

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

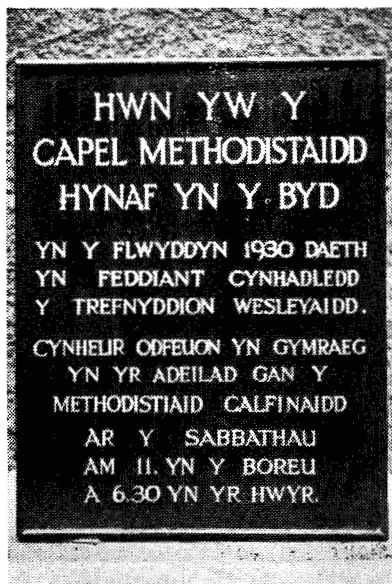
PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php

THE "NEW ROOM" BRISTOL.



THE NOTICE BOARD : WELSH INSCRIPTION

*Blocks kindly lent by Mr. W. G. Jones and
published with permission of Rev. Dr. Platt.*



THE STATUE OF CHARLES WESLEY

TWO WESLEY LETTERS

Bradford,
Sept. 8, 1778

Dear Sammy,

I am glad to hear my Dear Betsy, (whom I tenderly love) continues to enjoy her health. But she cannot enjoy it long, unless she will use exercise, more or less every day. I particularly recommend to her Acquaintance, Sister Malenoir and Ward; nay, to her Friendship; for they are worthy.

One request I have to make to bros. Hampson & you, that neither you nor he, wou'd on *any* account, reason or pretence, stay in Cork above a month at a time. I pray, fail not in this. I know y^e changing constantly will be better for the People, & better for yourselves. I am, with kind Love to Betsy, Dear Sammy,

Yours Affectionately,
J. Wesley.

Wesley's movements at the time when this letter was written are not recorded so fully as is generally the case. He tells us that on the evening of Tuesday, 8th September, he preached at Frome, and on the Wednesday and Thursday made a little excursion into Dorsetshire, and on Saturday returned to Bristol. Bradford is evidently Bradford-on-Avon.

This letter is not included in the *Standard Letters*, but there is one of the same date headed Shaftesbury.

The references in the letter make it certain that the person who wrote "Mr. Samuel Bradburn" at the head of it was right.

The letter does not appear to have been previously published, and we are indebted to the Rev. Joseph Heaven for an excellent photograph taken from the original in the possession of Mrs. Gundry of Bedford. The *Standard Letters* contain many addressed to Bradburn. In June, 1779, the good women Sister Ward and Sister Malenoir are referred to again, Wesley saying that the counsel they gave Bradburn was good. "I love you the better for loving them." Mrs. Malenoir is also mentioned in a letter to Bradburn at the end of 1799 as having been basely treated by some one in respect of "the house." She was the recipient of a letter from Wesley in 1781, in which he mentions "our dear friend Sister Ward, who has been a sharer with you in all your afflictions." Mrs. Malenoir's husband died in 1762 when she was but twenty-four years of age leaving with her at least one son; in

the 1791 letter Wesley says he will inquire from friends as to the most practical way of helping him. The experience of this lady of whom Wesley thought so highly is printed in the *Arminian Magazine* for 1792. Letters from Mrs. Ward, of Cork, to Wesley were printed by him in the *Magazine*.

In the *Minutes of Conference* for 1778 as reprinted in 1862 the Irish "stations" are not included. But they may be found in an edition issued by the Conference Office in 1812, the preachers appointed to Cork being J. H. and S. Bradburn. In Crookshank's *History of Methodism in Ireland*, I, 324 the Irish appointments for 1778 are given 'from a copy of the *Minutes* in the hands of the Rev. Dr. Osborn.' The name John Hampson is given in full, with the addition of "Sen." to distinguish him from his son, J. Hampson, junr, who was the second preacher at Lisburn. F.F.B.

To Robert Brackenbury, Esq^r
Raithby
Near Spilsby
Cross Post Lincolnshire

York

June 27th, 1781

Dear Sir

Just now I received yours. I hope to be at Grimsby on Monday, July the 2nd, at Louth, on Wednesday, July the 4th.

I hope to wait upon Mrs. Brackenbury and you at Raithby, on Thursday, the 5th.

Wishing her and you every blessing

I remain, Dear Sir,

Your affectionate Friend and Brother,
J. Wesley.

This letter was sent by the owner of the original, the Rev. F. J. Browell of Whatlington, Sussex, to Mr. Edmund Austen of Brede. Mr. Austen points out that the *Journal* reveals that the programme mentioned in this letter was carried out.

Many letters addressed by Wesley to Mr. Robert Carr Brackenbury are printed in *Standard Letters*, but this does not appear to have been published before. (For an account of Mr. Brackenbury and his Chapel at Raithby see *Proceedings* xx, 170.)

THE BETHESDA CHAPEL, DUBLIN, AND ITS HYMN BOOK, 1786.

Most of the buildings in which John Wesley preached in Dublin are no more. One remains intact: St. Mary's Church,

Mary Street, where he preached his first sermon in Ireland on 9th August, 1747 (v. *Proceedings* xx. 57). The Chapel at Blackhall Place which bears on its face the date 1770 has been, at least partially, reconstructed. The preaching houses at Marlborough Street, Whitefriar Street, Dolphins Barn (or Cork Street); and Skinner's Alley have disappeared without a trace, though the actual sites of some of these are not in doubt.

The premises formerly known as the Bethesda Chapel, Upper Dorset Street (since turned into a cinema), occupied for over a century a somewhat unique place in the religious life of Dublin. Whether acknowledged or not, Methodism had some share at the outset in the shaping of its evangelical traditions, which continued to be maintained, though with little or no encouragement from the Church authorities. Its most noted incumbent, Rev. B. W. Mathias, writing to his predecessor, Rev. John Walker, stated there was scarcely a clause in the original deed "that does not imply the intention of the donor to be that the Chapel should continue in connexion with the Established Church"; but he also mentioned, "the Chapel has hitherto been the only house in Dublin connected with the Establishment in which the Gospel has been stately preached, and which I candidly confess I would be very sorry to see changed from the plan on which it was originally opened."

