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ORIGINAL LETTER OF DR. ADAM CLARKE.

By the kindness of Mr. Arthur Wallington in making a copy, and of Rev. John Telford in giving permission for its use, we are able to publish the following.

Readers of Dr. Parkes Cadman's book on *The Three Religious Leaders of Oxford* will remember that he quotes from it, and they, with our members generally, will be glad to see a complete copy. Other extracts appeared in the *Magazine* for 1829. The letter was written to Mr. Humphrey Sandwith, and it seems well to quote the letter written by the latter when he submitted it to the Editor of the *Magazine*.

My dear Sir,

In the essay on "*Methodism and its Relations to the Church and the Nation*," which I published in your excellent *Magazine* in Vol. VIII N.S. (1829) I have furnished your Readers at pages 669, 672, 737, 738 with several Extracts from a valuable M.S. letter of the late Dr. Clarke. As one of Mr. Wesley's contemporaries, and therefore able from personal observation to speak to many important points in the remote history of our Societies, I addressed to him a few emphatic enquiries on the subject of our partial dissent, or rather, on the independent attitude which Wesleyan Methodism gradually assumed from the pressure of events and the leadings of Providence. I made but a limited use of his Answers at the time for obvious reasons. The public ought now however, I think, to be put into possession of the whole Letter, from its intrinsic value, and the light which it reflects on the important questions discussed in my former essay.

I remain, Dear Sir,

Yours faithfully and affectionately,

Bridlington, Oct. 1, 1832.

HUMPHREY SANDWITH.

Pinner, Middlesex, June 16, 1829.

Dear Sir,

I have not been able, ever since I came to this place, to recover the arrangement of my scarce papers and select Letters; nor can I tell in what places in my Library or

Boxes, certain Pamphlets, Letters etc. are : and my memory would, in the cases to which you refer, be in general an unsafe guide. You ask :

Qy. 1. "Was the controversy about the Sacrament much agitated before Mr. Wesley's death? and, Did any Pamphlets or circulars (letters) appear on the subject before 1791?"

In many instances there were members of our Societies, who from the earliest times earnestly wished for the Sacrament of the Lord's Supper, and often considerable parts of Societies, who claimed as a Privilege and *Right* to have all the ordinances of God administered to them by the men, who were the instruments of their conversion—In the year 1785, Mr. Wm. Moore, one of the travelling Preachers, separated from us in *Plym. Dock*, on this avowed account, and so strong was the desire of the People for the *ordinances*, as they were called, that he carried away with him at once more than 100 of our people in that Town.—He wrote a strong Letter to Mr. Wesley in vindication of his conduct on the ground "that spiritual justice was not done to the people; that by denying them the ordinances we obliged them to go to strange pastures where they were not properly fed—that multitudes had left us in different places, and joined with other religious bodies, where they imbibed doctrines, by which their spiritual growth was not increased :—and that because these ordinances were not administered among us, many (I believe, the greater number) of our Societies did not receive the Lord's Supper *at all*, and it began to be lost sight of through the Connexion, notwithstanding our frequent Exhortations to them, to frequent the Church and Sacraments." In that year, I was sent to *Plym. Dock* (now *Devonport*.) to counteract the influence of Mr. Moore, and to heal the Schism, if possible. We had a great revival of Religion that year, and still'd a controversy, that bad fair to bring much disorder into our Connexion.

I have been a preacher in the Methodist Connexion more than *half a century* : and have been a travelling Preacher 47 years, and I ever found many people in most places of the Connexion very weary of not having the Sacrament of the Lord's Supper administered in our own Chapels, by our own Preachers. Mr. J. Wesley *mildly* recommended the people to go to the Church and Sacrament. Mr. C. Wesley threatened them with Damnation if they did not : for even

in very early times the contrary disposition appeared in many societies. In 1783, at the Bristol Conference, where I was admitted into full Connexion, I heard Mr. Charles Wesley preach in Temple Street Church on Matt: XI. 5: "The blind receive their sight, and the lame walk, etc," in which Discourse, and on that part the *lame walk*, he spake the following words which I shall never forget—"My brethren, the lame man, that was healed by Peter and John at the beautiful gate of the Temple, went into the Temple with the Apostles to worship God:—They who are healed under the ministry of my Brother and myself, go with us into the Church:—abide in the Church—if you leave the Church, God will leave you, or you will go halting all the days of your life, should you even get to heaven at last:—but abide in the good old Ship, and some on Boards, and some on broken pieces of the Ship, and you'll get safe to Land." On this I make *no comment*.

