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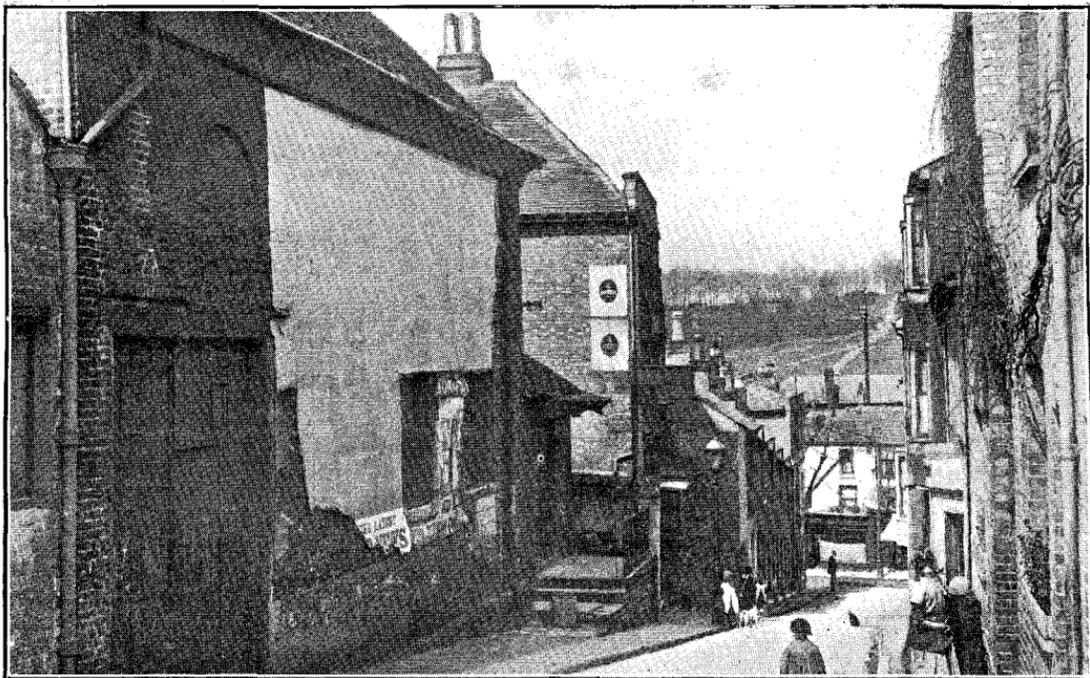
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**THE OLD PRESBYTERIAN CHAPEL, MOUNT SION, TUNBRIDGE WELLS,
IN WHICH JOHN WESLEY PREACHED.**

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Mr. Harold H. Camburn, Tunbridge Wells.

JOHN WESLEY'S VISITS TO TUNBRIDGE WELLS.

JOURNALS.

JANUARY 19, 1778—Preached in the large Dissenting Meeting.

OCTOBER 16, 1780—Visited Tunbridge Wells.

NOVEMBER 28, 1781—Preached in the large Presbyterian Meeting House.

OCTOBER 21, 1782.—I preached at Tunbridge Wells.

NOVEMBER 18, 1783—At Mount Ephraim, near Tunbridge Wells.

DECEMBER 6, 1784—I went to Tunbridge Wells. . . preached in the large Presbyterian Meeting House.

REFERENCES OR AUTHORITIES.

1. Mr. Luke Pearce: *Historical Associations of the Free Churches of Tunbridge Wells and neighbourhood 1642-1904*; published 1904.

2. Mr. Luke Pearce: *Historical Associations of Royal Tunbridge Wells from 1606 to 1909*.

3. A local manuscript, largely reprinted in the Circuit Record, circa 1895; and freely used by Rev. John Telford in an illustrated article in the *Methodist Recorder*, June 16, 1904.

It may safely be assumed that the large Dissenting Meeting and the large Presbyterian Meeting House are two designations of the same place. This remarkable place of worship stands on Little Mount Sion, a few paces from the picturesque High Street, and its former ecclesiastical character is still apparent, though it has been turned to secular purposes for a long time now. Its preservation is perhaps due to the lowliness of the thoroughfare in which it is situated.

The Presbyterians commenced services in a ball-room at Mount Ephraim House. Later, Mr. Jordan, a Baptist, bought from Mr. Seal a piece of land on Mount Sion. He was acting as a friendly intermediary for the Presbyterians, and after a short

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time conveyed the property to a body of Trustees. By the aid of subscriptions a chapel was built, and dedicated on August 1st, 1720, by the Rev. John Archer. A notable sermon preached by Dr. Watts in 1729, entitled "The Vain Refuge of Sinners; or, a meditation on the Rocks near Tunbridge Wells," is supposed to have been delivered in this building, though the fact is not fully authenticated.

Under the auspices of a somewhat distinguished succession of ministers, the Presbyterians continued to meet in the Mount Zion Chapel for many years. For some time the pulpit was supplied by various ministers, who officiated for a limited number of weeks or months in succession. In the year 1731 the Rev. Thomas Bayes, F.R.S., became the settled Pastor. In 1752 the Rev. W. Johnstone, M.A., became Pastor. He was much esteemed by the congregation, and during his Pastorate their position appears to have been a flourishing one, the chapel being well attended, and even patronised by some of the nobility, among whom was the Duke of Leeds.

After Mr. Johnstone's death the chapel was without a settled minister for some years, and, indeed, like the Church of King Charles, was only opened during the visiting season, or about five months in the year.

The next minister was Mr. Skinner, who left in 1784, and afterwards removed to Cranbrook. He was followed in 1795 by Rev. Mr. Gough. From that time in common with many of the old Presbyterian places of worship in England, the congregation decreased, until the chapel was nearly deserted.

The Countess of Huntingdon commenced work in Tunbridge Wells before Wesley did. She entered the town in 1764, accompanied by Messrs. Venn and Madan. The Chapel-of-Ease belonging to the Established Church was refused to her, but the large Presbyterian place of worship was freely placed at her disposal.

The long and interesting story of her work at Tunbridge Wells may be read in *The Life and Times of the Countess of Huntingdon*, and in *The Coronet and the Cross* (Rev. A. H. New).

It is highly probable that George Whitefield, who several times visited her Ladyship in Tunbridge Wells, preached in the Mount Zion Chapel. It is said that Dr. Coke also preached in this historical building, though of course at a later date than Whitefield.

There is no definite record of any Wesleyan Society in

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Tunbridge Wells till about 1808. The local record says : During this period, and for some time after, the Wesleyans had the use of the Chapel on Mount Sion on Sunday evenings, and also on week nights ; as the Independents [I think this should certainly be Presbyterians] only used it on Sunday mornings and afternoons. Mr. Gough, the schoolmaster of Southboro', was the minister, and the Wesleyans attended his ministry, till one Sunday he read a notice stating that the Wesleyans were not to have the use of the chapel any more.

The Wesleyans made other arrangements, and their Chapel in Vale Royal was erected in 1812. The congregation at Mount Sion fell off, and in 1814 the chapel was closed as far as Presbyterianism was concerned, and year after year became more dilapidated. In 1830 a congregation of Independents came here from London Road, where a church of that persuasion had been formed in 1750. For them the meeting house was entirely renovated ; a gallery placed the whole length of the building in front ; and a vestry removed and a schoolroom built. Accommodation was thus made for 450 persons. It was vacated by them in 1848.

In 1854 the Primitive Methodists engaged it for three years, till they built their own chapel in Camden Road in 1857.

The Friends also appeared on the scene about 1887.

The old building has therefore at various times provided a home for nearly all the Nonconformist bodies of the town. Many of the early Nonconformists were buried beneath the floor. The bodies were removed later ; some of the slabs remain. As a week-day school the building concluded a very useful public history.

In Atmore's *Methodist Memorial* we read concerning John Hampson (a notable figure amongst the early Methodist preachers, who withdrew from the itinerancy in 1784), that he settled at Southborough, near Tunbridge Wells, where he officiated as minister in the Dissenting Meeting ; and was also Master of a Charity School. In the light of what is said above concerning Mr. Gough, and from a comparison of the dates, I am strongly inclined to think that Hampson's ministry was exercised at Mount Sion, but I have not been able to establish this with certainty. Perhaps some one can help me.