The Bethesda Chapel was the earliest of the proprietary or free Churches of which there were several in Dublin. It was erected in 1786 at the expense of Mr. William Smyth, son of the Chancellor of Connor, and nephew of a former Archbishop of Dublin. His brother, the Rev. Edward Smyth, described by Wesley as "an alarming preacher" and "a son of thunder," was the officiating clergyman. For a succinct account of the Chapel and Wesley's relationships with Edward Smyth, see Vol. vii p. 258 of the *Standard Journal*. Further particulars in this connexion will be found in the *Standard Letters of Rev. John Wesley*, Crookshank's *History of Methodism in Ireland* and Rev. R. Lee Cole's *History of Methodism in Dublin*. Some references to Edward Smyth and the Bethesda, arising out of correspondence in the *Dublin Chronicle* newspaper, April to June 1789, are recorded in *Proceedings*, Vol. ix, p. 189.

The present building on the site is not the original Chapel. The first Bethesda Chapel known to John Wesley was destroyed over 100 years ago, as described in the following contemporary account :

"On the night of 6 January, 1839, there was a most tremendous hurricane which raged with unparalleled violence. Bethesda Chapel was during that awful night rendered a ruined pile, a venerable wreck hallowed by long and dear associations. Having accidentally taken fire, the raging flames became uncontrollable in consequence of the fury of the storm, and baffled every attempt to subdue them." The second Bethesda Chapel—the existing building—was opened on 13 December, 1840.

In the two years 1787 and 1789 Wesley preached in the Bethesda Chapel, according to the *Journal* records, on at least nine occasions. The Chapel may have been intended to form a bridge between the Church and Methodism; or, perhaps more probably, to provide a form of worship under Church auspices that would meet the spiritual needs of devoutly disposed churchmen who might otherwise be attracted by the services of the Methodists. As Wesley piquantly put it: "It seems as if the good providence of God had prepared this place for those rich and honourable sinners who will not deign to receive any message from God but in a genteel way." (*Journal*, 10 April 1787).

There were apparently possibilities indeed that the Chapel might eventually have gravitated towards Methodism, for, in his letter of 19 February 1788 to Henry Moore, Wesley asks: "Is Bethesda full on the Sunday evenings? or half full on week days? If it had been in full union with the Methodists, I am inclined to think it would have prospered." It is clear, however, from Wesley's letter to Adam Clarke, written from Bedford on 28 October 1790, that some drift or transfer of membership from Bethesda had taken place: "Poor Mr. Smyth is now used as he used me. He must either bend or break. Although you cannot solicit any of Bethesda to join with us, yet neither can you refuse them when they offer themselves." One survival from the Bethesda of Wesley's day provides evidence in concrete form of the penetration of Methodist influences into certain local Church circles of the period. This is the *Bethesda Hymn Book* of 1786, which is important not only on this account, but also for the further reason that it appears to have been the first Hymn Book compiled for the use of members of the Church of Ireland. Julian names incidentally an edition of 1819 without any information regarding it, and apparently he was not aware of any predecessor. The National Library, Dublin, possesses three editions for, respectively, 1814, 1843 and 1856, but it has not a copy of the original Hymn Book of 1786. These late editions do not derive from, and are quite unrelated to the edition of 1786.

They possess but little intrinsic merit, and are without editorial information of any kind.

It is otherwise with the Hymn Book of 1786 compiled by Rev. Edward Smyth, the full title of which is:—

A choice collection of Hymns, Psalms and Anthems; principally designed for the Congregation attending BETHESDA CHAPEL: but calculated for all denominations of Christians, who desire to worship God in spirit and in truth. By the Rev. Edward Smyth. Vol. iii, 16. James v. 13. &c.

Dublin: Printed by B. Dugdale, No. 150, Capel Street, 1786.

Bennett Dugdale, the printer, was a well-known Methodist. A companion volume, similar in size and get-up, contained a number of hymns for special occasions, with a form of Common Prayer, which, states the Editor, "differs very little from that which is read among the several congregations of the Established Church, to the essential doctrines of which he cordially subscribes, and from which he trusts he will never be a Dissenter." This volume was printed by I. Charrurier, No. 128, Capel Street, Dublin, also in 1786.

The former book comprises 479 hymns which are preceded by an Advertisement and Preface, the latter being in the nature of an apologia intended to propitiate the Bishops in view of the pronouncedly evangelical character of the work. Scriptural references in the hymns are recorded in the margin throughout, a task involving considerable labour and research.

On the occasion of his first service in Bethesda, Wesley mentions that "Mr. Smyth read prayers and gave out the hymns which were sung by fifteen or twenty fine singers; the rest of the congregation listening with much attention and as much devotion as they would have done at an opera." D. B. BRADSHAW.

We hope to publish next quarter an interesting print of the old Chapel, and an account of the Bethesda hymn-book.

CIRCUIT FINANCE IN EARLY METHODISM

Part II

PREACHERS' ALLOWANCES.

Let us now turn to the expenditure side of the account. It is very interesting to notice the preacher's allowance at the

beginning of our period, 1787. He got an allowance of £12 a year, with £4 a year for each child and £6 a year for a servant. If he had a wife he received a further allowance of £12 a year. In addition to this he received an allowance for turnpikes and washing, the Circuit paid for coal and candles, letters, corn and hay, horse-hire, and he seems to have been reimbursed for a newspaper. He also had his luggage and travelling expenses paid when he came into the Circuit and his expenses to Conference. There is another interesting item which increases in amount as the years go on, and that is, 'Board for preacher' which appears to have been 8s. od. per week, but it is interesting to note that although two preachers were in the circuit this allowance only amounted to £18 10s. od. for the year.

Throughout the period there was no differentiation between the allowances paid to the first and second preachers. During 1795 an interesting additional allowance under each preacher's name was "Beveridge" 10/6.

At the end of the period (1805) the

Preacher's allowance had become	16 : 16 :-
The Children's allowance	6 : 6 :-
The Servant's ,,	12 : 12 :-
Extra Board	8 : 8 :-
Turnpike and washing	4 : 4 :-

It was at the Bristol Conference of 1752 that it was agreed that the preachers should receive an allowance of £12 a year, and Myles, in his *Chronological History*, states that previously the Stewards of each Society supplied the Preachers with what they wanted so that they received no money but what was voluntarily given by individuals, and a little from the Stewards to defray their travelling expenses. The consequence was that some popular preachers had abundance while others were comparatively destitute. The Conference of 1800 increased the allowance to £16.