In the year 1788, the late James Hamilton M.D. who was ever deservedly in high repute in our Connexion preached before the Conference at Leeds on Jer: VII. 4:—"The temple of the Lord, the temple of the Lord are these." He spake *strong words* on *keeping to the Church*, altho' I believe he was bred up a Presbyterian. The Preachers requested him to print the Sermon. He did so. I was that year, on my return from the *Norman Isles*, appointed *Assistant* of the Bristol Circuit. A good number of this Sermon was sent to me to dispose of: I mentioned it from the Pulpit, and as I was then firm, though moderate on that side of the question, and believing that our congregation and societies in Bristol etc. were what is called *staunch Church-folks*, I read from the Pulpit *those passages*, that spoke strongest on the subject of keeping to the Church, not leaving the Church etc. I fondly expected that all the copies would be snatched up at once. But how surprised and mortified was I, when I found that the people treated them with an almost perfect indifference; and I really believe there was scarcely a dozen of them even called for! And yet these were the people that were considered the purest Methodists in England:—and among whom Mr. J. Wesley very frequently preached; and once a year at least visited all the classes; and among whom Mr. Chs. Wesley had, for many years, his *residence*!—In short, it was not our *Societies*, who held the *high-church opinions*—but the *Preachers*. There

were, it is true, several leading opulent men, that were as stiff as the Preachers, but I have much reason to believe, that for many years before Mr. Wesley's death, the great majority of our people ardently wished for the Sacrament of the Lord's Supper among themselves; although I believe not *one preacher* in the Connexion gave any *public countenance* to them; nor did I know any preacher of weight in the Connexion except *Mr. Hanby* and *Mr. Thos. Taylor*, who were on the opposite side; and though intimately acquainted with those excellent men, I never knew one of them attempt to bring these spiritual Rights of the people, as they were called, *before the public*. So far were even the preachers, who were on that side, from being the agitators of the question among the people.

There was an argument used by Mr. Wm. Moore, when he made the Schism at Plymouth Dock, which unhinged many of our people, and which we could never satisfactorily answer:—"The Methodists are either the *people of the world* or *people of God*—the *synagogue of Satan* or the *Church of Christ*: now the Church of Christ has not only *union* with Christ, its *head*, but communion among all its members: but there never was a Church of Christ that had not the *Cup of Blessing, which is the Communion of the Blood of Christ*; and which had not that *Bread broken, which is the Communion of the Body of Christ* (1 Cor. X. 16). But you have not this *Communion*—therefore you are not the Church of Christ—you are destitute of the distinguishing marks of the Church of Christ—you are not A CHURCH." In vain did we plead,—"we belong to the Church of England, and have there the Sacraments." It was answered: "You profess this; but they are vain words. The Church does not recognise you; you are proscribed by almost every Bishop of the Land, and all the dignified Clergy. You have no rights to her Sacraments—you are intruders on her Ordinances. She considers you as *Schismatics* on your own Confession and Practise:—neither you nor your preachers, nor leaders are under any Episcopal jurisdiction."—We said—"we do not willingly separate from her."—"True, but you acknowledge that you are obliged to hold religious meetings, attend the ministry of men, who are neither in holy orders, nor pretended holy orders. So as far as you had Communion with the National Church, you were obliged to relinquish it in order to get your souls saved. The great majority of your people

do not frequent the Sacrament, because they cannot have it from those, who were the Instruments of their Conversion :— and rather than give it to them, as you ought to do, they are fast losing that outward visible sign of the inward spiritual grace,—and how will you answer it to God, that you will oblige them to take it from unhallowed hands, and even drive them to strange Communion where the Divinity of our Lord is not credited, nor the atonement acknowledged? God would make you his Church, but you will not—your *people are not a CHURCH*, and ye are no *pastors of a Church* : the people are justified in separating from you ; you yourselves compel them to do so ; etc.” Much of this kind we were obliged to hear from various quarters ; and defend ourselves as we could.—I am the oldest (*bonâ fide*) *travelling preacher* in the Methodist Connexion, and I can solemnly say I never knew the Preachers agitate the matter among the people ; and it is an utter slander to say, *that the Preachers excited the people to clamour for the thing because by it they wished to promote their own honour and interest*. I believe not a soul of them ever dreamed of any such a thing. It was only when the cry became almost *universal*, and the people were in every way in danger of being everywhere *scattered* and divided, and a party of *Rich men*, principally *Trustees* in the Connexion, rose up to prevent any concessions to be made to the people, and it was too evident, that those very men aimed, not only, as they professed, to *keep the people to the Church*, but *to rule them and the Preachers too*, that the Preachers in general declared in behalf of the Societies ; and then, and not till then, did I argue in their behalf.

