

JOHN TOMLINSON

John Tomlinson - Charles Tomlinson - Sarah Tomlinson - Matilda Perkins - Elsie Page

A HISTORY OF THE ORIGINAL METHODISTS MARCH 1965

Name: Original Methodist Chapel.

Religious Denomination: Original Methodists. District: South Normanton.

When Erected: 1800.

Separate for Use: Yes.

Free Sitzings: 110.

Others: -

Estimated Attendance 30/3/185 I: Morning: -

Remarks:

Unpaid ministers. Boath [sic] the school and congregation are gradually increasing.

Afternoon: 52. Evening: Signed: John Tomlinson. Official Character: Chapel Steward. [54.

Address: South Normanton, Nr. Alfreton, Derby's.

A HISTORY OF THE ORIGINAL METHODISTS MARCH 1966

At the December 1838 Quarter day in the Belper Primitive Methodist circuit a serious dispute arose. A few days before the meeting, **John Tomlinson**, one of the local preachers, made some conditional engagements (which he had explained in a letter to Hugh Bourne) relative to removing to a neighbouring circuit. At Quarter-day everything was remarkably peaceable until the subject of increased ministerial stipends was reached. Upon that matter there was considerable division of opinion, since there were some who felt that in the Belper circuit it was uncalled for, and that except in special circumstances the usual salary was sufficient, for wages in the district were low, provisions dear, members poor, preachers a good deal from home, and the circuit nearly £50 in debt.

In addition, chapel debts amounted to £2,000.

These considerations caused many to feel unwilling to saddle the circuit with the increased stipend for two married travelling preachers, as the ministers were then called. However, the case of the superintendent, William Carthy, was given special consideration, and on account of his wife's delicate state of health it was proposed and carried that he should have £3 IOS. allowed him for the previous six months over and above his regular stipend, which sum added to it, together with the allowance for children, house-rent, furniture, and board from home, made a total of about 4S. a day for 365 days in the year, or something more than £70 per annum.

When this motion was passed, Carthy declared that he would not accept a farthing less than the full advanced salary, and spurned the meeting's offer with disdain. He threatened his opponents that he would call in a General Committee delegation and have the characters of several of them investigated. Of **John Tomlinson** in particular he spoke very harshly, but **Tomlinson** did not allow himself to be unduly distressed, since he hoped by the following quarter to be serving in another circuit. He therefore requested his credentials, and a motion that these should be given him was carried. A little later in the meeting Carthy told him that he had no business to be there. **Tomlinson** promptly informed him that he was waiting for his credentials, according to the resolution of the brethren, and that at the same time he was equally as much a member of the meeting as himself, for he had not withdrawn either from membership or from office.

Thereupon Carthy moved" That **John Tomlinson** be no longer a member of this meeting or Connexion". The meeting appeared shocked, and would not allow the motion to be put; and in this position matters stood at the close of Quarter-day.

Shortly afterwards a change in **Tomlinson's** personal affairs caused him to relinquish his intention to remove; yet he retained in his possession a credential which warranted him a member and local preacher in that or any part of the Connexion Nevertheless he received eleven days later the following note:

At a meeting of the Circuit Committee last night, it was decided to send a note to Mr. John Tomlinson informing him that he is not a member of the Primitive Methodist Society.

Signed on behalf of the meeting,

A. KIRKLAND, President. JOHN WOMBELL, Secretary.

Belper, 15th December, 1838.

The persons who moved, seconded, and passed this extreme measure were the three travelling preachers. Although the superintendent was planned at Cromford that night, and the second minister at Heage, they contrived to do without preaching in order to expel a local preacher before he even knew that he was charged with any crime. Yet the credential was given to **John Tomlinson** by a full Quarter-day, the only authority in the circuit that could make or unmake a local preacher, whilst the other note was sent by an authority which, at most, could only suspend a local preacher until the next Quarter-day.

