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T H E
Oxford Methodists :

Being some ACCOUNT of a

Society of Young Gentlemen

I N

That CITY, so denominated ;

Setting forth their

RISE, VIEWS, and DESIGNS,

W I T H

Some Occasional REMARKS

O N

A LETTER inserted in *Fog's Journal* of
December 9th, relating to them.

In a LETTER from a Gentleman near
OXFORD, to his Friend at LONDON.



L O N D O N :

Printed for J. ROBERTS, at the *Oxford-Arms*
in *Warwick-Lane.* 1733.

THE FIRST "APOLOGY" FOR METHODISM.

Mr. H. W. Surtees, of Derby, has found amongst some pamphlets which belonged to the late Rev. Marmaduke Riggall, a first edition of the first printed defence of Methodism. We published a photograph of the title-page of the second edition as an illustration opposite page 145 of *Proceedings xii*. The same title-page is reproduced in *New History of Methodism i 144*.

By the kindness of Mr. Surtees we are able to reproduce the title-page of the first edition. There is a special reason why we are pleased to do so. Some interesting statements have been made as to its authorship, and there appears to be good ground for thinking that it was written by no less a person than William Law, author of the *Serious Call*. In the *New History of Methodism i 176*, Rev. T. E. Brigden says, in a footnote, that William Law was probably this defender of men "in derision called Methodists." He quotes as his authority Marriot, without saying who Marriot was, or when and where he wrote on the subject. Dr. Simon, in his first volume of his *Life of Wesley*, now completed by the publication of the fifth volume, referring to the attack on the Oxford Methodists which appeared in *Fog's Journal* in 1732, says.

The attack, however, had one good result. John Wesley in July had made his way to the house of William Law in Putney, and had been welcomed by the famous Non-juror and mystic to whom he owed so much. A copy of *Fog's Journal* being sent to Law by a friend, who in a letter asked for some information concerning the Methodists, he determined to go to Oxford, and make investigation on the spot. He questioned several university men, but could not find one who was friendly to the Methodists. As he was determined to hear both sides before forming his judgment he was compelled to interview the Methodists themselves. From them he heard the story of the origin and design of their proceedings. He gathered up the facts he had ascertained by observation and conversation, and stated them in a pamphlet he published anonymously.

The pamphlet is not mentioned in the *Dictionary of Anonymous and Pseudonymous Literature of Great Britain* (Halkett and Laing), though, in response to an enquiry from Mr. Surtees, Messrs. Oliver and Boyd of Edinburgh stated that the Editor informed them that the author was William Law.

Mr. Surtees also made inquiry at the British Museum, where there is a first edition of the pamphlet. It is ascribed in the Catalogue of printed books to William Law. The keeper of the printed books informed Mr. Surtees that the ascription was made on the authority of Dr. Simon's book. The Curator of the Bodleian Library, Oxford, where there is also a copy, says he has been unable to find any confirmation of the supposed authorship by William Law.

Writing on the subject recently in the *Manchester Guardian* Dr. George Jackson points out that the pamphlet is not included in the nine volume edition of Law's *Works* published in 1892. Tyerman, says he, quotes it but shows no knowledge of its authorship; and Canon Overton, Law's biographer, makes no reference to it. Moreover, it escaped the hawk-like eye of Dr. Alexander Whyte, a keen student of Law. Dr. Jackson has little doubt, nevertheless, that the pamphlet was Law's work, and finds in its lucid vigour confirmation of the statement to that effect.

Law was satisfied with the results of the inquiries to which Dr. Simon refers. It seemed to him that these young Oxford Methodists were but trying to revive primitive Christianity. They "set up no new doctrines, but only endeavour to follow such as they find already laid down in the holy Gospel; no rules but what are conformable to that; and pretend only to govern themselves by such methods as they find prescribed to them in common with all Christians." . . . "If it shall please God to give these gentlemen the grace to persevere, and the blessing of so long a life, they may be means of reforming a vicious world; and may rejoice in the good they have done, perhaps half a century after most of their opponents, the gay scoffers of the present generation, are laid low, and forgotten as if they had never been."

The second edition of this pamphlet contained the following additional matter on the title-page: *The Second Edition, With Very great alterations and improvements To which is prefix'd a Short Epistle to the Reverend Mr. Whitefield, A.B. of Pembroke College, Oxon. 1738.* The Rev. Richard Green refers to this in the first item of his *Anti-Methodist Publications*, but makes no suggestion as to the authorship. "The author of the pamphlet, after having made himself thoroughly acquainted with the character of the young

Methodists and the nature of their work, gives a clear, interesting, and in some respects minute account of their proceedings. It seems not improbable that he had made the acquaintance of Wesley himself, for he not only produces many of the rules of the little Society, but also gives considerable extracts from letters addressed by Samuel Wesley to his son John."

Mr. Green also mentions a third edition dated 1738.

The *Catalogue of Wesleyana* shows that in the Collections at the Methodist Publishing House the third edition alone is included. "The author has been said to be William Law." No imprint to this edition. Apparently the third edition is a reprint of the second.

Mr. Aykroyd, of the Methodist Publishing House, has kindly informed us that the "Epistle" consists of five paragraphs, and is signed :

Your affectionate
tho' Unknown Brother
in our Common Lord,
A.B.

November 28, 1737.

The main body of the pamphlet is signed :

Your most humble Servant &c.

What is to be made of the signature A. B., which, as mentioned above, follows the "short epistle" added in the second edition? Do the letters represent the initials of some writer, or do they hide the person of the author behind a "bachelor of arts"?

F. F. BRETHERTON.

EARLY METHODISM IN BRISTOL. WITH SPECIAL REFERENCE TO JOHN WESLEY'S VISITS TO THE CITY.

VII. WESLEY AND THE HOLY COMMUNION

The sacramental belief and practice of the Wesleys is one of the outstanding features of the Methodist Revival, and has been described in a recent work as of "a comparatively High Church type."¹ And this in spite of the fact that John Wesley rejected the doctrine of transubstantiation, "denied the corporal presence

1. Rattenbury's "Wesley's Legacy to the World," p. 176

of Christ in the elements and disbelieved in the adoration of the elements," and refused to recognise the sacrifice of the Mass with its accompanying ritual. Wesley was far from being a "Romanist," though in 1740 "a Bristol backslider declared he would 'make affidavit' that he had seen Wesley administer extreme unction to a woman, and give her a wafer, and say that was her passport to Heaven."² But Wesley was a devout sacramentalist, believing in a "mystical relationship between the consecrated bread and Christ's body," which he did not attempt to define, and regarding the sacrament "as an outward channel and means of the reception of inward grace." These views he seems to have held from his Oxford days until the close of his ministry, for as late as 1788, only three years before his death, he republished a sermon which had originally been prepared for his pupils at Oxford, on "The Duty of Constant Communion," in which he argues insistently upon the necessity for receiving the communion regularly. Wesley himself set the example, for it has been shown that throughout his life Wesley approached the Table of the Lord once in about every five days,³ and every day for the first twelve days after Christmas.

