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JAMES HOGARTH, ESQ.

A great helper of Early Methodism in Whitehaven.
For particulars relating to Hogarth's Church see
page 142 of this volume.

(By courtesy of the *Whitehaven News, Ltd.*)

METHODISM IN WHITEHAVEN.

I. ITS EARLY BEGINNINGS.

The beginnings of Methodism in Whitehaven, says Mr. Briscoe in a manuscript dated 1823, preserved in the Whitehaven Circuit safe, can be traced "from the best information obtainable to two Methodist preachers who visited Whitehaven in the summer of 1745, and preached in the Market Place for the first time, in the midst of much insult and interruption; but finding encouragement from a few persons, they obtained liberty to preach in an archway or stable, the property of Mr. Ray in Howgill St."

There is, however, no contemporary evidence to support this early date, and Mr. Laycock in *Methodist Heroes of the Great Haworth Round*, page 284, is inclined to put the date later, in 1749. He also mentions that the two preachers were probably Joseph Cownley and Christopher Hopper, who were stationed in 1747 to 1749 in the Newcastle Circuit, or "Round," as it was then termed.¹ Wesley's "Orphan House" at Newcastle-on-Tyne was the head of this extensive Round, which "embraced the counties of Northumberland, Durham, Cumberland and Westmoreland, and extended North as far as Edinburgh, so that the life of a Methodist Preacher was no easy one."²

In the *Memoir of Joseph Cownley* it is said "The work in the North of England was extended much by the united labours of Mr. Cownley, Mr. Hopper and their brethren." It is more than probable that the date of the introduction of Methodism to Whitehaven can not be definitely fixed, but that it lay somewhere between 1747-1749.

Joseph Cownley seems to have been most closely identified with the early beginnings of the work in Whitehaven. It is more than likely that he visited it on his way between Newcastle and Ireland in 1748 and 1749, as Whitehaven was then one of the chief cross-channel ports between the North of England and the Emerald Isle. Wesley described Joseph Cownley as one of the best preachers in England. He was a South countryman born at

1. *The Orphan House of Wesley*, pp. 38 and 95.

2. *The Orphan House of Wesley*, p. 79.

Leominster in 1723, heard Wesley preach at Bath, when visiting there as magistrate's clerk, and returning to his native place, he joined the little Society there, and began to preach. He was appointed by Wesley to Bristol in 1743, where he stayed till 1746, and afterwards laboured in the Newcastle Round.³ By the Methodists throughout the north he was cordially welcomed and under his affectionate, yet faithful ministrations, many were converted from the error of their ways.⁴

It was Joseph Cownley who urged John Wesley to visit Whitehaven. In *Wesley's Journal* Thursday, September 21st, 1749, we read: "Moved by the pressing instances of Mr. Cownley, and convinced the Providence of God called me thither, I left all my company, but Mr. Edward Perronet, at Hindley Hill [near Allendale] and set out for Whitehaven."

They rode between 70 and 80 miles over some of the roughest roads in England. Edward Perronet, his travelling companion, was son of the Vicar of Shoreham. He joined the Methodist movement and shared in the hardships and dangers of John Wesley's itinerant labours. He was also the author of "All hail the power of Jesu's name."

That the early visits of Joseph Cownley, Christopher Hopper, and perhaps other early Methodist Preachers to Whitehaven had already won adherents and converts before Wesley came is proved by a letter of Wesley's to Blackwell, dated "Whitehaven, October 2, 1749,"⁵ where he explains that his coming to Whitehaven was "utterly unexpected"—the result of letters describing a work affecting the whole town. Although there had been violence and opposition, yet the seed had been sown, a hearing for the Gospel in the open-air had been won, and the work of Methodism started. There seems to have been, however, no regular Society until John Wesley himself came, for he says "The next day (Sept. 22nd.) I preached there in the Market Place to a multitude of people, from the text, 'Ye know the grace of our Lord Jesus Christ.'" With what better text could he have commenced his work in Whitehaven? Then he adds "After preaching, I desired those who determined to serve God to meet me apart from the great congregation. To these I explained the nature and use of Christian Societies." Again, after preaching on September 23, he says, "Afterwards at 8 o'clock, I endeavoured to mould as many

3. See *Lives of the Early Methodist Preachers*, by Thomas Jackson, vol. ii, p. 2.

4. See *The Orphan House of Wesley*, pp. 88-89.

5. See footnote, *Standard Journals*, iii, p. 430,

as desired into a regular Society." This little Society probably met in a private house, or in Mr. Ray's Stable (previously mentioned). Later, according to Mr. Briscoe, they met in the Assembly Rooms in Howgill St.⁶ (now occupied by the premises of Matthew Brown and Co.) for the purpose of public worship; while open-air preaching was continued, in the face of much opposition.⁷

Wesley mentions how "one evening when Mr. Perronet preached, a crew of sailors procured a fiddle and made an attempt to interrupt; but they met with small encouragement. A company of colliers turned upon them, broke their fiddle in pieces, and used those of them they could overtake so roughly that they have not made their appearance since." Sir James Lowther also sent and took down the names of the chief rioters.⁸

Wesley must have made the acquaintance of the noted Sir James Lowther⁹ on this—or a later visit—and corresponded with him. He refers also to meeting him in London, in a letter dated Mon. 28th Oct., 1754, in which he says "I delivered my soul by one more conversation with Sir James Lowther, the substance of which I wrote to him the next day." The letter begins "Whether I see you any more in this life or no, I rejoice I have seen you this once, and that God enabled you to bear with patience what I spoke in the simplicity of my heart." He goes on to say "I love you for having protected an innocent people from their cruel and lawless oppression." The rest of the letter is taken up in giving wise spiritual counsel to him.¹⁰ That Sir James showed a friendly interest in Wesley, and Methodism, is also proved by the gift of a site, in 1751, where later the first Methodist Chapel in Whitehaven was built.¹¹

On this same day, September 23, Wesley had preached at 5 a.m. in the Market Place, when he says "Abundance were present." In the afternoon he went out to Hensingham which he describes as "a large colliery, about a mile from the town." He

6. They were built after granting of land to John Hayton, Junr., of Whitehaven, by Sir James Lowther in 1736, and sometimes known as Hayton's Assembly Rooms.

7. See *Brief Account of Rise and Progress of Methodism in Whitehaven* by Mr. Briscoe.

8. Sir James Lowther built the harbour and developed the coal mines at Whitehaven in the 18th century,

9. See letter to Blackwell, *Standard Journal*, vol. iii, p. 430, note.

10. See *Standard Journal*, vol. iv, p. 101, also *Wesley's Works*, vol. xii, p. 231.

11. Sir James Lowther died in 1755.

preached there at 3 p.m., and records:—"The eagerness of the people put me in mind of the early days at Kingswood." This is a reference to the way in which the colliers hung on Wesley's preaching in the Bristol Coal Fields. This same day Wesley stood once more in the Market Place at Whitehaven and preached from "Come unto me all ye that labour." In the early dawn of Sunday, September 24, he began examining the converts one by one. At 8 a.m. he preached at the Ginns,¹² which he describes as another village full of colliers, half a mile from the town.

