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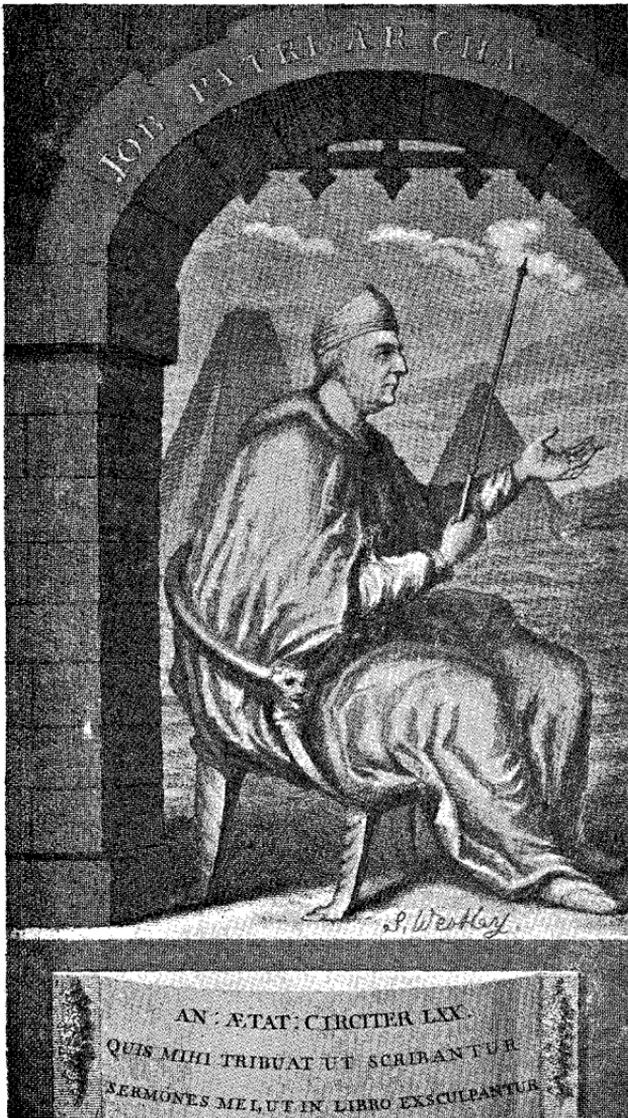
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THE "JOB" PORTRAIT OF REV. SAMUEL WESLEY, M.A.

From a fine copy in the collection of Mr. George Stamp.

THE "JOB" PORTRAIT OF SAMUEL WESLEY.

The portrait given in the present issue of the *Proceedings* is reproduced from the one prefixed to the Revd. Samuel Wesley's famous folio work, *Dissertationes in Librum Jobi*, published by subscription in 1736. On this book, he, assisted by his three sons and many of the best scholars of the day, laboured for over twenty-five years. The plate was engraved by George Vertue, and is believed to be the best extant likeness of the Author, in the character of Job. It was probably drawn from a fine contemporary portrait in ivory, now in the writer's collection, though Vertue is stated on the plate to be "delin. et sculp." Wesley's reference to "Job's phiz." in the next article will be read with interest.¹ The Latin inscription at the foot of the portrait is probably Samuel Wesley's own paraphrase from the Vulgate translation, and, strangely enough, differs in some copies of the work. Vertue was well known to the Wesleys, and afterwards engraved the three different folio portraits from J. Williams's oil painting of John Wesley, and also the first known engraving of him, issued in 1741 and now very rare. He was employed by Sir Godfrey Kneller in his Academy of Painting, and was an able and careful engraver, though his style is often hard, and lacking in freedom and imagination.

GEORGE STAMPE.

THE REV. SAMUEL WESLEY, M.A., RECTOR OF EPWORTH.

Fifty years ago the Revd. Luke Tyerman lamented that the influence of the father of John and Charles Wesley, in its bearing upon the times in which he lived, had failed to secure adequate recognition, and a life-long study of his character and writings has led me to strongly endorse that view. Shadowed as the good Rector has been by the more widely known virtues and genius of his noble wife—the true Founder of Methodism—it is beyond question that, high Churchman and strict disciplinarian as he was, the influence of his teachings and writings went far to

1. See *infra*, p. 6.

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encourage and stimulate his younger sons, John and Charles, in the evolution of the great evangelical movement known as Methodism. To the readers of the W.H.S. *Proceedings*, and, happily, to a wider circle, the writer hopes and expects to make that quite clear.

Samuel Wesley was the grandson of the Rev. Bartholomew Wesley, joint Rector of Catherston and of Charmouth in Dorset, who was driven from his livings by the Act of Uniformity in 1662. The father of Samuel Wesley, John Wesley, was educated at Oxford, and in 1658 was given the living of Winterburn—Whitchurch, with its frugal income of £30 a year. But in 1662, in company with two thousand ministers, of whom his father was one, he was ejected from his benefice. Two striking facts, as noted by Dr. Adam Clarke, connect the life and work of the grandsire with that of the Founder of Methodism: 1st, that the former was a lay-preacher; 2nd, that he was an itinerant evangelist, his history being an epitome of the Methodism that sprang up under the instrumentality of his grandsons, John and Charles.¹

His son, Samuel, the subject of this article, was born at Winterburn in 1662, and was educated at the Free School at Dorchester. At the age of fifteen he was sent to a Dissenting Academy in London, leaving there in 1683, when he was nearly twenty-one years old. All this time he was busy writing bitter lampoons for his friends and patrons the Dissenters, but a few years later young Samuel changed his views, and issued an able pamphlet against Dissenting Academies, a pupil of one of which was the celebrated Daniel Defoe. In 1683 Wesley left London for Oxford, the possessor of forty-five shillings; his clothing and books he carried in a knapsack. He entered Exeter College as a Servitor, and for five years maintained himself by his writings and tutorial work, gaining his B.A. in 1688, his monetary capital then reaching the sum of seven pounds, fifteen shillings. His first book, *Maggots*, with its queer portrait-frontispiece, was published in 1685 by his friend and future brother-in-law, the noted John Dunton. The volume did not contribute, however, to the author's literary fame. He was ordained a priest of the Church of England in February, 1689, and was appointed to a curacy of £28 a year. This was followed by the chaplaincy of a man-of-war at £70, and this again by a curacy in London at £30 per year, during which appointment he married his noble wife, Susanna, a daughter of Dr. Annesley, one of the leading London Nonconformist Ministers, and a close friend of Richard

