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TWO UNPUBLISHED WESLEY LETTERS

By the courtesy of Ald. Richard Smailes, Chairman of the Committee of the Ravensknowle Museum, Huddersfield, and of Dr. Grainger the Director, we are able to supplement the numerous letters written by Wesley to Miss Bolton of Witney. The published letters range from 1768 to 1791.

This transcription is made from a photograph kindly sent by the above. A few illegible words are indicated by dots. It is a beautiful and tender letter. The original was last in possession of Councillor F. Wrigley of Huddersfield. It was previously in the possession of his mother, who received it from her father Mr. Joshua Kaye of Moldgreen, Huddersfield, so that it has been in continuous possession of the Kaye family for well over a century.

Shoreham

Dec. 10, 1776.

My Dear Sister,

When I saw you first, at least the first time I talked with you, when you was little more than a child, I felt an exceeding great concern for your Welfare, & a very tender regard for you.

I cannot say that this ever decreased since. But it increased exceedingly, when some years after I saw you in such distress as I had very seldom seen before. From that time I marked you out for my Friend; a Friend whom Providence had prepared for me, when I thought not of it, & who was thrown upon me, in so very peculiar a manner. I observed all ye Qualities wch I wanted, meeting together in one person: Seriousness, Liveliness, Sweetness; and all springing from the true Fountain, Faith that worketh And very pleasant have you been . . . to me at the few opportunities we have had together

I never was angry with you yet: and I believe I never shall. I always loved you & I always shall: Whether there does or does not Subsist so near an intercourse as has been hitherto between you and

My Dear Nancy,
Your affectionate Brother,
J. Wesley

I believe, Ally Eden is a Letter in my Debt,
To
Miss Bolton
In Witney
Oxfordshire.

This letter helps us to fill up part of a gap which occurs in the *Journal* record of December 1776.

Wesley says: Thursday, 5th, I returned to London. The next date mentioned is the 13th, when the National Fast was observed. He then passes on to the 16th when he mentions preaching at Canterbury. Shoreham is undoubtedly Shoreham in Kent, not Shoreham between Brighton and Worthing. The Rev. Vincent Perronet, Vicar, was one of Wesley's most trusted advisers.

Miss Bolton's place in Wesley's esteem is well known. The postscript to this letter affords the opportunity of saying something about another excellent friend of his who is more in the background.

There are four references to Ally Eden in the *Standard Letters*.

11th February, 1772, to Mary Stokes. "You have a message from God (you and Ally Eden too) to all the women in the Society."

2nd May, 1773, to Miss Bolton. "I hope you do not forget poor Ally Eden. She has need of *comfort*; so we will not *reprove* her."

12th December, 1773, to Miss Bolton. "Remember our dear friend Ally Eden. She took one step without consulting any friend (save those under her own roof), and how dearly has she repented it! But perhaps you may give the reasons I am yet unacquainted with, so I suspend my judgement."

27th March, 1781: To Ann Loxdale. "Both Miss Eden and our friends at Broadmarston have spoken to me concerning you, so that I promised myself a good deal of satisfaction in conversing with you."

Miss Ally Eden was the daughter of Mr. Henry Eden of Broadmarston. She wrote to Wesley about Christian Perfection on August 27th.

John Pawson said of the Eden family. "It was a heaven upon earth to be there. They were so unreservedly devoted to God, so simple of heart, so lively and zealous in the service of a good Master, that, as I could not but rejoice when I had the prospect of spending a day with them, so I never parted from them but with a degree of reluctance." (*Wesley's Veterans*, IV. 42.)

London
Feb. 15, 1764

Dear Tommy,

Bro Franks received y^e Bill you mention.

I wish Edw Wall may be able to procure Business. It is not an easy thing.

The old Proverb says, Half is more than y^e Whole. Certainly Half the People who called themselves a Society, well united together are better than twice as many, who are only as a rope of Sand.

If the Country Societies are thro'ly regulated, they are well able to maintain One Preacher. Indeed they *must* for I will no longer burden others for Them.