Between 1 and 2 p.m., Wesley preached again at Hensingham on "Repent and believe the Gospel." He adds "The crowd was as many as my voice could command."

Afterwards he went to Church¹³ and remarks "During the service I felt a sudden stroke, and immediately a shivering ran through me." He left the church, intending to go to bed, but on the way he heard there was a vast congregation assembled in the Market Place, and he hastened there to preach again, ill as he was. He remarks "I could not send them away empty and while I was speaking to them God remembered me and strengthened me in soul and body." On Monday, September 25, Wesley preached morning and evening, and says "Many seemed greatly affected," and again on Tuesday, September 26, he says the same, but adds "It soon died away and they did not feel the power of God unto salvation." At the conclusion of these four memorable days in Whitehaven, Wesley records the following impression of this first visit in his *Journal*:

"Reflecting on the manner of God's working here, I could not but make the following remarks:—The work in Whitehaven resembles that at Athlone more than any other which I have seen in England. It runs with a swift and a wide stream, but it does not go deep. A considerable part of the town seems moved, but extremely few are awake, and scarce three have found a sense of the pardoning love of God from the time of the first preaching here."

Wesley left for Allendale on the Tuesday after these four memorable and busy days. As a result of Wesley's first visit the work was consolidated and Whitehaven became definitely added

12. "Ginns" so called because they occupy the ground, where some coal mines were worked by these machines. The Ginns is now well within the town. See W. Jackson's *Streets of Whitehaven*, p. 11.

13. Probably old St. Nicholas' Church, erected 1693, now pulled down and replaced.

to the "Newcastle Round"¹⁴ as a regular preaching place, with a Society contributing to the Circuit Funds.

Wesley returned with Mr. Perronet,¹⁵ after a few days, for a second week-end in Whitehaven. He set off from Allendale on Friday, September 29, 1749, but was overtaken by a great storm, and could scarce sit on his horse. To add to his discomfort, he lost his way over the mountains, because of a thick fog which delayed his arrival till the afternoon of Saturday, September 30. The Sunday following, we find him preaching at the Ginn's at 8 a.m. He evidently twice attended "The Old Church" [St. Nicholas]. He remarks "I was greatly comforted, not only from the lessons and in the Lord's Supper, but in the Psalms which were sung at both Morning and Evening services."¹⁶

In the afternoon at 2 p.m., he preached at Hensingham, and at 5 p.m., in the Market Place at Whitehaven, he exhorted a large multitude "with strong and pressing words to examine themselves whether they had sufficient grounds for calling either themselves or their neighbours Christians."

Next morning, October 2, he was again in the Market Place at 5 a.m. preaching, in spite of the darkness and rain, explaining and applying the text "God was in Christ reconciling the world to Himself." In the evening he spoke on "Let us come boldly to the throne of grace." Afterwards he gave a parting exhortation to the Society. In a letter written from Whitehaven on October 2, Wesley refers to the visit and says "Work increases daily. Open wickedness is not seen, nor have I heard an oath since I came to Whitehaven. Most of the grown persons in the town attend, and no one makes a noise, and none laughs or behaves indiscreetly."

While John Wesley was in Whitehaven on this visit, Charles Wesley, his brother, came to see him, to protest against the proposed marriage with Grace Murray. John Wesley agreed that the whole matter be referred to Mr. Perronet. His brother readily consented and shortly after, Grace Murray married John Bennet, one of John Wesley's itinerant preachers.¹⁷

Wesley mentions how concerned he was to leave Whitehaven without a preacher, but on Monday, October 2, Joseph Cownley arrived and Wesley's mind was relieved.

14. *The Orphan House of Wesley*, p. 97.

15. See footnote, *Standard Journals*, iii, 435.

16. See footnote, *Standard Journals*, iii, 435.

17. See note, *Standard Journals*, iii, 431.

William Darney,¹⁸ one of Wesley's itinerants, referring to his work in Whitehaven, in a long poem called *The Progress of the Gospel in Great Britain*, writes :

“ In Whitehaven we now do hear
A glorious work's begun ;
Ride on Thou glorious Conqueror
Thy work there carry on ! ”¹⁹

G. H. BANCROFT JUDGE.

(*To be continued*).

A WESLEY LETTER IN TASMANIA

When he came to Tasmania, in 1839, John Waterhouse brought with him several letters of John Wesley's. A number of them are now in various hands, but their whereabouts and contents are well known. One, however has been discovered in Launceston, of which all traces had been lost for many years. Of the genuineness of this letter there is no possibility of doubt. It is written in the characteristic Wesley script, and reveals the faded ink, paper and old-world folding of all the Wesley letters. Its presence in the Tasmanian city is accounted for by the fact that it rested undisturbed amongst some old papers of Mr. G. W. Waterhouse, a highly respected Launceston solicitor, and a grandson of the great missionary leader. The name of its original recipient has completely disappeared, but it fits so perfectly into the year of Wesley's career, 1779, in which it was written that it can be said with practical certainty that it was sent to Alexander McNab, one of the early itinerant preachers. It furnishes an interesting sidelight on a controversy which caused no little feeling between Wesley and the devoted band of men who, at that time were promoting Methodism with splendid and sacrificial zeal. The letter reads as follows :

“ Robertsbridge, October 19, 1779.—Open your eyes my Brother ! Let not evil communications corrupt good manners. For a while they have beguiled you from your simplicity. But the God Whom you serve will soon restore it. The Twelve Rules of a Helper are 'the original constitution,' so to speak, of itinerant Methodism. The last of these, you may

18. *The Orphan House of Wesley*, 107.

19. *The Orphan House of Wesley*, 108.

remember, begins with 'Above all,' illustrating the most essential to our very existing as a community. What is the purport of it? Every travelling preacher is to preach where and when I appoint. I appoint you to preach at Bath every third week this year, on Sunday morning and afternoon, on Monday and Friday evenings, with the following mornings. If you do not chuse to do it, what does this imply? Only that you do not chuse to be any longer in connection with your affectionate brother,

J. WESLEY."

The occasion of this letter was that in the previous August, the Conference of preachers had appointed Alexander McNab to Bath, in the Bristol Circuit. About the same time the Rev. Edward Smyth went to live in Bath, for the benefit of his wife's health. He had been a successful preacher in Ireland, and Wesley in view of this, desired him to preach in the Methodist chapel on the Sunday evenings of his stay in Bath. To this action McNab was strongly opposed. He claimed that he was representing the cause of all the preachers, who were appointed not by Wesley, he declared, but by their Conference. Wesley's view of his powers is quite clear from the above letter. It becomes even more clear from an entry in his *Journal* for November 23, 1779, four days later than the date of the letter.

