Churches and circuits of the town, of whatsoever denomination, he was a much-sought friend and counsellor. He was a trustee of all the chapels in the circuit, and took an active interest in their trusts as well as in their spiritual prosperity. Along with his brothers, he was amongst the most liberal and active promoters of the scheme for the building of the chapel and schools in Ellesmere Road, and to the end was deeply interested in all their affairs. Don Road Chapel, in its painful difficulties, found in him a wise adviser and a ready helper ; he had not a little to do, as is evident from documents before us, in his own handwriting, with raising the £2,200 needed for its completion, and one of his last services to the congregation there was to help them in procuring an organ. For several years Mr. Cole was treasurer of the Sheffield Methodist Council, and in 1892 he read before that influential body a paper full of facts and suggestions on "The Present Position of the Wesleyan Methodist Church in Sheffield," a paper which at the time produced a deep impression, and has borne lasting fruit

## ✧ History of Norfolk Street

in recent developments. In 1878 Mr. Cole was sent as lay representative to the first Mixed Conference, and often subsequently served the District in that capacity. He was also a member of several Connexional Committees, and took a special and practical interest in the work of the Theological Institution and of the Wesleyan Education Department.

Next to the promotion of religion, and, indeed, as one of the fruits and handmaids of religion, education in all its branches lay nearest to the heart of Mr. Cole, and most fully occupied his thoughts and energies. For five-and-twenty years he was one of the directors of Wesley College, a trustee of Firth College from its foundation, and treasurer to the Sheffield Technical School during the whole of its existence. But it was as a promoter of elementary education that Mr. Cole was best known and most distinguished. He was one of the principal promoters of the Ellesmere Road Day Schools, and retained his position as manager and correspondent to the end; a position still held with diligence and honour by his son, Mr. Thomas Skelton Cole. His mastery of the principles and methods of elementary education, and his enthusiasm in the cause of popular instruction and amelioration brought him into prominence beyond the limits of his own Church, and, on the passing of the Education Act of 1870, he was elected a member of the first Sheffield School Board. Three times was he re-elected, and from 1879 to 1882 he occupied the distinguished position of Chairman of the Board, but was then obliged to retire through failing health. On his appointment to the office,



MR. SKELTON COLE, J.P.



## Wesleyan Chapel, Sheffield ✻

Archdeacon Blakeney, who was appointed Vice-Chairman to the Board, referred in graceful terms to Mr. Cole's "wisdom, understanding, and ability"; Dr. Shera, Head-Master of Wesley College, to his "dignity, impartiality, and efficiency"; others to his firmness and urbanity, and all to his peculiar fitness for the post. When Earl Spencer visited the city as Lord President of the Council of Education, the Chairman represented the Board in such a manner that Sir Henry Stephenson was constrained to observe that "the members felt a sense of pride in belonging to a body with so worthy a head"; and, in 1884, on the occasion of the opening of five Board Schools, when he delivered an address, the Right Honourable W. E. Forster, who was not lightly given to praise, was constrained to do "a most disorderly thing," namely, to set the programme at defiance by seconding a vote of thanks to Mr. Cole. "Every word he has spoken," said the author of the Education Act, "is full of practical information, and I wish that not only those present but the members of every School Board in the country had heard him."

Great was the loss to Sheffield, and widespread was the sorrow, when, on the evening of Good Friday, 1896, the news reached the city that one of the chief supporters of its mercantile, religious, and philanthropic life had fallen. Mr. Cole died at Torquay, in the sixty-ninth year of his age, and was interred in the General Cemetery, the first part of the Burial Service being conducted in the crowded Norfolk Street Chapel by the Rev. James Pratt, Chairman of the District, and the Rev. J. Scott Lidgett, a close personal friend of the family, who, in the course

## *History of Norfolk Street*

of a brief address, observed that the representative character of the audience was a precious tribute to the work of the deceased, to the integrity of his aims and of his character, and to the great width of his sympathies."

"But," continued Mr. Lidgett, "what was more important than the range of his work was the spirit in which he did it. From first to last, as he mixed with every form of life, and entered into all its activities, he was the loyal servant of his Master, Christ. . . . He took part in education, in philanthropy, in hopeful methods of social improvement and reform, but these represented no encroachment of the world and of a secular spirit upon his godly life. It was the very reverse. All the most gracious gifts of character and mind and heart manifested in the Church, in social life, in business, came to him direct from Jesus Christ, and wherever he was, as churchman, as citizen, as business man, as philanthropist, he was there as the servant of Christ. Precious is sacrifice of busy life, precious above all is faithful service, resignation, trust, submission, patience, and gentleness, along the way that ends for each believer in the Calvary of our Lord. Our friend has been taken away from this world to the higher life beyond; for who that knew him, and saw him, and felt his spirit, can but reverently bow to his removal in thankfulness, and recognise that, through the grace and mercy of God, he has been received in the heaven which Christ means?"

Mr. John Skelton, who came to Sheffield in 1845, and gave his manhood to Methodism, was a cousin of the Coles. His grandfather, and their grandfather on the mother's side, was a fine old Yorkshire yeoman of the type admired by Wordsworth and depicted in his poems with a loving hand. He lived on his own freehold, and dared to be a Methodist in its earlier days, opening his own house



Mr John Skelton.



Mr Joseph Angus.



Mr Joseph Hadfield.



## *Wesleyan Chapel, Sheffield* ❦

when no other was available, and having it registered as "a place of worship for Protestant Dissenters" in 1804. His grandson and namesake, Mr. John Skelton, was a man of the same stamp, full of quiet courage and devotion to the cause of God in Norfolk Street, to which he may be said to have been married, and in which he literally spent his life. As head-cashier in Messrs. Cockayne's establishment, he had great influence amongst the young people there employed, and for many years was one of the most active and useful workers and officials in the Norfolk Street Society and Sunday school. His young men's class is still remembered by many prominent Methodists who received in it their chiefest good. He was the life and soul of the prayer meetings and other devotional services. He was also fond of outdoor work, and to the end of his long and useful Methodist career he was the leader of the Mission Band that did such splendid work in Pond Hill and Fitzalan Square. Indeed, it was in these services that he greatly strained his voice and undermined his health. Few details have been recorded of his life and work, but in the Leaders' Meeting Minute Book, October 2nd, 1884, we find the following resolution:—

"That this meeting records its deep and heart-felt sense of the loss the Church has sustained in the removal by death of our beloved and lamented brother, John Skelton, who for a period of nearly forty years has been associated with this Society, leading an exceptionally pure and blameless life, and in almost every department of Church activity has rendered signal service."

In the chapel there was a marble tablet:

## *\* History of Norfolk Street*

“In Memory of John Skelton, who died September 23rd, 1884, aged sixty years. Connected with this Society for thirty-nine years. ‘He was a faithful man, and feared God above many.’ Nehemiah vii. 2. Erected by voluntary contributions.”

On the opposite side of the gallery there were two other tablets recording names and services long remembered. Biographical material is entirely wanting in the case of Mr. William Foster and Mr. J. A. Cooper; only these two brief memorials exist:

“In memory of John Allinson Cooper, who died suddenly, January 28th, 1890, aged fifty years, who for twenty-seven years was an active worker in connection with this Church, especially the Sunday school here and at Pond Hill. Erected by his friends and fellow-workers as a tribute of their respect and esteem.”

“In memory of William Foster, High Street, who died March 14th, 1866, aged seventy-two years; also of Ann Foster, relict of the above, who died July 27th, 1875, aged seventy-two years. This memorial in affectionate remembrance of beloved parents was erected by their only surviving son.”

Mr. George Harvey Foster, who is the son referred to, and brother of Mrs. Morley Punshon, still living at Bournemouth, was a member and office-bearer in Norfolk Street, and a liberal supporter of its institutions, his care for the poor and afflicted being a beautiful feature in his character. In 1886 he received the thanks of the Conference for the gift of the Mission Hall in Pond Street, of the value of £2,246.

Mr. Cooper was for some time the secretary of the Leaders' Meeting, and it is to records in his beautiful

## Wesleyan Chapel, Sheffield ❁

handwriting that we are indebted for many of the particulars, all too scanty, that we have been able to glean with respect to members once so active and so prominent in Norfolk Street. Mr. Edwin When was before Mr. Cooper's time, and, unhappily, the only reference we can find to this delightful gentleman and generous supporter of the cause, is in the minute recording his death in 1870. He is spoken of as "a former steward and highly respected member of the Society," and a touching vote of condolence is sent to his family. Three of his sons and one of his daughters, all trained in Norfolk Street, are now in Australia. The eldest son, the Rev. Frank When, B.A., is in the Congregational ministry, and is Principal of the Geelong Ladies' College; the two others are in the Wesleyan ministry, the Rev. John G. When being the President of the Victoria Conference in 1906, and the Rev. Harold When a prominent Wesleyan minister at Bathurst. Miss Maggie When, the daughter, is married to the Rev. Joseph Woodhouse, Secretary of the New South Wales Conference.

Of Mr. Richard When, the records are a little more extended. In a minute for August 4th, 1887, the Leaders express their "deep sense of the loss the Church and Society have sustained by the death of our beloved brother, Mr. Richard When, who, for more than half a century, has been closely and actively engaged with the Norfolk Street Society. His services in almost every department of Church life were characterised by true devotion and diligent attention to all Christian duty. Himself, his time, his talents, and his substance, were cheerfully surrendered to the service of God and the

## ✧ History of Norfolk Street

cause of Christ." In 1875 a service of plate, now greatly prized and proudly treasured by his son, Mr. Alfred Wheen, at Baslow, was presented to Mr. Wheen, with the following address :

"To Mr. Richard Wheen, Sheffield.—The Officers, Teachers, and Supporters of the Norfolk Street and Branch Wesleyan Sabbath Schools, beg your acceptance of the accompanying Service of Plate as an expression of the affectionate esteem and respect in which you are held, and as indicating their appreciation of faithful service for the very long period of thirty-five years. In the several offices you have sustained, namely, those of Teacher, Secretary, and Senior Superintendent, there has been an enviable uniformity of unostentatious and steady diligence, combined with a most consistent and exemplary Christian deportment which has given force to your labours, and made them not only acceptable, but blessedly successful. Your judicious and reliable counsel in the administration of the affairs of the Institution has impressed your co-workers, and deservedly commanded their admiration and respect. Your devoted attachment to the School, with your zeal for its interests, and the extension of Christ's kingdom amongst the young, supplies an example worthy of our imitation. Rejoicing in the privilege of your friendship, and association with us in Christian toil, it is our sincere hope and earnest prayer that good health may be continued unto you, and your life long spared to your family, the Church, and the institutions with which you are so usefully and honourably connected.—Signed, John Skelton, John Chapman, Secretaries; W. V. Radley, Treasurer."

To which may be added the following obituary notice by Mr. Cooper from the *Methodist Recorder*, July, 1887 :

"The late Mr. Richard Wheen was widely known and deservedly esteemed for his sterling worth and many Christian

## Wesleyan Chapel, Sheffield ❁

excellences. He was a good man, and one of the very few who may be termed fathers in our Israel. Converted to God during his apprenticeship at Doncaster, he immediately began his great work as a Sunday school teacher, a department of Christian service he dearly loved to the day of his death. On removing to Sheffield, more than half a century ago, he identified himself with the Society at Norfolk Street, and has been deeply interested in, and personally associated with, almost every good work since that time, having filled with credit, ability, and honour almost every position a layman can hold. His administrative qualities were marked by intelligence, clear perception, sound judgment, and wise discrimination. During the troublesome times of the Connexional agitation, now happily almost forgotten, Mr. Wheen rendered important service in the country places in the circuit by the exercise of Christian courage, sagacious counsels, and true loyalty. Those associated with him in later years, know how tenaciously he stood by and championed all that is best in the principles, discipline, and traditions of Methodist polity. No man in defeat ever behaved more handsomely, or cherished less of bitterness towards his opponents. As a steward he was courteous, methodical, and most regular and punctual in all his engagements. As a class-leader he stood high in the esteem of the Church, and was not less attentive to the pastoral visitation of his flock than concerned for their material advancement and spiritual growth. To the sick, the poor, the needy, he was kind, considerate, and generous. His judicious counsel to and interest in young people inspired their respect and won their confidence. To the erring or unfortunate his sympathies were ever on the side of charity. Ministers who have travelled in the circuit will remember with what readiness he cheerfully contributed personal service and pecuniary substance in support of any aggressive movement for the benefit of the Society, the circuit, or the outside masses. They will also call to mind the cordial welcome and generous hospitality always modestly accorded them. His business

## ✻ History of Norfolk Street

relations, marked by genuine industry, high honour, and strict integrity, met with the success they deserved. . . .

Mr. Wheen was interred at the General Cemetery on July 30th, there being present the Revs. Thomas Wilde, and Herbert Burson; Messrs. John Cole, Thomas Cole, G. H. Camm, Joseph Hadfield, Skelton Cole, J.P., W. Stephenson, J. B. Eaton, John Atkinson, chapel trustees, Sunday school officials, &c., &c.

Had the materials been available it would have been possible to multiply indefinitely these sketches of notable workers and worshippers, and gladly would we linger over other names among the living and the dead, names which spring in fragrance in the mind at every mention of the history of Norfolk Street. Take a single class-book shown to us by the late Mr. Walter G. Parkin, shortly before his death. It belonged to his mother, and was preserved among his most sacred treasures. There is no date to it, but there are indications that it belongs to the years 1873-5. Mr. Parkin was for some years a steward in the Society, and for a quarter of a century a most successful secretary of the Juvenile Missionary Association. His brothers, Mr. Frank and Mr. J. T. Parkin, were organists of the chapel, and indeed the whole family were closely identified with the cause from before the middle of the century. Mrs. Parkin was in many respects a most remarkable and gifted lady. In addition to the class, the names of whose members are appended, she had for many years the largest and most prosperous young women's class in the Society, and, in the Sunday school, she had charge of a class composed of the worst boys in the school, over whom her influence

## Wesleyan Chapel, Sheffield ❖

was magical. These are the names in her ladies' class-book : "Ann Parkin (always present); Mary Cole, Machon Bank; Louisa Colley, Park Spring House; Mary H. Jones, Collegiate Crescent; Matilda A. Wigfall, Change Alley; Henrietta Jessop (Mrs. Jessop, wife of the Governor of Wesley College); Ann Foster (Mrs. William), Glossop Road; Ellen Kellett (wife of the Rev. Featherstone Kellett, superintendent minister); Mrs. W. G. Parkin."

Looking back over the names already mentioned, and thinking of the long succession of saintly souls who, though unnamed, were the salt of the earth, "fulfilling the small, commonplace duties, charities, and loyalties of life in the higher spirit," it is an inspiration to remember that "such as these have lived and died."\* The chapter may, perhaps, most fittingly conclude with extracts from the "Reminiscences of Sheffield Methodism," from the pen of the Rev. Thomas M'Cullagh, one of the most accomplished and beloved of its ministers. In recent letters, written with a trembling hand at four-score years and five, Mr. M'Cullagh adds some particulars to the reminiscences published in the *Methodist Recorder* in the summer of 1905, and graciously permits us to select from them. Some of the items do not refer exclusively to Norfolk Street, but all of them will be of interest to Sheffield Methodists wherever they may be. The first extract shows the freshness, but not the minute accuracy of the venerable writer's memory; the rest are strung together as they come.

\* References to other notable workers will be found in Chapter VII.

## *\* History of Norfolk Street*

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“ Liverpool, July 19th, 1906.

“ DEAR MR. SEED,

“ Before writing you the few lines I scribbled and enclosed in my last, I intended asking, ‘ Did the Simonson family live on Shrewsbury Road, and were they relations of Mrs. Skelton Cole ? ’ Yours of to-day shows that I was right. And so the little girl who met in my Bible-class at the Park is now your dear wife. I am glad she belongs to the goodly sisterhood, the wives of Wesleyan ministers. I knew the ‘ Cole Brothers,’ John, Thomas, and Skelton, very intimately, and was also well acquainted with their wives, especially with Mrs. Skelton Cole. The brothers were not Sheffield ‘ blades ’ by birth, although, I think, Yorkshiremen. Taking them all in all, they were as excellent in Christian character and conduct as any I have met with, and this did not hinder their prosperity in business. John, the eldest, was not, like his brothers, a local preacher or class leader, but he lived the genuine life of a private Christian with unassuming fidelity, and co-operated with his brothers in their liberal contributions to the cause of God. Mr. Skelton Cole was popular as a local preacher, and in his village preaching services at Ecclesfield, he won the heart and hand of the Miss Unwin whom I came to know and to esteem as Mrs. Skelton Cole. Mrs. John Cole was a member of the ladies’ class which I met on the morning of a week-day at Norfolk Street. Thomas Cole was one of my circuit stewards in the Norfolk Street circuit. I greatly admired the strong, solid qualities of his Christian character. His wife was a nice, gentle, Christian lady, but I did not meet her so frequently as I met Mrs. John and Mrs. Skelton Cole. My other circuit steward was Mr. Hallam, a member of the Corporation, and some years afterwards was Mayor of Sheffield. . . . When I was about to remove to the Carver Street circuit, a beautiful illuminated address was presented to me [as President of the Park Wesleyan Educational Institute], and a solid silver inkstand. The only thing I can remember of what I said in reply, was that, ‘ as

## Wesleyan Chapel, Sheffield ✱

Luther once thought he saw the devil, and flung the inkstand at him, so would I; that is, any ink put in the inkstand should be used in writing against Satan and his works.' The address and inkstand are proudly kept. . . .

"Yours sincerely,

"T. M'CULLAGH."

The following extracts from the *Recorder* articles are considerably condensed :—

"My first glimpse of Sheffield," says Mr. M'Cullagh, "was in 1853, when on a visit to my dearest ministerial friend, William Morley Punshon, then stationed at Thorncliffe. He wished to have me as his own guest, but on the Sunday I was expected to dinner, tea, and supper with members of the great firm of Newton, Chambers, & Co. On the Monday we had a missionary meeting to which some came from Sheffield. On the Tuesday my dear friend took me into Sheffield, where we were hospitably entertained by Mrs. Parkin, a lady of superior intelligence and manners. I did not see much of the town, as Punshon had some popular engagement elsewhere. My second visit was in 1854, to speak at the District Missionary Anniversary. James Montgomery had promised to preside, but had died a few days before the meetings. My host, Punshon, took me to "The Mount," where lay the unburied body of the poet, on which we gazed pensively. Our first meeting was held at Carver Street, with Mr. Fawcett, of Clarke House, in the chair. An improvised couplet brought abundant applause from the Wesley College boys. 'Why,' I asked, 'have you sent for one from a country circuit? You have

" ' Your Punshon and your Prest,  
Your Waddy and your West.' "

At Brunswick, looking at my watch, I began: 'You have no clock here.' A score of voices cried, 'There is,' and fingers

## *\* History of Norfolk Street*

pointed to one on the top wall behind the gallery. I said, 'I mind not high things,' and heard Governor Waddy's voice behind me, 'That's not bad.' In after years I heard many happy allusions to that happy meeting, with good Thomas Branson in the chair. In 1857 I came to Sheffield, appointed by Conference on a missionary deputation, and was the guest of Mrs. Parkin, of High Street. Afterwards I came to preach at Norfolk Street, and was entertained by Mr. and Mrs. Colley and their charming family. At the Sheffield Conference of 1863, I was the guest of Mr. William Cockayne, at Norton Lees, and the year following I was appointed to the Norfolk Street circuit. It was during my first year there that I baptized the first-born son of Mr. and Mrs. Thomas Roberts, members at Brunswick. In after years they showed me kindness, and when I visited Sheffield they hospitably entertained me during their joint lives. I have lived to see the infant a lay representative to Conference. In that same year, Willie, our youngest boy, died in his fourth year of fever. Our bereavement was sanctified. His mother and Mrs. Irons, a godly widow with two sons, formed a mothers' meeting connected with Park Chapel, and visited the very poor in the slums and low neighbourhoods with very blessed results. On meeting my colleague, William Tyson, one week-night in returning from a country appointment, he got into the gig and said, 'You are very late; what has kept you?' I answered, 'We had quite a stir at the chapel, and three were brought in.' 'What,' he exclaimed, 'at ——? How were they brought in?' 'By baptism,' I replied. In my first year at Norfolk Street I took lessons in Hebrew from a converted Polish Jew, named Wiplich, a member at Carver Street. He soon told me his best pupils were Mrs. Skelton Cole and Miss Wheen.

"In 1867 I was appointed to Carver Street, in succession to 'Fiji' Wilson. About that time there came to Sheffield the Rev. C. H. Kelly, army chaplain, on a Home Missionary Deputation. The visit was a memorable one for Mr. Kelly,

## Wesleyan Chapel, Sheffield ✻

judging from known facts, as well as by the Book of Proverbs, which says that, 'Whoso findeth a wife, findeth a good thing.' With Mrs. Kelly's parents, Mr. and Mrs. Joseph Smith, I was well acquainted, and also with their family, especially with their daughter, Mrs. Jones, and her husband, Mr. John Jones, of Collegiate Crescent, who were members of Brunswick Chapel during my three years in Sheffield East. The mother of Mrs. Jones and Mrs. Kelly, I found a zealous and devoted worker among the sick and poor, and in other forms of usefulness. I was now much nearer the residences of some of the families connected with Park and Norfolk Street Chapels. This was the case with Mr. and Mrs. Skelton Cole. Mr. Skelton Cole was an excellent local preacher, and his wife was a lady remarkable for intelligence and culture. Her very delicate health gave her opportunities for reading which not every matron can find. I also was much nearer Mr. George Bassett, whom I had known at the Park. He, like Mr. Hallam, became Mayor of Sheffield, and was now living at Endcliffe. At the Conference of 1889, I was the guest of his widow, the mother of his sons. My very last visit to the city was to the interment of this estimable lady, of whose Christian character I have a very high opinion. I also was near to Dr. Keeling, son of the Rev. John Keeling, and to Miss Melita Keeling, who lives with her brother. I greatly enjoyed my intercourse with my genial circuit steward, Mr. Samuel Osborn. One day the Rev. John Harvard and I met him. I lifted my chimney-pot hat without difficulty. Mr. Harvard tried to do the same with his soft felt hat, but, after two efforts, it still stuck to his head. 'Never mind,' said Mr. Osborn, 'the compliment is *jelt*.' We laughed, and when Mr. Osborn passed on, Mr. Harvard remarked, 'He is the wittiest man I have ever met.' I had W. H. Tindall as one of my colleagues, and as Mrs. Tindall was a Fawcett, of Clarke House, and consequently a sister of Mrs. Osborn, it increased the interest I felt in that admirable family. While Mr. Tindall was in the circuit we had a gracious and remarkable revival. He was

## *\* History of Norfolk Street*

afterwards closely associated with Hugh Price Hughes in the West End Mission, but is perhaps best known as Founder and Chairman of the Southport Holiness Convention. Two young men of my Sheffield days (not so young now), Mr. Samuel Meggitt Johnson and Mr. Groves Holland, I greatly admired. I also gratefully remember Mr. Loxley and Mr. F. Stacey, nor can I forget Mr. J. H. Brammall, the talented nephew of John Holland, the biographer of James Montgomery, or my colleague, William Hudson, the biographer of Montgomery's biographer."

Wesleyan Chapel, Sheffield ❁

CHAPTER VI.

Memorable Events and Incidents.

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old."

—PSALM xliv. 1.

IN speaking of William Bramwell (page 62), reference was made to the wonderful revival that took place during his first ministry in Norfolk Street in 1795-7, one of the largest and most fruitful revivals, probably, ever known in the history of Yorkshire Methodism. But, as there remarked, the way for this wonderful work of God, in which nearly 1,800 persons were brought into the Church, had been prepared by the devotion and self-sacrifice of the people, and by a special outpouring of the Holy Spirit. The year before Bramwell came will be for ever memorable in the history of Sheffield Methodism. The town had long been famous for its love-feasts, and great importance was attached to them by all the Methodists in the neighbourhood. They were held at first on Monday afternoons, but afterwards on the Sunday, and then all the afternoon services for miles around were suspended in order to give the people an opportunity to attend. It was at one of the Monday love-feasts in 1794 that

## *\* History of Norfolk Street*

the scene occurred which is so graphically described by the Rev. John Moon, the superintendent minister, in his famous letter to Dr. Coke:—

“Sheffield, August 22nd, 1794.

“REV. AND DEAR SIR,—At our last quarterly love-feast in Sheffield the fire broke out in a most extraordinary and amazing manner. The meeting began with its usual calmness and order, and so continued till we were about to conclude; but while we thought hereon, a person came and requested our prayers for one deep in distress, and soon after the same request was repeated for a woman in the gallery. I then desired two or three of the local preachers to go and pray with her, intending to keep my place and conduct the remaining part of the meeting with all possible decorum; it being, however, a new thing, and to them not a little strange, they seemed reluctant to go. I knew not what to do; I hesitated for a moment, but the cry of distress still prevailing, I determined to sacrifice regularity to the season of usefulness which presented itself to me. I therefore went up into the gallery and prayed with the distressed person; but, I must acknowledge, so awkwardly did I enter upon this important duty, through my great attachment to order, that I found little access to the throne of grace, and perhaps as a punishment for my reluctance to engage, and my awkwardness in performing the work, I had not the answer to my prayer. When I concluded, one of the local preachers below gave out a hymn and prayed. And now the power of God in a wonderful manner filled the place. The cries of the distressed instantly broke out like a clap of thunder from every part of the chapel, and the voice of the person engaged in prayer, though exceedingly loud, could no longer be heard. I now determined to resume my place, that I might, at least in some tolerable degree, regulate our further proceedings. But, before I could

## *Wesleyan Chapel, Sheffield* ✱

accomplish this design, some of the local preachers had spread themselves among those who were so greatly distressed, and were praying for them; while others came inquiring what I would wish them to do. I recommended to them the same work in which their brethren were engaged; so that I suppose in two minutes ten little parties were praying in different parts of the chapel at the same time. In a few minutes one of our friends informed me that seventeen persons had found peace with God in the gallery, and about half that number below. I never saw anything like it. It could not but appear to an idle spectator all confusion; but to those who were engaged therein it was a glorious regularity. It must be granted that cries for mercy and thanks for pardoning love ascended in a wondrously mixed but grateful incense before the throne. As it was impossible to keep the meeting any longer in the form of a love-feast, the doors were thrown open, and the multitude without admitted. Many of those who entered found that God was there, both to convince and convert, before they left the place. As far as we could judge, upwards of seventy persons found peace with God before the conclusion. The next night, as our friends were engaged in prayer, the flame broke out again, and continued, bearing down all before it, till a late hour. In about three days, one hundred persons, or upwards, struggled into the gracious kingdom of our God and Saviour. Since that period the work has proceeded in a less rapid, and of course in a more regular, way. Sometimes four or five have been brought to God at a prayer-meeting; but, praised be the Lord, thus it continues still. Even little boys and girls have now prayer meetings among themselves; and one company of lads meets constantly in a field in the evening when the weather is fine; they form a circle, and pray for each other, till they have some signal answer of Divine approbation. In this meeting, simple as it may seem to some, two or

## *\* History of Norfolk Street*

three have been set at liberty before they have parted. From the reflections I have been led to make on this extraordinary work, together with what has lately taken place through Yorkshire, I am led to conclude that this must surely be a prelude of that most glorious conquest in grace which we are assured shall take place in the last days, and hence is eminently preparing the way for the grand millennial reign of our redeeming God. Amen. Even so, come Lord Jesus.

“I am, with due respect and affection, Dear Sir,

“Yours in the Gospel,

“JOHN MOON.”

The scenes thus vividly described were a source of perplexity to others besides Mr. Moon. Mr. Longden, who had been detained by business, on hearing of the outbreak, hurried to the chapel, from which some were fleeing in terror. When he entered, he was sorely puzzled by the scene. Some were on the ground, shrieking and groaning as if in the agonies of death. He himself was filled with dread, and withdrew into a corner to observe. On being appealed to, he could only say that he did not understand the strange phenomenon. Mr. W. E. Miller was also present as an inquirer, but he was so astounded that he left the chapel in a dudgeon, and declared that he had “done with the Methodists,” for they had “all gone mad together.” He forbade his wife to enter the place again, and tried to persuade his neighbour, Mr. Harwood, to place a similar interdict upon his home. But the work went on. Many attended out of curiosity, among them two of Mr. Longden’s children and a sister of Mr. Harwood; but so great a change was wrought in them that the scruples of both

## *Wesleyan Chapel, Sheffield* ✧

Mr. Longden and Mr. Miller were overcome, and shortly afterwards they caught the sacred fire. But all were not convinced that the work was of God, and Mr. Moon was constrained to preach a remarkable sermon on "Gamaliel's Advice," Acts v. 38-9, "Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." The sermon, which was printed by request, ran through two editions, and produced a salutary effect. And the work was vindicated by its results. Large numbers, who were thus violently brought into the kingdom, continued to their lives' end to adorn the doctrine of God our Saviour in all things. It struck the key-note and gave the tone to the Methodism of the locality for many a year to come, and the Norfolk Street Society, through all the changes and developments of its religious life, was shaped and guided by the inspiration and the impulse of that glorious time. It was but the first of many Pentecostal seasons in the venerable sanctuary; but it was so new and strange, and the sudden outburst, as of rushing wind and spreading flame, so overwhelming, that its influence was felt all over Yorkshire, and, as we have seen, this famous love-feast was regarded by the sanguine preacher as the herald and the dawn of the millennial reign.

Alas for the deceitfulness of human hopes, Mr. Bramwell came the following year, and the Word of the Lord had free course and was glorified in the salvation of an ever-increasing multitude in Sheffield and the regions round about; but the Millennium! In the very midst of the revival

## ✻ History of Norfolk Street

there arose division and strife, and the Society was torn asunder by the controversies connected with the name of Alexander Kilham, which led to the formation of the Methodist New Connexion, so that in the Circuit Schedule Book we find the following note in the handwriting of the Rev. James Wood, then superintendent minister, and three years afterwards President of the Conference: "In August, 1797, a dreadful division of the Sheffield Society was effected by artful men, and a loss in town and country sustained of about 1,200 members. Where will these be found when the Lord shall make up His jewels?" There is no return for the following year, as if the stricken shepherd had no heart to record the story of disaster and of loss. There has been some controversy as to the part that Bramwell played in the agitation and division; indeed, he was accused of sympathising with the agitators, and of wavering in his allegiance to the Conference in its defence of Wesleyan polity, but without much grounds. There is no doubt that efforts were made to win him over to the party of reform, and there are one or two of his actions that seemed to cast a momentary doubt upon his loyalty; but, in general, it is clear that he eschewed all public participation in the controversy. "I live," says he in a letter to Dr. Taft, "above the division, and wait the event in peace. The will of God be done—not mine. When all are humbled, we, I trust, shall shake hands, and all give glory to God." "He was far too much absorbed in his work," say his family biographers,

'As a messenger of grace to guilty men,'

to undertake any prominent part in a sectarian battle,

### *Wesleyan Chapel, Sheffield* ✱

where souls were more likely to be lost than won. But though he resolutely avoided all party interference in the controversy, he did whatever lay in his power as a Christian minister to soften, and, if possible, suppress the exasperation it had produced. Many of his brethren, of course, lent him their assistance in calming these unhappy contentions, and their united efforts did much to alleviate the mischief the Society had sustained." Moreover, as always, the blessing of God rested on the peacemakers. The diminished Society walked in the fear of the Lord, and in the comforts of the Holy Ghost. Seasons of great spiritual power were granted unto them, and often they were made to "sit in heavenly places in Christ Jesus." Mr. Parker, of Woodhouse Grove, who was present at one of them, says, "Many besides myself will never forget the day when that hymn was sung at Garden Street Chapel, beginning,

'Angels now are hovering o'er us.'

For if ever I was conscious, as far as a human spirit can be, of the presence of supernatural powers, that was the time. Many felt and possessed unutterable things. It seemed that there was but a thin veil between us and the invisible world, and that Satan, for a season, was bound in chains, and the Church militant admitted into the presence-chamber of the Majesty on high. The strongholds of Satan fell, like Dagon before the ark. Many were pressing through the strait gate into that kingdom which is righteousness, peace, and joy in the Holy Ghost. And it was as though angels themselves

## ✧ History of Norfolk Street

attended to write the names of believers in the Lamb's book of life. But whether angels were there or not, of one thing I am persuaded, that heaven was there." This was probably one of Bramwell's services. Of another occasion about the same time, the Rev. James Wood writes:

"On the first day in the new year, 1798, the members of the Society met to renew their covenant with God. From the commencement of the service, a holy awe appeared to rest upon all present; and while the directions for renewing our covenant engagements were being read, deep seriousness and fixed attention were evinced by the whole congregation. When we had ended the reading of the directions, the people were urged to pause, to consider the importance of the subject, and to pray for strength of grace that they might be enabled to vow unto the Lord, and then to perform their vows. A proper space of time was given for this purpose, that all might sit in silence before the Lord, and breathe out their desires to Him. During this silence, the power of the Lord was generally felt, and Mr. Bramwell was so filled with the holy influence as to break forth into the following exclamation: 'Glory, glory, glory be to God! He is coming!' The whole assembly felt the overwhelming power of Divine grace. I afterwards heard of seven persons who found peace with God during the time we sat in silent meditation and prayer, and many others afterwards. Such a time of refreshing from the presence of the Lord I had scarcely ever known in a large congregation. This was not a transient visit, but an abiding blessing; it was not a superficial touch, but a gracious stamp of the moral image of God upon many precious souls. Some of those who were then present are still [after Mr. Bramwell's death] living, and will recollect the season with holy gratitude to the God of all grace. It was indeed a faint emblem of the day of Pentecost, when

### *Wesleyan Chapel, Sheffield* ✻

the Holy Spirit was poured on the disciples of Christ in Jerusalem. It proved that it was effected, not by human might or power, but by the Spirit of the Lord."

The fruits of these gracious outpourings of the Holy Spirit were seen, not only in the increase and consolidation of the Norfolk Street Society, and in the extension of the work to new centres of religious activity at Carver Street, Bridgehouses, Ebenezer, Park, Brunswick, &c., but in the saintly lives and characters of a whole generation of Methodists, who, like the Holys, and Longdens, and Levicks, of whom we have spoken, distinctly raised the level of the social and religious life of the town. Nor were these special seasons of grace confined to that generation. Periodically, they have been vouchsafed to the faithful and devoted successors of these early ministers and members of the mother-church in Norfolk Street. From 1832 to 1835, for instance, under the ministry of such men as John Rigg (the father of Dr. Rigg), John Rattenbury, John M'Lean, Richard Treffry, George B. Macdonald (the father of the Rev. F. W. Macdonald), George Marsden, and George Maunder, the generation that had sprung up since the days of Bramwell and Longden experienced similar baptisms of fire, and witnessed similar outpourings of the Holy Ghost. John Smith, the famous revivalist, was appointed to the Norfolk Street circuit in 1831, but he died on the third of November without having once preached to the people for whose salvation he had so earnestly longed and prayed. In one of these seasons of special intercession, shortly before the end, he stretched forth his hands, and with prophetic assurance exclaimed, "Glory be to

## *\* History of Norfolk Street*

God! Sheffield circuit shall rise! Sheffield circuit shall rise! Sheffield circuit shall rise!" a prediction which, in the following year, was happily fulfilled. That year was the terrible cholera year, and the people flocked to the churches and chapels of the town, and hundreds gave themselves to God. The Rev. John Rattenbury, the third preacher in the circuit, was then in his early prime, and was made specially useful in Norfolk Street, as was the Rev. John M'Lear at Carver Street. In September, 1831, the three Societies in the circuit, Norfolk Street, Park, and Brunswick, had a membership of 989. In March, 1833, it had grown to 1,684—an increase of 695 in five quarters. In June, 1836, Norfolk Street Society alone numbered 668, an increase of 198 on the quarter. In 1831 the Sheffield Circuit had been amicably divided into Sheffield East and Sheffield West, Norfolk Street being placed at the head of the former, and Carver Street at the head of the latter circuit. Both circuits, and indeed the whole town greatly profited by a series of revival services conducted by the Rev. Robert Aitken, in the early months of 1834. The description of this gracious work by Mr. Henry Longden, Jun., in the *Wesleyan Methodist Magazine* for 1834 is so graphic and inspiring, and throws so much light on the origin of those mission methods that have since become almost universal, that we cannot forbear from quoting it almost in full:

"Sheffield, April 16th, 1834. It will be interesting to your numerous readers to be informed of the gracious outpouring of the Holy Spirit upon the Methodist Society at Sheffield during the last three months. For several months previously,

## Wesleyan Chapel, Sheffield ❧

the people had been prepared by frequent preaching out of doors, and in cottages, in different parts of the town; and the spirit of prayer had been poured upon our friends generally; so that an expectation of a revival had become prevalent and lively. On Sunday, January 19th, the Rev. Robert Aitken, from the Isle of Man, who had visited several of our large societies, upon which, by his instrumentality, God had granted copious effusions of His Spirit, preached twice by the invitation of Mr. Reece, and again on the Monday evening. In these three ordinances 'the power of God was present to heal,' and not less than one hundred persons entered into the Christian liberty. He came, it is true, to a people prepared to receive his message, which was eminently accompanied by the unction of the Holy One.