If the elderly Man & Woman (You sh^d have told me their names) are real Xtians, let them come into y^e House directly.

If you are not yet cleansed from all Sin, Believe, & you shall be. I am, Dear Tommy,

Your affectionate Friend & Brother,
J. Wesley.

This letter has recently been acquired by one of our members to whom we owe permission to print it. It does not appear to have been published. Unfortunately there is nothing to identify "Tommy." Several of Wesley's correspondents were so addressed. But it seems very likely that the letter was addressed to Thomas Rankin. In volumes IV, V, VI and VII, of the *Standard Letters* there are 28 from Wesley to him. In 23 of these he is called "Dear Tommy," in the others "Dear Brother."

Samuel Franks was Wesley's Book Steward from 1759 to 1772.

THE DIARY OF WILLIAM GRIMSHAW OF HAWORTH, 1755 TO 1757

Concluded

Oct. 13th—To Day M^r Whitefield preachd at Kighley - It was a gracious Meeting & I was well filld & satisfied with GOD's Fulness. I had the LORD with me all Day. I buried a corpse & had great Liberty in my funeral Discourse. Praise the LORD, O my Soul -

Oct. 14th—To Day I have trifled - I have loiterd it away in doing little, or I fear, but little to GOD'S Glory - Let it not come into the Number of my Months - Be ashamed O my Soul before y(e) LORD for so embezzling thy golden Moments.

Oct. 15th—This Day I was at the Confirmation at Halifax. I saw little of CHRIST there. O that that Ordinance of the Church was more solemnly perform'd. - And more of the SPIRIT of GOD apparent in the poor, silly, ignorant, graceless Youth! - I sinnd this Day grievously. - Repented & am restored again - Praised be the LORD! -

Oct. 16th—To Day I met and attend(ed) M^r Whitefield at Halifax, He preachd a profitable Sermon on Rom: 8, 15th whilst the Bishop was confirming in the Church. It was a Confirmation Sermon indeed : I & Multitudes, I trust, were blessd. - In the Evening He preachd again at Ewood - This was a sweet Meeting. - I was angry with our Maid at Night. - LORD has THOU not pardond me!

Oct: 17th—To (Day) M^r Whitefield preachd at Rodwel End & Heptonstal - My Soul was much blessd under both Discourses & it was a good Day with my Soul. - Glory to GOD! -

Oct 18th—To Day M^r Whitefield went away from Ewood - I had a good Day. Blessed be the LORD! -

Oct^r 19th—To Day - The LORD has been with us in the great Congregation. My Message was blessd & it was well with my Soul til Evening when I fell into an indecent temptation¹ & my Soul was brought into much Heaviness - GOD be merciful to me a sinner - I will not let THEE go, til THOU bless me.

Oct. 20th—To Day I labour under the Weight of last Nights sin. LORD deliver my Soul - I know THOU wilt not cast me off for Ever.

Oct 21st—I think I provoked the LORD again - Surely may I not fear Hell - O how heavy is my Soul - Will the LORD be no more intreated? - I will not let THEE go. - Surely THOU wilt forgive.

Oct 22nd—To Day I labourd under the Divine Frown. I exhorted 5 or 6 Families Young & old to seek & follow the LORD, & preach'd once & prayed with a sick Man. - I hope not without a Blessing, I hope so, I say; but alas w^t does not guilty Conscience fear. - !

Oct 23^d—I felt my Soul more cheerful. I preachd with tolerable Liberty at Heptonstal. Did the Quarterly Day Business and met the Sowden's Class. - I hope I am restored - Glory be to GOD!

Oct: 24th—

.....

Oct: 25th—It has been indifferent with me til this Afternoon when I fell again into an indecent temptation - LORD w^t am I, when I turn my Eye f^m THEE - I preachd a

1. Probably not what we should call "indecent." A fuller elucidation of Grimshaw's temptations has been prepared by the present writer for the *London and Holborn Quarterly Review*.

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preparative Sermon for the Sacrament. Considering my Distress of Spirit, I believe I had more Liberty, than could well be expected - Not unto me, O LORD, but unto THEE be the Praise.

