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THE W.H.S. : ITS ORIGIN AND PROGRESS

Concluded

EXHIBITION OF WESLEYANA.

The W.H.S. arranged this at the time of the Uniting Conference, 1932, by request of the Rev. E. Aldom French and the members of the Methodist Union Committees of the three uniting Churches.

The Exhibition was in three sections—

1. In the Benson Room at Wesley's Chapel was shown a selection from Mr. Edmund S. Lamplough's collection. Mr. Lamplough was at that time Vice-President of the W.H.S. and throughout the whole of the enterprise his consideration and generosity were noteworthy. At his decease in 1940 his valuable and varied collection became the property of the Methodist Church; wartime conditions have made it impracticable to do more than arrange for its safe storage, but in the happier days we look forward to, these relics and documents will be available for inspection and study.

2. At the Bookroom or Methodist Publishing House the Rev. Edgar C. Barton (Book Steward) and the Rev. John Telford (Connexional Editor) arranged a special display of their treasures. These form a collection which, it is claimed, surpasses all other collections in interest, value and variety.

Mr. W. Dell, Manager of the Epworth Press prepared in conjunction with Mr. Telford, an illustrated brochure which forms a permanent memento of the Exhibition as a whole.

3. The Museum of Wesley's house, the special interest of which lies in the direct personal associations with Wesley of the building and its contents.

The opening ceremony was supported by a distinguished company of Methodists. Dr. Endicott of the United Church of Canada, and Bishop Nuelsen of the Methodist Episcopal Church of America took part. Rev. John Telford presided in the absence of Dr. Simon; Rev. F. F. Bretherton spoke of the work of the W.H.S.; and Mr. B. C. Stampe, Dr. Hulme and Rev. T. E. Bridgen also spoke.

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The Rev. George H. McNeal and Mrs. McNeal, the Rev. W. O. Barratt (Curator of Wesley's House) and the officers of City Road Chapel did all they could to promote the success of this enterprise.

THE IRISH BRANCH.

The *Irish Christian Advocate*, June 1926, printed an article by Mr. Robert Morgan describing the work of a repository established in Dublin for records relating to Irish Methodism.

The establishment of this centre of information brought to fruition a scheme which had been in the minds of Mr. Morgan and others for some years, the formation of the Irish members of the W.H.S., together with new recruits, into a distinct Irish Branch. Negotiations were successfully carried through and the Branch has done excellent work.

The repository was transferred to Edgell College, Belfast, in 1934. Rev. W. Corrigan, Rev. R. C. P. Crawford and Rev. R. Wesley Oliver have successively attended to it, and a really worthwhile collection has been gathered. Mr. F. J. Cole is now President of the Branch with Mr. Norman Robb as Secretary.

A New Zealand Branch was formed in 1930. As an account of this enterprise was published in our March 1942 issue, on the occasion of the adoption by the branch of a more independent method of working, it does not seem necessary to repeat the information here.

OUR PRINTERS.

The first nine volumes of the *Proceedings* bear as printer's name, Benjamin Moore, the *Burnley Gazette*. The first three parts of vol. x bear the name B. Moore without mentioning the *Gazette*.

Mr. Moore was himself a student of Methodism, and made good use of his researches in his *History of Wesleyan Methodism in Burnley and East Lancashire*.

Part 4 of vol. x was printed by Hartley, Nuttall & Co., also of Burnley. With the next number the Co. was dropped, Hartley and Nuttall continuing to part 2 of vol. xi.

Since then the name of Mr. Ashworth Nuttall has stood alone. His recent death is mentioned in our last issue.

Our printers have served us well.

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KINDRED SOCIETIES.

Our *Proceedings* are sent regularly to the Historical Societies of the Presbyterian Church of England, the Baptist, Congregational and Unitarian Churches, the Friends, and the Presbyterian Church of Wales (Calvinistic Methodist). In most cases we receive their publications in return and keep them for reference.

To this list must be added the enterprising Australasian Methodist Historical Society, Sydney, N.S.W. A museum and reference library is being built up.

The Association of Methodist Historical Societies, U.S.A., founded in 1925 comprising local Societies scattered throughout the U.S.A., is in affiliation with the W.H.S.; it issues a quarterly Bulletin. The Methodist Historical Societies of Philadelphia and New England are in direct membership with the W.H.S.

PUBLIC LIBRARIES.

