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I left Davined or expected some years since, than
limited to have per ora,
having from my infancy loved silence & obscurity.
But we come not into the world to do our own Will.
Happy are we, if we are always ready to do and to
suffer the will of Him that sent us.' Desiring a
remembrance in your Prayers, I remain,

Dear Sir,

The Fort. Derry Your Affectionate Servant
30 Nov. 1769.

John Wesley

JOHN WESLEY
AND PROFESSOR LIDEN, 1769

UPSALA UNIVERSITY LIBRARY.

Illustration: A facsimile of Wesley's letter to Johan Henrik Liden.
November 30, 1769.

I. In an important letter dated November 16, 1769, replying to a query from a distinguished Swede, John Wesley summarised the condition of the Methodist work at the time.

The letter has been printed *in extenso* in at least three publications:—

Wesleyan Methodist Magazine, 1889, page 119, in an article by Dr. Osborn.

Hurst's *History of Methodism: British Methodism II*, 790.
Letters of John Wesley, 123 (Hodder and Stoughton).

The original is at the University Library at Upsala. Dr. K. A. Jansson, of Stockholm, has recently sent us photographs of the three well preserved sheets of beautifully clear writing occupied by this letter.

II. Shortly afterwards Wesley wrote again to Dr. Liden (November 30). Of this letter also Dr. Jansson sends a photograph. As it is not only interesting in itself, but a good specimen of Wesley's handwriting, we reproduce it.

Dr. Jansson furnishes the following facts about Professor Liden:—He was born in Linköping, Sweden, January 6, 1741. In 1765 he was appointed 'docent' at Upsala and amanuensis in the Library. In 1770 he was appointed "adjunct" in history at the University of Lund. He, however, remained in Upsala as Librarian. In 1769 he visited England and became acquainted with John and Charles Wesley. He died in 1793.

Liden's Journal is preserved at Upsala as were the letters above referred to. Dr. Osborn says that at the Professor's death

WESLEY HISTORICAL SOCIETY.

the Journal was deposited in the Library at Upsala with express orders that it should not be opened till 1843.

Dr. Jansson has kindly translated for us the portions referring to Wesley, and we transcribe them exactly as our correspondent gives them. For his courtesy and help we are very grateful.

F. F. BRETHERTON.

EXTRACT FROM THE JOURNAL OF PROFESSOR JOHAN HENRIK LIDEN.

Sunday, October 15th (1769).

To day I learned for the first time to know Mr. John Wesley, so well known here in England, and called the spiritual Father of the so called Methodists. He arrived home yesterday from his summer journey to Ireland, where he has visited his people. He preached to day at the forenoon service in the Methodist Chapel¹ in Spitalfield for an audience of more than 4,000 people. His text was Luc. 1 : 68. The sermon was short but eminently evangelical. He has not great oratorical gifts, no outward appearance, but he speaks clear and pleasant. After the Holy Communion, which in all English Churches is held with closed doors at the end of the preaching service, when none but the Communicants usually are present, and which here was celebrated very orderly and pathetic. I went forward to shake hands with Mr. Wesley, who already through Mr. Ley knew my name, and was received by him in his usual amiable and friendly way. He is a small, thin old man, with his own long and strait hair, and looks as the worst country curate in Sweden, but has learning as a Bishop and zeal for the glory of God which is quite extraordinary. His talk is very agreeable, and his mild face and pious manner secure him the love of all rightminded men. He is the personification of piety, and he seems to me as a living representation of the loving Apostle John. The old man Wesley is already 66 years, but very lively and exceedingly industrious. I also spoke with his younger Brother Mr. Charles Wesley, also he a Methodist Minister, and a pious man, but neither in learning or activity can he be compared with the older Brother. Both promised to visit me soon.

1. In the Methodist Chapels the following Hymnal is used :—
"A Collection of Psalms and Hymns," published by J. Wesley and Ch. Wesley. Among those are many exceedingly beautiful Psalms. Most of them are written by Charles Wesley, who has a good poetical genius. The other are collected from various books.

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I took dinner to day with my good friend, Mr. Ley, a pious minister. In the afternoon I went in his company once more to hear Mr. Wesley preach. It was in his chapel in the Foundery near Moorfield. His subject was now The love of Jesus, of which he spoke in a splendid way. The audience was here just as great as in the forenoon, but as the Chapel here is smaller the throng was past bearing. At the request of Mr. Wesley I remained to attend their so called Private Society, when only Methodists were present, furnished with tickets, to prevent strangers to attend. First a psalm was sung, and then Mr. Wesley to their edification spoke about practical Christianity, and encouraged them to diligent prayer and celebrating the Lord's supper as the best means to grow in grace, exhorted them to peace, unity and love as the distinct character of a Christian. Afterwards some finance matters were attended to, and the whole was ended with prayer and song about 8 p.m.

The song of the Methodists is the most beautiful I ever heard. Their fine psalms have exceedingly beautiful melodies composed by great masters. They sing in a proper way, with devotion, serene mind and charm. It added not a little to the harmonious charm of the song that some lines were sung only by the women, and afterwards the whole congregation joined in the Chorus.

November 2 : nd.

(When Liden writes about the usual sermons in England he says) :

It is unpardonable that during the blessed Passion Week it never is preached a word about the Suffering of Jesus, but about entirely other subjects. What is this but to be ashamed of the Cross of Jesus, which however for ever is the foundation of our Salvation. This is the real reason why Mr. Wesley created so great attention by his sermons, because he spoke of a crucified Saviour and faith in his merits—such the people never had heard. Educated people pronounced this doctrine as enthusiastic and heretic—just as if not the greatest heresy is to forget Christ.

EXTRACT FROM THE JOURNAL OF J. H. LIDEN.

Part III, page 262 (addition to Oct. 15, 1769).

The History of the Methodists can be best known from the works of their leader, the well known Mr. Wesley, especially his printed Journals, who are Vol. XIII, but so small that they easily can be bound in three usual bindings.

In November 1729 the two brothers, John and Charles Wesley and two of their friends (all students in Oxford) agreed to meet certain evenings for mutual encouragement and exercises of practical Christianity. They visited prisoners and exhorted others to fear God. Such must immediately cause attention at the Academy. They were called The Holy Club, The Sacramentarians, Supererogation Men, and Methodists, which afterwards became their usual name. But this was now only a small beginning.

In October 1735 both the brothers went to America, where they became acquainted with Spangenberg and Nitschman of the Moravian Church. Their intention was to preach the gospel to heathens. But this time nothing could be accomplished. They returned to England February 1st 1737.²

Mr. Wesley now undertook a journey to Germany and especially to Herrnhut, which journey he has described in an Extract of the Rev. Mr. John Wesley's Journal, from Febr. 1st 1737, to his return from Germany (Ed. Sec.) Bristol 1743. 8.