F. F. BRETHERTON.

We are obliged to Mr. Harold H. Camburn, 21, Grove Hill Road, Tunbridge Wells, for permission to reproduce the copyright photograph which forms the frontispiece to our present issue.

A FEW NOTES ON EARLY METHODISM IN HAWORTH.

Continued from p. 168.

William Grimshaw in 1735, whilst he was curate of Todmorden, married Sarah, daughter of John Lockwood, of Ewood Hall, gent. She died on 1st November, 1739, and was buried at Luddenden. Twenty-five days later, Grimshaw prepared a document in which he gave instructions with regard to his own funeral whensoever it might take place. In this document he writes, "Whenever Almighty God is pleased to receive my soul unto Himself, I require my executors to bury my body in the same grave with my deceased wife, Sarah, in the chancel of Luddenden; or if that be impracticable, then either in the Church or churchyard of Luddenden aforesaid, as near her as convenience will permit." Accordingly he was buried at Luddenden, where there is a brass tablet marking his grave within the church. In the work to which so many references have already been made, Laycock's *Methodist Heroes*, pp. 240-248, much fuller particulars are given of the circumstances of Grimshaw's last illness and death than were accessible to Spence Hardy, his chief biographer. These shew the high regard in which he was held by his contemporaries, and the deep impression which his character, labours and death made upon the wide sphere in which he toiled. He was only fifty-four years of age.

When Grimshaw died, there emerged signs of a dispute concerning the patronage of the living at Haworth which may be briefly mentioned. It appears that when chantries were confiscated in the first year of the reign of Edward VI., the whole of the income of the curacy of Haworth was seized. Haworth at that time and until recent days was a curacy under the Vicarage of Bradford, and no provision appears to have been made for the stipend of the curate until the second year of Queen Elizabeth, when the sum of £36 was raised by public subscription, with which money certain farms at Stanbury were purchased. The rents of these were to be paid by Trustees to the Curate of Haworth, but a clause was inserted in the deed, by which a condition was made, that if the Trustees did not concur in the appointment they had power to devote the income to the poor until such time as an appointment was made with which they did agree. It can readily be seen that the power granted by this

clause might become a cause of serious conflict, as indeed proved to be the case. When Grimshaw died, the Trustees took action that showed they were not forgetful of the rights they possessed ; for on April 12, John Greenwood and Robert Heaton, Trustees, presented a caveat to the Archbishop of York warning him against accepting an appointment apart from their concurrence. On the following day, the Rev. J. Sykes, the Vicar of Bradford also presented a caveat on his own behalf. What happened in connection with these caveats the Haworth Register does not say, but in all probability the appointment which was made, viz., that of the Rev. John Richardson, M.A., was acceptable to the Trustees. But readers of Mrs. Gaskell's *Life of Charlotte Brontë* will remember the graphic story of the scenes of conflict that occurred before Patrick Brontë was settled in the curacy ; a few details not given by Mrs. Gaskell may well be supplied as complementary to her narrative. On the death of the Rev. James Charnock in May 1819, the latent dispute between the Trustees and the Vicar of Bradford came to an issue. Patrick Brontë was nominated by the Vicar of Bradford for the vacancy, but as the Trustees had not been consulted and would not concur in the appointment, he withdrew his name. "There was then a considerable interval before the appointment was finally settled. The registers show that during this time the Rev. W. Anderton usually took duty, but on November 7th, 1819, we have an entry showing that the Rev. S. Redhead officiated at a funeral. This Mr. Redhead was appointed to the living by the Vicar of Bradford when Mr. Brontë withdrew, and accepted the appointment but only held it for three weeks. The Trustees had again refused to concur, and when Mr. Redhead undertook the duties in spite of them, the parishioners took sides with the Trustees, and violent scenes followed," the story of which is told by Mrs. Gaskell so graphically. Failing to gain acceptance in Haworth, Mr. Redhead resigned the living. "After other nominations had been made by the Vicar of Bradford without result, Mr. Brontë was re-appointed with the concurrence of the Trustees and the matter was settled." (Story, *Notes on the old Haworth Registers*, pp. 45, 46.) But the struggle had lasted for some eight months.

Grimshaw's successor was "a man of polished manners, unaffected piety, and of a mild and amiable disposition." He was thoroughly evangelical, but never became directly associated with Methodism. He was however one of the "forty or fifty clergymen" to whom Wesley sent the letter of 19th April, 1764,

in which he pleaded earnestly for the maintenance of union between the Arminian and the Calvinistic sections of the Evangelical clergy. See *Standard Journal* with its notes under this date. Many visits were paid by the great evangelical leaders to Haworth, and the old church and its churchyard witnessed some large gatherings to hear the word of life. But the Methodist cause languished: in 1766 when Wesley paid his first visit after Grimshaw's death the membership had dwindled to eight. The communicants in the church and the congregations in the churchyard were very large, but this fact of the decline in membership may have influenced him in the choice of text for his morning sermon, 'O that thou hadst known the things that belong unto thy peace.' When the Countess of Huntingdon accompanied by John Fletcher and Joseph Townsend, Rector of Pewsey, Wilts, visited Haworth in June 1767, permission to use the church was refused, and the two clergymen preached in the churchyard. Perhaps the cause of the refusal is to be found in the fact that when application was made by the Countess it was for the use of "Mr. Whitefield's pulpit." (*Life of C. of H.*, i., 290).

In 1780 John Richardson would not permit Wesley to preach in Haworth Church, but in 1786, he wrote a letter inviting him to do so. The letter is dated April 18th, and Wesley accordingly preached in the Church on the following Sunday, April 23, and again April 27th, 1788.

The story of Haworth Methodism and its chapel at this period and in succeeding years is a melancholy one. In 1773, "the preaching house [preacher's house] was let to William Riddihah, of Bingley, with liberty to teach a school in the chapel. Shortly afterwards the Haworth Methodist society diminished in numbers, and the chapel fell into such a dilapidated state that it was propped with timbers, and grass grew between the flags of the floor. The schoolmaster was obliged to teach in the dwelling-house, and the religious services were conducted in the house of Mr. Abraham Sharp. . . . The members at that time, 1788 and 1789, had dwindled to five. . . . In 1788, Haworth had actually ceased to appear on the circuit plan. So desolate had this once flourishing hill of Zion become. In 1789, it was thought by the preachers of the Keighley Circuit, that it would be a lasting reproach if some effort were not made to restore this historic chapel. Jonathan Maskew, now seventy-six years of age, was the only surviving trustee¹; and he was willing to convey the

1. Except Mr. Wesley.

premises to a new trust. A subscription was commenced, and the appeal being readily responded to, the old chapel resumed its sacred character, as to its upper story, whilst the lower part was converted into a cottage." (Laycock, *Methodist Heroes*, pp. 195-196).

The deed appointing the new trust is still in existence. It is dated 1st May, 1789, and is signed and sealed by John Wesley, Jonathan Maskew and David Illingworth. Wesley could not however have signed the deed on May 1st as he was then in Ireland. One of the two witnesses to his signature was John Ritchie, the surgeon of Otley, who was the father of Miss Elizabeth Ritchie, one of the elect ladies of early Methodism, a constant correspondent of Wesley, and, after her marriage, for many years a class-leader at City Road. Wesley "hid" himself at Otley in the house of Dr. Ritchie from July 21st to 25th to prepare for the Conference, and it is probable that his signature to the deed was obtained at that time. A few items of interest in the deed may be mentioned. The monetary 'consideration' for which the property was transferred to the new Trustees was the sum of five shillings. The deed specifies that the preachers "shall be appointed at the yearly Conference of the people called Methodists as established by a Deed Poll of the said John Wesley under his hand and Seal bearing date the twenty Eighth Day of february in the year of our Lord one thousand seven hundred and eighty-four and enrolled in his Majesty's high Court of Chancery, and no others to have and to enjoy the said premises for the purposes aforesaid provided always that the person preach no other Doctrine than is contained in the Notes written by the said John Wesley upon the new Testament and four Volumes of Sermons." The indefinite character of the reference to the standard Sermons will be noticed. Another clause empowers the new Trustees "by Mortgage of the said premises, or any part thereof, to raise and levy any Sum of Money not exceeding the Sum of fifty pounds for the purpose of repairing the front or foreside of the said Chapel or Meeting-house (which is now ruinous and in decay) and for the purpose of making such other necessary reparations and improvements upon the said premises as to them the said Trustees or the major part of them, or the Survivors of them, or the major part of the Trustees for the time being shall think proper and necessary which they are hereby authorized and empowered to do."