1. For John Wesley, the elder, see W.H.S. *Proc.* iv, 152; v, 22; vi, 1 et seq.

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Baxter. Of this worthy woman, as cultured as she was beautiful, her husband wrote a splendid poetic-portrait in the famous lines beginning "She graced my humble cot and blessed my life,"² which were published as a preface to his *Life of Christ*. In 1691 he was given by the Marquess of Normanby the living of South Ormsby, eight miles from Spilsby, where in the hovel misnamed a vicarage, and on a stipend of £50 a year the young couple lived, and there he wrote and published much of his literary work, including his contributions to *The Athenian Gazette* and to *The Young Student's Library*, and his poetical *Life of Christ*. During the five years at South Ormsby six children were born to them. About the same period, Wesley's patron, the Marquess of Normanby, used his influence to get Wesley appointed to an Irish bishopric, but without success.

In 1696, or early in 1697, Wesley, with his wife and four young children (the eldest, Samuel, afterwards of Tiverton) removed to Epworth, where for 39 years of strenuous life he struggled with poverty, persecution and hard work, bravely helped by his heroic wife, and the love and care of his children. The parsonage first occupied by the Wesley's is thus described in a contemporary document: "It consists of five baies, built all of timber and plaster, and covered with straw thatche, the whole being contrived into three stories, and disposed in seven chiefe rooms—a kitchinge, a hall, a parlour, a butterie, and three large upper rooms, and some others of common use, and also a little garden." This ancient domicile was destroyed by fire in July, 1709. One of the writer's treasured possessions is a portion of a burnt oak beam utilized by the Rector in rebuilding the parsonage the same year, the gift of the late Canon Overton, who asked him to regard it as a portion of the window sill from which "little Johnny" was rescued at the time of the fire!

About 1706 he offered himself as a Missionary to the East Indies at the not too large a stipend of £140—£100 for his own use, and £40 for a curate to take his place at Epworth—but he was not appointed. After the general election of 1705 he was sent to Lincoln Castle at the instance of a political opponent, ostensibly for debt, and was there detained for four months. The following extracts from the original MS. letters in the writer's possession, written to Archbishop Sharpe from the Castle, reveal the brave spirit of the good Rector and his strong faith in God and in his noble wife:—

2. These verses are quoted in Tyerman's *Samuel Wesley*, p. 127.

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Lincoln Castle, June 25, 1705.

"My Lord. Now I'm at rest, for I have come to the haven where I have long expected to be. On Friday last when I had been christening a child at Epworth, I was arrested in my church-yard by one who had been my servant, and gathered my tithe last year, at the suit of one of Mr. Witchcott's relations and zealous friends, according to their promise when they were in the isle, before the Election. The sum was not £30, but it was as good as five hundred. Now they knew the burning of my flax, my London journey, and their throwing me out of [the chaplaincy of] my regiment, had both sunk my credit and exhausted my money. My adversary was sent to when I was on the road, to meet me, that I might make some proposals to him. But all his answer was that 'I must immediately pay the whole sum or go to prison.' Thither I went, with no great concern for myself, and find much more civility and satisfaction here than in *brevibus Gyaris*³ of my own Epworth. I thank God, my wife was pretty well recovered, and was churched some days before I was taken from her; and I hope she will be able to look to my family, if they do not turn them out of doors, as they have often threatened to do. One of my biggest concerns was my being forced to leave my poor lambs in the midst of so many wolves. But the Great Shepherd is able to provide for 'em and to preserve 'em. *My wife bears it with that courage which becomes her, and which I expected from her.*

I do not despair of doing some good here, and it may be, I shall do more in this new parish than in my old one; for I have leave to read prayers every morning and afternoon in the prison, and to preach once a Sunday, which I choose to do in the afternoon, when there is no sermon at the Minster. I am getting acquainted with my brother jail-birds as fast as I can, and shall write to London next post, to the Society for Propagating Christian Knowledge, who, I hope, will send me some books to distribute among them. I should not write these things from a jail if I thought your Grace would believe me ever the less for my being here; where, if I should lay my bones, I would bless God and pray for Your Grace. Your Grace's very obliged and most humble Servant, S. Wesley."

Another letter from Lincoln to the sympathising Archbishop, dated Sept. 17, 1705:

"My Lord. I'm so full of God's mercies that neither my

3. Juvenal i-73, "in little Gyara," a small island in the group of the Cyclades, used under the Roman emperors as a place of banishment.

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eyes nor my heart can hold 'em. When I came hither, my stock was little above ten shillings, and my wife's at home scarce so much. She soon sent me her rings, because she had nothing else to relieve me with ; but I returned 'em, and God soon provided for me. The most of those who have been my benefactors keep themselves concealed. But they are all known to Him who first put it into their hearts to show me so much kindness ; and I beg your Grace to assist me to praise God for it, and to pray for His blessing upon them.

This day I have received a letter from Mr. Hoar that he has paid £95, which he has received from me. He adds ' that a very great man has just sent them £30 more ' ; he mentions not his name, though surely it must be my patron. I find I walk a deal lighter ; and I hope I shall sleep better now that these sums are paid, which will make almost half my debt. I am a bad beggar, and worse at returning formal thanks ; but I can heartily pray for my benefactors ; and I hope I shall do it while I live, and so long beg to be esteemed, your Grace's most obliged and thankful, humble servant, Sam. Wesley."

The following letter, also in the writer's collection, shows his godly concern for the highest interests of his people :

Bawtry, June 21, 1727.

Dear Lads. This moment I received the satisfaction of yours of the 14th inst. I had no more reason to doubt your duty to me, than you had of mine to you ; altho' I am sure you cannot think it proper there should be two masters in a family. Read ! Reflect ! you know I cannot but love you ; if you please, and if you think it worth your while that an old father should love you.

"What should I be, if I did not take your offer to come down soon ? But you could not now get hence to Wroot ; tho' I can make shift to get from Wroot to Epworth by boat ; and it cannot be worse this summer. However, if you have any prospect of doing good to Fenton (let none of my lads ever despair) I beg you for God's sake take to him again ; for how do you know that you may thereby save a soul from death, and cover a multitude of sins ? I heartily give you this advice, and beg of you as you love God, or me, that you would follow it, as far as is practicable. Once more, remember what a soul is worth as you know what price was paid for it.