Afterwards he preached on the fields at Bristol and Bath for an audience of 1-, 2-, 3-, 6-, yes sometimes even to 10- and 14,000 souls.³

Obs. The history ought to be continued (which I have not time to do now) from *Wesley's Journals*. Compare Alberti, I Th. p. 107-198, which is reliable, because taken from the same authority.⁴

The History of the Methodists can be found in The History of Religion—by an Impartial Hand, Vol. IV. 80. London 1764. Vol. IV. p. 266-329.⁵

Mr. Wesley's great industry is testified by a catalogue of his many printed works, numbering 187.

The Methodists are still ridiculed in the Theater. For instance in *The Minor*. This is to do evil.

In the Duke of Bolton's masquerade June 1st, Mr. Littleton had the whole evening for the amusement of the company imitated the Methodists, *delivering most pathetic and persuasive Discourses to the Ladies*.

2. An Extract of the Rev. John Wesley's Journal, from his embarking for Georgia, to his return to London. Edition II. Bristol 1743. 8.

3. Acta Hist. Ecclec. B. 4. p. 287, Ibid. B. 7. p. 1100 sq.

4. Biblioth. Brit. Am. T. 13 p. 728 sd. (enumeration of publications Bro. and con). Tom. 14 : p. 117. T. 16 : p. 203. T. 17 : p. 430.

5. Of Mr. Whitefield's Children's Home in America, cfr. London Magazine 1745, p. 603, and the added description in *Further Account of God's Healing with the Rev. Mr. G. Whitefield, 1776*.

ADDITIONAL NOTES ON LIDEN'S JOURNAL

REV. W. LEY : PSALMS AND HYMNS

FOOTE AND GARRICK

1. The Rev. William Ley, named by Professor Liden, was an itinerant preacher from 1760 to 1763. He was episcopally ordained, and in 1768 became curate of Lakenheath, Suffolk. There his evangelical preaching was offensive to the Vicar. It was to Mr. Ley that John Berridge of Everton wrote a characteristic letter on September 7, 1769; "Have you warning to go? Go in peace. Rail not at the hand that writes your *millimus*." He had shared with Wesley and James Glassbrook, another clergyman, the perils of the ride to Carrick-upon-Shannon, vividly described in Wesley's *Journal* in June, 1760. In John Wesley's *first will* of 1768 we read, "I bequeath . . . to the Rev. William Ley and to each travelling preacher who has not these already, a set of my sermons, appeals, &c." He is named several times in Charles Wesley's *Journal and Letters*.

2. The "*Collection of Psalms and Hymns*," which Liden mentions, was probably the 7th edition, 1765. I possess all the editions from the first (1741) to the sixteenth (1815), and also the "*Play*" referred to, which was; "*The Minor*, a Comedy by Mr. Foote as it is acted at the Theatre-Royal in Drury Lane. Third edition," and Fifth edition, 1764. Also *Martin Madan's Letter to David Garrick*, condemning Foote, first and second editions, 1760. T.E.B.

4. Wesley's record of the day on which Liden heard him is as follows: "My brother and I had such a congregation at Spitalfields as has not been there since the covenant-night. The Foundery was equally crowded in the evening. . ."

Smiles, in his volume on *The Huguenots* (1876) p. 281, gives a list of the churches used by the French Protestant refugees, and includes "L'Eglise Neuve, Church Street, Spitalfields, 1742, probably the largest of the French places of worship in London, being capable of accommodating 1500 persons." Was it here that Wesley preached on this and other occasions. T.E.B.

We have some notes and letters on Dr. Wrangel, Christopher Sundius, and other Swedes in England.

ORDINATION :
HENRY MOORE'S CERTIFICATE OF 1780.

Henry Moore's certificate of ordination appears in his *Autobiography*. It was written on vellum and bore the signature and seal of John Wesley. A. W. HARRISON.

“ Know all men by these Presents, that I, John Wesley, late Fellow of Lincoln College Oxford, Presbyter of the Church of England, did on the date hereof by the imposition of my hands, and prayer, (being assisted by other ordained ministers) set apart Henry Moore for the office of a presbyter in the Church of God; a man whom I judge qualified to feed the flock of Christ, and to administer the Sacraments of Baptism and the Lord's Supper, according to the usage of the Church of England, and as such I do hereby recommend him to all whom it may concern.

In testimony whereof I have hereunto set my hand and seal this 27th day of February, in the year of Our Lord One Thousand Seven Hundred and Eighty-Nine.

J. WESLEY.”

“ Present & Assisting :—

The Reverend James Creighton
The Reverend Peard Dickenson
Presbyters of the Church of England.”

DEATH OF DR. ADAM CLARKE, 1832.

“ After the Conference of 1832 an affecting mortality occurred among the Methodist Preachers, and some of the most honoured men in the ranks followed each other to the grave in rapid succession. Of those stationed in London Dr. Adam Clarke was the first victim. He left the Conference in Liverpool with the incipient symptoms of Asiatic cholera, and neglected to use the requisite means for their removal. The truth is that until within a few weeks of his death, he did not believe that any new disease had appeared in England; and through life he had indulged unreasonable prejudice against the medical profession. After spending a

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few days with his son at Frome, he returned to his home at Pinner, and thence came to Bayswater, where he had engaged to preach; and there he expired on Sunday, August 25th, the day on which he was expected to occupy the pulpit."

[*Recollections of my own life and times*, Thomas Jackson, p. 257]

This is followed by an interesting account of his burial by John Wesley's tomb at City Road Chapel and an estimate of his life and work. It will be seen that Thomas Jackson must have been in error in saying that Dr. Clarke did not believe that any new disease had appeared in England. Otherwise he could not have written the letter that appeared in the last issue of *Proceedings*.

A. W. HARRISON.

See Mr. E. Austen's article on an autograph letter in his possession, "of pathetic interest." on the eve of the Conference, 1832. *Proc.* xvi, 136.

"THE WEST STREET CHAPPEL, SEVEN-DIALS," AUSTRALIAN METHODISM, AND WESLEY'S INTEREST IN "SOCIAL PROBLEMS." 1763-1929.

Dr. Edward H. Sugden, Master of Queen's College, University of Melbourne, writes in the *Methodist Magazine* (1927-8):

"Wesley's sermon before the Society for the Reformation of Manners shows the deep interest he took in the social problems of his day;¹ and this tradition has been worthily maintained in Australian Methodism. In the early days Samuel Leigh founded the Sydney Asylum for the poor, where, as he reports later, 'thousands have been fed and cured and instructed in their religious duties'; and he also took a leading part in the formation of the Auxiliary Bible Society and the Australian Religious Tract Society. Against the evils of gambling, the Drink traffic, sexual immorality, and Sunday desecration a consistent and vigorous

¹ The title of this is: "A sermon preached before the Society for Reformation of Manners on Sunday, January 30, 1763 at the Chappell in West Street, Seven Dials. By John Wesley, M. A. Late Fellow of Lincoln College Oxford, London" At the end of my copy is the "Form of a Donation by Will," and the names of six city men willing to receive Donations and Subscriptions.