"A solemn and affectionate warning, given to the children of pious parents, had a powerful influence; and one grand feature in this work is, that scarcely is there a family in our society which has not been visited more or less; so that we have numerous accessions of believers of the ages from fourteen to twenty. Believers have also pleaded the great promise, 'I will sprinkle clean water upon you, and ye shall be clean;' and now experience the efficacy of the blood of Christ in cleansing their hearts from all unrighteousness. In our public prayer meetings God has heard and answered His servants, in honour of His Son; and many hundreds of immortal souls have been born from above.

"It may be important to state, that we have had a public prayer meeting in Carver Street Chapel every evening at eight o'clock, Saturday excepted. An itinerant preacher generally conducts the meeting; the people all sing at once, and one person engages in public prayer at the call of the preacher. All sincere and earnest seekers of salvation are invited to leave their pews, and kneel at the communion rails, in front of the pulpit, where class leaders and other pious persons are ready to give suitable advices, exhortations, and encouragements, as their cases may require; but, as

## ✻ History of Norfolk Street

some are timid or fearful, or unbelieving, who will not come alone, a few preachers, and elder brethren, quietly go from pew to pew, and affectionately inquire of the people if they are waiting upon God, and seeking salvation. These and similar inquiries are made, especially of strangers, of all ranks; and it is found that many, not only of our congregations, but, in some instances, of other denominations, are deeply convinced that this is a work of God, and come of set purpose to seek, if haply they may find, 'redemption in the blood of Christ, the forgiveness of sins;' and it is done unto them according to their faith. Many have returned to their houses justified, declaring what God had done for their souls, and blessing Him with joyful lips.

"You will perceive that general order is maintained, and that all unite in solemn and fervent prayer for the comforting of these mourners in Zion. Mere gazing is discountenanced; all are desired to kneel; and a few who have turned in to scoff have remained to pray. About half-past nine o'clock the public prayer meeting is dismissed, that domestic arrangements may not be interrupted; and the remaining penitents adjourn into the vestry, and about half-past ten return to their habitations, often rejoicing in the God of their salvation. In all these meetings we appoint a suitable person to record the name and residence of every person professing to obtain a sense of pardon; and being directed to meet in class, such names are given to the leaders for their pastoral care and oversight. By this means, those that are newly found in Christ receive suitable attention, and are preserved from the numerous evils to which they are exposed by their inexperience, and many surrounding circumstances. . . .

"Wednesday, April 2nd, we observed as a day of public thanksgiving to Almighty God for the revival of the work among us. We commenced a prayer meeting at five o'clock in the morning, and had preaching at seven; preaching again at half-past ten; a prayer meeting from two to six; preaching at seven, and a prayer meeting till eleven. This was altogether a memorable day. Many entered into

## Wesleyan Chapel, Sheffield ✧

Christian liberty; and all united to consecrate themselves afresh to God, and to promote His truth and interest.

“The principal agents in this work, who have devoted themselves daily to it for three months, are amply rewarded for their toil and sacrifices. Many instruments have been raised, whose talents have been unfolded, and their graces improved, who were previously in comparative obscurity. A general baptism of the Spirit has inspired simplicity, faith, and love; and united energies are brought into harmonious and delightful operation. Our classes are greatly increased; many of them are more than doubled. We number more than twelve hundred conversions in both the Sheffield Circuits, in the course of the past twelve weeks; and the awakenings of the Spirit of God are felt in all directions. Great discrimination has been observed in inviting penitents to the Communion, as nearly all who have sought there have found salvation. . . .

The Warrenite secession in 1835 was a comparatively small affair, but its effects in Sheffield were specially disastrous. The whole Connexion only lost about a thousand members through the formation of the “Wesleyan Methodist Association,” but three hundred of these resided in Sheffield, where the Conference was held at which Dr. Warren was expelled. The Societies were greatly agitated, and Norfolk Street suffered considerably, but not for long. As we have seen, in June, 1836, there was an increase of nearly two hundred members on the quarter, and the numbers reported were the highest in the history of that particular Society. In 1839 came the great Centenary Celebration of the Founding of Methodism, and the strength of the Sheffield circuits is revealed in the Report of the Centenary Fund, the East circuit contributing £1,521 7s. *od.*,

## ✻ History of Norfolk Street

and the West circuit £3,475 10s. 2d., making a total of £4,996 17s. 2d. On Friday, the 25th of October, devotional meetings were held in all the Wesleyan chapels of the town, and great rejoicings, full of thankfulness and hope, resounded from their hallowed walls. On the following Monday there was a great and eminently successful Sunday school demonstration. An ornamental mug was given to every scholar, with a portrait of John Wesley on one side, and the words, "John Wesley, Founder of Methodism, born June 17th, 1703, died March 2nd, 1791;" and on the other, "Celebration of Wesleyan Methodism, October 28th, 1839." These memorial mugs are still treasured in many Sheffield Methodist homes. A special hymn composed by James Montgomery was sung, beginning thus :

" A hundred years ago, What then?  
Then rose the world to bless  
A little band of faithful men,  
A cloud of witnesses."

The "little band," that is, had spread into "a cloud of witnesses." Compared with what it now is, the cloud was "no bigger than a man's hand;" but it was full of blessing to the town and neighbourhood, and has never ceased to grow for all its vast expenditure of good. "There is that scattereth, and yet increaseth; . . . and he that watereth shall be watered also himself."

This great outburst of thanksgiving and liberality was followed by several years of peace and prosperity in the Sheffield circuits, culminating in the marvellous ingathering during the visit of the Rev. James Caughey

### Wesleyan Chapel, Sheffield ✻

in 1844. Few statistics are available with respect to this first English mission of the great American revivalist, but from records which have been preserved of his later, but not more successful visit to Sheffield, in 1857-8, some idea may be formed of the extent and blessedness of the earlier work. Unhappily, the methods of Mr. Caughey did not commend themselves to all our people, or to the Conference, and, in the interval between his two visits, the widest division that has ever occurred in Methodism had been brought about by the reform agitation of 1846-9, and the expulsion of Messrs. Dunn, Everett, and Griffith. Mr. Caughey's first mission in Sheffield was conducted under the auspices of the Wesleyan Methodists, chiefly in Norfolk Street, Carver Street, and Ebenezer Chapels. His later mission, which lasted for a year, was connected with the Reform, the New Connexion, and the Primitive Methodists, though he had many friends and converts among the Wesleyans, some of whom assisted in his services. The mission was held successively in Mount Tabor, Scotland Street, Bethel, Watery Street, Garden Street, Philadelphia, Surrey Street, Pye Bank, and, during its later stages, the Sunday services were conducted in the Surrey Music Hall, West Bar, which at that time was capable of seating between three and four thousand, and which was always densely crowded. Over seven thousand persons are reported to have received good during the twelve months. The Rev. T. W. Holmes, then a much younger man, acted as general secretary to the mission, and speaks in glowing terms of the sterling quality of the results. Writing in *The Revivalist* in 1858, Mr. Holmes said :

## ❧ History of Norfolk Street

“It is now a little more than a year since the Rev. James Caughey came to Sheffield on his second visit to England—an event anticipated by countless prayers and earnest expectations, especially on the part of those who had treasured up during the many long years of his absence from our shores, the remembrance of his last visit and the glorious results of his labours in various parts of England. . . . It would be impossible to attempt anything like an opinion as to the benefit—the eternal advantages—resulting to the inhabitants of Sheffield from this revival. Old Sheffield has paused amid the din and stir of business, the ringing of her anvils, the hurry and bustle of her factories, and the deafening roar of her machinery, to listen to the voice of a stranger from the New World, proclaiming the truths of the Old Gospel, with winning kindness, or with stern and uncompromising reproof, and with the power of the Holy Ghost in the Word. Witness the crowds who for the past year have gathered in music hall and sanctuary, of every grade and class of Sheffield society, from the poorest mechanic, whose nights, not long ago, were spent in the theatre or crowded tap-room, to the men whose vices were of another class, but equally negligent of religion—and these have come out night after night, not only in summer, but in the depth of winter with its sleet and snow, untiring as the earnest man whose indefatigable labours have won for him the esteem of thousands—and not esteem only, for from many a household altar go up warm prayers for him; and many hearts in secret say, ‘God bless him!’ . . . Hopeful hearts and determined spirits have gathered around one common standard, and, forgetting all at once their varied ‘shibboleths,’ have worked and prayed in glorious brotherhood of duty. The influence of the revival has been felt not only in the homes of the depraved and in the dwellings of the outcast, it has pervaded the churches, and evoked the spirit of prayer, of sympathy, and friendship. On minor questions they have agreed to differ, but on the great question they have determined, like him of old, to

## Wesleyan Chapel, Sheffield ❁

know nothing among men but Jesus Christ, and Him crucified. I do not know how soon the Rev. James Caughey will leave this scene of his usefulness. Wherever he goes, our hearts go with him, and ten thousand prayers shall speed up to the throne on his behalf from homes his visit to Sheffield has gladdened, and who will never forget him until they see each other

“ ‘By the light that never fadeth,  
Underneath eternal skies ;  
When the dawn of resurrection  
Breaks o'er deathless Paradise.’

. . . . I must not forget to tell you of our ‘Revival Love-Feast,’ held in the Surrey Music Hall. The building was crowded from the top to the bottom, aisles and everywhere, the whole presenting such a magnificent panorama of human faces as is seldom seen, and the best of all was, on this occasion, to look upon that vast crowd of beings gifted with the priceless boon of immortality as fellow-pilgrims to the same heaven, children of the same Father, heirs to the same inheritance, incorruptible, undefiled, that fadeth not away ; such a crowd never gathered within the walls of any Sheffield hall—four thousand are believed to have been there. The members of all the Methodist denominations were admitted on presenting their quarterly tickets, and others seriously disposed and wishful to flee from the wrath to come, by permits obtained at the door. Christians came by families, some who had never been at a Methodist love-feast, and many from the surrounding villages. The opening hymn ascended sublimely to heaven, voice blended with voice, making harmony for the King of kings, a love-song from glad hearts and free. The speaking was quaint and original, honest and rough it might be, but it was the outspoken experience of men and women who are not used to, or able, to smother their real feelings under the cold shroud of a formal etiquette ; no, out it came in all the force and

## *\* History of Norfolk Street*

power of genuine simplicity, harsh to the ear of the lukewarm, if there were any there, but acceptable to the searcher of hearts. Some who were born during the last storm of revival power, that swept over Sheffield about thirteen years ago, when Mr. Caughey was here last, were present, monuments of the power of grace to preserve, and noble proofs of the sterling character of the last revival; and there were old disciples who rose up to cheer those lately converted, and who have recently joined the army of the Great Captain—men and women who have gone through the fire unburned, and through the waters with a song—who have almost done, now, with storms, and around whom the twilight of evening is gathering; but whose faith in God is stronger than ever. Never can we forget that day—it was an era on earth; it will be a memory in heaven.”

From the statistical table compiled by Mr. Holmes, who, shortly after the close of the mission, became the pastor of the Uppertorpe Congregational Church, and who for fifty years has been one of the most distinguished and beloved of the men of “light and leading” in the town, it does not appear that the Wesleyan Churches of the town profited numerically to any considerable extent by this wonderful work of grace; but if we may judge by the beautiful spirit of Mr. Holmes’ reports, we may be sure that the revival did much to heal the wounds inflicted by the dreadful schism of the preceding decade. Of that catastrophe there is, happily, no need for us to speak, save in its bearings on the Norfolk Street Society. Few Methodists, of whatsoever name, look back with satisfaction, much less with pleasure, on an agitation through which the Wesleyan Connexion lost 100,000 members, not one half of whom joined the new organisation. Norfolk Street

## Wesleyan Chapel, Sheffield ✱

suffered more, numerically, than Carver Street; financially, neither place suffered appreciably, as the old account books show. Nor did Norfolk Street suffer so largely in point of numbers as some other places in the circuit, both in town and country. But the decrease in membership for several years was serious, as it is evident from these returns :—

### NORFOLK STREET SOCIETY.

#### NUMBER OF MEMBERS.

December, 1844	640 (increase on the quarter, 118).	CLASS AND TICKET MONEY.			
March, 1849	446			£	s. d.
„ 1850	441	March, 1850	...	40	0 0
„ 1851	266	„ 1851	...	35	11 1
„ 1852	265	„ 1852	...	31	3 3
„ 1853	240	„ 1853	...	36	0 4
„ 1854	244	„ 1854	...	42	12 3
„ 1855	254	„ 1855	..	41	14 1
„ 1856	257	„ 1856	...	47	5 9

In 1856 the tide began to turn. Through the prudent management of the Rev. James Methley, who re-constructed the trusts and re-organised the Societies, and the extraordinary gifts and graces of his colleagues and successors, William Wilson, William Morley Punshon, James Sugden, Luke Tyerman, Richard Martin, Charles Westlake, John Kirk, G. O. Bate, &c., the Society and circuit slowly and steadily recovered the ground that had been lost, and entered on the happiest and most prosperous half-century of their history. Norfolk Street, Park, Brunswick, and Thorncliffe were full of influential families and of active Christian workers; seasons of

## ✻ History of Norfolk Street

revival and ingathering, not now followed as before by periods of strife and separation, but issuing in permanent additions to their numbers, and a constant increase in their spiritual life and strength, rewarded their devotion and their toil; until, by mutual agreement, and greatly to the extension of the work of God, the three latter chapels were made the heads of separate circuits, Thorncliffe in 1868, Brunswick in 1871, and Park in 1896. No statistics are available with reference to the gracious work in Norfolk Street in 1865-7, referred to by Mr. M'Cullagh (p. 145), or to that which arose in connection with the ministry of the Rev. John Roberts in 1877; but there are many still living who can remember these special seasons with delight and gratitude, as also the remarkable outpouring of the Holy Spirit in the Sunday School on the occasion of the first Conference Children's Day, in 1881, when so many who are now prominent workers in Sheffield and elsewhere began to serve the Lord. Under the tender and urgent appeal of Mr. John Skelton, who, together with his fellow-labourers in the school had long prayed and laboured for their salvation with the most anxious solicitude, between sixty and seventy of the scholars came out for Christ; the work continued through the following week, services being held in the crowded school-room every night; and large numbers of the young people connected with the school and congregation were brought into the "liberty of the glory of the children of God." Mr. Joseph Meeke, who, as one of the officials in the Sunday School, took a prominent part in these services, not unnaturally regards them as the finest and most fruitful meetings ever held upon the premises. Three

## Wesleyan Chapel, Sheffield ✱

years later, in February, 1884, a memorable mission conducted by the Rev. Joseph Hopkins, at which there were hundreds of inquirers, resulted in the addition of ninety-six adult members to the Society, besides a large number of juniors, and necessitated the formation of five new Society classes. In more recent years, and down to the end of its history, this grand old sanctuary was the scene of similar outpourings of soul-converting energy, and the story ends as it began, with songs of victory and praise. It should have been mentioned that, in 1875, at the invitation of the Mayor, Mr. Alderman Bassett, the senior local preacher on the plan, the Sheffield Corporation, for the first time, recognised the existence of Nonconformity, and attended with him the Sunday morning service in Norfolk Street Chapel; nor should we forget the memorable services connected with the Centenary celebrations in the summer of 1880.

On Sunday, June 27th, sermons were preached in the chapel by the Rev. Josiah Pearson, of Manchester, an old Norfolk Street favourite, in spite of his redundant and exhausting, but never tedious or empty, eloquence. On the Tuesday evening, the chapel was well filled to hear a lecture by the Rev. Samuel Lees, a former much-respected minister, on "Memories of Sheffield Methodism and Norfolk Street Chapel," from which, through the courtesy of Mr. Thomas Skelton Cole, we have been able to gather much laboriously collected material for one or two of the earlier chapters of the present volume. The chair was taken by Mr. Charles A. Branson, who was proud to be able to trace his Methodist ancestry through five generations. One of his earliest recollections, he said,

## *\* History of Norfolk Street*

as a very little boy, was that in his mother's service there was an old woman who had heard John Wesley preach in Norfolk Street. He also added that "in 1826 there died at Crookes, an old lady of ninety-five, who might fitly be described as a great and noble woman. She was one of the first who came under the influence of Wesley's teaching in this neighbourhood, and I am told that crowded services were held in her house. In those early days of Methodist history there were only two chapels in or about Sheffield—the present Norfolk Street Chapel, and the old Hallam Chapel. The daughter of the lady I have mentioned, and her husband, used to go to the Hallam Chapel in great state, the gentleman on horseback, and the lady on the pillion behind him. The granddaughter of the old lady I have mentioned is still living. She is, and always has been, a member of the Methodist Society. She has children who are also members, and one of them has children who are members, and one of these is an office-bearer in a neighbouring circuit. I have thus mentioned five generations of one family closely connected with this body, and I may be excused for saying that it is part of the pride of my life to be myself a descendant of that old lady." The votes of thanks at the lecture were moved by Mr. Skelton Cole, the Rev. Walter Lenwood, B.A., LL.B., and Dr. Shera, Head Master of Wesley College.

On the following day, Wednesday, June 30th, the centenary sermon was preached by Dr. Punshon, who, while expatiating on the life-giving waters which streamed from beneath the altar in Ezekiel's vision (chap. xlvii. 1-9), and dwelling on the gracious influences which had flowed

## *Wesleyan Chapel, Sheffield* ❧

through the sanctuary whose centenary they were celebrating, into the homes and lives of the generations who had worshipped within its hallowed walls, took occasion to remind his hearers that it did not matter how good their ancestors were, unless they themselves loved Jesus Christ and were consecrated to His service. With great urgency and eloquence, the great and tender-hearted orator appealed for living gifts and sacrifices on that day's memorial altar, and expressed his godly jealousy "lest the graveyard of Norfolk Street should be richer than the church." The whole service was exceedingly impressive, and formed a fitting preparation for the great Centenary meeting in the evening. The chair was taken by Mr. John Cole, who was supported on the platform by Dr. Punshon, Dr. W. B. Pope, the Rev. F. W. Briggs, M.A., the Rev. J. C. Watts, ex-President of the New Connexion Conference, the Rev. Dr. Stacey, Principal of Rannmoor College, the Rev. Walter Lenwood, B.A., the Rev. W. Jessop, Governor of Wesley College, Mr. Alderman Bassett, Mr. John Dyson, J.P., of Thurgoland, &c., &c. The Rev. John Roberts referred in grateful, glowing terms to his experiences in the circuit; the Rev. W. Jessop remembered standing on that very spot sixty years before with his father and mother, who used to lead in holy song in the Norfolk Street prayer meetings; Dr. Pope, who with Dr. Punshon made the principal speeches of the evening, said that "it might be possible to compute by algebra—given the necessary data—the number of persons who had assembled within the walls of that chapel, and the number of sermons, good, bad, and indifferent, that had been delivered from that pulpit or its predecessor during

## *✻ History of Norfolk Street*

a century ; but that it was not possible to compute the religious discipline and education received there, or the number of souls that had been saved. They could thank God for the memory of the past hundred years, although they knew little of the infinite wealth and profound vastness and unspeakable grandeur of the spiritual results of which that chapel had been the centre. The soul and spirit of the place had not changed, and the Gospel preached in it was the same as that which Wesley preached a hundred years ago." In stating the financial objects of the celebration, Mr. Skelton Cole explained the reason why the debt upon the building of £2,650, which they now wished to clear off, had been allowed to remain from the beginning. During the century £12,500 had been paid in simple interest on that sum, and the debt would long before have been paid off but for other and more pressing pre-occupations. Since he had come to the circuit in 1847, no less than £75,000 had been spent on absolutely necessary Methodist enterprises, and that money had all been raised and paid. A bazaar had already been held which had realised £700 12s. 5d., and a concert had produced £20; donations had been received to the amount of £1,730 7s. 7d.; making a total, together with the previous collections at the Centenary services, of £2,555 10s. 10d. After the collection in the meeting had been made, the chairman announced that £65 were still needed to extinguish the debt. At this point, Dr. Punshon came to the rescue, and, having first privately and playfully arranged for the locking of the chapel doors, humorously intimated that no one would be allowed to go home until the debt was cleared. When

### *Wesleyan Chapel, Sheffield* ✻

only £29 remained to be raised, the doctor said, "Now that it has come within a reasonable amount, two gentlemen will be able to take the whole of it, and the thing is done." Shortly afterwards he said, "I have the pleasure of announcing that Norfolk Street Chapel is the Lord's house. I trust that the blessing of God will rest still more abundantly upon your services, and that very many may be saved within these hallowed walls. At his suggestion, the crowded and delighted congregation rose and sang the doxology, and, with the benediction, the long-to-be-remembered meeting closed.

## *\* History of Norfolk Street*

### CHAPTER VII.

#### Characteristics.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the Lord commanded the blessing, even life for evermore."—PSALM cxxxiii.

BEFORE proceeding to trace the offshoots from the parent stem, it may be of interest to note and illustrate the salient characteristics of the community which made of Norfolk Street Chapel its shrine, its home, its centre of activity. The units of which it was composed were continually changing, but the form and spirit of the community did not change, nor yet the leading features of its character. From the beginning, it was an evangelistic community, full of spiritual life, and of evangelical zeal and energy. "The voices from its pulpit," as Dr. Punshon remarked in his Centenary sermon, "have always spoken of Christ tasting death for every man, and able to save unto the uttermost all who come unto God through Him." And its thought and worship, as Dr. Pope observed, have always been as far removed from mere Rationalism on the one hand as from an unspiritual Ritualism on the other. The rare disputes which have arisen within it have had reference, not to worship or to doctrine, but to polity and discipline. From the very first it has been a

## *Wesleyan Chapel, Sheffield* ❧

truly Christian community, of growing intelligence, of refined tastes, of large-hearted beneficence, of manifold and untiring activity in the cause of God and man. Not only have its ministers and members set the Lord always before them, but, by His grace, and according to His glorious example, they have persistently aimed at the highest standard of experience and service. Their motto may well have been the great words of the apostle who thus outlines the study and practice of Christian Morality : “Whatsoever things are true, whatsoever things are reverend, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are gracious and of good report, . . . think on these things. The things which ye both learned, and received, and heard and saw in me, these things do: and the God of peace shall be with you.” To an exceptional degree, they realised the same apostle’s ideal of Christian Unity : “ And He gave some to be apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ : till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ : that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error ; but, speaking the truth in love, may grow up in all things into Him, which is the Head, even Christ ; from Whom all the body fitly framed and knit together through that which every joint supplieth,

## ✧ History of Norfolk Street

according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." The burden of their prayer for themselves and for all Christian communities has been the same as that which bowed the great apostle to his knees before "the Father, from Whom every family in heaven and on earth is named; that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." This has been their constant prayer, and although few, comparatively, of its ministers and members in each generation may have entered into the fulness of blessing adumbrated in these God-breathed words, few communities have been able more consistently to join in the apostle's glorious doxology: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever." And, although it would be rash to say of any body of Christians since apostolic times that it has realised the apostolic ideal of Christian experience and fellowship, those who are most familiar with its history will be the readiest to believe that not seldom have the words been true of the community that made its home in Norfolk Street: "And when they

## *Wesleyan Chapel, Sheffield* ✧

had prayed, the place was shaken wherein they were gathered together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and soul : and not one of them said that aught of the things that he possessed was his own ; but they had all things common . . . and great grace was upon them all." Some of these "times of refreshing from the Lord" have been referred to in the previous chapter, and, in the chapters on Notable Ministers, Workers and Worshippers, numerous illustrations will be found of this general characteristic of Norfolk Street Methodism. We may now proceed to other illustrations of its character.

I. Its adherents have been marked by much intelligence. Till comparatively recent times, at all events, when, amid the rush of events and the vast complexity of modern life, with its scant leisure and its continual, almost ceaseless, round of affairs, it is almost impossible to command time and strength for serious and continuous thought and culture outside one's daily occupation, the Norfolk Street Methodists have been a reading and a thinking people. In this respect they were true Wesleyans, a part of whose aim, from the beginning, has been to "unite the pair so long disjoined, knowledge and vital piety." John Wesley was an incessant and omnivorous reader, and his example told upon his people. He was also a prolific writer and compiler of popular literature. More than any of his contemporaries, he understood the value and importance of this means of popular awakening, enlightenment, and edification ; and, by making the press the handmaid of the pulpit, he became the pioneer of

## ✻ *History of Norfolk Street*

those great houses and societies which, since his time, have flooded the world with their popular publications. Notwithstanding his incessant labours, travelling, preaching, ordering his Societies, he made time to prepare and publish two hundred volumes of theology, biography, history, philosophy, grammar, poetry, medicine, &c., besides innumerable tracts and pamphlets, and his famous Magazine; all of them written from a popular point of view, and published at popular prices. Large editions were sold and given away by himself and by his preachers, as a part of their religious and evangelistic work, and gradually a taste for reading was thus formed and fed throughout his congregations and Societies.

Sheffield was among the first to benefit by Wesley's enterprise. As early as 1745 he appointed Mr. William Green, of Rotherham, as his book-agent in this neighbourhood. (It was then "Sheffield, near Rotherham.") Particulars are preserved in Mr. Green's memorandum-book of all book-parcels received from London down to 1779. Some of them were very large, one of them weighing no less than forty stones. In the list for 1747, besides large numbers of popular tracts, there are treatises like "The Christian Pattern," abridged; books like Law's "Serious Call"; hymns, tunes, &c. In 1754, there is a list of subscribers for Mr. Wesley's famous "Notes on the New Testament," a work which has since become one of the legal standards of Wesleyan Methodist doctrine. In the Sheffield section we find the names of John Butler, James Walker, Thomas Watkinson, Joseph Dewsnap, Edward Bennet, Robert Marsden, Sarah

## *Wesleyan Chapel, Sheffield* ✻

Savage, Edward Gregory, and Ezra Twigg. Many copies of Wesley's Works were sold, and a large number of "Effigies," at sixpence each — probably engravings of Wesley's portrait. It is interesting to note that the instalment system was even then in operation, and the practice of co-operation; many of the poorer people joining at hymn-books, and paying for them in small sums as they were able. "Considering the small number of members," writes Everett, to whom we owe this information, "the quantity of literature sold is astonishing. Out of the proceeds, Wesley was enabled to relieve the preachers that were in need, and to contribute considerably to the extension of the work of God."

While he was stationed in Sheffield, Mr. Everett delivered an "Address to the Religious Public on the formation of a Circulating Library in Sheffield, for the benefit chiefly of Wesleyans and those who attend Wesleyan Chapels as hearers." The only library in the town at the time was the "Sheffield Library," which was commenced in 1771, and transferred to the Music Hall, in Surrey Street, in 1825, the year after the establishment of the Mechanic's Library in Watson Walk. (In 1906 it was incorporated in the Library of the Literary and Philosophical Society.) Mr. Everett's Address led to the formation of a Wesleyan Library in the vestry of Norfolk Street Chapel, which, for many years, was well patronised and used by both preachers and people. In later years it was promoted to one of the highest and most inaccessible rooms on the premises, whence, on the demolition of the buildings, its dust-laden contents were removed to more convenient quarters. In the summer of 1906, as the

## ❧ *History of Norfolk Street*

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writer emerged from its dark precincts into the brilliant sunshine, "black, but comely," after an afternoon spent amongst its buried treasures, he could not but reflect upon the catholic and cultured taste which must have determined the selection of the books from time to time, and on the mental calibre of those by whom they evidently had been read and mastered. Besides the works of Wesley, Fletcher, Benson, Watson, and other Methodist divines, there were the fifty volumes of Wesley's "Christian Library," that marvellous compendium of practical divinity, Patristic, Catholic, Anglican, Puritan, and Christian Platonist, compiled by Mr. Wesley for the use of his preachers and people in 1749. "Happy," says Dr. Benjamin Gregory, "the preachers who fed upon such spiritual and intellectual diet! and happy the people to whom they ministered!" In addition to these and other theological works, ancient and modern, there were many scores of standard works in history, biography, poetry, natural science, and philosophy, well-thumbed and worn by constant use, and eloquent, in spite of dust and grime, in praise of those to whom they had been dear; in illustration, also, of the intellectual and religious tastes and habits of a former age. The Norfolk Street Methodists did not cease to be a reading people after their own library began to be neglected, nor did the Church and congregation cease to grow in grace and knowledge; other and still wider means of culture opened up to them, of which they made good use. If a people is known by the preachers who are popular with them, one has only to turn to the list of ministers invited and appointed to the circuit (See Appendix, page 301), and

## *Wesleyan Chapel, Sheffield* ❧

to recall the names of those who have been selected for occasional and anniversary sermons, in recent and remoter times, to see the high and ever-heightening level, both intellectual and spiritual, to which the Wesleyans in Norfolk Street attained. No preacher, however eminent, was ever under the necessity of "preaching down" to a Norfolk Street congregation. Those were the most popular who, while being the most earnest, faithful, and tender-hearted, were also the most learned, and instructive, and refined. Amongst these may be mentioned William Arthur and John Rattenbury, John Walton, Gervase Smith, Dr. Punshon, Dr. Greaves, Dr. W. B. Pope, Dr. Agar Beet, the Rev. J. Scott Lidgett, and the Rev. W. L. Watkinson, the preachers chosen year by year for special service, and who were always welcomed with appreciation and delight. The three chief chapels in the circuit in his time used to be characterised by Dr. Punshon as "intellectual Norfolk Street, warm-hearted Park, aristocratic Brunswick."

II. A not less striking characteristic of Norfolk Street was its musical service. Some of its chief members in its early years, such as Henry Longden and W. E. Miller, were attracted to it by its excellent singing, and this had been a marked feature in the services at Mulberry Street, to which such staunch supporters as Mrs. Holy and Mrs. Benjamin Wilkinson had at first been drawn by similar considerations. The old Mulberry Street 'cello was brought into Norfolk Street as one of their most cherished treasures by the migrating congregation in 1780, and this and its successors were the only instruments used in the chapel before the erection of the organ in 1860.

## ✧ *History of Norfolk Street*

In his recent sketch of Sheffield, already alluded to, "John o' London," after referring to Sir W. Sterndale Bennett's connection with the town, and to "Dr. Henry Coward, musician and composer," who "as a trainer of choruses has probably no equal in the country," says: "Sheffield is musical, and, as a Sheffield man points out to me, has 'real lovers of music among all classes. They will flock to hear the best from elsewhere, but it is a surprise to hear sometimes the sweet, powerful voices in the mission halls and chapels, voices possessed by very poor and unlettered people.'" This will be no surprise to those who read the history of Sheffield music at present in course of preparation by Mr. William Walker, of Pinstone Street. For our purpose, it may suffice to show that, from a musical point of view, as well as from the standpoint of intellectual and spiritual culture, the Norfolk Street congregation has always been true to its Wesleyan training and traditions.

John Wesley was not given to saint-worship, any more than John Ruskin, but if he had been compelled to choose a patron from the calendar, his choice would probably have fallen, as Ruskin's did, on St. Cecilia, of whom we are told that "while the instruments played, Cecilia the virgin sang in her heart only to the Lord, saying, 'O Lord, be my heart and body made stainless, that I be not confounded'" ; and of whom Ruskin writes: "Unconfessed, she is of all the mythic saints for ever the greatest; and the child in its nurse's arms, and every tender and gentle spirit which resolves to purify in itself—as the eye for seeing, so the ear for hearing—may still, whether behind the Temple veil, or at the fireside, and by

## Wesleyan Chapel, Sheffield ❖

the wayside, hear Cecilia sing. I need not point out to you how the law, not of sacred music only, so called, but of all music, is determined by this sentence; which means in effect that unless music exalt and purify, it is not under Cecilia's ordinance, and is not, virtually, music at all." In this respect, John Wesley was a true Cecilian. He would have delighted in the story of Jenny Lind, who, when asked on one occasion the secret of her power, replied, "I sing to God." He was always exhorting his preachers and people to sing so as

"To charm His ear Whose eye is on the heart."

Like his brothers, and, indeed, like all the Wesley family, though lacking the executive power possessed by some of them, except when on occasion he essayed to play upon the flute, he was a great lover of music, both vocal and instrumental. "His 'Sacred Harmony,'" says Everett, "and the 'Hymn Book' of 1762, 'with the tunes annex,' prove that, if he could not compose with the skill of a Handel or a Mozart, or touch the keys of the piano and the organ with the execution of his celebrated nephews, Samuel and Charles, yet he had an extensive knowledge of music, and an ear exquisitely formed for the most harmonious and melodious sounds."

Charles Wesley was the "sweet singer," *par excellence*, of the Methodist, and, indeed, of the whole Evangelical Revival; but his brother John had also a considerable share in the work; for, although only one hymn—the triple paraphrase of the Lord's Prayer, now numbered 42-5 in the Methodist Hymn Book—can with certainty be ascribed to him, his translations from the German bear

## *\* History of Norfolk Street*

witness to his powers as a poet. Two years before his conversion, while in Georgia, he translated Tersteegen's wonderful hymn :

“ Thou hidden love of God, whose height,  
Whose depth unfathomed, no man knows,  
I see from far Thy beauteous light,  
Inly I sigh for Thy repose ;  
My heart is pained, nor can it be  
At rest, till it finds rest in Thee.”

In January, 1740, two years after his great change, Molther, the Moravian minister at Fetter Lane, London, asked Wesley to supply him with a rendering of another German hymn, to which request, Methodism owes one of its most treasured hymns :

“ Now I have found the ground wherein  
Sure my soul's anchor may remain.”

One of his finest translations is from Scheffler, “ I thank Thee, uncreated Sun.” There are eighteen other German hymns in the Wesleyan Hymn Book, besides one from the French and one from the Spanish. They are not mere translations ; in every case, Wesley has enriched the thought, and added greatly to the force of the original. But Wesley not only contributed to the preparation of the Methodist hymnology ; he taught his people to sing. It is not without significance that, in May, 1738, at the time of his conversion, he records in his Journal the words of three anthems which he heard in St. Paul's Cathedral, and which accorded in a remarkable manner with the inmost feelings of his mind : “ Out of the depths have I called ” ; “ My song shall be always of the lovingkindness of the Lord ” ; and “ My soul truly

## *Wesleyan Chapel, Sheffield* ❧

waiteth still upon God." Ever afterwards he was on the look-out for words and music with which to enrich the service of song. In the Church of England there were no hymns, and very few in Dissenting chapels, and the Psalms having been sung to the same tunes from generation to generation, it is not surprising that this part of the services was in a languishing state. "Familiarity," says Mr. James T. Lightwood, in his "Hymn Tunes and their Story," "had certainly bred contempt in reference to the old Psalm tunes, and, what is more, many of them had gone out of use altogether; and we are told that only some half-dozen were in use, not one even of these being sung correctly. So late as 1762 a writer says that he has heard 'York' sung fifteen times in a week at one church, while it was no uncommon thing to hear tunes of one metre sung to psalms of another."

After his conversion, Wesley resolutely set himself to "change all that." In 1740 a number of Charles Wesley's hymns were published under the title of "Hymns and Sacred Poems." From the Moravians his brother borrowed several German chorales, which were embodied in the various tune books that he published, and this gave a great impetus to the use of these and similar compositions in the English worship of the eighteenth century. In 1742, Wesley issued "A Collection of Tunes, as they are sung at the Foundery," from which he excluded all but three of the old Psalm tunes, the "Old 81st," the "Old 112th," and the "Old 113th"; "the first," says Mr. Lightwood, "because it was universally popular at the time, the second because it was really a German chorale of which he was very fond,

## *\* History of Norfolk Street*

while the last was also a special favourite of his." The "Old 113th," in a shortened form, was the last tune Wesley ever sang on earth. On the day before his death, he "employed what little strength he had in singing it" to Dr. Watts' hymn, "I'll praise my Maker while I've breath."

The "Foundery Tune Book" was the first of several similar collections, in the compilation and publication of which he had the assistance of such musicians as J. F. Lampe, a German theatrical composer settled in London, who had been converted from Deism by reading Wesley's "Further Appeal to Men of Reason and Religion," and Thomas Butts, "who was not only a good musician but a great friend of both the Wesleys, whom he often accompanied on their travels."

"From his house in Ratcliff Row, off Old Street," continues Mr. Lightwood, "he issued his 'Harmonia Sacra.' This is not only one of the best collections of hymn tunes issued in the eighteenth century, but also furnishes one of the best examples of the period of the music engraver's art. It is . . . evidently intended for use at home as well as in places of worship; for it not only contains a large number of tunes, but also several solos from Handel's oratorios, and two airs by Lampe. . . . Many of the tunes in Butts' collection have a 'Hallelujah' refrain, and a few repeat the last line; but there is very little of the objectionable breaking up of words and phrases so common towards the close of the century. . . . Several popular airs were adapted, probably because a well-known tune ensured more hearty singing; for instance, Carey wrote a popular patriotic song with music to celebrate Admiral Vernon's return from taking Portobello in 1739: 'He comes! he comes! the hero comes.' The tune was a good one, and much too popular to

## Wesleyan Chapel, Sheffield ❧

be neglected, so Charles Wesley wrote a parody on the words in the form of a hymn on the Last Judgment, 'He comes, He comes, the Judge severe,' &c."