This change in our economy was long before seen. At the London Conference, in 1788, Dr. Coke, thinking we were in danger of losing our people, and that our avowed *connexion with the Church* hindered our work, proposed in *Conference* that “the whole Methodist body should make a formal separation from the Church.” In this Dr. Coke was not only *earnest*, but *vehement*. It was stated “that it was impossible to keep up the connexion with it, that we formerly had—all the Churches in the nation could not accommodate our Congregations, nor the Communion Tables receive the members of our Societies, as Communicants ; and that as they generally called out for the Sacrament from the hands of their own Preachers, they should have it, etc.” After the Doctor had said what he wished at the time, Mr. Wesley rose

up, and with great *calmness* said:—"Dr. Coke puts me in mind of the German proverb, which I may apply to himself, and to myself: *He skips like a flea; I creep like a louse.* He would *tear* all from top to bottom—I will not *tear* but *unstitch.*" He had begun to *unstitch.* Witness the *ordination* for *America* and for *Scotland*, and his calling *Mr. Myles* the year after to come within the rails of the communion-place in Dublin, to assist him by *giving the Cup!*—It has been said,—“the members of our Societies were *taken out of the Church*, and in forming Societies out of its members, we made a *Schism in the Church.*” This is a total mistake. I know well what *has been*, and what is the composition of our Societies. Our Societies were formed from those, who were *wandering upon the dark mountains*, that belonged to no Christian Church; but were awakened by the preaching of the Methodists, who had pursued them through the wilderness of this world to the Highways and the Hedges—to the Markets and the Fairs—to the Hills and Dales—who set up the Standard of the Cross in the *Streets* and *Lanes* of the *Cities*, in the *villages* in *Barns*, and *Farmers' Kitchens* etc. And all this in such a way, and to such an extent, as never had been done before, since the Apostolic Age. They threw their drag-net into the troubled ocean of irreligious Society, and brought to shore both bad and good: and the very best of them needed the Salvation of God: and out of those, who in general had no Christian Communion with *any Church* were formed by the mighty power of God of all Grace the Methodists' Societies. Thus they travelled into the wilderness, and brought back the stray sheep, that, had it not been for their endeavours, would, in all likelihood, have perished on the Dark Mountains. Our Founders were Ministers of the Established Church—but what good did they do as Ministers *in* that Church?—They were obliged to go *over its pale* in order to reach the lost sheep of the house of Israel. Had they continued *regular* in that Church, *Methodism* would not now be found in our ecclesiastical vocabulary.—And since we, as a Body, threw aside the trammels of our prejudices God, has doubly, trebly helped us in our work.

Qy. 2. “Did the Church Party or the Liberal Party *commence* etc?” This is sufficiently answered in the above: and most that is included in the members of this general question as to *Pamphlets* and *Circular Letters*, there were but few *published.* There were many addresses, petitions etc. sent

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to the Conference, and to Mr. Wesley, and different Preachers on these subjects, but almost nothing was published previously to Mr. Wesley's death. A reason for this might be easily given. *

Qy. 3. "Was the Plan of Pacification with regard to Sacrament in your judgment, clearly the result of the well ascertained wants of the Societies; or a consequence rather of an Excitement produced by the Preachers, and by two or three more ambitious ones especially?"

This Question in its chief parts has been answered before.