T. E. B.

protest has been maintained, and by resolutions of Conference, by appointment of Social Service Committees and departments by deputations to the Governments, and by public advocacy, especially in the various Central Missions, every effort has been made to obtain better legislation in all these matters. When the States took over the elementary education of their children, it became entirely secular, and the Bible was excluded from the curriculum of the State schools. Against this policy, which was largely due to Roman Catholic influence, Methodism has steadily protested, and along with the other Protestant Churches has succeeded in gaining permission for its agents to give voluntary religious instruction; though the recognition of the Bible in the State schools has not yet been fully secured. In the labour troubles and class contests which have arisen from them, we have always refused to identify the Church with the interests of any one class; but a prominent part has been taken by us in all schemes for the better housing for working men, and the establishment of Wages Boards and Arbitration Court for the equitable adjustment of the claims of labour and capital. The last General Conference declared by resolution that 'it is unchristian to accept profits when labourers do not receive a living wage, or to accept wages when labour does not make a just return for such'; and defined as the aim of the Church 'the interpretation in economic terms of the brotherhood of man and the fatherhood of God.'"

NEW ZEALAND, 1821-1853.

SAMUEL LEIGH WALTER LAWRY

The Rev. C. H. Laws, B.A., D.D., Principal of the Methodist Theological College, Auckland, New Zealand, writes to Mr. Bretherton as follows:—

"I have received from the Rev. S. C. Roberts, of Taree, New South Wales, an interesting relic of the Rev. Walter Lawry, to be deposited in the library of our new Theological College, and he asked me to inform you of this. The document is an original draft of £400, dated Auckland, August 25th, 1853, and signed Walter Lawry, to Messrs. Farmer and Scott, Treasurers of the Wesleyan Missionary Society, Wesleyan Mission House, London. There is attached a reproduction of a portrait of Mr. Farmer, the Lay Treasurer. [The document came from Mr. Brownson through me, F.F.B.]

While writing may I, emboldened by your request for notes on Australasian Methodist pioneers, in your *Proceedings*, Vol. XVI, Part 2, refer to a few matters relating to the work of the Rev. Samuel Leigh in New Zealand.

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- (1) Lovers of accuracy will desire to know the date on which Leigh arrived in New Zealand to commence the Methodist Mission. Almost every authority states that he left Sydney on the last day of 1821 and reached the Bay of Islands in New Zealand on February 22nd, 1822. This is the record in Strachan's "Life of Samuel Leigh," and, following him, in Findlay and Holdsworth's "History" of the Missionary Society, and in the "Histories" of Dr. Morley and the Rev W. J. Williams, New Zealand writers. On the face of it the long journey of 53 days in crossing less than 1200 miles of sea seems exceedingly unlikely, especially as Strachan says Leigh had an "agreeable run." And, searching lately in the Mitchell Library at Sidney, I found among the records relating to early New Zealand information which finally settles the matter. In the Library is preserved the diary of Francis Hall, one of the earliest missionaries of the Church Missionary Society. The entry for January 23rd, 1822, is as follows:
"Received a nt. from Mr. Lendall stating that the "Active" had arrived. Mr. Kemp and myself went down in the whaleboat and found Mr. and Mrs. Lee (sic) missionaries from the Wesleyan Missionary Society had arrived in her, with Mr. Baxter, a botanist."
- (2) Samuel Leigh, although the founder of the Mission, actually did but little missionary work in New Zealand. Arriving in January, 1822, he spent most of the following months in visiting various parts of adjacent country searching for a locality in which to commence work. It was not till June, 1823, that the Mission at Wesleydale, Whangaroa, was established, and by the middle of August, Leigh and his wife, the former shattered in health, returned to the Bay of Islands, and on September 7th left New Zealand never to return. Messrs. Nathaniel Turner and John Hobbs, who had arrived at Whangaroa on August 6th, with helpers who arrived later, carried on the work, and the perilous and arduous task of really laying the foundations of the Mission fell to their lot. Unfortunately it all came to naught in January, 1827, when the Mission House was fired and the missionaries with their families fled. The second commencement was made at Hokianga later in the same year, and Whangaroa was not again occupied for some time.
- (3) In Strachan's "Life" there is a record which, so far as I know, defies explanation. Leigh arrived at Whangaroa in

June, and left in August following. These are the winter months in New Zealand. Yet we read that the missionaries induced the natives to cultivate patches of the land and that Leigh was delighted at the first harvest. "Oh," said he, "it was truly grand to see the chiefs approaching our residence carrying some eight sheaves, some ten, being the first crop reaped from the virgin soil of Wesleydale." It may be safely said that not even the magic soil of New Zealand could produce such a harvest in eight mid-winter weeks!

When in England in 1923 I visited the Mission Office and was given every facility by those in charge to search the records relating to early New Zealand. You may judge of my surprise when I found that, though these records had been at one time preserved most carefully, letter after letter relating to early Australian and New Zealand Methodism had been abstracted. The officials at the Office could not account for this, nor were they aware of it till I drew their attention to the fact. I can only hope that ere this these most important documents have been recovered.

We have in our College Library an autograph letter of John Wesley, which was presented to us by the Roman Catholic Bishop of Auckland. It does not contain anything of historical value but I could send you a copy if you desire.

C. H. LAWS.

Remuera, Auckland, N.Z.

AUSTRALASIA. See Dr. E. H. Sugden's account of the Mission in Vol. II of *A New History of Methodism*, with twelve contemporary illustrations from T. E. B's collection. (Pub. Hodder and Stoughton.) Dr. Sugden has also contributed articles on *Wesley's influence upon Australasia to The Methodist Magazine, 1927.*

JOHN WESLEY'S LETTERS.

(In Mr. H. W. Surtees' Collection).

JOHN WESLEY'S LETTER FROM KILKENNY, 1765.

Kilkenny, July 5th 1765.

My dear Sister,

Altho it is certain that the kind of wandering thoughts which you mention are consistent with pure love, yet it is highly desirable to be delivered from them because (as you observe) they hinder profitable thoughts. And why should

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not you be delivered? Indeed in what manner this will be done, we do not know. Sometimes it pleases our Lord, to work a great deliverance even of this kind, in a moment. Sometimes he gives the victory by degrees. And I believe this is more common. Expect this and every good gift from him. How wise and gracious are all his ways!

Do you commonly find in yourself the witness that you are saved from sin? and is it usually clear? or do you frequently lose it? I do not know why you should ever lose any good gift? For is not He the same yesterday, to-day and for ever? And yet you have known but a little of Him, you are to sink a thousand times deeper into Him.

“That sea of Light and Love unknown,
Without a bottom or a shore.”

I hope Miss Lewen and you speak to each other, not only without disguise but without reserve. How is your lot cast in a fair ground? How well are you situated, for making the best of a short life?

“Secluded from the World and all its care,
Hast Thou to joy or grieve, to hope or fear”

That is with regard to present things? No: God has given you a nobler portion. You have nothing to care for but how you may most entirely and effectually present yourself a living sacrifice to God.

When I reflect upon your earnest desire to do this, and upon your simplicity of Heart, it gives an unspeakable pleasure to

My dear Sister

Your affectionate Brother

J. WESLEY.

I expect to be at Dublin till the end of this month. I send Miss Lewins letter by Port Patrick to try, which comes soonest. Addressed to Miss Peggy Dale
at the Orphan House
Newcastle-upon-Tyne.