After the restoration of the chapel a great revival broke out, and the membership increased. In 1805, when the members

were one hundred and thirty-four in number, the upper floor of the chapel was taken out and a gallery erected to meet the needs of the increased congregation. In 1817, the surviving Trustees anticipated Fowler's Act, by appointing Trustees by a resolution entered in their Minute Book: "We do hereby agree to, and do hereby set apart. . . . to be joint Trustees with us for the said Methodist Chapel and Premises in Haworth aforesaid, and to have equal liberty and authority to give advice and assist in every way that may be judged useful for the same." This resolution was signed by all the Trustees, and by the Superintendent of the circuit, the well-known and rightly honoured Matthew Lumb, as witness.

In 1822 the Chapel was enlarged again, when the front was brought forward to the road. In 1846 the present chapel, which stands on ground behind the old site, was erected. The window which was put in the preachers' vestry is one that was taken from the old chapel. Near this window on the outside are two stone slabs which also came from the old sanctuary. On one of these the inscription is

The 1st Chapel was
Erected by the Rev^d.
William Grimshaw
A.B., Minister of
Haworth Church,
A.D. 1758.

The inscription on the second reads

TO US
To Live is Christ^t
To Die is Gain
A.D. 1758.

Spence Hardy says that the inscription on the first stone was originally "This chapel," but that the trustees, on placing the stone in the position it now occupies, altered it to its present form.

There are other relics of Grimshaw in Haworth and the neighbourhood, of which a brief account will no doubt be acceptable to our readers.

1. When the old church was taken down and the new one built in 1880, the three-decker pulpit was removed. The upper portion, the preaching pulpit, hexagonal in shape, was neglected for some thirty years. But it has been restored within recent years and is now placed in the mission church of Stanbury. The sounding-board of the pulpit is still in existence: around the rim

of it is the inscription, "For I am determined not to know anything among you save Jesus Christ and Him crucified. W. Grimshaw, A.B., 1742." Pictures of both are given in Whiteley Turner's book, *A Spring-time Saunter: round and about Brontë land*.

2. In the vestry of Haworth Church are preserved two large pewter flagons, capable of holding about two quarts each, which were bought by Grimshaw in 1750, and doubtless were used on the great sacramental occasions when Wesley visited Haworth. On one of these the following lines are engraved :

In *Jesus* we live, in *Jesus* we rest,
And thankful receive His dying request ;
The Cup of *Salvation* His mercy bestows,
All, all from *His* passion our happiness flows.

And on the other this stanza is found :

Blest *Jesus* what delicious fare,
How sweet *Thine* entertainments are ;
Never did *Angels* taste above,
Redeeming grace or dying *Love*.

A.D. 1750.

3. In the Minister's house at Haworth (Southlands), there is a chair that was the property of Grimshaw. A brass plate upon it gives the name of the donor, and states that the chair is the property for the time being of the ministers stationed at Haworth successively.

4. In August last there was deposited in the Brontë Museum at Haworth a black porcelain teapot bearing on one side the words "William Grimshaw, A.B., Haworth," and on the opposite side his favourite text, "For me to live is Christ, and to die is gain." It was presented by the executors of the late Richard Cockcroft, of Hebden Bridge, on behalf of the family, with whom it was an heirloom. Some time ago the official documents appointing Grimshaw minister at Haworth, as well as other precious papers, were presented to the Museum by the same executors. These are now undergoing a process of pressing and straightening out prior to being added to the permanent collection located there.

5. Mr. and Mrs. John H. Beaver, of Oxenhope, have erected in the Haworth Chapel a beautiful bronze tablet in memory of William Grimshaw and of the visits to Haworth of John and Charles Wesley, George Whitefield, John Fletcher, and the Countess of Huntingdon.

J. CONDER NATTRASS.

CORRESPONDENCE BETWEEN
WILLIAM GRIMSHAW AND THE
QUAKERS OF STANBURY,
NEAR HAWORTH.

STANBURY YEARLY MEETING.

(“The Friend,” 3rd mo., 1845.)

In the early days of the Society, Friends were in the practice of holding public meetings for worship once in the year in different parts of the kingdom. One of the parts thus visited was the village of Stanbury, S. W. of Keighley, in the West Riding of York, about twelve miles from Skipton where David Hall resided.

The following correspondence took place relative to the disorderly conduct of many individuals who were in the habit of attending the meeting. The zeal and fervent charity which characterise the letters of William Grimshaw, make his name worthy of being held in honourable remembrance. Those from David Hall in reply to him have not been so carefully preserved ; we are only able to give a part of one letter. The excesses complained of by the clergyman, doubtless, occasioned the discontinuance of the meeting, as was the case with others of the same kind ; nothing seems to be heard of any of those meetings after the date of the last letter in the correspondence.

To the People called Quakers at their Annual Meeting at Stanbury.

11th of Fourth Month, 1749

Dear Friends,

Your meeting annually on this day at Stanbury is doubtlessly well designed to the glory of God, and the edification of your souls. Wherefore my sincere prayer is that the Holy Spirit may be in the midst of you, particularly this day, teach you, and fill all your hearts with the wisdom, power, and love of God. But dear friends, I trust you will indulge me the freedom to advise of

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one thing, which I am persuaded you are not utterly insensible of, I mean the evils, which, though not intentionally on your part, yet continually follow the Meeting. There are, you know, great numbers of carnal careless people, young and old, who under pretence of coming to hear you, make no more of it than a mere rendezvous of vanity and wickedness ; drunkenness, cursing, swearing, fighting, revelling, etc, abound ; and this with many, not only the remainder of the day, but commonly all the night, and most of the day following, if not longer. This has obliged me these seven years past, as constantly on this day with our church-wardens, to go amongst them, and endeavour the suppression of the disorder, though but with little success ; therefore being now almost tired with the trial of this expedient, I determined with myself to make my application to you, who I am satisfied, are as far as I can be, from countenancing, or in any wise encouraging such immoralities. Nor do I see any other way of suppressing them. The most likely expedient, permit me to intimate it, is either that you would meet oftener, or totally suspend it. By the former [curiosity] would cease, and therewith these evils ; by the latter, the effect will be the same. I wish you would take the matter however into serious consideration, and cordially concur with me in a speedy and effectual endeavour to put an end hereto. I hope you are not so tenacious of your present annual custom, though the blessings experimentally attending your Meeting are never so weighty and precious to your own souls, as not seriously to consider, and industriously to prevent such a train of evils as may tend no less to the dishonour of God, the contempt of religion and the eternal damnation of others, yea, and deeply enhance your own souls in the same destruction ; forasmuch, as we must own, it is righteous with God to charge the mischiefs incident to others upon you and me, which we might have prevented, but did not. This is my casuistry. May our dear Lord bless you daily more and more unto the perfect day ; may his grace, love, and truth abound, and shine forth in your hearts, lips and lives ; and may, you and I, and all men be stedfast, immovable, and always abounding in the will and work of the Holy Spirit, till we all come to appear before him in glory, and to rejoice for ever together in his presence, where there is fulness of joy, and at whose right hand there are pleasures for ever more. The Lord bless you this day.

I am, your respectful Friend,
William Grimshaw.

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From David Hall to William Grimshaw.