Of all the impressions Wesley's visits to Bristol made upon the inhabitants none could have been greater, so far as the religious life of the city was concerned, than the revival of interest in, and attendance at, the Holy Communion. Well on into the 19th century, despite the activities of the Wesleys, celebrations of Holy Communion were very infrequent in many parish churches throughout the country. The following extract from "Recollections of a Sussex Parson" by the Rev. Edward Boys Ellman, who was born in September, 1815, clearly shows the condition of the English Church in the early days of the 19th century in regard to sacramental religion. Writing of rural churches near Lewes, he says, "The Holy Communion was generally only celebrated once a quarter in any Church as far as I knew In my early days I cannot recollect hearing of any Church in which the Holy Communion was administered above once a quarter. Afterwards in town Churches it began to be administered monthly, and so it continued to quite recent times."

The Bristol churches before and during Wesley's time had just as infrequent celebrations of the Holy Communion. An old

2. Pawlyn's "History of Bristol Methodism," p. 31

3. Methodism: Its Present Responsibilities. Addresses at the Bristol Cong. ress, 1929.

"The Lord's Supper in Early Methodism" by the Rev. T. H. Barratt,

account book preserved in the vestry of St. Peter's, (City) Bristol records a payment of 14s. 6d. for bread and wine in the year 1698, from which we may infer that large quantities were not used as there were so few communicants. The present rector of Christ Church with St. Ewen, Bristol, tells me that there were only monthly celebrations at St. Ewen's in the 18th century. In the Vestry of St. Thomas's Church,⁴ City, Bristol, there is a "Memorandum, by John Gibb, Vicar of Bedminster and of the chapels belonging thereto, viz : St. Thomas & St. Mary Redcliffe & Abbotts Leigh," recording the occasions on which the Holy Communion was administered in these churches during the early part of the 18th century. It is dated in the register book of St. Thomas's, April 10th, 1710, and reads, "The Sacrament of the Lord's Supper is given at Leigh only once a year commonly about Christmas, at Bedminster three times, viz : Christmas, Easter and Whitsuntide before or after any of these days as the Vicar does appoint, at St. Mary Redcliffe and at St. Thomas four times each year, viz : at St. Thomas on Christmas Day, Easterday, Whitsunday and the Sunday after ye feast of St. Michael the Archangel, at St. Mary Redcliffe on the 1st Sunday after Christmas day, on Palm Sunday and Trinity Sunday and the 2nd Sunday after Michaelmas." If these conditions were still in force in 1741, the plea of Secker, the Bishop of Oxford, in an address to the clergy of his diocese that a "sacrament might be interposed in the long interval between Whitsuntide and Christmas," might have been applied to some of the Bristol churches.

The Diary of John Wesley shows that he often attended the Sunday afternoon service at All Saints (City), Bristol, when he was visiting the city, and his references to the Holy Communion on such occasions would lead us to infer that this church was one of the few, perhaps the only one, in which there were frequent administrations of the Lord's Supper. Indeed in an age when attendance at the Communion was the exception rather than the rule, we are surprised to find Wesley writing, "I was much comforted by Mr. T(ucker)'s sermon at All Saints' which was according to the truth of the gospel ; as well as by the affectionate seriousness wherewith he delivered the holy bread to a very large congregation," on Good Friday, 1740. The large number of communicants to be found at All Saints was undoubtedly due in part to the carelessness of those other Bristol clergy whose

4. Quoted by the courtesy of the present Vicar, who kindly showed me the Memorandum.

celebrations were so infrequent. But there is good reason to suppose that the growth of the Methodists and Wesley's insistence on the importance of constant communion had a great deal to do with it. On Saturday, October 13, 1739, about six months before Wesley's happy visit to All Saints, Charles and his brother, called upon a clergyman about baptizing some of his parish. The clergyman "complained heavily of the multitude of our communicants, and produced the canon against strangers. He could not admit that as a reason for their coming to his church that they had no sacrament at their own." "I offered my assistance," writes Charles Wesley, "to lessen his *troubles*; but he declined it. There were a hundred new communicants," he told us, "last Sunday; and I am credibly informed, some of them came out of spite to me."⁵

Wherever the clergyman was willing to administer the sacrament to the Methodists, Wesley always encouraged his followers to attend their parish churches for the celebration of the Holy Communion. Thus the members of the Society which met in the "Room" in the Horsefair would often accompany the brothers Wesley to St. James, in which parish the "Room" was situated. An entry in the *Journal* for Sunday, November 16, 1740, reads, "after communicating at St. James's, our parish church, with a numerous congregation, I visited several of the sick," and we can be sure that the congregations at St. James's must have been considerably swelled on many occasions by the Methodists, but especially at the times appointed for the administration of the Lord's Supper, (though the Methodists were not likely to attend without Wesley). This habit of the early Methodists of going to the sacrament in crowds had no parallel.

When the early Bristol Methodists were refused the communion by the clergy of the Established Church, they received it at the hands of the Wesleys in private houses, where sick persons could be communicated (in accordance with ecclesiastical law). Wesley's Diary for Sunday, August 19, 1739, gives an account of this practice which is typical of many others recorded elsewhere, and reports that there were twenty-two people present at nine o'clock in the morning at Mrs. Willis's where Wesley administered the communion. Charles Wesley's *Journal* for Sunday, September 16, 1739, says, "I met between 30 and 40 colliers with their wives at Mr. Willis's, and administered the sacrament to them." John Wesley's *Journal* tells us that "with

5. Charles Wesley's *Journal*. Edited by Thomas Jackson.

the exception of All Saints and Christchurch, Clifton, most of the churches refused the communion to members of the Religious Societies." Hence the large numbers who communicated with the sick whenever Wesley or Whitefield administered."⁶

As Wesley travelled up and down the country he noted in his *Journal* certain occasions when he saw large numbers of communicants at the sacrament, because they reminded him of similar scenes in Bristol. In Newcastle on Sunday, November 10, 1742, "at ten we went to All Saints, where were such a number of communicants as I have scarce seen but at Bristol and London." All Saints, Newcastle, appears to have been a northern counterpart of its Bristol namesake.

It would appear as if Wesley's revival of the Lord's Supper was not without its influence upon Whitefield and his followers. At Bristol in November, 1766, Whitefield says he used eight bottles of wine at the sacrament,⁷ although in September of the previous year he had complained that the state of his society in Bristol was at a low ebb.

So eager did the early Bristol Methodists become for opportunities of attending the Lord's Supper that on Sunday, October 7, 1770, Wesley says, "My brother and I complied with the desire of many of our friends, and agreed to administer the Lord's Supper every other Sunday, at Bristol. We judged it best to have the entire service, and so began at nine o'clock." This was, of course, in the "New Room" and not in a parish church; it had become quite a usual thing for Wesley to administer the sacrament in "unconsecrated" buildings at this time. We are probably to see in Wesley's decision on this occasion a sign that "the days of attending the parish churches for the reception of the Sacrament were passing away in Bristol."

