



**OLD WESLEYAN CHAPEL
WIDMORE, BICKLEY, KENT**

Photo kindly furnished by Mr. Mansfield

A KENTISH SHRINE OF METHODISM.

In Chislehurst Road, Bickley, Kent, there survives a tiny disused chapel (now a Carriage Builders' workshop) bearing the inscription "Wesleyan Chapel 1776. Restored 1867."

The chapel stands on the site of the "new preaching house in the parish of Bromley" in which Wesley preached on Dec. 2 (Wed.) 1772. Perhaps, indeed, the date 1776 merely indicates a repair? If so, Wesley preached in the existing building as local tradition still holds hard. It is certainly the cradle of Methodism in this part of Kent, now represented by the Bromley and Chislehurst Circuits.

The little building has its original gable roof and exhibits 18th century brickwork in its walls. The restoration of 1867 was merely an addition of a few yards to the west end of the chapel.

The chapel was closed in 1884, being superseded by the present Widmore chapel at the corner of Tynney Road.

The little old chapel stands on what was at the time open land known as Widmore Common.

HERBERT W. MANSFIELD.

WESLEY'S PRINTERS AND BOOKSELLERS.

PART II. AT BATH.

As an examination of the Index to the *Standard Journal* will show, Wesley was a frequent visitor to the famous health resort in its eighteenth century heyday, and on one occasion crossed swords with Beau Nash, who was largely responsible for Bath's popularity among the upper classes. One of the favourite promenades in the town was "The Grove," situated behind the Abbey, and renamed "Orange Grove," as a compliment to the Prince of Orange, who had stayed in Bath in 1734. The obelisk erected at

the instigation of Nash to the noble prince still stands in the centre of Orange Grove, though its inscription is sadly weathered.

The Grove was not only the parade-ground for fashionable aristocrats, and the starting place for coaches—it was also the abode of booksellers. And this aspect of it would attract Wesley's attention, much more than the first, and probably more than the second in his early equestrian days. At any rate, he certainly got in touch with the two main booksellers in Bath, who both had their shops in The Grove, and for a time at any rate, they became his agents. These two were William Frederick, and James Leake. Their names, together or singly, appear in the imprints of most of the important publications issued during the middle of the eighteenth century, especially those connected with Bath and its waters. It will be best to deal with them separately, however, as far as that is possible.

WILLIAM FREDERICK. The *Dictionary of Booksellers and Printers* describes him as bookseller and publisher of No. 18, The Grove, Bath, in business from 1742 to 1776. It adds, "Frederick is said to have been educated at the Bath Grammar School, but as no list of scholars for the century can be found it has been impossible to verify the statement. He is also said to have been a pupil of Leake, but this again is difficult to verify."

Frederick was selling at any rate one publication of Wesley's at the outset of his career, for the imprint of the third volume of "Hymns and Sacred Poems," 1742, (Green 40) shows that it is sold "In Bath, by W. Frederick, Bookseller." Later on, in 1745, he was also included, along with James Leake, in the list of booksellers taking in subscriptions for Wesley's Sermons. (See *Proceedings*, xxii, 64.)

Wesley's interest in electricity is well known. His *Desideratum*; or, *Electricity made Plain and Useful* made use of a book published by Frederick and Leake. This was *An Essay on Electricity*. By Benjamin Martin. Bath. Printed for the Author, and Mrs. Leake, and Mr Frederick, booksellers, 1746. (Imprint as quoted in D.B.P.) The first reference to Electricity in the Journal is in October 1747, when he witnessed some electrical experiments. From his remarks about that occasion (see *Journal* iii, 320) it does not seem that he had yet read Martin's book, but he was so impressed by the experiments that he would almost certainly be on the look-out for a book on the subject. His chief authorities in the *Desideratum* are books by Benjamin Franklin and Richard Lovett, but they did not appear till some years later.

Possibly, therefore, Wesley enquired at his Bath booksellers and was recommended by them to this, their own publication.

The relationship between Wesley and Frederick seems, however, to have been neither very close nor very enduring. Wesley's answer to an attack on Methodism, signed N.D., in the *Bath Journal*, in 1749, has no mention of Frederick or Leake on the imprint, Admittedly the printer's name only is given, but one would have thought that a pamphlet of such local interest would have been advertised as sold by Wesley's agents in the locality if they still were his agents.

Possibly Frederick, who had been glad of Methodist support in his early days, found that he could now do without such little help as they could give, for the Methodist cause in Bath was not flourishing. (Cf Tyerman's *Wesley*, ii, 559, and *Methodist Recorder Christmas Number*, 1893, p. 77 ff.). Probably, also, he found himself out of sympathy with Wesley's ideals, for in 1757 we discover that Frederick was the Bath agent for a big lottery in London, and one could hardly imagine Wesley approving of lottery tickets being sold over the same counter with his "Rules"!

Later on, Frederick assisted in a project of which Wesley would have approved. This was the "Pauper Scheme," begun in 1746, "for supplying the Poor of this City, and Villages of Walcot and Widcombe, with Medicines gratis." (Pope's *New Bath Guide*, 1761, p. 21). The Fifth Edition of the *New Bath Guide*, published at some time after 1768, describes the "Pauper-Scheme Enlarged," (p.p. 25.6), and adds, "Contributions for this Charity are received by Mr. Sproule, (Treasurer), and by Mr. Leake and Mr. Frederick, Booksellers, where Books for that Purpose are opened."

Little can be discovered about Frederick's later life. *The Strangers' Assistant and Guide to Bath, 1778*, shows that at that time he was taking in lodgers at his shop in the Grove. (A fairly common thing for booksellers to do—Alexander Cruden lodged with one of Wesley's booksellers, Oswald, when he went to London.) Later directories omit his name, and in 1783 that of William Meyler, "Bookseller, Grove," makes its first appearance, probably as Frederick's successor in the business.