I hope in a fortnight to be able to walk to Epworth. When I'm tired I will send you word. If you should come, bringing a

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horse will be the best (for I have now ground enough for a dozen) and could make him as fat as a Bear. Your Mother is well ; Emily fat and flourishing ; Polly creeping out of her cave again this midsummer. . . . I'm weary, yet must my wits walk further.

Ah Charles ! You shall see Wroot again, and the bowers of bliss, as soon as I am able. Go on with Blenheim ; beat 'em all ; at least, be not distanced, as I've heard your father was not ! And when that's over you may perhaps remember what you need not now be told any more of, by your loving father, S. Wesley." ("Blenheim" was a prize poem Charles was then engaged upon).

My last extract from his letters makes interesting references to his book on *Job*, and is partly in the handwriting of his son-in-law, John Whitelamb, his curate :

Dear Son. This is to repeat my thanks for the care you have taken about my *Job*, for which you deserve the name of his fourth son. By the account you give me of the press, they must now have gotten to page 400 or upward. Therefore I desire you should send me, or cause to be sent me, those sheets which have been printed off since I left London, that I may correct them ; for I never yet saw a book of the same bulk printed, I think, with a 20th part of the faults that are in this, which I think amount to several thousands. . . . I've likewise had a letter from Mr. Vertue that he's going on with *Job's* phiz., and that 'twill be ready by the time the book is fit for it. . . . We are all well, except him who may best be spared, who is something better than he has been, and with blessings to you and company,

Your loving Father, Saml. Wesley."

His deep love for his family is made clear in his remarks to Charles : "God had shown him that he should have all his nineteen children about him in heaven," and many letters to them show his keen concern for their religious welfare. To John and Charles at Oxford he wrote in 1730 as follows ; "I have the highest reason to bless God that He has given me two sons together at Oxford, to whom he has given grace and courage to turn the war against the world and the devil, which is the best way to conquer them. . . . Go on, then, in God's name in the path to which your Saviour has directed you, and on that track whereon your father has gone before you."

He was an unwearied worker, always busy with his pen, but space fails to give anything like a full list of his printed works. That he was a humble and devout Christian, firmly trusting upon

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the merits of his Redeemer, is recorded by his son John : " What he experienced before I know not, but I know that during his last illness, which continued eight months, he enjoyed a clear sense of his acceptance with God." Charles's testimony is equally convincing in his letter to his brother Samuel, dated April 30, 1735 : " He often laid his hand upon my head and said, ' Be steady ! the Christian Faith will revive in this kingdom ; you shall see it, though I shall not.' Nothing is too much to suffer for heaven. The weaker I am in body, the stronger and more sensible support I feel from God. . . . To-morrow I will see you all with me round this table, that we may once more drink of the cup of blessing before we drink of it new in the Kingdom of God."

Thus lived and worked and died good Samuel Wesley ! From Methodists of every land and age will come grateful thanks that he was the worthy father of John and Charles ; that his example and teaching were in sympathy with, and gave a deathless impulse to, the great Methodist movement. " We glorify God in him."

GEORGE STAMPE.

THE LETTERS OF JOSEPH SANDERSON.

(Continued from Vol. X. p. 191).

LETTER VIII.

My dear Brother,

Berwick,
April 21, 1783.

Last week I got a letter from Mr. Wesley who was then at Derby with this interrogation, " But why does Sammy Bardsley stay so long at Glasgow ? Is it no longer than his turn requires ?" I am at a loss to understand ye following sentence, " Irregular Preachers hinder the work greatly." I think we are not chargeable with Irregularity, at least I know not how to mend it for want of Money. You have scarcely been your time at Glasgow yet, viz. 4 months, and the change puzzles me much how to make it and when, for about the Middle of May we must go to our House and we shall want some furniture. I wish you or Brother Bogie would undertake to manage those little affairs

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that I might get to Glasgow. If you will do it it will oblige me and give me the opportunity of seeing my friends in that City before Conference. You must come to Edin^h on Tuesday the 13 of May, and either Mr. Bogie or I must go to Glasgow, he says that he would rather go there than have anything to [do] with flitting. If you be of the same mind with him he must go, so I shall give up the thoughts of seeing that place any more, for it will be the beginning of June before we get settled and Conference will be near, at least the time to set off to it. On Monday the 12 May Intend to be in Edin^h. Come you on what day it best suits you.

I am Your truly affectionate

Jo Sanderson.

Mr. Wesley says not one word of his having been Ill.

N.B.—If you will undertake to reside at Edin^h I will change with you as soon as you [letter torn] friends.

Let [me] hear from you. I shall go to Dunbar next week if the Lord will.

Letter addressed to

Mr. Sam^l Bardsley, at

Mr. Robt. Mackie's,

Bridge Street,

Glasgow.

Joseph Sanderson was sensitive to any charge of irregularity. It is clear, however, that his ideas of "itinerancy within a circuit" were not those of Wesley. In May, 1784 he was travelling in Dundee, and, in that month, Wesley visited Scotland. In his *Journal*, under the date May 5, he describes the condition of things at Aberdeen. He says, "I found the morning preaching had been long discontinued, yet the bands and the select society were kept up. But many were faint and weak for want of morning preaching and prayer-meetings, of which I found scarce any traces in Scotland. In the evening I talked largely with the preachers, and showed them the hurt it did both to them and the people for any one preacher to stay six or eight weeks together in one place. Neither can he find matter for preaching every morning and evening, nor will the people come to hear him. Hence he grows cold by lying in bed, and so do the people. Whereas, if he never stays more than a fortnight together in one place, he may find matter enough, and the people will gladly hear him. They immediately drew up such a plan for this circuit, which they determined to pursue." The news from Aberdeen would deeply interest Joseph Sanderson.

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LETTER IX.

Glasgow,
June 7, 1783.