Twenty-nine libraries in Great Britain are on our mailing list. These include many of the most important municipal and University libraries of the land. There are also on our list nine libraries of similar calibre in U.S.A., one in Canada and two in Australia. In many cases these institutions possess complete files of our *Proceedings* and *Publications*.

Consideration of these facts, together with a study of our membership list in general, reveals how widespread and deep-rooted is the influence of our Society. It may be claimed that the W.H.S. has won for itself a recognised place in the study of ecclesiastical history.

THE ANNUAL W.H.S. LECTURE.

At our annual meeting in 1933 it was agreed that the delivery of a Lecture at Conference time under the auspices of the W.H.S. should be arranged. I think the proposer was the Rev. George H. McNeal, M.A.

This has been carried out each year since that time, and has proved to be a very successful and useful enterprise, supplying a real enrichment of the historical literature of our Church.

The Lecturers and their subjects have been as follows :

- 1934. Leicester. Rev. Dr. Henry Bett: The Early Methodist Preachers.
- 1935. Talks in the New Room, Bristol.

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1936. Newcastle. Rev. Dr. Church: *The Rank and File of the Early Methodists.*
1937. Bradford. Mrs. G. Elsie Harrison, B.A.: *Haworth Parsonage.*
1938. Hull. Rev. R. Lee Cole, M.A.: *John Wesley's Journal, an Appreciation.*
1939. Liverpool. Dr. J. H. Whiteley: *Wesley's Anglican Contemporaries.*
1940. Sheffield. Rev. F. F. Bretherton, B.A.: *The Countess of Huntingdon.*
1941. Leeds. Rev. Richard Pyke: *The Early Bible Christians.*
1942. Manchester. Rev. Dr. Maldwyn L. Edwards: *Adam Clarke.*
1943. Birmingham. Rev. Dr. W. F. Howard: *John Wesley in his Letters.*

A CORRECTION.

The Rev. Dr. J. Scott Lidgett has called our attention to the fact that it was Archbishop Davidson who made a speech at the Mansion House on the 150th Anniversary of the opening of Wesley's Chapel, and not Archbishop Lang as stated on page 26 of our last issue. Archbishop Lang paid a notable tribute to Wesley in St. Paul's Cathedral at the celebration there of Wesley Day. Dr. Lidgett tells us that some years before the meeting at the Mansion House the Right Hon. Walter (now Viscount) Runciman had given Dr. Davidson a copy of Wesley's Journal, which he had been able to read during a period of illness. The speech referred to was his last public act before his retirement.

EARLY TRUSTEES AND THE ESTABLISHMENT OF THEIR CLAIMS

(Concluded)

The agreement referred to at the end of the last instalment, (see p. 4 above) was made between a deputation from the Conference on the one part and the trustees on the other part and the following is a copy of the Agreement.

London, 3rd Sep. 1795.

Articles of Reconciliation and Agreement between Messrs. Duplex, Wolff and others and Messrs. Dcwey, Wheeler and others viz.—

1. The Information and Bill in Chancery shall be dismissed as soon as possible with costs by the Plaintiffs therein, the Court being informed of the Compromise in such manner as the Plaintiffs shall think proper and all law proceedings on both sides shall immediately cease.

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2. All costs and charges incurred by the Major part of the Trustees as Plaintiffs in the last suit and all other expenses incurred by them in consequence of their Trust from the decease of Mr. Wesley and all arrears of Ground Rent, Interest, Taxes and outgoings of all sorts to be cleared up by the other parties in such suits or some of them to Michaelmas day next. And in order to lessen this account and in aid thereof the major part of the Trustees agree that the balance in the hands of Mr. Joseph Beardmore the Receiver appointed by the Court of Chancery and such rents as may be due and in arrear from Rogers, Penry and George Urling shall be applicable and that in consideration of the payments stipulated by this Article to be made, the major part of the Trustees relinquish all arrears of rent which now are or may be due up to Michaelmas next from Messrs. Rogers, Thompson, Blackborne, Bartholomew, Whitfield and Shropshire for and in respect of the houses and premises which now or have been in their occupation part of the Trust estate, the amount of these charges and arrears of annuities, interest, ground rent and expenses to be made out, ascertained and subscribed by the major part of the trustees and the said amount within £600 paid on or before Michaelmas next and £300 part of the remaining £600 with interest from Michaelmas next to be paid by Michaelmas 1796 and the remaining £300 residue of the £600 with interest from Michaelmas next to be paid by Michaelmas 1797 and unless and until default be made in payment of the amount of this account at the times and in the proportions before mentioned no execution shall be issued on the judgment obtained in ejectment for the costs thereof nor any action be commenced for arrears of rent accruing before Michaelmas next nor shall the order of the Court of Chancery for the dismissal of the Information and Bill be proceeded on.