The "Historical Tablets" to be seen in the restored "New Room" in the Horsefair, Bristol, remind us that there, "as in the earliest Methodist chapels elsewhere, the Sunday morning service regularly consisted of the prayers, and a sermon, followed by the Lord's Supper, whenever it could be arranged. The attendance at these Sunday morning communion services forms one of the astonishing features of the Methodist Revival. The *Journal* tells us of the success of these services in the later years of Wesley's Bristol ministry. In 1771 "we had over 650 communicants in Bristol;" in 1780, "the largest number of communicants that had

6. Simon's "John Wesley and the Religious Societies," p. 311
See also *Journal*, Volume ii., p. 258 footnote

7. Wick's "Whitefield's Legacy to Bristol and the Cotswolds," p. 138

ever met in the New Room ;” frequently, “ many hundreds are mentioned,” and in 1784, “ a thousand..” On two consecutive Sundays in 1788, at Bristol, the entries run, “ Mr. Collins⁸ came to assist me . . . otherwise I should have been distressed, for such a number of communicants I never saw before.” On Sunday, August 29, 1779, Wesley had a very large number of communicants in Bristol on one of the hottest days he had ever known in England. “ The thermometer rose to 80 degrees—as high as it usually rises in Jamaica.” We can imagine with what strain upon his physical strength Wesley conducted this service, for he was now seventy-six years of age.

It is scarcely too much to say that the success of the Methodist Revival is to be traced in large measure to the emphasis Wesley laid upon the sacrament as a converting as well as a confirming ordinance.⁹ Many of his followers first began to follow the new “ WAY ” of life and to practise “ Scriptural holiness ” because of the deep spiritual experience they had passed through at the Sacrament of the Lord’s Supper.

Wesley’s revival of sacramental religion in 18th century Bristol was destined to have far wider effects than he could have foreseen. “ It is clear that the Oxford Movement and the Evangelical Revival were closely related. The piety of the evangelicals was too individualistic for the originators of Anglo-Catholicism, hence the sacramentalism of the Wesleys, comparatively quiescent for a century, revived once more at Oxford.”¹⁰ The practice of constant communion so insistently urged by Wesley in Bristol, made its impression upon the people, and was soon carried to other places throughout the kingdom.

W. A. GOSS.

LETTERS FROM JOHN WESLEY TO ANN TINDALL.

When the eight volumes of the *Standard Edition of Wesley's Letters* were published, it must have appeared very unlikely that more than a few stray letters would ever come to light, to add to the total of 2670 therein contained.

Nevertheless the President of our Society, whose name will

8. A clergyman belonging to Temple Church. See footnote in *Journal*

9. *Journal*. June 27th, 1740

10. Rattenbury's "Wesley's Legacy to the World," p. 190.

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ever be associated with the editing of the eight volumes, tells us that he thinks perhaps one hundred letters will be available for the ninth volume which it is hoped some day to publish. Our readers will look forward to the fulfilment of this hope, trusting that although Mr. Telford has retired from the Connexional editorship in which he served so long, he may be spared to take an active part in extending his great enterprise.

Some of the letters additional to those given in the *Standard Edition* have been printed in recent issues of the *Proceedings*. If any of our members can indicate the whereabouts of any others they will be rendering a great service by communicating with the editors of the *Proceedings*.

A remarkable series of thirty-six letters recently presented to British Museum brings to light a correspondent whose name appears nowhere in the *Letters or Journals*, and, so far as we have been able to discover, nowhere in Methodist history. By permission of Dr. Bell, keeper of the Manuscripts at the British Museum, these Letters, presented in March, 1934, by C. Tindall, Esq., C.I.E., of Exmouth, have been completely transcribed by Mr. Telford, who has allowed us to peruse his copies and to make use of them for the *Proceedings*. The Letters range from July 6, 1774, to February 23, 1790, and were addressed to Miss Ann Tindall of Scarborough.

Miss Tindall wrote poetry, and the first letter in the series reveals Wesley as her adviser on the subject.

Burlington Key
July 6 1774.

My dear Sister,

I have read over most of your verses. There is a great difference between them. Some are far better than others. God has entrusted you with a dangerous talent: For who can bear Applause?

As to the construction of the verses, I would give you a few little advices:

- (1) Beware of false Rhymes: such as God—word, woes—cause, choirs—powers, vain—name, and a few others.
- (2) Take care always to *end* an hymn *full*, as you commonly do: Dr. Watts often ends flat.
- (3) Do not write too fast: finish one thing as well as you can and then go on to another.
- (4) You will write best when you *feel most*.

I love Pathos above all. Therefore I am most pleased with ye 39th Hymn, "O give me the Wings of a Dove" . . . If you please, write me a letter either in that measure, or in all Eights (whether 4 or 6 lines in a stanza) expressing just your present Feelings and Desires. It will not be an hard task if you have some regard for,

My dear Sister,

Yours affectionately,

J. WESLEY.

Two years later he speaks of sitting down quietly by himself to read over the little poem.

Afterward that I might not depend on my own judgment alone, I desired Mr. Fletcher to look it over. We altogether agreed in our opinion, That the sentiments are just throughout ; that the Diction is generally not to be blamed, and that many of the lines are good. Yet we are clearly persuaded, it is not advisable to commit them to the press. We know the taste of the world pretty well. Thus have I given you another proof of my real friendship.

A little later still Wesley was so pleased with Miss Tindall's *Lines written on reading Stella's Account of the Deceitfulness of Human Friendship*, that he found a place for them in the second volume of the *Arminian Magazine*. Probably a little piece in the same volume called *The Wish*, by Miss T., is by the same lady.

Possibly Wesley considered verses suitable for the special constituency of the *Magazine* even though they might not appeal to a wider public.

The character of Miss Tindall, as it appeared to Wesley, is revealed in words like the following :

Tho' I have had but little conversation with you I seem to know you well. My soul takes acquaintance with you as a kindred spirit. Do not deal with me as a stranger. But be open and unreserved, as possibly I may be able to do you some little service. . . . God has given you an openness and simplicity, which is exceedingly pleasant to me, and I really think it would be a pardonable fault if you wrote once in two months, instead of once in six. I believe Miss Hurrell's absence from Scarborough, for so long a time, has been a great blessing to *you*. Had she been there still, you wou'd have shadowed yourself under her wing, and been an idler, rather than a labourer in our Lord's Vineyard. Now you are not afraid or ashamed, in your little way; to watch over his Lambs.

Writing in 1776 Wesley refers to the work in Scarborough, and the preachers then stationed there.