1. The first part of the Question I can answer thus, most solemnly. The Plan of Pacification, with regard to Sacraments *was in my judgment* clearly the result of the *well ascertained wants of the Societies*: but such were the *number* and *pressing nature* of those wants, that the provision made by that plan for the relief of our people, did not by many degrees, extend sufficiently to those wants. I was one of the members of that Committee—all were chosen by the Ballot of the Conference; and in many cases, the *Seven men*, who were elected, were written on the same paper; and on the whole, there were few names on the Ballots, besides the *Seven men*, that were chosen, so unanimous were the Preachers in the choice of the Persons, though there was no time given for mutual consultation. 2. I am fully satisfied that there was *no excitement* produced by the *Preachers*, among the people, to render such a plan necessary; nor could there be any, as I believe, no man previously to the Conference, ever thought that any such plan should ever be thought of: for the whole was *pro re nata*. And I may add, that there was not one in the whole Committee that did not sacrifice his own feelings and convictions, that more was necessary to calm the disturbed state of our Connexion, than they agreed on, through respect to the other side (the Trustees etc.) who were then a very small *minority* indeed; for the *great bulk* of the *People* were on the other side as the Issue soon proved. And when I come to reflect on the whole case and its circumstances, I am astonished that our Societies were kept so long without division and ruin, considering the *justice of their claims*, and the general pressing necessity of the cases. And it was owing, under God, to the *influence of the Preachers*, that they were so long kept quiet.—At last the Preachers were *forced* to open the Chapels in Church hours, and administer the

Sacraments of the Eucharist and Baptism. They must have done what they did, or else see their Societies annihilated, and their congregations dispersed. I now see that the work of the Lord was greatly *hindered* by not doing what was at length done, *sooner*. Methodism has brought many *into the Church*, but taken none out of it. We hold all its doctrines and proclaim and defend their purity and excellence everywhere—use the same *baptism* and *eucharist*, and the same *form* as the Church does: and we have been, under God, the means of a great moral change, even in the *Church itself*. If they who have been so much helped by us, have not grace, or dignity of spirit to acknowledge it, that is their fault; we thank God, take courage, and keep on the even tenor of our way.

I might add, that in many many cases we were every way *insulted* and *ill used* by the Clergy. They hated to see the Methodists at their Communion-Tables—and some even forbade them to come. I had myself been in the habit of attending the Church and Sacrament, and taking as many of our Societies with me as I could—As it was expected, that being at C—— on the Sabbath, in which the Sacrament was to be given at the parish Church, I received on Saturday a message from the Rector “that I had best not to come to the Church on the following Sabbath, for if I did and came to the Communion Table, he would expel me from it.” He would not give the holy Sacrament to Methodist Preachers—not he. In consequence I judged it prudent to keep away, yet I exhorted our people to attend! They even hated our professing ourselves to be members of the Church of England. Take another case. In the year 1789, when the Conference was held in Bristol, one of the Preachers went out to a country place, and preached out of doors. The Clergyman, who was a Justice of the Peace, came and ordered the Constable to take him up—the Preacher produced his *License*—the Clergyman looked at it and said “What is your religious profession?” “*I am, Sir, a Protestant, and member of the Church of England*”—“How, Sir, can that be; and you are licensed as a Dissenter from that Church: the toleration-act was not made for *church-men* but for *Dissenters*: as a *church-man*, you can have no claim on the privileges afforded by that Act. Constable, take him away.”—And taken away he was, and the Clergyman fined him £20: and I was obliged to go from door to door of my

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friends in Bristol to beg that sum! We had scarcely a mob against us anywhere that was not headed by a Clergyman.

I am, my dear Sir

Yours truly,

ADAM CLARKE.

Here ends Dr. Clarke's letter and what follows is from the pen of Mr. Humphrey Sandwith.

I have omitted the last paragraph, which is very short and unimportant. It concludes, however, with the following *weighty caution* :—"YOU WILL MAKE NO IMPROPER USE OF THESE PAPERS." I therefore submit the document for your consideration, taking the Doctor's *caution* along with you—You will perhaps do well to consult Mr. Watson on its publication entire. For my part I see no valid objection to the publication of the whole letter. It has a frankness about it, highly creditable to its writer, and its *facts* are of the utmost value. With regard to Mr. Wesley's use of the German proverb, and his comment on it, they at first sight look inconsistent with his professions of regard for the Church. But on coolly reflecting on the matter, I think, they prove no more than the growing conviction he felt that the measures he was compelled to take were inevitably loosening those bonds of connection between Methodism and the Church which he had held so tight in the outset of his career. The anecdote, in short, harmonizes with the facts of his history at that period, and is a most important one as proving the correctness with which I, as well as others, have interpreted certain parts of his conduct. It proves in short, that "he both foresaw, and took measures in anticipation of an eventual partial separation."