3. The Iron Chest formerly under the Morning Chapel with the keys thereof to be returned to the major part of the Trustees, together with all such deeds and papers as were therein at the time of its removal, belonging to the Trust premises, and all such deeds and papers as relate to other Chapels shall be delivered to such other persons as are entitled to them.

4. The Trustees shall not reject any travelling or itinerant preacher which shall be appointed by the Conference to preach in the New Chapel for one year. But if a majority of the Trustees shall by an application to the Conferenc desire that any particular preacher shall be removed at the end of one year such preacher shall be removed accordingly and another sent by the Conference in his place, and if any preacher shall be charged with Malconduct, Insufficiency of abilities for his office or with preaching false doctrines, the majority of the Trustees, Stewards and men Class Leaders of the Chapel considered unitedly, (such men Class Leaders to be of 3 years standing), shall have power to suspend him from his office.

5. If in the settlement of the present differences any dispute shall arise between the parties relative to the Law expenses, the rents, seat rents, money received or disbursed, or any other matter relative to the Trust premises the matter in dispute shall be referred to the determination of two indifferent persons, one to be

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chosen by each party, and if such two persons do not determine the matter in dispute in one month they shall choose a third person who shall act as Umpire and whose determination shall be final.

John Collinson	John Folgham	John Pawson
Robt. Crawford	Willm Cowland	John Shaw
Edwd. Collinson	George Wolff	T. Bulmer
George Urling	John Haton	Robt. Graham
W. Hammond	John Collinson	Willm. Bicknell
	(for John Butcher)	
J. Hallam	Thos. Greenwood	Roger Thomas
James Smith	Thomas Simmonds	Thos. Thomson
Thos. Day	Charles Wheeler	James Dewey by his
Jos. Wolley	Thomas Coke	proxy Thomas Coke.
	A. Mather	Gust. Gidley
Francis Wrigley	I. Reangley	
Thomas Rankin	R. Platt	
Wm. Greenleafe	Joseph Aurdasley	
John Daussy	Geo. Whitfield.	

Three of the names signed to this Agreement were appointed to represent the Conference, viz. Dr. Coke, Mr. Mather and Mr. Pawson. The two former were among the twelve appointed under Mr. Wesley's will to have the use of Wesley's Chapel. The other persons signing were trustees and mutual friends.

This agreement is noteworthy as marking a distinct step in the influence and power of the Conference. That the three representatives of Conference were able to reconcile such bitter disputants is not only a tribute to the personal characters of Dr. Coke, Alexander Mather and John Pawson, but an acknowledgment of the Conference they represented. As is evident from the case of Broadmead Chapel, Bristol, trustees were inclined to think that the property was their property and they could keep out any preacher if they were so minded. The nature of the New Chapel Trust and the clause in Wesley's will naming twelve preachers for the New Chapel did make for trouble. The fourth item in the agreement clears it away and the trustees definitely acknowledge the power of the Conference to appoint the preachers. A further limitation on the power of the trustees is also set forth in that same item. Not the trustees by themselves and in a meeting of their own are to be the judges of a preacher charged with misconduct, but a joint meeting of trustees, stewards and men class leaders by a majority of such meeting are to be the judges.

CHARLES POLLARD.

THE DIARY OF WILLIAM GRIMSHAW OF HAWORTH, 1755 TO 1757

PART II

The list of places mentioned in the first instalment of this article shows very clearly that during the period covered by this Diary William Grimshaw was not only the incumbent of Haworth Parish. He was also the chief preacher of the Methodist "Haworth Round" or Circuit, in addition to being its Circuit Steward—the first Circuit Steward in Methodism. We are privileged to follow, not only his labours of travelling, preaching, visiting, ministering to the sick, enlisting the help of other preachers such a George Whitefield and Benjamin Ingham; we are also permitted to follow the quickly-changing extremes of his moody temperament, so that at one moment he cries "Glory be to God!" whilst the next he is complaining of his "grievous temptations,"¹ whilst often his spiritual "frame" is neither hot nor cold, but "indifferent," i.e. moderate. It is also interesting to note his scorn of the Bishop's perfunctory Confirmation ceremonies at Halifax.