Though it ran through three editions, Wesley does not seem to have been satisfied even with the "Harmonia Sacra"; for, in 1761, he issued "Select Hymns with Tunes Annexed." This volume was popularly known by its sub-title, "Sacred Melody." It contains 132 hymns and tunes, one of which was entitled, "Sheffield," and it opens with one of Wesley's characteristic prefaces. After an appreciative reference to Butts' Collection, Wesley adds :

"But this, though it is excellent in its kind, is not the thing I want. I want the people called Methodists to sing true the tunes which are in common use among them. . . . I have been endeavouring for more than twenty years to procure such a book as this. But in vain. Masters of music were above following any direction but their own. And I was determined whoever compiled this should follow *my* direction; not *mending* our tunes, but setting them down neither better nor worse than they were. At last I have prevailed. The following collection contains all the tunes which are in common use among us."

"This last statement," observes Mr. Lightwood, "is very important, for it at once establishes the fact that the real 'old Methodist tunes' are those contained in the various editions of this book, and *not* the fugal and repeating tunes that now pass under that name." A second edition appeared in 1765, and a third in 1770, both of which contained twelve new tunes, amongst them being "Helmsley," by Thomas Olivers, originally published

## ✻ History of Norfolk Street

under the title "Olivers," and sung to his great hymn, "Lo, He comes with clouds descending." "This fine old melody," says Mr. Lightwood, in his vastly interesting book, "has survived all attacks, and it is now to be found in the principal collections of the present day. It was a special favourite with Queen Victoria, and, on one occasion, when a new organist had commenced his duties in the Queen's private chapel, he inadvertently played the tune set to the Advent hymn in 'Hymns Ancient and Modern'; but a request came from Her Majesty that the old tune should in future be used on Advent Sunday to 'Lo! He comes.'" In "Sacred Melody," only the air of the tunes is given; but after it had been in use for many years, Wesley determined to issue a harmonised edition under the title of "Sacred Harmony." This was Wesley's last Tune Book, and was published in 1781. In it the tunes are arranged for two and three voices, and it contains some interesting additions, including Thomas Olivers' magnificent hymn, "The God of Abram praise," set to the tune "Leoni," and some anthems, such as "Vital Spark," and "Denmark."

At the end of the preface to Wesley's "Sacred Melody" there are some directions for singing, which illustrate his anxious solicitude with respect to the musical part of Methodist worship, and the methods he adopted to improve it. At one of his last Conferences, the Conference of 1786, we find the venerable evangelist still harping on the well-worn string. In that solemn assembly he besought his preachers, one of whose chief duties he had always made to consist in exhorting every one in the congregation not only to sing, but to *learn* to sing—

## *Wesleyan Chapel, Sheffield* ✻

“1. To introduce no new tunes.

“2. To see that none sing too slow; and that the women sing their parts.

“3. To exhort all to sing, and all to stand at singing as well as to kneel at prayers; and

“4. To let none repeat the last line unless the preacher does.”

The directions in the preface to “Sacred Melody” are still more explicit and detailed, and “it would be a very good thing,” says Mr. Lightwood, “if these were read from time to time in all churches and chapels where good congregational singing is aimed at” :—

“1. Learn *these Tunes* before you learn any others; afterwards learn as many as you please.

“2. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

“3. Sing *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

“4. Sing *lustily* and with a good courage. Beware of singing as if you were half-dead, or half-asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of *Satan*.

“5. Sing *modestly*. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

“6. Sing in *time*. Whatever time is sung be sure and keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing *too slow*.

## ✻ *History of Norfolk Street*

This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as we did at first.

“7. Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing *Him* more than yourself, or any other creature. In order to this attend strictly to the sense of what you sing, and see that your *heart* is not carried away with the sound, but offered to God continually; so shall your singing be such as the *Lord* will approve of here, and reward you when He cometh in the clouds of heaven.”

Such were the efforts made by Wesley to improve the devotional services of the sanctuary; such the precepts by which the musical tastes and habits of his people were fostered and fed. Like St. Paul, he knew the value of music, both vocal and instrumental, in exciting, refining, and harmonizing the feelings, and ever regarded it as one of the chief handmaids of religion. St. Paul, who was a true philosopher, as well as an inspired theologian and apostle, bids the Ephesians not to be “drunken with wine, wherein is riot,” but to be “filled with the Spirit”; and immediately afterwards he enjoins them to “speak to one another in psalms and hymns and spiritual songs.” “The higher and purer emotion,” as is pointed out by Dr. Davison, in his instructive article on “Modern Methodist Hymnology,” in the *London Quarterly* for October, 1904, “is partly to banish, partly to purify and raise, the lower”; and who can estimate the effect upon our national life and character of the musical revival of the past two centuries, and especially of that revival and extension of Christian hymnody and psalmody so gloriously promoted by the

## Wesleyan Chapel, Sheffield ✱

Wesleys and their coadjutors? As Dr. Davison goes on to say :

“ Religion should minister to the fullest and richest life of feeling. And as a well-balanced and well-nourished physical frame needs no alcoholic stimulant, so the heart, swayed by those lofty feelings which the best hymns engender and maintain, is no longer at the mercy of gusts of passion. Milton describes how the pealing organ and full-voiced choir may ‘dissolve us into extasies and bring all heaven before our eyes.’ Charles Wesley’s warning against the witching charms of sound is well known. But when hymns and tunes are wisely chosen and well sung, their influence on thought and feeling and action is amongst the highest and purest known to us short of

“ ‘ That undisturbèd Song of pure concert  
Aye sung before the sapphire-coloured throne  
To Him that sits thereon,  
With saintly shout, and solemn jubilee,  
Where the bright seraphim, in burning row,  
Their loud uplifted angel-trumpets blow,  
And the cherubic host, in thousand choirs,  
Touch their immortal harps of golden wires,  
With those just spirits that wear victorious palms,  
Hymns devout and holy psalms  
Singing everlastingly.’ ”

Nor were Wesley’s efforts in vain. As early as 1744, a certain Dr. John Scott acknowledges in a tract that “the Methodists have got some of the most melodious tunes that ever were composed for Church music,” and adds that “there is great harmony in their singing, and it is very enchanting.” And it is evident from the latter part of Wesley’s Journals that the people were not everywhere unmindful of his exhortations. In 1782, for example, we read :

## ❖ History of Norfolk Street

“March 29. (Being Good Friday.) I came to Macclesfield just time enough to assist Mr. Simpson—[the Rev. David Simpson, Vicar of the parish church]—in the laborious service of the day. I preached for him morning and afternoon; and we administered the Sacrament to about thirteen hundred persons. While we were administering, I heard a low, soft, solemn sound, just like that of an Æolian harp. It continued five or six minutes, and so affected many that they could not refrain from tears. It then gradually died away. Strange that no other organist (that I know) should think of this. In the evening I preached at our room. Here was that harmony which art cannot imitate.”

And who can not recall the lovely scene at Bolton depicted in the Journal for Saturday, April 19th, 1788? :

“We went on to Bolton, where I preached in the evening in one of the most elegant houses in the kingdom, and to one of the liveliest congregations. And this I must avow, there is not such a set of singers in any of the Methodist congregations in the three kingdoms. There cannot be; for we have near a hundred such trebles, boys and girls, selected out of our Sunday Schools, and accurately taught, as are not to be found together in any chapel, cathedral, or music-room within the four seas. Besides, the spirit with which they all sing, and the beauty of many of them, so suits the melody, that I defy any to exceed it; except the singing of angels in our Father's house.”

So much for Cheshire and Lancashire: what about Yorkshire? What about Sheffield? Unhappily, the record is most incomplete; but this we know, that in both town and county, Wesley's precepts and his constant exhortations told, as in the places honoured and distinguished by his published praise. His earlier

## Wesleyan Chapel, Sheffield ❄

hymn and tune books must have been in use in Mulberry Street, and, when his "Sacred Melody" appeared in 1761, it was at once adopted by the congregation. A number of copies came in Mr. Green's book parcel in the latter part of that year, and Mr. Everett had a copy that had belonged to Mr. Holy, and "out of which he had been taught to sing the high praises of God" in the old Mulberry Street days. As an instance of the musical taste and talent to be traced in the pre-Norfolk Street days, it may be mentioned that at least one local musical celebrity was reared in Mulberry Street. Mr. Joseph Hinchsliffe, the author of the harvest hymn, "This is the field, the world below," which figures as No. 843 in the present Methodist Hymn Book, was born in Sheffield in 1760, and died in Dumfries in 1807. He was a silversmith and cutler, and from childhood he had been brought up amongst the Methodists. As a young man he became an active member of the Norfolk Street Society and of the choir.

"The hymn," says Mr. Telford, in "The Methodist Hymn Book, Illustrated," "has been traced to a tract entitled 'Favourite Hymns, Odes, and Anthems, as sung at the Methodist Chapels in Sheffield, Rotherham, Doncaster, and Nottingham Circuits,' 5th edition, 1797, where 'J. Hinchsliffe' appears under the title of No. 25. Mr. Hinchsliffe removed to Dumfries, where he carried on his business and rendered great service in the Wesleyan choir. His tombstone is in St. Michael's churchyard."

When the congregation migrated to Norfolk Street in 1780, they took with them the 'cello that had accompanied their devotions, and this instrument appears to

## ✻ History of Norfolk Street

have been so diligently and so vigorously used that in 1788 a new bow had to be provided, at a cost, according to the accounts, of 8s. 2d. From the same source we gather that, from the beginning, there was a regular choir in the new chapel, and that it was a body of some consideration; for in 1782 there is an item, "16s. 6d., carpet for singers' seat." In 1787, there is another item of considerable interest, "Present to J. Wilde, 10s. 6d." Mr. Wilde was the leading singer at the time, and this is the first of many similar entries in those early days. Mr. Wilde, at the time of his death, was leading singer or precentor at City Road Chapel, London. He would appear to have left Sheffield in 1798, for, in the following year, we find an entry, "James Frith's salary for singing, £2 2s. 0d."; the "present" having long before this been transformed into a salary, paid half-yearly, and rising gradually from three guineas a year in 1798 or earlier, to ten guineas in 1822. Sometimes more than one singer was paid, and all the heavier choir expenses were defrayed by the society or chapel stewards, with an occasional "present" for special services at Christmas and at other festivals. In this connection the following entries are of interest: "Sept. 10, 1798, J. Wilde for six copies of 'Miller's Revival,' 3s."—evidently copies of the tunes prepared by Mr. W. E. Miller, for use in the great revival under Bramwell's ministry in 1795-6; "Nov. 9, 1822, Base and repairs, £1 1s. 0d."; and "Nov. 1, 1824, Paid Mr. Dewsnap for Bass, £6 3s. 0d." The later accounts were kept by Mr. Holy, and it is not always easy to determine whether the payments to singers

### Wesleyan Chapel, Sheffield ✨

refer to Carver Street or to Norfolk Street ; but it would appear as if Mr. Frith, or "Jemmy Frith," as he was popularly called, had gone to Carver Street in 1806, and remained there at a salary of ten guineas until 1819.

Of the excellence of the singing in Norfolk Street no other proof is needed than the fact that a trained and accomplished musician like Mr. Miller was attracted by it, even when he was organist of St. James' Church ; and after he joined the Society he would do much to further enrich it. There is an extant letter from the Rev. Joseph Entwisle, who was once stationed in Sheffield, and twice President of the Conference, dated Sheffield, July 13th, 1796, in which he says, "The congregation here on working days is, I think, more than double that of Leeds," where he was then stationed, and from whence he was probably on his way to the Conference. "The people," he adds, "are very lively and the best singers I ever heard. They exceed all description." This was in Bramwell's time, and there is no doubt that the great revivalist, as well as Mr. Miller, did much for music in Sheffield. As a boy he had been trained as a chorister in the little Cop Chapel-of-Ease, not far from Preston, and his fine voice and musically cultured taste would tell upon his congregation. His biographers, in describing one of his services, observe :

"As the hymn proceeds, you may distinguish the preacher's voice ; for his early love of psalmody has not been weakened by the lapse of years ; the little chorister of Cop Chapel is before you, but how changed, not only in

## *\* History of Norfolk Street*

person, but in spirit! Now he can sing with the soul, and if the theme and melody are alike congenial, no heart beats, no tongue moves, more fervently than his. If the hymn should happen to be his favourite,—

‘ O, wond’rous power of faithful prayer !  
What tongue can tell the almighty grace ?  
God’s hands or bound or open are,  
As Moses or Elijah prays : ’

it is given out with such marked emphasis, and sung with such fervour that no one can doubt the genuine emotion of the preacher.”

Neither he nor Miller would have much patience with the ranting jigs which even then were beginning to invade the country from beyond the seas. Indeed, Mr. Miller, in the preface to his “*David’s Harp*,” (1805), “the most important Methodist Tune Book,” says Mr. Lightwood, “issued between 1789 and 1876,” takes occasion to warn his readers against these “undesirable aliens.” He even ventures to find fault with the “*Harmonia Sacra*,” published by John Wesley twenty years before, and pronounces the melodies to be “unclassical, and the harmonies often incorrect.” He then proceeds to say :

“It is to be lamented that lately, among the Methodists, a light, indecorous style of music has often been introduced, diametrically opposed to the genuine tones of sacred harmony. Many persons, destitute of scientific knowledge and merely possessing a good ear, think themselves qualified to compose hymns, and have them performed in their chapels; but these compositions expose their authors to ridicule by the frivolity and indecency of their music. A

## Wesleyan Chapel, Sheffield ❖

number of these effusions have been lately brought over from America. From all these considerations, the Methodist body have thought it absolutely necessary to publish a more correct and copious selection of proper music than has hitherto appeared, equally remote from the tasteless subtleties of dry harmonists as from the wild rhapsodies of modern pretenders."

This once famous volume contained nearly three hundred hymns, including one hundred by Miller and his father, Dr. Miller, and it introduced such tunes as "Byzantium," "Adeste Fideles," "Sicilian Mariners," and "Cardiff." Singularly enough none of Mr. Miller's own tunes have survived, though some of his father's, such as "Rockingham," have enjoyed an enduring and wide-spread popularity. But, as Mr. Lightwood reminds us :

"There are some other Sheffield psalmodyists of the early part of the nineteenth century, now almost forgotten, but whose works all tend to show how keen has been the interest taken by Sheffield people in hymn-singing. Amongst these are T. Campbell, who published 'The Bouquet' (1825), dedicated to the Rev. Adam Clarke, LL.D.; J. Barraclough, author of 'Sacred Music' (1835), dedicated to the Rev. Richard Reece, President of the Wesleyan Conference; and G. Challoner, author of "A Book of Sacred Music" (1847). Out of all the tunes in these books only one has survived, viz., 'Sagina,' by Campbell (Methodist Tune Book, 1904, No. 38, Appendix). This tune is very popular in the North of England and the Isle of Man, and has frequently been reprinted."

Music was pre-eminently the art of the nineteenth century, because music is the art that responds most fully and most readily to the emotional needs and to

## ✧ *History of Norfolk Street*

the complex aspirations of a passionately self-conscious and analytical age; and, although England is not supposed to be a musical country, it knew how to receive and to utilise the works of the great German composers. In this respect Sheffield was not out of touch with the rest of the country; nor was Norfolk Street slow to follow in the wake of the older churches in the town. St. Paul's, under the guidance and inspiration of its enthusiastic organist, Mr. W. Mather, was, for a long time, the pattern and the leader of local sacred musical development. As early as 1794, the principal oratorios were given in that church, and an annual one-day musical festival was established. But there are signs that, as the nineteenth century advanced, the Norfolk Street choir and congregation endeavoured to keep abreast of the musical culture of the times. It is true that they were more than twenty years behind Carver Street in providing an organ, but this was from no lack of musical taste and skill; and when Mr. S. S. Wesley gave a recital in the Carver Street Chapel in 1841, four years after the organ was opened, that eminent musician, who had come to the town to open the organ in St. Philip's Church, would have no more appreciative hearers than those who came from Norfolk Street. The Carver Street organ was opened by Mr. Jeremiah Rodgers, organist of the Doncaster Parish Church, who, on that occasion, performed some of Bach's organ music for the first time in Sheffield. Twenty-three years afterwards, in 1860, he had the joy of opening an organ in Norfolk Street, built by Mr. Charles Brindley, and considered to be one of the

### *Wesleyan Chapel, Sheffield* ❁

finest instruments in the town. There was a grand religious and musical service, Mrs. Sunderland, of Huddersfield, one of the most popular singers in the North of England, being the principal vocalist. Mr. T. B. Brittain, brother of the present Alderman Brittain, was appointed the first organist at a salary of £35 per annum. From Sheffield, Mr. Brittain went to Bourne Abbey, where he acted in a similar capacity, and afterwards he became organist of Dublin Cathedral, where, as well as in Sheffield and Bourne, he enjoyed a considerable celebrity. Mr. Brittain was succeeded as organist in Norfolk Street by Mr. Frank Parkin, eldest son of Mrs. Parkin, to be succeeded in his turn by Mr. Arthur Haigh, who was also a very competent musician, and who afterwards went to Henshaw's Blind Asylum. From 1868 to 1878, Mr. J. T. Parkin, afterwards Vicar of Wadsley, was organist; from 1878 to 1889, Mr. Thomas Skelton Cole, who enlarged and enriched the instrument at considerable cost; from 1889 to 1891, Mr. G. C. Turner; from 1891 to 1894, Mr. Brameld; and from 1894 to 1906, Mr. Samuel Frith. The first choir-master was Mr. John Hydes, who was followed by Mr. Samuel Johnson (1871-1890), and by Mr. J. B. Eaton (1891-1906). The long periods during which these gentlemen served speaks volumes for the peace and harmony, as well as for the efficiency, of the splendid voluntary choir which, during the last half-century of its existence, rendered the musical service in Norfolk Street famous throughout the town and neighbourhood, and was often held up by the ministers who conducted the services as a pattern for the Connexion. The

## ✻ History of Norfolk Street

present writer remembers hearing the Rev. Dr. W. B. Pope, no mean musician, and a minister of exquisitely cultured taste, declare that the Norfolk Street choir and congregation, and two others that he named, were the only people in the country that knew how to sing such tunes as Pieraccini's "Trinity." When the choir became a voluntary one is not quite clear; but from the accounts and minutes it is evident that the trustees of the chapel gladly met the necessary expenses, and that the congregation felt the thanks that through the Leaders' Meeting they began to send the choir from year to year in 1876. As evidence of their zeal and diligence in practising, it may be mentioned that, at least on one occasion (in 1862), the choir had to be reminded by the chapel steward that the gas burned in the orchestra was more than that consumed in all the chapel besides. The musical arrangements were all under the direction of an influential Psalmody Committee, among whose names in recent years are noticeable those of Messrs. T. Cole, junior, J. B. Eaton, W. Stephenson, W. Nuttall, C. Middleton, W. G. Parkin, E. Turner, E. Wright, J. Meeke, J. Chapman, J. Atkinson, and A. U. Cole. Mr. W. Stephenson, Mr. A. U. Cole, and others acted as secretary. Mrs. S. Johnson and Mrs. J. B. Eaton were among the latest of a long succession of ladies who, together with the gentlemen connected with the choir, rendered valuable and much appreciated service to the Church and congregation, whom they delighted and enriched by their distinguished gifts. The congregation was *en rapport* with the choir; the aims of both were high; they sang to God; and,

### Wesleyan Chapel, Sheffield ❁

as they sang, the Holy Spirit that inspired their song diffused His peace and quickening grace, and often filled the place with influences which are fruitful still in Sheffield hearts and homes. They sang to God and sought to "keep in tune with heaven," their chief ambition and their deepest joy

"To live with Him and sing in endless morn of light."

III. Another characteristic of the Norfolk Street community was its generosity. Montgomery says somewhere that Sheffield charity atoned for the lack of beauty in its buildings. This is true of the early Methodists. As early as 1769 we read of a significant and characteristic instance of their liberality. The thirteenth question at the Leeds Conference of that year reads: "We have a pressing call from our brethren at New York, who have built a preaching-house, to come over and help them. Who is willing to go?" "Answer: Richard Boardman and Joseph Pilmoor." "Q. What can we do further in token of our brotherly love?" "A. Let us now make a collection among ourselves." This was immediately done, and out of it £50 was allotted towards the payment of the New York Chapel debt, and about £20 was given to the brethren for their passage. But, six months before that, a collection had been made at the suggestion of Mr. Wesley in Mulberry Street Chapel; so that it is probable that Sheffield had the honour of rendering the first help from England to that American Methodism that now numbers so many millions of adherents.

But their eyes and hearts were not merely in the ends

## *\* History of Norfolk Street*

of the earth ; they looked well after their own ministers, and cared for their own poor, and were always ready to help in every philanthropic and aggressive work. What Thomas Taylor said of the Norfolk Street people in 1782 could be said by every minister that has travelled in the circuit :—

“Everyone took such care, that we never ran short of money. They felt that everything in the way of house-keeping had become dear, and with great cheerfulness they augmented the assistance to support the preachers and their families.”

Joseph Entwisle wrote in 1818 that though the circuit was hard he had never been more comfortable, and he speaks in the highest terms of the affectionate consideration of the people. Bramwell, who was not given to playful humour, did once indulge in an admonitory practical joke. Mr. and Mrs. Bramwell were invited to take tea with some friends at the house of a lady who had a reputation for stinginess, and he was determined to improve the occasion of his visit.

“‘Ellen,’ said he to his wife, before they set out, ‘be sure and eat as much as ever you can.’ Seated at the table, Mr. Bramwell’s appetite seemed to acquire unusual strength, and performed wonders. Those who knew his abstemious habits were surprised at his doings. His customary reserve also disappeared ; he was all attention to the wants of his neighbours, and indefatigable in supplying them with provisions. The plates and cups were kept in constant motion, whilst the poor hostess was compelled to look on and see her table sacked, without the power or privilege of remonstrance. Not the

## Wesleyan Chapel, Sheffield ✨

least humorous part of the proceeding was the edifying gravity with which it was conducted by the pastor."

But this was not in Sheffield. When he was in Norfolk Street, the great revivalist had to adopt a more rigorous *regimen* to defend himself against the excessive hospitality and liberality of the people. Nor was their loving-kindness confined to their own stationed ministers, or to their ordinary needs. Any special case at once excited their sympathy and secured their aid. Mr. Wesley seldom went away from them without a "present" in addition to his expenses. When Dr. Coke visited them in 1792, they sent him on his way rejoicing in a fine new suit of clothes; and when, in coming to the circuit in 1796, Michael Emmett had the misfortune to lose his box, they at once came to the rescue, as witness the entry in the accounts for the 5th of September: "A present to Mr. Emmett in consequence of his losing his cloase." Turn to the accounts for 1799 and 1801, and you will find the following record of gifts to the superintendent minister: "1799. Cash given to Mr. Rutherford, by order of the trustees, in consideration of his large family and the present high price of bread, £5 5s. 0d." "1801. Mr. Rutherford, per order of the trustees, in consideration of sickness and death in his family, £10 10s. 0d." Again and again we meet with entries like these: "Charity to a member for a holiday, after nursing a relative for months"; "Charity to Princess Street poor"; "Medical charities"; "Relief in clothes and money for the distressed Lancashire operatives in the cotton famine"; "Moravian Missions"; "To relieve distress caused by

## ❧ History of Norfolk Street

hurricane in the West Indies"; "Collection on behalf of Town Mission"; "Port of Hull Society"; "Sick and wounded in the Franco-Prussian War"; "Evangelisation of Italy, Father Gavazzi"; "Gifts to Attercliffe, Don Road, Princess Street, and Ellesmere Road"; "Collection for the distress in Cornwall"; "The Indian Famine Fund"; &c., &c. The records through the century are full of these special and occasional benefactions. But the generosity of the people is chiefly shown in their liberal support of the institutions of their own Church at home and abroad, and in their unwearied efforts to relieve the sick and poor of their own Society and neighbourhood. In addition to their private charities, in which the members were not slow to cultivate "that best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love," they loyally sustained the circuit and connexional funds, and contributed with an ever-increasing liberality and enthusiasm to the work of Home and Foreign Missions. From the middle of the century the zeal of the young people of the schools and congregation in this direction was especially marked, and at one time gave rise to an interesting and a wholesome rivalry. It is quite exciting to read in the collection journals the story of the competition in the sixties between the employees of the Messrs. Cockayne and the Messrs. Cole, who used to attend the chapel in a body, and for many years tried to exceed each other in their missionary contributions. The first entry is in 1862: "Messrs. Cockayne's Young Men's Box, £4 4s. 5d."; "Sweepings of a Draper's Shop [Messrs. Cole's], £2 10s. 0d." The former fell

## Wesleyan Chapel, Sheffield ❧

out of the running in 1867, but the latter (possibly by the scattering of a little gold-dust) gradually rose until, in 1882, the "sweepings" realised no less than £25.

The first intimation of a Poor's Fund for the members of the Society and Congregation is in 1785, when the amount raised during the year was £1 6s. 6d.; in after years it often rose to £40 or £50. But in addition to this comparatively private fund, the Norfolk Street people had the honour and the joy of starting and sustaining one of the most beneficent charitable institutions of the town. The Benevolent Society, formed in 1794, was entirely unsectarian in its aims, and for upwards of a century continued to render valuable service to the sick and poor of every denomination. Its history would form a veritable romance of Christian charity. Unhappily, materials are scanty, but the records of its initiation, to be found in the files of the *Sheffield Iris* for 1794-6, are of curious and exceptional interest. The extracts which follow, in which the stately diction and the shaky local spelling of the period have been preserved, appeared either as advertisements in the paper or as editorial notes and comments by James Montgomery:—

"*Iris*, Oct. 10, 1794. The Nature, Designs, and General Rules of the Benevolent Society, instituted in Sheffield, Jan. 1, 1794. 'As we have opportunity let us do good unto all men.' Gal. vi. 10. 'Blessed is the man that provideth for the sick and needy.' Ps. xli. 1. Of all the virtues that adorn the *National Character* of Englishmen *Public Charity* shines the brightest. It has always been their boast and glory to preserve so noble a characteristic. In this highly favoured land, *Liberty and Humanity*, like twins of a birth, have always inseparably

## ✻ History of Norfolk Street

flourished. *No* country can boast of such beneficent institutions, such extensive endowments, and such noble donations consecrated to restore lost health, to feed the hungry, to cloath the naked, and to comfort the desolate and distressed. But it is much to be regretted, and surely must forcibly impress every reflecting mind, that while the *body* has been fed, the *soul* has been famished! while melting pity has wept o'er the calamities of life, the still more important interests of eternity have been too much disregarded! . . . Yet, is not this THE ONE THING NEEDFUL?

"A few of the friends of suffering humanity have united themselves in a society, each contributing monthly according to his ability, in order to relieve the sick and distressed of *every denomination*. No narrow bigotry, no party prejudices, no contracted limitation, will be permitted to *poison* a plan which excludes no sect, no party, and which is meant to include ALL MANKIND. . . . What bosom but must glow with rapturous philanthropy at the prospect of being thus extensively useful! *Surely all*. . . . Visitors of character and ability, and of known zeal for religion and humanity, will be quarterly chosen—they will weekly visit the fatherless, the afflicted, and the necessitous. . . . May the God of mercy bless this Institution, and may He incline all hearts to assist liberally in promoting the cause of humanity and religion; and to Him be the honour and the glory for ever and ever!!! Amen.

"The General Rules are These: 1. That the members of this Society meet every Sunday at half past one o'clock at the Methodist Chapel in Norfolk Street; 2. That every person desirous of being a member shall subscribe what sum he or she thinks proper monthly, and that every member shall have a right to recommend Objects of Charity; 3. That such Recommendations shall be delivered in writing describing the circumstances of distress and place of abode of objects recommended;

## Wesleyan Chapel, Sheffield ✻

4. That Visitors of approved ability shall be appointed (and changed once a quarter) to attend, pray with, and *relieve* such as upon particular enquiry shall appear to be in *real distress*; 5. That the Relief so administered shall be expressly given *in the name of the Benevolent Society*; 6. That proper Books shall be provided in which regular entries of all receipts and disbursements shall be made; which Books shall stand open for the inspection of Subscribers and Public; 7. That a Treasurer and Clerk shall be appointed to take care of the Money and keep the Accompts; to be changed once a year or oftener if thought proper; 8. That an Annual Statement of the Monies received and paid by this Society shall be inserted in the public Prints every Christmas.

“ Subscriptions and Donations will be thankfully received by Mr. Thomas Holy, Sheffield Moor; Mr. W. E. Miller, Norfolk Street; Messrs. Woodcroft and Birks, Ponds; Mr. Charles Hodgson, Pond-Well Hill; Mr. John Pass, Arundel Street; Mr. James Walker, Confectioner, High Street; Mr. James Vickers, or Mr. Joseph Roberts, Garden Walk; Messrs. Smith and Beet, Broad Lane; Mr. James Barlow, Meadow Street; Mr. George Newton, at the Phœnix Foundry, Furnace Hill; by the itinerant Preachers, or at the Chapel in Norfolk Street, every Sunday.”

From the above advertisement it is clear that, long before City Guilds of Help were dreamt of, or Charity Organisation Societies or even Town Missions, the friends in Norfolk Street, under the impulse of their earnest evangelical zeal and piety, were doing sterling philanthropic work. The *Iris*, January 15th, 1795, contains the following brief Report:—

## *\* History of Norfolk Street*

### STATE OF ACCOMPTS OF THE BENEVOLENT SOCIETY, JAN. 1, 1795.

		£	s.	d.
Subscriptions received since Jan. 1, 1794 ... ..	49	15	0	
Benefactions ditto ... ..	6	10	0	
Balance in advance by the Treasurer ... ..	16	5		
		£57	1	5

		£	s.	d.
Relieved 444 poor, sick, and distressed Families, containing upon a moderate computation 1000 individuals	53	3	6	
Books, Paper, Printing, and Publishing ... ..	3	17	11	
		£57	1	5

“Sheffield, January 5, 1795. The Benevolent Society, according to promise, present the public with the First Annual Statement of their Receipts and Disbursements. After a year’s experience they can confidently recommend an Institution which promises to prove of the most extensive utility, seems calculated to accomplish the noblest purposes, and appears to be peculiarly adapted to meet the severe pressure of the times. Many of the objects relieved were sunk in the lowest depths of human misery! The members of the Society appeal for help to preserve thousands of their fellow-creatures from perishing in Affliction, Poverty, and Despair.”

In an editorial note, Mr. Montgomery, who was expecting to be tried at the Quarter Sessions at Doncaster, for “a seditious and malicious libel,” forgets his own griefs in advocating the claims of this Society :

“Every heart,” he says, in his poetic style, “must expand with pleasure to hear the Address, every hand that is able

## Wesleyan Chapel, Sheffield ❀

must fly to subscribe to the Institution of the Benevolent Society ; a Society which embraces all the Children of Misfortune wherever they are found ; and whilst it relieves the poor in body also soothes and heals the poor in spirit. We need only to announce the sermon that is to be preached in its behalf—[In Norfolk Street by the second minister, the Rev. W. Blagthorne]—and at the very sound the pulse of humanity will throb with quicker emotions, and the bosom of benevolence beat with the kindest sensations. We know that the Collection then to be made will be worthy of that spirit which has always distinguished the inhabitants of this place. . . . Who that enjoys affluence or competence can deny himself the luxury of doing good ? The winter of the year is the summer of humanity ; and when all the faded creation seems one dire wilderness, wherever the sun of Philanthropy shines, Poverty smiles, Misery weeps for Joy, and Paradise blooms amid the desolation of the season. When will all the Nations become one People, and all Mankind one *Benevolent Society* ?”

The Sunday evening collection (January 18th, 1795), amounted to £27 7s 9d., and the benefactions paid in that day to £9 9s. 0d., making a total of £36 16s. 9d.

“ Whatever may be thought of the religious tenets of the People called Methodists,” writes Montgomery, “ this is certain, that they are distinguished by a spirit, not only of pious zeal, but of active and unconfined benevolence. The admirable institution above-mentioned, which owes its origin to them, but which is limited to no sect or party, does them the highest honour ; and they have shown themselves ready upon every occasion to manifest their persuasion that ‘ the end of the commandment is charity.’ ”

“ ‘ For modes of faith let angry Zealots fight,  
His can’t be damn’d whose life is in the right.’ ”

## *\* History of Norfolk Street*

The Report for 1796 shows an income of £195 1s. 6d., including "a Spiritual Concert," probably meaning a sacred concert, "at St. James'," that is, St. James' Church, of which Mr. W. E. Miller was the organist, £67 5s. 6d. No fewer than 2,138 poor and sick "families" were relieved at a cost of £156 1s. 2d., and linen and woollen clothes to lend the poor and sick cost £20 14s. 1d.; the expenses of the concert were £16 17s. 3d. Many hundreds of pounds a year were subsequently distributed for generations by the visitors of this beneficent and sensible Society; and, as the century advanced, and the means of the congregation increased, their benefactions, in this and other directions, multiplied. From the very beginning they had adopted the Christian law of love as the rule of their life; and, of all laws, none is so exacting as love. It has never felt, or done, or given enough. "Its great things of yesterday are little things to-day; and its great things to-day will be little things to-morrow." Many of them were poor, but they were taught to give, as one of the principal parts of their religion; and they very soon began to find that, as the Rev. William Arthur goes on to say, "The moment a man begins to save something and give it away, he rises in the social scale, and takes his place in the family circle of useful men." Many of them became rich, but they did not forget the exhortation not to be "high-minded, nor to trust in uncertain riches, but in the living God, Who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come." Not a few of them became conspicuous even

### Wesleyan Chapel, Sheffield ✻

among their proverbially generous fellow-citizens by devoting themselves to a life of noble and incessant liberality; and all of them, in their measure, and in so far as they were typical Norfolk Street Methodists, had the happiness of adorning the doctrine of God their Saviour, that "It is more blessed to give than to receive." This is part of the secret of their exceptional influence in the community; for even worldly men believe in the sincerity of those who are "ready to distribute, willing to communicate" — make common — what they have received. And this surely was the source of not a little of their marked serenity and joy; for, as Mr. Arthur, in the lecture that did much to mould the ordered and enlarged beneficence of modern times, observes:

"Of all sources of happiness in a community, none acts so gently and persuasively as a spirit of true benevolence. Nothing would so much assuage private griefs, or so greatly smooth the relations of class with class, as the general spread of that sacred brother-love, that true fellow-feeling, which breathes so sweetly in our Christian Scriptures. That widows may not weep unconsolated; that orphans may not roam friendless; that wayward men may not pass a lifetime within sound of church bells without ever hearing inside their own door a word of loving exhortation; that the poor may not be set against the rich by envy; that the rich may not be estranged from the poor by contempt; that real heathens may not live and die in the heart of Christendom; that nations of Pagans may not sit on and on in the darkness of their fathers; in a word, that this cold world may be warmer, and this troubled race have more joy," concludes Mr. Arthur, "open your hand and give for man's sake, give!"

## *\* History of Norfolk Street*

Nowhere would this exhortation have been less appropriate than in Norfolk Street, which, had it needed an epitaph, might, with truth and modesty, have adopted the words of Job : "When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness unto me : because I delivered the poor that cried, and the fatherless, that had none to help him. The blessing of him that was ready to perish came upon me : and I caused the widow's heart to sing for joy. . . . I was eyes to the blind, and feet was I to the lame. I was a father to the needy ; and the cause of him that I knew not I searched out."

IV. Their abounding charity, however, did not cover in the Norfolk Street people a multitude of sins of negligence in other forms of Christian work ; it simply opened up the way for further efforts to diffuse the gospel and extend the kingdom of the Christ. The history will never be written of the good done in the cottage-meetings in the streets and lanes of Sheffield by the noble bands of praying men and women who have gone out from Norfolk Street generation after generation ; or of the number blessed by the tracts that have been distributed, and by the sermons and addresses in the open-air. Nor would it be possible to over-estimate the good accomplished by the Band of Hope and similar preventive and instructive agencies. Some of the best men and women connected with the chapel freely gave their time and influence and strength to these branches of the work of Christ. And most of them have been associated in some form of service with the Sunday School, which, from its beginning in the eighteen-thirties,



THE UPPER SCHOOLROOM, NORFOLK STREET CHAPEL.



THE LOWER SCHOOLROOM, NORFOLK STREET CHAPEL.



## *Wesleyan Chapel, Sheffield* ❁

was regarded rightly as perhaps the most important, and certainly the most delightful, section of the Church's work.

In order to understand why a school was not built earlier in Norfolk Street than 1830, it will be necessary to glance at the history of Sunday Schools in the town. It is now generally agreed that the Church of England was not the first, as in most other towns and villages, to commence these comparatively recent institutions. Mrs. Loftus, a benevolent lady who lived in a house which has since developed into the Royal Hospital, may clearly claim this honour. On a visit to Bath she had heard of the work begun by Robert Raikes in Gloucester in 1780, and soon after her return to Sheffield she and her friends founded the first Sunday School in the town in a hired room at the top of Carver Lane, belonging to a Mr. Inglis. The school was at first conducted by paid teachers, until, funds failing, the work was gratuitously undertaken by Mr. Daniel Hinchliffe, a scissors manufacturer in Nursery Street. This would be about 1788. About the same time Mr. James Vickers and Mr. Francis Hawke, two zealous Mulberry Street and Norfolk Street Methodists, started Sunday classes for children in Garden Street. These were so successful that in 1789 they gathered subscriptions, and built the first Sunday School that was erected in the town. St. Luke's School now stands on the site of this building. The tablet over the original door has been preserved, with the inscription, "Sunday School, 1789." This school also had paid teachers, and served the Methodists and others for the next nine years. In 1798 the first

## ✻ History of Norfolk Street

really Wesleyan school was established in Pea Croft in connection with the Garden Street Chapel (the other chapel in the Norfolk Street Circuit). One of its chief promoters was Mr. Henry Longden, who writes in his diary :

“February 4th, 1798. This morning we have begun a Sunday School, many brethren and sisters offering their services as teachers, and many children were admitted. The presence of the Lord was eminently amongst us: surely this is a good beginning of a great and good work!”