My dear Brother,

May the Divine presence and blessing ever attend you. Both your letters came safe to hand. As to the money I got from Mr. Dick, I remember it very well. I paid 8/6 of it for my ticket for a seat in the coach, 2/6 for my expences, and 2 shillings I gave to you in the Grass Market as we came away from the House where the coach sets off. This is a true account of the 13 shillings. A few days ago I got a letter from Mr. Atlay dated May 31. He says Mr. Wesley is now in London, hearty and well and is going off for Holland next week. We are going on much as when you were here, but I am much grieved at the conduct of [here follow three names]. All these have borrowed money of the Germans and broke their word over and over again; they either have not an honest Principle, or there is a want of sense. . . . What can one say or do in such cases? I should be glad of your advice in it, the poor Lads are almost stumbled by such conduct.

I am glad you are got into your House, and begin to taste the sweetness of it, I wish much happiness and success. There is no great need to be in a hurry about the servants' bed; take an opportunity when it offers to suit yourself. *Get the Bands on foot if you can.* You would oblige me by taking the Account of the Numbers in Society at Edin^h and Leith (but send not one Member that does not deserve the name of a Methodist), and let me hear from you as soon as you have done this. Do you think that Mr. Thompson will go to Dundee any more? I hear complaints from that quarter.

I am Your truly affectionate Brother
Jo Sanderson.

P.S.—Give my kind love to all Inquiring Friends.
Addressed to

Mr. Samuel Bardsley,
Methodist Preacher,
Leith Wynd,
Edin^h.

LETTER X.

Macclesfield
[July] 21, 1783.

My dear Brother,

May the Divine presence be ever with you, Amen. I have

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just time to drop you a line or two, and seize the opportunity. I saw your brother yesterday at Manchester, he is much better than he has been but his Tabernacle is frail, I think he is much alive to God. I preached to them thrice and must say Methodism is quite a different thing in England to what it is in Scotland, it does my heart good to see the people as I pass along. My poor Brother is very poorly, I cannot think of him without pain, do not forget to pray for him. Mrs. Rogers, Mrs. Roe, Mr. Inglis desire me to give their love to you. My Horse proves sound but is a poor traveller. My friends in this country think I have given his value for him. I hope to write you from Conference as you desired. I lodged with Rogerson at Manchester, he was very kind. I saw Mr. Niel's sister, she is pretty well.

I am Your truly affectionate Fellow Labourer

J. Sanderson.

P.S.—My kind love to all friends.

Addressed to

Mr. Sam' Bardsley,
Methodist Preacher
Leith Wynd
Edin^h
North Britain.

In this, the closing letter of the Joseph Sanderson correspondence, we see him on his way to the Bristol Conference, which commenced on July 29th, 1783. He made the long journey from Scotland on horseback, probably in the company of Andrew Inglis, the superintendent of the Aberdeen circuit. The allusion to his brother suggests that the travellers passed through Leeds and Birstall on the road to Manchester and Macclesfield. It is almost certain that the brother mentioned was William Sanderson, the present writer's great-grandfather. At that time he was a local preacher and an enterprising evangelist in the Yorkshire villages, but the condition of his health was unsatisfactory. This explains the allusion in the letter, and also the fact that he did not begin "to travel" until 1789—six years after the interview.

Samuel Bardsley would be interested in the reference to his own brother, and in the condition of Methodism in Manchester. Sanderson does not name the chapels in which he preached, but we know that the Oldham Street chapel was opened by John Wesley on Friday, March 30, 1781. If the services were held

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there we can understand the reference to the crowds flocking along the streets. Samuel Bardsley was a Manchester man, and the prosperity of Methodism in the town would refresh his spirit.¹

In this letter we catch a glimpse of Macclesfield people. James Rogers was the superintendent of the circuit. He was, at that time, a widower, his wife having died on February 15th, 1783. The "Mrs. Rogers" mentioned is not easily identified. Mrs. Roe was probably the wife of the Rev. James Roe, a clergyman in Macclesfield, whose only daughter, Hester Ann Roe, needs no introduction to Methodist readers. She became the wife of James Rogers on August 19th, 1784. We linger for a moment on the fact that when she died after years of successful work she was buried in the graveyard of St. Mary's Church, Birmingham, which is also the resting-place of William Thompson.

After resting his horse in Macclesfield Joseph Sanderson resumed his journey, turning his face towards the West of England. He arrived in Bristol, and joined the company of the Preachers. He saw John Wesley, cheerfully bearing the burden of his eighty years but somewhat oppressed by the care of all the churches. Wesley came to the Conference expecting a good deal of difficulty. Writing to Miss Ritchie he told her that he stood in need of her prayers and those of her friends. (*Works*, xiii. Letter 757). The cases of Kingswood School and of Birstall chapel required most careful consideration. The latter, in which Sanderson would be specially interested, had raised questions concerning the power of the Conference to appoint preachers to chapels after Wesley's death, which demanded immediate settlement. Those questions were discussed, and Wesley was requested to execute a deed which would give clear, legal definition to the nebulous term "the Yearly Conference of the people called Methodists."

We should have welcomed a letter from Sanderson containing a description of the proceedings of the Bristol Conference. He may have written to Samuel Bardsley, but through the carelessness of the man to whom the Bardsley manuscripts were entrusted the great collection, that would have been invaluable to the Methodist historian, was in large part destroyed. The doleful story of destruction is told by Thomas Jackson in his *Recollections*, p. 169. Mr. Stampe is to be congratulated upon the fact that he is the possessor of some letters tha

1. Samuel Bardsley was interred in the burial ground attached to the old Great Bridgewater Street chapel, Manchester.

escaped the fire.

At the Bristol Conference Joseph Sanderson was stationed at Dundee, with William Warren as his colleague. When the contents of the Deed of Declaration, executed on February 28, 1784, became known, Sanderson found that he was included in the number of the Hundred. His term of membership was brief. He "desisted from travelling" in 1784, and did not resume his itinerant work until two years later. His "desistence" cost him his place. It was filled by the election of Robert Carr Brackenbury, "the Squire of Raithby Hall."

Several years ago it was our duty to search the *Journals* and *Minutes of the Conference* in connection with inquiries which were being made concerning the Law of Appeal. The association of the names of Sanderson and Brackenbury raised pleasant thoughts. In 1869 and 1870 we had contributed articles to the *Wesleyan Methodist Magazine* describing Brackenbury's work in Dorset and the Channel Islands, and from that time the Lincolnshire squire had occupied a high place in our esteem. The poignancy of our grief at the brevity of our relative's occupancy of a place in "the Hundred" was softened by the fact that "Robert Carr Brackenbury, Esq., of Raithby, in the County of Lincoln" succeeded him. His election, however, raised the question of its validity. Turning over the pages of the Conference *Journals* we found that, in 1785 some one had suggested that, at the time of his election, "the Squire" had not been admitted into connexion with the Conference as a preacher for twelve months. The mistake of the previous Conference was corrected; Mr. Brackenbury's election was confirmed, and a special entry of such confirmation was made in the *Journals*.