Mr. Myles says of 5 men who ceased to travel about 1754 :

They were eminent men in the Connexion at this time, and probably would not have ceased to travel if there had been provision for their wives and children.

As late as 1788 Conference stated :

Many of our Preachers have been obliged to go from the house of one friend to another for all their meals, to the great loss of their time and to the injury of the Work of God. What can be done to prevent this evil in future? Let every circuit provide a sufficient allowance that they may in general eat their meals at their own lodgings

The Conference of 1805 recommended those Circuits where

it had not already been done to make a regular allowance of weekly board to its Preachers.

The early accounts of Wakefield circuit illustrate the existence and development of this "board," which eventually was entirely provided by the Town Steward. In 1815 the Town and Circuit stewards mutually agreed that the Town Steward should bear the Preacher's board and the Superintendent's coal and candles and that the Circuit Steward should bear the quarterly allowance, expense to Conference, removals, apothecary's bill, house-bill and taxes, horse-hire, and rent and expenses of George Street house.

We can sum up by saying that the ordinary quarterly allowances were paid out of the Quarterly Meeting account, that a special account developed out of this from which other circuit expenses were borne, this latter account being fed by surpluses from the Quarter Day account and the proceeds of special efforts, the ultimate responsibility for seeing it cleared devolving on the Town Trustees, and that still other expenses of the Preachers were met as the direct responsibility of the Town Steward. There was an elastic margin of expense which was sometimes borne by the Town Steward and sometimes by the special account of the Circuit Stewards. For example payments towards the cost of horses are sometimes found in the Circuit book and sometimes in the Trust book. The spheres of responsibility were only exactly defined after years of trial, and one suspects that one of the leading criteria of division was which steward had the most mouey.

On this basis the Preachers lived. They did not receive a stipend, but all their needs were supplied by the people and the quarterly allowance of £3 seem to have been intended to cover books and clothes.

The opportunity to augment this small cash income must have been meagre. There was the commission on the sale of bookroom publications, for every preacher was a book agent. For some men there would possibly be a small income from outside preaching appointments but probably not much more than the margin resulting from a generous allowance for expenses. That preachers did attempt to augment it is undoubted. The Conference of 1768 asks "Shall itinerant preachers follow trades?" The answer is:—

The question is not whether they may occasionally work with their hands but keep shops and merchandise. If any of them trade a little why not a lot? We advise the brethren who have been concerned therein to give all up.

It is to be noted that occasional work with their hands was almost taken for granted.

WESLEY HISTORICAL SOCIETY

The Conference of 1770 throws light on the phrase "following merchandise" for it resolved that :—

No Preacher who will not relinquish his trade of buying and selling, or making and vending pills, drops, balsams or medicines of any kind, shall be considered as a Travelling Preacher any longer.

The accounts contain no evidence as to how the Ministers' wives were supported beyond the £12 annual allowance, which appears also to have been allowed for a housekeeper if there was no wife, and occasional payments of "lying in" expenses, doctor's bills and funeral expenses. Did the preachers' "board" partly cover a wife's meals? We know that in the earliest days the preachers' wives were so few that there was no problem. Charles Wesley's wife was provided for by a charge upon the Bookroom. Myles (p. 71) states in his *History* that Alexander Mather stipulated that if he entered the itinerancy his wife should have an allowance of 4/- a week paid by the Stewards of the London Society and says that this was the beginning of the settlement of Preachers' wives. Before this, he continues, the Preachers' wives and families were very badly provided for. Sometimes the Stewards attended to their wants and at other times overlooked them. At all times their provision was precarious. The Minutes of 1764 say :—

Let each Assistant enquire at the Quarterly Meeting what each Preacher's wife will want for the ensuing quarter. Let this be supplied out of the common stock.

The absence of indications to the contrary suggests that the annual allowance of £12 was taken as the answer to this question. The Conference ruling in 1817 (See Warren's *Chronicles of Wesleyan Methodism* p. 312) that the stated allowance for board shall not be in any case less than 10/6 a week for each married Preacher and his family strengthens the suspicion that Circuits thought that the £12 was all they were called upon to provide from Circuit funds. There must have been considerable scope for private generosity.

F. H. MILLS.

(To be Continued).

Mishaps in transcription require the following corrections in last quarter's instalment of this article.

Page 62. In the financial statement add, in the blank space after Austrop, Stanley £1-0-8. Under payments the interim total should read £53-2-2, and Wig Washing cost a penny less than is stated.

Page 63, in the middle of the page, for five ministers read three.

The Rev. F. H. Mills died whilst this section of his article was in the press. His passing was sudden and came as a great shock. It is a good many years since he joined the W.H.S. as a

Life Member. He has attended the annual meeting of the Society several times and was greatly interested in its work. I knew him when he was a schoolboy at Chester living with his brother and mother, the latter being the widow of a well-known Methodist and business man of that city. Occasional contacts throughout the years have given me pleasure. At the time of the Leeds Conference I was his guest at Wakefield, and saw him for the first time as husband and father. In our chats I found he had schemes of research into local Methodist origins which promised interesting results. We have lost a useful worker, and the Methodist Church a faithful minister. Our sincere sympathy goes out to the wife and daughters whom Mr. Mills has left.

F.F.B.

A BIBLE CHRISTIAN PIONEER

(Continued)

At the Conference of 1830 I was appointed to the Kings brompton Circuit which then extended from Lanton, near Taunton down to the sea near Porlock. We had no Chapels, but preached in cottages and often in the open-air. Being invited to dinner at a village near Porlock and to preach in the evening I found that while the husband received me heartily the wife was not satisfied with my presence. Hoping that prayer might bring her into a better state of mind I proposed that we should pray, but while at prayer the woman attended to her household work and I found the rattle of plates and dishes to be very disagreeable. In the evening I took for my text St. Luke's account of our Lord's visit to the house of Martha, and spoke of Martha's care and Mary's devotion. After the service my hostess stood near the door with the child in her arms. As I was about to shake hands and bid her good-night she said, "Will you have some supper?" and then looking me hard in the face, she said, "Thick were made for me!"—meaning that I had preached my sermon with special reference to her. I was glad to find that she had received the truth and that she did not afterwards lose an opportunity when asked to pray. At one place I preached in the open-air and was heard by a lad, one of a family who had not till then heard a Non-conformist preacher. I have a vivid recollection that a lad at that time gave me a shilling as I was leaving the spot to seek a lodging at the next village public house. About 25 years after this I one day received a letter in which I found a P.O.O. for £1. The letter

WESLEY HISTORICAL SOCIETY

was from the late Mr. G. Batt and was to the effect that he had met with a gentleman who, finding that Mr. Batt was a B.C. minister, asked him if he knew me and then went on to say that he owed much to me as being the instrument of his conversion, and that the whole family had been led to Christ and that God had richly blessed them both with material and spiritual good. If I would accept it as a token of his gratitude he would repeat the gift of £1 every year. This friend though not being so situated as to become a member with us has continued to subscribe to our Mission cause for many years. On one occasion when on a visit he took me to the spot where he found peace. It was by a rick of hay near a field where he and his brother had been at work. This was a year of toil but it was happy toil and reflection on it gives us pleasure.