That bane of all vital Religion, Calvinism, has much hindered the work of God in Scarborough. But, I hope, our Friends are now guarded against it and will be careful to warn others. You shd particularly watch over them that are just setting out, that they fall not into ye deadly snare.

I trust you will strengthen Mr. Hunter's hands herein, as well in pressing ye Believers to go on to Perfection. Mr. Leach is like-minded with him.

Again, a little later :

As Mr. Hunter has now two Fellow labourers after his own heart, I am in hopes you will see a considerable increase of the work of God, both in Scarborough and the other parts of the Circuit : especially if our Brethren can be prevailed upon, not to leave the Church. It is highly probable, if we continue therein, a little leaven will leaven the whole lump. Edward Jackson, although he his now only received upon trial, is a solid, weighty man much devoted to God, and I believe will be profitable to the people wherever he comes.

In another letter is rather a comical touch.

Your last verses have occasioned me some uneasiness. For they are flown away out of my Study, I cannot find them high or low. But the burden falls upon you for I doubt, you will have them to write over again.

Miss Tindall was evidently one of those on whom Wesley depended to keep him in pastoral touch with the work in her locality.

In February 1780 he writes of certain "contentions" :

If the Assistant proceed with Steadiness and Prudence he will soon mend or end those who love Contention It is chiefly by means of the young, whether men or women, that God has revived his work in many places. His Spirit makes much use of ye fire of youth to warm and animate the frozen hearted.

A few weeks later he was able to say :

I am glad to hear that your little contests are at an end. I am particularly glad that Tommy Brown has behaved so well. I love him, were it only for his dear wife's sake, for whom I had a particular affection : and I would have him to be, in all things, a Follower of her, as she was of Christ.

Wesley was evidently consulted on legal matters ; writing in 1782 he says :

As Doctors differ so do Councillors. Several years ago I had the advice of a Counsel here, who said it was quite sufficient for the remaining Trustees to endorse the Old Deed, in the form specified on the Minutes : Provided you have Three New Stamps added : otherwise the Court will set it aside. Certainly the Steward of the Society for the time being should always keep the deeds.

The Scarborough Deed, you may as well keep for the present as another.

I am glad you have made so great an advance towards clearing the Preaching-house I exceedingly approve of the method you have entered upon for paying off the debt upon the House. It will oppress no one, and will be lessening and lessening your burden till it is quite removed.

I will subscribe toward it for a year, half a crown a week, beginning from the first of April.

John Fenwick [then the Assistant, as the Superintendent was called at that time] may pay twenty shillings for my first eight weeks (out of the Book Money) when you receive this.

The gift was continued for a second year, but Wesley was not altogether satisfied with the way the Scarborough scheme went on, and in 1784 he wrote to Miss Tindall a letter in which his views on the subject were very definitely expressed.

I think a subscription and collection ought to have been made among our friends both in town and country for repairing the roof of the House. Surely the money subscribed for the Original Debt, should have been reserved for that use alone. I am not willing to subscribe any further, unless the money produced by this Subscription, be sacredly reserved for the payment of the Debt and not applied to any other purpose whatsoever. On this condition I will subscribe as before, another year.

In another letter referring to the House he says :

It is well you have settled the House. It can no longer be objected, "We do not know what the word Conference means" And every impartial person may see, How much more desirable it is that any preaching-house should be at the disposal of an hundred, than of six or seven Trustees.

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Writing in 1785 Wesley expresses to Miss Tindall his strong feeling about separation from the Church of England.

I think the Doctor [Dr. Coke] must be in a dream or out of his senses, to talk of the Methodists separating from the Church. Stay till I am in a better place. It will hardly be while I live.

The last letter of this most interesting series is dated February 23, 1790.

In August I was quite worn down, but for a month or two I have been gradually recovering my strength, and probably by covering two or three hundred miles I shall be as well as ever I was before.

These extracts are sufficient to indicate the wealth of material contained in this correspondence.

A brief account of the lady to whom the letters were written is based upon information gathered by Mr. Telford.

Ann Tindall, the daughter of John Tindall, shipbuilder and shipowner of Scarborough, was baptized at St. Mary's, Scarborough on November 8, 1747. Her father occupied an important position in the town, being junior Bailiff, that is second Magistrate, in 1763. Her mother was Jane, the youngest daughter of Robert Dowker, Lord of the Manor of Salton, Yorkshire.

Miss Tindall was the eldest of the family. She nursed her father in his illness which preceded his death in 1773. After his death she lived with her mother. She never left Scarborough save for occasional visits elsewhere. The family tradition is that she was a saintly woman enthusiastic for good; but at the same time practical and cautious. With Miss Hurrell she did a good deal of the early work of organisation for Mr. Wesley at Scarborough. She worked hard in collecting funds for the building and maintenance of the Wesleyan Chapel in Church Stairs Street, Scarborough, and for Methodist purposes generally.

Ann Tindall's brother Robert was a Churchman, but supported the Methodists. Her sister Jane, the wife of John Thornton, of Wapping, Shadwell, was buried in Wesley's Chapel, London, in 1800. (Stevenson: *History of City Road Chapel*, 361)

Miss Tindall is buried in the "Tindall corner" of St. Mary's Churchyard, Scarborough. The inscription on her grave is "Here lieth interred the body of Ann Tindall, daughter of John and Jane Tindall who died the 28th of May 1806, Aged 59 years."

F. F. BRETHERTON

SAMUEL WESLEY JR'S ASSOCIATIONS WITH BLUNDELL'S SCHOOL, TIVERTON DEVON.

Probably we shall never know what Methodism owes to Samuel, the eldest of the three Wesley brothers, for his self-sacrificing part in bearing so much the cost of educating his younger brothers, John and Charles, while they were at the University of Oxford.

Samuel was a most lovable man, and his record as an usher at Westminster School is honorable in every way. As the way to promotion at Westminster seemed to be effectively barred, Samuel Wesley applied for, and was given, the appointment as Headmaster of Blundell's School at Tiverton, in Devonshire.

I recently spent a morning in the sunny room of the Bursar of Blundell's and was accorded the privilege of going through the Minute Books of "The Feoffees of the Latin School" and was allowed to make a copy of a Minute which must surely be of interest to all members of the W. H. S., which reads :—

"Ordered that the revd. Mr. Saml. Wesly (*sic*) Master of Arts be elected chosen and is hereby elected and chosen Master of the Grammar School in Tiverton aforesd. in the room of the Revd. Mr. Jones Deceased according to the Will and is to have fifty pounds yearly paid him by Quarterly payments with other advantages and profits belonging to the said Schoolmaster."

Part of the "advantages and profits" of course was that of residing in the fine old Tudor house with its stone mullioned windows which still stands, complete with "a convenient garden and woodyard" in accordance with Blundell's will, adjoining the old school buildings "on the Lowman." It interests us to know that Susanna Wesley was an honoured visitor there. In support of this one may quote from Samuel's letter written to Charles when in Georgia in 1736. "I am in a desert as well as you" writes the lonely headmaster of Blundell's School "having no conversable creature but my wife, till my mother came last week."