On the 29th December a Leaders' Meeting was held which **Tomlinson attended**. Contrary to their usual custom, all three travelling preachers were there. William Carthy said that **John Tomlinson** had withdrawn himself from the Connexion by taking his credentials, although he knew that **Tomlinson** had positively declared after he had asked for them, but before he received them, that he was not leaving the Connexion. He also with much emphasis declared that he knew of only two cases in which credentials would be given: one, in the case of a member leaving the Connexion and joining another denomination, the other, on removal to another circuit. Now Carthy, as an experienced superintendent minister, must have known that there was no law in the Connexion authorizing a credential in the first case, but that there was a law authorizing a local preacher to demand a credential in case of either a temporary or a permanent removal to another circuit. This law may be found in PM Consolidated Minutes, 1836, page 57, under the heading " Credentials ". In the 47th question it is asked:

Q What is the order regarding credentials or certificates? Answer 2 says:

A local preacher travelling on business or removing to another circuit may have a Certificate from his Quarter-day board or Circuit Committee

But there is no intimation that this dis-members him. By the pledged faith of Conference, it is solemnly guaranteed to him that instead of being separated from the Connexion he is in fact given additional evidence that, go where he may, he is a member and a local preacher.

The Leaders' Meeting viewed the matter in this light, and a majority decided that he had not forfeited either his membership or his offices. But Carthy would not allow the resolution to be minuted, as he objected to the votes of local preachers who were only assistant leaders. By this manoeuvre the three travelling preachers, with the assistance of only two leaders, formed what he called a majority. **John Tomlinson** delivered what accounts and moneys he held, and received a note of which the following is a copy.

Belper, 29 Dec. 1838.

*This note is to certify that **John Tomlinson** has given up all monies [sic], books, etc. in his possession belonging to the Primitive Methodist Society, to a Leaders' Meeting sitting at the above date.*

W. CARTHY, President. JOHN WOMBELL, Secretary.

In this meeting no local preacher would vote as the superintendent wished. His only lay supporters were the son of a travelling preacher-a young man just out of his 'teens, whom he had put into office only a few weeks before over the heads of his senior brethren -and a man who was later expelled from the Connexion for immorality.

How great had been the services of this **John Tomlinson** to Methodism?

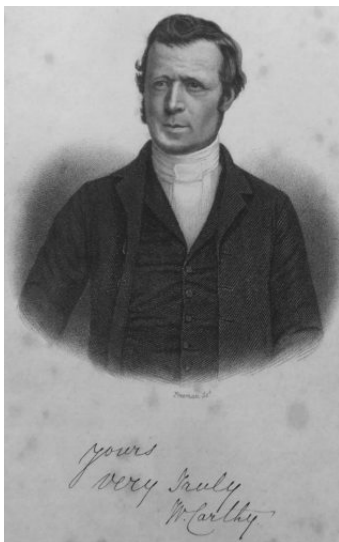
He was a native of Belper, born 4th February 1792, and therefore nearly 47 years of age at this time. He was a Wesleyan Methodist for twenty years, becoming a Primitive Methodist about 1827. For seven years he resided in the Retford circuit, which during this time increased and strengthened. He had been three times delegate to District Meetings and once to Conference. He took an active part in the affairs of the Belper circuit before the appearance of the travelling preachers William Carthy, Ambrose Kirkland and John Wombell, and it generally prospered, particularly the Belper society itself.

Mr. Tomlinson therefore appealed to his fellow local preachers to protest at their next Quarter-day on 4th March 1839

1st-Against the conduct of the plan-maker in leaving his name off the plan without the authority of Quarter-day;

2nd-Against the proceedings of the Circuit Committee in taking up his case in a judicial way without giving him an opportunity of making any defence;

3rd-Against the Committee's proceedings to dis-member him as a local preacher in opposition to the resolution of the previous Quarter. day, which the Committee had not the power to annul.