JOHN S. SIMON.

A NEW COLLECTION OF WESLEY LETTERS.

The publication, by Messrs. Hodder and Stoughton, of seventy new or little-known letters by John Wesley is a matter of great interest to the W.H.S. For purposes of reference let us summarise the *printed* collections to which this is a valuable addition.

1. *Letters in Vols. xii. and xiii. of Wesley's Works.* If we exclude the longer controversial pamphlets in epistolary form,

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and include a few personal letters which are curiously mixed up with various articles in Vol. xiii.—the letters proper in this collection number 896. Some of Thomas Jackson's annotations of these are of much value.

2. *Select Letters, chiefly on personal religion*, by Rev. John Wesley, with a sketch of his character by the Rev. Samuel Bradburn. J. Mason, London. 1837.

This well-printed and portable volume edited by the Rev. Thomas Jackson, contains 207 letters selected from the *Works* and *W. M. Mag.*

3. In addition to these volumes, 95 letters which have not appeared elsewhere are to be found in the printed *Proceedings* of the W.H.S. As the volumes are carefully indexed, the series of letters may be regarded as a "collection," continually increasing and carefully annotated.

4. One vast collection, not yet accessible to students, is enshrined—we hope not entombed—at the Book Room. It was collated and annotated by the late Rev. Richard Green. It includes all the published letters known to him in the *Works*, and in serial publications, and some hundreds of copies which he and some helpers made from originals. He stated to the writer of this article, not long before he died, that these letters numbered 1,600, and were "ready for the printer." Of the original M.S. letters still preserved he had traced above 500, to which the Colman collection remained to be added.

We may safely say, therefore, that more than 2,000 letters by John Wesley are in existence, either in manuscript or in printed form. Some of the most valuable of the originals are in the possession of Mr. George Stampe.

5. We now have—

"*Letters of John Wesley*, a selection of important and new letters . . . with notes by George Eayrs, F.R.Hist.S., with a chapter on *Wesley, his times and work*, by the Right Hon. Augustine Birrell, K.C., M.P. Hodder and Stoughton. London, New York, Toronto. 1915.' (10s. 6d.).

Mr. Birrell contributes the substance of his address before the Royal Society in 1899, with some additions and revision. It is interesting to place this appreciation of Wesley by the side of Samuel Bradburn's sketch of Wesley's "character" in the *Select Letters*. One is the perspective, historical view of a modern man of public affairs, of literary skill, of catholic religious sympathies; the other, the intimate and discriminating estimate of a man who knew Wesley personally, and could say "I have travelled with

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him thousands of miles . . . I have conversed freely with him, I knew his opinions, his disposition, and the very secrets of his heart."

Mr. Eayrs has done his work skilfully. He has classified the 322 letters he selects under twelve headings, from the first—"To his mother"—to the last on "*Public Matters and Public Men.*" He has also given a list of the letters he uses in the order of their date, with their sources. He has ingeniously selected from each letter a sentence which serves as a title, and if it does not in every case suggest the main topic, it serves as an aphorism which greatly assists readers to find the letters again. There is also a good general index. The three letters in facsimile are the best we have seen so produced.

The "new" or "little-known" letters number seventy. The majority are from the Everett collection. Others are from the Colman collection. Fourteen are from public libraries in England, Canada, and the United States. Some are from little known serials. Some which have appeared, with omitted portions, in the *Works* and in Tyerman's *Life*, are increased in value by the insertion of omitted paragraphs, e.g., "*Letter to his mother, March 19, 1729*" (completed from the Colman collection), and "*Letter to Lord North, June 15, 1775*" (from *The Wesley Banner*, 1849). Twenty-seven of the "new" letters out of the thirty-one addressed to Thomas Wride are from the Everett collection. Mr. Eayrs' prefaces to each of the groups of letters are useful, and his footnotes careful. In his introduction to the letter from the *Works*, Dec. 20, 1764, '*To the Mayor and Corporation of Bristol*,' he says, "Here is the only reference to the theatre traced in Wesley's *Letters* or his *Works.*" Unless he omits the *Journal* from the *Works*, has he not overlooked the rather startling reproduction of a play-bill, "For the benefit of Mr. Este, by the Edinburgh Company of Comedians," &c. (Nov. 2, 1743); and the reference to "playhouses" (Mar. 21, 1764) ?

This last collection adds much of value to the unconscious self-portraiture of Wesley, and it confirms Leslie Stephen's judgment on Wesley's style: "It would be difficult to find any letters more direct, forcible, or pithy in expression. He goes straight to the mark without one superfluous flourish."

THOS. E. BRIGDEN.

In the *Life and Letters of Thomas Pelham Dale*, Vol. i., there is published a series of letters, part of a large correspondence addressed to Miss Peggy Dale: see *Standard Journal*, April 22, 1765, note 2.

SOME IRISH ERRATA IN THE STANDARD EDITION OF THE JOURNAL.

In the final volume of the *Standard Journal* there is an Appendix of corrections of ascertained errors, among which will be found the three place-names noted below. It has been deemed advisable, however, to publish in our *Proceedings* the paper by Mr. D. B. Bradshaw on which these particular corrections were based.

CASTLEGAR.

1756, July 7. "I preached at Aughrim morning and evening, and then rode over to Castlebar." So in the *Standard* and all other editions of the *Journal*. It is obvious, however, that the text should read "Castlegar," as Castlebar is 75 or 80 miles distant from Aughrim, and it would have been a physical impossibility to have ridden there in the evening, and to have returned on the following morning to Ahascragh accompanied by some "on foot." v. 8 July, 1757. Ahascragh is $1\frac{1}{2}$ miles from Castlegar. Compare the *Journal* entries :

1749, June 19. "I rode over to Ahascragh and thence to Mr. Mahon's at Castlegar."