The author of the standard history of Blundell's, now one of England's famous Public Schools, pays high tribute to Samuel Wesley. He writes "With the single exception of Dr. Hall we

are inclined to think Wesley by far the greatest man who ever presided over the destinies of the School. Singularly unambitious as well as painfully conscientious he even went out of his way to prevent the recognition of his talents."

The final trace of Samuel Wesley in that old Minute Book is the sombre entry in 1740. "paid Mrs. Wesley the last Master's Widow. £12 10."

No Methodist has any need to do other than hold his head high in Tiverton as far as the association of the Wesley family with the world-famous Blundell's School is concerned.

STANLEY SOWTON.

NEW LIGHT ON METHODISM IN THE ISLE OF MAN.

There is probably no place in the world where Methodist chapels are more closely planted (considering the population) than in the Isle of Man. Yet Methodism was only introduced into the island in 1775, when Mr. John Crook was sent there as a "Gospel Missionary" by the Society in Liverpool. A memoir of John Crook was published in the *Methodist Magazine* of 1808, and contains many details about these early days, though Crook travelled in many other circuits and was in the chair of the Irish Conference more than once. Wesley visited the island in 1777 and again in 1781. On the latter occasion he wrote, "Having now visited the island round, east, south, north and west, I was thoroughly convinced that we have no such circuit as this either in England, Scotland or Ireland." At his death it came second in membership in the list of Circuits; London came first with 2,950, and the Isle of Man followed with 2,500. The next in order were Manchester and Leeds with 2,290 and 2,080 respectively. It is surprising that more has not been written about Methodism in the Isle of Man. There was a good account of it in one of the old Winter Numbers of the *Methodist Recorder*, and some details were given in two articles in Vol. V of the *Proceedings*, but information about the early days is not easy to obtain. The *Methodist Magazine* for 1828 (p. 715-6), has a memoir of Mr. Robert Brew, of Kirk St. Ann, who was one of the first members on the Island.

Recently, however, I came across a *Short Account of the Life of Mrs. Mary Holder, mostly taken from her Journal by her affectionate*

husband. She was a Miss Woodhouse, of Whitby, who married George Holder, one of Wesley's preachers, who began to travel in 1782, and died in 1836. This *Short Account* was published in the latter year (1836) at Whitby. They had to "sit down" in 1818 after the husband had a stroke at the Leeds Conference and retired to the house of Mrs. Holder's parents. They were married in August 1788, and she began her itinerancy with her husband at once; their first appointment being to the Isle of Man. They sailed from Whitby to Newcastle-on-Tyne and then went by coach to Carlisle, staying a night at Hexham on the way. Another day brought them to Whitehaven, and three days later they arrived at Douglas after a stormy passage.

"We soon had many friends to welcome us. But everything was new and strange to me. The people,—their manners,—language; I neither knew yes nor no in their tongue. In the evening we went to hear a Manx preacher, and I was struck with surprise at seeing the people flock to chapel. The strangeness of their dress, with the unknown language of the preacher, seemed to put me in a maze; but while I sat, and reflected upon the goodness of God in causing the Gospel to be sent amongst the people, through the means of a missionary sent from England, my heart and my eyes were much affected with gratitude and love to God and His servant Mr. Crook, who was the instrument of so much good here.

Our first Sabbath was spent in Douglas,—the public and private means were a blessing to many; their hearty singing,—their Amens, and serious countenances, affected me much. I was pleasantly disappointed to meet with so many agreeable pious persons in Douglas, and the place appeared to be far more pleasant than I expected. But as there was no house for a preacher and his wife, Mr. Smith, who was going to stay a second year, advised my husband to take me into the country with him, and one of the friends would prepare a furnished room for us upon our return. Our first ride was ten miles to Castletown, we had a pleasant view both of land and sea, the fields clad with corn, and a number of boats on the sea, with the men casting their nets for the fruit of the great deep. We had a blessed season in the evening. After preaching, the body band met and a sweet spirit of simplicity ran through the people; they freely told of the Lord's dealings with their souls. We then had a short ride to Bellafearson;

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here we met with a few of our Lord's children, and had a refreshing time together. From thence up the mountain to a place called How, here we could hardly understand one another, as they conversed chiefly in Manx.

The next day we rode to Colby, where the word was precious and prayer powerful. The day after to Ballasalla, where are 22 in Society. My husband preached in the morning, and returned to Castletown to preach, noon and night. It was a day, I believe of general spiritual profit. On Sept. 9th we had a pleasant ride to Ballaclague and had a good meeting. A young woman was restored who had lost her evidence. To the Lord be the praise. The 10th we came to Ballacharry. We everywhere met with kind friends, and what makes all things more agreeable, our spiritual strength was renewed, in waiting upon God. The 11th we crossed the Moor and had a pleasant ride between the mountains to Berrol (Barrule) and had a view of the lead mines, and were blessed with divine favour. The 12th we rode to Mylanailigg, some friends met us here from Peeltown, and the father of mercies was present, while sitting together, under the sound of the gospel. The 13th we were heartily received at Peel, where I spent a week and met three classes. Sabbath morning, while my husband was preaching from, 'Whom have I in heaven but thee,' etc., one woman was set at liberty, and many found a quickening of soul. The 22nd we had a difficult ride among the mountains to Kerrawglass, our Lord's presence made our way and place agreeable. The 23rd we had a pleasant ride to Ballaugh, and a good meeting. We passed the Bishop's Court, a pleasant situation indeed to look at, but what is this to the love of God in the heart of man.

Sunday at Kirkandrews [? Andreas] we had some blessed meetings. The Lord was among his people. My soul was sweetly melted before him—

I would praise Thee, O my God,
I would praise Thee,
But where shall I Thy praise begin.

Nov. 3rd, we came to Douglas, to the quarterly meeting, Manx Conference, so called. Here the Manx preachers are examined and an exhortation given to them. On Friday and Saturday, we had a sermon in English and another in Manx, for there are many who only understand one of the languages. On Sunday we had a love feast here, as also on the Sunday

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following at Kirkclonnon, but such times for weeping, groaning and crying aloud I never witnessed before. What prayer and praises were there uttered! Blessed be God I found a spirit of liberty to cast in my little mite. Though sometimes I wept, and sometimes was tempted to smile, and also to fear lest some would go into fits, with the heat and crowd of the people.

The 14th we got to one little habitation. I felt some exercise when my husband left me but through grace I soon found rest and refuge in the arms of Jesus.

If all the world our Saviour knew,
Then all the world would love him too."