See footnote *Wesley Journals*, Vol. III, Apl. 22, 1765, *re*
Dale family. Also *Proceedings* x, 103. H. W. SURTEES.

London,

Nov. 17, 1769.

My Dear Sister,

If any lack wisdom, let him ask of God, who giveth liberally and upbraideth not. That particular branch of

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wisdom, Readiness of Thought, he is willing to give as any other ; Yea and ready utterance, whenever it will be for his glory and the furtherance of his kingdom. And if you want more courage and boldness in his cause, make your requests known to him with thanksgiving. Perhaps He will first answer you a deeper sense of want, with an increase of desire and resignation together. And afterwards you shall have the petition which you asked of him. But there is one Rule which our Lord constantly observes, "Unto Him that hath shall be given." Unto Him that *uses* what "he hath." Speak therefore as *you can* : and by and by you shall speak as you would. Speak tho' with fear ; and in a little time, you shall speak without fear. Fear shall be swallowed up in Love.

I am,

Your Affectionate Brother,

J. WESLEY.

Note.—*Journal*, June 4th, 1765.—J. W. in letter to Lady Maxwell, adds : Miss Peggy (?Dale) "is one of the holiest young women that I have any knowledge of." *Works*, Vol. XII, p. 343. H. W. S.

Both the above letters are printed in a series of letters to Peggy Dale from Wesley, in "*Life of Thomas Pelham Dale*." F. F. B.

Addressed to
Mr. Rich. Locke
at Burnham Moat,
Bridgewater.

Bristol,
Sept. 14th 1770.

Milton justly supposes that if ever Angelic minds reasoned on Faith, Foreknowledge absolute, they would "find no end in wandering mazes lost." How much less can a human mind reconcile them. Men have no line to fathom such a death. We may however rest in this :—

"Yet my Foreknowledge causes not this fault

Which had no less been certain, in foreknowledge "

I believe you will find some light on this head, by reading that little tract. "Predestination calmly considered."

The illustrators Mr. Harwood, Leibnitz, Clark, that wretched man Voltaire would only unhinge and perplex your mind. Hall, Scot, Sharp, Whately and Fleetwood are good writers, so are Locke, Hooper and Mosheim in their several ways ; but Baxter and Law, Dr. South, Knight and Taylor, are some of the finest writers in the English tongue ; if you mean Dr. John Knight of St. Sepulchres,

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But I believe the best way for you would be to read only a few select authors. Then (mixing reading with prayer) you would find Good Desires, but they would be brought to good effect.

I am,

Your servant for Christs' sake

J. WESLEY.

(From the Collection of Mr. H. W. Surtees).

JOHN WESLEY'S LETTER TO WALTER CHURCHEY

1770.

My Dear Brother,

You have done well in showing your respect to the memory of that Blessed Man. His works shall follow him, and his name will be had in remembrance unto many generations. Were it only for that excellent institution, the Orphanage in Georgia.

I understand from our common friend Mr. Bold, that your situation is critical indeed. But what have Mr. Thomas and you to do, but to continue instant in prayer? Then, suppose that your eye is single, that you simply pursue the Glory of God in the good of souls. He will from time to time clear up all difficulties and make plain the way before your face.

I am,

Your affectionate Brother,

To Mr. Walter Churchey,
Near the Hay,
Brecon.

J. WESLEY.

A note — "respecting continuing Methodism at Hay" (Not in J.W. handwriting.) H.W.S.

Who were Mr. Bold and Mr. Thomas? H.W.S.

A WESLEY LETTER, 1767, "MARKED WITH SPEED,"
TO WILL. ORPE, DERBY.

Pembroke,

Sept. 2, 1767.

to Mr. Will. Orpe, Derby

. . . . I dare not settle in any one place: God has called me to be a travelling Preacher. Are you willing to accept of me upon these terms?

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And can you engage, never directly or indirectly to hinder me from travelling? If not it is best for us to part. It cannot be avoided..

I am,
From Sotheby's Catalogue 11-26. Dear Billy Yours affectionately,
J. WESLEY.

(Date and place agree with the *Journal*. So far as I know this has not been published.)

In the *Recorder*, (Dec. 11, 1902) Rev. F. M. Parkinson published a letter from Wesley to Mr. William Orpe of Prestwood and Birchwood, Derbyshire, written from London, December 14, 1765. F. F. BRETHERTON.

WESLEY LETTERS TO MISS BOLTON, 1773-1783.

London, Jan. 29, 1773. London, Jan. 5, 1783,
Copies of these are kindly furnished by Rev. F. H. Mills, of Banbury.

Mr. John Kibble, Charlbury, has a copy of one from the same to the same, Bristol, Mar. 15, 1787.

As far as I can ascertain none of these have hitherto been published. Can any one throw any light on them?

F. F. BRETHERTON.

Copy of letter from John Wesley to Miss Bolton, in the possession of Mrs. A. R. Padfield, Clevedon.

London

Janu 29, 1773

My Dear Sister

In obedience to that direction "In wickedness be ye children, but in understanding be ye men," I would in every respect both act & speak in the most accurate manner I cou'd. And in speaking for God, particularly in public, we have a farther Direction, "If any man speak, let him speak as the oracles of God." Now in the oracles of God there is no improper expression. Every word is the very fittest that can be. If therefore when I am speaking in public or private, you shou'd observe me drop any improper Expression, or if you see any such in my writing (as I often write in haste) I shall be obliged to you for telling me of it. And this I shou'd look upon as an additional Proof of your real

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affection for me. "I would fain cure my Friend," says the excellent man Dr Hammond, not only of the Plague, but even of Warts." So I wou'd do to you : I wou'd fain remove the least blemish wch I may at any time observe, either in your Temper, or Words, or Actions. Deal you so with me, & with all that you love. This is not Wordly but Heavenly Wisdom.

I do not advise either Sammy Wells or Neddy Bolton to use any harder words than are found in St John's first Epistle. But I advise both them & you, To improve yr Understanding by every possible means. It is certain Knowledge is an excellent Gift of God, when under the guidance of Love.

I thank you & our other Friends for your kind assistance. As soon as it is convenient, you will answer my questions. Indeed you leave nothing undone to oblige,

My Dear Nancy

Your's most affectionately

To Miss Bolton

J. WESLEY

In Witney Oxfordshire

Copy of letter from John Wesley to Miss Bolton, in the possession of Mrs. A. R. Padfield, Clevedon.

London Janu. 5. 1783

I thought it long since I heard from my Dear Nancy. But I hoped "No news were good news," and that this was a token of your not having had any fresh embarrassment. Undoubtedly you have your hands full of Business ; but it will not hurt you, while your Heart is free. As long as this is given up to God, all these things must work together for Good. But I wanted to know, whether the clouds begin to disperse ? Whether you have an hope of seeing better days ? Do Neddy's difficulties increase or lessen ? Has he a prospect of getting thro' his troubles ? If his income is now superior to his expence he has ground' to believe all will end well. And how does he bear up under his burden ? Does it drive him from, or lead him to God ? It is enough, if it "Keeps him dead to all below, Only Christ resolved to know !