Oct 26th—I had a Blessed Hour with God this Morning - Humbled myself before HIM; Hope I was restored - Renewd my Vow with Him. Had a sweet Sacrament Feast & upon the whole a sweet Saboath, as I have had, I think, this long Time. - Now I'm got into my LORD's Favour again, O that I may never lose it more!

Oct: 27th—I have preach'd twice to Day with Freedom - The LORD has kept me all Day & I have been happy - Glory to GOD!

Oct 28th—To Day I've preach'd twice, but in much pain of my Head Rheumatic as I think - It has been a good Day in my Soul - Glory be to GOD!

Oct: 29th—

.....

Oct: 30th—A good Day - preach'd at Mixenden with much power - I felt much of GOD in my Soul - A Golden Day .

Oct: 31st—preach'd at Ewood with Liberty - Glory be to GOD, I have not lately had a better Day

Nov: 1st—This is a blessed Day, I preachd at Snaboothe - GOD surely was with us - Preach'd at Home a preparation Sermon for the Sacrament - This has, I praise GOD, been a Good Day.

Nov: 2 —This has been a Blessed Saboath - Tho' I have had many more lively Ones - At the Table, I believe, GOD was with us - Praise the LORD, O my Soul! -

Nov: 3^d—Preach(ed) at Denham, Cullingworth & Cuckow Nest. GOD was with us. This has been a precious Day - Glory be to GOD -

* * * * *

(Some pages of Diary missing)

1756

From May 24th to the 31st inclusive omitted - I have during y^e Interval had some Temptations, but the LORD delivered me out of them, and I have for the most while had pretty Communion with my MASTER - Glory be to HIM for it -

June 1st—A Grievous temptation but deliver'd - preachd twice, LORD, pardon the sins of this Day: -

2^d—A Grievous temptation - Gave Way - Broke my Vow - Renewd it in the most solemn Manner - LORD, grant I may never violate it more - preachd once - Administered the Sacrament to a sick, aged Woman at Kighley Par: and I hope one in Grace - and attended at Night Royde House Class - Closed the Day, well - Glory be to God. -

3^d—A good Day - A tolerable good Class Meeting, - Solid tho' not very lively - However O y^t I may never have a worse Day - Glory be to my MASTER.

4th—A good Day - Sweet JESUS be praised - Amen -

5th—A good Meeting - A good Soul Day - free from much temptation - Glory be to God! -

6th—A blessed Whitsunday - much enlargement in Heart & preaching and especially at the Communion - Administerd the Supper to near 300 Serious Souls - Closed up the Day happily - Glory be to GOD.

7th—To Day preachd thrice - Exhorted once and a profitable Class meeting at Night - I met with Opposition f^m certain evil persons ab^t burying a Corpse, by w^h Disappointment of not burying the same to Day I am disappointed of preaching to 3 numerous Congregations to Morrow O, LORD lay not this sin to my Charge -

8th—Preach'd at a funeral - Had a Grievous usual temptation, but was delivered out of it - Praised be GOD, Went to Bentlewood Green in the Evening - The LORD was with me - Glory be to HIS'Ever Blessed Name! -

9th—Preachd at Bentlewood Green - Fenniscows - and Lawnds - Had a good Day meeting the Societies every where - Glory be to GOD!

10th—Preachd at Lawnds, Visited at Marsh Lane; but had a sore contention with my dear mother² - LORD renew her Heart and save her Soul for THY Mercy's Sake - Amen.

11th—Had a good Day - Preachd at Rimmington & Gisburen with Liberty and I hope not without a Blessing - Met the Societies - Glory be to GOD. I hope all goes well! -

12th—preachd at Gisburne, Thornton & Colne - Had sweet Meetings - Praise the LORD, O my Soul!

2 His father, or one of the same name, had died at Luddenden on April 21st, 1754, after which date his mother apparently went to live at "Marsh Lane," somewhere between Burnley and Rimmington.