I attended the Conference of 1831 at Hicks Mill. Here our dear friend Mr. F. Methersal was set apart for the Missionary work in Prince Edward Island. I recollect how we surrounded him and commended him to God in prayer; being led in our devotions by our dear friend, Mr. J. Thorne who was ever a mighty man in prayer. My next circuit was Brentor. This extended from Boasly and Briditon in the East to near Callington in the West, a distance of about 25 miles; on this ground we preached chiefly in cottages, there being but two small Chapels on the Station, the congregations were small, friends few and mostly poor. We had no fixed residence but got our bed and board where we could find it. We were single men and had each one box in which we kept a few books and changes. My box was lodged at the house of a poor struggling farmer, who could barely spare the few meals we took with him and his family. On one occasion I noticed that the farmer wanted to say something to me but felt a difficulty to begin. By and bye, however, he said, "Mr. Tabb, I want you to take away your box, I cannot afford to have you here." However the wife and daughter came to my rescue and my box remained. We had been struggling on this dark and wicked district for years and so strong was the tide of prejudice and so little good was done that with some it was sometimes questioned whether we had not better give up the station. But patient, prayerful toil became rewarded at length. We preached at Oldclumós, in the Parish of Stoke-climson; to reach this place we had to walk 8 miles and to preach to 5 or 6 who were chiefly aged members of society. We were entertained by an aged woman supported by the Parish and slept in the same house on a chaff bed. In the village there

PROCEEDINGS

resided a young married couple, keeping a small farm. These persons would gladly have attended our preaching but were somewhat dependent on the friends of the wife, and they were very strongly prejudiced against Dissenters. They kept the young people from us by threatening to withhold all favours from them if they gave us countenance. My colleague, Mr. Tapp, was about to leave the station and it had been published that he would preach a farewell sermon. This brought out an unusual number of people among whom were Mr. and Mrs. Rattenbury, the friends referred to. They both felt the power of the Gospel and both resolved to bind it to their hearts. The little society met at the homely cot of Deborah and when the time came for the next Class Meeting they were present. This going to Class Meeting was in those days one of the proofs that a change of mind and heart had taken place. On my visit a fortnight after I had the pleasure of seeing these new born souls and of being received with great heartiness at their house. I had tried once before to speak to Mrs. R. and had gone to the house but she had gone out at the back door as I had approached the front. The change in this family led to the salvation of their friends, both young and old, and to the salvation of many others. From that time prosperity attended us in that neighbourhood and after 45 years there is much good fruit. For first Mr. R's large kitchen is opened for worship, then a Chapel is erected in which many have been led to Christ. . At South Sydenham, about 4 miles from Brentor we had preached for years. We had two families only who cared for our visits, but a young lady daughter of a widow was brought into a state of deep concern for her soul and found peace. This led to the increase of our congregation and then to the building of a Chapel. In the eastern part of the station the Lord also worked very delightfully. My colleagues, first Mr. W. Kinsman and then Mr. John Chinn, and I were greatly cheered as were our friends who though poor were deeply pious and very useful. It happened sometimes that when we had closed our Service and were about to seek rest, that we had no place to sleep in unless we went to an Inn. I had preached one evening at Lew Down and was pondering in my mind where I should go for the night for the purse was low. While I was deciding what to do a lad came forth and kindly asked me if I would go with him. That invitation led to my becoming acquainted with one of the most interesting families I have ever met. From that time they became our friends and the friends and followers of Jesus, and did much to comfort and help us in our work. Mr. and Mrs.

WESLEY HISTORICAL SOCIETY

Crocker and their household will be ever dear to me and to many more whom they have cheered and helped. About four miles from the farm on which they lived is a populous neighbourhood the centre of which is a hamlet called Tinny, in the parish of Lifton. Into this place no Non-conformist had been able to gain an entrance, but when Mr. Crocker's family had taken a farm near it they soon, by their pious demeanour and earnest effort, obtained an opening. A Chapel was built and for nearly 40 years we have had there a large congregation and a good Sunday School. Many gracious revivals have been witnessed here.

At the end of two years I left the Circuit having travelled 7 years. This time had been spent chiefly in rural districts and now greatly to my surprise I was sent to the London Circuit. Here I spent 2 years on the whole happily. The friends in London I found to be among the most simple hearted people I have ever laboured with. It was here I became acquainted with her who has been my nearest and dearest earthly friend and companion for nearly 40 years.

At the Conference of 1835 I was appointed to Brighton. Here I was the only preacher and we had but one Chapel. The interest had been low but was recovering and it greatly improved during my stay till the Conference of 1836. Souls were saved. My next sphere of labour was the Isle of Wight. The whole of the places, about 30, were included in one Circuit, on which were 3 and sometimes 4 preachers. There were only 3 Chapels, our services were held chiefly in some humble cottage. To be constantly preaching, visiting or travelling I found to be hard toil, especially as I had the care of the whole, being Superintendent. I therefore found this to be an unfavourable situation as I had but little opportunity for the improvement of the mind. What made the matter still more disagreeable was that we had no place that we could call our home and often had a difficulty to find a lodging among the people. The blame of this was as much or more with our predecessors, the preachers, as it was with the people; the idea being that if single men had a fixed home they would neglect to visit the people and be too expensive to the Connexion. To such arrangements I could not be reconciled and I resolved to leave at the end of the year. Let it not be thought that the people of the Island were unkind. No! I have often had many proofs of great kindness. One matter which often amused me was this—wanting to write a letter to my sweet-heart and being obliged to do it in a room where many persons were and who might have overlooked my letter, I began without

any heading intending to supply that afterwards. But in my hurry I folded it without completing, hence as it may be thought it was the cause of some wonder and might have been serious had not my friend been a forbearing young lady.