I have likewise great hopes that you will see a good increase in the work of God in Witney. I suppose the Prayer meetings still continue. In many places they have been of more use than even the Preaching ; and in them ye flame first broke out, wch afterwards spread through the

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whole people. You have I hope more than one or two at those meetings, who use the Gift wch God has given them. And if they pray for ye whole Gospel Salvation, God will send a gracious answer down. I shall hope for the pleasure of seeing you in March: But do not stay till February before you write to, My Dear Nancy,

Yours most affectionately

To Miss Bolton
In Witney Oxfordshire.

J. WESLEY.

CHARLES WESLEY

“GO ON!”

Dublin,

Dec. 15, (1747 or 1748)

(Pencilled note—To Mr. Blackwell,
banker, friend of the Wesleys).

My Very Dear Friend,

Go on, be it ever so feebly and slowly, yet go on and you shall see the utmost salvation of God. I often rejoice in hope of it both for myself and my friends. Then might needs be a marvellous change in you and me, when we die.

Above all Fear all Anger and all Pride, yet is anything too hard for God? We believe (and that too is a great blessing) that with God all things are possible, and that He *will* exert his Omnipotent Love in our salvation.

You cannot comfort me more than by informing of your own and your Partner's Resolution to go on in the narrow way and save your souls at all hazards. If it were not of this Hope of meeting you and all our companions, in Mount Sion—we were of all men the most miserable. But God is faithful and shall by Jesus Christ bring his many sons unto Glory.

(This letter is not signed, but endorsed on the back “Rev. Mr. Chas. Wesley Dublin 15, December 1748.”)

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WESLEY'S CHAPEL, CITY ROAD.

150 Anniversary: Renovation, and tributes from the Archbishop of Canterbury, Prime Ministers, and the Lord Mayor of London. The Rev. G. H. McNeal's Appeal, and return from America.

At a luncheon held at the Victoria Hotel, London, on June 20, 1922, to inaugurate the Renovation Fund of Wesley's Chapel, presided over by Sir Kingsley Wood, M.P., Mr. Lloyd George (then Prime Minister) said:

"Personally I cannot boast of being a Methodist, and I make that apology at the very start. But I have one qualification to speak of Methodism, for I come from a country that owes more to the Methodist movement, of which Wesley was the inspirer and prophet and leader, than to any other movement in the whole of its history. He was undoubtedly *the greatest religious leader the Anglo Saxon race ever produced*, and the movement of which he was the leader was probably the greatest religious movement in the past 250 years at least. Its influence, just like that of the Reformation—its indirect influence—was probably greater than even its direct influence. That is the story of all great religious reformations. He founded a great religious community. I hear from your President that the members of the Methodist communities throughout the world at the present day do not number far short of 40,000,000. I think that when John Wesley died there were over 70,000 members in England. This is the *largest Protestant community in the whole world* at the present moment, but the indirect influence was probably even greater. It re-energized and revitalized every other religious community throughout the whole of the Anglo-Saxon world. Lecky points that out in very eloquent language, and so does Mr. George Trevelyan in a very able book which he has recently published; and when one bears in mind that all that work was accomplished in connection with a powerful, vigorous, energetic race like ours—I will not call it the Anglo-Saxon, I will call it the Celto-Saxon race, which is probably a more correct description—then one can imagine what its influence has been not merely upon the British Empire and on America,

but upon the destiny of the whole world. I was reading just a few days ago one illustration of the change effected in England by this great movement. It was a time, as everybody knows, of great spiritual torpor, of indifference following the reaction of the Restoration—a time when, through neglect, the moral defences were out of repair and down, and the flock were wandering in strange pastures, with nothing to restrain them except the hand of the Law. The shepherds were asleep, and the watchdogs of the Law were only fitfully awake, and when they woke up they generally harried the flock with greater cruelty than even the wolves themselves. That was the state of England at that time, and the famous Grimshaw, if you remember the incident, took, I think it was John Newton, up to a hill in Yorkshire, near his parish, and showed the whole country around, and said: ‘Before this movement began you could ride for half a day to the north, to the south, to the east, or to the west without finding a really devout person. Now I have hundreds of them in my own parish.’ That was one dale in Yorkshire, and what was true of one dale in Yorkshire was true of hundreds of dales and plains and hillsides throughout the whole of Britain. It gave a *new spiritual life to the whole community*.

“I have been a closer student of this movement in Wales than in England. * * * And I know the change it effected. It civilized the people. If anybody who had been in Wales in 1720 had been privileged to revisit the land in 1820 he would not have known it; he would not have known its people. They were so completely changed—habits, demeanour, interests, culture. There was a complete revolution effected in the whole country, and the effects of it are felt to this very hour. That impulse, that Divine impulse which came from this great prophet of Methodism, has made an impression, has created an effect, an epoch, which at the present moment, I am glad to say, is still undiminished in its effect and its vigour. * * * I should like to say a word upon *the influence it had in the realm of government*. It was incalculable. It is inconceivable that a movement that so completely affected and even changed the character of vast multitudes of people should have been without some effects in the region of government, and it had its effect. It is true that the movement at first was amongst the working classes and the lower middle classes, but gradually, as the tide rose, it swept over the whole land. * *

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“ It had its influence upon all ranks of society, and that undoubtedly had its influence in the politics of the land. There is no doubt at all that it had its great influence during the period of the French Revolution—it had a great restraining influence, an influence which is felt to this very day in *restraining the savageries of Bolshevism*. It is a continuing influence and perpetuating influence, and the fact that progress was violent on the Continent whilst it was moderate, continuous, steady, and calm, on the whole, in this country, is largely attributable to the great religious revival of which John Wesley was the great propelling force in the eighteenth century. Even the *industrial movement owes much to the effects of Methodism*. The movement which improved the conditions of the working classes, in wages, in hours of labour, and otherwise, found most of its best officers and non-commissioned officers in men trained in the institutions which were the result of Methodism. I never realise the effect which Methodism has had upon the national character so much as when I attend international congresses. It has given a different outlook to the British and American from the outlook of the Continentals in some very vital respects.