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13th—Had a good Trinity-Sunday - preach'd twice in the Church & once in Stanbury - Administered the Sacrament - Had a rich Day - but a sore usual temptation at Night after Family - The Lord pardon me!

14th—Preach'd thrice - Met Barcroft Class - Broke my Vow grievously and grievously gave way to my usual temptation. - Renew'd the Vow - GOD grant I may never violated (sic) more more - O be Merciful to me, a Sinner - Amen -

15th—Visited a sick person; preachd once & again at 2 funerals; Recruited a little from my temptation & the sorrow of it - The LORD save me!

16th—Preachd at Widdup & Heptonstal & with a sick person - Exhorted once. A better Day Glory be to GOD. -

19th—A Day of Net-mending; No preaching - Reading, Meditation and prayer have been my chief Exercise and Implantment - Glory be to GOD;

20th—I've had a rich Sabaoth but a Busy One in Church and elsewhere - I've visited a sick person & exhorted with with Liberty I hope & a Blessing. Glory be to GOD! -

21.—Preach'd four times - It was a rich Day surely - Glory be to GOD! -

22—Preach'd five times - A rich day indeed for myself, I hope & others - Glory be to GOD! -

23—Preach'd 4 times - Visited two sick Persons - A good Day - Glory be to GOD! -

24th—A dreadful Day! - Sorely tempted, and sorely gave Way - In a most solemn Manner renewd my Vow - so often renewd before and violated - Preachd at Lingbob & Manningham - In terrible Thunder & Lightening! w^h greatly frighted & awed y^e Congregation, I hope, to hear & receive y^e word - LORD grant, I may never forget this Day on divers Accounts! -

25th—Preachd at Manningham; attended the Court of Visitation at Leeds - Had a better Day - Glory be to GOD! -

26.—Preachd twice - Exhorted once - Visited 2 sick persons - Had an indifferent good Day - Glory, Glory be to GOD for it! -

* * * *

(Some pages of the Diary are now missing, and the remaining page is torn across obliquely, and is inscribed on one side only. The date Sunday, March 27th shows this to be the year 1757.)

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23.—Preachd to Day thrice - Much tempted - Gave some Way; but restored : And much Enlargement in Family Evening Prayer & Private Evening Prayer - Glory be to GOD - Amen -

24th—From this Day to the Saturday - Mar. 26th - Omitted - I have gone thro many Trials, resisted many great, and given way to some, but out of them all, Glory be to the LORD for ever, HE hath delivered me. - I have also during this Interval enjoy'd much Communion with GOD and have been generally speaking very happy in my Soul. O w^t Cause have (I) to repose my Trust and to Glory only in y^e Imputed Righteousness of CHRIST - Glory be to the TRIUNE BEING for it and for all HIS mercies thro' it - Amen. Amen.

[1757] Mar: 27th—I've had a good Sabbath . preachd twice - Expounded once - Glory be to GOD!

28th—Preachd once - A good Day Glory be to GOD! Amen

29th—A Stormy day into Rossendale - Preachd twice - Had a Love: Feast - A sweet Day - Glory be to GOD for it! -

30th—Preachd twice, Visited a sick Woman in Bacup - Rough and wet travelling, but pretty happy - Blessed be GOD! -
FRANK BAKER

Mr. Baker is at present gathering materials for a modern biography of Grimshaw, and would be glad to hear of any manuscript material relating to him.

EARLY METHODISM IN BRIDPORT.

Bridport, on the sea coast in the western part of Dorset, is in a county intimately associated with the Wesley family. John Wesley's great-grandfather, Bartholomew, became Rector of Charmouth, six miles west of Bridport, in 1640, and in 1650, he was also appointed to the near-by living of Catherstone. He was ejected as "a Commonwealth intruder" in 1662 when the Act of Uniformity came into force. Apparently he remained in the locality, preaching occasionally, and supporting his family by the practice of physic, in which his great-grandson was so deeply interested. A local belief is that he practised partly in Bridport.