In common with the most 18th century writers, Grimshaw in his various manuscripts made free use of 'y' as the equivalent of the Old English character 'thorn' (᠚) = 'th'. Thus we find the following abbreviations, y^t = that, y^e = the, y^m = them, y^f = this, &c. Other abbreviations which he commonly used were m^h = much, w^h = which, w^t = what, &c. Usually these have been transcribed as yt., ye., ym., ys., mh., wh., wt., although this admittedly makes the abbreviations difficult to follow. It is an interesting fact that, in order to mark an abbreviation, instead of using a full-stop, the common practice, Grimshaw nearly always used a colon. He also makes much use of the dash instead of the full-stop, or other punctuation marks.)

THE DIARY

" A D 1755

A Diary of my Life begun

Sepr. 14th, 1755: on wh. Day

I enter'd into ye. 40th Year of my age. . . .

1. The present writer has given much time to studying these temptations, and has embodied his findings in an essay, "Mad Grimshaw and his Covenants with God," which it is hoped will be published in the near future.

Sep^r 14th—It is now full twenty Years, since I was first affected wth Desires and Purposes after a Divine and Religious Life, and above sixteen Years, since I began to fall under more deep Concern, and about twelve Years, since I have Reason to believe I receivd the Peace of GOD thro Faith in the Blood and Righteousness of my Dear SAVIOUR JESUS CHRIST. - In all these Periods of Life, I have gone thro' manifold Trials & Tribulations, which wou'd take many large Volumes - Notwithstanding w^h, I have been, Glory be to God, wonderfully preserved, even unto this Day - It wou'd probably have been very useful & profitable for my Soul had I carefully, as many of GOD's Servants formerly, and at this Day many of them still do, keep a Diary of the most material Things that I have either done, or which have occur'd to me thro that Tract of Time. - I have sometimes thought to do so but hitherto never did - Of late I've sometimes thought it was too late, as my Days seem to be far spent, to begin such a Diary - But promising myself y^t Benefit thereby in some Degree still, w^h: I now may apprehend, I for want thereof have so long Time depriv'd myself of, I begin Now - - THIS DAY, being my BIRTH:DAY² - I renewed my Resolutions (if y^t possibly cou'd)³ as also my Vow & Covenant in the most solemn Manner to be in all possible Respects thro HIS Grace to be the LORD's for Ever - I preachd twice in Church, it being LORD's Day, with indifferent Freedom, receivd & administered the LORD's Supper - & sure the LORD blessed us - I have enjoy'd the LORD's Presence all Day. - This evening I administered the LORD's Supper again to a sick person & several persons y^t joynd with us - The LORD was with us - Glory be to HIS Great Name -

Sep: 15th—I preach'd at Barcoft ⁴ the LORD ownd us - We had, I hope a solid, edifying Meeting - I then assisted the Trustees the Remains of the Day in letting the pewing of the Church - My Soul was kept at peace all Day -

Sep: 16th—To Day I preachd four Times (Viz at Hainworthshaw, Denham. Lingbob & Oakes) - I afterwards

2. The traditional date for Grimshaw's birth, as given by portraits and biographers, is September 8th, 1708. The Diary shows this to have been a mistaken tradition.

3. probably an error for "cou'd". Everett reads, or rather paraphrases, "(if such a thing can possibly be conceived)"

4. This is written over "Hainworthshaw", which is scored through.

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conversd with the Society - The LORD was with me \diamond
Day -

Sep^r 17th—This Morning I preachd at Oakes, had a Sweet Meeting & afterwards visited four Sick Persons - I found y^r Souls in as good Circumstances, as I expected -

Sep: 18th—I have felt my Soul with GOD all y^e Day - I preachd at Holdsworth & Mixenden - Here I felt some Want of Liberty in the Beginning of preaching, but afterwards enow⁵ -

Sep: 19th—To Day I preachd at Hoohole & in the Evening at Ewood⁶ - GOD was in the Midst of us & has been with me all Day. I met and regulated the Society after preaching - O w^t a sad Thing it is to grow indolent, as some of them, I fear, have done, in prayer - This starves the Soul -

5. This sentence Everett, in his transcription, has paraphrased, "At the latter place I laboured under a want of liberty in the beginning of my sermon, but experienced more towards the close."