JAMES LEAKE. This well-known Bath bookseller does not seem to have had his name on any known imprint in Wesley's publications, but he is included in the short list of booksellers taking in subscriptions for *Wesley's Sermons* in September, 1745. (See *Proceedings*, xxii, 64). D.B.P. gives his dates as "1724 (?) - 64." In 1721 he married Hannah Hammon or Hammond, poss-

ibly a relation of one of the two Hammonds who were booksellers in Bath between 1695 and 1721. If this is so Leake may have succeeded to their business.

The first time his name appears is in the imprint to Dr. George Cheyne's *Essay of Health and Long Life*, 1724, and in 1725 he published Guidot's *Collection of Treatises Relating to the City and Waters of Bath*. The influence of Cheyne's book on Wesley is fairly well-known. (See *Journal*, i, 188n, v, 373; Green's *Wesley Bibliography*, No. 101; Tyerman's *Wesley*, i, 28; *Arminian Magazine*, 1779, p. 433; *Proceedings*, iv, 48; Boswell's *Johnson*). Cheyne was a correspondent of the novelist-printer Samuel Richardson, and gave him advice on his plot-construction. One of Cheyne's letters to Richardson, contains the following:—

Bath, Sept. 23, 1742.

I wish you would think of employing a fit person to collect and write a character and contents of all the books in the English and French that are fit to amuse and instruct the serious and virtuous valetudinarian, of whatever kind. . . . This would come in very aptly with the design of 'Pamela'; and might, perhaps, be called a catalogue of her library. . . . I have set James Leake on it, but he can do but little in it, having neither sufficient materials, time or knowledge, *Life of George Cheyne, M.D. Oxford, 1846. P. 119*).

Richardson had married as his second wife Leake's sister Elizabeth, who died in 1773, aged 77. (Nichol's *Literary Anecdotes*, iv, 596.) Although the first edition of *Pamela* (1740) only mentions Rivington and Osborne as publishers, on the title pages of *Clarissa Harlowe* (1748) and *Sir Charles Grandison* (1754) James Leake figures as the only provincial bookseller, after such names as Rivington, Millar and Dodsley.

Leake's shop in The Grove was a well-known centre, and the *Bath and Bristol Guide* for 1754 gives the distances of the principal points in the town measured "From the Front Door of Mr. Simpson's [a fashionable coffee-house] or Mr. Leake's."

The "Pauper Scheme" enrolled Leake as a supporter before it did Frederick. The *New Bath Guide*, 1761 (p. 21) announces, "Contributions for this Charity are received by Mr. James LEAKE, Jun. (Treasurer) at his House in Bladud's-Buildings, and by Mr LEAKE, Bookseller, where the Subscription Book lies open." Bladud's Buildings had been recently erected, and earned a special reference in the *New Bath Guide* (p. 31).

Leake died in 1764, and was succeeded in the business by the above mentioned "James Leake, Jun.," his son.

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FELIX FARLEY. This Bristol printer will be described fully in a later article. It should be noted, however, that during the years 1733-1741 he was also printing at Bath, at "Shakespeare's Head, without Westgate." So far as can be discovered, none of Wesley's publications bear this imprint, although the Farley's Bristol press was employed by Wesley during the latter half of this period.

SAMUEL HAZARD. Although Hazard cannot strictly be included among the booksellers *employed* by Wesley, he included Methodist books among others in his Circulating Library, which ran from 1772-1806. (At that time Circulating-Libraries were few and far between.) In Didsbury College Library is a volume of Wesley pamphlets, including the "Appeals." On the inside of the front cover is pasted a Book Plate with this inscription :-

"This Book belongs to HAZARD's *Circulating Library*, Cheap Street, Bath. Where Books are lent to Read, by the Month, Quarter, or Year.

S. Hazard performs the Printing-Business with *Elegance* and *Dispatch*; executes Binding in general, and makes Account Books of all Sorts; sells Books in all Languages. Arts and Sciences; with Stationery [*sic*] Wares of the best Quality, and regularly delivers the *Periodical Publications*.

Likewise sells
Genuine Patent Medicines, &c."

We are sorry to say that this particular volume seems to have been among the "stationery wares," for its fine condition does not betoken frequent handling.

ANONYMOUS. The "Catalogue of Wesleyana" mentions two Wesley publications which were reprinted at "Bath," but no name of printer is given. They are the *Sermon on Original Sin*, (Green 196), first published 1759, reprinted at Bath 1783, and *The Good Steward: A Sermon* (Green 251), first published 1768, reprinted at Bath 1784. It is impossible to say which of the many printers in business at Bath at this time issued these editions. Possibly a fuller description of the Book-Room copies may be forthcoming at some time.

FRANK BAKER.

"EARLY METHODIST PREACHERS" AND "WESLEY'S VETERANS."

I have had occasion lately to examine carefully the relationship between editions respectively thus named, of Memoirs or Autobiographies of Wesley's early preachers. Many of them appeared the *Arminian Magazine*, being compiled at Wesley's request. I believe I am right in saying that the "public examination" at Conference time, when candidates for ordination give some account of their Christian experience and the way in which God has led them, before an assembly of Methodist people, is the survival, in attenuated form, of this requirement of Wesley.

These writings were first gathered together under the title *The Lives of Early Methodist Preachers* in an edition of 3 vols, in 1837-8, followed by a second edition in 2 vols. in 1846, and a third in 6 vols. in 1865. In 1871 a fourth edition, "with additional lives," appeared in six volumes. On the title-page appears the note, "Edited with an introductory essay [dated 1865] by Thomas Jackson." The fourth edition is the one which has been most used and quoted from for a long time. Strangely enough when in more recent years the Rev. John Telford, in his capacity of Connexional Editor, brought out an edition with a new title, *Wesley's Veterans*, he mentioned only the first three editions.