"I read to the Society [at Bath]," he says, "a paper which I wrote near twenty years ago on a like occasion. Herein I observed that the rules of our preachers were fixed by me before any Conference existed, particularly the twelfth, 'Above all you are to preach when and where I appoint' . . . In the morning I informed Mr. McNab, at a meeting of the preachers, that as he did not agree to our fundamental rule, I could not receive him as one of our preachers till he was of another mind."

It would be quite wrong to suppose of Alexander McNab that he was a contentious or embittered man. Curiously enough, in May of this very year, 1779, a record of his career had appeared in the second volume of the *Arminian Magazine*. It consists of a letter written to Wesley himself and at his desire, by McNab. It is characterised by the utmost moderation and good sense. "There is not anything out of the common line in my life," it begins, "yet, Reverend Sir, according to your desire, I send you an account of the most material circumstances of it." In 1779, McNab was thirty-four years old, and had served as an itinerant for twelve years, mostly in Scotland and Ireland. The year 1778

he had spent what is now called "deputation" work, visiting many English circuits on behalf of the building of a chapel in Edinburgh. "Though this task" he writes, "in some respects, was far from being agreeable to me, yet in others I found it very serviceable. . . . By seeing the societies from one end of the Kingdom to the other, I have been convinced of the reality and preciousness of the religion of Jesus. I could not help seeing that it is calculated to make the ignorant wise, the sinful holy, and the miserable happy. This has had a tendency to confirm my faith, and to persuade me more firmly than ever, that the cause I am engaged in is the cause of God." He signs the letter as "Your Affectionate Son in the Gospel of Christ." Along with the letter the magazine published a portrait of McNab.

The attitude assumed by Wesley, and the tone of his letter and *Journal* in connection with this controversy, cannot be thought of as other than autocratic in the extreme. Wesley's character has enough splendid claims upon our admiration to make it unnecessary to deny that a strain of autocracy was too strongly developed within him. At the same time, we must not forget that autocracy was woven into the very texture of the eighteenth century temperament, and in this Wesley was but reflecting the spirit of his time. Moreover, there was something to be said for him. In the beginning he had to deal with men whose emotions often tended to break all restraints, and whose wisdom was uncertain. It was necessary for him to rule with a firm hand, and to keep the power of rapid transfer of his preachers subject to his own judgment alone. But by the year 1779, such a need had altogether passed away. He had then a band of preachers whose gifts, devotion and experience made them entirely worthy of trust. According to Tyerman, they numbered at this time more than one hundred and sixty. They had rights which could not be lightly set aside, amongst others, surely the right to some voice in their own appointments. They were right, too, in their contention that their appointments should not be abrogated by a mere decree of Wesley. It was the defect of Wesley's temperament that he failed to realise this, failed completely to understand that the free spirit which Methodism itself had invoked, could not thus be controlled. In justice to him, it should be remembered that he was far from being alone in this. His brother Charles, indeed, was more of a disciplinarian than Wesley was himself, and nearly a hundred years later we find the gracious spirit of Archbishop Benson expressing the opinion that Methodism fails at the point of discipline. Most of those who look back on this controversy,

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however, will feel that Alexander McNab was right in defending the cause of the preachers. He was but giving expression to a feeling that was strengthening among them, and that might easily have led to a disastrous rebellion against Wesley. "The crisis in 1779," writes Tyerman, "was most momentous. It was really the first time that Wesley's supreme and absolute power was professedly and openly resisted."

Strange it is that a link with this old controversy should be found in an island thousands of miles away after the lapse of a century and a half, and that this letter to McNab should thus fall into the hands of a later generation of Methodist people, who evidence the continuity of Wesley's influence through all the intervening years, and over the wide spaces of the world. But let it be written in conclusion that the story had a happy ending. Wesley and McNab were reconciled. At the Conference of 1780, McNab was restored to his place among his brother preachers, with the approval of Wesley. According to Charles Wesley (who spoke in dissatisfaction) his brother "did not give Mr. McNab the gentlest reproof." And according to that famous preacher, John Pawson, "there was nothing at the Conference but peace, harmony, and love."

C. C. DUGAN.

[Reprinted from *The Spectator, and Methodist Chronicle*, Melbourne, Australia, February 17, 1932].

JOHN WESLEY AT OXFORD.

(The original is in the Public Library, Melbourne, Australia, and is made available by the courtesy of Mr. Pitt, the Chief Librarian.—E. H. SUGDEN.)

Oct. 25, 1732.

Dear Jacky,

I was very glad to hear ye got safe to Oxford, and should have told you so sooner had I been at Liberty from Pain of Body, and other severer Trials not convenient to mention. Let every one enjoy the present Hour. Age, and successive Troubles are sufficient to convince any reasonable man that tis a much Wiser, and Safer way to Deprecate great Afflictions, than to pray for them; and that our Lord well knew what was in man when He directed us to Pray, "Lead us not into Temptation." I think Heretic Clark in his Exposition on the Lds prayer is more in the right than Castaniza concerning

Temptations, his Words are as follows—"We are encouraged to glory in Tribulation, and to count it all joy when we fall into divers Temptations, &c.—nevertheless tis carefully to be observed, that when the Scripture Speaks on this manner concerning rejoycing in Temptations, it always considers them under this Vein, as being experienc'd, and already in great measure overcom. For otherwise, as to Temptations in general, Temptations unexperienc'd, of wch we know the Danger, but not the Success, Our Saviour teaches us to Pray, Lead us not into Temptation—and, again, Watch & Pray, lest ye enter into Temptation. Our nature is Frail, our passions strong, our Wills byased and our Security generally speaking, consists much more certainly in avoiding great Temptations, than in conquering them. Wherefore we ought continually to Pray, That God wd be pleas'd so to order and direct Things in this Probation State as not to suffer us to be Tempted above what we are able, but that He wd with the Temptation also make a way to escape, that we may be able to bear it. Our Lord directed His Disciples, when they were persecuted in one City, to Flee into another. And they who refuse to do it when it is in their power, Lead themselves into Temptation & Tempt God."

I cant tell how you represented yr case to Dr. Huntington. I have had occasion to make som observation in consumptions, and am pretty certain that several symptoms of that Distemper are beginning upon you, and that unless you take more care than you do, you'll put the matter past dispute in a little time. But take yr own way. I have already given you up, as I have som before, wch once were very dear to me. Charles, tho I believ nt in a Consumption, is in a fine State of Health for a man of Two, or Three & Twenty, that cant eat a full meal, but he must presently throw it up again. Tis great Pity that Folks should be no Wiser, and that they cant hit the mean in a case where it is so obvious to veiw that none can mistake it, wch do not do it on purpose.

I heartily joyn wth yr smal Society in all their Pious, and Charitable Actions, wch are intended for God's Glory; and am glad to hear Mr. Clayton & Mr. Bell has met with desired Success. May ye still in such Good Works go on & prosper. Tho absent in Body, I am present with ye in Spirit, & Daily recomend, and comit ye all to Divine Providence. You do well to wait on the Bishop, because tis a point of Prudence & Civility, tho (if he be a Good man) I cant think

it in the power of any one to prejudice him agst you.