This appeal was made in a letter written on 4th February 1839. Readers will appreciate the importance of the foregoing facts as the history of the Original Methodists is gradually revealed.

As soon as John Tomlinson had published his appeal to the members of Quarter-day, William Carthy began to prepare for the March meeting by creating a number of new officials inexperienced men with apparently an implicit belief in the infallibility of the travelling preachers.

He next suspended until Quarter-day two of the oldest and best-informed local preachers in Belper, without giving them an opportunity of properly defending themselves, evidently for no other cause than their having refused to denounce **John Tomlinson**.

William Carthy

When Quarter-day arrived he placed three of his newly-constituted officials at the door, two inside and one outside, thus by brute force debarring

Tomlinson and the two suspended local preachers from the meeting. They waited outside for eight hours, vainly requesting admittance.

These three ill-used individuals then appealed to the General Committee of the Connexion. A delegation visited Belper, the matter was fully investigated, and all three were reinstated as members and local preachers.

The expense thereby occasioned should, according to rule, have fallen upon Carthy, but this liability he evaded by an unexpected manoeuvre, though the meeting of investigation did not break up until three o'clock in the morning.

This indefatigable minister produced a number of written charges against each of the three men. They were presented to them about eight o'clock the same morning by the General Committee Delegate, who required an immediate answer to each separate charge for him to forward to the General Committee.

One charge in particular preferred by Carthy against **John Tomlinson** was that he had left the Retford circuit in debt. He stated in his answer that he did not pay every debt he owed before he left the circuit, but he believed he had since paid every sovereign he owed. By these means Carthy contrived to leave the matter in an unsettled state.

The General Committee then referred it to the next District Meeting, to be held at Sutton-in-Ashfield, and at this meeting **Tomlinson**, conscious of the justice of his cause, accordingly appeared.

Upon entering the meeting he first knelt in prayer, yet even before he could rise from his knees there was demanded of him the payment of some expenses which had been incurred in postage, etc. since the investigation at Belper.

When he had finished his prayer, he asked whether it was not a fact that every shilling demanded at the close of the previous meeting had been honourably paid, and if so, why this new and unusual course was being taken. But all the answer the ministers gave was a renewal of the demand.

Tomlinson, seeing that the intention of these men was to sacrifice him in order to vindicate their brother, would then have left the meeting, but a few friends prevailed upon him to remain. A number of charges were then preferred against him by the ministers, some of which he had never heard of until the moment he was required to answer them. They allowed him five minutes to defend himself.

The chairman sat with his watch before him, and when the fifth minute had expired he stopped the defendant by shouting: " It's up ! It's up! It's up! "

One charge preferred against him by a travelling preacher (and which he had never before heard of) was that he had said: " Primitive Methodism cost me seventy pounds during the seven years that I resided in the Retford circuit." He was required to prove it there and then; and it was intimated that if he failed he would be dismembered for lying!

After having done so to the satisfaction of the meeting, he requested leave of the chairman to ask two of the travelling preachers present, who had made his house their home for a considerable length of time, and had been acquainted with his everyday life, whether they had ever seen anything in his conduct inconsistent with his Christian profession.

After he had cleared himself of a host of charges, among them such trivialities as that of borrowing an old empty glass bottle, they renewed the charge of owing money in the Retford circuit.

The travelling preachers had raked that circuit through, and eventually had found one individual who said that **John Tomlinson** owed him something.

Tomlinson replied that he could not positively contradict it, but was not conscious of it.

A travelling preacher immediately moved, and another seconded, "that **J. Tomlinson** told a lie " in saying he did not know that he owed anything.

As this was a point which could be known only to himself and his Lord, he told the meeting that if it entertained the motion he should decline making any further defence. They did entertain it, and in consequence **John Tomlinson** told them that from that moment he left the Connexion for ever, and withdrew from the meeting.