I have been acquainted with these volumes for many years, but the divergences in the way the *Lives* are arranged by Jackson and Telford proved to be greater than I had thought to be the case, and it occurred to me that a statement of the position might be of use to some of our members.

Preacher	<i>E. M. P. (4th edn.)</i>	<i>Veterans</i>
Haime	1	Volume I n.d.
Staniforth	4	
Hopper	1	
Mitchell	1	
Olivers	2	

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Jaco	1	Volume II n.d.
Wright	2	
Hanby	2	
Mather	2	
Murlin	3	
Shadford	6	
Whatcoat	5	
Story	5	
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Nelson	1	Volume III, 1912
Lee	4	
Prickard	4	
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Pawson	4	Volume IV, 1912
Cownley	2	
Hunter	2	
Rodda	2	
Hanson	6	
Roberts	2	
<hr/>		
Walsh	3	Volume V, 1913
Furz	5	
Wilkinson	6	
Mason	3	
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Valton	6	Volume VI, 1913
Rankin	5	
Pritchard	6	
Robinson	6	
Tennant	6	
Allen	6	
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Taylor	5	Volume VII, 1914
Rogers	4	
Joyce	4	
Rhodes	6	

Five *Lives* given in *E.M.P.* are not reprinted in *Veterans*, namely Payne (*E.M.P.* II), Maskew (*E.M.P.* IV), Ashman and Black (*E.M.P.* V), Adams (*E.M.P.* VI).

In my collection is a book which Mr. Telford regretted he had not seen when editing *Veterans*. The title is:

Experiences and Happy Deaths of several Methodist Preachers, who laboured in Connexion with the late Rev. John Wesley, A.M.

A new and improved edition.

Dublin: Printed by John Jones, for the Methodist Book-room, Whitefriar Street, 1806, 464 pp.

The persons dealt with are Haime, Lee, Hopper. Murlin, Mitchell, Hanby, Wright, Furz, Jaco, Valton, Payne, Walsh, T. Olivers, as in preceding lists; and, in addition, William Thompson, Rev. Vincent Perronet, Mr. Charles Perronet, and R. Boardman, one of the pioneers of Methodism in America.

In *Proceedings*, xx, 62, we published by the courtesy of Mr. D. B. Bradshaw the title page of an earlier Irish work than that just referred to, namely: *The Experience of some of the most eminent Methodist Preachers, their call to, and success in, the Ministry. In a series of letters written by themselves to the Rev^d. John Wesley, A.M. Dublin: Printed by Bennett Dugdale, No. 150 Capel Street, 1783.*

Mr. Bradshaw says there were two volumes of this work, both of which are in his library; the first unfortunately having been despoiled of its title-page. The Lives given are those of Pawson, Haime, Murlin, Hopper, John Oliver and Mather in the first volume; and Rhodes, Tennant, Hunter, Allen, Hanson, Hanby, Lee, Story, Mason, Mitchell, Whatcoat, Green, Wright, Wilkinson and William Ferguson in the second volume.

The first volume contains a list of subscribers which we think would throw useful light upon Irish Methodism at the time of publication. This work was referred to in *Proceedings* xii, 119, but several inaccuracies which arose in the transcription of the title-page, may now be corrected.

The Methodist Publishing House issued about thirty years an interesting little booklet with the following title: *The Religious Sentiment illustrated from the lives of Wesley's helpers*; An essay read before the Aristotelian Society, by the Rev. A. Caldecott, D.D., D.Litt., Professor of Moral Philosophy, King's College, London.

The essayist wrote: "This is a study of a small group of thirty-four biographies of Wesley's early Methodist Preachers. They offer good material in several ways: they were men of our own kin; they lived at a period which enables us to reconstruct their environment; they were men capable of self observation;

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they were able to describe their observations; and in some important points there is corroboration of what they record. . . . though these young men describe unusually intense emotionality, they were not of ill-balanced nervous systems; they all lived vigorously, and most of them continued laborious pursuits until advanced old age”

An abridged edition of EMP in one volume, edited by Mrs. Frank Stephens, was issued by Horace Marshall and Son in 1903.

To complete this article it is fitting to record that the first person invited to deliver a lecture at Conference time under the auspices of the W.H.S. selected the lives of these remarkable men for his subject. In the lecture, delivered at Leicester in 1934, Dr. Henry Bett opened up the treasure house of these volumes, being specially concerned to show that these “men who helped John Wesley to lay the foundations of the Methodist Church” were far from being as illiterate as has sometimes been supposed.

F. F. BRETHERTON.

WESLEY'S FAMOUS SAYING— 'CHURCH OR NO CHURCH'

In the Statement on *The Nature of the Christian Church according to the Teaching of the Methodists*, prepared by a Connexional Committee, approved by the Methodist Conference of 1937 and issued under its authority, the sentence will be found on p. 36—

“Wesley's principle was, ‘Church or no Church, we must attend to the business of saving souls.’”

It has been frequently asserted that John Wesley said something of this kind. For example, Dr. Simon in *John Wesley and the Methodist Societies* writes (p. 213)—

‘He was true to his maxim: “Church or no Church, we must save souls.”’

In the Index, which was prepared by the Rev. John Elsworth, this passage appears as “Wesley's famous saying: ‘Church or no Church &c.’” whence we have borrowed our title. Dr. Simon's daughter, Mrs. Harrison, dutifully reproduces this maxim in the exact words of her father and makes it an utterance of John Wesley himself (*Son to Susanna*, p. 317)

The fact that there are these variants in the form of the alleged saying raises at once a doubt about its authenticity: indeed we shall see in a moment that the best attested form of it differs both from Dr. Simon's and from that in the Conference *Statement*. It may be argued that Dr. Simon is not professing to quote John Wesley's exact words, but in his own way, is stating summarily Wesley's attitude in the controversy about the Church of England—whether to remain within it or to separate from it.