* * *

“ John Wesley inaugurated a movement that gripped the soul of England, that deepened its spiritual instincts, trained them, and uplifted them ; and the result is that, when a great appeal is made either to England or to America, there is always the response, and it is due to the great religious revival of the eighteenth century. The same thing applies to peace. When you preach the Gospel of Peace and say, ‘ Let us have peace,’ they say, ‘ What is England after ? Trade ? What is it ? She is after something.’ The idea that she is preaching Peace because it is the supreme message of her faith never enters their head. That is why I say it is difficult to interpret the outlook and the appeal to those who have not had the same training as those subject to the influence of the great Evangelical Revival. *Wesley was a man of peace*, but not at any price. He offered once to raise a company of volunteers to defend this country against invasion. I have read the letter which he wrote, and he was asking for guns from the Tower—just like an ordinary recruiting sergeant. He was a man of business. When he took a thing in hand he was going to finish it. That was his motto, and he was going to see not merely that the volunteers

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were raised, but that they had rifles in their hands. Still, he was a man of peace. * * *

"It is well at this hour to recall the memory of a great and good man who did so much for his people. Now, when the reaction of the war, the reaction from the suffering of the war and the squalor of the war, is driving millions to a mad rage for pleasure, it is well to recall the memory of this wise prophet of the Lord who instructed his generation to understand that the only enduring joys are the spirit. Now at this hour, when the burdens of the war, the destructions of the war, are causing so much privation and poverty throughout the world, it is well to recall the memory of this resolute man of God who taught multitudes of the poorest among his countrymen that man could not live by bread alone. * * *

"Your minister has been telling me about the visitors from Czecho-Slovakia, Australia, and those who come from the ends of the earth, and I have been telling him that they will come there yet in increasing numbers, and 300 years hence they will come with even more reverent tread than they do to-day. Do look after his tomb. It is a memorable and sacred shrine. It is your trust, and I venture to say, although the example is a bad one, that it is right we should build the tombs of the prophets and garnish the sepulchres of the righteous, so long as we recall their lessons and follow their precepts."

150TH ANNIVERSARY OF THE OPENING OF WESLEY'S CHAPEL, CITY ROAD.

(From "The Times," London, November 2nd, 1928)

TRIBUTES BY THE RIGHT HON. STANLEY BALDWIN, PRIME
MINISTER OF ENGLAND, THE ARCHBISHOP OF CANTERBURY,
THE LORD MAYOR OF LONDON, AND OTHERS.

The 150 anniversary of the opening of Wesley's Chapel in City Road, London, was celebrated yesterday by a series of gatherings in the course of which the Prime Minister and the Archbishop of Canterbury paid tributes to the work and influence

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of its founder. A service was held in the chapel in the morning, and in the afternoon there was a largely attended meeting at the Mansion House at which the Lord Mayor presided. *Wesley's Chapel* was described as *the mother of the 108,000 similar buildings which have been since erected in all parts of the world*, and it is intended to make it an International centre of Methodism. In furtherance of this purpose, an appeal is now being made for a fund of £10,000 to repair and strengthen the fabric and to make it suitable for the wider uses to which it will be put in the future.

During the past few years work has been carried out with a view to putting the whole of the property into good condition, involving an expenditure of over £25,000. When, however, the work was thought to be complete discovery was made of further trouble due to decay and the death watch beetle, and additional expenditure became necessary.

The Lord Mayor presided over the large gathering at the Mansion House. He said that though Wesley's chapel was not so old as some of the City churches it had a history dear to millions of English-speaking people, being the mother church of world Methodism and the parent of over 100,000 Methodist churches. The minimum sum of £10 000 required to make *Wesley's Chapel safe* for the future ought not to be difficult to raise.

The Archbishop of Canterbury, who met with a very cordial reception on rising to speak, said he wanted to share in doing honour to the memory of one whom he honestly believed to have been *one of the greatest Englishmen who ever lived*. He was there to join in expressing thankfulness to God that 150 years ago a great religious leader, who was himself an ordained minister of the Church of England, founded a chapel which had for its teaching an evangelical basis which had always from the Reformation onwards been a part of the principle of the Church of England, and which in its essence they made their own to-day. He was also there to express his opinion that the man who founded that chapel and preached in it was one whose life work as a preacher of the gospel did more than any other force to stir and uplift the religious life of England at a time when such stir and uplift were urgently required; reasserting the fact that the outcome of that man's work was to revivify popular religion on Evangelical lines both within the Church of England itself and in bodies which separated themselves from the mother Church. Surely the Archbishop of Canterbury was in his proper place in joining in thanksgiving to God for that man's life and work.

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Further he might surely say that for him to thank God for John Wesley's work was not to express approval of all he did, or to shut his eyes to the fact that some of Wesley's actions at the close of his life, and still more some of the later consequences, went outside what he could himself belaud.

Let him recall *what an utterly amazing human being John Wesley was*. For more than 50 years he preached 20 or 21 sermons every week. Between the age of 36 and 88 he was said to have travelled, mainly on horseback, 225,000 miles, while delivering some 40,000 sermons. * * * It was not too much to say that Wesley practically changed the outlook and even the character of the English nation. He did not set deliberately to work to fashion things on a large scale; he did not begin by aiming at constitutional reform in the Church's life. It was simply that the thoughtful young scholar and preacher became aglow with enthusiasm for mending in such ways as he could reach it the inner spiritual life of his fellow-countrymen. He had been in the most liberal sense *converted to God, and he was bent on helping others to a like conversion*. He was a keen Churchman; intensely loyal to the doctrine of the Church of England, and maintaining what he regarded as a true allegiance to the Church to the very end of his life, though some would have to feel that at the end the allegiance had become qualified as it had never been before. Some might think it strange, Methodism being what it was and the various sections of it being so vast in number, that the Archbishop of Canterbury, chief officer in the Church from which Methodism separated itself, should be there to belaud the man from whom, however unintentionally on his part, the schism began. In his Lambeth home he looked day by day upon the faces of successive Archbishops—Potter, who ordained Wesley; Herring, Hutton, Secker, Cornwallis, Moore, with whom he had to do—and he seemed to feel that they were not the men to make the right response to a magnificent enthusiast like Wesley. At all events, they did not.

AN "UNHAPPY SEVERANCE."

I am not here, the Archbishop continued, to apportion the share of blame attaching to either side in the unhappy severance which came about in the end. It is easy to be wise after the event, but one does think now how different our Church history for a century and more might have been if there had been a little more sympathy and considerateness on one side, a little less high-handedness on the other, and a more determined patience on both sides. * * * Am I wrong in cherishing the hope that if the

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internal severances between different Methodist groups could be healed—and for that consumation now within sight, I hope, in this country we devoutly pray—the body thus united would be in a better position for facing afresh the reply which may yet be made to the Lambeth Conference “Appeal to all Christian people”? You have already shown an eagerness to meet us. Do you remember the words of the reply from the Wesleyan Methodists’ Annual Conference a few years ago? They are so important that I will quote them again:—

“We believe with the Bishops in the Lambeth Conference that the Holy Spirit was guiding their thoughts, as we trust He will graciously guide our own, in reference to a subject of such great and vital importance. We gratefully recognise the truly Christian spirit which pervades their message, and we welcome with all our hearts the token thus given of an earnest desire to draw all Christian people closer together. We gladly declare our readiness to join in exploring the ground and in opening up every avenue of possibility in a great enterprise which can only be undertaken in humble reliance upon the power and guidance of the Spirit of God.” These are not light words. I like on this anniversary to pray with expectant hope for their early fulfilment. (Cheers.)

THE PRIME MINISTER’S TRIBUTE.