It is interesting to note that at this District Meeting delegates from the Selston society were deeply moved by **Tomlinson's** defence and strongly resented the proposed increase in ministerial stipends. The importance of this fact will be appreciated when the formation of a new connexion is discussed. **Tomlinson** himself returned home, and without attempting to entice any individual away from the South Normanton PM society, he began peaceably to worship with another branch of the Methodist family, by whom he was gladly received, after it seemed that William Carthy had done all he could to injure him in the estimation of the religious public.

A HISTORY OF THE ORIGINAL METHODISTS SEPT 1966

By 1849, only ten years after the secession, there were 295 members of the Original Methodist Church. The 44 preachers of that year, according to the figures quoted by the Original Methodists themselves, were dispensing the word of life to upwards of two thousand immortal souls in eight chapels and ten other places of worship_'

An important addition to the plan in 1841 which cannot be omitted from this narrative is South Normanton. In this place the Original Methodist society was guided by **John Tomlinson**, whose grounds for complaint against William Carthy we have already discussed at some length. For nearly two years this secession brought about an almost complete eclipse of the Primitive Methodist cause.

South Normanton was removed from the PM plan. It returned in 1843, and there is evidence to suggest that the cause soon recovered from the effects of this division. Some Original Methodists may then have returned to Primitive Methodism, for by 1849 the membership numbered only 144. It was not until the 1860s that the South Normanton Original Methodist society showed great increases in membership, and by that time some of the other societies were experiencing a decline.

John Tomlinson was the connexional secretary of the Original Methodists from the first quarter-day, and for over twenty years he was re-elected annually. He was frequently appointed quarter-day delegate, and for many years he was managing editor of the Record. In performing his many duties he preached upwards of 1,500 sermons, and by 1857 had travelled 12,000 miles, chiefly on foot.

A HISTORY OF THE ORIGINAL METHODISTS JUNE 1967

In the summer of 1850, the PM Conference met in Nottingham. Its leaders heard from William Carthy a very one-sided account of the reasons for the division in the Belper circuit. With the authority of Conference, Carthy published a 10-page pamphlet, entitled Falsehood detected, and Truth defended, in which he denounced the Original Methodists and their doctrines.

Then in the ninth paragraph reference is made to William Carthy's appointment to the Belper circuit in 1838 and to the stormy Quarter-day of December that year. **John Tomlinson's** name is introduced, and he is contemptuously referred to as "the nail-maker". The bitter resentment of the Original Methodists is most clearly seen in their reply, reminding us of their own struggles to make ends meet at a time when wages were barely adequate and the price of provisions often too high for their thin purses:

***John Tomlinson** is still a nail-maker as his father and grandfather were before him. And pray, gentlemen-pamphleteers, tell us what your T.P.'s were a few months or years since? We know them well, too well-they have eaten at our tables, slept in our beds, and received a liberal share of our monies. We knew some of them before they were T.P.'s and have heard them preach at that time with their shirt sleeves peeping through their coat elbows, and their bones all but peeping*

through their skin. What were they then? why nail-makers, shoe-makers, stocking. makers, basket-makers, colliers, tailors, day-labourers, chair bottomers, and such like-but now they have got their bones covered with an abundance of flesh, their backs covered with broad cloth, and frequently REV. placed in front of their names. One would naturally suppose, that feeling their own greatness, they would never so far disgrace themselves as to attack a poor nail-maker.

*At this point in the Original Methodists' supplement, five pages are devoted to a re-telling of the events leading up to the withdrawal of **John Tomlinson** from the PM connexion-all of which was re- counted in the first instalment of this history.*

The eleventh paragraph gives the PM version of the reason for the establishment of the Original Methodist connexion.

It was because the authorities in the Connexion would not allow some vile and improper persons (who had crept into the societies in the Belper Circuit) to remain members, especially a certain nail-maker who at that time resided at Belper, and who had been guilty of conduct so utterly at variance with all that is holy and good, as to prove himself unfit for membership in any religious community; and yet had contrived, by removing from place to place, to elude the penalty which his conduct merited. This certain nail-maker resides in the Belper Circuit still; he is a native of that Circuit, and has resided in it half a century.