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Bartholomew's son John, the grandfather of the founder of Methodism, was born about the year 1636, and in due course went to Oxford, where he became M.A. of the University. In 1658 he was appointed Vicar of Winterbourne Whitchurch, a village between Dorchester and Blandford. He married the daughter of the Rev. John White, long known as "The Patriarch of Dorchester," and a niece of the celebrated Dr. Thomas Fuller, who was for a time Rector of Broadwindsor near Bridport. This earlier John, like his father Bartholomew, was ejected from his living in 1662. After living for a time in various places in Dorset and Somerset he found a refuge in a house at Preston near Weymouth, where he died in 1678.

Samuel Wesley his son was born at Winterbourne Whitchurch in 1662, and received his early education at the Free School of Dorchester. Later he became Rector of Epworth. The Rev. E. E. S. Forrester, the present Vicar, says that Winterbourne Whitchurch is still the name of the Parish, and appears so on maps, but the local and P.O. usage is Whitechurch. Through Rev. John H. Fisher, the Vicar kindly sends us the following items from the Register of his Church.

1660. Elizabeth. the daughter of John Wesly, Vicar, was Baptised Jan. 29.

1662. Samuel Wesly, the son of John Wesly was baptized December 17.

John Hutchins' great *History of Dorset*, written in the middle of the eighteenth century, called by the *Dictionary of National Biography* "this noble history," says that persons of the name of Westleigh, Westeley, and Westley had long resided in the County. Isabel Westleigh appears as the name of a nun at the famous Nunnery of Shaftesbury in pre-Reformation days. In 1435 Prebendary John Westley was vicar of Sturminster Newton. John Westleigh was Rector of Langton-Matravers near Swanage in 1481. In the list of Bailiffs for Bridport in 1691 is the name of James Westley. It is to be remembered that the name of John Wesley's great grandfather and grandfather was spelled Westley.

But though the Wesley family was so closely associated with south-west Dorset, the Founder of Methodism paid little attention to this part of the country. Two references only appear in his *Journal and Diary*. On February 28th, 1785 he left Salisbury at 9 in the evening by Diligence. The next

morning at 9 he had 'tea' at Bridport, and then travelled on by way of Honiton to Exeter. On February 27th, 1787, he left Salisbury by coach, had dinner at Dorchester, and travelled on to Exeter.

On both these occasions he would pass through Winterbourne Whitchurch and Charmouth, as well as Bridport. In 1768 he had written to his brother Charles: "Such a thing has scarce been for these thousand years before, as a son, father, grandfather, *atavus*, *tritavus*, preaching the Gospel, nay, and the genuine Gospel, in a line. You know Mr. White, sometime chairman of the Assembly of Divines, was my grandmother's father." One wonders what his thoughts were as he passed in his old age through the two villages where his great grandfather and his grandfather had ministered, but his thoughts are unrecorded.

As for Bridport, there is a tradition, referred to by Dr. J. S. Simon in his first book, *Methodism in Dorset*, that when Wesley was urged to preach at Bridport he replied that the Gospel was already preached there in the Parish Church, and his labours were more needed elsewhere.

The history, in fact, of Bridport Methodism does not begin until the early years of the 19th century. Fortunately it had an able and painstaking historian, the Rev. John Stevens, who was Superintendent of the Bridport Circuit 1852-1854. He then became a supernumerary residing in Bridport, and employed his leisure in writing *The History of Wesleyan Methodism in Bridport and its Vicinity*, which was completed in 1857. The bound volume of beautifully written manuscript runs to nearly 600 pages of large quarto size. It was given by Mr. Stevens' daughter in 1874, after the death of her father, to Mr. Thomas Beach, a notable Bridport Methodist, from whom it passed eventually to Mr. T. Edgar Beach, his grandson, who is still living, and a devoted Methodist. Mr. T. E. Beach, has presented the volume to the Circuit, and it is now treasured in the Circuit safe. Much in this article is based on this very valuable local history.