A fortnight afterwards, Mr. Longden writes: “Two boys were converted at school to-day; these are the first-fruits unto God, certain pledges of a glorious harvest of souls.” Branch Wesleyan and other Nonconformist Schools were soon afterwards established in other parts of the town, as, *e.g.*, in Holly Street, Solly Street, Queen Street, Norfolk Street Assembly Rooms, &c. Church of England schools were probably established about 1790. In 1812, the large Wesleyan schools in Red Hill were built, and in these several small schools—Garden Street, Pea Croft, &c., seem to have been merged. Whether Red Hill served for Norfolk Street as well as for Carver Street from 1812 to 1830 is not very clear; but about the latter date a separate school for Norfolk Street, though not in a school building, is in evidence in some of the old records. For a time it would appear to have been necessary to employ a paid teacher in this school, for an item of from £3 to £4 10s. *od.* per annum occurs regularly in the accounts from 1834 to 1840, “For Instruction to the Sunday scholars.” The person

### Wesleyan Chapel, Sheffield ✻

thus employed was not improbably the teacher of the day school, which, according to the Rev. John Rigg, then superintendent of the circuit, was about to be opened in 1834. Writing that year from Sheffield (see *Wesleyan Magazine*, August, 1835), Mr. Rigg, who, like his son, Dr. Rigg, was an ardent educationist, says :

“Beneath the chapel in Sheffield Park is a day school for boys, who are instructed in reading, writing, arithmetic, and English grammar. This school is under the direction and control of the Trustees, and of the Leaders' Meeting. The average number of boys is about one hundred and seventy or eighty. A day school upon a similar plan has been established for a longer period in Red Hill school, and is well conducted ; a day school for girls has lately been established in connection with the Ebenezer Chapel, and promises to be a great blessing. There are therefore at the present three day schools in Sheffield under the exclusive direction of the Wesleyan Methodists ; and another in connection with Norfolk Street will immediately be established.”

That the Sunday School preceded the Day School is evident from an old manuscript book which is headed, “Minute Book for Norfolk Street and South Street Sunday School Finance Committee, 1833,” but which is really the treasurer's account book, opening in January, 1834, and running down to February, 1894. At first the accounts include both the Norfolk Street and South Street (Brunswick) schools ; then Norfolk Street only ; and afterwards Norfolk Street and its successive branch schools, Pond Hill (Ragged School), Cross Turner Street, Furnival Street, and Pond Hill. The first treasurer was Mr. B. Raworth, and it will be instructive, from many

## *History of Norfolk Street*

points of view, to reproduce his account, with notes in square brackets, for the first three years, premising that it omits the income, and only records the expenditure on the schools. In 1839 Mr. Francis Colley was appointed treasurer, receiving from Mr. Raworth a balance of £18 10s. 5d. Mr. Colley seems to have put the accounts into a completer business form, and to have acted until 1875, when he was succeeded by Mr. W. V. Radley, who, like Mr. Colley, rendered great service to the schools until he left the town in 1877. Mr. Radley's place was taken by Mr. G. H. Foster, who was treasurer till 1894. Mr. Raworth's account is as follows:—

### AN ACCOUNT OF MONEYS PAID.

	£	s.	d.
1834. B. Raworth Treasurer.			
Jany. Mr. Sayles [Probably teacher or caretaker] ...	2	15	0
Mr. Moulson [Furnishing ?] ...	5	5	0
Mr. Smith [Do ?] ...	5	17	0
Mr. Saxton [Books and stationery ?] ...	7	14	6
Mr. Moulson, Sundrys for South Street ...	4	6	0
Mr. Joseph Eyre [Furnishing ?] ...	13	13	0
Hymns & Tunes for Wit Mon [Whit Monday]		3	6
Mr. Roberts [Rev. Joseph Roberts] for 4 dozen of Testaments ...	1	17	9
Rev. Mr. Anderson Expences [S. S. Anniversary ?]	1	10	0
Rev. Mr. Inglis's Expences [Supply ?] ...		8	0
Rev. Mr. Rigg's Letters [Correspondence <i>re</i> Anniversary ?] ...		3	9
Mr. Roberts for 1 dozen of Bibles and 3 dozen of Testaments ...	2	13	6
June 28. Half year's wages to Wm. Sales ...	1	7	6
Sept. 13. Mr. Saxton's Bill ...	3	14	10
Union Reports ...		3	0
1835. Jan. Wm. Sales ...	1	7	6

## *Wesleyan Chapel, Sheffield* ✱

Jan. 15.	Mr. Megget Bill	...	...	...	4	2	6	
	28. Mr. Smith Bill	...	...	...	5	6	4	
March 19.	Mr. Saxton Bill	...	...	...	13	5		
	Mr. Chambers, Chapel Steward [Rent ?]	...	...	...	4	0	0	
	Rev. R. Akins Expences [Rev. Robert Aitken, who probably conducted services in the Sunday schools during his great Mission in Sheffield]	...	...	...	4	0	0	
	Rev. Mr. Rigg one letter	...	..	..			10	
	Watchman	...	..	...	2	6		
	Union Reports	...	...	...	3	0		
June 24.	Mr. Sayle's Wages	...	...	...	1	7	6	
	Mr. Megget Bill	...	...	...			8	
1836. Jan.	Wm. Sales	...	...	...	1	7	6	
	Mr. Saxton's Bill	...	...	...	3	11	5	
	Mr. Smith Bill	...	...	...	5	6	4	
	Mr. Stayley School Rent	...	...	...	7	0	0	
May.	Mr. Saxton Bill	...	...	...	1	0	0	
	Messrs. Cooper and Field Bill	...	...	...	18	11		
April 2.	Paid Mr. Colley towards New School	...	...	...	24	7	7	
	Rev. Mr. Young's Expences [Rev. Robert Young, Annivy ?]...	...	...	...	1	10	0	
	Rev. Mr. MacDonald Expences [Supply]	...	...	...		10	0	
June 27.	Sales Half Year	...	...	...	1	7	6	
	Mr. Megget for Plat Form	...	...	...		6	0	
	Mr. Sales 2 Month	...	...	...		9	2	
Nov. 2.	Mr. Megget's Bill	...	...	...	3	3	4	
	15. Mr. Saxton's Bill	...	...	...	10	9	9	
					134 11 6			
Balance in hand					...	13	2	7
					£147 14 1			

Dec. 26. 1836. Audited the above, Joseph Angus  
Joseph Roberts.

From 1837 the accounts are for Norfolk Street School only, and both receipts and expenditure appear. There would also appear to have been at least the beginnings of Sunday School organisation; for in that year there

## *\* History of Norfolk Street*

is an item of two guineas "voted to the superintendents to give in rewards to meritorious scholars." There are a few subscriptions, but the main source of income is the "sermons," £30 14s. 6d. being the amount of the collections. In 1840 there is a regular list of subscriptions, collected by Mrs. Parkin, amounting to £6 13s. 6d., among which it is pleasing to meet thus early with the names of Branson, Cockayne, Colley, Foster, Jones, Parkin, Raynor (Chief Constable), Raworth, Wild, &c. £23 a year was paid to the trustees for rent, and £1 for coals. In 1857 the rent was lowered to £18, but it was raised again in 1878 to £20, and in 1891 to £25. In addition to this the Committee had to pay the rent of the Cross Turner Street and the Furnival Street Schools of £6 and £10 a year respectively, together with the charges for cleaning, replenishing, &c. Among the more interesting extraordinary items of expenditure in the earlier years are the following:— "May 15, 1840, Deficiency in the Flag and Bibles, £1 9s. 0d.; April 3, 1841, Messrs. Cockaynes for capes and tippets [for use at the Anniversary: Mr. C. Fox remembers them being kept in a large box in one of the upper vestries], 17s. 9d.; Oct. 26, 1845, Repairing George Wilson's coat, 2s. 6d." There are also indications of summer outings to Matlock, Derby, &c., even in those early days, and the Whitsuntide festival was an institution long before the greater and more famous gatherings at Wesley College in the after years. Mr. Fox remembers with what delight the children looked forward to the festival, sometimes gathering at the school gates with their mugs as early as six o'clock in the morning for

## Wesleyan Chapel, Sheffield ❖

their breakfast of spice loaf and coffee at eight. These early morning gatherings were as much appreciated, he thinks, "as a Cutlers' Feast." Later there were added the attractions of the Christmas Festivals at Pond Hill and at Norfolk Street, at the former of which Mr. Thomas Cole invariably presided by invitation of the Committee as long as he lived, and either Mr. Angus or Mr. John Cole at the latter.

In looking through these early accounts, it is easy to see that, with the advent of Mr. Colley as treasurer, and Mr. Richard When (1843) and Mr. Joseph Meeke (1848) as superintendent and general secretary, the school was placed on a business footing; and, when it emerges into the light, after a period of obscurity caused by lack of records, it appears as a fully organised and splendidly worked institution. From the Minute Book of the General Committee, 1862 to 1885, it may be gathered that, for the greater part of the time, the school was divided into four great departments, each of which had its own superintendents and secretaries: the Boys' Room, the Girls' Room, the Young Men's Room, and the Young Women's Room. Each room had its own harmonium, and the teaching of each section was done independently of the rest. All met together for special purposes, and all had access to the excellent library of several hundred volumes, for so many years so admirably managed by the Library Committee with Mr. Joseph Meeke, senior and junior, and Mr. John Chapman at their head. These in turn were librarians, treasurers, secretaries, or committee men, for the whole of the middle and later part of the century, and, in this, and other

## ✻ History of Norfolk Street

offices, rendered untold service to the school. For several years in succession Miss Alice Meeke and Miss Blakeley were appointed collectors for the school and for the Whitsun festival, and afterwards these duties were most cheerfully undertaken in perpetuity by Miss Meeke alone, who every year received the special thanks of the Committee. As General Secretaries, Mr. Joseph Meeke, and Mr. Richard Wheen served the institution for long periods in the earlier stages of its history, and in later times the names of Mr. J. A. Cooper, Mr. Joseph Meeke, junior, Mr. W. Stephenson, and Mr. J. B. Eaton are specially prominent. The best known names at the head of the various departments are those of Mr. Joseph Meeke, Mr. Richard Wheen, Mr. Angus (senior and junior), Mr. W. Cobby, Superintendent of the Midland Railway Goods Department, Mr. J. A. Cooper, Mrs. Parkin, Mr. Joshua Evans, Mr. John Skelton, Mr. John Chapman, Mr. Thomas Skelton Cole, Mr. W. Wreghitt, Mr. C. and Mr. Joseph Fox, Mr. John Hydes, Mr. Camm, Mr. Critchison, &c., &c. The branch schools at Cross Turner Street and Pond Hill were admirably served by a succession of devoted labourers, including gentlemen so well known and so lovingly remembered as Mr. Redshaw, Mr. J. A. Cooper, Mr. J. Waterhouse, Mr. W. Stephenson, &c., while such gentlemen as Mr. W. Twibell in the earlier, and Mr. G. H. Elliott and Mr. W. Middleton in the later times, delighted to serve the schools and Bands of Hope, either as auditors, or as collectors, or as members of the General Committee. A few extracts from the Minutes of the Committee—unfortunately almost the only source of detailed information—may serve to

## Wesleyan Chapel, Sheffield ✻

give an idea of the aims and spirit of the institution, and of the service it has sought to render to the Church and to the whole community. At the end of an officers' attendance register there is an outline of the career of two of the officers, which, as being not untypical, may first be given :

“ R. G. Worrall. Entered N. Street as scholar, Oct. 1, 1859; commenced teaching April 12, 1868; Secretary in Girls' Room Jan. 1877; General Secretary Jan. 1889; died Dec. 6, 1889.

“ John Allinson Cooper. Entered N. St. School as teacher March 1863; elected Union visitor with Mr. Skelton 1863; secretary Boys' Room Dec. 1864; secretary Pond Hill 1864; superintendent 1865; secretary Young Men's Room 1868; superintendent Young Women's Room 1878; General Secretary, fourth year, 1883; died suddenly Jan 28, 1889.”

The extracts from the Minutes of the Committee are as follows :

“ Jan. 9. 1863. Resolved that applications be made to the Trustees and Leaders for the use of the lower school-room on a Sunday evening for the next three months to give instruction to a many boys and girls.” [This early attempt to gather in the children from the streets on a Sunday evening, and some similar subsequent efforts in the direction of extra-Sunday-school tuition, did not prove a success; but it shows the truly missionary spirit of the institution, and illustrates the readiness of the officials to adapt themselves to circumstances.]

“ March 3, 1863. That buns, medals, and ribbon be given to the scholars and teachers on Tuesday, the 10th of March, being the Prince of Wales's Wedding Day. That the National Anthem be sung in the chapel yard.

## *✻ History of Norfolk Street*

"April 6. That coffee and spice loaf be provided for the Children's Breakfast on Whit Monday morning. That the Rev. W. Williams be invited to breakfast.

"Jan. 11, 1864. That the very, very best thanks of the meeting be sent to Mrs. Parkin for her services to the school during the past year. That the very best thanks of the meeting be sent to Mr. Taylor for his Punctuality and the great service he has rendered to the school for a many years.

"May 16, 1865. That the Rev. W. Williams be invited to appoint a minister one hour a week to give instruction on the Bible Lessons at Norfolk Street." [Teachers' Preparation class.]

"That the Catechisms be used every Sunday, say ten minutes or a quarter of an hour, according to the discretion of the superintendent.

"Whit Monday, 1874. The officers, teachers, and scholars gathered in front of the chapel before starting for Wesley College, and after singing the favourite hymns for the year, beginning with 'Sound the battle-cry,' Mr. Radley, in most appropriate words, and as treasurer of a special committee, presented the managers of the school with a very handsome new banner, upon the sides of which were artistically painted a dove, with olive branch, and an open Bible. It was executed by Messrs. Cole Brothers, at a cost of about £30. Mr. Richard Wheen, one of the oldest officers, suitably acknowledged the gift, and thanked the treasurer and friends who had so cheerfully subscribed the necessary funds, and hoped the flag would never be disgraced by the conduct of any in that assembly, or of those who should in future years pass through the schools.

"Dec. 2, 1872. This meeting very much regrets to learn that Mr. Meeke's state of health compels him to resign the office of General Secretary to this Institution, which he has very efficiently and satisfactorily filled during a space of twenty-five years. The meeting gratefully recognises the arduous and well-sustained labours of Mr. Meeke in the



MR John Hydes.



MR J.A. Cooper.



MR Joseph Meeke.



MR Richard Wheen.



## *Wesleyan Chapel, Sheffield* ❧

interests of the school, and prays that his health may be restored, and that in a short time he may be able again to take part in a work which in the past has occupied so much of his time and thoughts, and been so congenial to his feelings."

[At the same meeting a committee was appointed to arrange a suitable testimonial to Mr. Meeke. In consequence of his increasing illness, the presentation had to be made privately ; but before they were sent, the handsome gilt timepiece and ornaments of which it consisted, were exhibited in the Girls' School-room at the annual meeting of officers and teachers held on the 12th of February, 1873. The gifts were only just in time to be seen and prized by their recipient, who passed away in peace on the 17th. Mrs. Meeke, to whom a touching vote of condolence was sent, and who was afterwards married to Mr. Richard Wheen, was a Lincolnshire lady of considerable parts. She was born at the Manor Farm, Somerby, and well remembered playing with the Tennysons in her father's meadow in her early years. On coming to Sheffield she joined the Norfolk Street Society, and lived to be one of its oldest members and most intelligent and conscientious workers. Miss Meeke and Mr. Joseph Meeke survive in active service to represent the life-long devotion of these two respected families. Most of Mrs. Meeke's associates in Christian work at Norfolk Street have passed away, but some are happy still in their devotion to the cause, and all should be remembered for their labours more abundant in the Church they love. Mrs. John Cole, for instance, started the Mothers' Meeting that is still in active operation.

## *\* History of Norfolk Street*

She also took a prominent part in the Ladies' Sewing Meeting in its early days, along with Mrs. Parkin, the first Mrs. Richard Wheen, and her sister, Miss Frith, the present Mrs. Thomas Cole, senior, and her sisters, the Misses Colley, and a number of other ladies, including Mrs. Joseph Hadfield and Miss Cole, of Wilkinson Street, the last surviving member of that generation of this honoured and distinguished family.]

"Oct. 2, 1876. That the unanimous and very cordial thanks of the Committee be presented to Mrs. Chapman for her very valuable and well-timed exertions in providing new crockery, urns, &c., of a superior description, for the accommodation of the various institutions connected with Norfolk Street; viz., 252 cups and saucers, 72 plates, 12 slop basins, 24 sugar basins, 24 cream jugs, 36 bread and butter plates, 4 large copper urns and several urns repaired, also 2 urns silvered by Walker and Hall for special occasions; with badge on all crockery, 'Norfolk Street Wesleyan Chapel.'

"July 1, 1878. That officers be elected by scratching. [It had previously been by show of hands.]

"April 25, 1881. That a vote of thanks be sent to the ministers, the Revs. Dr. W. B. Pope, the Rev. W. H. Dallinger, the Rev. Charles Garrett, and to Mr. Thomas Hill, of Birmingham, for their excellent sermons at the Anniversary, and that mention be gratefully made of their remarkable suitability to the capacity of our scholars.

"Dec. 3, 1883. That the secretary convey to the Ladies of the Norfolk Street Missionary Sewing Meeting hearty thanks for their considerate and generous contribution of £15 towards the Pond Hill Building Scheme.

"Feb. 17, 1885. That the choosing of the hymns and tunes for the Anniversary be left entirely to Mr. S. Johnson, with a request that they be as simple as possible."

## *Wesleyan Chapel, Sheffield* ✻

V. The last characteristic of the Norfolk Street community on which we need to dwell is its readiness to adapt itself to its environment. This is one of the signs and conditions of life in any organisation, and is all the more remarkable because of the strong conservative elements in its constitution. It was as flexible in its forms and methods of action as it was tenacious in its principles and aims. We say "was," because we are dealing with its history; but we might have said "is," for the community is not dead: it never was more alive than when, in 1903, it was incorporated in the Sheffield Wesleyan Mission; and to-day, as part of that Mission, it is more vigorously and actively alive than ever. The venerable structure which for more than a century and a quarter formed its home and centre of activity has gone; but, in its place, is rising, as we write, a larger and a more commodious building, in which, as heart and soul of a still vaster community, it will be able in the coming generations to continue and extend its work. In the new Victoria Hall it will soon be seen that Norfolk Street is "not dead, but alive," and, on that larger and more convenient scene, its salient features will be perpetuated, and its triumphs multiplied.

The changes which have marked its recent history may best be used to illustrate its power and readiness of adaptation to its circumstances. The paper read before the Wesleyan Methodist Council in 1892 by Mr. Skelton Cole on "The Present Position of the Wesleyan Methodist Church in Sheffield," shows the direction in which the Norfolk Street friends were then looking, and in which events throughout the town were tending. In

## ✧ *History of Norfolk Street*

that remarkable and fruitful deliverance, after tracing the growth of population and the provision for worship by the various Churches of the town during the previous four decades, the speaker referred to the impression that, in spite of its increasing wealth and influence, our Church was not laying hold as it used to do of "the larger classes of the people." He then made wise suggestions as to the re-arrangement and division of circuits with a view to concentrated and aggressive work, and added :

"A strong feeling against disturbing ancient and cherished associations might in some cases be hard to overcome ; but in this utilitarian age there is a disposition to sacrifice some personal feeling for what seems likely to be for the benefit of the many, and few persons wish to offer any objection to such changes in organisation and methods as may give fair promise of greater success."

This truly statesmanlike and Wesley-like deliverance, and the discussions to which it gave rise, bore fruit in many directions ; not least abundantly in the modifications and developments at Norfolk Street.

Almost immediately the office-bearers and the congregation were ready to adapt themselves to the altered conditions in which, largely through the migration westward, their work had to be done. The following extract from one of the local papers in January, 1896, while incidentally confirming much that has been said in this chapter, gives a graphic account of the changes that had taken place in recent years :—

"For many years Norfolk Street continued to be a central part of the town, not only geographically, but socially and

## *Wesleyan Chapel, Sheffield* ❧

commercially. Many of our readers will remember the days when the professional life of Sheffield was centred in Norfolk Street and Eyre Street, and houses which have been converted into shops or artisans' dwellings were residences of some of the leading men of the town. When the movement towards the outlying districts began, this district naturally felt its influence, and the migrations to the suburbs became so numerous as time went on that very few of the leading members of the congregation now live in the circuit. A serious question, therefore, arose as to whether the chapel could retain its hold on the religious life of the city. The members of the congregation who have made their homes outside the busy hum of their business life, could not be expected to maintain so frequent an attendance at all the services as formerly, and a few years ago it looked as though the community must be held together by the Sunday morning service. This has, happily, proved a case where difficulties have evolved into opportunities, and the necessity for redirected energy has become a blessing in disguise. Some few years ago the workers determined to suit their efforts to the circumstances in which they were placed. Many of their old members had left the district. They determined to gather around them the people who had taken the places of those who resided elsewhere, and to that end a plan was adopted of providing for the regular members of the communion, and also for people who were not attached to the Wesleyan Church. The morning service has retained its usual character, with sufficient attention to the changes and spirit of the times to make it up-to-date, while in the evening a popular form of Methodist service has been adopted; the pews have been thrown open to all comers, with the gratifying result that crowded congregations have succeeded the sparse attendances which at one time appeared inevitable. Much of the success of this forward movement is due to the indefatigable efforts of Mr. Robert Wright, who is lay helper, and a band of mission workers. . . . A good deal of organising labour is

## *\* History of Norfolk Street*

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done in the shape of house-to-house visiting by some forty district visitors, and the whole bent of the institutions connected with the chapel is towards a gathering in of new members as well as the retention of the recognised adherents of the Wesleyan body. The Norfolk Street circuit has a somewhat extensive and thickly-populated district. The Rev. John Thackray, B.A., the superintendent minister, is, therefore, a busy man. . . . While superintendent of the whole circuit, he has special pastoral charge of Norfolk Street and its Mission Chapel in Pond Hill. At both places there are flourishing Sunday Schools, with the usual Bands of Hope, a Mutual Improvement Society, and a weekly prayer meeting, which is very largely attended. Both services on Sunday attracted good congregations. In the morning there was a very fair gathering, and the general air of the congregation was in accord with the substantial appearance of the interior of the edifice. The service was bright, but marked with due regard for reverence and solemnity. . . . At the evening service there was ample evidence of the success of the efforts to attract the young and the unattached members of the public. To a very large extent the congregation consisted of young men and young women of the classes who have to earn their own living either in middle-class or manual work. The voluntary choir, ably accompanied on the organ by Mr. Samuel Frith, entered into the spirit of the services, and some very good singing was noticeable, particularly in the case of the trebles, who had among them an excellent leading singer. The Rev. John Thackray, who conducted the morning service, read and prayed with emphasis, effectually driving home the points in the lessons which he sought to enforce. His sermon, which was practically delivered without MS. notes, was a characteristic Methodist address. He went to the Bible for his illustrations, and spoke with fervour and good effect."

## *Wesleyan Chapel, Sheffield* ✨

So far as it goes, this graphic sketch is an accurate description of the Norfolk Street community up to the time of its amalgamation with the Sheffield Wesleyan Mission in 1903. The chapel never was a "derelict," nor was there any serious falling off in its congregations even after the Mission was started in the Albert Hall in 1901. All its institutions were in vigorous operation; its membership was well sustained, upwards of four hundred being enrolled on its books; and its liberality was not diminished, no less than £327 1s. 6d. being contributed on the last Sunday of 1901, and that not in large sums, but by the generous offerings of the whole congregation. When the chapel was handed over it was what business men would call "a prosperous concern." This makes the sacrifice all the greater on the part of those who were bound to it by the ties of memory and affection, and the transfer all the more praiseworthy. The transfer was a source of grief to many a heart, in many a home; but, for the sake of Jesus Christ, and in the interests of His glorious work, the sacrifice was gladly made, and the inevitable sequence nobly borne. We say "inevitable sequence," for no sooner did the chapel become the headquarters of the Mission, affording additional facilities for the work at the Albert Hall, than the chapel itself, with all its suites of rooms, became too strait for the work. Further changes and developments became imperative, and, with characteristic enterprise and magnanimity, the people rose to the occasion. It is as Burke says:

"If a great change is to be made in human affairs, the minds of men will be fitted to it, the general opinions and

## *\* History of Norfolk Street*

feelings will draw that way. Every fear, every hope, will forward it; and then they who persist in opposing this mighty current in human affairs will appear rather to resist the decrees of Providence itself than the mere designs of men. They will not be resolute and firm, but perverse and obstinate."

That the Norfolk Street friends were the reverse of obstinate, is clear from the barest outline of the history of the Mission, and the story of the transfer.

"It was strongly felt," says the official account, "that something more ought to be done in the centre of the city, and in 1901 the Committee boldly rented the Albert Hall, which seats more than 2,200 people. This large faith was justified by the immediate success of the venture. The Rev. H. Howard May was appointed to the new Central Mission, and under his brilliant leadership the Mission made splendid progress. At the end of the year he was obliged to retire through ill-health, and the Rev. J. Sadler Reece was appointed in his place. Under his guidance, a strong, healthy, vigorous Church was built up, and the foundation of a greater work was deeply and strongly laid. At this time the premises of the Mission available for all week-night work consisted of one room, which had to serve many purposes. If two meetings were held at the same hour, only a curtain divided them from each other. Everybody felt that this state of things must not continue, and a bold forward policy was resolved upon. Mr. Thomas Cole, who held properties adjacent to Norfolk Street Chapel of the value of £6,000, with characteristic faith and generosity gave the whole of them to the Mission Committee. This noble gift was followed soon afterwards by an offer from the trustees, officials, and members of the Chapel to transfer themselves and their chapel to the Mission. The transfer was happily arranged, and the Rev. Leonard Sykes appointed to minister at Norfolk Street. The old chapel,

THE MISSION STAFF.



REV. ALLAN SPENCER,

REV. GEORGE H. MCNEAL

REV. L. SYKES.

REV. H. GIFFORD OYSTON.

MR. ROBERT WRIGHT



## *Wesleyan Chapel, Sheffield* ❧

which for many years had led the city in evangelistic work, now became busier than ever, as it had to serve as a spiritual home, not only for its own 450 members, but also for the rapidly growing Albert Hall Society. Over a hundred meetings a-week were crowded into its rooms, and the Mission steadily increased in membership month by month. Meanwhile, the Committee prepared itself for the great building enterprise which all felt loomed in the near future. Mr. Thomas Cole's splendid generosity moved the hearts of others to give, and promises of help came in from time to time. The Rev. G. H. McNeal succeeded Mr. Reece at the Conference of 1905, and it soon became clear that additional accommodation was essential to further progress, and it was resolved to erect a great new Hall on the site of Norfolk Street. The Committee met in the chapel on February 21st, 1906, under the presidency of the Chairman of the District, the Rev. H. T. Smart, and there was a large and representative attendance. Mr. Thomas Cole gave an account of the canvass which he and Mr. McNeal, assisted by Mr. S. Meggitt Johnson, the Chairman, and others had made, showing that, since Conference, £5,000 had been promised, bringing up the amount to nearly £22,000 of the £40,000 needed to carry out the scheme. Mr. McNeal described the difficulties of the situation. More than 4,000 persons were connected with the Mission. There were over 900 members of the Church. Over 120 meetings a week were being held at Norfolk Street alone, including 30 class meetings. The premises were altogether inadequate, and further progress impossible. Those who worked the Mission felt the imperative necessity of going forward immediately with the new Hall. On the motion of Mr. Johnson, seconded by Mr. Joseph Goodall, and warmly supported by Mr. Thomas Cole, it was then unanimously resolved that the architects should be instructed to advertise for tenders with the least possible delay, and Mr. James Turner offered an earnest prayer for the Divine blessing that is not likely to be forgotten."

### *\* History of Norfolk Street*

In the May following, the dear old sanctuary was reluctantly demolished, amid wide-spread and sincere expressions of regret. No murmuring voice was heard amid the general lamentation, everyone apparently feeling that "the right thing had been done," and forgetting their grief in the vision of still greater things to come.

## Wesleyan Chapel, Sheffield ✻

### CHAPTER VIII.

#### Offshoots and Developments.

“These temples of His grace,  
How beautiful they stand ;  
The honour of our native place,  
The bulwarks of our land.”

BEFORE speaking of the closing scenes attending the transformation of Norfolk Street Chapel into the Victoria Hall, and indulging in some final memories and anticipations, it may be well to trace, at least in outline, some of the leading offshoots from the parent stock. In this way the history of Sheffield Wesleyan Methodism, so far as its fabrics are concerned, will be brought down to date.

The first of these offshoots or extensions was the little cause in Garden Street, under the auspices, chiefly, of Mr. James Vickers, Mr. Henry Longden, and Mr. Francis Hawke, all of them residing in the neighbourhood, and devoting their leisure to local mission work. In 1780, the year of the opening of Norfolk Street, a small Independent Chapel had been built in Garden Street for the accommodation of the congregation gathered by the Rev. Mr. Bristol. The Chapel seems to have been the property of the pastor, for, after ministering in it for some years, he sold it to the Wesleyans some time

## *History of Norfolk Street*

between 1790 and 1795. In the latter year there is evidence that it was used by the Norfolk Street preachers, and, in 1797, both it and a little preaching-place at Bridgehouses are on the Norfolk Street Local Preachers' Plan.

In consequence of the vast additions to the Society in the closing years of the century, both Norfolk Street and Garden Street became too strait, and in the opening years of the new century, extension westward seemed desirable. A site was chosen at the top of Carver Street, in what was known as Cadman's Fields, a place that had been used for political and other gatherings. The chief objection to it was that it was too far out in the country. At that time it certainly was remote from the people, and, for a long time after the new chapel was built, the congregation in the gallery could look out on green fields and clustering trees. A fine oak wood that supplied the navy with timber, extended from Wilkinson Street to Broomhall Park, and Broomhall Street, then called Black Lamb's Lane, was not considered a safe walk after dark. The neighbourhood of Fitzwilliam Street was a cornfield, and even between the bottom of Red Hill and West Street there were open fields. Others thought that a time of great poverty and political agitation and alarm, caused by the threatened French invasion, was inopportune for chapel building. But the leading Methodists were men of faith and courage, with whom the interests of the work of God were the paramount consideration. Accordingly, in 1803, the site was bought, and in Mr. Holy's account book we find the entry: "Purchase

### Wesleyan Chapel, Sheffield ✱

of land, Carver Street : Lease and wall, £120 19s. 0d. ; Freehold, £130 ; Conveyance, £7 7s. 0d." Some of the land, probably the leasehold part of it, was soon afterwards sold to a Mr. Carr. In the same year, Garden Street Chapel was sold to the "Independent Protestant Dissenters," then worshipping in the Coalpit Lane Chapel, and in Mr. Holy's account there is the entry : "1803. Garden Street Chapel. Sold to Shaw, Bacon, Bowman, and others, for £735." In addition to this sum, the Methodist people in the town had raised nearly £2,000 towards the new chapel, and, in the Sheffield *Iris* of March 31st, 1803, there is the following paragraph, probably from the pen of James Montgomery :—

"The Trustees of the Methodist Chapel in Garden Street having disposed of their property there, on account of the place being much too small to accommodate their increased and increasing congregation, a subscription has been opened for the purpose of building a new chapel on a convenient plot of ground at the top of Carver Street, sufficiently large to entertain the multitude of those who wish to attend the preaching in the fore and afternoon of the Sunday. The Society, numerous indeed, but not distinguished for their worldly riches, have already subscribed among themselves nearly £2,000, but a much greater sum will be required, and we mention the circumstance thus publicly in the hope that there are many generous-minded Christians among our readers who, though temporally unconnected with the Society, are one with them in spirit, and will rejoice in the opportunity of proving that they consider the Methodists as their brethren, by cordially assisting in the honourable work of building a house to be dedicated to the service of the Almighty."

## *\* History of Norfolk Street*

It is sometimes said that "Norfolk Street built Carver Street"; which is not only true, but obvious. There were no other Methodists in the town. The Garden Street trustees were Norfolk Street people; and they, together with their co-religionists, assisted by the general public, erected the new sanctuary. The superintendent minister, the Rev. William Jenkins, who had been an architect before he entered the ministry, drew the plans. This may account for the fact that the building had to be let in sections to several firms. After some delay, the foundation-stone was laid on the 1st of March, 1804, by Mr. Thomas Holy, and on the stone was placed the following inscription:—

"On the first day of March, 1804, in the forty-fourth year of the reign of George III., the Father of his people and the Protector of religious liberty, at a time when the nation was engaged in an expensive war and threatened with extermination by a haughty usurper, this was laid in the first stone of a Methodist Chapel as an act of faith towards God."

The Chapel was opened "with a very pleasing and animated sermon," by the Rev. Joseph Benson, on Sunday, July 22nd, 1805. It was described by James Montgomery as "one of the best planned, most elegant, and commodious places of worship in the country"; and everybody remembers the Quaker's apt comparison who, on passing in the course of its erection, pithily observed that the Methodists were building another "converting furnace." As to the elegance of the structure, opinions may differ, but no one will question the appropriateness of the local comparison. Nor will anyone who has

## *Wesleyan Chapel, Sheffield* ✻

preached or worshipped in it be disposed to deny that it was well planned, and its history for upwards of a century has shown how admirably it has served the purposes for which it was built. So commodious has it proved, that it has not only met the needs of its ordinary and special congregations, but afforded ample accommodation for the numerous Sheffield Conferences that have assembled in it, the first of which was held the week after it was opened, under the presidency of Dr. Coke. What the chapel cost is a little uncertain, but in Mr. Holy's book there is a note, dated November 27th, 1807, "Carver Street Chapel appears to have cost, including all expences, about £4,720." On the spacious grounds adjoining the Chapel, three good houses, facing West Street, were afterwards erected for the use of the circuit ministers, and a large building comprising two large band-rooms, several small class-rooms, and a residence for the chapel-keeper, the remainder of the space being used as a burying-ground. On the West Street side of the chapel several vaults were built, of the sale of which to the following persons, at the rate of £16 per vault, a note is made by Mr. Holy: "Messrs. Thomas Smith, Henry Longden, Thomas Holy (two), Jonathan Beet, Samuel Owen, John Bagshaw, Henry Froggatt, — Sherley, — Staley, Charles Hodgson."

The only important changes in the structure since it was opened are the insertion of double windows, re-pewing, and an alteration in the pulpit when the organ was introduced in 1839. The fine mahogany pulpit, given by Mrs. Holy at a cost of £130, originally stood

## *✧ History of Norfolk Street*

close to the back wall, and had to be brought forward to accommodate the organ and the choir. In 1834 a school-room was built in the yard. Vestries and rooms at the back of the chapel were added in 1883, and in 1897, at a cost of over £5,000, new schools and classrooms were built, giving ample facilities for every kind of Church work. In 1902 the chapel was thoroughly restored and beautifully decorated. Mr. S. Meggitt Johnson presented a new organ, one of the best in the city; Alderman Senior, then Lord Mayor, gave the electrical apparatus; Mr. Frederick Stacey the re-pewing of the gallery; and Mrs. Osborn, relict of Mr. Samuel Osborn, who entered into rest in the year of his Mayoralty, a large-hearted and most genial gentleman, to whose enterprise the Carver Street circuit owes so much, met the cost of the electric lighting.

The Rev. W. E. Miller, who was stationed in the circuit at the time of the building of Carver Street, and who is buried in the graveyard there, was very doubtful as to the prudence of the undertaking, but his lack of faith was rebuked by the addition of over two hundred members to the Society in his first year, and he lived long enough to see his fears abundantly belied. Dr. Dixon, his biographer, in attempting to palliate those fears, succeeds in pronouncing a panegyric on the people whose rashness had excited Mr. Miller's misgivings.

"This noble place of worship," he writes, "could only have been then second to City Road, and was an almost unexampled effort of munificence, enterprise, and zeal on the part of the people. A Society which could contemplate such an undertaking, with, properly, no example before

## *Wesleyan Chapel, Sheffield* ❁

them, must have been in great strength and efficiency. [The doctor forgets that they had built Norfolk Street twenty-five years before at a cost of over £2,000.] The founders of that temple of religion deserve the admiration of their descendants. It has for many years, indeed from its foundation, contained one of the most steady, devout, and pious congregations in Methodism; it has been the scene of God's manifested power in most rich and saving effusions of the Holy Spirit; it has witnessed the awakening and conversion of a vast number of immortal souls; it has furnished the means of salvation to numerous respectable families, who cling to it as their home; and around its walls repose, in the sleep of death, some of the most excellent saints, who, in their day, were 'companions in the tribulation, and in the kingdom and patience of Jesus Christ,' and, among the rest, the remains of our dearly beloved friend, Mr. Miller." "For spiritual knowledge," adds Dr. Dixon, "holiness of conversation, deadness to the maxims and fashions of the world, power in prayer, zeal for the glory of God, and labours for the extension of the kingdom of the Saviour, few people were more eminent."