1750, July 4. "I preached at Aughrim Thur. 5. I rode to Castlegar. . . . I preached at Ahascragh in the evening."

Mr. Mahon's house at Castlegar is marked on Taylor and Skinner's Map of Irish Roads.

CARRICKABWEEHAN.

1762, April 30. "After riding round and round, we came in the evening to a lone house called Carrickbeg. It lay in the midst of horrid mountains, and had no very promising appearance." "Carrickbeg" in the text and the relative footnote identifying it with Black Lion Inn are both incorrect. It is difficult to understand how the name Carrickbeg was introduced

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into modern editions of the *Journal*. In the first edition (*Bristol : William Pine : 1767*) and the *Dublin* edition (*Robert Nopper : 1809*) the text reads: "Carrick-a-biggan," which is Wesley's anglicised or phonetic rendering of the Irish Carrickabweehan. The townland of Carrickabweehan contains about 65 statute acres and lies about half a mile north of the eastern extremity of Lough Macnean Lower or $2\frac{3}{4}$ miles from Belcoo, Co. Fermanagh. It rests below the southern slope of Belmore Mountain from the summit of which (1,360 ft.) it is distant $1\frac{1}{2}$ miles. In the area of the townland the contour line rises from approximately 300 to 600 ft. (See the 6-inch Ordnance Map of Co. Fermanagh).

BALLYRAGGETT.

From the Diary of Friday, 29 April 1785: "11-30. Ballinagget [Ballintaggart]." The interpolation "[Ballintaggart]" is incorrect, this place being near Callan, south west of Kilkenny, and quite out of Wesley's route. By changing the letter "n" to "r" in the Diary text we get what Wesley meant: Ballyraggett, a small village 10 miles north of Kilkenny on the direct road from Mountmellick.

D. B. BRADSHAW.

SOME EARLY METHODIST LETTERS.

I. JOHN WESLEY TO REV. JAMES HERVEY.

The following letter has recently been presented to the Trustees of the Wesley Church, Bideford, by H. A. G. Stucley, Esq., J.P. I am indebted to Rev. J. J. Tyerman for a copy. It is framed and no address appears; but the former owner states that on the back was the inscription "Mr. Westley's Let. to Mr. Harvey."

For many interesting references to Hervey and his work see:—Green: *Wesley Bibliography; Anti-Methodist do.* Tyerman: *John Wesley; The Oxford Methodists*. *Standard Journal*, Vol. II. p. 216. So far as my information extends the letter has not hitherto been published.—*Rev. F. F. Bretherton*.

Dear S^r

Why is it I have never had a line from you, since I wrote to you from London. have you quite forgotten me? or have the idle stories which you once despised, at length prevailed over you? If so, if thy Brother offend thee, what is to be done? "Tell him of his Fault, between Thee and Him alone." God is

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able to do whatsoever pleaseth him. How knowest Thou O man but Thou may'st gain Thy Brother.

But what are you doing yourself? Sleeping or taking your Rest? I cannot understand this. Our Lord Calls ALOUD for Labourers in his Vineyard & You sit still, his People perish by thousands for lack of knowledge. And the servant of the Lord hideth himself in a cave. Come forth, my Brother, come forth, work for our Lord! And he will renew your strength. O that he would send you into this part of his harvest. Either with or without your preaching here is work enough. Come and let us again take sweet counsel together. Let me have joy over you once more. Think if there be no way for your once more seeing

My dear Friend
Yr. affectionate Brother,
John Wesley.

Bristol
Aug 8th 1739.

2. JOHN WESLEY TO MATTHEW LOWES.

In an autograph album recently lent me I discovered a facsimile of a Wesley letter, as below:—The letter is followed by this note: "The above is engraved by W. Pollard from a series of autograph letters from Rev. J. Wesley to Mr. Matthew Lowes, now in the possession of Mr. T. Sopwith, Newcastle-on-Tyne. Can any member say whether or not it has been published in any other fashion?—*Rev. F. F. Bretherton.*

London
Janu. 25 1762.

Dear Matthew,

I ordered Mr. Franks to pay the Eight Pounds Bill to-day, wch is four Pounds more than I had in my hands. What we shall do for Mony till the next Conference I do not know. But the Earth is the Lords and the Fulness thereof.

You do well to be exact in Discipline Disorderly Walkers will give us neither Credit, nor Strength. Let us have just as many Members as walk by One Rule. I will beg or borrow for William Nawell; anything but steal.

My wife joins in Love to You & Yours. I am Your Affectionate Friend & Brother

J. Wesley.

For Matthew Lowes, see W.H.S. *Proc.* ix. 180.

3. CHARLES WESLEY TO MRS. FLETCHER.¹

Copied from the MS. Life of Joseph Benson at the Conference Office.

1. Evidently written just after her marriage.

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The place and date are not given, and the following may only be a portion of the letter.—*Mr. A. Wallington.*

My dear Sister,—

Yours, I believe, is one of the few marriages that are made in heaven; for both Jesus was called and His disciples to the marriage.

They, only they, the Lord invite
Their hallowed nuptials to attend,
Who seek in Him their chief delight,
Their Bridegroom and celestial Friend;
Who ask His love their feast to crown,
In wrestling faith their wants declare,
And bring the blissful Spirit down,
By all the power of humble prayer.²

My friend had thoughts of proposing it to you (I am his witness) twenty years ago, but he bare false witness against himself that he then sought not you but yours. I sincerely rejoice that he has at last found out his twin soul, and trust you will be happier by your meeting through all eternity. When I heard of your marriage I said, "It will be adding two or three years to his life." Many will rejoice if it should be a dozen; and none more so than Lady Mary Fitzgerald and my family. My friend's longer or shorter continuance here will depend chiefly on his advisableness. He is (I know and he knows) a mule by nature; but is become by grace, and by the wisdom from above, easy to be entreated! Be a little child yourself, and he will be led by you into all that is right. As to the measure of his labours, we will allow him a vote and private judgment; but then the last resource must be with you. You have a negative; and while he hearkens to the voice of his wife, he will live and prosper."

4. ROBERT HUTTON TO JOSEPH BENSON.

In the same vol. as the preceding there is a letter (or an extract) from Sunderland, giving a side-light on one or two personalities, notably John Hampson, jun., the writer of the first of the many *Lives* of Wesley.—*Mr. A. Wallington.*

Sunderland, April 30, 1785.