The beginnings of Methodism in Bridport have an interesting link with the name of the great Dr. Thomas Coke. His wonderful work in connection with our Missions overseas is well known. But he had also a deep interest in home missionary work, and in the year 1805 he was much concerned about parts of England where great religious destitution

prevailed, places not likely to be reached except through special home missionary operations. In spite of the financial difficulties which Methodism was feeling at that time, Dr. Coke's home missionary plan was discussed at the Conference of 1805, and in 1806 eight home missionary areas were marked out, and a preacher appointed to each. Then in 1807 South Petherton, a place of special interest to Dr. Coke, for it was the scene of his early ministry as a curate, was, through his influence, made a mission station, and the Rev. Richard Smetham appointed to it. At the Michaelmas Quarterly Meeting of the Taunton Circuit, to which South Petherton was then attached, Mr. and Mrs. Tutcher of Bridport met Mr. Smetham, and urged him to visit Bridport. Mr. Smetham at once regarded this as a providential call to enlarge his mission station, and at the earliest opportunity he visited this town, about 20 miles away. On his arrival he found that all efforts to secure a place in which he might preach had been unsuccessful. But a few weeks later he repeated his visit, and in a house in South Street, occupied by Robert Best, he "showed the way of salvation" to a few people. This work was continued by Mr. Smetham and others, and in 1808 there was a tiny society of about half a dozen members. Among that number, however, was the name of Giles L. Roberts, a locally famous apothecary and doctor, who later received the degree of M.D. from Aberdeen University. This man of genius was a pillar of Bridport Methodism, and a very famous local preacher until his death in 1834. He did much to introduce Methodism into the villages round Bridport.

There was, of course, in those early days much opposition and persecution, especially when services were held in the open air. It was common for the rabble to throw dead rats and filth at the preachers and congregations. On one occasion also, when the Rev. William Flint was preaching near the Town Hall, a near by innkeeper heated copper coins in his fire and scattered them among the congregation to create a diversion. But perhaps hot coppers were more welcome than dead rats.

Gradually the opposition died away, the congregations increased, and the house in South Street became far too small. Soon a suitable house in Piglane, now called by the rather more pleasant name of North Street, was purchased, fitted up as a place of worship, and vested in trustees. It was opened for worship in July 1809, when the Rev. John Townsend of

Weymouth preached. By 1812 the accommodation was again too small, and it was decided to erect two side galleries. This having been done, the Chapel was reopened in March 1813, the preacher being the Rev. Joseph Entwisle, President of the Conference, whose texts were John XVII. 3, and Micah VI. 8.

In the same year, 1813, Bridport was separated from the South Petherton Circuit, and became part of the new Axminster Circuit. The work went on with varying success, until in 1834 Bridport became the head of a new circuit of 200 members, with the Rev. Francis Collier as superintendent. A minister's house was presented to the Circuit by Dr. G. L. Roberts, and this useful gift was acknowledged by the Conference in the following letter, which still hangs in a frame in the Bridport Chapel vestry :—

London, August 15, 1834.

Dear Sir,

We have great pleasure in transmitting to you the following resolution, which has been unanimously adopted :—

'That the thanks of the Conference be respectfully presented to Dr. Roberts, for his kindness and generosity in gratuitously conveying to the Trustees a dwelling-house in Bridport, for the perpetual use of the Wesleyan Preachers in that Town.'

Dr. Roberts,
Bridport,
Per Rev. C. Cooke.

Signed on behalf of the Conference,
Joseph Taylor, President
Robert Newton, Secretary.'

By 1836 the Chapel in North Street had again become too small, and soon a new site in South Street, in the very centre of the Town, was secured. The new Chapel on it was opened on 28th November 1838, when the Preacher was the eloquent Rev. Theophilus Lessey of Bristol. Incidentally, it was a wild stormy day of heavy rain, boisterous winds, and lightning and thunder. Not far from Bridport two vessels were wrecked that day, and a number of the passengers drowned. Among them were the Rev. Edward J. and Mrs. Peard, who had just been appointed missionaries to West Africa. Mr. Peard was only 24.