Much esteemed Friend,

Though at present personally unknown, the good character thou hast borne for these several years with regard to thy concern and endeavours for the suppression of vice, and promotion of virtue and piety among mankind, without a rigid bigotry to any one set of men, has some years ago raised in me a desire to write to thee by way of encouragement therein, and approbation thereof, but hitherto one thing or other hath letted me. But upon perusing thy friendly and Christianlike epistle to the people called Quakers at their Annual Meeting at Stanbury, dated the 11th instant, I can no longer omit giving thee a few lines, whereby I do assure thee, thy said Epistle was and is well taken by our Friends; and though I perceive it came rather too late for a suitable and general perusal before the Meeting, yet care was taken to answer part of contents thereof, by giving a very close charge or caution at the close of the Meeting, that all young people and others should be careful to depart soberly and in good order, and that none should by any means behave themselves amiss in ale-houses or elsewhere; and the inn-keepers (near the place especially) were earnestly desired not to fill liquor to any beyond the bounds of moderation, etc. Some inconveniencies and disagreeable things attending these anniversary assemblies heretofore at Stanbury, have not escaped the notice of and consideration of divers of us, with strong desires that the same might be redressed. The two expedients thou proposest, and perhaps some others, for remedying these said grievances, I believe will be taken into the consideration of our Friends. May God Almighty crown thy well-intended endeavours. . . . Farewell, saith thy cordial, well-affected, and sincere friend, in much brotherly kindness and charity.

David Hall.

Skipton, 24th of Fourth Month, 1749.

David Hall wrote again to William Grimshaw the 3rd of Sixth Month (August 1750,) to which he received the following answer :—

Haworth, July 16th, 1750.

Dear and esteemed Friend,

I am much obliged to you for your kind letter of last year, and had designed to have answered it in season, but must own, through multiplicity of business partly, and partly through

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negligence when leisure was given me, I postponed to this time, and therefore now do myself the favour to answer both yours in this. As to the affair of Stanbury Meeting, as I do assure you I had no design in writing to Friends last year, but the glory of God and the welfare of souls, without the least intention to interfere in any wise with Friends' good design in keeping up their Annual Meetings; so I desire my sincere love and respects to them for taking my letter in good part, with this farther assurance from me, that from year to year I shall be ready to confer and concur with them in any measures that may be deemed best for keeping up the Meeting, and totally preventing those disorders, which my dear Friend, on Friend[s] part, I own, are not designedly, but eventually occasioned. I am still of the same mind, that if they would either entirely drop it, or meet at least once a month at Stanbury, or on any other day rather than a First-day, the eventual evils would then be suppressed. Permit me to make a proposal to you, and by you to Friends. If they will make trial by coming one half-year, monthly, to Stanbury to hold a Meeting, I will think it a pleasure to make the speaker and his horse welcome at my house on a First-day. I am persuaded the rabble will soon cease coming, and the Meeting will consist of none but serious souls. I do assure you the partition wall of party and religious denominations are long ago utterly fallen down in me. I love all denominations, and so far (and my own no farther than) as I find them endued with the Holy Spirit, to be taught of God, and worshipping him inwardly and outwardly, in spirit and in truth, adorning every circumstances of life with all holy conversation and godliness. I want us all to be taught of God alone, and to glorify him alone in the Spirit of Christ Jesus my dear Saviour. For this I am invariably and solemnly determined to spend and be spent all the days of my appointed time, till my change come, through the grace of God; and I shall be glad, I trust at all times, to give any man, of what profession soever he be, the right hand of fellowship, in promoting the profession of truly vital and spiritual Christianity. Sweet Jesus by his all sufficient Spirit bless you richly with all spiritual grace in your own soul, and out of the fulness of God and the abundance thereof in your own heart, open your mouth to communicate what he has given you to others.

Yesterday and not before I read over your manuscript like it well, and would be so much a friend to the benefit of my country as to wish you would publish it. 'Tis certainly a word in season, and might do much good in awakening a people dead in

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trespasses and sins. I like the postscript well, and should be glad, if you would make it public, to write a preface to it. I herewith return it. I desire you'll excuse haste and errors, desiring to be your unfeigned and affectionate Brother till death'

William Grimshaw.

Several years afterwards Grimshaw again addressed Friends in the following manner :—

Haworth, July 9th, 1754.

Dear Friends,

May the Divine Spirit of God manifest himself in the midst of you this day ; and may your hearts be filled with his Divine presence, that the Lord may be glorified, and your souls greatly edified with his grace and love. This is my hearty prayer for you and all your friends who are in the Spirit, and desire to bring forth the fruits of the Spirit in all holy conversation and godliness.

My desire is, that you will, as the Lord shall enable you, give the young people an exhortation to seek the Lord, and to be obedient to his convictions, to repent and turn to him with all their hearts in this the day of their visitation ; particularly charge them and all others to retire home with all convenient speed after the Meeting is ended. Once more, may the Lord bless you all.

I am, your sincere and respectful Friend,

William Grimshaw.

For the foregoing correspondence we are indebted to the courtesy of Mr. Norman Penney, F.S.A., F.R., Hist. S., Editor of the *Journal of the Friends' Historical Society*, who kindly sent us a transcription of it.

The Quakers held services and had a footing in Stanbury very soon after George Fox begun his work. In 1670 they obtained the lease for 999 years at one penny per year rent "of a parcel of land called Horton Croft. . . . at the Townend of Stanbury and adjoining the common thereof to be used for a Burying ground." There were forty-five burials in the little burial ground, which is now used as a woodyard to a joiner's shop. The meeting-house of the Quakers was a small upper room in the house which is now occupied by the village schoolmaster. Approach to it was by outside stairs which have been cut away in recent years. See Craven's *History of Stanbury*, ch. vi.

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BIBLIOGRAPHY OF
THE WORKS OF GEORGE WHITEFIELD.
BY ROLAND AUSTIN.

PART II. SERMONS.

[Collected Editions of Whitefield's Sermons published during his life, and later, are placed after those printed in separate form. See Nos. 113-133. To save space the titles only of the Sermons are printed; the place where preached and date, if stated on the title page, are given in the notes, to which are added the text, the number of the Sermon if printed in the *Works* (No. 128) and any mention of them in Tyerman's *Life of Whitefield*.]

1737

51. THE BENEFITS OF AN EARLY PIETY. London: 1737. 8vo., pp. [iv.] & 26.

Eccles., xii. 1. Bow-Church, London, September 28, 1737. Second Edition, 1738, 8vo., same pp.; Another, 1739, 8vo., pp. 22. Reprinted Boston, 1739, entitled *The Duty and Interest of Early Piety* (Evans, 4448). Translated into German, 1740. No. 11 in *Works*.

Tyerman, I., 96-7. This sermon was written and first preached at Stonehouse, Gloucestershire, in May, 1737.

52. The Nature and Necessity of our New Birth in Christ Jesus, in order to Salvation. London: 1737. 8vo., pp. viii. & 28.

2 Cor. v. 17. St. Mary Redcliffe, Bristol. Second Edition, same year; Third, 1738, pp. viii. & 28; Fourth, 1739. Translated into Welsh (Bristol: F. Farley), 1739, 8vo., pp. 32. Reprinted Boston, 1739, pp. 23 (Evans, 4459). No. 49 in *Works*.

Tyerman, I., 79-81.

53. The Nature and Necessity of Society in general, and of Religious Society in particular. The Third Edition, corrected and amended. London: 1738. 8vo., pp. viii. & 30.

Eccles. iv. 9-12. St. Nicholas, Bristol, and Bow Church, London. First published in 1737. Fourth Edition, 1738, 8vo., pp. 24. Reprinted Boston, 1740, 12mo., pp. 24 (Evans, 4648) and translated into German same year. No. 8 in *Works*.

Tyerman, I., 51-3, 95-6.

Whitefield's first sermon, delivered in the Church of St. Mary de Crypt, Gloucester, June 27th, 1736, the Sunday after his ordination.

1738

54. The Almost Christian. London: 1738. 8vo., pp. [iv] & 27.

WESLEY HISTORICAL SOCIETY.