In the "Life of Dr. Bunting," under the date of his early ministry in Sheffield, 1807-8, his son and biographer says:—

"A bracing Methodism had fostered there a hardy race of veterans, of form and countenance such as he had loved to look upon. The elder Longden, Holy, and Smith, Beet, Harwood, and Moss, were types of a large class of Yorkshire Methodists, plain, serious, and steady; well-to-do in this world, but living wholly for the next, cordially affectionate to Christ's cause, ministers, and poor, and earnestly active in doing good."

Not only of Carver Street, but of each of the town chapels included in the Carver Street circuit after the

## ❧ *History of Norfolk Street*

Sheffield circuit was divided into "Sheffield East" and "Sheffield West" in 1831, a history almost as elaborate as that which has been attempted of Norfolk Street might be written. All that can here be presented is a brief outline of subsequent additions and developments in chronological order, with the preliminary note that, during the century since the opening of Carver Street, the one Sheffield circuit has been divided into seven, which now stand in the Minutes of Conference as Carver Street, Ellesmere Road, Park, Burngreave Road, Brunswick, Sheffield Mission, and Thorncliffe; and that only the principal chapels in the city are included in our sketch.

As early as 1795 there are traces of a little preaching-place at Bridgehouses, and in 1807 a plain and inexpensive chapel was built, and opened by the Rev. Jabez Bunting. It was a small and inconvenient structure, but for a generation it was made a blessing to the population. In 1833 it was replaced by the much larger and more commodious building, which is described in the *Methodist Magazine* of 1834 as "a chaste and very beautiful Grecian structure, about the size of the chapel in Sheffield Park, an ornament to the place, an honour to the persons by whose taste and liberality it was erected, and, what is more important, a means of great benefit to the thousands who reside in the neighbourhood. The school-room beneath the Chapel is one of the best in the Connexion." This famous old chapel, which, like its predecessor, was opened by Dr. Bunting, was acquired by the Manchester, Sheffield, and Lincolnshire Railway Company in 1875, and was replaced the following year by the present chapel in Burngreave Road.

## *Wesleyan Chapel, Sheffield* ❧

In Mr. Holy's accounts there is an item: "1805. Land purchased at Attercliffe, £190 0s. 5d."; doubtless the land on which the chapel was subsequently built; a chapel that has since been twice enlarged, the last time in 1883, but for the history of which, unhappily, few materials are available. It has rendered considerable service in that populous locality, and the fine site awaits a yet more commodious and attractive structure.

Much more is known of the beginnings and the progress of the work at Ebenezer. This grand old sanctuary, now one of the principal centres of the Sheffield Mission, was built on a piece of ground in Shales Moor, called the Bowling Green, near Gibraltar Street, given for the purpose by Mr. Thomas Holy. The foundation stones were laid by Mr. Holy, then over seventy years of age, and by his son, Mr. T. B. Holy, on the 21st of October, 1822. A parchment with the following inscription was placed in the stone:—

"This Chapel, called Ebenezer, was erected by the Wesleyan Methodists of Sheffield, aided by the liberal donation of Thomas Holy, Esq., to the amount of £500, in the eighty-third year of an extensive and increasing revival of Primitive Christianity in this land begun by the Rev. John Wesley, A.M., of Lincoln College, Oxford, the Rev. Charles Wesley, A.M., of Christ Church, Oxford, his brother, and others, assisted by a large succession of Itinerant Coadjutors; in the third year of the reign of George the Fourth (whom may God long preserve), and in the year of our Lord 1822. Soli Gloria Deo."

The Chapel, which cost £4,069, and was capable of seating fifteen or sixteen hundred adults, with extra

## ✧ History of Norfolk Street

accommodation for the children in the galleries, was described at the time as "the admiration of the inhabitants of Sheffield and its vicinity." It was opened on the 27th of July, 1823, with sermons by Adam Clarke, Jabez Bunting, and Richard Watson. While Dr. Clarke was preaching, an alarm was raised, and a panic ensued. The people rushed to the door, or leapt out of the windows, thinking the building was falling, and that they were in danger of being crushed in the ruins. Happily, no lives were lost, but many were injured, and seven hundred panes of glass were broken. "In such cases," remarks the *Magazine*, in referring to the incident, "the strength of the people is to sit still." James Wills, a local poet, refers to the chapel in his lines entitled "The Contrast: or the Improvement of Sheffield," published at the *Iris* Office in 1827. The verse is not poetry, but it shows with what feelings the chapel was regarded:—

"As Samuel set up a pillar of stone,  
In mem'ry of what the Almighty had done,  
So the Wesleyan Methodists now have set up  
A beautiful chapel of wondrous scope  
Called Ebenezer, the name doth imply,  
Hitherto the Lord helped me and still He is nigh."

The chapel was renovated in 1844, and new schools and chapel-keeper's house added, at a cost of £4,000. In 1893 a new organ and other improvements were introduced, the Rev. Hugh Price Hughes, M.A., officiating at the re-opening services, and obtaining the last £75 needed to complete the £600 expended. At the Conference of 1900, Ebenezer was separated from

## *Wesleyan Chapel, Sheffield* ✨

the circuit, and worked on mission lines; and, in the following year, the premises were adapted to its new purpose, at a cost of about £1,000, one-third being raised by the people on the spot, and two-thirds being contributed by the Committee of the Sheffield Mission. Since that time, and especially since its incorporation in the Mission, it has been nobly and strenuously doing the work of a thoroughly organised and enthusiastic Mission Church.

The beginnings of the work in the Park are somewhat obscure, but, from what has been said of William Cowlishaw (page 119), it will be clear that early in the century a good deal was done to evangelise the district. Both he and Samuel Smith were veritable "apostles of the Park." They started a Sunday School within the precincts of the ancient manor associated with the imprisonment of Mary Queen of Scots, and, both there and at Collier's Row, Mr. Smith established a prayer meeting and formed a class. The whole district was proverbial for ignorance and vice, and when, in 1829, the chapel at the bottom of Duke Street was contemplated, an appeal was made to "friends of knowledge and religion," the *Sheffield Courant* remarking that "in a district so much neglected, and amidst an indigent population, education must be both acceptable and useful." But the faith and courage and persistent toil of these brave pioneers had borne its natural fruit: a considerable Society had been formed, and innumerable friends of the cause had been raised up in the town. A large plot of leasehold land was obtained from the Duke of Norfolk, and in 1830 the foundation-stone of the present Park

## ✧ *History of Norfolk Street*

Chapel was laid by Mr. John Hall, the trowel used on the occasion being still treasured in his family. Mr. Hall, who was the father of Mr. John Hall, of Norbury, Pitsmoor, head of the firm of John Hall & Sons, Ltd., Granville Hill, and grandfather of Mr. Henry Foljambe Hall, F.R.H.S., well known in Sheffield literary circles, and author of "Napoleon's Note-Books," published immediately after the lamented writer's death last year, was a highly respected merchant in the Haymarket, and his house in Broad Street was for many years a favourite preachers' home. The fine stone building, providing sittings for nearly two thousand, four hundred of them free, together with a spacious school beneath for upwards of seven hundred children, at a total cost of £2,750, was opened on January 7th and 9th, 1831, the preachers on the two occasions being Mr. William Dawson and the Rev. Robert Newton, the Rev. James Everett and the Rev. Robert Wood. The collections at the opening amounted to £234, and £1,530 had been raised in subscriptions, making a total of £1,764. Collections were also made in Norfolk Street, Carver Street, and Ebenezer, and the results were so gratifying to the Methodists of the town that they were able to report to the following Conference that the Park Chapel had been "begun, continued, and completed with an unanimity, and supported by a liberality, never exceeded in the history of Sheffield Methodism." Among the worshippers at the Park, at a little later period, were two gentlemen who afterwards became mayors of Sheffield, Mr. Joseph Hallam and Mr. George Bassett; and, until it was supplemented by the Victoria Chapel in Stafford

## *Wesleyan Chapel, Sheffield* ❖

Road, it served as the religious home and centre of some of the choicest and most faithful Methodist families in the city. Towards the close of the century, the chapel, together with the adjoining buildings, was purchased for £3,000 at a sale of the Duke of Norfolk's ground rents and reversions: it is now worked on mission lines, and has recently had the advantage of the help on Sundays of the Rev. Thomas Cook and of the students at Cliff College, to whom it affords facilities for training in evangelistic work.

Brunswick first appears on the Sheffield East Circuit Plan for May—July, 1834: previously it had been designated "71, Sheffield Moor." The story of the building of this famous chapel is best told in contemporary records, which, though rather long, are full of interest. Here is a copy of the advertisement announcing the stone-laying:—

"Brunswick Chapel. The Public are respectfully informed that on Wednesday, April 3rd, 1833, at three o'clock in the afternoon, The Foundation Stone will be laid of a large and commodious CHAPEL and Sunday School-room in connection with the Wesleyan Methodists, about to be erected in South Street, opposite the Manchester Road, and to be denominated 'Brunswick Chapel.' An ADDRESS, suited to the occasion, will be delivered by the Rev. Robert Newton, President of the Methodist Conference. The Trustees respectfully invite their friends and the well-wishers of Evangelical Truth to meet them in Norfolk Street Chapel at half-past two o'clock, from whence they intend to proceed to South Street in Processional Order. Tea will be provided for Three Hundred Persons in the Vestry of the Park Chapel at Five o'clock. Tickets of admission, One Shilling, to be had of Mr. Eyre, Grocer, South Street;

## ✧ *History of Norfolk Street*

Mr. Saxton, Bookseller; Mr. Denton, Grocer; and Mr. Nall, Grocer, Park."

The Sheffield *Iris* of April the 9th gives the following report of the day's proceedings:—

"On Wednesday last the first stone of an intended new place of Worship, to be called 'Brunswick Chapel,' to be erected by the Wesleyan Methodists, was laid by Mr. T. Staley, on a piece of ground near to the bridge on Sheffield Moor. A procession was formed at Norfolk Street Chapel, and proceeded to the ground in the following order:— Eight Ushers; Master Mason; Eight Workmen, with trades' uniform; Building Committee; Mr. Thomas Staley, supported by Messrs. Shirley and Longden; Trustees and Stewards; the Rev. Robert Newton, President of the Conference, supported by the Rev. J. Rigg and the Rev. J. Roberts; Ministers; Local Preachers; Leaders; Gentlemen, three abreast; Singers; Sunday Scholars, three abreast; South Street School; Red Hill School; Norfolk Street School; Park School; Eight Door-keepers. When the procession arrived on the site of the intended edifice, one of Mr. Wesley's miscellaneous hymns 'On the laying of the foundation stone of a Chapel' was sung by the company, after which the Rev. Mr. Rigg offered up a prayer to Almighty God, that the work might be completed as it had been begun—that no lives might be lost during its erection, nor any other accident take place; and that when the last stone should be laid, it would please the Almighty Being to Whom it was dedicated, to bless the work, and to let the glory of the place exceed the glory of any former one. The document which was to be placed in a pial and enclosed in the stone, containing the names of the Ministers attending, the various officers for the time being, &c., was then read by Mr. Walker [the Rev. Thomas H. Walker, the second minister in the circuit], and the stone was laid by Mr. Staley. The Rev. R. Newton then delivered a forcible

### *Wesleyan Chapel, Sheffield* ✻

and eloquent address; after which the Paraphrase on the 84th Psalm was sung. Mr. Staley then directed those who had walked in the procession to return as nearly in the same order as they came into Norfolk Street, at which chapel buns were provided for the children connected with the different schools. The Rev. Mr. Dunn [the Rev. Samuel Dunn, then stationed in Carver Street], then offered up a prayer, and the procession moved back again. Near four hundred persons took tea in the Sunday School connected with the Park Chapel in honour of the occasion."

It is strange that the name of the Rev. John Rattenbury, who was the third preacher in the circuit at the time, who was one of the principal promoters of the scheme, and to whose genius for raising money, and architectural knowledge and training, the success of the undertaking was largely due, does not appear in this, or in any other of the reports. Possibly the report was drawn up by him, though it bears every trace of James Montgomery's handiwork. The trowel that was used at the stone-laying is now in the possession of Mr. W. A. Roberts, whose family has been so long and so intimately connected with Brunswick. The inscription placed in the stone runs as follows:

"GLORIA DEI.—The stone in which this is enclosed was laid April 3rd, 1833, by the persons hereinafter named, being the foundation stone of a chapel for the worship of Almighty God by the people called Methodists, belonging to the Sheffield East Circuit, and denominated 'Brunswick Chapel' in honour of the illustrious House of Brunswick, under whose mild and paternal government the blessing of Religious Tolerance has been so extensively enjoyed."

The chapel was opened on Friday, May 30th, 1834.

## ✧ History of Norfolk Street

The advertisement announcing the services concludes with the following note :—

“In order to secure suitable accommodation for the numerous Friends whose attendance and liberal support they have been assured of, the Trustees deem it necessary to adopt a measure which has been employed in many other towns on similar occasions with general satisfaction, that is, to place a reserve upon the Sittings in the Galleries of Brunswick Chapel at the opening and connecting Services, by requesting SILVER at the Entrance. The Body of the Chapel and the Children’s Gallery, with their large and convenient accommodations, will of course be accessible to all who may on that occasion favour the Trustees with their presence and support. The Trustees also respectfully inform the Public that a large School-room is connected with the Chapel, capable of accommodating One Thousand Children, and it is intended to be occupied both as a Sabbath and Day School.”

In the *Iris* of June 3rd, the opening services are thus described :—

“Brunswick Chapel, London Road.—This noble place of worship, which has just been erected by the Wesleyan Methodists, was opened for Divine service on Friday, when the Rev. Robert Newton preached in the forenoon, and the Rev. Daniel Chapman in the evening. The building, which is of stone, has been erected from a design by Mr. Wightman, of this town, and presents a handsome exterior, the architectural *coup d’œil* of which is very striking, especially to persons entering the town by the London or Manchester roads. The front presents a fine elevation, including a noble portico of four fluted pillars, and appropriate pediment, and other ornamental details, in the Doric style. The fitting up of the chapel inside is in a style of elegance corresponding

## *Wesleyan Chapel, Sheffield* ❧

to the character of the exterior, and may, perhaps, be said to be superior to anything of the kind in the town. The chapel is adapted to accommodate two thousand persons, and the Sunday School, which, although under the chapel, is very airy and pleasant, will hold one thousand children. The enclosed ground in front of the chapel is, we understand, intended to be used as a cemetery, and a portion of it is excavated and laid out in vaults. Sermons in aid of the funds connected with the building of this commodious place of worship were preached on Sunday in the several town chapels of the Wesleyan East Circuit, by the Revs. J. Bunting, D. M'Nichol, D. Chapman, and Mr. W. Dawson, the collections after which, including what was collected in Brunswick Chapel on Friday, amounting to the truly liberal sum of EIGHT HUNDRED POUNDS."

It must have been a source of special joy and pride to the people to have their fellow-townsmen, Daniel Chapman, with them at these opening services. Mr. Chapman, whom the Rev. Benjamin Gregory described as "in some respects the most remarkable man that Methodism ever produced," was not only a Sheffield man, but a preacher who had been reared in the Sheffield Circuit, and sent out from it in 1826 by the help of the Rev. James Everett and some of the leading laymen, who discovered his amazing preaching power, and clubbed together to send him for awhile to college. A contemporary thus describes his personal appearance and his dazzling and redundant eloquence:—

"The face is thin; the complexion dark; the eyes large and expressive, surrounded by a dark circle, and sunk deep into the head; the hair jet black, hanging carelessly about his forehead, which is well developed. He is about five feet six or seven inches in height, dresses clerically, but

## ✧ *History of Norfolk Street*

carelessly, his clothes hanging about him as though made for a larger man. All the details of the man, his mental organisation, personal presence, apparel, social habits, conversation, and public exercises, are unique. His manners are remarkably soft and gentle, with peculiarities, as has been intimated, worthy of note." [Mr. Chapman, who always addressed the fair sex in a manner becoming their superiority, is said on one occasion, for instance, to have requested his servant to snuff the candle in the following terms, reminding one of Queen Victoria's sayings with respect to Mr. Gladstone, that he always spoke to her "as if she were a public meeting": "Madam, will you have the goodness to remove the superfluous matter from the apex of this nocturnal luminary."] . . . "Perhaps never man possessed such a voluminous vocabulary. It was inexplicable where he found such words and so multitudinous. His language often presented beautiful and dazzling collocations—passages of powerful and dazzling grandeur. But too often they bewildered rather than instructed the hearer. Like an avalanche, they were overwhelming. The audience listened in mute wonderment to the progress of the crushing mass—gazed almost with breathless awe upon its gigantic and impetuous leaps, but were too much paralysed to admit a single idea beyond the vague consciousness of the rapid, resistless progress of the descending mass."

Speaking of him at a later period, the same writer describes Mr. Chapman as greatly chastened in his style and manner, "while his unutterable gentleness and meekness, and his eminent Christian purity, have won for him the esteem and respect of all." At the time of the opening of Brunswick he was in the heyday of his pulpit exuberance and popularity.

With respect to the vaults in front of the chapel, there is in the Norfolk Street Society and Circuit

## Wesleyan Chapel, Sheffield ❧

Steward's Account Book a curious item, under date November 1st, 1834 :

“Advt. Brunswick Cemetery, 14s.” This refers to the following advertisement, inserted in the local papers:—  
“General Cemetery, Brunswick Chapel, London Road. Safety Tomb. . . . The vault itself is guarded with planks to a considerable depth, which are well secured with iron into the frame or the surface, and the whole is lined with sheet iron. There are also other contrivances within, which it would not be prudent to describe, that any person having the temerity to attempt an entrance after the vault has been secured, would be exposed to very serious consequences.”

Which, being interpreted, means that, at the time, there was a terror of body-snatchers in the town. In the early part of the year a medical school in Eyre Street had been set on fire and gutted by the panic-stricken and indignant population ; and now the trustees of the chapel tried to give the popular terror of these miscreant “resurrectionists” a profitable turn.

In a letter to the *Methodist Magazine* for August, 1835, Mr. Rigg, the superintendent of the circuit, adds a few particulars to the accounts already given of the building of Brunswick. On the day of the stone-laying, he tells us, the road from Norfolk Street was crowded on each side throughout the whole distance. He notes that the chapel was completed without accident, but that long before it was opened, Mr. Staley, who had laid the first stone, filled the first grave in the adjoining cemetery. It greatly rejoiced him to see the principal friends in the two circuits worshipping in the same place,

## ✻ *History of Norfolk Street*

and co-operating in the same "work of faith and labour of love," and he uttered a prayer that is still being happily fulfilled: "Long may the Methodists in Sheffield continue thus to 'provoke unto love and good works.'" He also remarks upon the internal arrangements of the chapel: "The interior is very beautiful, and the fine concave ceiling adds greatly to the effect of the whole. It would be well if such ceilings were general, especially in larger chapels. They not only increase very considerably the beauty of the building, but greatly facilitate the transmission of sound, and are thus equally beneficial to the speaker and the hearer. The chapel is well ventilated, and the pews are wide enough to allow the worshippers to kneel in the presence of their Maker." Shortly after the opening—certainly before 1838—an organ was added to the orchestra, but the musical arrangements did not give universal satisfaction, as is evident from the minutes of the Local Preachers' Meeting in June, 1841 and 1842, at both of which complaints are made about "the singing at Brunswick;" complaints which now may be regarded as most "ancient history."

From the first the chapel was well attended, and so greatly did the circuit prosper, that in 1871 it was deemed expedient to divide it, Brunswick being made the head of a new and separate, but closely related and friendly circuit, that has since grown to such proportions that, in course of time, another division may have to be made. A substantial addition was made to the Brunswick Trust Property, in 1885, by the building of the New Vestries and Lecture Hall in Ellin Street. In 1900 the chapel itself was thoroughly renovated, all the

## *Wesleyan Chapel, Sheffield* ❖

premises being redecorated, the pews altered to "suit modern ideas of comfort," and the electric light installed. At the same time a new mission hall was built on the site of the old one in Sheldon Street, and to meet the total outlay of upwards of £2,000, a large and successful Bazaar was held in the Cutlers' Hall in the Spring of 1901.

With the exception of Wesley Chapel, Heeley, which was built in 1858 at a cost of £4,500 to replace the little preaching-place that had done good service from the beginning of the century, the foundation stone of the new substantial building being laid by Mr. William Cockayne, who, though connected with Norfolk Street, resided at Norton Lees, and was specially interested in the neighbourhood, no Wesleyan chapel was built in Sheffield from 1834 to 1865. It was an era of consolidation rather than of chapel-building and extension. Moreover, in the middle of the period, Wesleyan Methodism had to fight for its life, the Reform agitation in this district being specially powerful, and the losses sustained through it being exceptionally heavy. Much of the wealth and energy that might otherwise have been employed in aggressive work were spent in resisting the agitation, and in maintaining the distinctive features of Wesleyan Methodist polity. It should also be remembered that during this period Wesley College was built and started; for, although that enterprise was partly Connexional, it must have been a considerable tax on local resources.

This famous institution, which has recently been transferred to the City Council, and transformed into

## ❧ History of Norfolk Street

the King Edward the Seventh School, was opened in 1838, and has rendered inestimable service to the higher education of the country. It was started as a Wesleyan Proprietary Grammar School, for the accommodation of about three hundred youths, who were to be educated under "the course of instruction adopted in first-rate grammar schools, with a moral, religious, and decidedly Wesleyan training," and it was not until 1844 that it was affiliated under Royal Warrant to the University of London, and became known throughout the world as Wesley College, Sheffield. The origin and early history of this great local seminary, from which so many distinguished *alumni*, among whom such names as those of Judge Waddy, Dr. Moulton, Dr. Beet, Dr. T. B. Stephenson, the Revs. Mark Guy Pearse and Albert Clayton, Sir W. H. Stephenson, Alderman Agar, Mr. Samuel Budgett, &c., &c., spring to the lips, have gone forth to fill high places in the Church and in the world, in this and other lands, is full of interest from our particular point of view; and it is much to be regretted that no detailed history of the College in its earlier and later years has yet been written. From the descriptive memorial volume published as a souvenir of the opening services in 1839, and from the deeply interesting "Life of Dr. Waddy," by his youngest daughter, published in 1878, many particulars may be gathered that will be of service to the future historian. In the former will be found a complete list of the original officers, trustees, and proprietors of the Institution, together with a statement of the principles on which it was founded, the discipline to be observed, the

## Wesleyan Chapel, Sheffield ❧

educational course to be pursued, and a copy of the deed of settlement. In the latter, the history of the College is traced down to the close of Dr. Waddy's memorable governorship, in 1862. Speaking of her father's action in initiating the scheme, Miss Waddy writes :

“A survey of the neighbourhood and an acquaintance with the people convinced him that in or near this town money could be obtained, and an eligible site for the building secured. After an industrious canvass, he opened his plans fully to several gentlemen of Sheffield, amongst whom were the late Mr. John Jones and the late Mr. Thomas Branson. Mr. Henry Longden, too, deserves special mention ; and he, I believe, of my father's most active coadjutors, is now the only survivor. In the year 1836 a meeting was held, consisting of the ministers of both circuits and a few of the principal laymen. All were of opinion that the time had now fully come when a first-class school might be established with fair prospects of success. . . .”

On the 29th of March, 1837, the foundation stone of the magnificent structure that had been determined upon was laid, and the building, which, with the six or seven acres of ground, cost nearly £20,000, was erected after the plans of Mr. William Flockton, of Sheffield. Under the stone was placed a bottle containing the following memorial :

“The foundation stone of this, the first Wesleyan Methodist Proprietary Grammar School, was laid by the Rev. George Marsden, on Wednesday, March 29th, 1837.—Treasurer, J. Jones, Esq. Secretaries, Rev. Samuel D. Waddy and Mr. Thomas Branson, Solicitor ; Rev. G. Marsden, Superintendent of the Sheffield East Circuit ; Rev. Edmund Grindrod, Superintendent of the Sheffield

## *\* History of Norfolk Street*

West Circuit. Trustees: J. Jones, T. Branson, S. Owen, H. Longden, T. B. Holy, W. Beet, W. Staley, all of Sheffield; J. Heald, Stockport; R. Bealey, Radcliffe; J. Burton, Nottingham; J. Oliver, Bollington; T. Bagnall, West Bromwich; T. Farmer, London; T. Beaumont, Bradford; and E. Grindrod, Liverpool.”

For an account of the opening of the College, and of Dr. Waddy's subsequent life and labours in it as governor and chaplain for eighteen years, the reader must be referred to the two volumes before mentioned. It may here be added that from the first the College was favoured with the services of a succession of distinguished governors and head masters, amongst the latter of whom the name of Dr. Shera stands out in special brightness. The following is a list of the governors and chaplains: the Revs. John McLean, Isaac Keeling, S. D. Waddy, D.D., J. H. James, D.D., J. Harvard, W. Jessop, W. H. Dallinger, D.D., D.Sc., W. V. Pearson, B.A. On no account should Miss Waddy's graphic description of the wonderful revival that took place amongst tutors and pupils in 1848 be overlooked. From it sprang untold spiritual good to the Sheffield District and to the Connexion. It was such records as this that made it additionally difficult for local Methodists, who had so much reason to be proud of the religious, as well as of the educational, history of the College, to reconcile themselves to its transfer, unavoidable though it seemed, to an authority not distinctively religious in its character and aims. Some compensation, as recently pointed out by the Chairman of the District, was found in the fact that

### Wesleyan Chapel, Sheffield ❧

“the late Head Master, the Rev. Valentine Pearson, B.A., has the distinction of being the only Wesleyan minister permitted by the Conference to serve under a local Education Authority, he being now the Principal of the Sheffield Training College for Teachers, and enjoying the respect of a large and influential circle, both within Methodism and without.”

In the early eighteen-sixties a new and fruitful era dawned in chapel-building and extension. The East Circuit slightly led the way, but, in both East and West, the air was full of plans and projects. The population had greatly increased during the previous decades; the town enjoyed a period of industrial and commercial prosperity; the times were ripe for “forward movements” in religion, education, and philanthropy. In the East Circuit—and from this point it will be convenient in our sketch to follow the lines of advance in each circuit separately—a scheme was formulated for the building of Ellesmere Road Schools and Chapel, Montgomery Chapel, Cherrytree, Brightside School Chapel, Gleadless Chapel, and the completion of Heeley Chapel and Schools. Over £10,000 were raised for this purpose between 1864 and 1872. The full report of this effort will be found in the Appendix (p. 321). The document is of permanent interest and value, not only as a record of a notable enterprise, but as an index to the names of those who then were prominent in the yet undivided Sheffield East. Mr. Skelton Cole was secretary to the scheme, and he and his brothers took an active and enthusiastic part in bringing it to a successful conclusion. Other erections, not included in this scheme, but

## ❖ History of Norfolk Street

completed within the same period, were the new chapel at Thorncliffe, the Brunswick Schools, Princess Street Chapel, and Darnall School-Chapel, involving a total expenditure of not less than £22,000, the whole of which, within a few hundred pounds, was actually raised at the time. Well might the Committee acknowledge "the goodness of God in enabling them to carry out the wishes of generous contributors, and thus to extend the usefulness of this section of His Church."

The difference between the amounts allowed by the Committee from the general fund and the full cost of the Montgomery and the Gleadless Chapels, and the Heeley Chapel and Schools, was raised by the friends immediately connected with those places. The ground for Montgomery was given by Mr. John Cole, and the chapel and schools, which were built as a memorial to the poet, were erected at a cost, including value of site, of £5,600. There had been Wesleyan worship at Cherry Tree Hill for more than half a century, and at the time preaching-services were held in an old cottage. The first stone of the new buildings was laid by Mr. John Cole, on Whit-Monday, June 5th, 1865, and the following ministers took part in the proceedings:—The Rev. Benjamin Gregory, of Altrincham; the Rev. John Walton, of Liverpool; the Rev. J. H. James, Governor of Wesley College; the Rev. W. Williams, Chairman of the District; and the Revs. T. Nightingale, H. Pollinger, William Wilson, T. M'Cullagh, W. Tyson, and John Westlake. The Sheffield Flood (in some inexplicable way) is said to have delayed the building operations; but the chapel was eventually opened by the Rev. William Arthur, the President of the

## Wesleyan Chapel, Sheffield ❦

Conference, in 1867; Dr. Waddy and the Rev. F. W. Macdonald also taking part in the opening services. The delay caused by the flood, which occurred on the 12th of March, 1864, and created the greatest consternation in the town, had reference probably to the stone-laying, which may have been arranged for the previous Whitsuntide, and postponed on account of the terrible calamity. If so, the postponement would have been in accordance with the wishes of Montgomery, to whom the memorial was to be raised, and who up to the time of his death, ten years before, had always been peculiarly sympathetic with the public life of the town.

In no part of the town was the increase in the population so large and so rapid as in the east, nor was any district more destitute of provision for public worship. The Wesleyans of the East Circuit were among the first to attempt to meet the religious and educational needs of the people. A preaching service was first begun in the reading-room of the Working Men's Baths; also a Sunday School, into which a few children were gathered. When the room became too small the services were held in Mr. Preston's school-room in Ellesmere Road. Subsequently a site was secured, and in May, 1865, the foundations were laid of the Ellesmere Road Schools. This was two years before the chapel was built, and the schools were paid for before the chapel was begun. In 1864 a class-leader was appointed for Ellesmere Road by the Norfolk Street Leaders' Meeting, and in 1866 that meeting appointed the officers of the Ellesmere Road Society. At the Schools stone-laying the trowel was presented to Mr. Francis Colley by Mr. John Cole, and

## ✻ History of Norfolk Street

the mallet by Mr. Councillor Hallam ; and the principal address was given by the Rev. Charles Prest, of London. At the meeting in the evening, the Rev. John Bedford, of Manchester, Secretary of the General Chapel Committee, delivered an impressive and inspiring speech, and gave a considerable impetus to the chapel-building movement in the town. In his diary for November 2nd, 1867, the Rev. Thomas Nightingale, then superintendent of the circuit, says :

“ We had a jubilant day on Wednesday [October 30th] when laying the foundation stone of Ellesmere Road Chapel. The Lord was with us, and outpoured the spirit of liberality, so that £1,000 additional contributions were obtained. My secular employments are many; but I am not sure that, were they fewer, my spiritual attainments would be higher. *No, all depends upon a lively faith in a present Saviour for purity and love.*”

The first stone was laid with much ceremony by Sir Francis Lycett, then Sheriff of London, and a sermon was preached in Norfolk Street by Dr. Punshon. The chapel was opened early in 1869, and it, together with the Day and Sunday Schools, has been an untold blessing to the neighbourhood. The buildings altogether cost over £12,000, and in 1883 another £500 was spent in renovations and improvements. £820 were also invested to provide for ground-rent. We see by the report that Mr. Nightingale relieved himself of “ secular ” cares to the extent of £75.

One of the first-fruits of the division of the East Circuit into Norfolk Street and Brunswick, in 1871, was Trinity Chapel, Highfields. The building of Montgomery

### *Wesleyan Chapel, Sheffield* ❧

had prepared the way for the division ; Trinity crowned and justified it. The ground for this handsome structure cost £1,000, and the whole of the premises nearly £11,000, Mr. W. Cockayne and Mr. G. H. Hovey subscribing liberally to the funds, and taking a keen and practical interest in the enterprise. The chapel, which is of white stone, in the Early English style, consisting of nave, with clerestory and aisles, provided sittings for seven hundred persons. An organ was added ten years after the chapel was opened. Memorial stones were laid in July, 1877, by Mrs. Bassett, the Mayoress, Mrs. Allcard, Mrs. Bagshaw, Mrs. Hovey, and Mrs. Oakes, of Bridlington. The day's proceeds amounted to £1,000, bringing up the sum received and promised to £8,000. The chapel was opened on September 24th, 1879, by the Rev. Benjamin Gregory, D.D., President of the Conference ; the other preachers at the opening services being the Rev. W. B. Pope, D.D., the Rev. T. Allen, D.D., and Dr. Melson, of Birmingham. Since then, additions and improvements have been made in the fabric, notably by the provision last year of class-rooms, lecture-rooms, &c., at a cost of £3,570 ; and, when Brunswick is ripe for division, Trinity is the designated head of the new circuit.

Trinity, Firth Park Road, now in the Ellesmere Road Circuit, owed a great deal to the loving devotion to its interests, and to the liberality, of Mr. Thomas Cole, one of the last official documents to pass through whose hands was the paper informing him that by his generosity this handsome edifice was free from debt. From the very lively report by the Rev. S. M. Butters, B.A., in the

## ✧ History of Norfolk Street

local "Church Record," we learn that the friends at Firth Park had a perfect day for the stone-laying on July 21st, 1898, "real July warmth and sunshine, and a beautiful breeze to keep things fresh. Thanks to the careful foresight of the secretaries, Mr. T. Cole and Mr. J. B. Eaton, and the very kind assistance of the builder, Mr. Carr, the arrangements were perfect. . . . The ceremony was opened by Dr. Finnemore, and after the reading of Scripture by the Rev. S. M. Butters, and prayer by the Rev. E. R. Eslick, the Rev. James Pratt, Chairman of the District, gave an unique and very instructive address, reminding us that bricks and mortar and money were signs of spiritual forces that prompted to self-sacrifice. . . . Then followed a description by the architect of a certain bottle to be placed under the first stone, the contents of which are to be a mighty surprise to the New Zealander who comes to survey the ruins of the Victorian age. After the stone-laying by Mrs. W. P. Griffith, of London, Mrs. John Aizlewood, Mrs. T. W. Ward, on behalf of Mrs. Joseph Bassett, Mrs. T. Cole, Mrs. T. S. Cole, Mrs. C. Middleton, Mrs. Edward Wright, Mr. James Vanner Early, and Mr. S. M. Johnson, we hurried in brakes to Ellesmere Road, where the friends sustained their reputation for hospitality at tea." A tinge of gloom was cast over the evening meeting by the absence of the Lord Mayor and the Rev. Dr. H. J. Pope; but, says Mr. Butters, "we were cheered to find that his lordship had sent us £10 for the collection, and delighted that an opportunity was given to Mr. Thomas Cole to preside. The Rev. John Hornabrook, the General Chapel Secretary, very kindly consented to take Dr. Pope's place,

## Wesleyan Chapel, Sheffield ♪

and was heartily welcomed. A clear and most encouraging financial statement was given by Mr. W. Stephenson, showing that gifts and promises already amounted to £4,563, including £1,000 from the late Mr. John Cole; £1,000, together with £500, the cost of the site, from the chairman, Mr. Thomas Cole; an anonymous donor, £500; Mr. Thomas Cole, Jun., £300; £150 each from Messrs. T. S. Cole, C. Middleton, W. Stephenson; and £100 each from Messrs. E. Turner, J. B. Eaton, and J. Atkinson, besides several subscriptions of £50, and many smaller sums." On the 2nd of November, 1899, Mrs. Thomas Cole opened the door of the completed chapel with a silver gilt key, and the Rev. F. W. Macdonald, the President of the Conference, preached the opening sermon, the rest of the inaugural services being conducted by the Revs. James Crabtree, W. L. Watkinson, and David Young. The total cost of chapel and schools was £10,000. The progress of the work was so rapid that an extension scheme involving an additional expenditure of £1,360 became necessary in 1907, and a Bazaar in aid was held in June with gratifying results.

No sooner had the Park Circuit been formed from Norfolk Street in 1897 than the friends entered vigorously on the work of chapel-building and extension, a beautiful edifice being placed upon the splendid site in Stafford Road in 1901, and a suitable memorial chapel to William Cowlshaw being built at the manor in 1903, at a cost of about £3,000. The Victoria Chapel and Schools in Stafford Road cost upwards of £11,000, and are now entirely free from debt. It was a great undertaking, and

## *\* History of Norfolk Street*

was carried through with splendid tenacity and devotion. A "Daffodil" Bazaar, opened in the Cutlers' Hall, by the Lord Mayor in April, 1899, realised over £1,000. On June the 8th, Mr. Batty Langley, M.P., presided at the stone-laying ceremony, and the Rev. W. L. Watkinson, ex-President of the Conference, gave the address, and in the evening preached a sermon in Norfolk Street Chapel. Stones were laid by Mr. Joseph Bassett, Mrs. T. W. Ward, Miss B. C. Harrowell (for Mrs. S. Osborn), Mrs. W. A. Roberts, Mrs. G. F. Graham, Mrs. Edwin Laidler, Miss C. E. Robinson, Mr. Thomas Cole, Sen., Mr. Thomas Cole, Jun., Mr. John Aizlewood, Mr. George Senior, J.P., Mr. Joseph Worrall, Mr. W. Stephenson, Mr. Herbert Hodkin, Mr. Ebenezer Bradwell, and Mr. William Irons. The chapel, which has sittings for eight hundred, and which, with its fine spire, can be easily seen as far off as Heeley and Millhouses, was opened by the Rev. W. T. Davison, M.A., D.D., on the 17th of June, 1901, Mrs. Joseph Bassett placing the silver key in the door and declaring the building open, and the Lord Mayor (Alderman J. Eaton), who was accompanied by Mrs. Davies, the Rev. H. T. Smart, Chairman of the District, and many well-known ministers and laymen in the city, taking part in the proceedings. A fine two-manual organ had been provided at a cost of £550, and this was opened by Mr. T. W. Ward, who had contributed £250 towards the cost, the rest being raised by a garden party at the residence of Mr. Frank Hill, of Manor Grange, and by private donations. Dr. Davison preached a sermon on Psalm xlvi. 4, and in the evening delivered an address on Church Life and Work at the meeting presided

## Wesleyan Chapel, Sheffield ✻

over by Mr. Thomas Cole. The opening services realised £850. The scheme was completed on October 3rd, when the well-equipped Sunday School buildings were opened with a gold key by Mr. Edwin Laidler, to whom Victoria and Park, in particular, and Sheffield Sunday School work in general, are deeply indebted. The alabaster font and pulpit in the chapel were given by Mr. Joseph Bassett, and the valuable communion plate by Mrs. T. W. Ward.