In reply we read:

*It is rather coarse usage for an old man (**John Tomlinson** was aged 58 when this was written) who has been a member of the Methodist family forty-two years, to be exhibited to the public as a wandering vagabond, who had crept into the P.M. Connexion in some deceitful way. If so, he paid dearly for it, for they [the travelling preachers] crept into his pocket to the depth of £70 in seven years. And for this they allowed him, notwithstanding his vile and unholy conduct, to creep pretty high in the Connexion, even to the high office of District representative to the annual Conference; and the T.P.'s would gladly have continued him in office, if he would have continued to dance to their fiddle. Degraded, and vile, and unholy as he was, he yet retained as much respectability as rendered him a proper person to be the father of a T.P., and of a T.P.'s wife too. This quotation seems to intimate that he left Retford Circuit in a clandestine manner; but the facts of the case were widely different.*

On account of long-continued affliction in his family, he was advised to remove to his and their native air. On the last Sabbath before his removal, he preached a farewell sermon in that Circuit, and left it on the Friday following, with his large family of ten persons; not at midnight, but at midday, with two teams (one his own, the other his brother's) laden with furniture, etc., accompanied by a T.P., who saw him take leave of many of his friends, neighbours, and customers. This was not much like a clandestine removal.

He frequently went over to that Circuit afterwards on business, and, at such times, was invited to preach both at Retford, and in the Circuit. Instead of creeping into the society at Belper, he did not join the society there, until he had been strongly and repeatedly invited by both T.P.'s and lay-officials. There was no inducement for him to wish to creep in, for he knew that if he joined them, the T.P.s would want his labour, his food, and his money. He had suffered so much in these points previously, that he felt reluctant, and did not consent until much pressed.

In the same paragraph it is asserted that after **John Tomlinson** had left the meeting at Sutton-in-Ashfield

he remained on the outside, roaring like a lion, and only withdrew upon being told by the superintendent of the Circuit that unless he ceased, and went away, he would be placed in custody.

States the supplement:

The first assertion says so much, that it is unnecessary to contradict it; the second is equally untrue as the first. Instead of being threatened with being placed in custody after he had left the meeting,

this shameful unheard-of line of conduct was adopted in the meeting, when these five minutes ministers thought the defendant was speaking too long and loud. Like an ancient council, when a martyr was making his defence, his words cut them to the heart, and they gnashed on him with their teeth. But, thank God, this PM council was in England, and so they were powerless; otherwise we have no doubt they would not only have deprived him of his liberty, but of his life; for priestcraft is the same in principle in all ages, countries and communities; all the difference lays [sic] in circumstance, for he had been guilty of that sin which, in the eyes and hearts too of many T.P.s, is unpardonable, namely-opposing an advance of salary. It is true that the superintendent did follow him out of the meeting, and the General Committee delegate too, and endeavoured to induce him to return, assuring him that if he would do so, the meeting would certainly clear him but having come to a determination, he was not to be moved. He remaining thus firm, the meeting passed the motion of dismemberment for what these pamphleteers please (in order to injure his character in the eyes of their readers) to call wilful lying.

The pamphlet goes on to say that

...this man went over to Selston, and made the people believe that he was an innocent and ill-used man, and that the preachers were tyrants and, by these means, he produced sympathy, and ultimately prevailed upon them to separate from the Connexion.