Mr. Baldwin, who was received with cheers, said, * * *Wesley was a great Englishman, first and last*, and a typical Englishman of a great century—the century of Defoe and Swift, of Steel and Addison, of the two Pitts, of Fox, of Burke, and of Gibbon; a century at the beginning of which Marlborough was fighting his country’s battles on land, and at the end of which Nelson was fighting them on sea; a century of which Carlyle said, in one of his wildest generalizations, that it was a “bankrupt century.” It paid a dividend in John Wesley, if it paid nothing else. (Cheers.)

The younger Pitt once said (Mr. Baldwin continued), “England is not to be saved by any single man.” That is true, true then as it is true to-day, and as it always has been true; but, if any one single man stood between England and the monstrous upheavals on the Continent, it was John Wesley, the spiritual descendant five and a half centuries afterwards of the friars themselves. * * * *John Wesley has been called “the evangelical centaur.”* He went ambling on his horse, with his reins loose, and his saddlebags, full of books, flapping at his side, reading and writing in his pilgrimage backward and forward throughout the

land. Very different was the real man from many current conceptions of him and from our ordinary conceptions of a great evangelist. He was typically English; the best native qualities of the Englishman were in him, and were raised to such an extraordinary pitch that they became genius. I am supposed to be a busy man, but, by the side of Wesley, I join the ranks of the unemployed. (Laughter.) Wesley's genius is shown in his powers of organization and in his preaching; but in his preaching he wanted the whole world for his parish, and he wanted to convert that parish. He never deliberately set out to found either a sect or a Church; it was only long after his death that his society called itself a Church.

To him, if I understand him, Christianity was primarily a way of life and not an organization. The organization was incidental in his scheme of things, but organization had to come in and it was on that that he stamped his own genius. His preaching was entirely different, on the one hand, from that of the learned theologians of his time, and, on the other, from that of the distinctly revivalist and oratorical preachers like Whitefield. It may be that sometimes he spoke for an hour; but I think 20 minutes was much more his usual time, and he spoke with none of that sensational apparatus which belongs to the rhetorician and the emotional preacher. He was a true son of the 18th century; he disliked extravagance and fanaticism, he loathed sentimentality, false sentiment, with all his heart, he was calm and cool, and preached without rhetorical exaggeration. * * * I often think that if Wesley were alive to-day there are people who would call him a pragmatist—a term which was unknown in his day. He was a good classical scholar, for which I admire him, but he had little patience with the intellectuals, as such, and I am with him all the way. (Laughter.) He left no body of systematic doctrine, like Calvin, nor was he a contributor to original theological thought, like Aquinas; but he left his *Journals* behind him, and it has been well said—I think by Mr. Birrell, but I speak subject to correction—that “No man can understand the history of his own country unless he knows Fox's *Journals* for the 17th century, Wesley's for the 18th, and the *Apologia* for the 19th.” I wonder what journals will be read to explain the 20th century to those who come after?

Wesley's supreme legacy, as I see it, to this country was his conception of a *practical religion for the ordinary man and woman*. He aimed at finding—and here I come back to that calm mind of his century—a reasoned balance between inward conviction and outward expression, individual conversion and collective worship.

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He was a man all for order and authority, and yet a man of such dynamic force that he was obliged, unconsciously, to create new forms as he lived. He knew England, he knew the country of England, and he knew Englishmen, and historians of that century who filled their pages with Napoleon and had nothing to say of John Wesley, now realize that they cannot explain the nineteenth-century England until they can explain Wesley, and I believe it is true to say that you cannot understand twentieth-century America unless you understand Wesley.

Proceeding, Mr. Baldwin said the great Methodist revival of the 18th century created a new watershed which had poured into the reservoir of Christian experience the labours of hundreds of thousands of men and women through class meetings, through public work up and down the country, through the trade unions, and through the Sunday schools, to *the enrichment and betterment of our national life and of the national life of America, and of other countries*. That work had been going on for centuries. The question we have to ask ourselves to-day is this: Is it going on now? To you, as to many others, your chief danger is prosperity, and Wesley knew this and warned the people against it again and again. It is quite true that he said, "Gain all you can, save all you can"; but he also said, "Give all you can." Numbers in a church and the riches of that church are as dust and ashes beside the daily life of unselfish devotion to the service of the brethren. In that there is a regenerating force for this country and for the whole world. I stand here this afternoon because I have hope in the strength and power of that force and I have faith to believe that it will continue. (Cheers.)

REV. GEORGE H. MCNEAL'S APPEAL TO THE METHODISTS OF AMERICA

I have just arrived from England to thank the Methodists of America for all they have done to restore John Wesley's old chapel in City Road, London. This is the old Mother Church of World Methodism and was opened on November 1st, 1778. It took the place of the Foundry which had been Wesley's headquarters for 39 years. Wesley's chapel is the mother of over 108,000 Methodist places of worship throughout the world. On the average every day since Wesley opened his chapel 150 years

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ago two new Methodist preaching places have been opened somewhere in the world. What hath God wrought !

After the Great War, when the Ecumenical Conference was held in London, your American representatives were shocked to find the historic chapel, Wesley's House which adjoins, and the graveyard and Wesley's tomb in a terrible state of disrepair. The people attending the chapel were poor, and England after the war was exhausted and seemingly unwilling to adequately care for the old historic shrine. Your great and good Bishop Hamilton took the matter up and promised to raise money to put Wesley's Tomb and the Graveyard in order. Ex-Senator John Emory Andrus became interested and since then in one way or another has contributed more than \$36,000 to put things right at Wesley's Chapel, London. This has stirred up our own British Methodists and I am proud and thankful to say that over and above the splendidly generous gifts you have given us from America, during the five years of my ministry, I have received gifts from the Methodists of Great Britain amounting to over \$125,000. We have been enabled to put our very large and extensive property into perfect order—the chapel, graveyard, gardens, forecourt, Wesley's house, the chapelkeeper's home, the manse, Benson Rooms. etc. We have also reconstructed our historic Sunday School and Mission in Radnor Street (the oldest in London) at a cost of \$25,000. We have also spent a similar amount on our Mission Chapel and Schools in Shoreditch. For I am the minister of these two vigorous mission centers besides Wesley's Chapel. I have no colleague to help me, either minister or layman, so that my hands are very full. Wesley's House, 47 City Road, where the great evangelist lived and died, is now a splendid Wesley Museum and thanks to Mr. Andrus, a gifted supernumerary minister, Rev. William Stewart, lives there and welcomes visitors from all over the world. We have had many great and unexpected difficulties to face at the chapel. When we had finished as we thought all the main renovations, we discovered death watch beetle trouble in the roof of the chapel. The curing of that took another \$7,500. Six months ago, just before our 150th anniversary, we found the alabaster arch over the apse, behind the pulpit, unsafe through damp. The whole of that part of the wall has just been reconstructed at a cost of \$2,500. The extra endowment provided by Mr. Andrus and our own English friends will go a long way to keep the extensive premises right for all the days that are to come. I am now specially anxious to make Wesley's Chapel a great international centre of welcome. Tens of thousands of Methodist

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visitors come to London every year. Could there be found a more interesting centre where they can be welcomed than ours? Within a mile, apart from the Wesley associations, Shakespeare, Milton, Keats, Lamb, Thackeray, Dickens, Carlyle and others had their residences. Within a hundred yards of the chapel, three of the greatest imaginative writers in English literature lie buried—Bunyan, De Foe and Blake. One little side interest in my life these last years has been the identification of the hitherto unknown grave in the Bunhill Fields Cemetery of William Blake.