The latest addition to the chapels in what was the East Circuit, is Endcliffe, in the Brunswick circuit. This noble edifice, which is the outcome of services held in the Board School at Hunter's Bar, and of the enterprise and zeal of the Brunswick and related Societies, stands on an admirable site in the Ecclesall Road. It is a stone building, in the Perpendicular style, from designs by Mr. Joseph Smith, F.R.I.B.A., of Sheffield, and consists of aspidal chancel, transepts, clerestoried nave, and a tower with spire. It has sittings for 850, and, with the site, cost £12,100. The foundation-stones were "well and truly laid in the name of the Holy Trinity," on the 30th of April, 1903, by the following thirty ladies, to whom trowels were presented by the gentlemen whose names are appended:— Mrs. Roberts, the Rev. T. T. Lambert; Mrs. W. W. Wood, Mr. T. H. Roberts; Mrs. Hovey, Mr. T. W. Ward; Mrs. Priestley, Mr. C. A. Kirkby; Mrs. J. C. Clegg, Mr. T. W. Lee; Mrs. J. H. Davidson, Mr. R. F. Pasley; Mrs. T. H. Roberts, Mr. J. C. Clegg; Mrs. J. Gregory, Mr. J. Goodall; Miss Furniss, Mr. H. D. Marples; Mrs. Pasley, Mr. J. H. Davidson; Mrs. Boote (Trinity Sewing Meeting), Mr. J. Biggin; Mrs. Lambert (Brunswick

## *\* History of Norfolk Street*

Sewing Meeting), Mr. Joseph Smith; Mrs. Ballard (Montgomery Sewing Meeting), Mr. H. H. Brewer; Miss Worrall, Mr. J. F. Lewis; Mrs. Ward (Brunswick Trustees), Mr. J. Gregory; Mrs. Osborn, Mr. A. Priestley; Mrs. T. W. Ward, Major-General Campbell; Mrs. Lamb, Mr. G. E. Stenbridge; Mrs. Burgon, Mr. H. Hodkin; Mrs. Hoyland, Mr. J. E. Fletcher; Mrs. Lewis, Mr. H. L. White; Mrs. Goodall, Mr. T. T. Hardy; Mrs. Warlow, Mr. W. R. Toothill; Mrs. Wragg, Mr. W. Wreghitt; Mrs. Fletcher, Mr. G. Gordon; Miss Hodkin, Mr. J. W. Charlesworth; Mrs. Sanders (Brunswick Sunday School and Wesley Guild), Mr. J. Lewis; Mrs. Gowers, Mr. J. Wragg; Miss Smith, Mr. S. Lamb; Miss Wreghitt (Hunter's Bar), Mr. F. Tory; Mrs. Wintersgill (Wesley Sewing Meeting), Mr. I. Burgon. The principal speakers at the ceremony and public meeting were: Mr. S. M. Johnson, the chairman; the Revs. J. Hornabrook, H. T. Smart, and B. Gregory. The day's proceeds amounted to £1,400. The chapel was opened amid great rejoicings on the 6th of October, 1904, by the Rev. Silvester Whitehead, President of the Conference, the following ministers continuing the opening services on week-days and Sundays up to the 13th of November, and giving a splendid start to this new and thriving cause:—The Revs. H. Haigh, F. L. Wiseman, B.A., A. Moorhouse, B.D., Dr. Allen, T. H. Mawson, J. Scott Lidgett, M.A., Dr. G. G. Findlay, G. Marris, Dr. T. B. Stephenson, C. H. Kelly, and B. Gregory. In the early spring of 1906 a three days' Bazaar was held in the Brunswick Rooms, by which £1,050 were raised; £3,500 and an organ being still needed to complete the scheme.

## Wesleyan Chapel, Sheffield ✧

Turning now to the West Circuit, it is delightful to be able to trace in it a similar and simultaneous expansion and development of Wesleyan Methodism, as indicated by additions to its material plant from 1865 to 1907. First came Wesley Chapel, Fulwood Road; a Decorated Gothic building, with tower and spire, that cost in all a little over £9,000. The first stone was laid by Mr. Joshua Moss, a member of the firm of "Joshua Moss and Gamble Brothers," steel merchants, and a most zealous and hearty supporter of local and Connexional Methodism, on the 2nd of October, 1865. This beautiful sanctuary, which for the last forty years has had one of the most refined and attractive services in the city, and which has admirably sustained the noble traditions of the Carver Street Church from which it sprang, was opened the 20th of June, 1867, by Dr. Dixon, then in the fifty-sixth year of his ministry, and totally blind. The Rev. Thomas M'Cullagh, who was present, tells us that on his text, "The fulness of the blessing of the Gospel of Christ," the doctor announced five divisions, but, at the end of the first division, when he had been preaching nearly an hour and a half, he asked the Rev. W. H. Taylor, who was in the pulpit with him, what time it was. When told, he said, "I'll pull up here." One of his remarks was characteristic. "When I was young," he said, "the individual sinned, and we hanged him; now it is the committee that sins, and who will hang the committee?" Then, in an undertone which some of us heard, he added, "I would hang some of them." Some time afterwards, Mr. M'Cullagh says: "Mr. Taylor was anxious to clear

## ❧ History of Norfolk Street

the debt from the chapel, and proposed to some of the leading gentlemen that it should be done on a certain Sunday. When I announced, 'The collection this morning was a little over £400, and this evening it is £400,' there came a sound from some surprised hearer which the *Sheffield Telegraph* described as 'a long, low whistle.'

Next came the Ranmoor Chapel, opened in 1870, at a cost of about £2,750, to replace the old Hallam Chapel, built in 1783, that had become too small, and quite unsuited to the needs of the Carver Street families that had migrated westward. After the building of this new and more attractive sanctuary, "stepping westward" must have seemed to them, as to Wordsworth in the poem,

"To be  
A kind of *heavenly* destiny."

Ebenezer had been separated from Carver Street in 1866, and with it had gone Bridgehouses. When this was acquired by the M.S. & L. Ry. Co., Burngreave Road was built to replace it, and became, in its turn, the head of a circuit. The foundation stone of this new and handsome structure which, together with the schools, and the freehold of the property subsequently purchased, cost £15,000, was laid by Mr. George Bassett in 1876, the year of his Mayoralty. The chapel was opened in 1878, by the Rev. W. B. Pope, D.D., the President of the Conference, and so liberal had been the contributions of the people, that it was announced before the close of the day that, in addition to the sum received for the old chapel, and the amount

## Wesleyan Chapel, Sheffield ✧

already given and promised, only £2,000 more needed to be raised. The organ and two stained-glass windows were given by Mr. Henry Fisher, of Norwood Grange, and there is a memorial window to Mr. W. W. Meggitt, for more than forty years one of the most active, saintly, and successful of the workers at Bridgehouses and Burngreave Road. To him, as to Mr. Fisher, and many another faithful worshipper, the cause at both places was as the apple of his eye, and the very stones of both these sanctuaries were both dear and precious. The words of a contemporary poet are literally true :—

“ Bridgehouses could, with every stone,  
The charm of his bright presence own  
Through blissful Sabbath days ;  
For there in hallowed light he shone,  
And from his lips was heard the tone  
Of ardent prayer and praise.

“ In Burngreave Road his heart was built,  
And on its glory he has spilt  
Love in a fragrant balm ;  
For dear to him the stately shrine,  
In which the pictured windows shine,  
And swells the organ psalm.

“ But most impassioned his desire  
To see the Spirit's mystic fire  
Flash on the waiting throng,  
And hear from consecrated souls  
The triumph which in thunder rolls  
Through Pentecostal song.

“ The children love him, for his care  
To make their young life bright and fair  
Is shown in tender grace ;  
His kindness is a golden key  
Unlocking hearts, and all may see  
A Gospel in his face.”

## *\* History of Norfolk Street*

In 1903 a memorial window was placed in the chapel to Mr. Fisher, and the whole building thoroughly renovated at a cost of £1,000.

In 1900-1, while still in the Ebenezer circuit the old Fulton Road Chapel, Walkley, to meet the rapidly increasing population, was superseded by the beautiful buildings at the corner of Howard Road and Duncombe Street, at a cost of between £6,000 and £7,000. In November, 1899, memorial stones were laid in the school portion of the building, and in April, 1900, the foundation stones of the chapel were laid by Mrs. G. H. Crossley, Mrs. John Wood, Mrs. W. H. Wood, Mr. G. H. Wood, the Rev. J. Jackson, Mrs. W. B. Mason, Mrs. Feareough, and Messrs. F. U. Laycock, A. Schofield, and T. W. Ward. At the evening meeting, held in St. John's, Crooksmoor, Mr. W. B. Mason, of Leeds, took the chair, and addresses were delivered by the Rev. John Hornabrook, of Manchester, the Rev. J. E. Whydale, of Birmingham, and the Revs. T. Sanderson and J. Pickup, of Sheffield. The chapel was opened with a golden key on September 13th, 1900, by Mrs. G. H. Crossley, and the opening sermon was preached by the Rev. T. Allen, D.D., President of the Conference. A beautiful memorial window was unveiled by the members of the Wood family to the memory of Mr. and Mrs. John Wood, by whom Methodism had been introduced into Walkley thirty years before. In the evening, Mr. F. U. Laycock presided at the meeting, and addresses were given by the Revs. Dr. Allen and H. T. Smart, and by Messrs. W. H. Wood, H. Emmerson, and others. The opening services were continued on following Sundays

## *Wesleyan Chapel, Sheffield* ❁

by the Revs. C. H. Kelly and Dr. W. T. Davison. A bazaar at the Cutlers' Hall, in June, 1907, at the opening of which the Master Cutler, Mr. W. F. Osborn, Mrs. Crossley, Mr. T. W. Ward, Councillor W. Appleyard, Mr. J. H. Davison, Mr. Joseph Goodall, Mr. and Mrs. W. H. Wood, and Mrs. Schofield, Rydal Mount, Birkendale, took a prominent part, realised over £1,100, and placed the Walkley Chapel and Schools, now in the Burngreave Road circuit, in a sound financial position.

In 1880 the beginnings were made of a large scheme of extension in the Carver Street Circuit by the building of a school-chapel in Crooksmoor Road, the foundation stones of which were laid by Miss Wood, Mr. R. G. Holland, &c. This building is now used as a school, the large Gothic chapel of St. John's having superseded it as a place of worship in 1889-90. The cost of land and buildings has been between £11,000 and £12,000, and the splendid work that has been done there has amply justified the outlay. From the beginning there has been a large congregation of young people in the evening, and on Sunday afternoons the splendid Men's Meeting that was gathered and conducted by Mr. J. G. Graves, became the admiration and the envy of the city. Ten years later the circuit was enriched by the gift of St. Luke's, the beautiful chapel at Bole Hills, by Mr. Samuel Meggitt Johnson, who had previously taken a leading part in a Circuit Extension Scheme by which over £6,000 had been raised for various purposes in town and country. St. Luke's, which cost Mr. Johnson over £4,000 in addition to the site, which was

## ✻ History of Norfolk Street

provided by the trustees and the circuit scheme, took the place of the old dilapidated structure at Mount Olivet, that had become unsuited to the needs of the population. It was opened on June 29th, 1900, by the Rev. W. L. Watkinson, in the presence of a large and representative assembly of ministers and laity, including the Chairman of the District, the Rev. H. T. Smart, Mr. and Mrs. S. M. Johnson, Mr. and Mrs. R. G. Holland, and many other members of well-known families in the circuit. The opening services were continued on the following Sundays by the Revs. H. E. Gregg, J. Pratt, H. T. Smart, and T. Sanderson. The apse windows of stained and painted glass, suggesting the idea of the Law and the Gospel, were placed in the chapel by the trustees in commemoration of Mr. Johnson's gift. The table font, which was the gift of the Sunday School children, is of beaten copper. The bowl, having a cherub face, with outstretched wings in front, stands on a low tripod, and round the lid is a band with the inscription, "Of such is Christ's Kingdom," in raised letters. It was made by Mr. G. Halliday, who also made the solid silver key presented to Mrs. Johnson at the opening ceremony.

The latest scheme in the circuit—now approaching completion—is that for building the New Wesley Hall at Crookes. This will supersede the old chapel there, which was built in 1836 at a cost of £1,916, and was enlarged in 1886. The foundation stones of the new hall, which is to cost £9,000, and which is to be worked on mission lines under the superintendency of the Rev. C. Ensor Walters, from the West London

## Wesleyan Chapel, Sheffield ❖

Mission, were laid on the 25th of April, 1907, by Mr. W. F. Osborn, Master Cutler, Mrs. Reginald Nicholson (on behalf of Mrs. J. G. Holland), Mr. W. W. Wood, Jun. (on behalf of his mother), Miss Wood, Mr. Richard Nicholson (for Mrs. Joseph Wragg), Mrs. T. W. Ward, Miss Clayton, Miss Nadin, Alderman Agar, of York, Miss Sanderson, and Mr. A. B. Toothill. The only speech at the stone-laying, besides Alderman Agar's, who said that he began Church work in the Crookes Sunday School when a youth at Wesley College, was that of the Chairman of the District, who also spoke at the evening meeting in Carver Street presided over by Mr. B. G. Wood, and addressed by the Revs. G. Marris, superintendent of the circuit, G. Hammond, G. H. McNeal, &c. The day's financial proceeds amounted to £1,206, leaving £1,900 to be raised to complete this part of the scheme. The Hall, which is octagonal in design, will provide accommodation for 900 hearers, and there are vestries, and a large room for social purposes. Land has been secured on which it is hoped in future years to erect an institute for the service of the people, and on the site of the old chapel it is intended to build an up-to-date and well-provided Sunday School.

Looking back over the period since the building of Norfolk Street in 1780, and summarising the numerical and material progress of Methodism, it may be said that at that date all the Methodism in the town was confined to one chapel that had cost £2,000, that would seat about a thousand, that had connected with it three ministers, about a score of local preachers, a dozen

## *\* History of Norfolk Street*

class-leaders, and two or three hundred members. In the Wesleyan branch of the Methodist Church alone there are now seven circuits (including Thorncliffe); seventy chapels and other preaching-places, providing accommodation for over 25,000 hearers, with an annual income from seat-rents, anniversaries, &c., of not far from £20,000; trust property of the approximate value of £300,000; thirty ministers; 250 lay preachers; 366 class-leaders; 7,197 members; seventy Sunday Schools, with 2,336 officers and teachers, and 16,596 scholars; sixty-two Bands of Hope, with a membership of 7,506, and thirty-one adult Temperance Societies with 2,048 members; twenty-nine branches of the Wesley Guild, with a membership of 2,192; Junior Society Classes, with ninety-two leaders, and 1,697 members. In 1780, there was only one Connexional Fund to which a few pounds annually were sent; last year, £571 8s. 4d. were contributed to four of these funds; then there were no Home or Foreign Missions, and no local Sunday Schools; last year the Sunday Schools in these circuits were carried on at a cost of £1,439 17s. 8d.; and £2,585 15s. 3d. was contributed to Foreign, and £768 os. 5d. to Home Missions; and this in addition to the maintenance of the ministry, and the support of the local institutions of benevolence and charity.

The statistics of the other branches of Methodism in the city, all of which, if they cannot strictly be called "offshoots and developments" from Norfolk Street, are not entirely unconnected with it, will be welcomed by all the lovers of "Christianity in earnest." The following table has been compiled from "The Sheffield

## Wesleyan Chapel, Sheffield ✻

Free Churchmen's Handbook" for 1905, unhappily, the latest published returns obtainable:—

### SUMMARY OF STATISTICS.

1905.	Sittings.	Ministers.	Lay Preachers.	Members.	S.S. Offr. & Teachers.	Scholars.
Meth. New Con. ...	6,000	12	72	1,818	475	3,900
Primitive Meth. ...	13,000	17	173	3,334	668	6,727
United Meth. Free Ch.	8,000	12	46	2,060	735	6,121
Wes. Reform Union. ...	6,000	2	35	1,065	454	4,644
	33,000	43	326	8,277	2,332	21,392
Wesleyan Returns, May, 1907 ...	25,823	30	250	7,197	2,336	16,596
Totals ...	58,823	73	576	15,474	4,668	37,988

“According to this time, it shall be said, ‘WHAT HATH GOD WROUGHT!’” Num. xxiii. 23. Nor is any slackening apparent in His purposes towards this particular section of His Church in Sheffield. Under the energetic and enlightened leadership of the present Chairman of the District, the Rev. H. T. Smart, Wesleyan Methodism throughout the Sheffield District has greatly prospered in the last decade. Not only has there been no abatement in the rate of chapel-building in the various circuits in the city; the Sheffield Mission in the centre has been firmly rooted, and its vigorous branches and congeners in Shalesmoor and Crookes give promise of immediate and abundant fruit. During the period of transition through which the Mission has been passing, the services in the Albert Hall and in the Montgomery

### *\* History of Norfolk Street*

Hall, and in the open air, have been splendidly maintained, and the new Victoria Hall now rising on the site of Norfolk Street will soon (D.V.) be opened amid the happiest auguries.

Wesleyan Chapel, Sheffield ✂

CHAPTER IX.

Closing Scenes and Transformations.

“Every Ebenezer is the starting-point for new enterprise.”—

REV. S. CHADWICK.

STANDING in the street, and looking on the place where Norfolk Street Chapel once stood, one is instinctively reminded of the Apostle's words: “Old things are passed away; behold, they are become new.” The passing away of the venerable sanctuary, with all its hallowed associations, and its glorious history, could not but be a memorable, and, to all who rightly appreciated it, a sorrowful event. Pathos, and even sadness, appear to be inseparable from the process of evolution, in all its aspects and departments. In this world, at all events, it is a painful process; and it is an inspiration and a consolation to remember that the Great Initiator and Controller of the process Himself takes part in the sorrow and pain. Change, not less than stability and endurance, is the sign manual of His handiwork, Who also, and by means of change, is ever making all things new. One solitary voice was raised at the time of the closing of Norfolk Street against what was supposed to be the “vandalism” involved in

### *\* History of Norfolk Street*

its destruction. Ruskinian sentiment would have preserved the venerable building until it had decayed into a picturesque ruin reminding future generations of its former glories. A more truly Christian sentiment, as we believe, prevailed—a sentiment, not merely of reverence, affection, and gratitude with respect to the past, but of loving sympathy with Christ in His concern for present needs and future possibilities of service. Whatever might be thought as to the seemliness, or even as to the wisdom of the act, the demolition, or rather the transformation, of Norfolk Street, appeared to be in the order of Providence, and on the lines of Grace. The needs of the work were urgent; no other site so central and so suitable was available; it was therefore resolved with unanimity by those most vitally concerned, but not without reluctance and regret, to follow where the finger of Divine direction seemed to point. And, after all, what fate could be more glorious for an ancient sanctuary that has served its generations according to the will of God than to be transformed into a new, more beautiful, and more commodious building, in which its work can be continued with greater facilities, and on an indefinitely larger scale? That men may believe the truth of God, enjoy the love of God, embrace the will of God, and share the life of God is the supreme end of all Christian endeavour. This was the four-fold aim of those who built Norfolk Street, and so nobly carried on its manifold activities; this is the aim of those who presently will be at work in the Victoria Hall. The same work precisely, in all its departments, as was done in the old building, will be done in the

## Wesleyan Chapel, Sheffield ✻

new ; and if the same spirit prevails of harmony and helpfulness, and the same devotion, zeal, and sacrifice be displayed, the work can hardly fail to be accomplished with ten-fold success. The Greeks had a short saying, "Twice is impossible," which means that history does *not* repeat itself. But if it is not possible to repeat the history of Norfolk Street, Victoria Hall, beneath the same unfailing benediction, may prolong and multiply its triumphs and renown. Great men exist that there may be greater ; good men that there may be better ; old chapels that there may be new ones ; Norfolk Streets that there may be Victoria Halls.

Such were some of the thoughts and feelings with which the Norfolk Street community approached the period of transition from the ancient buildings to the new. Not in callous indifference, as was supposed by one imperfectly informed reporter, much less with haste and levity as he surmised ; but with deep emotion, and with due deliberation and solemnity, did they consent even to the transformation of the structure which, to most of them, had been the sanctuary of their childhood, and the birthplace of their souls. A long series of closing services and meetings, extending from the 24th of April, 1906, to the 14th of May, was held, in which many former ministers, and laymen, representative of both the present and the past, took part. On Sundays, April 29th and May 6th, sermons were preached by the Revs. David Young and H. Howard May, of London, and G. H. McNeal and Leonard Sykes, of Sheffield. On Monday Mr. May again preached, and on Thursday, May 10th, there was a rally of past and

## *✻ History of Norfolk Street*

present Sunday School workers and scholars; a reminiscence meeting being held in the afternoon, and a reception and public meeting in the evening. At the afternoon meeting, over which Mr. W. Stephenson presided, the chairman spoke of the sorrow mixed with hope with which the closing services were being held. Like several of the other speakers, he made special reference to the great revival in the Sunday School in 1881. He also feelingly referred to several of those with whom he had been associated in the work of the school, notably to Mr. John Skelton and to "Father" Angus, to whose influence he had been so greatly indebted in his early days. The great Friday night prayer meetings were referred to by other speakers, and the class meeting conducted by Mr. J. A. Cooper, which twenty-five young men regularly attended "with faces grimed just as they came from work."

"Nor were the ladies forgotten—Mrs. Parkin, Mrs. and Miss Meeke, Miss Simpson, Miss Adams, &c. But the greatest surprise of the afternoon came when Mr. Andrews (an ex-president of the Sunday School Union) declared himself a former Norfolk Street scholar, having been associated with the school from 1851 to 1858, when Mr. John Skelton was secretary, and Mr. William Cobby, 'a man of sterling character,' was superintendent in the boys' department."

At the evening meeting, held in the chapel, after a reception in the upper school-room, many memories were recalled by the various speakers.

"Many incidents, principally connected with the work of the Sunday School and the Band of Hope, were re-told,

## *Wesleyan Chapel, Sheffield* ❁

and faces of those who used to labour in the interests of Norfolk Street Chapel, and the various organizations connected with it, were brought to mind: recollections of those who had made central Sheffield Methodism what it is to-day, were not allowed to fade. Mr. Joseph Meeke (senior superintendent and senior general secretary of the school) presided over a large audience, among whom, on the platform, were the Revs. G. H. McNeal, Leonard Sykes, C. M. Draper, Mr. A. J. When (junior general secretary), Mr. Leary (superintendent of the Burngreave Road Sunday School, who had been connected with Norfolk Street for five-and-twenty years), Mr. Edward Wright (circuit steward), Mr. Robert Wright (lay missionary), Councillor A. Russell Fox (who was a scholar in the school forty years ago, and who declared that throughout his life he had never lost the influence of his teachers in the school), Mr. Austen Wilson, of Wakefield (who spoke of his indebtedness to the school and chapel over thirty years ago), Councillor John Beckett, of Rotherham (who spoke of the years he had spent there as 'years that will live in my memory through all eternity'), Mr. Charles Fox (conductor of the Band of Hope, whose connection with Norfolk Street extends over five-and-fifty years, and who said that he and his four brothers and sisters had been connected with the chapel for a total of 260 years), Mr. Lloyd, of Burnley, Mr. J. B. Eaton (choirmaster), Mr. W. Wreghitt, Mr. Clements, Mr. W. Stephenson, and Mr. Middleton."

On the following Saturday evening, a Church At-Home and Lovefeast was held under the presidency of the Rev. G. H. McNeal, the superintendent of the Sheffield Mission, and addresses were given by the other ministers of the Mission, and by the Rev. Alfred Roebuck, B.D., who also conducted the closing services on Sunday, May the 13th. That Sunday will be memorable, not only for the solemn closing services, morning and evening,

## *\* History of Norfolk Street*

but also for the Local Preachers' gathering in the afternoon, under the presidency of Mr. Edward Wright, who had been connected with the chapel for six-and-thirty years, and was the oldest local preacher then worshipping at Norfolk Street. For over two hours, brethren who have grown grey in the service of the Church drew upon their fund of reminiscence : Mr. Grayson, who has been on the circuit plan for 57 years, Mr. Bradwell 42 years, Mr. Danby 36, Mr. Phillip 27, and Mr. Birks 24 years—all of whom indulged in grateful memories and radiant hopes. At the evening service Mr. Roebuck preached a most appropriate sermon on Heb. xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever;" and the choir completed its long years of voluntary service by a heartfelt and artistic rendering of the anthem, "I am Alpha and Omega." This was the key-note of the closing services throughout. They were felt to be both the end and the beginning—the end of an eventful and successful era of evangelistic work, the effects of which are deeply engraven on the public and the private life of Sheffield; the beginning of still greater and more glorious things. Amid the inevitable sadness the congregations felt the presence of the Unchanging Christ, and, in the hush that often fell upon them as they reflected on the past, His voice was heard within their sorrowing hearts :

" Turn, turn to the Present—the New :  
To-day leads you up to the hill-tops  
That are kissed by the radiant sun ;  
To-day shows no tomb, life's hopes are in bloom,  
And to-day holds a prize to be won."

### Wesleyan Chapel, Sheffield ✧

In a few days they knew that the dear old sanctuary, with which their hearts were entwined, and with which their happiest and most sacred memories were inseparably associated, would be a thing of the past ; but they also knew that, from its *débris*, there would rise a new and nobler structure, that is to be what the Central Hall is to Manchester, and Eastbrook Hall to Bradford, and the Leysian Mission to East Central London—a great social and evangelistic centre, helping and inspiring all the churches of the city, and taking the lead in every kind of philanthropic and humanitarian service. What wonder that their sorrow should have turned to joy, and that so many should have exclaimed on hearing the one solitary discord : “ Let who will repine at what has passed, if they will only allow us to rejoice in what is to come ? ”

The final scenes and services, on Monday, May the 15th, are admirably described in an article in one of the Sheffield papers, from which we make the following extracts :

“ The work of the mother-chapel of Sheffield Methodism is finished. In the presence of a huge crowd the doors late last night were locked. Soon the famous building, so rich in historic association, will be a ruin. The final scenes were of an extraordinary character. Hundreds and hundreds of people listened in tense expectancy for the grating of the key in the lock, and then, while many of the people stood with bared heads, the vast crowd joined in the singing of songs of hope. It was a scene never to be erased from the memory. The whole of the day's services were deeply impressive. Indeed, one cannot recollect a gathering at which the silence was so profound as at the noonday

## ✻ History of Norfolk Street

service, when the Rev. Marshall Hartley, an ex-president of the Conference, and one of the most distinguished ministers who has ever laboured at Norfolk Street Chapel, tried to carry our thoughts away from the past and the present to the glory of the future. 'One did not like,' he said, 'to see places with such associations disappear. They loved the chapel for its associations. Its history was precious beyond expression. But it had to go. They were called "to bring forth the old because of the new."' In the afternoon Mr. Hartley conducted a sacramental service, but both morning and afternoon he was in deep pain, and at night he was so ill that he was unable to attend the great closing meeting. Somewhat singularly, the note of sadness which was expected to be dominant was scarcely ever struck. Instead, the crowded meeting was full of inspiration, and it actually ended with the 'Hallelujah' chorus. The platform consisted of Mr. T. Skelton Cole (senior circuit steward), who presided, the Revs. H. T. Smart, J. Thackray, B.A., A. Roebuck, B.D., G. H. McNeal, L. Sykes, C. M. Draper, A. Spencer, T. A. Seed, H. Wadsworth, W. Hill, A. W. Yeo, F. Bradfield, L. Heap, R. Batey, R. Selby, W. Trevor, H. Jackson, and Messrs. S. M. Johnson, J. Shaw, W. Richards, W. Stephenson, E. Wright, C. Middleton, J. B. Eaton, J. Turner (Worksop), and F. A. Walker (Chesterfield).

"The proceedings opened with a stimulating history by the Rev. G. H. McNeal of the progress of the mission movement in Methodism, and particularly of the scheme which was leading to the demolition of Norfolk Street Chapel. He told how the Wesleyan Church during the past twenty-five years had made itself specially responsible for the masses of the non-worshippers in the great cities, and in order to reach these had erected forty great central halls at a cost of no less than £1,500,000. And every one of them, he said, was without exception a triumphant success. Five or six years ago some of the leading Methodists of Sheffield began to think of the possibility of some such work, and a

## Wesleyan Chapel, Sheffield ❧

committee was appointed, but they were doomed to failure, for no site could be secured at anything like a reasonable rate. They resolved, however, whether they could get a suitable site or not, to do mission work, and the Albert Hall was taken, with the Rev. H. Howard May as minister. Shortly after that the people belonging to Norfolk Street, realising that their chapel site, if enlarged, would be most suitable for a central hall, began to consider the possibility of handing over the property to the Mission Committee. Mr. Thomas Cole, in memory of his father, gave a princely donation of £6,000, handing over the adjoining property; and the devoted friends at Norfolk Street, putting aside the natural feelings which would have led many to retain the old chapel, resolved, in the interests of Methodism and of the masses of the people, to devote the site to the purposes of the Mission. The Norfolk Street friends, following the lead of Mr. Cole, had added no less than £4,000 to the subscription list, and Mr. Meggitt Johnson, one of the most generous donors to the scheme, and now the treasurer to the building fund, had received promises of something like £22,000 towards the £40,000 needed for the enterprise.

“The President of the Conference (the Rev. C. H. Kelly), would have been present but for serious illness; but he sent a cheery message, urging the congregation to look, not backward, but forward. Nevertheless, the Chairman (Mr. T. S. Cole) did look backward, and the people were right glad that he did so, for, delving into old deeds and books, he had gathered a rich fund of instructive and amusing fact and incident. At the close of his address, he referred in fitting terms to the people who, during the last half-century, had been prominently associated with the Church, and in concluding spoke with great hope and confidence of its splendid future. The Rev. John Thackray, a humorist of the first water, kept mirth high, though there was much grain among the chaff, especially when he showed that, in doing mission work, Methodists were simply carrying out Wesley's ideals. A solo, ‘The King of Love,’

## ✻ History of Norfolk Street

was then sung by Mr. S. Johnson; after which, Rev. Alfred Roebuck, another highly esteemed former superintendent of the circuit, delivered a bright, inspiring speech. A collection amounting to £134 8s. was then taken, and, with the 'Hallelujah' chorus on the organ, the last service in the Norfolk Street Chapel came to an end."

The outside scene was indescribable. It had been announced that after all had left, Mr. Thomas Cole, on behalf of Mrs. Cole, of Park Spring House, would lock the doors of the chapel. But not a few seemed loth to leave. They lingered, looking round the dear familiar sanctuary, as if bidding a fond farewell to the font at which they had been baptised; to the communion rails at which they had so often knelt in penitence and prayer as they had in faith partaken of the emblems of redeeming love; to the pulpit from which messages of peace and strength so often had been sent to them; to the pews where dear ones long since gone to heaven had sat; to the organ which had often raised their spirits, and "dissolved them into ecstasies;" to the porch where they had met and greeted those they loved and honoured in the years gone by. It seemed as though they could not tear themselves away. "In the meantime the chapel yard had become literally chocked. Hundreds of people crowded into the comparatively small space. Scores scaled the adjacent walls and railings. At last, however, the lights went low, the last persons left the sanctuary, and amid tense silence, the whole company waiting in hushed expectancy to hear the closing of the doors and the grating of the key, Mr. Cole locked the chapel,



THE NEW VICTORIA HALL.



## Wesleyan Chapel, Sheffield ❧

saying, 'I lock the door of this time-honoured sanctuary for the last time, with many tender and loving memories of the past, but with the profound conviction that the work we have before us is of God, and that, under His blessing, the glories of the new place will exceed those of the old.' All around him people stood with heads reverently bared, and, as he concluded, everyone, apparently, fervently said, 'Amen!' The whole crowd seemed loth to leave the hallowed spot. Hymn after hymn was sung—'Rock of Ages,' 'Give me the wings of faith to rise,' 'All hail the power of Jesu's name' (to the famous 'Diadem' tune), and 'Jesus, the name high over all.' It was a strange scene, possibly 1,500 people or more standing in front of the dark chapel singing the old melodies; but at last it came to an end. The Rev. Leonard Sykes, in a voice that would be heard even on the outer edge of the crowd, pronounced the benediction; the Doxology was sung; and then the people slowly dispersed, talking not so much of the service as of the unique finale."

The work of demolition was not long delayed, and by the 26th of September, 1906, the site was ready for the new Victoria Hall. On the afternoon of that day the foundation stones of this fine edifice were laid amid every circumstance of interest and hope. Over a hundred guests were present at the luncheon which Mr. Thomas Cole and the committee of the Mission provided early in the afternoon at the Cutlers' Hall. To the right of the chairman (Mr. Cole) sat the President of the Conference (the Rev. Albert Clayton), and to the left the Rev. Dr. Pope (head of the Home

## ✿ History of Norfolk Street

Mission department), and the company included the Rev. John Hornabrook (Connexional Chapel secretary), Mrs. Cole, Mrs. Roberts, Mr. W. F. Osborn, Mrs. Osborn, Mr. and Mrs. S. M. Johnson, Alderman and Mrs. Wycliffe Wilson, Alderman Agar (York), Mr. and Mrs. T. Skelton Cole, Mr. and Mrs. T. W. Ward, Mr. E. Aston, Mr. and Mrs. W. W. Wood, Mr. and Mrs. Goodall, Mr. R. G. Holland, Mr. and Mrs. J. V. Early, Mr. J. C. Clegg, Mrs. Crossley, Mrs. and Miss Bassett, Mr. and Mrs. James Turner, Mr. H. and Mrs. Adams, Rev. H. T. Smart, G. H. McNeal, T. A. Seed, R. Spooner, P. Nume, W. H. Gregory, E. H. Titchmarsh, C. W. Andrews, G. Marris, W. Yeo, J. J. Barkell, V. W. Pearson, L. Sykes, E. Dannatt, A. Spencer, Thos. Cook, Alderman Winter, Councillors J. Derry and A. R. Fox, Dr. Branson, Dr. Lyth, Mrs. Thos. Cole, Miss Dorothy Cole, Miss Smart, Mrs. McNeal, Mrs. Sykes, Mrs. Spencer, Messrs. A. Schofield, W. R. France, J. Robinson, S. Frith, E. Atkinson, G. H. Hovey, T. S. Pearson, H. Hodgkin, Walter Roberts, G. Middleton, J. R. Hickley, Hodgson, A. Priestley, H. Eaton, E. Cole, H. Gallimore, S. Osborn, J.P., W. Parkin, E. M. Gibbs, J. Bassett, J. Lamb, Wm. Loxley, R. Howard, F. M. Osborn, B. G. Wood, E. Wright, W. Richards, W. A. Roberts, Wm. Stephenson, J. B. Eaton, T. Bowker, A. E. Turner, H. Aizlewood, E. Adams, A. Heath, Pickard, T. S. Denby, S. N. Meggitt, S. S. Hale, G. Meeke, W. H. Wood, A. Toothill, R. Wright, F. W. Sanders, Pasley, W. H. Whitehead, Colwill, T. Patteson, E. Johnson, and Davidson. After the luncheon a statement was made by the Rev. G. H. McNeal with reference to the building scheme, and

### *Wesleyan Chapel, Sheffield* ❖

brief speeches in support of it were made by the President of the Conference, and by Dr. Pope and Mr. Hornabrook. The company then proceeded to Norfolk Street, where between two and three thousand people had assembled for the ceremony. After the singing of the first hymn, "O for a thousand tongues to sing my great Redeemer's praise," the Rev. E. D. Dannatt read the fifty eighth chapter of Isaiah, and the Rev. T. T. Lambert offered prayer. Short addresses by the Chairman, the Rev. H. T. Smart, and by the President of the Conference, preceded the stone-laying, which was performed by the following ladies and gentlemen, each one receiving a handsomely bound copy of the revised version of the Bible at the hands of the President as a souvenir of the occasion: Mrs. Thomas Cole, senior, representing those worshipping at the old Norfolk Street Chapel; Mrs. Roberts, representing Brunswick Circuit; Mrs. W. W. Wood, Carver Street Circuit; Mrs. Crossley, Burngreave Road Circuit; Mrs. T. Skelton Cole, the old Norfolk Street Circuit, including Ellesmere Road Circuit; Miss Bassett, Park Circuit; Mr. W. F. Osborn, Master Cutler Elect; the Rev. H. T. Smart, for Mr. T. R. Ferens, M.P., treasurer of the Connexional Home Mission Fund, who was unable to attend; Mr. E. Aston, treasurer of the Connexional Chapel Fund; Alderman J. Wycliffe Wilson, Sheffield Congregational Association; Mr. Henry Adams, the Sheffield Primitive Methodist Churches; Alderman Agar, of York, for old Wesley College Boys; Mr. James Turner, of Worksop, for the outlying circuits of the Sheffield District; Mr. Joseph Goodall, for the Albert Hall Mission Congregation; and Mr. Thomas Cole,

## ✻ History of Norfolk Street

treasurer of the Mission, and donor of part of the site. In a hollow of the first stone (laid by Mrs. Cole), the Rev. Allan Spencer placed a casket containing the contents of an old bottle taken from the foundation stone of the Norfolk Street School, built in 1836, and sundry other documents and articles, including the current plan of the Mission, a list of the trustees of the new hall, a programme of the day's proceedings, the last annual report of the Mission, copies of both Sheffield papers, a directory of the city and district, and various coins of the realm.