6. This is Ewood Hall, $\frac{1}{2}$ m. NE of Mytholmroyd. Here Grimshaw found his first wife, and here Grimshaw's son lived during the Diary period. A full elucidation of the family relations is very difficult, though desirable. Everett applied to John Crossley, Esq. Magistrate, of Scaitcliffe Hall, who supplied him with a genealogy, which, however, is not completely satisfactory, and whose evidence conflicts with statements in Wesley's *Journal*. It appears, however, that John Lockwood, who owned the Ewood estate, had four children, two boys, who died young, and two girls—Mary, who died in 1743 aged 30, and Sarah, apparently the elder. Sarah married John Sutcliffe, of Stansfield Hall, and after his death she married Rev. Wm. Grimshaw, dying in 1739. after about four years. She bore to Grimshaw two children, John and Jane. The Ewood Hall estate came to John Grimshaw through his mother, and as he had no children, though married, he left it to his half cousin, William Lockwood, who was the son of another John Lockwood, cousin of William Grimshaw's wife. William Lockwood died childless in 1771, having possibly married John Grimshaw's widow (Wesley's *Journal* v: 475.) Crossley says, however, that William Lockwood married the *sister* of John Grimshaw's wife, whilst Grimshaw's wife married after his death first John Sutcliffe of Hoohole, and then Rev. John Crosse, Vicar of Bradford. William Lockwood's younger brother John, born July 23, 1739, had a daughter Sarah, born 1779, who married the same John Crossley from whom Everett gained these details.

Ewood Hall was a home for the Methodist preachers both in the time of Grimshaw's residence, and until his widow's marriage with Rev. John Crosse of Bradford, on March 1st. 1774. Even after that date Wesley records his visits, saying 'I afterwards lodged at the Ewood, which I still love for good Mr. Grimshaw's sake.' (*Journal* vi: 229)

For GOD will not bless, except we pray - I visited a dying Woman, but have small Hopes of her Salvation - O y^t people woud consider that Behold Now is the Accepted Time! -

Sep^r 20th—I visited a sick Woman, Glory be to GOD, alive unto GOD - I preachd at Snaboothe & Over Town with indifferent, but no considerable Freedom - The LORD enlarge my Soul & keep (me) close by HIS Side - I had enough of GOD's presence to know HE was with me; and might have had less & yet had that Glory, Glory be to GOD -

Sep^r 21st—Glory be to GOD this has been a sweet Sabaoth to my Soul - I had considerable Liberty while preaching both Morning & Evening in the Church - In the Way to Bradford to meet M^r Whitefield I was very happy—Liked well my Conversation with Him, particularly while He baptizd 4 Children - I came home with the Clerk late, trifled in my Conversation with Him, gave way to great temptation after I got Home - O what need have I to watch and pray ? -

Sep: 22^d—This day I wrestled with my Lord for Pardon. I hope, found it & renewd my Vow most, religiously and solemnly . Paid Humphrey Wood for glazing the East, West & North Sides of our Church - In the Evening should have attended the Haworth Class, but was prevented by great Pain in my Head - LORD, w^t is Man! -

Sep^r 23^d—Preachd to Day at Cullingworth & Denham had good Meetings - The LORD was with me to Day - Glory be to the LORD.

Sep 24th—To Day I have no Reason to complain - GOD is gracious

Sep 25th—I preachd at Heptonstal, Colden & Rodwellnd and visited a sick person - This was a comfortable Day to my Soul & the LORD was with me everywhere - Glory be to HIS name! -

Sep^r 26th—I preachd at Hoohole & Stoneyroyd & visit: a sick person - O was with the LORD all Day! Praise the LORD, O my Soul! -

Sep^r 27th—Praised be GOD this has been a rich Day I meditated a little, O what a blessed Thing is Meditation! It is y^e Fewel of Divine Life, Love and Holiness! How sadly do we starve ourselves for want of more Attention to this Exercise - I have preached this Day with great Liberty at Mankinholes & Dobroyde - I hope that Fruit will follow - GOD grant it!