This letter, tho' a *private* one, was yet written in prospect of being employed *publicly*, at least as much of it as I thought proper. I am anxious however that no *dishonourable* use should be made of it. And though left to my Discretion, yet I feel some deference is due to the Doctor's concluding caution. It may perhaps, be necessary, that you should consult his Son or his executors, as to the propriety of its publication. I leave the matter in your hands with comfort, knowing that you will do nothing rashly or at variance with the spirit of the Doctor's injunction.

H.S.

To Revd. Thomas Jackson
Editor of the Wesleyan Magazine
14 City Road.
London.

SIDELIGHTS ON CORNISH METHODISM AT THE BEGINNING OF THE NINETEENTH CENTURY

(The late Prof. C. A. Federer, of Bradford, contributed to our Manuscript Journal many years ago, the following extracts from the diary of the Rev. Richard Treffry, senior, who travelled from 1792 to 1842. His son Richard, who died in 1838, was the author of a well-known treatise on *The Eternal Sonship of Christ*.)

The volume, a small quarto, bears as frontispiece an amusing memorandum by the hand of a previous owner who had given 15/- for his purchase:—"A Take In—the Diary, slovenly written in faded ink, of a Meeting-House Parson, I have bought better stuff for 1/-."

The *Journal* begins on 1 January, 1802, the writer being then at Helston:—

The year is ushered in by severe weather, frost and snow; the wind blows from the north and is very cold.—Received last evening a letter from Mr. Dermott [Redruth]; their quarterly meeting was last Monday, the same day with ours; they were deficient 20 members, we were 14; at Truro they gained 9.—2nd., the weather is strangely altered, heavy rain this morning and the frost and snow are gone, &c; had a cold uncomfortable ride to Cannegy; Miss Dyke and Mr. Symons of Marazion were here.—5th., rode to Gwithian, Roger Cock, brother to Mr. Cock, died last Wednesday, at the request of Mrs. Cock made an Epitaph:—

"When Death drew nigh to point the fatal dart

And conscious Guilt o'erwhelmed his fainting heart,
To God for Mercy fervently he cried,

Received the answer, Comfort felt, and died."

6th. In my road to Crowan had very hard rain, stopped at Treholland, &c., met the leaders at Crowan to try to establish some method for paying off the Debt which has been contracting for some years and is now augmented to upwards of £30 to Mr. Glasson; the attending to old established custom of 1d. per week was deemed the most effectual way of doing it.—21st. An occultation of Jupiter happened this evening. Parson Kemp yesterday at fox hunting received such a kick from a horse as broke his cheek bone and fractured all the bones in his nose.—27th, Crowan; on my

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way met Jn. Jordan who returned and dined with me, so did the Dr. Dermott. Mr. J. is going to St. Austle next Friday as a fifth preacher ; about 5 years ago I gave him a note of admittance into the Society, and he is now 22 years of age.

3d. Feb. This day at a Justices' Meeting, Giles Faul & — Gundry were examined ; the former for preaching without licence, and the other for not having his house licensed ; the Parson of Sithney, Mr. Lindiman, summoned them ; the conclusion was, Gundry promised that he would not let his house be applied for that purpose and Uncle Giles promised that he would not preach there any more.— 8 Feb. Walked this morning to Sithney in company with Messrs. Andrew Hamonet and Hang to fix on a spot for preaching. Mr. Penalena, one of the first farmers in the parish, has promised us an old house, to rebuild a part of it for preaching. 10th. Rode to the Lizard where we have lately established preaching ; God is working in the hearts of the people ; 14 meet in Society. 11th. Left Mr. Foxwell's about half past four to go to St. Kevern to preach ; on Gontully downs lost my way, while the snow and hail poured down very severely ; about 9 o'clock I reached the Foxwells again without being able to find out St. Kevern.

19th. Saw last night an occultation of Jupiter by the moon. Rode to St Earth through uncommonly heavy rain ; met Mr. Shelmerdine the first time we have seen each other since Conference last was 5 years ; he appears much more inclined to fat than usual ; he is our Chairman of the District & is in a strait, not knowing whether to admit delegates from the People to the District Meeting to be present all the time, or not ; by admitting them to all the business, he thinks he shall merit the censure of Conference, and by not admitting them the censure of the People.