It was during this year that the Clergyman of Brixton caused us to be put out of our preaching house at that place, hoping of course to put us out of the Parish. This took place early in the year 1837 when the snow lay deep on the ground. But the warm-hearted people worshipped in the open-air and a friend who had a small freehold sold us a site on which we got to work building a Chapel. To get money we had to beg and were often in some difficulty but the Lord brought us through. On one occasion we were in need of £18 to pay a bill but had only £8, calling, however on a Wesleyan, who had befriended us, he expressed his pleasure at my calling and smilingly said "I have £10 for you, the gift of a Churchman, who believing you to be a good and persecuted people, wishes to help you." So instead of being driven from the place we have for 40 years been able to worship God in our own sanctuary, a freehold from which no one dare remove us. A wonderful change has taken place both spiritually and materially among our friends since that period. It is pleasing to think of the blessed effects of humble labour in spreading among the people the Gospel of Christ.

(This ends the fragment of auto-biography.)

WESLEYANA IN HEADINGLEY COLLEGE LIBRARY.

(Continued).

In the course of his examination of the Wesleyana in the Library at Headingley College and Kingswood School, as referred to in our last issue, Mr. Baker found 31 new editions, and further particulars to add to the descriptions of 45 others which have already been recorded. The numbers prefixed to each of the following paragraphs are those of the sections in Green's *Wesley Biography*, the letters K.S. being added in the case of items found at Kingswood.

10. Add "At the end of the 'Abstract' is a page of "Books printed for, and sold by J. Oswald." (K.S.)
15. The Second and Third Editions have title-pages almost identical with that of the first, not only being "Printed by W. Strahan," but also "sold by James Hutton, Bookseller, at the Bible and Sun, without Temple-Bar; and at Mr. Bray's, a Brazier in Little-Britain."

17. *Add* an edition "London: Printed by John Paramore, at the Foundry, Upper-Moorfields. 1783," one of the tract series, inscribed "This Book is not to be sold, but given away."
Add Fourteenth Edition, "London: Printed by A. Paris, Took's Court, Chancery Lane; for the Rev. Dr. T. Coke, and sold at his Repository, No. 5, City Road, near Finsbury Square. 1808." This is headed "No. 1." apparently in a Tract Series. The imprint at the back is "Printed by A. Paris, No 6, Took's Court, Chancery Lane; for the Rev. Dr. T. Coke; and sold at his Repository, at Mr. Bruce's, Bookseller and Stationer, No. 5, City Road, London; who will receive and execute any orders, as Dr. Coke's Agent." 12mo, pp. 16. (Coke was associated with Wesley in the institution of the Methodist Tract Society in 1782, and continued to organise such activities long after Wesley's death, sometimes in connection with the Methodist Book-Room, but more often as a free-lance.)
21. Fourth Edition, "London: Printed by R. Hawes, and sold at the Foundry in Moorfields; and at the Rev. Mr. Wesley's Preaching-Houses, in Town and Country. 1778." (Green has "Fourth, London, 1778.")
23. Tenth Edition, "London, Printed by R. Hawes, (No. 34) in Lamb Street, Spitalfields, MDCCCLXXV." (Green has "Tenth, 1775.")
35. "London: Printed for the Author; and sold at the New Chapel, City Road, and at the Rev. Mr. Wesley's Preaching-Houses in Town and Country. 1789." (Green has "Unnumbered, London, for the Author, 1789.")
36. Fourth Edition, London: Cock, 1759. (Green omits the Printer's name.) (K.S.)
37. *Add*, "At the end is a two-page list of books published by Wesley, containing 30 items, followed by a list of Errata." (K.S.)
46. See under 101.
48. *Add*, "At the end is a two-page list of Wesley's publications, containing 36 items." (K.S.)
58. *Add*, "At the end of Vol. III is a list of Wesley's publications, containing 40 items." (K.S.)
59. *Add* to the Second Edition, Farley, 1745, "with a two-page list of Wesley's publications at the end, containing 60 items." (K.S.)
70. Third Edition, "Bristol: Printed by Felix Farley, at Shakespeare's Head in Castle-Green. And sold by T. Trye, near

Grey's-Inn-Gate, Holbourn ; Henry Butler, at the Corner of Bow-Church-Yard ; and at the Foundry, near Upper-Moor-fields, 1745. (Price One Penny.)" (Green has "Third, 1745.")

83. *Add*, an edition of the Preface only, "London : Printed by T. Pasham, Printer in Shoe-Maker-Row, Black-Fryars. M.DCC.LIV.", 12mo, pp. 28. This edition is interesting as the only one of Wesley's publications which the writer has so far discovered to have been printed by this little-known printer—with the exception of the 7th edition of the *Rules*, see Green 43.
- Add*, Eighth edition, London : Hawes, 1779
84. *Add*, Another edition, "London : Printed by R. Hawes, And sold at the Foundry . . . 1778."
- Add*, Another, London : Paramore 1795, "(Price Two-Pence)." 12mo., pp. 24. This contains both Green 84 and Green 147, paged continuously, though the hymns are numbered separately.
90. *Add*, "At the end is a two-paged list of Wesley's publications, containing 65 items." (K.S.)
92. "London : Printed by G. Paramore . . . 1793. (Price Three-Pence.)" (Green has "1793")
93. Sixth, London, Hawes, 1775 (Green omits the Printer's name.)
96. Third, "Dublin : Printed by S. Powell, And Sold at Mr. Verney's in Little-Ship-Street, by Mrs. Crump in Marlborough-Street, opposite to the Society-House, and Mr. Watts in Park-Street, near the Comb. MDCCXLVII." (Green has "Third, Dublin : Powell, 1747" which is certainly sufficient for general identification ; yet the interesting imprint, which occurs on at least two other pamphlets printed by Powell in the same year—Green 33 and 35—seems worthy of special note.)
101. The title-page of the first edition should read "Primitive Physick : Or, An Easy and Natural Method of Curing most Diseases. London Printed ; and Sold by Thomas Trye, near Gray's-Inn Gate, Holborn. MDCCXLVII." Green's copying of the imprint as "London : Printed and Sold by Thomas Trye . . . is very misleading. Trye was not a printer, nor apparently even a publisher, but simply a bookseller. Similarly in the case of 46, Green notes "Fourth, London: Trye, 1758," whilst the actual title-page reads London : Printed, and sold by T. Trye . . . in this case the comma

must again be interpreted as leaving the printer anonymous.