Yr Arguments agst Horse Races do certainly conclude against masquerades, Balls, Plays, Operas, and all such light & vain Diversions, wch whether the gay people of the world will own it or no, does strongly confirm, and Strengthen, the Lust of the Flesh, the Lust of the Eye, and the Pride of Life, all which we must renounce, or renounce our God, and Hope of Eternal Salvation. I will not say tis impossible for a person to have any Sense of Religion wch frequents those Vile Assemblies, but I never throughout the course of my long life, knew so much as one Serious Christian that did. Nor can I see how a lover of God can have any Relish for vain Amusements.

“The Life of God in the Soul of Man” is an excellent good Book, and was an Acquaintance of mine many years ago, but I have unfortunately lost it. Ther is many good things in Castaniza more in Baxter, yet are neither without Faults, wch I overlook for the sake of their Virtues, nor can I say of all the Books of Divinity I have read wch is the best, one is best at one time, one at another, according to the Temper & Disposition of the mind.

[Mr. Horberry is for Oxford soon, by whom if I can I will write to Mr. Whitelamb, to whom pray give my Love & Service, and tell him, tho I cant show my Esteem for him all the ways I would, yet I Daily remember him.

I must tell ye, Mr. John Wesley, Fellow of Lincoln, and Mr. Charles Wesley, Student of Christchurch; that ye are two Scrubby Travellers, and sink yr Characters strangely, by eating nothing on the Road, to save Charges. I wonder ye are not ashamed of yr Selv's, Surely if ye will but give yr Selves Leave to think a little, ye will return to a better mind].

Yr Sisters send their Love to you, & Charles, and I my Love, & Blessing to ye both. Adieu.

[Yr Father is in a very Bad State of Health, He Sleeps little, and Eats less. He seems not to have any Apprehension of his approaching Exit, but I fear he has but a Short time to Live. Tis with much pain, & difficulty, that he performs Divine Service on the Lords Day, wch sometimes he is forc'd to contract very much. Every Body observes his decay but himself, and people really seem much concern'd both for him, and his Family]. The two girls, being

uneasy in the present Situation, do not apprehend the sad consequences wch (in all appearance) must attend his Death so much as I think they ought to do ; for as Bad as they think their condition now, I doubt it will be far worse when his Head is laid.

To
The Revd Mr. Wesley.
Fellow of Lincoln College.
Oxon.

This letter is printed by Stevenson in his *Memorials of the Wesley Family*. There it appears as a letter without postscript, signed Susanna Wesley. Mr. Stevenson's version omits the paragraphs enclosed above in square brackets. He quotes part of the postscript but includes it in the letter, making the greeting from the sisters the final paragraph preceding the word adieu.

Is it quite certain that Stevenson is right in attributing the whole letter to Mrs. Wesley? It seems to me quite a feasible conjecture that the letter was written by Samuel Wesley, and only the postscript by his wife.

Perhaps Dr. Sugden, to whom we are greatly indebted for the copy of this letter which is printed above, will add to his kindness by examining the autograph with this in view. The copy furnished from Melbourne clearly distinguishes between the letter and the postscript but gives no signature for either.

Specimens of Mrs. Wesley's handwriting are very rarely to be met with. Indeed in the Museum at Wesley's house there is one which is stated to be "perhaps the only one known." But Mr. Lamplough exhibited in the recent exhibition a fine letter written to the Countess of Huntingdon by the mother of the Wesleys. It may be noted that she spells her name without the final h which is so frequently appended.

F. F. B.

A LETTER FROM MISS BOLTON ABOUT WESLEY'S DEATH AND BURIAL.

There has recently been added to the Book Room collection of Wesleyana at City Road a most interesting document kindly given by the Rev. J. A. Thomas, Westcote Rectory, Kingham, Oxford. This is the last item mentioned in the brochure published in connection with the recent exhibition.

It consists of the printed

ADVERTISEMENT

dated New Chapel, City Road, March 8, 1791. A full transcription and account of this is given in the *Standard Journals*, viii, 133.

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In the margins of this copy Miss Bolton has written a letter to her friend Mrs. Scudamore, near Hampton, Gloucestershire, dated March 12.

My very dearest Friend

No words can possibly give you an Idea of my feelings from our late loss. From a Letter I had lately received from our dear beloved pastor and Father I was looking forward to the happy time when I should meet him at Gloster, and with him my dear Mrs S perhaps or some of the dear Family, it was very oft on my mind "The Lord shall bless thy going out." But O Lord what did my mind endure when I received a Letter from dear Mr Rogers on thursday morning containing the Melancholy news. I thought I should have died. However a second Letter came which open'd the way for my coming *immedintely* to town. Tuesday night 10-0 o'clock Miss Ritchie and myself spent about $\frac{1}{2}$ an hour with the dear remains in ye room by ourselves and with my *whole heart* I blessed my God for the many gracious helps I had enjoy'd through him (kneeling down by his Coffin) and offer'd up our petitions for future mercies. It was a season not to be forgotten, and so affected my heart and eyes I can hardly see my paper now. It was agreed very late that night that he should be inter'd *early* next morning, on account of the *alarming* number thronging in.

A most solemn season it was, about 20 couple (or *less* perhaps) of preachers Executors &c. with Mrs. Moore, Mrs. Bradford Miss Ritchie and myself attended to ye grave. I own ye token of mourning put on me by ye Undertaker well suited the feelings of my heart—the sufferings and consolation was inexpressible. I was put under ye care of Mr. Mather which was a comfort to me (to walk I mean) tho afterward disconcerted, when mention was made of our dear Br resting from his labors, how emphatically true! I afterward took a very serious Breakfast at Mr. Jones. At 10 we went to the Chapel in procession amidst such a crowd I never was witness to, tho great peace and quietness by their being warded off by a vast number of constables. A most Blessed sermon Doctor Whithead preached from 2nd. Sam. 3rd. Chap Know ye not that a prince and a great man is fallen in Israel this day. O how sorrowfully has God wrought. He was present to wound and to heal. A few of us went after and dined at Mr Rankins, dear Mr Mather and Bradford &c. Saturday evening I spent very much to my profit at Mr Hortons

(Islington) with Mr Collins. Sunday He preached a Sermon that bathed my soul in tears from Zachariah 12 and 11 In that day there shall be a great mourning &c. I hope shortly to give you a more particular account of *this day* than I can *now* However I must be short. I have been detained in Town for longer than I intended. There have been some little matters necessary for me to attend to which I shall tell you of soon. Mr Horton is very kind in adjusting for me—only a few books &c. I most earnestly beg my kindest love to Mr S, Mrs Holt, Willis, Freberys and all. Before I left home my dear Sister G had been very ill. I am as ever your much obliged and affectionate A. BOLTON.