The phrase, however, is so striking and has been employed on such notable occasions that one would like to know when and where Wesley used it, and from the context to determine his precise meaning. I shall be grateful to any member of the Wesley Historical Society, or any reader of these *Proceedings*, who will point out to me, where the equivalent of this sentence occurs in any of the writings of John Wesley.

Meanwhile, I will give the result of my own investigation which has occupied not a little time. In Rigg's *The Churchmanship of John Wesley*, (1878) occurs the following (p. 94):—

“Church or no Church,” again he (J.W.) wrote, “we must attend to the work of saving souls.”

Dr. Rigg, unlike the others whom I have cited hitherto, is good enough to give his reference—‘Stevens’ *History of Methodism*, i. p. 398.’ There surely enough the passage occurs, and it has been correctly quoted by Dr. Rigg. It is evident that Dr. Rigg was depending upon Stevens both for this alleged saying of John Wesley, and for a preceding quotation from a letter of John Wesley, which can be found in a letter of John to Charles of date, June 23, 1755.

We turn then, from Rigg to Stevens, to discover whence he drew his information. He also gives his reference, which reads somewhat curiously ‘Smith’s History, etc., ii, 3.’ I say ‘curiously,’ for what does that *etcetera* mean? Was Stevens just reproducing the general impression made upon him by much that Smith had recorded or by what other historians of Methodism had written. ‘ii, 3,’ is a large and vague reference: it seems to mean ‘Book ii, Chap. 3,’ but I failed to find the passage there. To my joy, however, I found it in Book ii, Chap. 2, p. 273, in the Fifth Edition.

The period under review is that which follows the Conference of 1755, when the question of the relation of Methodists to the Church of England had again become acute. Smith takes the

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opportunity to set out the difference between the views of John and of Charles Wesley, and in illustration of John Wesley's attitude, he writes

"Church or no Church," he observes in one of his letters to Charles, "we must attend to the work saving souls."

Well, there is the goodly succession—Rigg from Stevens, Stevens from Smith; and all three of them put out the saying in precisely the same form. But at this point I come to a dead end. Smith says John wrote this word in a letter to Charles. Where can it be found in any of the published letters of John to Charles?

It is not in any of the 'Sixty-six' included in Vol. xii of the *Works*: nor can it be found in any of the 94 in Telford's Standard Edition of the *Letters*. Had Smith access to an unknown or unpublished letter of John to Charles, or was he quoting from memory and reproducing an impression?

The former alternative is not probable, and this leaves us to consider what passages there are which resemble and might suggest to Smith's mind the sentence he attributes to John. I know of two such in the letters to Charles Wesley.

The first is that of Sept. 8, 1761, "I do not at all think (to tell you a secret) that the work will ever be destroyed, Church or no Church."

It is interesting to note that this is quoted by Dr. Simon in *John Wesley the Master Builder* (p. 107) and indexed as "Church or no Church (Wesley's phrase)"

The second passage insists, in striking terms, on the supremacy of the 'business of saving souls,' and is dated April 4, 1772:—

"Your business as well as mine is to save souls. When we took priests orders' we undertook to make it our one business. I think every day lost which is not (mainly at least) employed in this thing. *Sum totus in illo.*"

EDGAR W. THOMPSON.

THREE MOUNTMELICK QUAKERS AND WESLEY

JAMES GOUGH, SCHOOLMASTER.

In Wesley's *Journal* iii, 397 appears the following note on the above, derived from the *Proceedings*, i, 59-62, "This Quaker itin-

erant, held in much esteem in Ireland, wrote in his 66th year an autobiography, etc."

Gough was born in Kendal in 1712, and died in Dublin on 6th October, 1780, at the age of 67: had he lived to December, he would have been 68. In his introduction he begins "For my own future benefit and for theirs too into whose hands it may fall I am induced to commit to writing the following review of my days, now in the 66th year of my age."

His memoirs were compiled by his brother, John Gough,, from his original manuscript.

James Gough taught in a Quaker school in Mountmellick for a number of years before John Wesley visited the town for the first time in May, 1748. (It was in the following year that the 'Curtis' incident took place, as described in the *Journal*.) He was a travelling companion of Garrett Hassen, or Gharrett van Hassen, and there seems to be little doubt that this was John Garrett, of whom Wesley speaks as "one of the most lovely old men he ever saw," and with whom he breakfasted on Tuesday, 13th April, 1756. He (Garrett) was living in Dublin, from whence he set out to visit the meetings, with Gough, at Christians-town, Rathangan, Ballycarroll, Roscrea, and Limerick.

Gharrett van Hassen was born in Holland about the year 1695. At the age of 40 he quitted Holland for England en route for Philadelphia, but was prevented sailing through illness. He settled first at Colchester as a wool-comber, and here he joined with the Friends (Quakers). In 1737 he crossed to Ireland and lived in Dublin for the remainder of his life. He died in 1765. For a fuller account of this interesting man, see *Proceedings* v, 354.

JOSEPH FRY, WOOLCOMBER.

Sat. 24th June, 1749. "I rode to Mountmellick, and dined with Joseph Fry, late a Quaker."

Fry was one of the two lessees of our first property in Mountmellick. The old Wesley Chapel was built in 1765. Joseph Fry, Wool-comber, and Jno. Scott, Carpenter, signed the lease at a yearly ground rent of £2. He was the fourth son of Abraham and Eliz. Fry, most of whose children ceased to be members of the Society of Friends. His father died in Dublin in 1723, but his mother survived many years, and was laid to rest in the Sleeping-place, Rosenallis. (The Quaker burying ground, about three miles from Mountmellick.) Fry's bold signature is quite distinct after 173 years!