27th. April. Truro. Slept at Mr. Carne's ; attended the Quarter Sessions in conjunction with 6 others of our local preachers and one Calvinist, to take licence for preaching ; paid for them 10/6. 29th. Walked to Trewithick & opened a house which Mr. Glasson has fitted up for preaching.—5th. May. At Lizard preached from Kings 3 ; 15 ; walking on the cliff in the afternoon saw a smuggler land his goods, but in consequence of this we had very few hearers.—19th. District Meeting. At 6 we proceeded to business ; passed a decree that there be no privileged order of men in our Connexion as *Clarks* of the Conference,

Stewards of d'to, &c., who are in from year to year without being chosen legally. Recommended as an improvement of the Magazine that a short Critique on modern publications be inserted and that the poetry be mended.

METHODIST DISCIPLINE AS ONCE WIELDED.

The following paragraphs, extracted by the late Rev. H. J. Foster from an old Bristol Minute-book, reveal to us a remarkable picture of Methodist discipline as it used to be wielded. The renowned Samuel Bradburn was in the chair of the Leaders' Meeting at which these regulations were passed :—

“The following resolutions were submitted to this meeting by Mr. Harper, respecting the public worship of God in our Chapels, and were approved by a large majority :—

“(1) That every leader be requested to enforce upon the members of his or her Class their duty to attend at the commencement of public worship at the different Chapels.

“(2) That the preachers address the Sunday morning congregation immediately after the sermon, as those who are in the habit of coming in late will then be present. This is to be repeated until the evil complained of be removed.

“(3) That a general meeting of the Society be convened, of which notice will be given by the superintendent, for the express purpose of requesting the members to use every effort to come to Chapel at the time appointed, as their example will have a tendency to influence the congregation.

“(4) That the lobby door be locked at a-quarter before eleven o'clock. Those persons who are in the constant practice of coming late will then be obliged to pass through the congregation to their seats, and thus openly manifest their contempt of decency and good order.

“(5) That proper persons be stationed at the bottom of the stairs and at the two doors leading to the pews, to caution in the most respectful manner those who come in after the service is begun to go quietly to their seats, and not disturb the congregation.

“The thanks of the meeting was voted to Mr. Harper for his zeal and labour of love in bringing forward the aforesaid resolutions.”

A WESLEY LETTER.

The following letter, which has not, I think, been published, has recently come into my possession. For Wesley's visit to Whitby in 1788 see *Proceedings*, v. 94. F.F.B.

Sir,

I am afraid there will not be much contributed, by the poor congregation at Derby. However I purpose to do what I can, in favour of so excellent a Charity. Therefore I hope to preach there, for the benefit of the General Hospital, in my return to London, namely at five in the evening, on Friday, the Eleventh of July.

That morning I am to come from Sheffield, and on Saturday to be at Nottingham.

I am,

Sir,

Whitby

14th. June, 1788.

Your obedient Servant,

JOHN WESLEY.

THE MIDDLEHAM CIRCUIT, 1796.

The duties of an "Assistant" or "Superintendent" were stated in Wesley's *Large Minutes* to include the taking of an exact list of every Society in Circuits under his care. Many of these early lists are still preserved (Chester, Doncaster, Sunderland being instances well known to me personally), and supply exceedingly useful information. Writers of local histories would be well advised to inquire whether such lists are available for the places with which they deal, bearing in mind that centres like those named were in early times headquarters of much wider areas than they are to-day.

The old membership list of the Middleham Circuit, at present in private hands, has been lent to me. I have extracted for our *Proceedings* some particulars that I think may be of interest.

The Preachers appointed to Middleham in 1795, the year of its formation, according to the printed *Minutes of Conference* were Robert Harrison and James Ridall. The manuscript book however gives John Hudson as the name of the second preacher.

WESLEY HISTORICAL SOCIETY.

The record of members was taken in June, 1796, with particulars in many cases as to their being married, single, or widowed. The places and leaders were as follows, (on the assumption that the first named member in each place was the leader).

Middleham	Christopher Simpson	21 members
Westwitton	Mark Laidman	12 members
Asgarth [Aysgarth]	Geo. Lowson	12 members
Thornton	William Milner	14 members
Askrigg	Margaret Jackson	7 members
Bolton [Bolton Castle]	Ralph Horn	16 members
Redmire	Jno. Willis	20 members
Eastwitton	Seal Wilson	10 members
Moorheads	Geo. Suttill	14 members
Preston [under Scar]	no names	26 members

Gunnarside had five classes with 100 members, the leaders, specified as such, being William Buxton, William Renoldson, Joseph Sunter, Thomas Buxton, Alec Burton.