(K.S.)

Add to editions, "Twenty-eighth, London: Conference Office, Cordeux, 1815"

(K.S.)

105. Dublin, Powell, 1750. (Green omits the Printer's name.)

112. Fourth, "London: Printed and sold at the New-Chapel, City-Road; . . . 1788." pp. 46. (Green has "Fourth, 1788"). A note on the inside cover of the Kingswood copy states "The Second Master of Kgs^d School John Jones wrote this Lat. Gram.

Miles. Chro^v of Meth^m p. 319."

Myles, in the "Third Edition, Enlarged," says of Jones, "He wrote the Latin Grammar which is taught at Kingswood School." This statement is repeated in the *History of Kingswood School*, page 3. Whether the Latin grammar compiled by Jones was the one which was published by Wesley is by no means certain, but seems likely. On October 15, 1750 Wesley wrote "I read over Mr. Holmes's *Latin Grammar*, and extracted from it what was needful to perfect our own," and a Second Edition, "corrected and enlarged" appeared in 1763. Was this edition Wesley's building up on the foundation already laid on John Jones? It seems probable, though not proven. (K.S.)

123. Fifth, London: G. Paramore, 1791. (Green omits the Printer's name)

131. The Headingley College Library, in addition to a set of the second edition of the *Christian Library*, possesses a volume labelled on the spine "Wesley's Christian Library. Vol. I. Apostolical Fathers, and Arndt's True Christianity." The title-page reads "The Epistles of Apostolical Fathers; St. Clement, St. Ignatius, and St. Polycarp; and the Martyrdom of St. Ignatius and St. Polycarp; also, The Homilies of Macarius; and John Arndt's True Christianity. Compiled and arranged by the Rev. John Wesley, M.A. London: Houlston and Stoneman, 65, Paternoster-Row. 1845." It is a 12mo. volume, in sixes, pp. viii, 423, and its general contents are the same as those of Vol. I in the 2nd edition of the *Christian Library*. On p. 423 is printed "The End," which may simply mean that Arndt's work was finished, or may also mean that no more volumes were to follow. The second alternative seems most likely, the intention being to reprint only this first section of the *Christian Library*, not to issue a "Third Edition," in spite of the rather ambiguous wording on the spine of the book.

PROCEEDINGS

138. The edition of 1755-6, which is called the second edition, was not printed by Felix Farley, who was in his grave, but by his widow; the imprint reads:—"Bristol: Printed and Sold by E. Farley, MDCCLV." on Vol. I, and the same, with the alteration of the date, on Vol. 2.
142. "The Third Edition Enlarged. London: Printed and sold at the New Chapel, City-Road; and at the Rev. Mr. Wesley's Preaching-Houses in Town and Country." (Green has "Third, no date, London.")
147. See under 84.
155. *Add*, "The Sixth Edition. London: Printed for G. Whitfield, City-Road, 1797. Price Six-Pence." 12mo, pp. 68.
158. "Bristol: Printed by William Pine, 1770." (Green has "Bristol: 1770")
185. "London: Printed by John Paramore, at the Foundry, Upper-Moorfields. 1783." "This Sermon is not to be sold, but given away." Green gives "Another, 1783"
188. "London: Printed by R. Hawes, (No. 40) in *Dorset-Street*, Spitalfields, MDCCLXXV." (Green has "Another, London, 1775.")
191. *Add*, "There is a four-page list of Wesley's publications at the end, containing 154 items possibly incomplete." (K.S.)
195. *Add*, "Apparently a second edition, though not so called, was issued in the same year, as the Kingswood copy has the same title-page as the first edition, with the exception that "Price Two-pence." is omitted. (K.S.)
196. Third, Bristol: Pine, 1768. (*Catalogue of Wesleyana* has "1768") (K.S.)
205. Green says that the first of the *tunes* in the second part of this hymn-and-tune book "is numbered 5, showing that probably something is omitted." Actually it is the *page* to which the engraved "5" refers, whilst the first *tune* is headed "Hymn 1.2.3." The pages are numbered consecutively from 5-104, but nothing is omitted. It was a common practice (and still is) to estimate how many pages would be needed for "preliminary matter," (commonly written *after* the rest of the text is set up) and to commence the pagination of the text after these had been allowed for. This is almost certainly the explanation here, four pages being reserved for a short introduction, which eventually extended to twelve pages of musical instruction, entitled "The Gamut, or Scale of Music."
- F. BAKER.

(To be continued).

THE WELSH CONGREGATION AT THE "NEW ROOM"

The *Journal* of the Calvinistic Methodist Historical Society is bi-lingual; there is much useful material the sight of which tantalizes a reader ignorant of Welsh, but rarely does a quarterly number appear without something in English. A larger proportion than usual of the issue for September, 1941 is in this tongue, and an article by Mr. W. G. Jones, B.Sc., of Devizes, on the "New Room," Bristol, should not be overlooked.

To the facts which are well-known to our readers Mr. Jones adds particulars about its history since Wesley's death, with which probably few of them are acquainted. The New Room was sold to the followers of Howell Harris and since the year 1808 the building has been the meeting place of members of the Calvinistic Methodist Church of Wales (otherwise known as the Presbyterian Church of Wales).

In front of the building there is a Welsh notice board as well as an English; it reads as follows:

This is the oldest Methodist Chapel in the world.

In the year 1930 it became the property of the Wesleyan Methodist Conference,

Services are held in Welsh in the building by the Calvinistic Methodists on Sundays, at 11 in the morning and 6-30 in the evening.