When Mrs. Holder settled at Douglas in her own house, the narrative changes to personal testimony and we find few notes of incidents of interest in Methodist history. Mr. Wittam preached a powerful sermon on Isaiah xxxv, 8, on October 22nd and at Easter, April 1790 she records a wonderful experience of divine love, under the Manx preaching. "O how was the bleeding sacrifice presented to me as newly offered and risen again for the sins of the world. O my God keep the issues of my heart that I may never grieve thee more." The next extract is one of good-bye, July 13th, "We took an affectionate farewell of our friends in the Isle of Man, and landed in England that night." So ended the first appointment of two years useful work.

Four years later they returned for a second stay of one year. The *Journal* record is

"1794 Douglas—Isle of Man.—Before we left Scarborough, where we spent two years, we were blest with the company of my dear spiritual mother, Mrs. Crosby, her visit was profitable to me and to many. When I first heard of my husband's second appointment to the Isle of Man, all within me opposed it; this did not arise from want of love to the people there; no, my heart was and is still much united to them. But when the time came I had to leave my weeping relations and friends, strength was given for the day

July—I have been in the south part of this circuit with my dear husband, it hath been a profitable journey to my soul. Last Sunday, at a love feast, I thought I could live and die amongst the Manx people. The outpouring of the spirit of God was great. I never remember such a time under the English preaching. Blessed be the name of the Lord, Zion

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hath lifted up her languishing head in that and many other places. Four hundred have been added this year to the Society: may they all be Israelites indeed, in whom is no guile.

August.—I feel my little all at present cast upon the Lord; I have had a blessed time this afternoon in meeting the class which I began five years since, when we were on the island before.

1795. Douglas, Jan. 11th. I have walked in sweet liberty the week past . . . Some are stirred up to seek the Lord here, three are added to our class, I rejoice in this, next to my own soul, the salvation of others. The cry of my heart; Let Zion's burden be abundantly enlarged, with such as shall be eternally saved.

Douglas, April 12th. I have spent a few days in the country with my husband, to profit, both of body and mind. We had a wonderful love feast at Kirkclonnon, last Monday; such weeping, shouting and praising God, as was most astonishing. The fire that broke out last year continues to burn and spread here. While my husband was preaching from Luke ii, 28-9, one woman who had lately begun to meet in class, was enabled to believe in a reconciled God, through a view, by faith, of the infant Saviour. A little while ago, she was a gay, trifling, dissipated person indeed. Her spirit, temper and dress are remarkably changed.

Manchester, July 18th. Nine days ago we took an affectionate leave of our dear friends in the Isle of Man: the cries and tears of some of the people rendered my head unfit for a sea voyage. I never saw anything like it before, in any preacher leaving a people. O Lord, send them the help they need and bring them to thy holy hill and dwelling place to praise thee for evermore. Many are the spiritual and temporal blessings I have enjoyed on that spot of ground."

Twelve years were spent at Manchester, Whitehaven, Bridlington, Scarborough until her mother's death in 1800. Then there is a gap in the Journal until we read, "By a particular request of Conference, 1807, we have once more returned to the Isle of Man, and were received with a hearty welcome.

1808. A happy union of spirit subsists between the English and Manx preachers and the people; the work of God prospers: and many are brought to the knowledge of the truth, in the south and north parts of the island.

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1809. The blessed work continues to spread, and a goodly company are added to many societies, and above twenty to one class. I believe we have the approbation of heaven in coming a third time to visit our old and new friends in the Manx land. O how short sighted are we; how often do the things which we think make against us, prove our greatest blessings. What a trial above twenty years ago, when that man of God, Mr. Wesley, appointed my husband to his place; but I believe we shall have cause to praise God for it to all eternity. I feel great love to many on this spot of earth, and am much united in spirit to those I meet in class and band.

1810. A few months ago we left Douglas and came to Ramsay, the north part of the island; for some weeks I mourned as a mother bereaved of her children; particularly for those who used to meet with me in private

September 1811. We are staying a third year in Ramsay. What hath the Lord done? A good house building, in a favourable situation—the society increasing, and preachers and people all united; we live in love and the God of love and peace is in the midst of us. I think we may say with the poet—

Our souls by love together knit,
Cemented, mixt in one.

I believe I shall never forget my happy days amongst the dear people, in both the north and south parts of the island. The Lord reward them for their love to me and mine. We received a letter from brother Maxwell, giving us an account of my dear sister Richardson's poor state of health." In November follows an account of her sister's death and a vivid story of her husband's intuition of it. "Some days after this we heard that she had died about the time we ceased to pray for her." Then follows the last paragraph that concerns the Isle of Man. "Some time ago the preaching house was opened. My husband preached in English and Mr. Stevens in Manx; crowded congregations attended. We parted with our friends in the Isle of Man with many tears. August 1812. I was much affected and greatly blessed under the word preached at Leeds, during the Conference."

They spent a year in the Wetherby Circuit and then three years at Thirsk, going to Tanfield in 1817. The last 18 years of

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their life together was spent at Whitby and Mrs. Holder died peacefully on June 20, 1836. "My dear wife departed this life, aged 84, having been in the Methodist connexion about 68 years." His sadness at the loss of "my most affectionate and delightful companion in the heavenly road for nearly 48 years, "was not to be of long duration." He, himself, died "in great peace," on November 9th of the same year, aged 85 years. It appears that he was converted under the preaching of John Wesley at Robin Hood's Bay. In his obituary in the 1837 *Minutes* we read, "there is reason to believe that he was instrumental in winning souls to Christ in every Circuit in which he travelled. During the period in which he was Supernumerary, he was to the Preachers who laboured in the Circuit from time to time a most agreeable helper, meeting a class, visiting the sick, and preaching as his strength would permit. He was eminently zealous and humble, and as simple as a little child." Such was George Holder "one of the first preachers sent by Mr. Wesley to the Isle of Man." We find from this outline of work on the island that, as in England, the two decades after Wesley's death were years of greater progress than had been seen during his life time. It was during George Holder's ministry that the Island was divided into two circuits, Douglas and Ramsey, and the chapel at Ramsey was built.

A history of Wesleyan Methodism on the Isle of Man was published in 1849, consisting of a series of letters by the chairman of the District, James Rosser, to the Rev. George Marsden. It contains a description of the island and an outline of its history before coming to the introduction of Methodism in 1775. It was in that year that the Liverpool Methodists sent John Crook, the son of a doctor of Leigh (Lancs.), to the island as an Evangelist. His success in securing crowds to listen was immediate, for there was a great dearth of spiritual religion in spite of the devoted labours of Bishop Wilson for 58 years there (1697-1755). The first society was formed at Peel and at the end of Crook's year he returned to England, the Isle of Man becoming part of the Whitehaven Circuit, in which he was now travelling. In 1778 the island again became a circuit and John Crook returned for a three years' term to Douglas; persecution and the devotion of the churches had increased the membership to about 600, which increased to 1051 during the year 1778-9; by 1781 these numbers had increased to 1597, more than half what it is at the present day. It was in that year that Wesley paid his second visit to the island. (The first was in 1777).