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Sep: 28th—To Day GOD has been with me, especially in the Great Congregation, and at the Holy Sacrament - Surely HIS Mercies never fail them, that fear HIM. -

Sep 29th—I preached to Day at Lees & Hainworthshaw Lord JESUS be praised, I have cause to believe THY presence was with me and the People - My Soul was with this Day refreshed, I have felt THEE near me all Day - I spent I hope, a profitable (time) with M^r Ingham - Praise the LORD, O my Soul, for all HIS Benefits. -

Sep^r 30th—To Day THOU, LORD hast been with Me, but I've trifled in my Conversation, nor have I improv'd the Golden Moments of it either as to my Spiritual or temporal Concerns, as I sh^d have done. LORD, I abhor myself for it. Be THOU, Merciful to me a sinner. -

Oct: 1st—To Day I must laud the LORD for HIS goodness to my Soul, I preachd at High Binns, at Denham Park & at Oakes. I hope the LORD blessd the Report at each place. Praise the LORD, O my Soul! -

Oct^r 2.^d—Preached at Oakes again, at Holdworth & at Mixenden and visited and exhorted two sick persons - My Soul was happy. I enjoyed a sweet Mein of Heart - Praise the LORD for this Day

Oct 3^r—This Morning with much power & plainness I preached at Sowerby Street to a large Congregation, and in the Even: at Ewood - I had a very wandering Mind this Day and could but meditate little, and therefore I count this a barren Day; For little Meditation makes a barren Heart. My Leanness, My Leanness! -

Oct^r 4th—To Day I preach at Fearnly Lee [&] Snaboothe; At the former place with much power at the latter with less, and afterwards at Sowdens, as I thought, with still less. tho my LORD, I believe blessd the Message at every place - My Soul, blessd be HIS Name, was much in Communion with the LORD, tho' some times troubled with wandering thoughts.

Oct^r 5th—To Day has been an high & a happy Day; The Word was blessd in the Great Congregation & the Lord, I hope I may say, made HIMSELF known to us in breaking of Bread - We had a sweet & lovely Feast - HIS Banner over us was love. - Glory be to GOD in the Highest!

Oct. 6th—To Day I have had no Cause to complain, tho' not one of the liveliest Days - I preachd at Cullingworth, Denham

& Over Town with indifferent Freedom - Blessed be the LORD! -

Oct. 7th—To Day I preach'd at Rush Hills - Let the Mason Work of the preaching House; and went out a collecting some Relicks of the Subscriptions for the Rebuilding the Church. - I have had a middling Day. - Blessed be GOD! -

Oct. 8th—I preachd at Baledon, Menstone & Otley. I met and exhorted the Societies at each place. And was very happy all Day in my Soul. - O my Soul, praise the LORD! -

Oct. 9th—I preach'd to Day at Otley, Addingham, Silsden Sutton and Newsham - It was a blessd Day to me, & I hope to many . I had much of the LORD's Presense in me and with Me. It was a Day of hard Labour - But how true, I find, is it He, that waiteth on the LORD, shall renew His Strength -

Oct' 10th—To Day I preachd at Newsham & Scoles - I have had much of the LORD's Presense: but this Evening I have trifled and some Heaviness is upon my Spirits. O LORD be THOU my Keeper, & so will I praise THY name!

Oct. 11th—I had this Day a solid Sense of the Divine Presense - Glory be to GOD

Oct. 12.—This is a high Day - The LORD was in the Midst of the Camp. M^r Whitefield read prayers in the Morning and preach(ed) twice to a very numerous Audience (some 1000s of People) & assisted me in administering the LORDs Supper to a great Number of Communicants GOD gave M^r Whitefield great Power in Preaching, & sent a Gracious Rain upon HIS Inheritance. - Praised be the LORD!
F. BAKER.

THE ANNUAL MEETING OF THE W.H.S.

This was held on 15th July in Dr. Howard's classroom at Handsworth College, the President of the Society being in the chair.

Mr. Herbert Ibberson, the Treasurer, was unable to be present, but the statement of accounts duly audited by Mr.

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Duncan Coomer, were presented. The financial position is sound, there being a satisfactory working balance and a good reserve. Mr. Coomer was at the meeting.

It was reported that the membership of the Society, including Libraries and kindred Societies, but exclusive of the Branches, amounted to 394.