. . . . Oh, my dear friend, real religion is an excellent thing; it makes all our bitters sweets, and all our trials blessings. I find the Lord still with me, and He has brought me through many deep waters when they have been ready to overflow me.

2. Is this original and hitherto unpublished?

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O that I may never forget His mercies, but may I adore Him more and more ! I find Him a present Saviour, and my mind led more out after Him. May He fill my soul with His constant peace that I may be found of Him at the last without spot and blameless !

We have had several hindrances this year ; our preachers not uniting as they ought to have done. I cannot help regretting the loss of young Hampson, who has left us. He was an excellent preacher, and wherever he went he was approved of. When it was his turn at Sunderland, our preaching house would not contain the congregation. I never knew a preacher in my life so much applauded, and in the general, by the great people of our town. And had he staid with us, to use the phrase made use of by some of the people that attended, half the Town would have been Methodists. If he had been tenderly dealt with, I make no doubt he would have continued.

Have you heard that John Blades and Stephen Potter have formed a different sect and got several places taken to preach in, and two or three local preachers to go in them, in order to overturn the Methodists' plan ? I hope they will be mistaken, and the people will see ere long that they want to make a party. I trust the Lord will stand by His own cause ; and may sinners be daily brought to God, and all will be well.

Shall we have your consent to come among us this next year ? We will try what Mr. Wesley says about it. Come in the name of the Lord ; and I doubt not the God of Jacob will be with you. My wife and family are all well. Father Lipton and many of your friends beg their love to you. I beg an interest in your prayers.—I am, my dear sir, your sincere friend and brother in Christ,

Rt. Hutton.

For Wesley, Margaret Barlow, and the Bladite sect, see *Standard Journal* vii, 398 and note and refs., esp. Steele.—Benson did not go to Sunderland.—Is anything known about " Rt. Hutton " ?

EXTRACT FROM JOHN WESLEY'S M.S.
LIST OF THE DUBLIN SOCIETY, CORRECTED
FROM TIME TO TIME BY HIM.

" The following is transcribed from Mr. Wesley's own paper, and, by his desire inserted here :—

1. That it may easily be discerned whether the members of

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our Societies are working out their own salvation, they are divided into little Companies called Classes. One person on each of these is stiled the Leader. It is his Business

- I. To see each Person in his Class once a week. To enquire how their souls prosper. To advise, reprove, comfort, or exhort them.
- II. To receive what they are willing to give towards the expenses of the Society, and
- III. To meet the Assistant and the Stewards once a week.

2. This is the whole and sole business of a Leader, or any number of Leaders. But it is common for the Assistant in any place when several Leaders are met together to ask their advice as to anything that concerns either the Temporal or Spiritual state of the Society. This he may or may not do as he sees best. I frequently do it in the large Societies, and on many occasions I have found that in a multitude of counsellors there is safety.

3. From this short view of the original design of Leaders, it is easy to answer the following questions :

Q. 1. What authority has a Single Leader ?

He has authority to meet his Class.
To receive their contributions, and
To visit the sick in his Class.

Q. 2. What authority have all the Leaders of a Society met together ?

A. They have authority : To shew their Class papers to the Assistant.
To deliver the money they have received to ye Stewards.
To bring in the names of the Sick.

Q. 3. But have they not authority to restrain the Assistant if they think he acts improperly ?

A. No more than any member of the Society has. After mildly speaking to him, they are to refer the thing to Mr. Wesley.

Q. 4. Have they not authority to *hinder* a person from preaching ?

A. None but the Assistant has this authority.

Q. 5. Have they not authority to displace a particular Leader ?

A. No more than the Doorkeeper has. To place and to displace Leaders belongs to the Assistant alone.

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Q. 6. Have they not authority to expell a particular Member of the Society?

A. No. The Assistant alone can do this.

Q. 7. But have they not authority to regulate the Temporal and Spiritual affairs of the Society?

A. Neither the one nor the other. Temporal affairs belong to the Stewards, Spiritual to the Assistant.

Q. 8. Have they authority to make any collection of a Public nature?

A. No. The Assistant can only do this.

Q. 9. Have they authority to receive the Yearly Subscription?

A. No. This also belongs to the Assistant.

4. Considering these things can we wonder at the Confusion which has been here for some years? If one Wheel in a Machine gets out of its place, what disorder must ensue! In the Methodist Discipline the Wheels regularly stand thus: The Assistant, the Preachers, the Stewards, the Leaders, the People. But here, the Leaders, who are the lower wheel but one, were got quite out of their place. They were got at the top of all—above the Stewards, the Preachers, yea, and the Assistant himself.

5. To this chiefly I impute the gradual decay of the Work of God in Dublin. There has been a jar thro'out the whole machine. Most of the Wheels were hinder'd in their Motion. The Stewards, the Preachers, the Assistant, all moved heavily. They felt all was not right. But if they saw where the fault lay, they had not strength to remedy it. But it may be effectually remedied now. Without rehearsing former grievances (which may all die and be forgotten,) for the time to come let each Wheel keep in its own place. Let the Assistant, the Preachers, the Stewards, the Leaders, know and execute their several offices. Let none encroach upon another, but all move together in Harmony and Love. So shall the work of God flourish among you, perhaps as it never did before: while you all hold the unity of the Spirit in the Bond of Peace.

Dublin. March 29, 1771.

Q. 1. Who are the persons that are desired to meet on Sunday Evening?

A. The Assistant, the Stewards and Class Leaders.

Q. 2. For what end?

A. First, to provide for the sick. 2ndly, to consult with the Assistant on any thing he proposes.

Q. 3. How may they provide for the sick?

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- A. 1. Give in their little contribution.
2. Enquire what was done last week.
3. Allot what is to be given the ensuing week.
4. Appoint visitors to distribute it.
- Q. 4. Are there any particular advices you would give them ?

A. I advise you : To begin and end the Meeting in an hour.

To keep no Journal, but of Conversions, Marriages, and Deaths, written by the Assistant ; and herein to be as particular as you can.

To do not the least thing but in full concert with the Assistant, that all jealousies may be prevented. And I desire that the Assistant would, with the visitor, see every person that is relieved.

Let S. Martin have half-a-crown a week.

April 5, 1771.