Prior to the purchase of the New Room the Welsh folk worshipped at Bakers' Hall, Merchant Street. The late Rev. Dr. M. H. Jones has left on record that the Rev. David Evans, B.A. of Whitchurch, Cardiff, was the first resident minister of the Welsh Congregation commencing his ministry in 1868. "Up to that time the pulpit had been supplied by itinerant preachers of the Connexion, and it is they in turn who administered the rite of baptism when necessary." Records of the Association kept by Ebenezer Richards show that arrangements were regularly made to send ministers to officiate in Bristol. Two other pastors of the Broadmead Church are mentioned in the Baptismal Register, Ezekiel Thomas and Edward Thomas (1877-1924).

In 1868 a suggestion was made to sell the place and choose a smaller building, also to change it into an English cause. This proposal which might have had disastrous results from our point of view, was not proceeded with; it was decided to spend £100 on repairing the Chapel, the services still to be conducted in Welsh.

Dr. Ferrier Hulme is quoted in the article as saying: "We

cannot but regard it as providential that the Welsh Calvinistic Methodists never found it necessary to pull down and enlarge the original building as might have been the case had it belonged to a numerous people in Bristol." The hallowed building remained throughout the years in its structural integrity. In 1929 it was repurchased from the Welsh friends and restored by private benefaction. It was given to the Wesleyan Methodist Church and re-opened 13th February, 1930. The Welsh congregation has continued to use the building on Sundays as tenants of the Methodist Church. It is good that this happy arrangement has been made. Mr. Jones points out that whereas Wesley and his followers had the building for less than seventy years, services in the Welsh language have been held there for nearly double that period. Mr. Jones has kindly lent us a block of the inscription referred to above; also a block of the statue of Charles Wesley which now dignifies the Horsefair entrance to the New Room.

The statue was unveiled in June, 1939, by Miss Sutherland, sister of Sir Arthur Munro Sutherland, the donor.

The sculptor, Mr. Brook Hitch, has expressed a beautiful thought in the poet's outstretched hand, symbolizing as it does the immortal lines, "O let me commend my Saviour to you"

F. F. BRETHERTON.

WESLEY AT BLANCHLAND

Wesley's Journal.

Tu. 24 March, 1747.

I rode to Blanchland, about twenty miles from Newcastle. The rough mountains round about were still white with snow. In the midst of them is a small winding valley, through which the Derwent runs. On the edge of this the little town stands, which indeed is little more than a heap of ruins. There seems to have been a large Cathedral Church, by the vast walls which still remain. I stood in the Churchyard, under one side of the building, upon a large tombstone, round which, while I was at prayers, all the Congregation kneeled down on the grass. They were gathered out of the lead-mines from all parts; many from Allendale, six miles off. A row of little children sat under the opposite wall, all quiet and still. The whole congregation drank in every word, with such earnestness in their looks, I could not but hope that God will make this wilderness sing for joy.

In the evening I came back to Newlands, where also John Brown has gathered a Society. Oh what may not a man of small natural talents do, if he be full of faith and love.

[The word "also" seems to imply that Brown had formed a Society at Blanchland].

Wed. 27 July, 1748.

I rode to Blanchland, intending to preach there; but, at the desire of Mr. W. the steward of the lead-mines, I went about a mile further, to a house where he was paying the miners, it being one of their general pay days. I preached to a large congregation of serious people, and rode on to Hindley Hill again, and we praised God with joyful lips.

The notes in the *Standard Journal* on these visits call for a little readjustment and correction.

Footnote 2 on p. 286 of Vol III, is so printed as to imply that the Rev. Thomas McCullagh published a separate booklet on *Reminiscences of the Shotley Bridge Circuit, 1849-52* Consultation with his son, Rev. H. H. McCullagh, who died recently, led me to conclude that there was merely an article on the subject in the Winter Number of the *Methodist Recorder*, 1893, p. 17.

Footnote 3. The overhead figure is wrongly printed as 2.

Footnote 5 assigns to South Biddick what actually belongs to Sunderland. Etterick's Garth should be Ettrick's Garth.

On page 364 footnotes 1 and 2 should be transposed. I have been to Baybridge, which is only a short walk from Blanchland.

The article in the *W. M. Mag.*, 1872, 710-719, by Rev. W. F. Slater, is on Methodism in Allendale.

Mr. Curnock does not appear to have had the opportunity of consulting a useful, but very scarce, *Sketch of the History of Methodism in the Shotley Bridge Circuit*, By Rev. Thomas W. Blanshard, 1872.

Blanshard corrects Wesley's mileage saying that Blanchland is twenty-five miles from Newcastle, and Allendale nine miles from Blanchland. Possibly, however, the Allendale region generally was intended and not merely Allendale Town. An examination of maps showing the differences between the road systems in 1747 and 1872 might be useful. From Blanshard the following particulars are taken. The large tomb-stone on which Wesley stood has disappeared. Early in the nineteenth century Squire Capper promised the Methodists a site at Baybridge, but the scheme was held up by disagreement amongst the members concerning the style of the proposed building. Services were held at various places in the neighbourhood, and one of the large rooms of the village inn was annually placed at the disposal of the friends for their missionary meetings.

Later the Messrs. Joicey purchased Mr. Capper's Estate and gave the site with a donation of £50 for the present Chapel. The foundation stone was laid in 1866, and the opening took place the next year. It was called PROVIDENCE WESLEYAN CHAPEL,

and is still in use.

Blanchland is described in the Northumberland volume of *Black's Colour Books*, as perhaps the quaintest and most medieval village in England. Besant, in his novel *Morothy Foster*, said the ground-plan of it reminded him of a decayed college. It has a far-away resemblance to the close of an ancient Cathedral.

F. F. BRETHERTON.

THE EVANGELICAL DOCTRINES OF CHARLES WESLEY'S HYMNS

The title of this new book by Dr. J. Ernest Rattenbury shows that it is theological rather than historical, and consequently rather beyond our ordinary sphere.

It is, however, of such interest and importance that it should be noted here. It is a large and elaborate work; covering a wide range it is not superficial, but penetrates deeply into the very heart of the great matters involved.

Moreover, dealing as it does with some of the greatest figures in the Evangelical Revival it touches closely the section of English history with which our Society is primarily concerned. The author handles many technical points of hymn structure, but all through he keeps Charles Wesley's outer history and personal religious experiences well in mind as playing a supremely important part in the shaping of the hymns. Indeed, Dr. Rattenbury explicitly declares that he has written a volume on Charles Wesley's verse autobiography, and that as it could not conveniently be published at present he has incorporated in the present work such parts of it as illustrate his treatment of the poet's experimental theology. It is claimed that not only do the experiences of Charles elucidate the hymns, but that many facts about him, hitherto hidden, are revealed by this chronological study of his compositions.