Miss Bolton is well-known as the recipient of letters from Wesley. Mrs. Scudamore may possibly be identified with the kind lady of that name who cared for John Valton in his sickness at Stroud in 1778. (*E. M. P.*, vi, 96-7).

OUR BRANCHES.

We have pleasure in giving particulars of our Irish and New Zealand Branches, by means of which the circulation of the *Proceedings* has been considerably increased, and interest in our work widely extended.

ORIGIN OF THE IRISH BRANCH.

Ten years ago, during the ravages of the Civil War, residences of the nobility and county families were being burned or wrecked throughout the greater part of Ireland. Many of these had associations with John Wesley, who in his *Journals* gives many vivid pictures of the hospitality they extended to him and the encouragement they gave to his work.

It occurred to the writer that an attempt might be made to gather together some of the Wesley mementoes and relics which survived the wreckage, and he ventilated the subject at a meeting of the Belfast Methodist Council which gave its cordial approval. Almost simultaneously Mr. Robert Morgan, of Dublin, made a similar proposal to the Dublin Methodist Council, both movers having then in mind a "Methodist Museum."

Finding the word "Museum" open to objection they changed the title to "Methodist Repository," and a beginning was made

in securing articles of interest, and promises of more, if they could supply for the new venture "a local habitation" as well as a "name." Here their difficulties began, and here after years of efforts they continue.

Meanwhile the idea lived and grew, exerting an influence in many directions, and kindling enthusiasm in the minds of ministers and laymen who deplored the impoverishment of present day Methodism through failure to cultivate the historic sense, and to realize the wealth and inspiration of their own past history.

As a result we have now in operation an Irish Branch of the Wesley Historical Society with a membership of 100, instead of the original nine or ten Irish members of the parent Society. This remarkable result would have been impossible but for the resource and devotion of Mr. Morgan, who has the rare art of enriching and vitalizing the present by breathing his own enthusiasm on the dry bones of stale historic records. The success of the venture was also facilitated by the generous manner in which he was met by the officials of the Wesley Historical Society in undertaking to supply the issues of the *Proceedings* in very generous terms.

It may yet be found that the least result of the creation of this Irish branch is the Society itself. The idea which it enshrines has been fruitful in various directions. It has helped our people to re-discover their own great past, and to see how potent and pervasive it was in leavening social grades now almost non-existent in most parts of our land.

The historic imagination of our young people has been kindled in many of our "Preparation Classes," through which they pass into Church Membership, with more intelligent appreciation of the significance of their Church, and addresses or allusions connected with the Makers of Methodism in the romantic setting of the distant past create interest, and stir impulses far beyond the circle of the people called Methodists.

WM. CORRIGAN.

THE IRISH BRANCH: ANNUAL REPORT.

The Annual Meeting of the Irish Branch of the Society was held during the Irish Conference in the Boardroom of Wesley

College, kindly lent by the Principal. Rev. William Corrigan presided over a large attendance of members and others interested in the study of Methodist History, and referred to the many associations of John Wesley with Ireland, and to the Wesleyan discoveries he himself had made in his visits during the year to various localities. He has for some years represented the Irish W.H.S. at the Annual Meetings of the Society at the British Conference, and he regards the study of Wesleyan history in Ireland as more healthy than at headquarters, and the Irish membership is proportionately larger.

Mr. Robert Morgan, the Secretary and Treasurer, submitted the Annual Report to be presented later to the Conference, which appoints the managing committee. The Report states:—

Some pamphlets and portraits have been added to the Repository during the year.

The membership now is 99.

The Society's quarterly *Proceedings* has been sent regularly to the members. Only one literary contribution from Ireland has been published during the year, but the Editors desire further Irish material suitable for publication. It is hoped that the Irish members will respond to this desire more plentifully.

Rev. R. C. P. Crawford referred to his researches into the Methodist associations of Co. Mayo, some of the results of which he has contributed to the *Irish Christian Advocate*. The Rev. W. H. Heap, one of the British delegates to the Conference, expressed his pleasure at being present at the meeting, and his appreciation of the good work that the Society is doing in Ireland. Mr. W. R. Burgess spoke of a recent visit he paid to City Road Chapel in London, and to the Historical Museum there.

The Rev. J. W. R. Campbell, M.A., has just presented to the library a number of historical, biographical and theological books, and a bundle of letters of Rev. J. B. Gillman written to Mr. Richard Perrott, J.P., of Cork, during the middle of last century, which contain many interesting references to the events of the time.

THE NEW ZEALAND BRANCH.

The success of the New Zealand Branch of the Wesley Historical Society, as indicated by the number of those who have joined its membership, is highly encouraging.

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Members are, however, reminded that "research" work is one of the chief objects of the branch, and they are earnestly requested to co-operate in fulfilling this duty of membership. The following suggestions are offered to indicate some lines along which the work may proceed.

There can be no doubt that much valuable material of historical and literary interest, relating to our Church, still remains in the Dominion, and it seems clear that the Branch should undertake the task of collecting and tabulating the fullest information about this, wherever possible securing possession, for safe keeping by the Church, of original documents, etc.

Members are therefore requested to gather information on the following points and to correspond thereon with the secretary, the Rev. George Frost, 32, Arthur Street, Ponsonby, Auckland.

1. Any originals or copies of Wesley letters. Name and address of present owner, how they came into possession of such person, send careful copies if originals are not obtainable.
2. Any autograph letters from prominent leaders and preachers either in Britain or New Zealand. Where held, occasion of writing, copies if of sufficient interest, if originals not obtainable.
3. Any documents, diaries, volumes, etc., dealing with the very early history of Methodism in Britain. Where held, and report fully on character of these.
4. Any diaries, MSS., volumes, photographs, etc., relating to the establishment of Methodist Missionary work in New Zealand or the South Seas. Report fully as to where held and what the character of these.
5. Any records relating to the very early establishment of our European work in New Zealand. Report fully where held and what the character of these.

Quite probably owners of valuable documents, etc., may be unwilling at present to part with them, but in most cases they will consent to help us by giving information as to what they hold, and the tabulation of this matter will be one important step in our research work.

C. H. LAWS, President.

This Branch, which has a membership of fifty, has achieved some success in carrying out the aims enumerated above.

The President is the Rev. C. H. Laws, B.A., D.D., and the Secretary the Rev. George Frost, both of Auckland.

"By the alertness and sagacity of members many Wesley

letters have been discovered in New Zealand ; and books of ever-increasing value have found an abiding place in the College Museum at Auckland." This sentence, quoted from the report of the 1931 meeting, leads us to ask that copies of such letters, in cases where that has not been done already, should be sent to us for collation. The *Proceedings* would form a suitable medium for publishing any that have not yet been printed.

Every quarter the members of this Branch receive a separate cover enclosing our *Proceedings*. The cover is utilised for articles on the history of Methodism in New Zealand, and the links between Methodist development and the general course of history in that Dominion. Much that is of interest has thus appeared.