NOTE.—This very interesting and important record is copied verbatim from a 4to. M.S. book kept by John Wesley, of the names, addresses and occupations of all the Members of the Dublin Society for several years, and corrected by him on the occasion of each visit. On March 24, 1771, Wesley arrived in Dublin, accompanied by a young preacher, John Pritchard, a native of Meath, who entered the Ministry at the following Conference, and died in 1814. After thoroughly examining the Society, and finding that owing to grievous quarrels among them, the Dublin classes had lost over a hundred members, he drew up the above instructions, and caused them to be copied into the M.S. *Journal* by the hand of John Pritchard. They are in Wesley's firm and most emphatic manner, and are thoroughly characteristic. Probably they would have led to happier results had they been more liberal in their tone, for it is well known that contentions did *not* cease in the Dublin Society.

GEORGE STAMPE.

NOTES AND QUERIES.

508. WESLEY AT PRUDHOE AND SWALWELL.—The following facts not included in the annotations in the Standard Edition of the *Journal* have been gathered from *Two Centuries and a Half of Free Church Life at Ryton-on-Tyne*, by Hugh Rose Rae, Congregational Minister, published in Newcastle 1896. When Wesley visited Prudhoe on 27 June 1757 he went to the house of a man whom he designates Mr. H. Mr. Rae gives us his name in full, Anthony Humble. Rev. E. Arthur was the pastor who lent his meeting house at Swalwell to Wesley on 29 June 1759.—Rev. F. F. Bretherton.

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509 A FEW LONDON REFERENCES. (i.) *Standard Journal*, ii., 27 June 1740, diary : RAG FAIR.—Stout, in an article in *East London Antiquities*, says : “ This was in Rosemary Lane [also mentioned in *Journal*, ii., 29 Aug. 1740, diary], and was the eighteenth century Petticoat Lane, where odd merchandise of all sorts was sold. The place was prosperous till the beginning of the nineteenth century, when it gradually decayed, the business being transferred to Petticoat Lane (now Middlesex Street).” Pope, in his *Dunciad*, has the line, “ Where wave the tattered ensigns of Rag Fair.”

(ii) *Journal* v., 17 Nov. 1769. “ A CHAPEL NEAR ST. JOHN STREET.”—It would be interesting if this could be proved to be the old Wilderness Row Chapel, which figured prominently on the plans of the early 19th century, and was evacuated by the Wesleyans in 1849, when St. John's Square Chapel was erected near by. The site is identical with Wesley's description. In 1785 there was a chapel there occupied by the Calvinistic Methodists. After 1849 the Strict Baptists used it, until, a few years since, it was closed, and is now part of an engineering factory. The name “ Zion Chapel ” can still be seen cut in the wall by anyone looking down the yard turning out of Wilderness Row (or, as it is now called, Clerkenwell Road).

(iii) *Journal*, v., 14 February 1771 : LONDON WORKHOUSE.—Highmore's *Pictas Londinensis* says : “ This was in Bishopsgate Street, and was founded in 1649 at the south-east corner of Half Moon Alley.” The building Wesley visited was erected in 1700, and one side of the institution took in destitute children from various parts of London. About 400 such children were clothed and trained. The other side of the establishment, called the Keepers' Side, sheltered beggars and vagrants.—*Mr. A. Wallington*.

510. ADMIRAL VAUGHAN OF TRECWN. Few hosts and homes were more admired by Wesley than Admiral Vaughan and his house of Trecwn in Pembrokeshire. Not less than five times he journeyed to that out-of-the-way seat, and in one of his latest letters, dated London, Feb. 8th, 1791, he sends greetings to the friends at “ Traison.” The following extract from *The Royal Navy*, edited by William Laird Clowes, will therefore be of interest :

“ John Vaughan, Post-Captain, 11, 8, 1746 : Rear-Admiral, White, 31, 3, 1775 : Rear-Admiral, Red, 5, 2, 1776 : Vice-

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Admiral, White, 29, 1, 1778 : Vice-Admiral, Red, 26, 9, 1783 :
Admiral, Blue, 24, 9, 1787 : Died 7, 11, 1789."

The *Gentleman's Magazine* for 1789 has this notice of his decease : "At his seat at Trecon, near Haverfordwest, John Vaughan Esq., Admiral of the Blue." Still more briefly is it mentioned in the *Annual Register* : "Nov. 8, Admiral John Vaughan." (This date is incorrect, see above).
—*Rev. Richard Butlerworth.*

METHODIST ANONYMOUS LITERATURE.

A systematic cataloguing of the stores of Methodist MSS. books, pamphlets, engravings, etc., is now being carried out at the Book Room under the direction of the Rev. J. A. Sharp, As is inevitable, many points of authorship, etc., have to be dealt with, and the help of members of the W.H.S. would be valued. As a first example, the identification of the writers of the following 18th century pamphlets is desired :

1. Primitive Gospel Ministry ; or, the Questions of a Reverend Doctor relative to that subject answered. By a Layman. 1795.
2. On the Abuse of Unrestrained Power ; an Historical Essay. London, 1778.
3. A Plain Account of Faith in Jesus Christ : in Remarks on Several Passages in the Letters on Theron and Aspasio. London, n.d.
4. The Rubrick of the Church of England Examined and Considered : and Its Use and Observance most earnestly recommended. . . . London : 1737.
5. The Unlawfulness of Polygamy Evinced ; [answer to Madan's "Thelyphthora"]. London : 1780.
6. Letters on the Eloquence of the Pulpit : by the Author of the Letters between Theodosius and Constantia. London : Becket and Hondt. 1765.
7. Serious Address to Single Persons, designed as a Caution against Improper Marriages. York : Wilson, Spence, and Mawman. 1794.
8. A Humble Address to Protestant Dissenters. London : M. Lewis, etc. 1765.
9. Truth Exploded ; or, the Art of Lying and Swearing made Easy. . . . By a Cobler of Cripple-gate Ward, London. Bath : 1783.
10. Reasons from Prophecy why the Second Coming of Christ is to be Immediately Expected. Cork : R. Dobbin, Batchelor's Quay. 1786.
11. Emanuel : or, an Humble Attempt to Defend the Honor of Christ as the God-Man Mediator. . . . By W.S. ; Rochester : T. Fisher. 1773.

Replies may be sent to Mr. A. Wallington, 25-35, City Road, E.C.