In reply to this accusation, the secessionists say that **Tomlinson**

*...had no need to tell the people at Selston this, for there was a deputation from the Selston society in the District Meeting j neither did he, but returned home, and without ever attempting to entice one single individual away from the society, he began peaceably and quietly to worship with another branch of the Methodist family, by whom he was gladly received, after W.C. had done all he could to injure him in the estimation of the religious public. He never entered Selston from the day of the District Meeting until the 7th of July following, when he preached at the Camp-meeting. The division had then taken place and he **joined it heart and hand** and, after the lapse of eleven years, he is thankful that he did so. O how these pamphleteers love truth and justice.*

How men, professing to be Christian ministers, could write such things, we do not know: we see it is so, and are astonished. They were only two men in the waggon used as a preaching stand, except such as were inhabitants of Selston, and Preachers on the P.M. plan.

A HISTORY OF THE ORIGINAL METHODISTS OCT 1967

In their Annual Report of the Original Methodist Connexion for the year ending 1st September 1851, the Quarter-day delegate, **John Tomlinson**, and vice-delegate, John Goodhall, include the following remarks:

Our little connexion in all its departments has flourished. We scarcely need advert to its finances, because we are not burdened with a hired ministry; yet, of late, this has claimed more attention on account of our "Record", which is making its way admirably, spreading our principles and increasing the number of our friends; and on account of our new Hymn Book, which we think, and many well-read men belonging to other denominations think, equal to any other in the English language, whether for paper, type, composition, or price; we recommend all our Societies and Congregations to purchase a full supply, and to use them in preference to any other.

The Original Methodists, then, looked forward to the future with confidence and hope. Far from their being "a feeble remnant", in Kendall's phrase, their influence during the 1850S was greater than ever before, so that by 1856 the Connexion consisted of a main circuit (Selston circuit) and three branch circuits Brassington, Derby, and Radford.

By 1st April 1852 the editor of the Record could re- port that:

our excellent Hymn-book is now being generally used ill our congregations, with a very few exceptions, and even these are giving orders for a supply. It is a happy circumstance, that the

more it is used the more excellent it appears, and the more satisfaction it gives as a guide in the pleasing service of vocal melody in public worship.

The hymn-book referred to contained four hundred hymns. and was printed in the best style from new type. It could be purchased from C. Plumbe, at the Post Office, Sutton-in-Ashfield, for 1S. 2d. (plain) or 1S. 6d. (embossed and gilt).

The closing months of 1852, according to the report of H. Clark (who was Quarter-day delegate at the time) showed 26 chapels and other preaching-places, 54 public speakers, and 424 members. re- presenting an increase on the previous quarter of three places. three preachers, and 18 members. By January 1854 **John Tomlinson**. in an address to the Original Methodist preachers, could declare that by commencing as a separate connexion they had:

published [them] selves to the world and the church in [their] own vicinity, as teachers and guides of the public mind. A number much greater than we could reasonably expect, though very small in comparison to other large Christian communities, recognised us as such. and ranged themselves under our teaching. That number has increased, until at the present time there are not less than three thousand human beings, either immediately or remotely, dependant upon our ministry for oral instruction in the all-important science of salvation.

A HISTORY OF THE ORIGINAL METHODISTS FEB 1968

IN September 1853 the editor of the Original Methodists' Record (**J. Tomlinson**) received the following letter:

Chester, September, 2, 1853.

Dear Brother Tomlinson,

I have taken the liberty of sending you a brief sketch of our first camp meeting, held on the top of Mow Hill, a few miles from the Staffordshire Potteries (the hill famous for the first Primitive Methodist camp meet- ing) in the year 1808. One reason why we wish it to be published in the " Original Methodists' Record" is, that we may thereby acknowledge the assistance rendered by brothers James Green and S. Bridgett upon the occasion, and shall feel obliged by its appearance in the next number.