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JOSHUA STRANGMAN.

1749, June Tues, 27. "I talked two hours with J[oshua] S[trangman]."

1774, July Wed. 27. "About 1 we reached Leek, in Staffs." . . . my old friend Joshua Strongman (sic) of Mountmellick, etc.

The above was a great-great-grandson of the Samuel Strangman, whose burial Edmundson, and John Pim, the founders of the Mountmellick Quaker Settlement, attended in 1695. Samuel came to Ireland as a Planter in 1652. Joshua was born in 1727. He married Anne Toft, of Leek, Staffs. This will account for him being in Leek.

GEO. H. CRAWFORD.

THE REV. DAVID LLOYD, VICAR OF LLANBISTER.

The village of Llanbister, in Radnorshire, was the scene from 1789 to 1838 of the labours of the Rev. David Lloyd. Throughout his residence there as Vicar, he was a staunch supporter of the Wesleyan Society. A convert of the well-known Samuel Bardsley, he said: "I owe everything I possess in this world, as well as my hopes regarding another, to Methodism."

It is said that he went to the Conference at Bristol and offered himself as an itinerant preacher; but owing to the weakness of his voice and the frailty of his constitution Wesley had reluctantly to decline his services. This was a great blow to him, but Wesley advised him to seek to enter the Church of England, and to help Methodism in all the ways he could. He was ordained by Bishop Horsley, who presented him with the living of Llanbister.

Whether the vicar commenced the Methodist Society at Llanbister is not known. But as early as 1813 regular services were being held in a house about a mile from the village. The name of the family which welcomed the preachers does not appear to be remembered. A family named Griffiths at Cefnbronllyn was associated with the work in those early days, and their descendants have continually maintained the witness.

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A very pleasing picture is presented by the friendly relations which prevailed between Mr. Lloyd and the Methodists. To this outpost of the Kington Circuit preachers came once a month, holding service and class-meeting at eleven in the morning. The vicar would be on the look-out for the preacher, generally a horse-man. After welcoming him he would stable and groom his horse ; then the vicar's wife would mount the parsonic horse, and together the three would make their way to the preaching-place. Always the vicar and his wife sat in the congregation. They were ordinary Methodists on those occasions.

The vicar's strong attachment to Methodism was strikingly indicated when Bishop Burgess offered him a living double the value of Llanbister. The matter was considered for some time, but eventually the offer was declined on the ground that in the proposed new parish there was no Methodist preaching. He could not bear the idea of not seeing his old friends the Methodist preachers.

As the years went by Mr. Lloyd became anxious to provide for the permanence of the Methodist work, and resolved to build a suitable chapel upon his own ground. While this idea was in mind he had a dream, and dreams were to him revelations from God. He saw established on the hillside a neat Methodist chapel filled with people, and Dr. Jabez Bunting preaching the opening sermon.

It was not long before the plan was carried out ; Dr. Bunting actually did preach the first sermon, and the old vicar, recently bereaved of his wife, was helped into the chapel.

When the vicar died in 1838, it was found that he had left property and land as a permanent endowment of the Methodist Society at Llanbister. His sole desire, as he put it in his will, was "that Methodist preaching might continue in this parish as long as water should run."

A useful little centenary booklet has recently been published by the Rev. R. L. Brook ; in this the pleasing fact is revealed that Methodism in Llanbister continues to bear a virile witness.

Mr. J. L. Spedding has kindly sent us an obituary notice from the *Sheffield Iris*, 3rd April, 1838.

Lately aged 86, the Rev. David Lloyd, Vicar of Llanbister, Radnorshire. He was an intimate friend of the late Rev. John Wesley, and through life maintained a very close intimacy with the Methodist Connexion, contributing very largely at various periods to its funds, invariably evincing the most cordial hospitality to the ministers of that

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denomination of the Christian Church. At his death a handsome sum devolves to the Wesleyan Missionary Society, also £500 for the support of supernumerary preachers, and an endowment, together with a recently erected chapel, to perpetuate Methodism in the parish of Llanbister.

Mr. J. J. Price, of Llanbister, has been good enough to copy for us the Memorial Tablet in the Parish Church.

SACRED TO THE MEMORY OF

DAVID LLOYD

CLERK

who was Vicar of this Parish

49 years

He possessed strong mental powers

Highly cultivated

was purely evangelical in his ministry

and

unbounded in supporting

Gospel Missions

He died March 3rd, 1839.

ÆTAT 85.

F.F.B.

DIARY OF SAMUEL TAYLOR.

A memoir of this early preacher, published in the *Methodist Magazine* for 1822, made some use of this diary, but the notes now seen give us a great deal more light on this good man and his character.

Samuel Taylor entered the itinerant ranks in 1790, being accepted "on trial" at the last Conference presided over by Wesley. He died 10th February, 1821, having travelled in some of the most important Circuits beginning at Birstal with John Pawson for his superintendent, and finishing at Plymouth, where he died while superintendent of the Plymouth Dock Circuit. He was interred in the Ebenezer Burial Ground, Plymouth, "amidst as great a display of sympathy and Christian affection as perhaps was ever evinced in the town," Rev. Jonas Jagger paying a high tribute to his devotion and noble character.

His diary has been carefully preserved by his descendants, one of whom has lent it to me for perusal.

He prefaces it with an account of his conversion and call to preach.

"I was born near Manchester, May 5, 1768. My parents were attached to the Church of England, and I imbibed the same spirit. While young, I providentially became acquainted with a Methodist who explained to me the nature and necessity of true religion, with so much clearness that I began to think differently of the subject. I now began to entertain a favourable opinion of the Methodists and their Doctrine. Yet I chose to enjoy the pleasures of the world rather than suffer reproach with the people of God.