During the year 38 new members had been enrolled, and 19 had been lost by death or retirement. The names of those who had died since the last meeting were read and their memory honoured. The minutes of the last meeting were read by the Rev. Dr. Harrison and confirmed.

The officers of the Society, as printed on the cover of the *Proceedings*, were thanked and re-elected.

A contribution was voted to the scheme for placing the Trust Fund of the Wesley Memorial Church at Epworth upon a sound foundation.

It was reported that the recently issued Jubilee number of the *Proceedings* had been widely appreciated, and that renewed interest in the work of the W.H.S. was resulting.

F.F.B.

W. H. S. ANNUAL LECTURE

An excellent congregation gathered in the beautiful Chapel of the Handsworth College on July 15th to hear Dr. W. F. Howard give the ninth of the annual Lectures arranged by the W.H.S. The President of the W.H.S., who presided, congratulated the Lecturer upon his designation as President of the Conference of 1944.

The subject of the Lecture, *John Wesley in his Letters*, was beautifully treated and provided full scope for Dr. Howard's powers of exposition and appeal to mind and heart; indeed the amount of material which he desires to use requires a volume larger than usual.

Publication will be somewhat delayed, but the Lecture will be worth waiting for and we shall have more to say about it.

F.F.B.

IRISH NOTES

The annual meeting of the Irish Branch was held on June 11th in Wesley College, Belfast. Mr. F. J. Cole, the President of the Branch, who was in the chair, was thanked and reappointed, as were Mr. Norman Robb, (Secretary) and Rev. R. Wesley Oliver, (Treasurer and Curator). A welcome visitor was Mr. Stanley Sowton, who presented a photo of the entry in the Charterhouse records of John Wesley's reception as a scholar, and photo of Wesley's will.

The Branch is very much alive and encouraging progress has been made in extending the membership which is now in the neighbourhood of one hundred. The possibility was discussed of holding an annual lecture at Conference time as in England, and of arranging a pilgrimage at next year's Cork Conference to places of historic Methodist interest.

In July a pilgrimage to Derriaghly was arranged. Here Mrs. Henrietta Gayer nursed John Wesley during a serious illness in 1775. Mr. Alexander Withers, the present owner, permitted the visitors to inspect the house, particularly the room where Wesley lay more dead than alive for more than a week; great interest was also taken in the famous yew tree on the lawn under which Wesley preached to large congregations on two occasions when staying with the Gayers.

A service was conducted in the Parish Church by the Rev. J. G. King, M.A., Rector. Mr. F. J. Cole expressed thanks for his very kind co-operation. The Church in which they met was erected on the site of that in which the Gayer family worshipped. Dr. A. W. Harrison pointed out the significance of the service. They remembered that day, said he, the devotion of the Gayers to evangelical ideals, and also an act of kindness in a country which was noted for its strong animosities and very great depths of friendliness and kindness. Dr. Harrison thought the cause of Wesley's illness can be found in the strain imposed upon him by his deep concern for his country which was on the verge of war with the American colonies in 1775, and by the Calvinist controversy with all that it involved in broken friendships.

We have received *A Commemorative Record of the Methodist Centenary Church, St. Stephen's Green, Dublin*. This neatly bound volume of 180 pages, with many illustrations, is one of which the compilers and producers may rightly be proud. It is equipped with an excellent index, a helpful bibliography and lists of ministers and circuit stewards.

This history is largely indebted to previous researches by Rev. W. B. Lumley and Rev. R. Lee Cole on the same subject, with Crookshank's *History of Methodism in Ireland* in the background. The production of the book has been made possible by the generosity of Thomas St. J. Bagnall, and of a member of the congregation who has met the cost of the portrait blocks and some of the other illustrations.

The planning of the book is the work of Mr. David B. Bradshaw, who himself wrote a large part of the text. The foreword says that "his accurate historical knowledge, his time, gifts and thought have

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without stint been placed at the disposal of our Church. Without him the work could not have been completed." For many years Mr. Bradshaw has been a deeply interested and helpful member of the W.H.S.

There are some very informative notes about Wesley Hymn Books printed in Dublin. These, with a separate chapter on the "Dublin Methodist Bookrooms and some printers" will appeal especially to students of early Methodist literary enterprises.

The Centenary Church derives its name from the fact that its erection in 1843 was associated with the Centenary of Methodism celebrated in 1839. The "cause" is much older than the building, going back to Wesley's first visit to Dublin in 1747.