I am, dear Brother, yours truly,

J. DUCKERS.

In addition to the publication of the letter and details of the arrangements in connexion with the camp meeting, the Record of 1st January 1854 includes a footnote from the editor **J. Tomlinson**: *We feel desirous to see the spirit extended which brought together the component parties of this Mow Hill camp meeting. We are persuaded that if all the Free Gospellers in Great Britain would unite in one great union, waving [sic] peculiarity of names-Churchmen, Dissenters, Friends, Methodists of all grades. and any others who receive the Gospel as the rule of faith and practice-it would be productive of great good. Not a union to forge fetters for men's judgments and consciences; but a union to promote love, and freedom from Hirelingism among Christians.*

A HISTORY OF THE ORIGINAL METHODISTS JUNE 1968

Earlier in this history, the writer referred to the inclusion of South Normanton on the Original Methodists' plan in 1841. The history of this society is of special interest, and, by follow- ing its progress throughout the period of its existence as a "free- gospel" sect, it will be possible to estimate its influence on the immediate neighbourhood and to appreciate its authority over the Original Methodist movement as a whole.

Primitive Methodism was brought to South Normanton in 1817. Thomas Gent, a farmer, converted part of his farm-buildings (erected in 1800) adjoining the "Shoulder of Mutton" inn-yard into a meeting-room for the newly-formed society, whose members had been deeply moved by the intense spirit and sincere utterances of Primitive Methodism's foremost woman pioneer, Sarah Kirkland. The room was eighteen feet square, and was seated with forms without back-rests. There were two leaded-light windows, between which a pulpit was placed. A tripod stove provided adequate heating.

The society grew rapidly, and very soon Bethel, as the place was called, became too small for the worshippers, who purchased land in Lees Lane, on which a new chapel (Zion) was erected in 1827.

The old chapel was not vacant for long. The Wesleyan Methodists, who had commenced their activities in South Normanton at the beginning of the century, began to meet there. Previously they had had no adequate premises, and even now they soon found the room too small for their rapidly-increasing numbers.

By 1845 their numbers had so increased that, in spite of such improvements to the little chapel, the Wesleyans found it necessary to build a new chapel in High Street.

For four years the Original Methodists had held their meetings in cottages and private dwelling-houses. Now a chapel was vacant, and **John Tomlinson** lost no time in securing the premises, which offered a seating capacity for 110 worshippers. A number of talented laymen, of whom Solomon Robinson and the brothers Jarvis and Benjamin Taylor were the most prominent, were active in the society at this time.

It is possible that the property was obtained only just in time to prevent a further decline in the fortunes of the Original Methodists in South Normanton. By 1845 their membership was reduced to six, whereas the Primitive Methodists, after a serious setback in 1841, had recovered much of their lost ground; and it is most likely that many adherents of the Original Methodists had returned to their former friends after the departure of the Rev. William Carthy from the Belper circuit. However, by 1849 the membership had increased to 14, and, according to the 1851 Census, the average evening attendance was 54.

The most obdurate men, who could not easily forget their earlier encounters with "ministerial despots" under whose authority they had, in their opinion, unjustly suffered, came from Selston and South Normanton, and these same men exerted tremendous influence over the Connexion as a whole, as may be seen from the fact that **John Tomlinson** remained Connexional Secretary until 1861. The Original Methodists chose for the time being to retain their separate identity.

The South Normanton society continued to prosper, so that by 1857 the little Bethel was no longer able to contain the increased congregations. It was decided, therefore, to build a new chapel in Water Lane, the details of which we shall mention in our next chapter.

A HISTORY OF THE ORIGINAL METHODISTS OCT 1968

On 1st June 1857 the foundation stone of a new Zion Methodist chapel was laid on Water Lane, South Normanton. This society made a tremendous impact on the locality, though its finances were not always correspondingly healthy, as later paragraphs will show.

In 1862 the South Normanton society organized a mission under the preaching of Mr. H. M. Hooke, a member of the Plymouth Brethren, whose home was in London, and a wonderful revival took place. When Mr. Hooke left South Normanton in November 1862 after his first visit, over three hundred had been converted. Upon his departure, many prophesied that no lasting effect would be

felt, and that the young converts would soon be "in the world" again; but instead of this, the work increased.