While following the vain imagination of my own foolish heart, I heard a sermon on St. Paul's words, 'lovers of pleasure more than lovers of God.' But though I was one of that description I did not take the application to myself.

However, I was soon convinced that reformation of life was necessary, but concluded that almost the whole of Christianity consisted therein. But God did not suffer me to remain in that delusion.

Some Christian friends, knowing something of the state of my mind, introduced me to a private meeting of the Methodists, to whom I was soon united both in affection and church fellowship. But this step did not secure the approbation of some of my friends. They supposed that the Methodists would make me melancholy and endeavoured to alienate my affections from them. But they have not been able to succeed. I loved them in preference to any people on earth and was determined to live and die with them.

I was much encouraged by using the means of grace, particularly one Lord's Day. While hearing a sermon the Word was applied to my heart and I began to seek the Lord with greater earnestness. While supplicating the throne of grace, the burden of sin was removed and the peace and love of God possessed my heart.

Church fellowship and Christian conversation were particularly beneficial to me. If I was in trouble I was comforted by those words of David, "Call upon Me in the time of trouble and I will deliver thee." I began to see and pity the ignorance of my fellow creatures who were strangers to the Covenant of promise. This led me sometimes to speak aloud in the name of the Lord. I frequently attended meetings for prayer and occasionally delivered a word of exhortation. At times I thought God designed me to act in a more public manner but at other times doubted it. I desired to know the will of God in a point of so important a nature. On mentioning this to a preacher I was

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appointed to preach one Sunday evening. When the time came I feared greatly, but with dependence on Divine aid, stood up, read a portion of Scripture and spoke with great liberty. This, with the approbation of friends present, encouraged me much.

Several openings now made my way plain before me and I was greatly confirmed by seeing fruit of my labours. Prior to the Conference of 1790, one of the preachers spoke to me relative to going out as a travelling preacher, and, being satisfied, proposed me at the Conference. I was admitted and appointed to Birstal Circuit. The second year I spent at Birmingham, the third at Bristol and Bath, and the fourth at Pembroke.

I am fully persuaded that the itinerant scheme is the best that ever was adapted for spreading genuine Christianity through the earth."

The diary opens under date :—

"Feb. 18th, 1787. Having had a persuasion that I was called to preach I was inclined to make an attempt which I did at Cheadle, a few miles from Stockport. . . . I spoke with so much freedom and power that I was encouraged to proceed if the Lord should make my way plain."

At most places his ministrations were welcomed but occasionally he met with bitter opposition.

"April 22nd. I went to preach at a new place called Cawthorn within a few miles of Ashton Underline. The people were little wiser than the beasts that perish and so rude that it was with great difficulty I could speak. And, as I stood out of doors it gave them an opportunity of disturbing those who wished to hear. The sons of Belial brought kettles, pans, or something of a similar nature and beat them to make as great a noise as possible. But from their fury the good Lord delivered us so that not an hair of our head perished."

The last entry for that year reads :—

"Dec. 31st. I preached again at Sandbach and being the last day in the old year considered the case of the barren fig tree. In about 11 months have preached 74 times. I have cause to be thankful that people have borne with me considering my youth and inexperience."

In 1788 his labours for the Kingdom take him farther afield. He mentions services at "Mozley," "Longsight," "Wilmslow," "Altringham," "Staly Bridge," "Davyhulme," and "New Mills" in Derbyshire."

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"Dec. 28. In this year I preached 86 times. How should I rejoice to think that 86 souls had been convinced of sin or 86 mourners had received comfort."

In 1789 services are referred to at Bury, Stockport, Didsbury and Failsworth, but he preached most frequently at "Bullock Smithy."

The final note on his work as local preacher reads:—

"Dec. 27. I preached at Burnage and Didsbury. In the course of this year have preached 87 times. Have I intended well 87 times? Surely, O Lord, we are not pleasing to Thee according to our usefulness but according to our intention."

At this point the diary skips some months, bringing us to Aug. 1790.

"1790. I was proposed as a Candidate for a Travelling Preacher at the Bristol Conference, 1790, and admitted on trial, and appointed to travel the ensuing year in the Birstal Circuit.

"Aug. 11. I left Stockport and went to Manchester the same day.

"Thurs. 12. Set out thence by coach at 6 o'clock in the morning. We got to Halifax to dinner. The coach not going through Birstal to Leeds I stopped that evening at Halifax. It was a night of distress indeed, for I began to think of my native country and many friends left behind, and therefore my spirits sank within me."

"Fri. 13. I left Halifax and arrived at Birstal about two o'clock in the afternoon."

His early experiences of circuit life tested his mettle. Here is a pathetic record.

"Aug. 30. I road to Middleton, a place about three miles from Leeds. There had been, a few years prior to this, a considerable awakening, occasioned by an awful judgment from God. A considerable number of colliers had been burnt to death in their mines and this had a good effect on the minds of some of the survivors. But many of those who were converted, being servants, were obliged to leave their former masters, not because they were less attentive to the duties of their station but because they were Methodists, so that the place was left destitute of religious people. However, there was a small remnant left, good James Morton had passed through fire and water and still had held fast his confidence."

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“Sept 1. I road to Wakefield where I met with that earnest young man, Mr. Reece.”

“Mon. 6. I road to Dewsbury. This place was once in a much better state in regard to religion than at present. The spirit of the late dispute between the Conference and the Trustees had not ceased. Love seemed to be lost in hatred and revenge.

“Fri. 10. I preached at Aschott at noon and road thence to Dewsbury to hear Dr. Coke in the evening, at our new chapel.”