Reeth	John Stubs	33 members
Low Row	John Birbeck	19 members
do.	Robert Cleminson	25 members
do.	Mark Raw	17 members
Arkengarthdale	William Martin	36 members
Hudswell	Geo. Coates	8 members
Richmond	Job Benson	22 members
Gilling	John Sinclair	35 members
Diamond Hill	James Hutchinson	12 members
Bedale	Joseph Todd	7 members
Masham	William Wilkinson	23 members
Keythorpe	William Gill	14 members
Thornboro	Thomas Blackburn	20 members
Snape	John Beeston	26 members
Gruelthorpe	Edward Mann	11 members
Tanfield	Robert Brown	31 members

The total for the circuit was 570.

In 1797 the following places were added :—

Bainbridge	John Milner	18 members
Coverdale	Thomas Clark	9 members
Whitaside (apparently separated from Low Row)		
	John Birbeck	19 members
Carthorp	Henry Toggitt	15 members

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The comparative strength of the places appears from the following :

1796. *Money collected in Middleham Circuit for the yearly collection*

	s.	d.
Middleham	6	8
Thornton	10	6
Gunnerside	14	0
Low Row	15	0
Reeth	5	0
Arkengarthdale	10	6
Redmire	2	0
Richmond	10	6
Gilling	4	8
Diamond Hill	2	0
Masham	12	6
Karthorp	5	0
Snape	5	8
Thornboro	7	6
Gruelthorpe	4	7
Tanfield	12	6
Moorheads	2	6

£6 11 1

A quaint note is added, presumably by Mr. Robert Harrison, "To collect at the places omitted in this circuit is like a poor man oppressing the poor."

At the end of the book is pasted a pamphlet written by J. Haigh, dated Masham, 1876, printed at Epworth, containing verses descriptive of the life and character of John Sly. This worthy man was born at Pateley Bridge in 1785 and was still living at the time the pamphlet was published. He was donor of a Chapel, apparently at Stainley, where he lived.

F. F. BRETHERTON.

NOTES AND QUERIES.

707. **WESLEY LETTERS NOTED.**—Four important letters, of which I can trace no publication, have recently been offered for sale at Sotheby's.

City Road, 14 November 1787, to Granville Sharp, Esq., in approbation of his action in founding The Society for the Abolition of the Slave Trade in 1787.

WESLEY HISTORICAL SOCIETY.

See Telford's *Sect that Moved the World* and Tyerman's *John Wesley*, iii, 508.

Isle of Guernsey, 18 August 1787, to Samuel Hoare, Banker, in London. A letter of great interest on the same subject. "I have long wished," says Wesley, "for the rolling away of this reproach from us, a reproach not only to Religion, but to Humanity itself."

10 June 1773 to Mr. John Heald, of Dewsbury. "Is it fit for me, to ask a Methodist twice for anything in his power."

Bristol, 22 September 1787 to "The Trustees for ye Preaching House, Dewsbury.

For the complicated Dewsbury Chapel Case, see Tyerman iii, 551.

Bristol, 22 September 1788.

This appears to be the letter addressed to Mrs. Charles Wesley, promised in the forthcoming edition of Wesley's Letters.

708. WESLEY RELICS AT THE MISSION HOUSE.—The following paragraph appeared in the *Methodist Recorder* of April 30, 1931. "The Missionary Society is the possessor of a valuable collection of Wesley relics, including John Wesley's famous electrical machine. A proposal had been made by Mr. E. S. Lamplough that these should be added to his own remarkable collection by purchase from the Society. But the Committee felt that it would be a very proper thing to ask Mr. Lamplough to accept these relics as a gift, in consideration of his close association with the Society for many years, and his unbounded generosity. Mr. Lamplough had already arranged that his collection shall ultimately come into the possession of the Church."

We congratulate our Vice-President and record this information with much satisfaction. A picture of the electrical machine is to be found in the *Standard Journals*, iv, 49.

F.F.B.

ANNUAL MEETING OF THE WESLEY HISTORICAL SOCIETY.

The Annual Meeting of the Wesley Historical Society will be held in the Stationing Committee Room connected with the Conference in Birmingham, on Thursday, July 16th at 2-15 p.m.

The officers of the Society will be pleased to see any of the members, whether they are members of the Conference or not.