Upon invitation, Mr. Hooke re-visited South Normanton on 18th January 1863, and laboured there until 10th February. He preached on seven nights in each of the three Methodist chapels, and on 9th February in a large tent kindly lent by Mr. John Smedley of Lee Mills, Cromford.

At this time the Original Methodist society had 80 adult members and a very promising group of over fifty young people attending membership classes. In 1862 and 1863, when religious revival was at its peak, a preaching service was held every evening in the chapel, and there were prayer meetings each afternoon to pray for the conversion of the whole village. The average attendance at these prayer meetings was 40, but at all the evening services the chapel was crowded, and on one occasion, when Mr. Hooke was preaching, there were 50 converts.

Some who were converted had been notorious drunkards, and Mr. Hooke's revival meetings became a matter of the gravest concern to the publicans of South Normanton!

At these meetings also, the Original Methodists were able to use their new hymn-book, which was published, by arrangement with Messrs. J. & H. Clarke of Nottingham, in August 1862. The new book contained 502 hymns, and took the place of the earlier publication of 1851.

It was "printed in the best style, from new type", and could be purchased for "one shilling and sixpence (plain) or two shillings (embossed and gilt)". There was an index to the subjects of the hymns, as well as the usual index to the first lines. The Original Methodists were proud of their second hymn-book, as they had been of their first publication

"No time, labour, or expense has been spared in the selection of the hymns and arrangement of the book; and while we feel greatly indebted to the composers of the hymns, we have no fear in saying that it will be the best and most useful Hymn Book now in use."

At the December Quarterly Meeting of 1859 **John Tomlinson**, who had served the Original Methodists as Connexional Secretary for over twenty years, resigned. At the same time he relinquished his duties as editor of the Record. His place was taken by his son **Charles (1831-1905)**, who was a gifted preacher, conscientious Sunday school superintendent, and a man of more flexible and tolerant disposition than his father.

He could remember little or nothing of the early bitter exchanges with Carthy and Herod, and his appointment is indicative of the less uncompromising mood which prevailed during the Connexion's closing years.

In 1867 the Original Methodists' Connexion was officially dissolved, and Zion Methodist chapel, South Normanton, along with several other societies, joined the United Methodist Free Churches, Ripley circuit.

The strength of the Connexion shortly before the dissolution may be appreciated from the following facts. A new chapel was opened at Greenhill Lane in 1860, so numerous was the congregation in that part of the Riddings. In the Record for July 1863, **Charles Tomlinson** still speaks of increasing numbers at South Normanton.

In 1873 those Methodists who had remained at the Water Lane chapel for a short time to help the Congregational church to acquire a foothold in the district rejoined their old comrades at Bethel.

A plan dated February to May 1876 showed the names of eight preachers: Solomon Robinson and his wife Ephie, **Charles Tomlinson and his wife Mathilda**, Levi Ball, William Flint, Aaron Booth and Charles Allcock. Eight exhorters are also named, of whom five were young preachers from agricultural districts.

However, later in 1876, the union with the Clay Cross society was dissolved, and Bethel sought and obtained admission to the United Methodist Free Churches, Riddings circuit, in 1877.

Solomon Robinson and **Charles Tomlinson** were accepted as preachers, and their names were placed on the circuit plan. The society agreed to a quarterly assessment of £5 IOS., and the ministers preached at the old Bethel chapel on alternate Thursday evenings.

Mark BOOTH was married to Salome(y)(a) BOOTH. Salome was the widow of Jacob BOOTH, Mark's brother. Her maiden name was TOMLINSON. Her father John TOMLINSON was a nailmaker originally of Belper. Mark & Salome married in Ripley, Belper April 30, 1854 after all of their children were born. This was I believe because it is against church law to marry your brothers wife. On the marriage certificate for her marriage to Mark Salome is Saloma and her name in her marriage to Jacob was spelt Salomy.