In the course of the proceedings, addresses were given by Mr. W. F. Osborn, Alderman Wycliffe Wilson, Alderman Agar, Mr. Henry Adams, the Rev. G. H. McNeal, who made special reference to the self-denial and self-sacrifice of the Norfolk Street friends who had "handed over their historic building to the Mission"; and finally, by the Rev. John Hornabrook, Secretary of the Conference, and General Chapel Secretary, Manchester, who, as an old Sheffield minister, congratulated his friends on the progress of the scheme, and incidentally gave some remarkable facts in the recent history of Methodism.

"This," said he, "is the twenty-ninth hall with which I have had something to do during the nine years that I have been chapel secretary. Twenty-seven are up or in course of erection, and yours, when completed, will compare with the best of them. During the last ten years we have completed over one thousand new chapels and halls, and spent £2,500,000 upon them. In addition to that, we have reconstructed and renovated fourteen hundred or fifteen hundred, at a cost of nearly £1,000,000, and we

## Wesleyan Chapel, Sheffield ❧

have at least £500,000 worth of property now going up, of which this is a part."

The evening meeting in Carver Street Chapel, which was so crowded that an overflow meeting had to be held in the adjoining Institute, was also addressed by Mr. Hornabrook, as well as by the Revs. Dr. Pope and C. W. Andrews, B.A., B.D., superintendent of the Bolton Mission. In the course of the meeting, the President of the Conference, on behalf of the trustees of the hall, presented the treasurer of the building fund, Mr. S. Meggitt Johnson, with a Bible similar to those presented to the stone-layers, and a like gift was made to the Rev. G. H. McNeal, the popular superintendent of the Mission, "in recognition of his eminent and successful services in connection with the work which has culminated to-day." The gatherings throughout the day were characterised by the greatest enthusiasm, and the financial results were most gratifying. Before the day's proceedings began, £616 19s. had been promised; the stone-layers gave £1,668 10s. (no one contributing less than £100); the afternoon collection amounted to £207, and that at night (including £500 from the chairman, Mr. Meggitt Johnson, in addition to a previous donation of £2,000), to £774 13s.; making a total for the day of £3,267 2s.

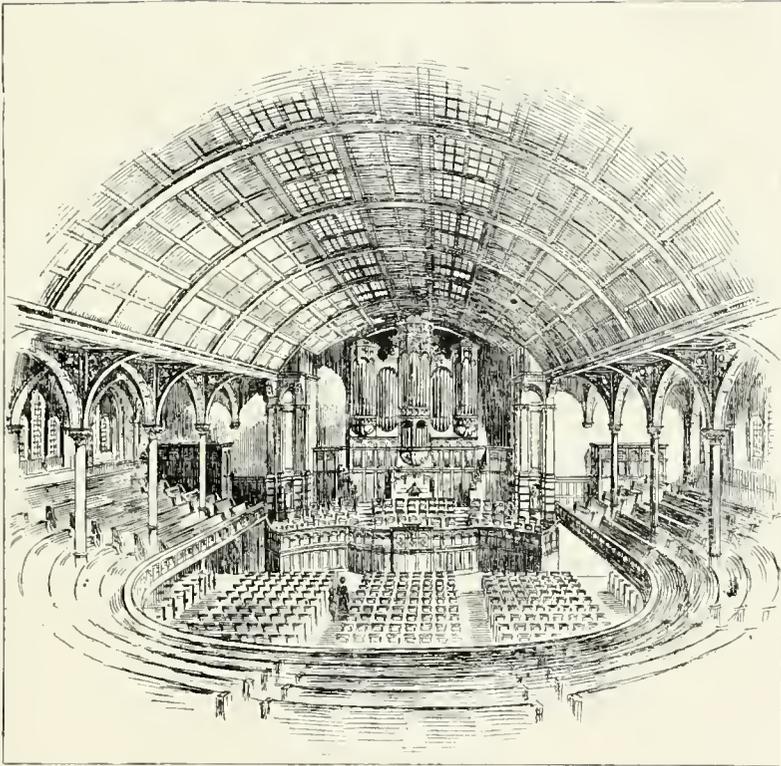
In the spring of 1907 (Saturday, June 8th), a supplementary stone-laying of an unusual and deeply interesting character was witnessed by a large and representative gathering from all parts of the district. This was called a "Young People's Bricklaying

## *\* History of Norfolk Street*

Ceremony"; but stones as well as bricks were laid, not the least suggestive of which were three of the original foundation stones of the Norfolk Street Sunday School, one of which was most appropriately laid by Miss Angus. In all, 24 stones and 105 bricks were laid in the course of the afternoon, and in the evening a largely-attended meeting was held in the Albert Hall, when addresses were delivered by Alderman W. Middlebrook, of Leeds, the chairman; the Rev. J. E. Rattenbury, superintendent of the Nottingham Mission, who also spoke at the stone-laying ceremony; Mrs. Ormiston Chant, of London, in the unavoidable absence of Mrs. Hugh Price Hughes; and the Rev. H. M. Nield, superintendent of the Bradford Mission; the amount of the day's proceedings reaching £350, and bringing up the total given and promised towards the scheme to nearly £26,000. The following report of the ceremony (condensed from the *Sheffield Daily Independent*, June 10th, 1907) preserves names and incidents that will be of interest in after years:—

"If Chapter I. was the memorable closing of the old Norfolk Street Chapel, and Chapter II. the foundation-stone laying of the Victoria Hall, Saturday's proceedings constituted Chapter III. Chapter I. was in many senses pathetic, Chapter II. stirring, Chapter III. unique.

"The whole proceedings pulsed with the throb of young Methodism. Indeed, it was essentially a young people's day, and of the 130 stones and bricks laid fully 120 were placed in position by children. Some of the little ones were too young even to toddle; others a little older would gleefully grasp the trowel with both hands and trail it among the mortar with all the child's inherent love and instinct



INTERIOR OF NEW VICTORIA HALL.



## Wesleyan Chapel, Sheffield ❖

for playing with mud; boys in Eton jackets evidently felt the dignity of their position, and, standing at ease, would shout, 'In the name of the Father, and of the Son, and of the Holy Ghost, I declare this stone well and truly laid.' It was only occasionally the children ever thought of this formula, and whenever it was heard cries of 'Well done, lad,' rose from the throng of people peering down on the scene. Between massive girders and heavy iron columns hundreds of other people were gathered, while on a platform high over all was the Mission Brass Band, making its first public appearance. It was altogether a most remarkable scene. Most wonderful of all, the sun shone!

At the outset of the proceedings there was a pleasing incident, pleasing inasmuch as it proved that, even in plain matter-of-fact twentieth century, sentiment still holds a certain sway. Two of the first stones laid were huge rough-hewn blocks—the actual foundation stones of the old Norfolk Street Sunday School—and these were given the position of honour. There is evidently a little poetry left in life still. Interesting incidents, indeed, were of extraordinary frequency, and one of the most notable was the laying of a brick by a young man who is blind.

"The large company of interested onlookers included the Revs. H. T. Smart (Chairman of the District), G. H. McNeal, J. E. Rattenbury, E. V. Everard (vicar of St. James), H. G. Oyston, E. Spencer, G. Marris, D. Ryecroft, P. Welsch, E. D. Dannatt, W. H. Hill, A. L. Heap, H. Labbett (Eckington), J. R. Batey, and A. Bingham, Mrs. Osborn, Mrs. G. H. Crossley, Messrs. J. B. Eaton, T. Cole, J. Goodall, W. Stephenson, W. A. Roberts, G. Champley, T. C. Good, A. Schofield, A. P. Toothill, J. Turner (South Anston), T. Bowker, and A. Wheen (Baslow).

"Letting a mason's tool-box do duty as a platform, the Rev. G. H. McNeal made one of his characteristically bright, cheery speeches, and mentioned with particular gratification the fact that the Ebenezer people were making themselves responsible for four stones, and that there were

## ✦ History of Norfolk Street

representatives from some of the obscure and out-of-the-way Sunday Schools of the district.

“The Rev. J. E. Rattenbury was in a humorous mood, and characterised the ceremony as unique inasmuch as it was a second stone-laying ceremony. He warned the people that if he judged Mr. McNeal aright it was by no means the last stone-laying ceremony they might expect. That day was for the young people, but Mr. McNeal was such a mathematical genius that he would be certain to find out when the middle stone was to be laid, and would have a gathering of middle-aged people; when the first slate was put on doubtless he would arrange a gathering of the hoary-headed ones, the people wearing the crown of righteousness; and when the heating apparatus was installed all the warm-hearted people of Sheffield would fittingly be appealed to give generously to the scheme. ‘The great mission movement of Methodism,’ he said, ‘takes hold of the future,’ and he was profoundly thankful, therefore, that Methodists of the future were taking part in the building.

“Many people had come to associate mission work as work associated only with the unfortunate and fallen, but the Rev. G. Marris declared that the Sheffield mission will stand not only as a place of refuge for those driven by the storm, but as an institute in behalf of its own children. Hence there was a peculiar appropriateness in so many young people taking part in Saturday’s ceremony.

“Appended are the names of those laying stones or bricks:—

“Stone-layers: Miss Angus, Miss Eaton, Miss Stephenson, Mrs. Crapper, Reginald E. Wheen (Baslow), Mary Bromley Hill, Jessie Redshaw, Ivan Nichol, Pattie Goodall, Annie Basset Lofts, W. Norman Richards, Arthur Edwin Richards, Helena Margery Richards, Ian Osborn, Doris Mary Slater, Harold Gent, Margaret Spencer, Mr. S. White (on behalf of Ebenezer Mission Congregation), Mr. Lancaster (on behalf of Ebenezer Choir), Mr. J. S. Pearson (on behalf of Ebenezer Sunday School), Willie Godley, Effie Elkington, Mr. S. A.

## Wesleyan Chapel, Sheffield ❁

Peel (Ellesmere Road), Francis Edwin Skinner, James Priestley Lewis, Doris Hale (Wesley, Fulwood).

“Brick-layers: Gladys M. Armitage, John Crapper, Ellis Crapper, Philip Wilmot Crapper, Thomas Stanley Holloway, Alice Margaret Gregory, Edith Irene Gregory, Herbert Wesley Crowther (Wath), Winifred May Fox, Elsie Harris, Edith Platts, Harold Brookes, John Wells, Percy Wells, Winnie Swift, Edith A. Houghton, Frank Bingham Baker (Rotherham), Doris Brookesbank, Reggie Brookesbank, Wilfred Vaughan, Daisy Holland, Edith M. Wright, Edgar Jenkinson, Richard Allen Mellor, Arthur W. Hall, Charles Cheetham, Alice Maud Turner, Elsie Setchfield, Elsie Owen (Rotherham), Ella Beatrice Howe, Lizzie White, Willie Sharman, Lily Ashmore, Walter Precious, Amy Addy, Ernest Gambles, Herbert William Frith, Ronald Alfred Frith, Arthur Esmond Heeley, Marjorie Heeley, Mary Edith Unwin, Miss Hukin, Kate Irene Wright, Margery Armstead, Cyril Sykes, Edward James Spurr, Marie Tate. Flora Ellen Hatton, Edith Holland, Stanley Hibberd, Lettie Delahaye, Kathleen Roberts, Stanley Roberts, Alex. Griffith, Hugh Griffith, Nora Driver, Esther Paulina Morrish, Hilda May Irons, Ethel Slack (Pond Hill), Ethel Dunn (Pond Hill), Gladys Cowling, S. E. Meggitt, George Beech, May Nicholls, Ida Baxter, Joseph Beet, Frederick Cahill, Henry Bond, William Thomas Clarke (on behalf of Wadshelf Sunday School), Ethel Mettam (on behalf of Bakewell Sunday School), Annie Wragg (on behalf of Miss Keeton's class), Joshua Gavins, Edith Gladys Pearson, Henry C. Cartwright, Edwin K. Cartwright, Katie Wright, Ada Depledge, Nellie Taylor, Ambrose Good, Edith Flint, Wilfrid Whitham, Mary Warhurst, Alice Anderson Hoyes, Lillie Cooper, Arthur Cooper, Emily Swallow, Nellie Bolsover, John Owen Schofield, Dennis Clarke, Doris Jebson, George Herbert Lofts, Gertrude Elvidge and Frances Hogg (on behalf of North Anston Sunday School), Doris Styring, Nora Styring, Ethel Haynes, Charles Howells, Cyril Morris, John Arthur Peterkin (Blind School), Charles Woodyer, Margaret Bowker,

## *✻ History of Norfolk Street*

Dora Bowker, Margaret Overend McNeal, James Rodney McNeal, Rev. H. G. Oyston (for Master Charles Greville Oyston).”

At all these gatherings in connection with the building of Victoria Hall, the “interested onlookers” comprised not only Anglicans and Nonconformists of all denominations, but a considerable representation of the general public, for whose benefit the hall is primarily designed. It is being built in a spirit, not merely friendly to the Churches of the city, and in the hope of furthering their life and work, but directly sympathetic with the masses of the people in their social and religious needs. It is to be—(1) A great Evangelical Preaching Centre ; (2) the Headquarters of a strong, vigorous, and active Mission Church ; (3) a House of Mercy in the centre of the city, with an ever-open door ; (4) a People’s Home, the social and religious centre of their thought and activity ; (5) a Rallying Ground for all kinds of philanthropic and religious enterprise in the city. In all these respects, the hall will continue and perpetuate on a still larger and more comprehensive scale the history and the traditions of the chapel it is superseding. For its varied purposes, the building, which will be one of the finest and most attractive in the city, has been admirably planned, and is being fitted with every modern convenience and facility. To meet the rights of light belonging to the adjacent properties, the main floor is arranged eight feet below the principal entrance, while the gallery is carried eight feet above this level. The main hall, which will seat 2,350 persons, is approached from Norfolk Street, and is so planned that everyone

## *Wesleyan Chapel, Sheffield* ❧

will have a full view of the platform. There are to be spacious gangways and passages on each side of the hall, so that the most crowded audiences can be cleared very expeditiously, for, in addition to the main doors at the front, there are to be special exits into Chapel Walk on the one side, and into George Street on the other. On this floor there are also a ministers' retiring-room, well-planned inquiry-rooms, and a large Boys' Club Room. A caretaker's house has been planned in a convenient position to serve all sections of the building. The gallery is carried down each side of the main hall and over the front vestibule, the orchestra being arranged behind the rostrum. The orchestra will be capable of enlargement for special occasions, and there is room for a large organ. The hall will be lighted from the roof and the walls, and great care is being taken to ensure the most perfect acoustics. On this floor will be placed the superintendent's office, the choir vestry, another inquiry-room, the caretaker's kitchen, and ample lavatory and cloak-room accommodation. The lesser hall, to seat five hundred, is to be on this floor, at the rear of the main hall, and is to be on a level with Chapel Walk, from which it will be approached. The buildings are so designed that the main hall, with its class-rooms and retiring-rooms, can be completely separated from the rest of the premises and used for public purposes without interfering with the work of the Mission. The highest floor is only one storey up from the Chapel Walk entrance, and is to contain a splendid suite of class-rooms, eighteen in number, with an average accommodation for sixty persons. They will be well-lighted,

## *\* History of Norfolk Street*

well-ventilated, and readily approached. Several of them will have movable partitions, so that they can be thrown together for larger meetings. The third hall or school-room, to seat 250, is also on this floor, and there is to be provision for a well-equipped Girls' Club. On this floor alone there will be convenience for teaching and training no fewer than 1,100 children and young people. The cost of the building, including value of the site given by Mr. Thomas Cole, will be at least £40,000, and it is much to be desired that the £14,000 or £15,000 needed to complete the scheme may be raised before and at the opening services in the course of the coming year.

“ Let all who love the Lord join hands  
To aid the common good,  
And knit more close the sacred bands  
Of Christian brotherhood.

“ Let all hold fast the truths whereby  
A Church must stand or fall ;  
In doubtful things grant liberty,  
Show charity to all.

“ Thus shall we to our sacred name  
Our title clearly prove,  
While even our enemies exclaim,  
' See how these Christians love ! ' ”

FINIS.

Wesleyan Chapel, Sheffield ❁

APPENDIX I.

Ministers Appointed to the Norfolk Street  
Circuit, 1765 to 1896.

- 1765. Peter Jaco, Paul Greenwood.
- 1766. Robert Roberts, Joseph Guildford.
- 1767. Isaac Brown, John Shaw.
- 1768. Robert Costerdine, John Wittam.
- 1769. Parson Greenwood, James Longbotham.
- 1770. Samuel Woodcock, Samuel Bardsley.
- 1771. Daniel Bunstead, Joseph Garnett, John Moulson.
- 1772. Daniel Bunstead, William Severn, Thomas Carlie.
- 1773. Isaac Brown, John Leech, William Dufton.
- 1774. John Oliver, Thomas Mitchell, Samuel Bardsley.
- 1775. Robert Costerdine, Thomas Mitchell, Richard Seed.
- 1776. Parson Greenwood, John Peacock, M.F.
- 1777. Parson Greenwood, George Shorter.
- 1778. Thomas Lee, George Snowden, John Fenwick.
- 1779. Thomas Lee, William Brammah.
- 1780. James Rogers, Alexander M'Nab, Samuel Bardsley.
- 1781. James Rogers, William Percival, Joseph Taylor.
- 1782. Thomas Taylor, William Percival, John Booth.
- 1783. Thomas Taylor, Thomas Johnson, William Simpson.
- 1784. Joseph Benson, Benjamin Rhodes, George Gibbon.
- 1785. Joseph Benson, Robert Hopkins, John Barber.
- 1786. Alexander Mather, George Gibbon, Thomas Tattershall.
- 1787. Alexander Mather, Thomas Hanby, James Bogie.
- 1788. Edward Jackson, Andrew Inglis, John Beanland.
- 1789. Andrew Inglis, Lancelot Harrison, Thomas Bartholomew.
- 1790. Francis Wrigley, Lancelot Harrison, Henry Taylor.
- 1791. Francis Wrigley, Daniel Jackson, George Highfield.
- 1792. John Mason, Thomas Cooper, George Highfield.

## *✻ History of Norfolk Street*

### *Rotherham Circuit, formed 1793.*

- 1793. John Moon, Thomas Cooper.
- 1794. John Moon, William Blagborne.
- 1795. Henry Taylor, William Bramwell.
- 1796. Henry Taylor, William Bramwell, Michael Emmett.
- 1797. James Wood, William Bramwell, John S. Pipe.
- 1798. James Wood, John Nelson, John S. Pipe.
- 1799. Thomas Rutherford, John Nelson, Richard Reece.
- 1800. Thomas Rutherford, John Grant, Richard Reece.
- 1801. John Reynolds, Timothy Crowther, John Grant.
- 1802. John Reynolds, Walter Griffith, Samuel Taylor.
- 1803. Walter Griffith, William E. Miller, Samuel Taylor.
- 1804. William Jenkins, William E. Miller, George Smith.
- 1805. William Jenkins, Peter Haslam, William Williams, George Smith, Thomas Laycock.

### *Chesterfield Circuit, formed 1806.*

- 1806. John Barber, Peter Haslam, Robert Newton.
- 1807. John Barber (President), Jabez Bunting, Robert Newton, Isaac Clayton.
- 1808. William Miles, Jabez Bunting, Edward Hare, James D. Burton, Edmund Grindrod.
- 1809. William Myles, Valentine Ward, Edward Hare, James Blackett, David M'Nicol.
- 1810. William Bramwell, Valentine Ward, Robert Miller, William Tranter.
- 1811. William Bramwell, Jonathan Barker, Robert Miller, William Appleton.
- 1812. George Highfield, Jonathan Barker, Aaron Floyd, Robert Martin.
- 1813. George Highfield, James Bogie, Aaron Floyd, Robert Martin.
- 1814. James Bogie, John Doncaster, John Walmsley, William Beal.
- 1815. Thomas Kelk, John Doncaster, John Walmsley, William Beal.
- 1816. Thomas Kelk, John Brownwell, John Davis, Thomas Jackson.
- 1817. John Brownwell, John Davis, Thomas Jackson, Robert Wood.
- 1818. Joseph Entwisle, Thomas Stanley, William Martin, Robert Wood.
- 1819. Joseph Entwisle, Thomas Stanley, John Hanwell, James Everett.
- 1820. Thomas Wood, John Hanwell, James Johnson, James Everett.
- 1821. Thomas Wood, John Nelson, William Leach, James Johnson.

## Wesleyan Chapel, Sheffield ❧

1822. Thomas Wood, John Nelson, William Leach, John P. Haswell.  
1823. Charles Atmore, Daniel Isaac, William Leach, Joseph Agar, John P. Haswell.  
1824. Charles Atmore, Daniel Isaac, Joseph Agar, George Manwaring, John P. Haswell.  
1825. Richard Waddy, Daniel Isaac, James Jones, sen., George Manwaring, Joseph Hollingworth.  
1826. Richard Waddy, James Jones, sen., Joseph Hollingworth, Samuel Crompton, John Farrar, jun.  
1827. William Henshaw, Frederick Calder, Thomas Bridgman, Samuel Crompton, John Farrar, jun.  
1828. William Henshaw, Frederick Calder, Thomas Bridgman, George Cubitt, Robert Alder.  
1829-1830. Samuel Jackson, George Cubitt, Joseph Roberts, Robert Alder, Israel Holgate.

### *Sheffield West Circuit, Carver Street, formed 1831.*

1831. Joseph Roberts, sen., John Smith (3), John Rattenbury.  
1832. John Rigg, Thomas H. Walker, John Rattenbury.  
1833. John Rigg, Thomas H. Walker, John Rattenbury, Robert Inglis.  
1834. John Rigg, Thomas H. Walker, John M'Lean, Thomas Bedford.  
1835. Richard Treffry, John M'Lean, Geo. B. Macdonald, Peter C. Horton.  
1836. George Marsden, John M'Lean, G. B. Macdonald, P. C. Horton, George Maunder.  
1837. G. Marsden, G. B. Macdonald, Samuel D. Waddy, G. Maunder.  
1838. G. Marsden, John S. Stamp, John Henley, S. D. Waddy.  
1839. J. S. Stamp, J. Henley, S. D. Waddy, William Hurt.  
1840. J. S. Stamp, J. Henley, W. Hurt, William Illingworth.  
1841. Alexander Bell, W. Hurt, John Strawe, William Illingworth.  
1842. A. Bell, John Burton, W. Illingworth, James Carr.  
1843. A. Bell, William B. Stephenson, J. Burton, J. Carr.  
1844. Robert Pilter, Joseph Hargreaves, Thomas Pennington, William R. Williams.  
1845. R. Pilter, J. Hargreaves, T. Pennington, W. R. Williams, James Heaney.  
1846. John Rigg, J. Hargreaves, T. Pennington, W. R. Williams.

## *\* History of Norfolk Street*

- 1847-1848. Thomas Harris, Richard Felvus, John C. Pengelly, George Maunder.
1849. T. Harris, R. Felvus, J. C. Pengelly, Edward Jones (a).
- 1850-1851. William Smith (1), Joseph T. Milner, Frederick Griffiths, E. Jones (a).
1852. W. Smith, J. T. Milner, F. Griffiths, W. Morley Punshon.
- 1853-1854. James Methley, William Wilson (3), W. M. Punshon, James Sugden.
1855. J. Methley, W. Wilson, Luke Tyerman, J. Sugden.
- 1856-1857. Charles Westlake, John Spencer Jones, L. Tyerman, Richard Martin.
1858. C. Westlake, J. S. Jones, R. Martin, Theophilus Pearson.
1859. William H. Taylor, John Kirk (b), T. Pearson, George O. Bate, Mark Shaw.
1860. W. H. Taylor, J. Kirk, T. Pearson, G. O. Bate, Richard Crockall.
1861. W. H. Taylor, Samuel Wilkinson, J. Kirk, G. O. Bate, George S. Weston.
1862. William Williams (a), S. Wilkinson, William Tyson, Samuel H. Morton, G. S. Weston.
1863. W. Williams, S. Wilkinson, W. Tyson, S. H. Morton, John Westlake.
1864. W. Williams, Thomas M'Cullagh, W. Tyson, S. H. Morton, J. Westlake.
1865. Thomas Nightingale, George Scott (b), T. M'Cullagh, Samuel Evans Rowe, Alexander Hoskings, J. Westlake.
1866. T. Nightingale, G. Scott, T. M'Cullagh, S. E. Rowe, A. Hoskings, William C. Lawry.
1867. T. Nightingale, G. Scott, Thomas Natrass, S. E. Rowe, A. Hoskings, W. C. Lawry.

### *Thornclyffe Circuit, formed 1868.*

1868. Joseph Hargreaves, John S. Workman, T. Natrass, Jonathan Henshall, W. C. Lawry, Charles F. Nightingale.
1869. J. Hargreaves, J. S. Workman, T. Natrass, J. Henshall, William Brewins, George Boggis.
1870. J. Hargreaves, J. S. Workman, Samuel Sheard, J. Henshall, W. Brewins, G. Boggis.

### *Brunswick Circuit, formed 1871.*

1871. William Jessop, Samuel Sheard, W. Brewins, John S. Pawlyn.
1872. William W. Stamp, D.D., S. Sheard, J. S. Pawlyn, James Crabtree, George Smith (c).

## Wesleyan Chapel, Sheffield ❖

1873. Featherstone Kellett, Thomas Brighthouse, J. S. Pawlyn,  
J. Crabtree.  
1874. F. Kellett, T. Brighthouse, James Finch, J. Crabtree.  
1875. F. Kellett, T. Brighthouse, J. Finch, Marshall Hartley.  
1876. John Roberts (a), J. Finch, Samuel Lees, M. Hartley.  
1877. J. Roberts, W. Henry Thompson, S. Lees, M. Hartley.  
1878. J. Roberts, W. H. Thompson, S. Lees, Francis B. Sandbach.  
1879. W. H. Thompson, John Pearson, W. Cowell Brown, Frederick  
Elton.  
1880. J. Pearson, David Thomas, W. C. BROWN, Arthur E.  
Gregory.  
1881. J. Pearson, D. Thomas, W. C. BROWN, F. Elton, George  
J. Ayre.  
1882. Herbert Hoare, William Burchell, D. Thomas, F. Hilton.  
1883-1884. H. Hoare, Richard Jenkin, W. Burchell, Frederick  
Hilton.  
1885. Thomas Wilde, William L. Appleby, Herbert Burson, Walter  
W. Ward.  
1886-1887. T. Wilde, William L. Appleby, H. Burson, W. W. Ward.  
1888. Benjamin Broadley, Robert N. Barritt, Walter Lethaby,  
Frederick R. Smith.  
1889-1890. B. Broadley, R. N. Barritt, W. Lethaby, William Collett.  
1891. David Young, Thomas Rae, W. Cornelius Jones, W. Collett.  
1892-1893. D. Young, T. Rae, W. C. Jones, Thomas D. Barnes.  
1894. John Thackray, B.A., John H. Hooper, Frederick Hughes,  
T. D. Barnes.  
1895. J. Thackray, B.A., J. H. Hooper, F. Hughes, John Elsworth.

### *Park Circuit, formed 1896.*

1896. J. Thackray, B.A., J. H. Hooper.

## \* History of Norfolk Street

### APPENDIX II.

#### Extracts from Old Account Book kept by the Steward of the Sheffield Society, 1773 to 1805.

THERE had been a previous book which has not been preserved. This begins when John Rose was in office. He seems to have discharged the duties of both Society, Chapel, and Circuit Steward. These offices had not at that time been differentiated. The spelling, which is not unusually eccentric and capricious for the period, has been retained. Suggested explanations have been put between square brackets. The items selected are merely samples from the bulk. Each variety of expenditure has been illustrated.

			£	s.	d.
1773.	April	8.	Mr. Severn, Horse shoeing...	...	0 0 9
	,,	26.	Ostling [ostlering, ostling] 15 nights @ 3d. ... ..	...	0 3 9
	,,	29.	The Highways [? rate]. ... ..	...	0 3 0
	May	1.	A strike of bran ... ..	...	0 0 10
	,,	13.	A new Bible ... ..	...	1 1 0
	,,	,,	A Map ... ..	...	0 1 6
	,,	,,	A load of hard coales and a load of small ones ... ..	...	0 7 10
	,,	17.	Water from Mrs. Marsdin Pump used by the preachers ... ..	...	0 1 0
	,,	20.	Coal basket and bar for the seller [? to protect coal] ... ..	...	0 1 8
	,,	25.	A corb [curb] bridle for Mr. Severn ... ..	...	0 7 0
	,,	,,	Saddle cloth ... ..	...	0 3 0
	June	2.	Dropes stopping in preaching house [? roof repairing] ... ..	...	0 2 0
	,,	7.	Putting 13 squares of glass into the preaching house windows @ 4d. each [probably broken by mob] ... ..	...	0 4 4

Wesleyan Chapel, Sheffield ❧

		£	s.	d.	
June	19.	For cleaning Preachers boots and shoes, 3 weeks	0	1	6
„	24.	A Bible binding	0	3	3
„	„	Quarter House Rent	1	16	9
„	26.	2 dozen Brass pins put in preaching house [? hat pegs]	0	4	0
„	„	4 chairs bottoming @ 8d. each	0	2	8
„	28.	Michael Cooper for cleaning preaching house	0	14	2
July	1.	To Mr. Hawke for two horses in his stable 1 night	0	1	4
„	6.	Ale 1s. 6d., Bread 3d., and Cheese 1s. when we got in Hay for the Preachers horses	0	2	9
Aug.	2.	Two pewter dishes @ 8d. per pound...	0	5	2
„	10.	Half a pt. Rum	0	0	9
„	19.	To ye man that brought Mr. Brown's family	0	2	6
„	21.	A Quire Righting-Paper	0	0	10
Sept.	9.	Mr. Carlile box [luggage] carriage to Budely	0	1	6
„	21.	A Lantorn for ye use of Preachers	0	1	7
Oct.	28.	For Preachers going through Park [? toll]	0	2	0
Nov.	27.	3 Bases [basses] to neal [kneel] on	0	1	6
Dec.	9.	To the Belman, for crying	0	0	6
„	„	To Poor Book	0	1	0
1774.	Jan. 24.	To a clock	3	7	0
„	25.	„ an almanack	0	0	6
Feb.	8.	7 large Seeing-Glass [looking-glass] and soporters [supporters]	1	2	6
„	26.	Two Iron Candlesticks	0	2	6
Mch.	19.	Two loade of coles	0	10	0
„	24.	Window money for Preachers House [? window tax]...	0	4	2
April	6.	A winteredge [for drying clothes indoors]	0	5	6
„	11.	To James Walker for Ground Rent [Mulberry Street]	2	15	0
May	2.	Horses at inn on Quarter Day	0	8	0
June	9.	8 squares of Glass in Preaching House	0	2	8

## *\* History of Norfolk Street*

			£	s.	d.	
June	28.	Michael Cooper's Quarterage [? chapel-keeper] ... ..	0	10	6	
July	11.	Blacking-ball for shoes ... ..	0	0	6	
"	22.	Sauspan [saucepan] ... ..	0	0	10	
"	28.	Mr. Wesley's expence at Sheffield ...	1	16	2	
"	"	The expense of a horse sent to Doncaster [not to the races, but probably to fetch Mr. Wesley] ... ..	0	1	3	
Aug.	18.	To chase driver 1s., for chase horses feed 1s. 9d. ... ..	0	2	9	
"	"	Mr. Wesley and others shaveing, &c.	0	0	11	
"	24.	For Mr. Mitchell's boxes [luggage] ...	0	4	10	
"	"	6 cups and sausers and teapot ...	0	1	0	
Sep.	1.	Victuals brought into the house previous to Mr. Mitchell's coming ...	0	4	9	
"	6.	Two pare snuffers and extinguishers ...	0	1	2	
"	15.	Sive [siev] ... ..	0	0	3	
Oct.	28.	Long hare brush ... ..	0	1	2	
"	"	A besam 1d. & bread [? oatcake] for Mr. Olivor's horses 2d. ... ..	0	0	3	
Sep.	10.	Paid to a woman that came from Birstal [? an Evangelist] ... ..	0	5	0	
Nov.	10.	Sand 6d., a boy for fetching horses 1d.	0	0	7	
"	14.	Quarter peck of beans ... ..	0	0	3	
"	17.	Oyl and tarr for horses feet... ..	0	0	3½	
Dec.	1.	A lead inkstand ... ..	0	0	8	
"	29.	A top-coat trimming for Michael Cooper	0	15	2	
1775.	Feb.	2.	Hymn Book ... ..	0	4	0
"	"	16.	Mr. Bardsley one dinner ... ..	0	0	6
"	"	23.	Mr. Ripley one night ... ..	0	1	0
Mch.	7.	Balls for Mr. Oliver's horse ... ..	0	1	0	
"	"	11.	Mr. Oliver's 2 nights over and above on account of meeting classes ... ..	0	2	0
"	"	"	The boy for going arends ... ..	0	0	1½
"	"	"	Chimney sweeping ... ..	0	0	2
"	"	"	A box to spit in ... ..	0	1	3
May	6.	Cesment [assessment] ... ..	0	1	0	
"	"	12.	A vollm of Mr. Wesley's Works binding over again ... ..	0	0	5
"	"	26.	Mr. Lambert for cradle [cradle] ..	0	2	0

## Wesleyan Chapel, Sheffield ❁

		£	s.	d.	
Aug.	15.	A saddle cloth for Mr. Oliver stufing his sadle buckels for his oyl case to a pare of baggs 3d., stufin and mending his saddle bridle and garth	3s. 6d., 4d., 4d., 3d., 1s.	6d., 6d., 4d., 4d., 4d., 4d.	
,,	18.	The carear for Mr. Costerdine and Mr. Seed's boxes			0 6 3 0 2 8
,,	29.	One pound of tobacco			0 1 6
1776.	Feb. 17.	Mr. Seed one dinner extraordinary			0 0 6
,,	24.	Mr. Mitchell 11 nights extry being poorly	11		0 11 0
July	27.	8 nights extraordinary and 5 dinners by preachers on their way to Con- ference			0 10 6
,,	,,	Mr. Costerdine's expenses to the London Conference			2 5 0
,,	,,	Mr. Seed's ditto			0 10 6
1777.	Mch. 10.	Paid on Quarter Day [probably to circuit board]			2 9 6
May	28.	Mr. Wesley's expense at Sheffield			5 1 10
Oct	15.	Disburst in Law at Barnsley			4 14 6
Nov.	1.	For bleeding Mr. Greenwood's mare...			0 0 3
Dec.	3.	To John Paramore which he laid out on a count of Mr. Greenwood's horse lost			0 8 0
1778.	Mch. 19.	Michael Cooper for attending when the seats are let			0 4 0
April	24.	Paid for light gold changing			0 1 0
May	23.	A mousetrap			0 0 6
,,	30.	Paid to sick persons			0 6 6
June	6.	Fetching horse back from Hallam [where it had been out at grass]			0 0 3
,,	,,	To a stand mending [i.e., in the stable : while out at grass the preacher's horse had waxed fat and kicked]			0 0 6
July	31.	Doctor's bill for Mr. Greenwood, 2 years			1 0 0
,,	,,	Mr. Volton 3 nights 3s., for meat, bread, and bear 2s. 9d.			0 5 9