Acts. xxvi. 28. St. John, Wapping. Another Edition, 8vo., pp. 19, same year. Reprinted, Boston, "with a Poem, on his design for Georgia," 1739 (Evans, 4446). No. 43 in *Works*.

Tyerman, I., 96.

55. The Eternity of Hell Torments. London: 1738. 8vo., pp. viii. & 23.

Matt. xxv. 46. Savannah in Georgia.

56. The Great Duty of Family Religion. London: 1738. 8vo., pp [iv.] & 25.

Joshua xxiv. 15. Saint Vedast, Foster Lane, London. Another Edition, 1739, 8vo., pp. 20; Reprinted, Boston, 1739 (Evans, 4450); Translated into German, 1740. No. 4 in *Works*.

Tyerman, I., 97-98.

57. The Heinous Sin of Profane Cursing and Swearing. London: 1738. 8vo., Title & pp. 18.

Matt. v. 34. St. Nicholas Cole-Abbey, London. Reprinted Philadelphia, 1740. No. 18 in *Works*.

Tyerman, I., 99-100.

58. Intercession Every Christian's Duty. London: 1738. 8vo., Title & pp. 26.

I. Thess. v. 25. Great St. Helen, London, December 27, 1737. Reprinted New York, 1739 (Evans, 4452). No. 54 in *Works*.

Tyerman, I., 99-101.

59. Of Justification by Christ. London: 1738. 8vo., pp. [iv.] & 26.

I. Cor. vi. 11. St. Antholin, London. Another Edition, 1741. No. 46 in *Works*.

Tyerman, I., 99.

60. The Nature and Necessity of Self-Denial. London: 1738. 8vo., pp. [iv.] & 26.

Luke ix. 23. St. Andrew, Holborn, October 9, 1737. Second and Third Editions, same year. Reprinted Boston, entitled *The Extent and Reasonableness of Self-Denial*, 1739 and 1740 (Evans, 4449). No. 29 in *Works*.

Tyerman, I., 98-99.

61. Thankfulness for Mercies received a necessary Duty. A Farewel Sermon Preached on board the Whitaker, At Anchor near Savannah in Georgia, on Sunday May the 17th, 1738., London: 1738. 8vo., pp. 19.

Ps. cvii. 30, 31. Other Editions, 1739, pp. 20, and pp. 24. No. 7 in *Works*.

Tyerman, I., 125-7.

1739

62. The Care of the Soul urged as the One Thing Needful. London: 1739. 8vo., pp. 35.

PROCEEDINGS.

- Luke x. 42. Kennington Common, May 19, 1739. No. 31 in *Works*.
Tyerman, I., 295, 303.
63. Christ the only Preservative against a Reprobate Spirit. London: 1739. 8vo., pp. 29.
2 Cor. xiii. 5. Blackheath.
64. Directions how to hear Sermons. London: 1739. 8vo., pp. 18.
Luke viii. 18. Christ's Church in Spittlefields. Reprinted Boston and Philadelphia, 1740 (Evans, 4637-8), and 1792 (Evans, 25033); and N.D., 8vo., pp. 16, entitled *The Doctrine of Free Grace*. No. 28 in *Works*.
Tyerman, I., 294.
65. The Duty of Searching the Scriptures. 1739. 8vo., pp. 19.
John v. 39. St. Michael, Cornhill. Reprinted same year, with prayers added, pp. 24. No. 37 in *Works*.
Tyerman, I., 295.
66. An Exhortation to come and see Jesus. London, 1739. 8vo., pp. 14.
Luke, xix. 9, 10. Moorfields, May 20, 1739. No. 35 in *Works*, where it is entitled *The Conversion of Zaccheus*, and differs very much from the original.
Tyerman, I., 216, 276, 295.
67. An exhortation to the People of God not to be discouraged in their Way, by the Scoffs and Contempt of wicked Man. London: 1739. 8vo., pp. 12.
Hebrews iv. 9. Mr. Delamot's Yard, at Blendon-Hall near Bexley. No. 56 in *Works*.
Tyerman, I., 248-9.
68. The Folly and Danger of being Not Righteous enough, as well as of being Righteous over-much, a Sermon preach'd at Kennington-Common, Moorfields, and Blackheath; From Ecclesiastes vii. 16. Wherein Dr. Trapp's Discourses from the same Words (as well as the polite Entertainments of the Age) are consider'd, and prov'd to be inconsistent with true Christianity. Taken in Short-Hand by a Professor of Stenography. To which is added, A Preface in Vindication of the Publication thereof. London: 1739. 8vo., pp. [ii.] & 30.
Another Edition, same year, 8vo. pp. 34. No. 9 in *Works*.
Tyerman, I., 295, 297-8.
Another Edition, entitled—
- A Preservative against unsettled Notions, and want of Principles, in regard to Righteousness and Christian Perfection. An Explanatory Sermon On that mistaken Text Be not Righteous

WESLEY HISTORICAL SOCIETY.

over-much ; neither make thyself over-wise : Why shouldst thou destroy thyself? Being a more particular Answer to Dr. Trapp's Four Sermons upon the same Text, than have yet been Publish'd. London : Printed for C. Whitefield, 1739. 8vo.

Eccles. vii. 16. Title, and address "To all the True Members of Christ's Holy Church," pp. i.-vi. ; Sermon, pp. 3-29. No. 10 in *Works*.

Another Edition, pp. viii. & 27, with slightly different title, was printed for T. Cooper, the same year.

Tyerman, I., 236-9.

69. The heinous Sin of Drunkenness. A Sermon Preached on Board the Whitaker. London : 1739. 8vo., pp. 22.

Ephesians, v. 6. Reprinted Philadelphia, 1740 (Evans, 4640). No. 52 in *Works*.

70. The Indwelling of the Spirit, the common Privilege of all Believers. London : 1739. 8vo., Title & pp. 22.

John vii. 37-39. Parish Church of Bexley, Whitsunday, 1739 Reprinted, London, pp. 26 ; Edinburgh, pp. 26, and Boston (Evans, 4451) same year ; Philadelphia, 1740 (Evans, 4641) ; London, 16mo., pp. 20, 1741 ; Boston, 5th edition, 1741 (Evans, 4858). Reprinted pp. 277-92 of *Sketches of the Life and Labours of the Rev. George Whitefield* (1849).

No. 38 in *Works*.

The first issue was printed "for the Benefit of the School-House now erected for the Colliers in Kingswood near Bristol."

Tyerman, I., 242-4.

71. Jesus Christ the only Way to Salvation. London : 1739. 8vo., pp. 24.

John iii. 3. Kennington Common.

Tyerman, I., 295, 300-1.

72. The Knowledge of Jesus Christ, the best knowledge. 1739 : 8vo., pp. 18.

1 Cor. ii. 2. Great St. Helen's, London. Translated into German, 1740. No. 45 in *Works*.

Tyerman, I., 294.

73. The Marks of the New Birth. London : 1739. 8vo., pp. 23.

Acts xix. 2 [Printed 5]. St. Mary, White-Chapel. Reprinted New York (called Sixth Edition—Evans, 4456) and translated into Welsh, same year ; Translated into German, 1740. Another Edition, Edinburgh, 1741, 16mo., pp. 26. No. 42 in *Works*.

Tyerman, I., 294.

74. The Necessity of the Righteousness of Christ. London : 1739. 8vo., pp. 25.

Luke xviii. 14. Moorfields, June 3, 1739. No. 34 in *Works*, the same text but quite different from this print.

Tyerman, I., 295, 301, 303.

PROCEEDINGS.

75. The Power of Christ's Resurrection. London: 1739. 8vo., pp. 20.

Philip. iii. 10. St. Werburgh, Bristol. No. 53 in *Works*.
Tyerman, I., 294.

76. Satan's Devices. London: 1739. 8vo., pp. 25.

2 Cor. ii. 11. Great St. Helen's, London. No. 49 in *Works*.
Tyerman, I., 294, 297.

77. The Spirit, Doctrines, and Lives of our modern Clergy, not conformable to the Spirit of Christ. London: 1739. 8vo., pp. 33.