In the Chapel in South Street, still the Circuit Chapel, we possess the pulpit from which Bartholomew Wesley used to preach in Charmouth Parish Church. Its genuineness is undoubted, but how it came into Methodist possession is not so clear. Apparently it was sold by the authorities of Charmouth Church, either when the old Church in which Bartholomew Wesley ministered was pulled down, and the present Church built; or at a time of Church renovation. At any rate, it is believed that Dr. Roberts, mentioned above,

managed to buy it, and presented it to the Methodist Society at Bridport. The pulpit is a fine example of Jacobean work in oak, with simple but beautiful carving, and it is greatly prized by our people. (See *Proceedings* XXI. 47.)

A. N. WALTON.

NOTES AND QUERIES.

822. A WESLEY PULPIT.—The Rev. J. W. Seller sends us the following extract from the *Peel Guardian*, an Isle of Man newspaper, Nov. 1942.

An interesting ceremony took place at Athol Street Church, when a travelling pulpit belonging to and used by John Wesley was presented by Mrs. W. Cooke in memory of her late husband . . . The Rev. A. R. Choate accepted the gift on behalf of the Trustees and expressed thanks . . . The dedication was performed by the Rev. James Doran who was associated with the Rev. W. Cooke in Evangelistic mission work in the Peel Circuit. The pulpit was unveiled by Mrs. Cooke.

The story is that more than a hundred years ago the pulpit was acquired by William Harley of Garthorpe, Leics. Born in that place on September 16th, 1802, and converted at an early age, he opened his house for Methodist services and made a home for the preachers. The pulpit used at the services was said to have been used by Wesley himself when preaching in the Leicester area. Dr. R. G. Cooke of Derby obtained the pulpit from a great-grandson of William Harley and presented it to the Peel trustees in memory of his father, the late Rev. W. Cooke.

The pulpit is built of light but substantial wood, and it can easily be lifted with one hand. On it is scratched the inscription "John Wesley H." The meaning of the letter "H" does not seem to have been elucidated. Can any of our members shed light upon it.

823. THE REV. SAMUEL LEIGH IN NEW ZEALAND.—The Rev. M. A. Rugby Pratt, writing to the *New Zealand Methodist Times*, corrects an error in *The Life of Samuel Leigh* by Alexander Strachan. Here the date of Leigh's entry into New Zealand is given as 22nd February 1822. The facts are as follows; Rev. Samuel Leigh first visited

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New Zealand in the *Active* on Wednesday, 5th May 1819. He remained for six weeks, and left for Sydney in the *Active* on 17th June 1819. Mr. Leigh returned to New Zealand with his wife on 22nd January 1822, to establish the Wesleyan Methodist Mission.

824. METHODISM IN BRIXHAM; a sidelight.—The reference to this in *Proceedings* XXIII, p 47, has elicited letters from the Rev. S. G. Haywood and the Rev. Stuart Cann. The former says he thinks that he and Mr. Cann are the only Methodist ministers who hail from the little town.

Probably the best-known name associated with Brixham is that of the Rev. Henry Francis Lyte, Perpetual Curate of Lower Brixham from 1823 to the time of his death in 1847. Mr. Telford (*New Methodist Hymn-book illustrated, 1934*) tells us that Mr. Lyte lived first at Burton House. King William the Fourth visited Brixham shortly after his accession. The stone on which William the Third had first set his foot was taken down to the pier, that His Majesty might step upon it. Mr. Lyte and his surpliced choir met the King, who made the clergyman a gift of Berry Head House, a mile from the town. There nearly a century ago he wrote "Abide with me," now better known and better loved than ever.

Mr. Cann's father and grandfather rented a farm owned by Mrs. Lyte. It would appear from the letters of my correspondents that Mrs. Lyte was a Methodist. She drove into the town on Sundays with her husband, alighting at the Wesleyan Chapel for the morning service, and being picked up by him after he had conducted the worship at All Saints Church. The morning preacher if from Dartmouth was frequently entertained to lunch at Berry Head House.