In 1798 the island was divided into the Douglas and the Peel Circuits, when John Crook returned for the third time to the island, being appointed to Peel. He may well be called the apostle of the Isle of Man. George Holder had meanwhile been twice in the island and returned again in 1807. He is said to have been "specially suited to the Isle of Man appointment" and the work prospered under him. He spent nine years there and it is said that "there is reason to believe that he was instrumental in winning souls to Christ in every circuit in which he travelled." By 1834 the membership had risen to 3,566, so that it was greater 100 years ago than it is to-day, in spite of the increase of population. In 1848 it had fallen to 3050 but it was reported that "the people called Ranters or Primitive Methodists have a good number of chapels in the island: and in several places have pretty large congregations, comparatively numerous societies and promising Sabbath Schools. Their ministers appear to be pious, diligent and useful men."

A. W. HARRISON.

DR. SIMON'S MASTERPIECE.

Our readers will rejoice in the publication of the last Volume of the *Life of Wesley* by the late President of the W.H.S.

The series now completed contains the following five volumes.

- I. John Wesley and the Religious Societies.
- II. John Wesley and the Methodist Societies.
- III. John Wesley and the Advance of Methodism.
- IV. John Wesley: The Master Builder.
- V. John Wesley: The Last Phase.

By kind permission of Rev. John Telford some paragraphs from an article he contributed to the *London Quarterly and Holborn Review* are here reprinted for the benefit of members who do not see that periodical.

The Preface to the first of these five volumes is dated August, 1921; the second appeared in 1923; the third in 1925; the fourth in 1927. Then came an interval of seven years. When the fifth volume was undertaken, at the age of eighty-four, the writer's pace began to slacken. On the last night of his life he told his youngest daughter that he hoped and expected her husband would finish the work. That burden was thus lifted from his mind, and three days after his ninetieth birthday he joined the company of saints and

heroes among whom he had spent a large part of his life-time. Dr. A. W. Harrison was already steeped in the subject, and the MS. put into his hands needed only a few revisions before the last fifty pages were added. It was a happy thought to set his wife to write the memorial sketch of her father which crowns his great work.

Volume V, *The Last Phase*, opens in 1773, when Wesley felt it necessary to make provision for the future government of the Methodist Societies. Circumstances made it clear that his dream of a Methodist Society incorporated with the Church of England would not be realized, and he wrote a strong appeal to John Fletcher to 'come and strengthen the hands, comfort the heart, and share the labour' of his affectionate friend and brother. Fletcher replied that he could not leave Madeley 'without a fuller persuasion that the time is come,' and Wesley was obliged to wait.

The outbreak of war with America in 1775 plunged Wesley into stormy seas. He was strongly opposed to the appeal to arms, and in a letter to Lord North, on June 15, 1775, he asks, 'Are we then able to conquer the Americans, suppose they are left to themselves,' by our enemies in Europe? It is a noble plea for peace. His *Calm Address to our American Colonies* was modified through a change in his attitude towards the conflict due to Dr. Johnson's *Taxation No Tyranny*.

The need for an ordained ministry was growing more urgent every year, and John Fletcher sent Wesley a plan for the formation of 'the growing body of Methodists in Great Britain, Ireland, and America into a General Society—a daughter of our holy Mother.' Dr. Simon thinks that Wesley had discussed the problem of ordination with Fletcher, and that the suggestion as to ordination by presbyters may have had weight when the time came to adopt it, in 1784.

The chapter on Mrs. John Wesley deals wisely with the bitterest trial of Wesley's life, and it is a relief to watch the building of the City Road Chapel, which gave Methodism worthy headquarters in London, and to see how Dr. Coke threw in his lot with Wesley in 1777 and became the leader of its missionary expansion. 1784 saw the ordinations for America which had long been an urgent necessity. Dr. Simon gives a full account of the ordinations and the gradual growth of Wesley's conviction as to his right to ordain.

Still earlier, on February 28, 1784, the Deed of Declaration was signed, which vested the rights of Conference after the death of the Wesleys, in a hundred ministers named therein. The Legal

Conference was nobly observed for 148 years till Methodist Union brought in a new order.

Dr. Simon laid down his pen in the middle of Chapter XXII. His son-in-law found that the scrupulous care he had given to the earlier volumes had marked the 300 pages of the last. He had to follow the Triumphal Progress of these years when the scandal of the Cross had ceased, to describe the problems and difficulties which he still had to face and to describe the last scenes at City Road, when the long life of apostolic devotion closed with the smile of earth and heaven. His concluding estimate and, indeed, all his added pages, would have been endorsed by Dr. Simon. 'Wesley's shrewd, practical mind lives in the wonderful organization of world-wide Methodism to-day, but the soul of the loyal disciple of his Lord is greater than any contribution he may have made to Church Government. In the fellowship of the Saints he is in the best company that we can know.'

TWO HISTORIC HOUSES.

CITY ROAD, LONDON.

On Thursday, September 20, 1934, Wesley's House, City Road, London, was re-opened, after extensive renovation and re-arrangement. The portrait by Mr. F. O. Salisbury, to which we referred in our last issue was unveiled. The Vice-President of the W.H.S., Mr. E. S. Lamplough, presided over the ceremony. To him the enterprise, like so many others having the same aim, owes a great deal. Mr. Lamplough now becomes the honorary warden of Wesley's house. Mrs. Salisbury, the artist's wife, opened the door with a gold key.

The house is now much more conveniently arranged as a museum, eight or nine rooms being allotted to that purpose, instead of three as hitherto. The cupboards have internal electric lights so that exhibits may be examined through the glass. The ruling idea in the work of restoration has been to get the house back as far as possible to its original condition. The wood-work has been specially treated for that purpose, and the furnishings are Georgian. Skill, enthusiasm and generosity on the part of a number of persons have combined to bring about the successful completion of an undertaking which has made Wesley's house more than ever a Methodist shrine.

THE SCENE OF THE FIRST METHODIST
ORDINATION.

At 6, Dighton Street, Bristol, on September 2, 1784, John Wesley dedicated Dr. Thomas Coke to be "Superintendent," and Richard Whatcoat and Thomas Vasey to be "Elders" for the work of God in America. The house in which these momentous events took place was the home of Dr. John Castelman, Wesley's doctor and intimate friend. The thoroughfare was then in good social standing. A bronze tablet, designed by Sir George Oatley, suitably inscribed, has been fixed upon its outer wall. It is the gift of Mr. E. S. Lamplough and Mr. George Shrubsall. The unveiling of the tablet was performed by Mrs. Tipple, of New York, and her husband, Dr. E. S. Tipple, a well-known Methodist historian. Dr. S. Parkes Cadman gave an address.

INTERNATIONAL
METHODIST HISTORICAL UNION.