Luke iv. 29. Islington and Bexley.
Tyerman, I., 246-8.

78. Watching, the peculiar Duty of a Christian. London: 1739. 8vo., pp. 25.

Matt. xxv. 13. Marylebone, Moorfields, and Kennington Common No. 25 in *Works*, where it is entitled *The Wise and Foolish Virgins*, but varies much from the original print. Reprinted Philadelphia, 1740 (Evans, 4649). The sermon was also published with this title in Edinburgh, 1740, 16mo., pp. 39, and in London, same year, as *The Foolish and Wise Virgins*, pp. 35.

Reprinted pp. 294-312 of *Sketches of the Life of . . . Whitefield*, (1849).

Tyerman, I., 295, 303-4.

79. Worldly Business no Plea for the Neglect of Religion. London: 1739. 8vo., pp. 17.

Matt. viii. 22. St. Lawrence, Old Jewry. Reprinted Philadelphia (Evans, 4652) and translated into German, 1740. No. 20 in *Works*.

Tyerman I., 294.

1740

80. Christ the best Husband: Or an earnest Invitation to Young Women to come and see Christ. London: 1740. 8vo., pp. 28.

Ps. xlv. 10, 11. Preached to a Society of Young Women, in Fetter Lane, London. No. 5 in *Works*.

Tyerman, I., 296.

81. Christ the only Rest for the Weary and Heavy Laden. 1740. 8vo., pp. 21.

Matt. xi. 28. Kennington Common. No. 21 in *Works*.

Tyerman, I., 295.

82. Christ the Support of the Tempted. London: 1740. 8vo., pp. 23.

Matt. vi. 13. Blackheath. No. 19 in *Works*.

Tyerman, I., 295.

83. The Danger of Man resulting from Sin, and his Remedy, by Christ considered. London: 1740. 8vo., pp. 34.

- Matt. xxii. 42. Kennington Common.
 Evans gives (4458) an imprint of 1739. Other Editions, under the title *What think ye of Christ* were published London, 1740, 8vo., Title and pp. 34, and Edinburgh, 1741, 8vo., pp. 31. Reprinted pp. 126-47 in *A Collection of Scarce and Valuable Sermons*, Edinburgh, 1814. Reprinted Boston, 1741, pp. 30 (Evans, 4861), and translated into German, 1740. No. 24 in *Works*.
 Tyerman, I., 296, 304.
84. Faith acts above Reason, proved from the Example of Abraham, in offering up Isaac. And the great Folly of Races. 1740. 8vo., pp. 19.
 Gen. xxii. 2. Hackney-Marsh, during the horse-races.
 Tyerman, I., 295.
85. The Folly and Danger of parting with Christ for the Pleasures and Profits of Life. London: 1740. 8vo., pp. 33.
 Matt. viii. 23 to end. Kennington Common. No. 22 in *Works*.
 Tyerman, I., 296.
86. God's free Grace in the Salvation of Sinners, proved from the Conversion of St. Paul. London: 1740. 8vo., pp. 33.
 Acts ix. 22. Newington. No. 41 in *Works*, is from the same text but entitled *Sauſ's Conversion* (see No. 101 *infra*).
 Tyerman, I., 295.
87. The great Duty of Charity Recommended, particularly to all who profess Christianity. London: 1740. 8vo., pp. 25.
 I. Cor. xiii. 8. Kennington Common and Gloucester. No. 47 in *Works*.
 Tyerman, I., 296.
88. The Marriage of Cana. Edinburgh: 1740. 8vo., pp. 30.
 John ii. 11. Blackheath, 1739. Another Edition, 1741. Reprinted Philadelphia, 1742. 8vo., pp. 40 (Evans, 5091). No. 36 in *Works*.
 Tyerman, I., 211-12,
89. A New Heart, the best New Year's Gift, and Repentance the only Way to obtain it. London: 1740. 8vo., pp. 35.
 Luke xiii. 3. Bristol, January 1, 1740. No. 32 in *Works*, entitled *A Penitent Heart*.
 Tyerman, I., 296, 302.
90. The Observation of the Birth of Christ, the Duty of all Christians; or the true way of Keeping Christmas. London: 1740. 8vo., pp. 21.
 Matt. i. 21. Bristol. No. 16 in *Works*.
 Tyerman, I., 295.
91. The Polite and Fashionable Diversions of the Age, destructive to Soul and Body. London: 1740. 8vo., pp. 31.

PROCEEDINGS

Matt. xvi. 26. Blackheath.

Tyerman, I., 295, 299-300, 304.

92. The Serpent's beguiling Eve explained, considered, and applied to all under Temptation. London: 1740. 8vo., pp. 29.

Gen. iii. 15. Blackheath and Newington. No. 1 in *Works* entitled *The Seed of the Woman, and the Seed of the Serpent*, but differs very much.

Tyerman, I., 296, 302.

1741

93. The Believer's Golden Chain. Glasgow: 1741. sm. 4to., pp. 39.

I. Cor. i. 30. Glasgow, September 15, 1741. No. 44 in *Works*, entitled *Christ, the Believer's Wisdom*. Another Edition, Glasgow, 1742. pp. 24.

Tyerman, I., 518.

94. The Duty of a Gospel Minister. Glasgow: 1741. 8vo., pp. 20.

Luke iv. 18, 19. Glasgow, September 12th, 1741.

95. Of Justification by Christ. Edinburgh: 1741. 12mo., pp. 20.

I. Cor. vi. 11.

96. The Kingdom of God. Glasgow: 1741. 8vo., pp. 24.

Romans xiv. 17. Glasgow, September 13th, 1741. Reprinted in *History and Repository of Pulpit Eloquence*, by H. C. Fish (vol. 1, 1857) and *Great Sermons of the Great Preachers* (1858).

97. The Lord our Righteousness. Glasgow: 1741. 8vo., pp. 20.

Jeremiah xxxiii. 16. Glasgow, September 11th, 1741. Reprinted Boston, 1740, pp. 28 (Evans, 5090), and at pp. 1-24 of *Imputed Righteousness* (New Park Street Library, April, 1856). No. 14 in *Works*.

Tyerman, II., 21.

98. The Method of Grace. Glasgow: 1741. 8vo., pp. 32:

Jeremiah vi. 14. Glasgow, September 13th, 1741.

99. Persecution the Christian's Lot. Glasgow: 1741. 8vo., pp. 28.

2 Tim. iii. 12. Glasgow, September 14th, 1741. No. 55 in *Works* but the two differ.

100. The Prodigal Son. Glasgow: 1741. 8vo., pp. 16.

Luke xv. 11. Glasgow, September 11th, 1741. Reprinted Boston, 1742 (Evans, 5089).

101. Saul's Conversion. Glasgow: 1741. 8vo., pp. 40.

Acts ix. Glasgow, September 12th, 1741. No. 41 in *Works* but in a very different form.

1742

102. The Barren Fig-Tree. Glasgow: 1742. 8vo., pp. 12.

Mark xi. 13, 14. Glasgow, October 21st, 1742.

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1746

103. Britain's Mercies, and Britain's Duty. Represented in a Sermon Preach'd at Philadelphia, On Sunday August 24, 1746. And occasioned by the Suppression Of the late Unnatural Rebellion. Printed at Philadelphia, 1746. 8vo., pp. 27 (Evans, 5883).

Psalm cv. 45. Second Edition, Boston, pp. 22 (Evans, 5884) and Third, Philadelphia, same year. Reprinted, London, 8vo., pp. 24, same year, and Bristol, 1746-7, 8vo., pp. 24, the title of the latter being enlarged: No. 6 in *Works*.

Tyerman, II., 163-4.

1753

104. The true Nature of Beholding the Lamb of God, and Peter's Denial of his Lord, opened and explained, in two Sermons. London: 1753. 8vo., Title & pp. 48.

John i. 35, 36. Matt. xxvi. 75. Reprinted pp. 376-405 of *The Revised Puritan* (No. 130).