“Dec. 25. Being Christmas Day, I preached at Birstal in the morning on the Journey of the Wise Men of the East. In the middle of the day on the prophecy of Jacob respecting Shiloh's coming, and afterwards we had a Lovefeast for the society and it was a profitable season.”

1791, Feb. 27. “I preached in the morning at Thornhill and walked thence to Dewsbury expecting to meet with an horse. But the frost prevented my riding so that I was obliged to walk to Hightown where I preached twice. I went thence to Aschott and preached again and returned to Hightown to sleep I walked not much less than twelve miles this day besides preaching four times.”

“Mar. 5. *I received the melancholly tidings of the death of that good man, Mr. Wesley. I was much affected on the occasion.*

Sun. 6. I preached at Gildersome on ‘Moses the servant of the Lord died.’ I road thence to Dewsbury where I preached on the word of the Lord to Joshua after the death of Moses.

Sun. 13. I preached at Halifax at half-past one o'clock, about four at Sowerby and then returned to Halifax and heard Mr. Thompson preach a great part of Mr. Wesley's funeral sermon, to a vast concourse of people.

Mon. 14. I went to Drighlington and read the account of Wesley's death.

Tues. 15. Read the same account at Burtonshaw.

Fri. 18. I read Mr. Wesley's account at Batley.

Sun. 20. I preached at Ossett at noon and in the evening read the account of Wesley's death.”

July 31st he left Birstal to attend the Conference at Manchester where he heard Mr. Benson preach a wonderful sermon. He also visited his friends and relatives.

“Mon. Aug. 8. Now the year is closed. . . . My journeys in general have been short, seldom more than four miles. The

country is so remarkably populous I was never six weeks in traveling round, near a month always, and did not sleep twice together in the same bed. We had about 1200 in society. I trust I reaped some advantage from preaching so often to the same people. It led me to speak on something new and I got more information myself.

Aug. 17. Being appointed for Birmingham I left Stockport and went to Cheadle with a design to meet the Birmingham coach.

Fri. 18. Took coach about half-past one in the morning, and got to Wednesbury about four.

Sun. 20. Preached at our chapel at eight in the morning, in the middle of the day at Darlaston, and returned in the evening to Wednesbury and preached."

After conducting services at Walsall, Dudley, Tipton, Netherton, &c., he reached Birmingham on Sep. 9th.

"Sun. 10. Preached in the morning at Cherry St.

Sun. 17. Having been published to preach at Warwick I engaged to go accompanied by a few friends from Coventry. After I had put my horse at an inn I went to a conspicuous part of the town and stood up. Soon was surrounded with a considerable number of people. Gave out an hymn and prayed, read my text and began to speak on it. Had not proceeded far in my discourse when the people began to be very tumultuous. A great black man came up to me with his hand full of black mire with apparent design to throw it into my face. But some soldiers who were standing near interposed and took him away. But the noise was so great that I could hardly be heard. However the soldiers promised to defend me against the mob yet could not prevent those at a distance throwing at me, so that I got an egg broke upon my coat. The noise being so great, it was judged prudent to desist, which I did and went to the place where I had left my horse and road away."

(To be continued).

J. W. SELLER.

NOTES AND QUERIES

793. ALEXANDER KNOX.—(Notes Supplementary to an article by Dr. Wynne Hughes, page 67, above).

Writing in the *Methodist Recorder*, October 1st, 1936, the Rev.

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Dr. Jackson quoted a passage from Dean Church, who claimed Knox as one of the forerunners of the Oxford movement :

In Ireland a recluse, who was the centre of a small knot of earnest friends, a man of deep piety and great freedom and originality of mind, Mr. Alexander Knox, had been led, partly it may be, by his intimacy with John Wesley, to think out for himself the character and true constitution of the Church, and the nature of the doctrines which it was commissioned to teach.

Dr. Jackson also refers to a passage in Gladstone's *Life* which is worth recalling. Writing of his own early religious development he said :

I found food for the new ideas and tendencies in various quarters, not least in the religious writings of Alexander Knox, all of which I perused.

Dr. Wynne Hughes points out that this original thinker was falling into oblivion soon after his death. A story can be told to illustrate this. When the Rev. Robert Knox, who became Archbishop of Armagh, was nominated by the Whig Government to the Bishopric of Down and Connor, Lord John Russell is said to have asked an Irish nobleman, "Well, what do you think of your new Bishop?" "Oh," replied the peer, "We don't know much of him yet, he has not had time to make his mark." "Make his mark," replied the statesman, "Why, is not he the celebrated Mr. Knox?" And he was astonished to learn that the celebrated Mr. Knox had been a layman all his life, and had been dead for nearly twenty years.

794. A FRIEND OF WESLEY.—The Rev. George H. East, of Ilkley, discovered in the graveyard of the old Parish Church a headstone bearing the following epitaph :

Sacred to the memory of George Hudson, of Middleton, in this Parish, gentleman, a man highly esteemed and justly celebrated for his superior skill and eminent success in surgical operations. He was intimately acquainted with the late Rev John Wesley, and preached the gospel in connection with the Wesleyans for half a century. He departed this life on the 26th day of May, 1813, aged 75 years.

By consent of the Vicar and Churchwardens the stone has been renovated, the cost being defrayed by the Local Preachers' Quarterly Meeting and a few other friends.

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Who was this brother? Though there is no definite ground for the assertion, it seems reasonable to conclude that he is the George Hudson whose name was included amongst the itinerants for a few years. Myles in his *Chronological History of Methodism* puts a mark against his name indicating that he was expelled in 1780. On turning to the *Minutes* for that year it appears, however, that he was amongst those who desisted for want of health.

(This was set up for our last issue. Since then our friend Mr. East has passed away.)