Mr. Cann tells a beautiful story relating to old Mrs. Trickey, one of Mrs. Lyte's "Lambs." In an outbreak of typhoid, in her childhood, all the inmates of her humble cottage were stricken, and several were lying dead. Mrs. Lyte wrapped her in a shawl and carried her in her arms to Burton House where she was cared for until she recovered. Later she returned to Burton House as kitchen maid, and under the influence of her mistress joined the Society. At a later date she took a situation

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in Bristol, and one of Mr. Cann's treasures is a long letter she received from Mrs. Lyte, giving her spiritual counsel and encouragement, dated Burton House, July 1829. Mrs. Trickey subsequently returned to Brixham and there she met in class with Mrs. Lyte.

In the Burton House days the Lytes were poor and Mr. Lyte took pupils, the most eminent of whom afterwards became Lord Salisbury, the great statesman. No inmate of the household escaped Mrs. Lyte's spiritual solicitude.

Mr. Cann does not know of any evidence for a Wesley visit to Brixham. His father traced out Wesley's journeys through Devon and came to the conclusion that almost invariably he used the direct road through Okehampton. He found out that in Wesley's time there were only farm tracks and a limited road all round the Brixham area. The land was in the main wild and unenclosed and the population was very meagre. The development of farms and roads belongs to the early nineteenth century.

The first record of Methodist preaching reveals certain earnest men coming over from Teignmouth one Sunday morning. Borrowing a fish-box on the Quay they gave out and sang the warning hymn, "Hark how the watchmen cry."
F.F.B.

825. A NOTE FROM ABERDEEN—A footnote in *Standard Journal*, VII, 164, relating to Wesley's visit to Aberdeen in 1786 refers to a Minute describing the financial arrangements for the Aberdeen preacher. The letter was signed, For myself and brethren, the trustees and leaders, Robert Imlach, steward; and is countersigned, I entirely approve of this. Signed, John Wesley.

Rev. W. L. Doughty, B.A., B.D., tells us that the Minute referred to was near the end of the old Minute Book, the reverse side being blank. He has taken it out of the book; it has been beautifully mounted and framed and put in the minister's vestry, under a water-colour sketch of the earlier Aberdeen Chapel. The writing is dark and clear, and people have taken much interest in this record. John Wesley's note and signature are well preserved.

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Mr. Doughty also says that the pulpit chair used in the Methodist Church at Aberdeen is one which was given to John Wesley by a lady near Banff. He brought it in his carriage as far as Aberdeen, and, probably to be rid of a burden, presented it to the Society. Mr. Doughty believes it has been used by the preacher from that day to this.

826. WESLEY POTTERY—It would be a good thing if two or three of our members, acting perhaps in conjunction, would make a special study of this subject. Inquiries about items which may be included under this general designation reach the W.H.S. from time to time. We have a letter from Rev. G. W. Hicks who informs us that he has a Wesley teapot which he believes to be a rarity, and would like to know something about it. The portrait on it is evidently the same as that shown in *New History of Methodism*, I, 282, except that on the teapot Wesley is holding the Bible in the right hand with the left hand up-lifted. On the lid of the teapot are the heads of three angels. "John Wesley M.A." is inscribed on one side of the portrait, and "Lincoln College, Oxford" on the other side thereof. On the side of the teapot opposite to the portrait is an inscription: "Let your conversation be as becometh the Gospel of Christ." Underneath the portrait, in very small print, are the words, "Green. Liverpool." Mr. Hicks would welcome any information about this teapot. Telford says the original portrait hangs in the National Portrait Gallery. It was painted in 1765 by Nathaniel Hone, R.A. . . . The portrait has been several times engraved. Telford's reproduction (like that referred to above) is from the engraving by Bland which formed the frontispiece to Wesley's notes on the *Old Testament*. The portrait was also issued reversed, the face looking the opposite way and the left hand held up. This has led to the conjecture that Hone may have painted two portraits, F.F.B.

CORRIGENDA.

In our last issue, p 55, the title-page of the social study by Dr. Maldwyn Edwards should read 1850 to 1932, not 1832 as printed. In the middle of the title-page of the September issue, for part 1 read part 3. The figure 3 appears correctly on the spine, and at the top of the title-page.