THE ASSOCIATION OF METHODIST HISTORICAL SOCIETIES.

This was formed in 1925 by a number of representatives of various Conference Historical Societies for the purpose of gaining the co-operation of the various Conference Historical Societies in the United States, and particularly to arouse interest, where lacking, in the various Societies in the collection and cataloguing of books, portraits and manuscripts hereby ; also a system of exchange of duplicates might be arranged and a central catalogue, particularly of manuscript material, be inaugurated for the use of future historians.

Dr. Edward L. Watson, of Baltimore, was elected President, and Charles F. Eggleston, Esq., of Philadelphia, Secretary. The same officers have been re-elected each year together with an Executive Committee. Annual meetings have been held, with the different Societies acting as hosts with a programme of addresses and reports, with pilgrimages to various places of historical interest.

The seventh Annual Meeting has just been held at Atlantic City, during the meeting of the General Conference of the Methodist Episcopal Church, with an attendance of about one hundred at the meeting, representing twenty-two Conference Historical Societies.

The Association has been giving considerable aid to the organization plans of the celebration of the Sesqui-Centennial of the Organization of the Methodist Episcopal Church occurring in 1934, when a Church-wide programme will be carried out.

C. F. EGGLESTON, Secretary.

PROCEEDING

OFFICERS OF THE ASSOCIATION.

DR. EDWARD L. WATSON, President, 640 E. 33rd Street,
Baltimore, Md.

JAMES R. JOY, First Vice-President, 150, Fifth Avenue, New York

DR. F. J. PRETTYMAN, Second Vice-President, Baltimore, Md.

DR. E. C. HALLMAN, Third Vice-President, Denton, Md.

CHARLES F. EGGLESTON, Secretary, 1701, Arch Street, Phila-
delphia, Pa.

EXECUTIVE COMMITTEE.

THE OFFICERS AND

DR. F. G. PORTER

DR. FRANK B. UPHAM

DR. O. S. BAKETEL

DR. A. H. BACKUS

REV. CORNELIUS HUDSON

DR. G. W. HADDAWAY

CONSTITUTION OF THE ASSOCIATION.

- I. **NAME.** This organization shall be called, "The Association of Methodist Historical Societies."
- II. **MEMBERSHIP.** Its aim shall be to bring into co-operation all Methodist Societies which shall name representatives to the Association. Members of the Methodist Historical Union, created by the Ecumenical Methodist Conferences of 1911 and 1921, shall be invited to become co-operative members.
- III. **CO-OPERATION.** To secure as wide a co-operation as possible the Association shall promote the joint meetings of Historical Societies in convenient centres, such as Chicago, Cincinnati, Detroit, Omaha, Los Angeles, Portland, Minneapolis, Nashville, Boston, Syracuse, New York, Philadelphia, Baltimore, Atlanta and other cities. Where distance prevents attendance at the annual meeting, co-operation may be obtained through correspondence.
- IV. **PURPOSE.** The purpose of this Association shall be to promote through Historical Societies the discovery, collection, cataloguing and making available for use and study, books of history, biography, portraits and pictures of historical personages and institutions; also the gathering and arranging for display of historical antiquities. A system of exchange of duplicates may be arranged between societies. Above all, a catalogue of collections of historical materials shall be deemed an important end.
- V. **MEETINGS.** Meetings shall be held annually at convenient places and dates as the Association may determine. If the Association fail to name place and date the Executive

WESLEY HISTORICAL SOCIETY.

- Committee shall provide both, the place at least six months in advance, the date not less than two months in advance.
- VI. OFFICERS. The officers of the Association shall be a President, two Vice-Presidents and a Secretary and Treasurer, elected at the annual meeting.
- VII. EXECUTIVE COMMITTEE. An Executive Committee shall be created to consist of the officers of the Association, and an additional member for each co-operating Society. It shall be elected annually, and shall have power to take action in the interest of the Association in the interval between the annual meetings.
- VIII. DUES. Each co-operating Society shall pay a fee of ten dollars annually.
- IX. AMENDMENTS. Amendments may be made to this constitution by vote of annual meeting, provided notice with proposed amendment is given at a previous annual meeting, or through the Executive Committee to the various Societies, at least six months in advance.

FIRST LIST OF SOCIETIES.

- New England Historical Society—Dr. C. H. Stackpole, 581, Boylston Street, Boston, Massachusetts.
- New York Historical Society—Dr. Frank B. Upham, 44, John Street, New York City.
- American Historical Society of Baltimore—Dr. E. L. Watson, Pres., 640, E. 33rd Street, Baltimore, Md.
- Wilmington Conference Historical Society—Dr. E. C. Hallman, Denton, Maryland.
- North-Indiana Methodist Historical Society—Dr. A. H. Backus, 307, Hume Mansure Building, Indianapolis, Ind.
- Pittsburg Methodist Historical Society—Dr. B. F. Crawford, 2317, Perrysville Avenue, Pittsburg, Pa.
- Oregon Methodist Historical Society—Dr. Edward L. Mills, Editor *Pacific-Christian Advocate*, 304, Artisans Buildings, Portland, Oregon.
- Vermont Methodist Historical Society—Dr. Oscar B. Wells, Montpelier, Vermont.

To these names now furnished by Mr. Eggleston, must be added that of the Philadelphia Methodist Historical Society, (Rev. Cornelius Hudson) already directly enrolled in our membership list.

These notes have been kindly sent to us from the meeting of the Association held at Atlantic City, during the summer. Mr.

PROCEEDINGS.

Eggleston assures us that the Association is interested in our work and desires to be affiliated with us. We hope Mr. Eggleston will complete the list of Societies for us.

Members of the W.H.S. will greatly rejoice in this extension of our influence overseas.

ANNUAL MEETING OF THE W.H.S.

The Annual Meeting of the Wesley Historical Society was held at the time of the Wesleyan Conference, in the Board Room of the Y.M.C.A., Peter Street, Manchester. For the use of this fine apartment the Society is greatly obliged.

The Rev. John Telford presided over an attendance of twenty-five members, and the interest displayed was very gratifying.

The audited statement of accounts presented by the Treasurer was considered very satisfactory.

The Secretary reported the strength of the Society to be 351, including Libraries to whom the *Proceedings* are sent, and exchanges with kindred societies, but not including the Branches.

The Officers of the Society were thanked and re-appointed, as printed on the cover of the *Proceedings*. Affectionate greetings were sent to Dr. Simon and Rev. T. E. Bridgen who were unable to attend.

The report of the Irish Branch, the membership of which stands at 99, was presented by the Rev. William Corrigan. A letter was presented from the New Zealand Branch, showing that the brethren there are maintaining their work in circumstances of much difficulty.

The bearing of Methodist Union on the work of the Society was considered, and it was hoped that a large accession of interest might be secured. Individual members are urged to bring the work of the Society before the notice of likely persons into fellowship with whom the movement has brought them. Interest in the controversies which led to disunion will naturally tend to wane, but the work of Wesley and the great Methodist pioneers, it is hoped, will attract increasing attention.