In the October issue of the *London Quarterly and Holborn Review*, Mr. B. L. Manning gives an enthusiastic account of the book, based upon careful study of its contents. He tells us that most of the country through which Dr. Rattenbury leads us will be entirely fresh to most of his leaders.

This is a rich and satisfying book which will not only render great service to the student but also do much to kindle the flame of sacred love in the hearts of those who read it. F.F.B.

NOTES AND QUERIES.

810. DANIEL DUCK'S DIARY.—Unfortunately the name of this clergyman, which was correctly printed on the title-page of our *Proceedings* for June 1941, was erroneously changed to William in the article on page 38.

We have received an interesting letter from the Rev. Peter B. E. Binnall, Vicar of Holland Fen, Lincoln, who states that he is connected with the Duck family and is investigating its history. We quote the following particulars:—

“The family seems to have been one of yeoman freeholders in the Dales, which occasionally produced members who made a little mark in the world, though it has never, so far as I know, had any very distinguished holders of the name.

Daniel Duck seems to have been incumbent of Danby from 1780 until he was succeeded by his son Joseph in 1825. This Joseph was M.A. of Sidney Sussex, Cambridge, but seems to have vegetated very much in his Dale parish, as Rev. J. C. Atkinson, in his *Forty years in a Moorland Parish* gives a very un-flattering account of him and says that he spoke the broadest Yorkshire. Rather a curious note in Ord's *History of Cleveland* gives the following extract from *The York Herald* of 1840: “MARRIAGE EXTRAORDINARY. On Tuesday week a marriage was solemnized at the Register-office, Gisborough, before the superintendent registrar of marriages. The parties were Mr. William Marsaw Proud and Miss Ann Duck, both of Danby; and the reason why we think this is extraordinary is, that the blooming bride is niece to the incumbent of Danby, and daughter to the parish-clerk. This is the *first* marriage which has been solemnized in the Register-office at this place.” A certain Jane Duck, by her will dated 1734, founded and endowed a free school at Danby.”

811. A QUESTION OF PHRASEOLOGY—Ex-Wesleyans, and, I believe, ex-Uniteds, say “in a Circuit,” while ex-Primitives say “on a Circuit.” Is there any traceable historical reason for this difference in usage? It is interesting to note in the Wesley Letter from New Zealand in *Proceedings* XXIII 29, that Wesley says, “I can't in conscience suffer you to be in any Circuit, where you are not the Assistant.” Is Wesley's usage

consistent? If so, how did the Primitive variant arise? It is also interesting to note that the mid-19th century writer in the article, "A Bible Christian Pioneer," in the same issue of *Proceedings*, conforms to the Wesleyan usage—"my friends in the Circuit spoke to me." *Rev. A. G. Utton, M.A., B.D.*

812. AN IRISH TRADITION.—Between Wicklow and Rathdown there is the little hamlet of Glenealy, formerly known as Glanally. The parish church stands on a rocky eminence above the main road. In the burial ground of the Church is the vault of the Tighe family of Rosanna. There are no names or dates, however, which would help to disentangle the confusions of the family tree in the eighteenth century. But there is an interesting tradition told me by the Rector. It is that the church was designed by John Wesley. The story goes on to say that because of the religious revival begun by the Wesleyan movement in the parish it became necessary to build a church, and Mr. Wesley himself drafted out roughly a sketch of a suitable building, basing his design upon St. John's Church, Cambridge. The Tighes adopted his design, and had the Glenealy church built to it. It is a curious and pleasant little church built like the choir of a Cathedral. The pews face one another across the aisle, and there are two rows of them at each side of the aisle. The back row is arcaded with oaken recesses, and canopies overhead like the stalls of a Cathedral choir. There are about sixty of these stalls, thirty or so on each side.

The tradition seems on the surface to be credible enough, but it is difficult to make it tally with known facts and dates. Wesley, of course, knew the Tighe family. It was Mrs. Tighe who commissioned the painting of Romney's famous portrait of Wesley. The *Journal* for June 1789 describes a happy visit which he paid to Rosanna, but this would seem to have been his first and only visit to the district. Over against this entry must be set an entry in Lewis' *Topographical Dictionary of Ireland*, which says of Glenealy Parish Church: "The church which is in the later English style, was erected in 1783," that is six years before Wesley's visit to the parish.

Of course Wesley had met members of the Tighe family earlier than his visit to their home in 1789. Mrs. Theodosia Blatchford, a daughter of Lady Mary Tighe, had been living in Dublin from 1770, and was in touch with Wesley and Methodism in the metropolis. But the contact would

scarcely account for numerous conversions in County Wicklow. There had been, however, other Methodist itinerants at work in Wicklow from the year 1763 and there is extant a letter from Wesley to Mrs. Tighe in the year 1787. It is not impossible, therefore, that Wesley did actually suggest the design of the Glenealy church. Its likeness to a University chapel is in keeping with what one would expect John Wesley to suggest. But, again, one doubts if Wesley would from memory, and on the spur of the moment, copy the design of a chapel in Cambridge. So far as the *Journal* goes, Wesley was not interested in Cambridge and rarely visited it. Did he ever preach there? [The editor of the *Standard Journal* thought not. F.F.B.]

References: *Journal* v. 251.

Proceedings vii, 123.

viii, 20.

xiii, 182.

xix, 38

Crookshank: *History of Methodism in Ireland*,

i, 383, 441, 462.

Standard Letters: viii. 14, 115.

I may perhaps add a paragraph regarding another tradition. On the main Wicklow Road from Dublin, about seven or eight miles from Dublin there is an old tree at Loughlins-town which stands in the way of a road-widening scheme. A writer in the *Irish Times* recently urged the argument that that the tree was historic and that John Wesley preached under it! I do not know of any evidence to that effect, and am afraid we are beginning an era in which every old tree or ancient-house must be connected with either Oliver Cromwell, King William of Orange, King James, or John Wesley!

Rev. R. Lee Cole, M.A. B.D.

A CORRECTION.

In the last issue of the *Proceedings*, p. 38, the date of the Chapel at Altrincham which replaced that of 1788 is stated to be 1896. The figure should have been 1866.