At the chapel we have a forecourt where 50 motor cars can be parked, among the shady trees. There is the graveyard with its greensward in which visitors can walk and see the last resting places not only of John Wesley and hundreds of the Methodists but of Thomas Rankin, who presided over the first conference of Methodist preachers in America. We have the extensive Benson Rooms which we intend to refurnish as reception and writing room for visitors with library, reading room, etc., always open without any charge. I want to have a young minister always on the spot, to help me to welcome visitors and take them around the chapel the museum and the interesting neighbourhood. If we can do this it will be a boon to Methodist visitors to London from America and over the seas and will be a new bond of union between our countries and churches. We want also to have frequently Methodist preachers from all over the world in Wesley's pulpit, especially during the visiting season. We are prepared to look up and care for young Methodists who come from all over the world to London for study, pleasure or business. Wesley's Chapel is the only Methodist place of worship in the centre of London. It is already, thanks to the revival of interest here the last few years, a rallying point for the actual residents in the city and those who are staying at the hotels. Our premises are open every day from early morning to evening.

In order to equip and make permanent this international scheme of welcome, to make safe the work for years to come, and to extend this welcome to young Methodists who come to live in London, we need a fund of \$50,000 which we are raising at this 150th anniversary. Our own English Methodists and our people from the dominions beyond the seas have helped us splendidly this last year to pay the bills for the chapel and school's renovations, and will raise \$25,000 in connection with this anniversary. Altogether our English Methodists have given \$125,000.

WESLEY'S VISIT TO HOTHAM. (SANCTON).

Under date June 23, 1788, is the following in Wesley's *Journal*, "About eight we reached Mr. Stillingfleet's at Hotham; one of the pleasantest places I have seen. At nine he read prayers and I preached to a large and serious congregation."

In "Yorkshire Reminiscences" by Rev. M. C. F. Morris, B.C.L., M.A., are notes relating to above.

"Wesley must have been a man of great physical energy, to say nothing of his higher gifts, in order to have accomplished what he did. A simple instance of the details of one of his day's ministrations will suffice to illustrate this.

Among many places which he visited in E. Yorks, was Sancton, near Market Weighton, and in one of the register books of that parish there is the following entry.

'Monday June 23rd, 1788: The Rev. John Wesley M.A., preached here at 9 o'clock in the morning, at the age of 85, after having preached twice in the High Church at Hull the preceding day; and went from hence to preach at Weighton at eleven: at Pocklington at two; and at York in the evening of this day (4 times).

J. STILLINGFLEET. Rector.

JOHN TURNER }
SAML. WATSON } Churchwardens.'

JOHN W. SELLER.

VAUXHALL.

We congratulate Mr. E. J. Barker, one of our members, on the completion of the *Centenary Story of the Vauxhall Wesleyan Chapel*, an excellently printed pamphlet of some thirty pages.

A hundred years ago the Vauxhall Gardens had become a moral menace to the Metropolis and the Methodists of the London (South) Circuit felt that their testimony was needed in the district.

The first Chapel was opened in Vauxhall Row in 1828. Associated with it was William Collins who emigrated to Australia and helped to build the first streets in Melbourne where Collins Street perpetuates his memory.

The present Chapel was opened in 1842. The author has done a good service in rescuing from oblivion many fast-fading records.

F. F. BRETHERTON.

THE WESLEY HISTORICAL SOCIETY

LIST OF MEMBERS.

MARCH, 1929.

LIFE MEMBERS.

- Bell, Mr. Henry, Heathfield, Stockport
Collins, Mr. F. C., The Hills, Bingley, Yorks
Doubt, Mr. A. G., 121, Sefton Park Road, Bristol
Ferens, The Rt. Hon T. R., Holderness Hall, Hull
Gilding, Mr. H., Rockfield, Gatacre, Liverpool
Hitchen, Mr. Myles C. H., Hillsborough, Leeds Road, Harrogate
Hollings, Mr. S. B., Parkleigh, Calverley, Nr. Leeds
Lamplough, Miss, 8, Vanbrugh Terrace, Blackheath, S.E. 3
Lamplough, Mr. Edmund S., 8, Vanbrugh Terrace,
Blackheath, S.E. 3
Lightfoot, Mr. John, Southlands, Hathersage, Nr. Sheffield
Mills, Rev. Fred H., Ivy Bank, Devonshire Avenue, Beeston,
Nottingham
Slack, Mr. W. H., The Manor, Ferriby, Hull
Tabraham, Rev. C. L., Wesley House, Hungerford
Tipple, Rev. Dr., Drew Theological Seminary, Madison,
New Jersey, U.S.A.
Wakefield, Sir C. C., Wakefield House, Cheapside, E.C. 1

(W DENOTES WORKING MEMBER).

- Adlard, Rev. J. C., 66, Kensington Park Road, Bayswater, W. 11
Alcock, Mr. J. E., Sunnycroft, Mansfield, Notts.
Alcock, Mr. J. Simpson, Gaywood, Mansfield, Notts.
Allen, Rev. George, B.A., Oxford Chambers, Leeds
Allott, Mr. W. D., Whewell House, Birstall, Nr. Leeds

- Andrews, Rev. C. W., B.A., B.D., 11, Mortimer Road,
Ealing, W. 13
- w Armsby, Rev. R. S., B.A., Beech House, Moorgate, Rotherham
- Armstrong, Rev. W. H., 2, Ashfield, Bradford, Yorks.
- w Atkinson, Rev. Stephen, The Manse, Eckington
- Austen, Mr. Edmund, J. P., The Twitten, Brede, Sussex
- Austen, Mr. John, 8, Woodholm Road, Ecclesall, Sheffield
- Backhouse, Mr. J., Castlezens Cottage, Grampound Road, Tregoney,
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- Balding, Mr. W. F. Richmond Villa, Silverhill, St. Leonard-on-Sea
- Barber, Rev. Dr., College House, Richmond, Surrey
- Bardsley, Rev. C. Povah, 3, Alexandra Villas, Bradford-on-Avon
- Barfield, Mr. H., The Cottage, West Bar, Banbury
- Barker, Mr. B. J., 13, Barrington Road, London, S.W. 9
- w Barley, Rev. B. A. Hurd, Homeleigh, Walton-on-Thames
- Barnes, Mr. J. Haydn, Kingswood School, Bath
- Bart-Plange, Rev. H., Wesleyan Mission, Abasa, via Saltpond,
Gold Coast, W. Africa
- Barton, Rev. Edgar C., Woodberry, Woodberry Way, Chingford,
E. 4
- Bate, Mr. A. G., B.A., 38, Windsor Road, Doncaster
- w Bateson, Rev. J. H., H.C.F., 31, Lyford Road, Wandsworth
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