Tyerman, II., 295-7.

1758

105. Abraham's offering up his Son Isaac. 1758. 12mo., pp. 16.

Gen. xxii. 12. No. 3 in *Works*.

1762

106. Aaron's blessing the Children of Israel. Edinburgh: 1762. 12mo. pp., 22.

Numb. vi. 28, 26. Edinburgh, September 13th, 1762.

1763

107. A Sermon Preached at Edinburgh, On the Day appointed for a General Thanksgiving. London: Printed and sold at the Tabernacle. 1763. 8vo., pp. 26.

Ps. cv. 48.

1769

108. A Sermon By the Reverend Mr. George Whitefield, being His Last Farewell to his Friends, Preached at the Tabernacle in Moorfields, At Seven in the Morning, August the 30th, 1769, Immediately before his Departure for Georgia. Taken in Short Hand, by a Gentleman eminent in that Art, and Published at the earnest Desire of many who heard it. London: 1769. Price Sixpence. 8vo., pp. 32.

John x. 27, 28. A second edition was issued the same year. Reprinted pp. 27-46 of *Two Farewell Sermons* (No. 109). Translated into Welsh, 1771.

Tyerman, II., 563.

PROCEEDINGS.

1770

109. Two Farewell Sermons, By the late Rev. Mr. Geo. Whitefield, A.M. . . . delivered at the Chapel in Tottenham-court-Road, On Sunday, August, 27th, 1769; and at the Tabernacle in Moorfields, On Wednesday, August 30th, 1769, Immediately before his Departure for America. London: 1770. Price One Shilling. 8vo.

Genesis xxvii. 12, 13, 14, 15. Title and editor's preface, pp. i-vii. Sermons, pp. 9-46. Portrait of Whitefield, frontispiece.

Tyerman, II., 562-5.

? 1770

110. The putting on the New Man a certain Mark of the real Christian: A Sermon Preached at the Tabernacle, On the Fifth of January, 1750. . . Taken down in Short-Hand, and transcribed with great Care and Fidelity, By a Gentleman present. London: 8vo., pp. 30.

Ephes. iv. 24. Printed after Whitefield's death. Second Edition, 1771.

Tyerman, II., 242.

1842

111. Whitefield's Farewell Parochial Sermon. A Sermon preached in the Parish Church of Stonehouse, Gloucestershire, on Ascension Day, 1737, by the Rev. G. Whitefield, B.A., upon his relinquishing the cure of that Parish. Now First Published from Manuscript Copy. London: 1842. 8vo. Two leaves & pp. 13.

Romans viii. 30. Reprinted pp. 14-29 of *George Whitefield, Prince of Preachers*, By C.L.S. (Charles Lister Smith).

1856

112. The Righteousness of Christ, an Everlasting Righteousness.

Dan. ix. 24. Printed pp. 25-44 of *Imputed Righteousness* (New Park Street Library, April, 1856). This sermon was not printed in separate form. No. 15 in *Works*.

COLLECTED SERMONS.

[The contents of each collection is indicated by giving the running numbers of such sermons as were printed in separate form and are included above, or, where not so printed, by the numbers given in the *Works* (No. 128). In the latter case special reference is made.]

113. Sermons on Several Practical Subjects. Viz. . . .
[Titles of nine sermons] London, Printed for C. Rivington . . .

WESLEY HISTORICAL SOCIETY.

and J. Hutton . . . 1738. 8vo.

Nos. 51-54 and 56-60 *ante*. Each sermon is paged separately and the volume appears to be made up of copies bound together with a general title.

Another Edition, entitled

114. Several Discourses upon Practical Subjects. The Arguments Of which may be collected from The Contents. To which is added, The Oxford Methodists. London : 1738. 8vo. Two leaves and pp. 186 & 22.

The same sermons arranged in different order.

Another Edition, entitled,

115. The Christian's Companion : or, Sermons on Several Subjects, viz. . . [Titles of 9 Sermons]. To which is annexed, A Collection of Forms of Prayer for every Day in the Week. . . Recommended by the same Reverend Author. London : 1738. 8vo.

Portrait of Whitefield, Frontispiece. The same sermons, each paged separately, arranged in different order. Following them is

A Collection of Forms of Prayer, Title and Preface, pp. i.-xi. ; Prayers, pp. 1-81 ; Hymns, pp. 82-88.

Another Edition, entitled,

116. Sermons on Various Practical Subjects. London : 1739. 8vo.

Title & Contents, Four leaves ; Sermons, as in *The Christian's Companion*, with the addition of No. 61 *ante*, pp. 1-254 (misprinted 154).

117. The Christian's Companion : or, Sermons on Several Subjects, Viz. . . [Titles of twelve sermons.] The Rev. Mr. Whitefield's Answer to the Bp. of London's Pastoral Letter. And A Supplement to Mr. Whitefield's Answer, By a Presbyterian of the Church of England. To which are added, Several Prayers. London : 1739. 8vo., pp. 335.

Nos. 55, 61, 64, 65, 68-70, 72, 73, 75, 76, 79 *ante*. Only No. 61 had been printed in the preceding collections.

Portrait of Whitefield, frontispiece. Two copies have been examined but neither contained the Prayers.

118. Sermons on Various Subjects. In Two Volumes. London : 1739.

Vol. 1. Title & Contents, pp. i.-vi. ; Sermons, pp. 1-161. Nos. 53-61 *ante*.

Vol. 2. Title & Contents, pp. i.-vi. ; Sermons, pp. 1-150. Nos. 64, 65, 69, 72, 73, 75, 76, 79 *ante*.

Reprinted Philadelphia, 1740, 2 vols., pp. iv., 223, & iv., 224 (Evans, 4650), and Boston, 1741 (Evans, 4860).

Tyerman, I., 294, 439.

PROCEEDINGS.

119. Discourses On the following Subjects, Viz.
[Titles of sermons]. To which is added, Prayers on Several
Occasions. London: 1739. 8vo., 2 vols.

[Vol. 1]. General title, one leaf. Sermons 51, 52, 62, 64-79 *ante*;
each with title and paged separately. Prayers, pp. 39. Portrait of
Whitefield, frontispiece.

Vol. 2. General title, one leaf. Sermons 63, 80-92 *ante*.

120. Five Sermons, Viz. . . . [Titles]. Philadelphia.
1740. (Evans, 4639).

Nos. 64, 69, 70, 78, 79 *ante*.

121. Nine Sermons upon the Following Subjects.
[Titles.] To which are annexed, Several Prayers on various
Occasions. London: 1742. 8vo.

Title &c., four leaves; Sermons, Nos. 66, 92, 93, 97, 99, 101, 105
ante, and Nos. 34, 40 in *Works*, pp. 1-256; Prayers, pp. 257-85;
Sermons and tracts by Whitefield, pp. [286-7.] Reprinted Edinburgh,
same year, 8vo., four leaves and pp. 199; Second Edition, London,
1743, 8vo., four leaves and pp. 303, portrait (N. Parr sc.) frontispiece
(probably missing in the copy of the first edition collated). Reprinted
Boston, 1743 (Evans, 5311). Fifth Edition, London, 1760, 8vo., two
leaves and pp. 196. Another, 1753.

Tyerman, II., 21.

122. Twenty-Three Sermons on Various Subjects. To
which are added, Several Prayers. A New Edition,
Revised and Corrected by the Author. London: 1745. 8vo.,
Three leaves and pp. 388.

Nos. 51-61, 64, 65, 69, 70, 72, 73, 75, 76, 78, 79, 83, 88 *ante*.

123. Five Sermons on the Following Subjects
[Titles.] With a Preface by the Rev. Mr. Gilbert Tennent.
Philadelphia printed. London, Reprinted. 1747. 8vo., Title
&c., pp. i-[xiv.] and 1-138.

None of these had been printed separately. Nos. 2, 12, 27, 33, 39
in *Works*.

Third Edition, entitled *Six Sermons*, the one added being No. 106
ante, 1750, 8vo., pp. xii. and 160. First printed in Philadelphia, 1746,
8vo., pp. xiv. and 169 (Evans, 5885).