Announcement was made of the Exhibition of "Wesleyana" which was being arranged to take place in connection with the Uniting Conference in London. A notice of the Exhibition appears in this issue, and also a statement with respect to overseas affiliations, which also received the attention of the Annual Meeting.

F.F.B.

EXHIBITION OF WESLEYANA.

Every member of the W.H.S. received an invitation to attend this Exhibition which was held at City Road under the auspices of the Society, in connection with the Uniting Conference. The suggestion originated with the Methodist Union Committee, and was heartily adopted by our Annual Meeting in Manchester, which appointed a small Committee to meet during the Conference to arrange details. It was found necessary to hold the Exhibition in three sections.

1. THE PERMANENT MUSEUM AT WESLEY'S HOUSE.

Here the resident custodian, the Rev. W. O. Barratt, B.A., devoted himself throughout the period of the Exhibition, September 21 to 30, to welcoming visitors and to explaining the wonderfully interesting treasures under his charge. Members who were not able to attend in September are reminded that opportunity is afforded every day of visiting Wesley's Chapel and House.

2. THE COLLECTION AT THE BOOK ROOM. Here also

are many treasures permanently stored. The Rev. Edgar C. Barton, like his predecessor, Dr. Sharp, is a good friend of our Society, and willingly afforded every facility. Mr. A. Aykroyd, of the Epworth Press staff, gave skilled and cheerful assistance in shewing the exhibits which were arranged in a commodious room. With a coincidence that may be termed providential the curator there, in arranging the treasures in a large glass case found that he had given prominence to the following verse in the handwriting of Charles Wesley, composed for "the Rev. Mr. Whitfield," which may be well applied to the Union of to-day :—

Come, Saviour, from above
Our dear Redeeming Lord,
And twist us by thy dying love,
Into a threefold Cord.

3. It is well-known by our members, and by a much wider circle, that our Vice-President, Mr. E. S. Lamplough, has been for many years a skilled and assiduous collector of all literary and other matters associated with Wesley. When the idea of an Exhibition was mooted it was felt at once that his co-operation was essential. With characteristic kindness

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he readily consented to place on view an important selection from his treasures. The Trustees of Wesley's Chapel placed the Upper Benson Room adjoining the Chapel at the disposal of the Society for this purpose. It was re-decorated and re-lighted for the occasion, and by its accessibility proved most suitable. We are much indebted to the Trustees, and to the resident Minister, Rev. G. H. McNeal, M.A. The latter by his presence on the spot and by his enthusiastic interest in the undertaking has been of the utmost assistance throughout. Indeed without his services the Exhibition could hardly have been carried through. Mr. R. E. Wilson (of the Circuit staff) and Mr. Alan McNeal rendered continuous help in guarding and shewing this collection. Miss McNeal devoted much patient attention to preparing labels. Thanks are also due to several members of the W.H.S., who rendered occasional help in this section. In addition to items enumerated in the publication mentioned below a prominent exhibit in the Benson Room was a beautiful plaster cast of the bronze equestrian statue of Wesley which is shortly to be given to the Bristol "New Room."

An illustrated Brochure, containing twelve pages descriptive of the Exhibition was prepared by the Rev. John Telford, B.A., with the skilled co-operation of Mr. W. Dell, the manager of the Epworth Press. This contains a striking picture of Wesley, in preaching attitude, on the cover, and illustrations of the following items:—Wesley's Lectern, Travelling Writing Case, Queen Anne Walnut Cabriolet, Knee-Hole Side Table, Conference Chair, Pocket Bible and Case, and Study Candlestick. There is also a photograph of a large group of the Wesley Busts in the Botteley Collection at the Book Room. We have refrained from giving details in our paragraphs above as to the items shown in the three sections of the Exhibition, for the Brochure which contains such may be obtained for 6d. from the Epworth Press, 25/35, City Road, E.C., 1, or from the General Secretary of the W.H.S. Though compiled for a special purpose it is of more than transient interest.

The Opening Ceremony was held on the day before the great session in the Albert Hall. The Rev. John Telford, B.A., presided, in the unavoidable absence of the President of the W.H.S., Rev. Dr. Simon, over a very gratifying attendance in the Morning Chapel, City Road. Prayer was offered by the Rev. Dr. Endicott, of the United Church of Canada. Rev. F. F. Bretherton welcomed all visitors and helpers from near and far,

and outlined the work of the Society during the forty years of its existence. Behind all the work, said he, lay the deep spiritual purpose of promoting interest in the great things for which Wesley stood. Mr. Telford spoke amongst other things of the monumental edition of Wesley Letters with which his name will ever be associated as Editor. Therein, said he, we see Wesley living in his "world-parish."

Bp. Nuelsen of Zurich who is in charge of the European work of the Methodist Episcopal Church of America spoke of the great joy such an Exhibition afforded to Americans. Rev. T. E. Bridgen showed the meeting a beautiful bronze plaque of Wesley, with German inscription, which the Bishop said was widely in use on the Continent. Mr. B. C. Stampe referred to his early years when some of the things now on view were in the possession of his father, the late Mr. Geo. Stampe. Some of his earliest recollections were of helping his father to pack up clothes and other belongings of Wesley so that the sculptor of the statue now in Wesley's Chapel yard might have them at hand to help him in his work. Dr. Ferrier Hulme, and Dr. J. H. Ritson also spoke. Mr. E. S. Lamplough declared the Exhibition in a few kindly and well chosen words. He avowed himself to be an unashamed worshipper of the great heroes of the Methodist Revival.

In addition to brethren from overseas already mentioned there were present, Rev. Dr. Hanson of Philadelphia Conference, Rev. Dr. Ivan Lee Holt of St. Louis and Bishop Wade.

The organisers of the Exhibition were well repaid for their trouble. Throughout the period of opening there was a steady flow of interested visitors hailing from far and near. The educational and inspirational value of the enterprise will prove itself in many ways. All who were responsible for any part of the work will always look back upon it with pleasure.

The following interesting fact may suitably find mention under this heading: Sir Robert W. Perks, Bart., a few months ago presented a valuable collection of Methodist engravings to Wesley's Chapel, City-road, London. They have been arranged in the Benson Room, and the following inscription has been placed there by the trustees:—"The Wesleyan engravings in this room were presented to the Trustees by Sir Robert W. Perks, Bart., in memory of his father, The Rev. George Thomas Perks, who was President of the Wesleyan Conference in 1873 and superintendent of this circuit in 1865."

NEW EDITION OF WESLEY'S LETTERS.
CORRIGENDA AND ADDENDA.

The following letters which do not appear to have been published, were recently offered for sale at Sotheby's

London, 4 Nov. 1774, to Miss Bolton at Finstock near Witney. To this lady, who received so many letters from him, Wesley declares on this occasion that having watched over her for several years, he can affirm that she has not in anything deceived his hopes.