The first chapel built by Irish Methodists was situated in Whitefriars Street. Of this nothing remains. In 1843 when it was not found possible to renew the 99 years' lease shortly to expire, the Whitefriars Street building was superseded by the present Church property on the south side of St. Stephen's Green.

The change at first sight appeared to be a calamity, but its outworking was beneficial. The Centenary Church is well situated to serve the city, and it is very useful for many Connexional purposes. The proximity of schools and of the Dublin University has provided a unique opportunity for influencing youth. It is good to learn that the old Church continues to be the centre of vital religious activity. We hope that many of our readers will read the book, which is no mere schedule of events but a most interesting story of religious experience and of service blessed from on high.

The Commemoration services were held on June 18th, being exactly 100 years after the opening. A Communion service was held at 9 a.m. In the evening a Thanksgiving service, preceded by a delightful tea, was held, Mr. R. C. Booth presiding. Addresses were given by representatives of other Churches including the Archbishop of Dublin. Rev. Dr. Harrison spoke of the contribution made by Methodism to the national life. The services of a notable day ended with the Hallelujah Chorus, which must have been sung for the first time in public not very far away from St. Stephen's Green. F.F.B.

New Members recently added—Mr. G. H. Crawford (Mountmellick); Mr. D. S. Atcheson, (Cookstown); Capt. McCourt, (Mountrath); Mr. G. H. Smith & Mr. A. E. Dickson (Derry); Mr. D. McConnell & Mr. Garnet Holt, (Newry); Mr. R. B. Brown & Rev. John England, (Dublin); Mr. E. N. Carrothers, Mr. J. S. Collin, Mr. G. A. Moore, Mr. J. H. Weir, Mr. W. McKee, Miss Mary McCormick, Rev. Gerald Myles and Mr. A. H. George (Belfast); Mr. W. J. Bambrick, Mr. H. Shaw and Miss J. Conolly, (Bangor); Mrs. J. Gilcriest (Banbridge); Mr. E. J. Moore, (Ballybay).

A SOCIAL STUDY.

Dr. Maldwyn Edwards: *Methodism and England, a study of Methodism in its social and political aspects during the period 1850 to 1832.* (Epworth press, 12(6).)

The preface states that this is the last of a trilogy of books dealing with the social and political aspects of Methodism. In *John*

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Wesley and the Eighteenth Century the story was taken down to the death of John Wesley. In *After Wesley* the middle period which ended with the Fly Sheet agitation is treated. In this book the study is carried forward to the union of the three great Methodist Churches in 1932.

The author hopes his three books will be of value not only to those who are Methodists, but also to those who are interested in the history of England during the last 200 years. We are sure they will be.

The dates incorporated in the title of the last of the three show that it relates to a period later than that which we usually deal. But the writer has gathered from a wide range of reading such a mass of really interesting historical material that it is not out of place to mention it in our *Proceedings*.

Jabez Bunting occupies much space in the early part of the book. It may be useful for a reader who desires to go further into the subject of this remarkable man's position in Methodism to take the author's advice given in a footnote which says, "For another and more appreciative picture of Bunting, however, see G. Smith: *History of Methodism*." The Chartist movement, Temperance Reform, Education Work, the Service of the Child, are all treated in detail with many interesting sidelights upon prominent personalities. A whole chapter is devoted to Hugh Price Hughes and his widespread influence, and in another an endeavour is made to assess the balance of parties in the years leading up to Methodist Union.

An important feature of the book is its examination of Methodist literature on its theological and hymnological sides, as revealing changing trends of thought and atmosphere. The comparison of successive editions of the hymn-book is illuminating. Like its predecessors this volume is enriched by a bibliography forming a useful guide to future study.

F.F.B.

NOTES AND QUERIES.

821. EARLY METHODISM IN STIRLING. The Rev. Dr. Pask would appreciate any information or suggestion on this subject as the Methodist Church, formerly Wesleyan, in Queen Street, is celebrating the Centenary of its erection next year. The Stirling and Doune Circuit was formed in 1850, from Airdrie which was formed in 1845 from Glasgow.

NOTICE.—Any members who may have no further use for their copy of the special Jubilee issue of the *Proceedings* will render a service to the W.H.S. by returning it to the General Secretary so that a reserve may be maintained. Irish members may send to Rev. R. W. Olver.