795. THE JOHN WESLEY EQUESTRIAN STATUE, Bristol, is well known to our members. We record with respectful sympathy the death of the eminent sculptor whose work it was. Mr. A. G. Walker, R.A., died on September 13th, 1939, at Parkstone, at the age of 77. He was responsible for a large number of distinctive works. His best known work in London is the statue of Florence Nightingale, "The Lady of the Lamp" in Waterloo Place. When Mr. E. S. Lamplough conceived the idea of a worthy commemorative statue at the restored "New Room," the creative art of Mr. Walker revealed a fine sense of character and expression as he carried out the commission. In the circle of his intimate friends he was as remarkable for the modesty and integrity of his character as for his thorough craftsmanship.

Our readers will be interested to learn that the fragment of the Bristol membership roll in John Wesley's handwriting which we reproduced in our fourth volume has recently been handed over to the New Room by Mr. J. T. Lightwood.

796. WESLEY AND ARMINIUS.—In the course of research on John Wesley's reading, the writer has compiled an exhaustive file of the books and authors mentioned by Wesley. He is thus able to answer Rev. A. H. S. Pask's enquiry as to where Dr. Cell finds his authority for the statement that Wesley referred in his reading not to followers of Arminius, but "only to Arminius himself."

In the first volume of the *Arminian Magazine*, 1778, Wesley gives pride of place to a *Life of Arminius*. This was an extract from the funeral oration delivered by Peter Bertius, which was prefixed to the Dutch edition of Arminius' Works. (Dr. Harrison, in *Proceedings*, xii, 151, says that except for a few careless errors "the speech of

of Bertius is accurately condensed.") There is no evidence that Wesley knew Dutch, however, so that it seems very probable that he took his translation from some Latin or English edition of Arminius' Works, so far unidentified. A part of Wesley's preface to the first volume of the *Arminian Magazine* runs:—

We know nothing more proper to introduce a work of this kind than a sketch of the life and death of Arminius; a person with whom those who mention his name with the utmost indignity are commonly quite unacquainted; of whom they know no more than of Hermes Trismegistus. It is true there is no such account of his life extant, as one would expect to be given of so great a man; at least none such has come to our knowledge; but even an imperfect account is better than none, and may serve to remove abundance of prejudice from candid and impartial men.

This certainly reads as if Wesley was acquainted with the writings of Arminius, as well as with his life; it suggests, indeed, that Wesley's knowledge of Arminius' works led him to seek unsuccessfully, for a satisfactory *Life*.

Another passage in which Wesley refers to Arminius is in the pamphlet *The Question, 'What is an Arminian?'* Answered. (Green 260, Works, x 358-61). After giving a brief outline of Arminius' life, Wesley says:

No man that ever lived, not John Calvin himself, ever asserted either original sin, or justification by faith, in more strong, more clear and express terms, than Arminius has done. . . . John Calvin was a pious, learned, sensible man; and so was James Harmens."

Probably this is the passage which gave Dr. Cell the authority for his statement.

Nevertheless it is very strange that there is no clearer indication of Wesley's reading of Arminius than the above references. Concrete evidence of his reading of Calvin, with detailed references to the *Institutio Christianae Religionis* and other works, is plentiful. But the evidence of Wesley's reading the works of the founder of the Arminian school of thought to which Wesley himself adhered is scanty, and, it must be admitted, not absolutely conclusive.

Rev. Frank Baker.

797. THOMAS RANKIN. In a preceding note, (787), the absence of some names that might be expected to appear in the list of those who have "died in the work," appended to Hill's *List of Ministers and Probationers*, is mentioned.

Thomas Rankin is a case in point, and concerning him I have found an illuminating note in S. R. Hall's *Lecture on Marshall Claxton's Painting of Wesley's Death-bed*, a very informative pamphlet. Hall says, "Mr. Rankin's name, by

what at first sight appears a remarkable omission, is not found in Hill's *Arrangement*, or in the Obituary records of the Conference; neither does it appear in any list of those preachers who have 'desisted from travelling.' Myles, in his *Chronological History*, affixes to Mr. Rankin's name the mark that denotes one who has 'departed from the work;' and assigns the year 1787 as the period of this departure. By a reference, however, to the *Minutes of Conference*, it will be seen that Mr. Rankin continued to be stationed in London, as a supernumerary, down to the year 1795. In 1796 the name is dropped. *Why?* Mr. Rankin was a truly godly man, though, it is said, in a few things somewhat eccentric. The Rev. T. Jackson, too, selects him as one of those early Methodist preachers whose 'lives' are worthy of being preserved as grateful memorials of former days; and the closing period of Mr. Rankin's life is attested to by Mr. Benson as one of marked Christian consistency. Probably Mr. Rankin's name disappears in the year 1796 because in that year an old rule of the *Large Minutes* was again confirmed and published by the Conference, to the effect that any preacher entering into business should no longer be considered as a travelling preacher. The venerable George Marsden, whose recollection of early times is still strong, and who was appointed in the year 1796 to the London Circuit, in reply to an enquiry on this subject, says, 'I believe that Mr. Rankin was faithful to the end as a Christian and also faithful as a Methodist. About the year 1796 he entered into a small business of a commercial nature, and I suppose that his name would then be left off the *Minutes*.'—*F.F.B.*

At our last Annual Meeting an invitation was given on behalf of the Scotland Street Methodist Church, Sheffield, that we should meet there in 1940. The brethren on the spot are confronting the challenge of the present difficulties with courage, and it is hoped that the full programme of Meeting, Tea and Lecture will be carried through. The date, as at present arranged, will be Friday, July 19. Please look out for full particulars in our next issue.

The International Methodist Historical Union, (Eastern Section) is arranging a meeting at City Road Chapel, London, for Wesley Day, 1940. Members interested should look out for the advertisements in the Methodist press. The meeting will probably be at 6 p.m., preceded by tea at 5-30.