Yarm, 23 May 1782, to Samuel Tooth, advising him to take Councillor Parker's opinion.

The *Journal* at this point is very brief, and this letter extends our knowledge of Wesley's itinerary. Under date 16 May 1782 Wesley records preaching in Lincolnshire and then says: Hence I went by Hull, Beverley, Bridlington, and then hastened to Newcastle-upon-Tyne where I preached on Sunday the 26th.

In Sotheby's Sale Catalogue the date is given as 1784, but correspondence elicited a correction

NEW LIGHT ON LATER
RELATIONSHIPS BETWEEN WESLEY
AND THE MORAVIANS.

[Concluded].

Last quarter we were privileged to quote at length from one of the valuable appendices to Dr. W. G. Addison's new work, *The Renewed Church of the United Brethren* (S.P.C.K.). The following extracts complete our selection.

La Trobe to the Unity's Elders' Conference, London, 12. i. 1786.
... It may be that if Mr. W. should continue to open his pulpits to me, Dr. Coke or he or both may expect the same of us. I have not been asked for any such thing. . .

Loretz to La Trobe. 17. ii, 1786.
... Herrnhutt thinks (with Charles Wesley) that John Wesley and Coke are not walking in the right way.

In your last letter, you say that Dr. Coke is the mouthpiece of John Wesley, and Coke has made to you an unexpected proposition of the union of the Brethren with the Methodists, a proposition which has given more fear than joy. If John Wesley and Coke are sincere, we have many doubts⁸. They are chiefs of a party and move in the interests of a party.⁹ . . .

La Trobe to the Unity's Elders' Conference. 22. iv. 1786.

[Reports of further breakfasts and conversations with Coke, who urged that it was right to establish a new church in England]. . . . He said Mr. W. had not yet resolved to form such a church though the Doctor thought it might come to that either before or after Mr. W.'s death, and I remain firm in declaring that such a regulation would be the ruin of the Methodists.

[La Trobe explained the Moravian constitution, and the impossibility of organic union].

. . . Coke saw into it, but he was much pleased with the Tropus and Diaspora plan; he thought that upon that ground there might be a Coalition, we had here a large field for conversation and he spoke with admiration of our constitution and the use of the Lot. . .

La Trobe to Br. Loretz, for the U.E.C, London, 7 vii. 1786.

. . . Mr. Charles Wesley called upon me and urges much that I should have an interview with his brother John as he believes he partly sees into the impropriety of their forming a new church-constitution and he hopes that I would be made a means of preventing it; but he wishes that I may settle the preliminary, that he shall not print, without my concurrence, anything that passes between us. This I also think necessary. Mr. Charles Wesley has owned to me that he was formerly very inimical to the Brethren, and his chief reason was that he apprehended the Brethren were undermining the Established Church by drawing the good souls out of it. To conform this he showed me several MSS. poems which he had written against us—very clever, but as I told him, they were very malign and his observations founded upon untruths. He said he was convinced I was right and he now showed them to me as a proof of his sorrow that he had been in such a spirit. He had had a zeal but not according to knowledge and he was thankful that these poems had never been printed and he would consign them to the flames that they might not offend others. . .

8. *Bedenken.*

9. *handeln im Geiste derselben.*

At Fairfield, I received the following letter from Dr. Coke,¹⁰ though his statement of our conversation in his letter to Mr. Wesley was rather as he could wish it than as it really was: I was very glad that was so explicit as I could by that opportunity gave him a written explanation of what had passed and what was my mind, by which means Mr. Wesley would not be misled.

Coke to La Trobe. Ballinrobe, Ireland, 7. vi. 1786.

Mr. Wesley writes to me in answer to the letter which I sent you a copy of, as follows:

[*John Wesley to Dr. Coke. Edinburgh, 17. v. 1786. Not in the "Standard" Letters*]

I see no possible objection to Mr. La Trobe's proposal so far as you have gone yet. The steps you mention may certainly be taken without any manner of danger, and that is all that can be done at present. I am exceedingly willing to have a private Conference with Mr. La Trobe¹¹; but it is certain that nothing that passes therein should be spoken out of it, inasmuch as the premature mention of anything might frustrate our whole design. Undoubtedly nothing is more desirable than a cordial union among the children of God. I am not conscious of having neglected any step which had a tendency to this. And I am as ready now as ever I was to do anything that is in my power to promote it.

Loretz to La Trobe. 12. vii. 1786.

My Dearest Brother La Trobe,

We have heard with surprise of your conversations with Dr. Coke and the Bishop of Chester and we hope these conversations will be of service to the cause of our Saviour. But as long as John Wesley lives and rules we have little hope. The acquaintance with Dr. Coke may have results and be useful to the cause of the Lord. . .

That John Wesley is an arbitrary pope is proved by the Protocol of their Conference of last year communicated to you confidentially, he demands that his colleagues give an account but he himself will not give an account of his expenditure or of what he says and does. He is a Pope, as he said Count Zinzendorf was. But it must be doubted whether after J. Wesley's death, another man will be found to whom the Methodists will give so

10. This letter is printed by Dr. Addison, along with Coke's enclosure—his letter to J. Wesley.

11. This interview does not seem to have materialised. La Trobe died in the same year.

great power. More probably they will fall into parties. They must either remain connected with the Church or make their own church—that we must leave to the will of God ; we have no call to help or hinder.

Sufficient has been quoted to show the interest and importance of these documents. It is well that, in days of "Reunion" discussions, close study should be made of an organisation which is at once episcopal and evangelical. John Wesley was certainly more of a stickler for "High Church" ideas of a certain type than, say, Peter Böhler ; but the English "Moravians" may yet provide a "bridge" between the Mother Church and "the people called Methodists," because of their ancient episcopate on the one hand, and their encouragement of inter-communion on the other.

Members of the W.H.S. will feel grateful to Dr. Addison,—and perhaps a trifle envious, too. The results of his painstaking researches have been printed with the help, not only of the University of London, but of the Publications Fund of the Church Historical Society. One wonders when our own society will be in a position to follow suit.

LESLIE T. DAW.

NOTES AND QUERIES.

715. A CURIOUS OLD PAPER has recently been presented to Wesley House, Cambridge, by Mr. George Brownson. It depicts future judgment in a very realistic fashion. The letter-press associated with it reads as follows :—

Published and Sold by John Kenedy, Upper Book Stand, Independent Warehouse, Centre Market Space, Baltimore. R. J. Matchett, printer. (date torn away).

The following was written by the Rev. John Wesley of London in 1774 ; and a copy of it was sent to the King of England, which has ever since put a stop to the Play called The Day of Judgment which was about that time performing in the London Theatres.

In tergo. A Peep at Lord Grey and Reform, to the Freeholders of Oxfordshire.

Elucidatory notes will be welcome.

INDEX AND TITLE-PAGE for the volume now completed will be supplied in March.