## *& History of Norfolk Street*

		£	s.	d.
Nov. 14.	Mr. Brackenbury and servant 3 nights	0	6	0
	To wine for the above Esqr. ...	0	1	3
,, 21.	To washing for Mr. <i>Blackenbury</i> [? attempt at pun] ...	0	0	6
Nov. 25.	Looking Glass for Rotherham House	0	8	10
1779. July 16.	To Mr. Wesley towards his travelling expence ...	2	2	0
,, ,,	Chaise cleaning and horses at inn ...	0	18	3
Nov. 11.	Dr. Coke's washing 1s. 9d., tailoring 4d., expense to Nottingham 4s. 2d.	0	6	3
1780. June 24.	Funeral expense for Mrs. Lee [wife of superintendent minister] ...	3	18	0
,, ,,	Do. for Mr. Brammah [second minister]	1	18	9
July 22.	Paid for Mr. Wesley and the preachers	4	19	2
Aug. 29.	Ann Hill for sope and water ...	0	1	0
Nov. 21.	One quarter of oates ...	0	14	6
1781. April 4.	A set of Chaina [for house]... ..	0	9	6
,, ,,	Loss in bad copper ... ..	0	1	5
[These years were remarkable for the amount of debased coin in circulation. In the four years ending Michaelmas, 1779, the loss on bad money paid in tolls at Blackfriars Bridge was £2,058 12s. 3d.]				
1782. July 10.	“ I have examined the Book and believe it all right. N.B., What is called ‘The House Bill a/c.’ includes preachers diet at 1s. per day, with all their letters, washing, bedding, and house linnin, with the other necessaries wanted in the house. Signed, James Rogers.”			
1784. Aug. 30.	A pulpit at Bridge-houses ... ..	0	3	0
Dec. 4.	Brewing tub [for house] ... ..	0	17	8
1785. Oct. 17.	Giving to the poor ... ..	1	6	6½
1786. Mch. 13.	Bible Mending ... ..	0	0	6

Wesleyan Chapel, Sheffield ❧

		£ s. d.	
1787.	Nov. 7.	“This day cast up the Book and settled all the accounts belonging to the Society as kept by John Rose, and left a balance in hand for Charles Hodgson (who is now to be joint steward with Francis Hawke) to begin with as on the other side, errors excepted. Signed, Alexander Mather.”	
1788.	Nov. 18.	Toasting fork for Mrs. Jackson ...	0 4 6
	Dec. .	Mr. Bindland [? Beanland] for bow [? for 'cello or bass viol] ...	0 8 2
1789.	Aug. 8.	Loss on a Giney [guinea] ...	0 0 10
	Sep. 14.	John Wild for singing ...	0 10 6
1790.	July 12.	Letters and parsels for Mr. Wesley 2s. 4d., mending gown, 2s. 9d., washing linen and servant two nights, 4s. 6d., sundreis got for Mr. W. 5s. 8d. ...	0 15 5
	„ „	Preasant to Mr. Wesley ...	2 2 0
	Aug. 23.	Horse higher to Chesterfield ...	0 5 0
1792.	Jan. 30.	6 yds. black cloth for Dr. Coke @ 8s. 6d. Making and trimming ...	2 11 0 1 3 0
	June 11.	Dr. Coke Gown and Cassack ...	3 3 0
	Oct. 8.	Wine for Mrs. Cooper when sick ...	0 7 0
1793.	April 10.	Linen, &c., for Norfolk Street house...	8 1 0
	July 19.	Wine and spirits for Norfolk Street ...	1 1 4
1794.	Jan. 5.	“I have examined the above accounts and they appear to me to be just. The stewards now appointed are C. Hodgson and B. Wilkinson. Signed, J. Moon.”	
1795.	Aug. 28.	Mr. Taylor's expenses from Newcastle	12 12 0
	Sept. 7.	Mr. Bramwell's board, 2 weeks ...	1 7 6
	Nov. 30.	Bed for Mr. Taylor's [house] ...	13 13 6
	Dec 15.	Mr. Foster for horse [first note of purchase] ...	16 16 0

## *\* History of Norfolk Street*

			£	s.	d.
1796.	Sept. 5.	A present to Mr. Emmett [one of the preachers] on account of losing his cloase [probably on his way to the circuit] ... ..	3	3	0
1797.	Mch. 27.	New Bible ... ..	1	2	6
	,, 16.	Raising horse for cavalry ... ..	5	5	2
	June 24.	“Sheffield Courant” for preacher’s house ... ..	0	13	0
	Aug. 27.	John Lister whitewashing Mr. Bramwell [? house] ... ..	1	2	0
	Sept.	Mr. Pipe, onae armchair ... ..	0	6	6
1798.		Received for Minuer [manure] ... ..	0	11	9
	Feb. 19.	Assessments for Armev ... ..	0	11	3
1799.	May 13.	Mr. Nelson [John] cork screw ... ..	0	1	0
	Aug. 12.	Washing Mr. Wood [Rev. James] for two years ... ..	3	12	0
	,, 19.	Allowance to Mr. Wood [a parting gift] ... ..	5	5	0
	,, ,,	Mr. Reece’s board [Rev. Richard] ... ..	0	13	1
	Oct. 7.	Maiden mending [a washing implement] ... ..	0	0	11
	,, 14.	Chair for child and pudding stand ... ..	0	3	8
	Nov. 11.	Spirits of turpentine ... ..	0	1	6
1800.	Mch. 3.	Setting Baxton [backstone] ... ..	0	3	0
	,, 31.	Sent to Mr. Nelson at Whitworth [probably a sum that had been specially collected for John Nelson in his old age and retirement] ... ..	11	7	6
	Jan. 18.	(Received for the breaking up of Cavalry) ... ..	2	3	0
	,, ,,	Coals for all the houses from April, /99 to June, /00 ... ..	16	4	8
	Nov. 17.	Mr. Grant, Bug Trap ... ..	0	1	10
	Dec. 22.	5 base shillings sold ... ..	0	0	10
1801.	Jan. 19.	Matches ... ..	0	0	2
	May 4.	(Received from trustees, [first income from chapel to society or circuit steward noted] ... ..	21	4	0

Wesleyan Chapel, Sheffield ❁

			£	s.	d.
1803.		{John Bingley gets 9s. a week as chapel keeper, the salary having risen gradually from 6s. to 9s.}			
	Sep. 5.	Mr. Miller [Rev. W. E.] 2 weeks @ 15s.	1	10	0
1804.	Jan. 30.	Do. do. 2 weeks @ 18s. [These latter items occur amid abounding signs of increasing pros- perity].	1	16	0

## *History of Norfolk Street*

### APPENDIX III.

Extracts from Account Books kept by Mr.  
Thomas Holy from 1780 to 1825, and  
now deposited in the old iron chest in  
Carver Street Chapel.

			£	s.	d.	
1780.	Oct. 31.	Paid A. McNab for half six weeks interest on £160, which money was in his own hand all the time ...	...	0	10	0
1781.	Mch. 19.	Mr. Bardsley, Quarterage ...	...	1	18	6
	June 16.	T. Woodcroft, Bill for sundry expenses (Mr. Wesley and preachers) ...	...	7	4	10
	,, 26.	A. McNab, 8 months interest ...	...	5	5	0
	Aug. 2.	Mr. Bardsley, Present ...	...	1	1	0
	,, 17.	Do. Do. ...	...	2	2	0
	,, 25.	Present to Mr. Wesley ...	...	2	2	0
	Oct. 18.	Preachers' horses 108 nights grass ...	...	2	14	0
1782.	Jan. 2.	J. Bingley for standing at door 27 Sunday nights ...	...	0	6	9
	Feb. 9.	Carpet for singers' seat ...	...	0	16	6
	Mch. 7.	Mrs. Rogers' seat a year and a half ...	...	0	9	0
1787.	July 5.	Present to J. Wilde (singer) ...	...	0	10	6
	,, 14.	W. Fritchley, Painting chapel, 28 $\frac{3}{4}$ days @ 3s. ...	...	4	6	3
	,, ,,	Jonathan Rhodes, Whitewashing chapel ...	...	11	13	0
1788.	Mch 22.	T. Woodcroft, expenses 2 $\frac{1}{2}$ days with Mr. Mather [Rev. Alex.] to Macclesfield to fetch Mr. Rogers' money [£840 borrowed from Rev. James Rogers] ...	...	0	11	8

*Wesleyan Chapel, Sheffield* ❧

			£	s.	d.
1792.	Aug. 31.	Paid Hodgson and Hawke, Society stewards, by order of trustees ...	14	14	0
	„ „	Paid F. Hawke, steward, for seats in Garden St. Chapel by order of trustees [ <i>i.e.</i> , of the Norfolk St. trustees] ...	16	8	0
	„ „	Sundry articles for Garden St. house, by order of trustees ...	17	2	6
1793.	Aug. 26.	Cushion and basses for preacher's seat	0	6	0
1798.		J. Wilde, singer, for six copies of Miller's "Revival" [Rev. W. E. Miller] ...	0	3	0
		Do. in payment of salary ...	1	11	0
1799.	Sep. 30.	James Frith's salary for singing, per Mr. Longden ...	2	2	0
	„ „	Cash to Mr. Rutherford [superintendent minister] by order of the trustees in consideration of his large family and the present high price of bread ...	5	5	0
1800.	Dec. 31.	Singers for extra services at Christmas	0	10	6
1801.	July 17.	Mr. Rutherford, per order of trustees in consideration of sickness and death in his family ...	10	10	0
1805.		J. Frith half year's singing ...	3	13	0
1809.		Cash to overseers, 3 fines in lieu of taking [parish] apprentices (Pea Croft school) ...	30	0	0
1823.		For Gass to Midsummer, Norfolk St. Chapel [This is the first reference in the accounts to gas] ...	5	19	5

## *✻ History of Norfolk Street*

### APPENDIX IV.

#### Circuit Plans.

IN the Norfolk Street safe there is an enormous volume of Circuit Plans whose binding, in appearance like a giant ledger, "yieldeth proof that it was born for immortality." It was provided by the Rev. W. W. Stamp, D.D., during his superintendency in 1872, and bequeathed by him to the circuit on certain lenient conditions. The first Plan in the book is dated 1797, and is a Local Preachers' Plan. There are no names of ministers on it, nor does Norfolk Street appear, so that the local preachers do not seem to have supplied its pulpit. Garden Street stands at the head of the sixty-six places on the plan, the names of which will be found below. Names and not numbers of preachers are given, according to modern usage. The earliest itinerant and local preachers' plan is dated 1804. Carver Street first appears in 1805, not as Carver Street, but simply as "The New Chapel," and so continued for the next three years. On the plan for Midsummer, 1812, there are two interesting notes: 1. "There will be no afternoon preaching at Blackburn Moor, Intake, Cherry Tree Hill, Heeley, Greenhill, Hallam, Wadsley, Grimesthorpe, Darnall, Four Lane Ends, and Southey Green, on the day the Love Feast is held in Sheffield." 2. "If any of the Local Preachers are absent from their Quarterly Meeting without sending a sufficient reason, they shall be put back on trial in the next plan." These notices continued for two years, and the former for several years afterwards.

Red Hill School first appears on the plan in 1816, Park, for a week-night service, in 1817. Park Chapel first appears in 1831, and Brunswick in 1834, it having previously figured as "No. 71 Sheffield Moor." The 8 a.m. Sunday service at Norfolk Street goes back at least as far as 1803. Until 1839 the ministers always took it, and for a long time each minister took two successive Sunday mornings; afterwards it was conducted by the local preachers until February, 1842, when it appears for one quarter as a prayer meeting. On the next plan the hour was changed from 8 to 7, and it became the Sunday morning prayer meeting which has continued to this day.

The alterations in the heading of the Plans, all of which while he

## *Wesleyan Chapel, Sheffield* ❁

was in business were printed by James Montgomery, are very suggestive. They are as follows:—1811, “Sunday Plan for the Sheffield Circuit”; 1812, “A Sunday Plan for the Preachers in the Sheffield Circuit”; 1813, “A Plan of the Sheffield Circuit for Sabbath Days”; 1814, “Lord’s Day Plan for the Preachers in Sheffield Circuit”; 1825, “Lord’s Day Plan of the Wesleyan Preachers in the Sheffield Circuit”; 1828, “Lord’s Day Plan of the Wesleyan Methodist Preachers in the Sheffield Circuit”; 1829, “A Plan for the use of the Wesleyan Methodists on the Sheffield Circuit”; 1831, “The Sabbath and Week Night appointments of the Wesleyan Preachers on the Sheffield East Circuit”; 1833, “The Sabbath, Missionary, and Week Night appointments of the Wesleyan Preachers in the Sheffield East Circuit”; 1833, “The Sabbath appointments,” &c.; 1835 [Richard Treffry was superintendent], “Lord’s Day and Week Day Plan of the Wesleyan Methodist Preachers in the Sheffield East Circuit”; 1839 [Dr. Stamp, superintendent], “The Plan of the Wesleyan Preachers,” &c.

The places on the Local Preachers’ Plan for 1797 are as follows, those marked by an asterisk being now the heads of separate circuits:—

1. Garden St. Chapel	*23. Bradwell	45. Owlerton
2. Bridgehouses	24. Thornhill	46. Toadhole
3. Darnall	25. Hope	47. Mill Lee
4. Attercliffe	26. Bamford	48. Ecclesfield
5. Hallam	27. Castleton	49. Grimesthorpe
6. Crookes	28. Dronfield	50. Brightside
7. Heeley	29. Bolehill	51. Ardsley
8. Newfield Green	30. Factory	*52. Barnsley
9. Cherrytree Hill	*31. Chesterfield	53. Worsperdale
10. Whiteley Wood	32. Hanley	54. Troway
11. Dore	33. Eckington	55. Coalaston
12. Totley	34. Ridgway	56. Moniash
13. Bradway	35. Woodthorpe	57. Youlgreave
14. Grindleford Bridge	36. Staveley	58. Darwent [Derwent]
15. Eyam	37. Harthill	59. Storrs
16. Douse	38. Killamarsh	60. Stannington
17. Foolow	39. Beighton	61. Thriberforge
18. Calver	40. Woodhouse	62. Kilnhurst
19. Baslow	41. Gleadless	63. Coplowdale
20. Ashford	*42. Thorncliffe	64. Malin’s Bridge
*21. Bakewell	43. Chapeltown	65. Wardlow
22. Hathersage	44. Grenoside	66. Blackburn Moor

## *\* History of Norfolk Street*

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The Rotherham circuit had been formed in 1793, and the Doncaster circuit, which then included Retford, early in 1797. Both these fissions considerably reduced the area of the Sheffield circuit. In 1831 that circuit was divided into Sheffield East and West ; in 1866 the West circuit was divided into Carver Street and Ebenezer ; in 1868 the Thorncliffe, and in 1871 the Brunswick circuits were formed out of Sheffield East. Since then the Park, Ellesmere Road, and Burngreave Road circuits have been formed from it.

## Wesleyan Chapel, Sheffield ❖

### APPENDIX V.

#### Miscellaneous Records—1782 to 1834.

AMONG the old records that have come down to us, there is what is called "The Sheffield Circuit Book: an Account of the Societies in the Sheffield Circuit." It is largely a register of names and numbers in town and country. It was very badly kept at different times, but the following particulars may be of interest.

The leaders in the Sheffield Society in 1782 were Thomas Barnes, John Beckett, William Knutton, Elizabeth Wigfall, Thomas Birds, Hannah C. Dale, Francis Hawke, George Levick, William Hancock, Joseph Kitchen, Samuel Prior, Jonathan Parkin, John Walker, George Smith, Richard Addy, Henry Longden, Ann Longden, William Thompson, William Beard, Joseph Roberts, Samuel Crooks, Samuel Hunsworth, James Ward, John Woodcock, John Revell, Benjamin Wilkinson, Abraham Lee, John Rose, and Lidia Hawly. From this list it is evident that there had been a considerable enlargement of the Society in the two years since the opening of Norfolk Street. Women leaders had been appointed, and the work of the Stewards had been slightly differentiated. Two years later the "stewards for the town" were Francis Hawke and John Rose, who seem to have combined the duties of Society, Chapel and Poor Stewards; the "stewards for the galleries" were Jonathan Birks, Thomas Woodcroft and George Badger; Mr. Badger is also described as "steward for the circuit." These developments in Methodist organisation were due to the Rev. James Rogers and the Rev. Thomas Taylor.

The number of members in 1784 was 1,203 for the whole circuit, 630 for Sheffield. In 1785 there were 1,300 in circuit and 668 in town; 1786, circuit 1,559, town 713; 1787, no return for circuit, town 728; 1788, town 746, circuit 1,619—Doncaster 45, Eyam 53, Rotherham 132; 1789, town 730, circuit 1678.

## ✧ History of Norfolk Street

The record for 1790 begins: "O may these names be written up above in the Book of Life—and Everlasting Love. F. Wrigley." The numbers are the same as in the previous year, but there are the names of several meeting in "bands" of five, four, or three, and there is a "select society" of twenty. The circuit number for 1792 is 1,700, but in the following year it had fallen to 1,661. In July, 1794, the Rev. J. Moon reports, "Number same, we presume, but on account of the outpouring of the Spirit, we have had no time to meet the Society." Later in the year he says, "The number [in town] is 1,377, but many were added who are not recorded." The names of twenty local preachers are given, beginning with Henry Longden. In 1795 the town numbers are 1,820, and in 1796, 3,099. In 1797 the number in Sheffield is 1,857, and in other places 1,410, the total for the circuit being only 3,267, which is explained by a note in the handwriting of the Rev. James Wood: "In August, 1797, a dreadful division of the Sheffield Society was effected by artful men, and a loss in town and country sustained of about 1,200 members. Where will these be found when the Lord shall make up His jewels?"

The next year the minister has no heart to record the numbers, and after that date the register is often slipshod, fitful, and fragmentary. In 1804 there were fifty-six classes; town members 1,080, circuit 2,232. In Mr. Longden's second class that year it is interesting to note the names of Francis Cockayne, Thomas Holy, and Philip and Maria Osborn. From 1807 to 1827 there is no record. The totals for the latter year are: town 2,106, country 1,079, circuit 3,185. The book then goes on to "Sheffield West Circuit, 1834," and gives names and numbers in town and country, *i.e.*, for the West Circuit only—town 1,850, country 647, total 2,497. In 1835 there is this note by Richard Reece: "Owing to an agitation produced by a few under the pretence that Samuel Dunn and William Griffiths had been removed [from the circuit] contrary to their wishes, many were turned out of the way and not found at the September visitation." No totals are given.

*Wesleyan Chapel, Sheffield* ❧

APPENDIX VI.

Financial Report of the Sheffield East Circuit  
Building Scheme, 1864-1872.

Subscriptions

£	s.	d.		£	s.	d.	
Bassett, Mr. George	552	0	0	Oakes, Mr. Henry ...	75	0	0
Cole, Mr. John ...	472	13	4	Nightingale, Rev.			
Cole, Mr. Thomas ...	472	13	4	Thos. ...	75	0	0
Cole, Mr. Skelton ...	472	13	4	Hadfield, Mr. Joseph	71	0	0
Cockayne, Mr. W. ...	350	0	0	Radley, Mr. E. V. ...	58	10	0
Colley, Mr. F. ...	350	0	0	Hallam, Mr. Joseph	55	0	0
Jones, Mr. John ...	250	0	0	Camm, Mr. C. H. ...	55	0	0
Wigfall, Mr. John ..	230	0	0	Bagshaw, Mr. Henry	50	0	0
Allcard, Mr. Henry ...	195	0	0	Foster, Mr. William			
Cocker, Mr. S. ..	185	0	0	(late) ...	50	0	0
Aizlewood, Mr. John	185	0	0	Unwin Mr. John ...	50	0	0
Foster, Mr. G. H. ...	160	0	0	Turner, Humphrey			
Charlesworth, Mr. T.	156	0	0	(Mrs. & the Misses)	40	0	0
Linley, Mr. W. (late)	120	0	0	Johnson, Mr. S. M.	40	0	0
Wheen, Mr. R. ...	116	0	0	White, Mr. Edward	38	8	6
Cooke, Mr. Henry ...	110	0	0	Firth & Sons, Messrs.	35	0	0
Brown, Sir John ...	100	0	0	Wragg, Mr. Peter ...	35	0	0
Cockayne, Mr. T. B.				Marshall, Watson, &			
(late) ...	100	0	0	Moorwood, Messrs.	30	0	0
Wilson, Mr. G. W. ...	100	0	0	Adsetts, Mr. G. ...	30	0	0
Horn, Mr. W. L.				Goodwin, Mr. W. ...	30	0	0
(late) ...	100	0	0	Lodge, Mr. W. (late)	30	0	0
Bassett, Mr. John ...	90	0	0	Wheen, Mr. E. (late)	30	0	0
Clayton, Mr. W. ...	80	0	0	Colley, F., and Sons,			
Hovey, Mr. G. H. ...	80	0	0	Messrs. ...	30	0	0
Allcard, Mr. J. H. ...	80	0	0	Cooper, Mr. John ...	28	6	8
Rossell, Mr. Henry	80	0	0	Newton, Mr. Thomas	25	0	0

## ✦ *History of Norfolk Street*

	£	s.	d.		£	s.	d.
Shepherd, Mrs. ...	25	0	0	Heeley, Mr. E. A.			
Shepherd, Miss ...	20	0	0	(late) ...	8	11	0
Crosland, Mr. George	25	0	0	Bingham, Mr.			
Branson, Mr. Thomas	23	3	10	Matthew ...	7	2	0
Waddy, Mr. I. D. ...	21	1	0	Hearnshaw Brothers	7	0	0
Woodcock, Mr. R. ...	21	0	0	Friend, A ...	6	6	0
Roberts, Mr. Thomas	20	0	0	Furniss, Mrs. (late) ...	6	1	0
Merrill, Mr. (late) ...	20	0	0	Sanders, Mr. F. W.	6	0	0
Cockayne, Messrs. T.				Gregory, Mr. John ...	5	0	0
B. and W. ...	20	0	0	Berry, Mr. F. ...	5	0	0
Meeke, Mr. J. (late)	20	0	0	Platts, Mr. ...	5	0	0
Shaw, Mr. John ...	20	0	0	Firth, Mark, Esq. ...	5	0	0
Swinnerton, Mr. J. W.	20	0	0	Wilson, Mr. W., sen.	5	0	0
Hadfield, Mr. James				Birch, Mr. W. ...	5	0	0
(late) ...	15	0	0	Round, Mr. E. ...	5	0	0
Ward, Mr. W. ...	21	0	0	Sharman, Mr. C. ...	5	0	0
Skelton, Mr. John ...	15	10	0	Cowling, Miss ...	5	0	0
Wing, Mr. ...	15	0	0	Booth, Mr. ...	5	0	0
Clarkson, Mr. ...	15	0	0	Davy, Mr. D. ...	5	0	0
Bassett, Mr. Joseph	15	0	0	Berrey, Miss ...	5	0	0
Worrall, Mr. ...	15	0	0	Cavill, Mr. (late) ...	5	0	0
Stanley Bros., Messrs.	10	0	0	Webster, Mr. John ...	5	0	0
Hodgson, Mr. Richard				Jenkinson, Mr. W. ...	5	0	0
(late) ...	10	0	0	Cheffins, Mr. ...	5	0	0
Allcard, Mr. (late) ...	10	0	0	Powell, Mr. (late) ...	5	0	0
Gunn, Mr. W. ...	10	0	0	Wilkinson, Mr. ...	4	0	0
Bonner, Mr. John ...	10	0	0	Sergeant, Mr. & Mrs.	3	5	0
Heward, Mr. ...	10	0	0	Taylor, Rev. W. H.	3	3	0
Wharton, Mr. (late)	10	0	0	Hall, Mr. & Mrs. ...	3	3	0
Eaton, Mr. ...	10	0	0	Loxley, Mr. Henry ...	3	0	0
Hall, Mr. John ...	10	0	0	Clark, Mr. J. ...	3	0	0
Potts, Miss ...	10	0	0	Eadon, Mr. Henry ...	3	0	0
Wilson, Henry, Esq.	10	0	0	Harrop, Mr. John ...	2	10	0
Brunton, Mr. ...	10	0	0	Hadfield, Mr. & Mrs.	2	12	0
Newton, Mrs., Stain-				Randall, Mr. ...	2	12	0
drop ...	10	0	0	Hill, Mr. ...	2	5	0
King, Mr. George ...	10	0	0	Gregory, Mr. & Mrs.	2	5	0
Shipman, Mr. Jabez	10	0	0	Naylor and Royle,			
Hydes, Mr. John ...	10	0	0	Messrs. ...	2	2	7
Hallam, Mr. S. W.	10	0	0	Brewins, Rev. W.			
Redshaw, Mr. F. ...	10	0	0	(collected by) ...	5	0	0
Black, Mr. ...	10	0	0	South, Mr. ...	6	0	0

## Wesleyan Chapel, Sheffield ❧

	£	s.	d.			£	s.	d.
Bocking, Mr. ...	6	0	0		Parker, Mr. J. ...	2	2	0
Cobby, William, Esq. ...	5	5	0		Froggatt, Mr. C. H. ...	2	2	0
Cooper, Mr. J. A. ...	5	5	0		Oakes, Mr. Marriott ...	2	1	0
M'Cullagh, Rev. Thomas .. ...	5	5	0		Dickens, Mr. E. M. ...	2	1	0
Birks, Mr. P. P. ...	5	5	0		Moulson, Mr. ...	2	0	0
Hoskings, Rev. Alexander ... ..	5	5	0		Nettleton, Mr. ...	2	0	0
D. H., per ditto ...	5	0	0		Hunt, Mrs. ...	2	0	0
per ditto ...	1	5	0		Joll, Mr. ...	2	0	0
Hamar, Mr. ...	5	0	0		Eaton, Mr. & Mrs. ...	2	0	0
Steel, Mr. ...	5	0	0		Crosland, Mr. ...	2	0	0
Watson, Mr. T. ...	5	0	0		Bassett, Miss ...	2	0	0
Beet, Mr. I. ...	5	0	0		Longden, Mr. George ...	2	7	0
Angus, Mr. J., sen....	5	0	0		Appleyard, Mr. ...	1	17	6
Angus, Mr. J., jun....	5	0	0		Parkinson, Mr. & Mrs. ...	1	10	0
Angus, Mr. J. ...	1	0	0		Friend, A ...	1	10	0
Clayton and Ellinor, Messrs. ... ..	5	0	0		Walker, Mr. F. W. ...	1	6	6
Hydes, Mr. George ...	5	0	0		Gregory, Mr. T. C. ...	1	5	0
Fowkes, Mrs. ...	5	0	0		Watson, Mr. A. ...	1	5	0
Wilkes, Miss ...	5	0	0		Hamm, Mr. ...	1	5	0
Moxon, Mr. J. T. ...	5	0	0		Rawsthorn, Mr. Geo. ...	1	1	0
Cole, Miss ...	5	0	0		Tankard, Mr. John... ..	1	1	0
Piercy, Rev. George ...	5	0	0		Padley, Mr. F. ...	1	1	0
Parkin, Mr. Henry... ..	5	0	0		Woodcock, Mr. ...	1	1	0
Thank-Offering, A (by Rev. T. N.) ...	5	0	0		Cooper, Mr. John ...	1	1	0
Johnson, Mr. T. O. ...	5	0	0		Shaw, Mr. ...	1	1	0
Snowdon, Mr. W. G. ...	5	0	0		Black, Mr. ...	1	1	0
Henderson, Mr. J. (late) ... ..	5	0	0		Wilkinson, Mr. ...	1	1	0
Crowther, Mr. George ...	5	0	0		Skinner, Mr. ...	1	1	0
Oldfield, Mr. (late)... ..	5	0	0		Ford, Mr. ...	1	1	0
Walker, Mr. G. W. ...	5	0	0		Kay, Mr. ...	1	1	0
Hewlett, Mr. ...	5	0	0		Buxton, Mr. ...	1	1	0
Padgham, Rev. Henry (collected by) ...	5	0	0		Austerberry, Mr. ...	1	1	0
McLelland, — Esq., per John Wigfall, Esq. ... ..	2	2	0		Anonymous ...	1	1	0
Hobson, Mr., ditto...	2	2	0		Stembridge, Mr. ...	1	1	0
					Seale, Miss ...	1	1	0
					Turner, Mr. W. ...	1	0	0
					Oakes, Mr. G. ...	1	0	0
					Taylor, Mr. A. E. ...	1	0	0
					Firth, Mr. ...	1	0	0
					Irons, Mrs. ...	1	0	0
					Staton, Mr. T. ...	1	0	0
					Pickering, Mr. John ...	1	0	0

## \* *History of Norfolk Street*

	£	s.	d.		£	s.	d.
Only Son, An ...	1	0	0	4, Fargate ...	1	0	0
Friend, A ...	1	0	0	Cullabine, Mr. ...	1	0	0
Fletcher, Mr. ...	1	0	0	Booth, Mr. ...	1	0	0
Laycock, Miss ...	1	0	0	Sums under 20s. ...	29	18	9½
Clark, Mr. ...	1	0	0	Heeley ...	190	16	3
Turner, Mr....	1	0	0	Brightside ...	81	14	10
Stevenson, Mr. ...	1	0	0	Educational Com-			
Evans, Mr. ...	1	0	0	mittee ...	50	0	0
Storey, Mr. ...	1	0	0	Town Trustees ...	30	0	0
Warren, Mr. ...	1	0	0	Brunswick Circuit	120	0	0

Total of Donations and Subscriptions ... .. £7,611 9 5½

### Collected at Foundation Stones Laying.

#### SERMONS AND PUBLIC MEETINGS—

Sermon by Rev. W. M. Punshon ...	£71	9	8
Public Meeting ... ..	43	2	5½
Ellesmere Road Trust Sermons ...	105	2	6
„ Chapel, Additional Collections	48	16	3
	268 10 10½		

Heeley ... ..	£25	12	0
Ellesmere Road New Schools ...	64	16	1
Brightside School Chapel ...	44	2	11
Memorial Stones for Ellesmere Road New Chapel...	169	14	7
	304 5 7		

#### Purses Laid on Memorial Stones, Ellesmere

Road Chapel ... ..	402	9	11
(For Collectors, see page 325.)			
Purses and Collecting Books for opening ...	199	2	6
(For List, see page 326.)			
	601 12 5		

#### OPENING SERVICES—

Heeley New Chapel ... ..	52	19	2
Brightside School Chapel ...	34	5	10½
Ellesmere Road New Schools ...	85	15	2
„ „ „ Chapel ...	238	10	11½
	411 11 0		

## Wesleyan Chapel, Sheffield ❧

TEA MEETINGS—				£	s.	d.
Ellesmere Road New Schools ... ..				}	64	15 10½
Laying Memorial Stones ... ..						
Chapel Opening, &c. ... ..						
LECTURES—						
Rev. T. M'Cullagh ... ..			£11 5 0			
Rev. Josiah Pearson ... ..			11 15 6½			
				23	0	6½
				£87	16	5
Loan from Connexional Chapel Building Committee ...				£895	0	0

### Purses Laid on Memorial Stone, Ellesmere Road Chapel.

£ s. d.			£ s. d.		
A Friend (Mr John Cooper) ... ..	50	0 0	Hovey, Miss ... ..	5	10 0
Allcard, Mr. Harry ... ..	20	10 6	Cole, Miss Annie and Master Thomas ...	5	10 0
Heeley, Mr. A. E. ... ..	15	0 0	Cockayne, The Misses	5	5 0
Holmes, Miss Miriam (a little Girl of 10)	13	2 0	Cole, Mrs. Thomas (late) ... ..	5	5 0
Cole, Messrs. T. S. and S. ... ..	10	1 7	Radley, The Misses Charlesworth, The Misses ... ..	5	3 0
Linley, Mrs. ... ..	10	0 0	Thrushley, Mr. S. C.	5	1 3
Trevanion (son of Rev. John Westlake) ...	10	0 0	Working Staff at Midland Station ...	5	0 10
Booth, Mr. William	7	7 0	Nightingale, Miss A. E. ... ..	5	0 0
Wilkinson, Mr. James	7	7 0	Heward, Mr. ... ..	5	0 0
Ellis, Mr. E. ... ..	7	10 0	Heeley Sunday School	5	0 0
Brunswick Sunday School (Girls) ...	7	2 6	Bassett, Miss S. A. ...	5	0 0
Parkin, Mr. W. G. ...	7	0 0	Mabson, Miss M. A.	5	0 0
Padley, Mr. F. ... ..	6	10 0	Waddy, Mrs. ... ..	5	0 0
Skelton, Mr. Jno. ...	6	7 6	Gregory, Mr. John ...	5	0 0
Parkin, Miss ... ..	6	2 6	When, Mr. M. I. ...	5	0 0
Brunswick Sunday School (Boys) ...	6	1 5	Cook, Mr. S. ... ..	5	0 0
Bingham, Mr. M. ...	5	5 0	Meeke, Mrs. ... ..	5	0 0
Howard, Miss ... ..	5	5 0	Allcard, Mr. W. H.	5	0 0

## ✱ History of Norfolk Street

	£	s.	d.		£	s.	d.
Park Sunday School				Norfolk Street Sunday			
(No. 1) ... ..	5	0	0	School (Boys) ..	2	18	0
Scarsdale and High				Ellesmere Road Sun-			
Peak ... ..	5	0	0	day School ..	2	6	4½
Wigfall, Mr. J. S. ...	5	0	0	Ecclesfield Sunday			
Colley, The Misses ...	5	0	0	School ... ..	2	2	0
Jones, Miss Maria ...	5	0	0	Hodgson, Mrs. E. W.	2	0	0
Fisher, Miss Eliza ...	5	0	0	Redshaw, Mr. F. ..	2	0	0
Norfolk Street Sunday				South, Mr. John ...	1	10	3
School (Girls) ...	4	7	9½	Blyde, Mrs. E. ...	1	10	0
Ellesmere Road Day				Ward, Mr. ... .	1	10	0
School (Boys) ...	4	0	10	Burrell, Mr. E. M. ...	1	10	0
Hardy, Miss K. ...	4	6	0	Ellesmere Road Day			
Aizlewood, Mr. E. A.	4	0	0	School ... ..	1	9	0½
Hadfield, Miss R. A.	4	0	0	Mower, Mr. M. A. ...	1	8	0
Turner, Mr. H. B. ...	3	13	0	Newton, Miss Annie	1	6	0
Gilling, Miss ...	3	12	0	Goodwin, Mr. William	1	0	0
Aizlewood, G. H. ...	3	10	0	Snell, Miss Emily ...	0	13	6
Park Sunday School				Ellesmere Road Sun-			
(No. 2) ... ..	3	7	0½	day School (Girls)	0	13	0
Shaw, Mr. John ...	3	7	0	Hayes, Miss...	0	9	0
Clayton, Miss M. E.	3	5	0	Bullivant, Miss Fanny	0	9	0
Johnson, Mr. Thomas	3	0	0				
Hodgson, Mr. John...	3	0	0				
Meeke, Mr. J., jun.	2	19	0				
				£402	9	11	

### Purses and Books for Ellesmere Road Chapel Opening.

	£	s.	d.		£	s.	d.
Hearnshaw, Mrs. ...	27	0	0	Cole, Messrs. T. S.			
Linley, Mrs. 12 5 0)	22	15	6	and S. ... ..	6	0	0
Linley, Mrs. 10 10 6)				Moorwood, Mrs. ...	5	15	0
Watson and Shorter,				Buxton, Mrs. ...	5	13	0
Mesdames ...	15	10	11	Buxton, Mr. J. ...	5	11	0
Moorwood, Mrs. ...	12	8	6	Barber, Mrs. J. ...	5	5	6
Children's Cards ...	10	5	2	Norfolk Street School			
Hearnshaw, Mrs. ...	8	12	6	(Boys) ... ..	5	5	0
Watson, Mr. ...	8	10	0	Cole, Miss A. L. and			
Hadfield, Mrs. J. ...	6	15	1	Master T. ...	5	3	0
Blakeley, Miss ...	6	4	4	Cooke, Mrs. W. ...	5	0	0
Cooke, Mr. Henry ...	6	0	0	Cooke, Mrs. Henry	5	0	0



## Norfolk Street Wesleyan Chapel, Sheffield

### BALANCE SHEET.

	<u>£</u>	<u>s.</u>	<u>d.</u>		<u>£</u>	<u>s.</u>	<u>d.</u>
<b>Cr.</b>				<b>Dr.</b>			
Donations and Subscriptions ...	7,611	9	5½	Contractors... ..	7,784	11	5
Trust Sermons, Public Meetings, &c. ...	268	10	10½	Wilson and Crosland (Architects) ...	402	16	7
Foundation Stones, Collections at Lay- ing of ... ..	304	5	7	Duke of Norfolk ... ..	200	10	11
Purses and Books ... ..	601	12	5	Thorncliffe House ... ..	300	0	0
Opening Services ... ..	411	11	2	Ellesmere Road School (Desks, Books, &c.)	157	18	5½
Tea Meetings and Lectures ... ..	87	16	5	Rent, Gas, &c. ... ..	43	18	10½
Loan from Chapel Committee ... ..	895	0	0	Travelling Expenses ... ..	30	2	0
				Trowels ... ..	18	11	6
				Stationery, Advertising, Reports, &c. ...	75	19	6
				Purses, Carriage, and Sundries ... ..	29	7	5
				Solicitor's Charges ... ..	23	3	10
				Bank Commission, Interest, &c. ... ..	285	13	11
				Investment to provide for Ellesmere Ground Rent ... ..	820	0	0
				Balance to Ellesmere Road Schools ...	7	11	6
					£10,180	5	11

HY. OAKES,  
RICHD. WHEEN, } Auditors.

JNO. COLE, Treasurer.



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