This Union was established by the Ecumenical Methodist Conference with a view to keeping Methodists on both sides of the Atlantic in touch on the question of Methodist history. The Secretary is in correspondence with Methodist Colleges and Universities in the United States as to a bibliography of sources for Methodist history available in their libraries.

The Union has also made arrangements for several years for the observance of Wesley Day in London, and has marked many sites of significance in our history by memorial tablets. The President of the Conference lectured in Wesley's Chapel, at a mid-day Service on Wesley Day, May, 1934, on the subject of The First Methodist Hymn-Book.

The Methodist Conference, held at Leicester, re-appointed the following Committee to form the Eastern Section of the Union:

Revs. George Ayre, B. Aquila Barber, Joseph Johnson, George H. McNeal, M.A., W. Hodson Smith, John Telford, B.A.; Messrs. A. W. Edwards, W. E. Hitchcock, E. S. Lamplough, G. Shrubsall, Stanley Sowton; Rev. Edgar C. Barton, Treasurer, Rev. Dr. A. W. Harrison, Secretary.

The Union has no literary organ, and it has been our pleasure from time to time to give permanent record in our *Proceedings* to

what it does in the interests of world-wide Methodism. As Dr. Harrison's bibliographical inquiries bear fruit material may be secured for which a place in our *Proceedings* would be very suitable.

Confusion has sometimes arisen between the W.H.S. and the Union. They are quite distinct, but co-operation is highly desirable, and the list of names shows a very close connection. Dr. Harrison is in a position to act as a liaison officer.

F.F.B.

NOTES AND QUERIES.

741. UNIVERSITY THESES.—Wider recognition of the significance of the movement of which Wesley was the chief founder has marked educated thought in recent years. Amongst many ways in which this is reflected is the fact that various aspects of the movement have furnished the subject for a number of University Essays.

The articles on "Thomas Coke and the Origin of Welsh Wesleyan Methodism" which were printed in our 18th volume were written by Mr. A. H. Williams in connection with his candidature for the degree of Master of Arts in the University of Wales. The chapters on Early Methodism in Bristol now being published in the *Proceedings* were written by Rev. W. A. Goss as a dissertation submitted by him for the degree of Master of Arts in the University of Bristol.

Mr. Philip Smallpage sent us some time back a thesis which he presented for the degree of Master of Arts in the School of Modern History in the University of Liverpool. He deals exhaustively with "The Life of the Reverend Robert Dall, 1745—1828."

More recently two excellent essays of a somewhat different character have been in our hands for perusal. They both relate to the period following the death of Wesley. One is by the Rev. Maldwyn E. Edwards, M.A., Ph.D., entitled: "The Social and Political Influence of Methodism in the Napoleonic period, (1789—1815)." This thesis was submitted to the University of London in connection with candidature for the degree of Doctor of Philosophy. It well continues the good work done by Dr. Edwards in his book: *John Wesley and the Eighteenth Century, a study of his social and political influence.*

The other is written by Mrs. Ethel M. Nash (nee Miller-Hughes) for the degree of Bachelor of Arts with Honours in the School of History in the University of Liverpool. The title is, "Developments in Methodism, 1791—1820." This is a thorough and careful piece of research with a very full bibliography.—*F.F.B.*

742. *Faces in the Firelight*.—This is the title of a pamphlet (Epworth Press) recently written by Sir Walter Essex.

It gives an account of the well-known picture by Henry Perlee Parker, representing the rescue of the infant John Wesley from the fire which destroyed the Epworth Rectory on the night of February 9, 1709. H. P. Parker was born at Devonport in 1795, but removed to Newcastle-upon-Tyne in 1815. Amongst his works may be mentioned a picture painted in 1822, entitled, "The Celebration of the Coronation of George the Fourth, on the Sandhill, Newcastle-on-Tyne," now hanging in the Newcastle Town Hall; and a charming water colour portrait of Grace Darling on view in the National Portrait Gallery in London. When preparations were being taken in hand for the celebration of the Centenary of Methodism, an event which took place in 1839, Parker conceived the idea of painting a picture to be presented to the Wesleyan Church, in honour of the Centenary. He consulted his friend Rev. James Everett as to what would be a proper subject, and received a reply, enriched by many vivid ideas from Everett's fertile brain, suggesting that the escape from the fire would serve his purpose well. Parker was associated with many Methodist friends in Newcastle, and it was amongst them that he found a model for "Jacky Wesley," a little boy of suitable age named Septimus Hudson. This boy died young, but the family to which he belonged is represented in Newcastle to-day, and Sir Walter Essex furnishes documentary evidence on the point from members thereof well acquainted with the facts.

In the picture Parker inserts the profile of James Everett, using for that purpose the figure of the man who stands with outstretched arms, ready to receive the child second-hand from his first deliverer. Sir Walter Essex says about the deliverer, "The quick-sighted alertness of the powerful John Brown, suggested the living ladder of rescue." Whence does he get the name John Brown? This opens up an interesting question in view of various statements that have been made.

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In *Proceedings*, iv, 216 the Rev. R. Green published a letter from Rev. Dr. E. J. Watkin, of Australia, saying that the man on whose shoulders another stood was the grandfather of a sea captain named Rhodes. Captain Rhodes gave the information to the father of Dr. Watkin. This letter does not state whether the grandfather was on the paternal or maternal side, and leaves open the possibility that he did not bear the name of Rhodes. But in his book *John Wesley, Evangelist*, Mr. Green gives the name as Rhodes, saying in a footnote, "His grandson, a retired sea captain in Wellington, New Zealand, preserved the tradition of the name." Apparently Mr. Green concludes that it was Captain Rhodes' paternal grandfather.

In *Wesley Studies* pp. 47, 48 is printed a letter written to Rev. Nehemiah Curnock in 1903 by the wife of the Rev. A. E. Rowson, a Methodist Episcopal Pastor in U.S.A., "I am proud to inform you," says she "that I am a descendant of the man who stood on the shoulders of another . . . My sainted and honoured father (the late William Kirk of Retford) was born at a village in the Isle of Axholme, just a few miles from Epworth, and this man, whose name was Clark, was his great-great grandfather" Mr. James Laver in his recent *Life of Wesley* also gives the name Clark.

There is little room in view of these statements for the name Brown, but there seems to be just the possibility that he was the grandfather of Captain Rhodes on the maternal side.

An additional complication arises from a statement mentioned in *Proceedings* xvii, 148 to the effect that Wesley's "preserver," whether upper or lower is not stated, was named Barnard. This statement is based upon an old letter quoted by the Editor of the *Northwich Circuit Magazine*, March 1928.
F.F.B.

Mr. F. Deaville Walker, Editor of *The Kingdom Overseas* and the Annual Reports of the Missionary Society, is writing a Life of Dr. Thomas Coke, the founder of Methodist Missions. He would be glad to hear from anyone who has letters or other documents relating to Dr. Coke, so that the information contained in his book may be as complete as possible.

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