Tyerman, II., 164.

Another Edition, entitled

124. Ten Sermons London: 1760. 8vo., pp.
viii. and 184.

A Reprint of those in *Six Sermons*, with Nos. 66, 93, *ante*, and 34,
40 in *Works*.

125. Twelve Sermons on Various Important Subjects.
Corrected and Revised by the Author for the Press. Second
Edition. 1771. 8vo., Two leaves and pp. 296.

WESLEY HISTORICAL SOCIETY.

A reprint of *Nine Sermons* (No. 121), with Nos. 55, 70, 75 *ante*.
Third Edition, Berwick, 1792, 12mo., pp. [xi.] and 276.
Another Edition, entitled—

126. Fifteen Sermons, preached on Various Important Subjects. . . Carefully corrected and revised according to the best London Editions. . . Glasgow: 1785. 8vo., pp. 301.

A reprint of *Twelve Sermons*, with Nos. 56, 78, 98 *ante*. Other Editions Glasgow, 1792 and Paisley, 1794.

127. Eighteen Sermons Preached by the late Rev. George Whitefield, A.M. On the following Subjects.

- I. A Faithful Minister's parting Blessing [Rev. xxii. 21.]
- II. Christ the Believer's Refuge. [On the Death of Mr. Beckman. Ps. xli. 1-6.]
- III. Soul Prosperity. [3 Epis. John. 2.]
- IV. The Gospel, a dying Saint's Triumph. [Mark xvi. 15, 16.]
- V. Repentance and Conversion. [Acts iii. 19.]
- VI. Glorifying God in the Fire, or the right Improvement of Affliction. [Is. xxiv., 15.]
- VII. The Beloved of God. [Deut. xxxiii. 12.]
- VIII. The Furnace of Affliction. [Death of Mr. Middleton. Is. xlviii. 10.]
- IX. The Lord our Light. [Is. lx. 19, 20.]
- X. Self-Inquiry concerning the Work of God. [Numb. xxiii. 23.]
- XI. The burning Bush. [Exod. iii. 2, 3.]
- XII. Soul Dejection. [Ps. xlii. 5.]
- XIII. Spiritual Baptism. [Rom. vi. 3, 4.]
- XIV. Neglect of Christ the Killing Sin. [John v. 40.]
- XV. All Mens Place. [Eccles. vi. 6.]
- XVI. God, a Believer's Glory. [Is. lx. 19.]
- XVII. Jacob's Ladder. A farewell Sermon at Tottenham Court Road, Sunday, Aug. 27, 1769. [Gen. xxviii. 12 &c.]
- XVIII. The Good Shepherd. Farewell Sermon at Tabernacle, Aug. 30, 1769. [John x. 27, 28.]

Taken verbatim in Short-Hand, and faithfully Transcribed by Joseph Gurney. Revised by Andrew Gifford, D.D. London: 1771. 8vo.

Title &c., seven leaves; Sermons, pp. 455. The first collected edition published after Whitefield's death. Nos. xvii. and xviii. had been printed separately (Nos. 108, 109 *ante*.) None were included in the *Works* (No. 128) but, with the sermons (57) there printed, were reprinted in *Seventy-Five Sermons* (No. 129).
Tyerman, II., 461, 565-7.

128. The Works of the Reverend George Whitefield. . . . 1771-1772. 6 vols. 8vo.

Fully described *ante*, No. 45. Vols. 5 and 6 contain 57 sermons of which those numbered 13, 15, 17, 23, 30, 50 and 57 were published for the first time. Separate prints of Nos. 2, 27, 33, 39, 40 have not been seen.

PROCEEDINGS.

129. *Seventy-Five Sermons on Various Important Subjects* . . . In this Complete Collection is included, *The Eighteen Sermons taken in Short-Hand by Mr. Gurney*. And to which is now added, *A Sermon, On the Character, &c.* By Joseph Smith, V.D.M. 1812. 3 vols., 8vo.

Vol. 1, pp. 442; Vol. 2, pp. 383; Vol. 3, pp. 385. Gurney's collection (No. 127) and the Sermons in the *Works* (No. 128).

Another Edition, entitled *Sermons on Important Subjects*. . . . New Edition, London: 1825. 8vo., pp. xxxii. and 736. Portrait of Whitefield, frontispiece. Other Editions 1828, 1833, 1835, 1838, 1861, 1864.

130. *The Revived Puritan. Select Works of the Reverend George Whitefield, A.M.* . . . containing *A Memoir of his Life, Thirty of his most admired and popular Sermons, Forty-seven short Discourses, being Sketches of all the Sermons not given in full, and a Compendium of his Epistolary Correspondence.* [Woodcut of] Tottenham-Court Chapel. Sussex Press, Lewes. 1829. 8vo.

Title, &c., 5 leaves; *Memoirs*, pp. 1-94; *Sermons*, pp. 95-496; *Sketches of Sermons*, pp. 497-669; *Correspondence*, pp. 670-695. Portrait of Whitefield (after Hone), Front.

131. *Choice Portions from the Works of the Rev. George Whitefield, selected and arranged by the Rev. James Smith.* . . . London: 1850. 16mo., pp. 1-[383]. Portrait, Frontispiece.

Selections from Sermons.

132. *All Men's Place: with other Selections from the Sermons of George Whitefield.* London: 1872. 16mo., pp. 127.

Nos. 75, 81, 93, 105 *ante*, with Nos. ix. and xv. of Gurney's collection (No. 127), and No. 2 in *Works* (No. 128).

133. *Selected Sermons of George Whitefield. With an Introduction and Notes by the Rev. A. R. Buckland, M.A.* London: 1904. 8vo., pp. xvii. and 173.

Nos. 52-54, 89, 109 *ante*, and No. vi. in Gurney's collection (No. 127).

An edition of the *Memoirs of Whitefield*, by John Gillies (Middleton: 1836), has appended "an extensive collection of his Sermons and other Writings." Other Editions 1838 and 1845.

A Life of Whitefield, with Sermons, By C. C. Stone was published in Philadelphia, 1859 (Allibone).

Nos. 94, 96, and 98 *ante* were printed in Gaelic and published at Edinburgh in 1862, one volume, 12 mo.

NOTES AND QUERIES.

507. REV. THOMAS ROBERTS, M.A.—The Rev. C. W. Andrews, B.A., B.D., writes of his interest in Wesley's letter in our issue of December, 1915 (x. 103). He says "Roberts was my mother's grandfather—an interesting man, with at least one puzzle about him, viz. where he got his M.A. His *Remains* were published by James Buckley in 1838, and on p. 37 he gives this Wesley letter, omitting the closing sentences. Roberts had fallen in love with a girl, and her father would consent to their engagement only on condition that he should quit the itinerancy, and enter the Established Church, taking a living which was in the gift of the father. Buckley says several letters passed between Roberts and Wesley, but the only one given is Wesley's reply to one telling him of Roberts's decision to stick to Methodism."

Dr. Osborn names eight of Roberts's publications, one being on *Hymnology: A Dissertation on Hymns*. A fine engraved portrait of him from the painting by John Jackson, R.A., appeared in the *W. M. Mag.*, 1826. He was known to Alexander Knox and his circle at Dublin, and is referred to in Knox's *Remains*, and in Crookshank's *Hist. of M. in Ireland*: I. 424, 445; II., 309, 374, 378, 379, 382; III. 107, 108. A search might be made in the records of Dublin University for the name of Thomas Roberts, and it would not be surprising if he obtained his M.A. there, *pro honoris causa*, for he was in every way worthy of it.—*Rev. T. E. Brigden.*

Our esteemed member and contributor, Rev. George Eayrs, F.R. Hist. S., has recently published a valuable volume of *Letters of John Wesley* (Hodder and Sloughton, 10s. 6d.). A full notice of it, by the Rev. T. E. Brigden, will appear in our March issue.

The Editorial Council desire to express their sympathy with their colleague, the Rev. F. F. Bretherton, in the bereavement he has recently sustained in the death of his mother.