

PROCEEDINGS

JOHN WESLEY'S LETTER
TO MR. BOWDEN

Chester,
April 10, 1774

My Dear Brother

Many of the Methodists do conform to y^e world : but not all, not the generality of them. And those that are sick of their evil disease, are not past recovery. Love them more, & you will not despair of them, for Love hopeth all things.

When Brother Shaw was warm for an opinion contrary to that of his Brethren, they disputed and sharpen'd each other's spirits, till for peace and quietness, he & a few more left the Society. When I came I advised them to join again, & meet in one Class, with Him for their Leader.

Why shd not you and your Friends do y^e same? Meet together in a distinct Class, of which a loving, peaceable man John Bowden, may be the Leader? If we are shortly to live together in Heaven, why shd there be any separation on earth between you &

Your affectionate Brother
J. Wesley

If we are not good enough, (w^{ch} is too true) come and make us better.

The letter is written on a folded sheet and addressed to Mr. John Bowden. The sheet is folded to form the envelope and is sealed with a red wax seal, a well preserved impression bearing the words Love, Believe, Obey, arranged round the initials J.W.

In the *Journal* April 1774 Wesley says : " Friday the 8th I went on to Chester. Saturday the 9th I visited our old friends at Alpraham." He does not tell us where he spent Sunday the 10th but goes on to say that on Monday the 11th he preached about noon at Warrington. It looks as if he returned to Chester after visiting Alpraham, and that he spent Sunday in that city.

Mr. Bowden is not mentioned in the *Standard Journal* or *Letters*. The fact that the letter was written from Chester does not necessarily imply that the recipient belonged to that neighbourhood, though the fact that it has no address and bears no mark of having passed through the post inclines one to think that it was entrusted to some one in Chester to be delivered by hand. I cannot find the name in any of my extensive notes on Methodism in Chester and the surrounding area.

One who bore at least the same surname is mentioned by Charles Wesley in a letter to Thomas Rankin in America, March 1, 1775. "Give my love to Captain Webb when you see him, and to Mr. Bowden to whom I owe letters, and much love." The original owner of the letter says it was written to her great-grandfather's brother. She is not aware that any

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member of the family bearing the name Bowden went to America. This does not encourage, though it may not entirely forbid, the identification of the recipient of this letter with Charles Wesley's friend.

"Brother Shaw." Who was this? George Shaw was prominent in Chester Methodism nearly thirty years before the date of this letter, but it would be hazardous to conclude that he is the person here referred to.

Through the kindness of Mr. Herbert Ibberson this letter now belongs to the W.H.S. See page 69 of this number. F.F.B.

TWO WESLEY LETTERS FROM AUSTRALIA

In 1939 Mr. George B. Minns of Victoria, Australia, on a visit to London, handed to our Society on behalf of the Rev. F. R. Swynny, a bound volume of the *Journal and Proceedings* of the Australasian Methodist Historical Society, 1933-8. He has added to his kindness by sending to Mrs. Harrison transcripts of two Wesley letters which are in possession of the grandson of one of the early Australian ministers. They appear below; neither of them has been published before, so far as can be ascertained.

London

Janu. 16. 1784.

Dear Richard,

One of the most plausible objections to Xtian Perfection is this. These persons give a clear, Scriptural account of their experience: But by & by, their Lips and Conversation do not agree with this account. Is not this a proof, that they were deceived? No: It only proves, that they did not hold fast what they had attained.

I am glad that your Son will be a good deal under your own eye, & hope it will be a means of keeping him steadfast.

I am usually in Staffordshire toward the end of March: But I seldom fix my plan till I come to Bristol.

I am,

Dear Richard,

Your Affectionate Friend and Brother

J. Wesley

[Addressed to]

Mr. Richard Rodda

at the Preaching House in Birmingham.

Richard Rodda was appointed "Assistant" in the Birmingham Circuit at the Conference of 1783, and again in 1784.

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London,
Dec. 10. 1786.

My Dear Brother,

Altho I can ill spare any time in the last month I am to spend here, yet, I will (if God permit) spare you a few days. I hope to be at Newark on the 12th or 13th of February, coming by the Mail Coach, and to open the Room at Newark. For you will have company enough. Peace be with all your Spirits.

I am

Your Affectionate Brother

J. Wesley

[Written to Mr. Frederick Eggleston]

Newark.

Wesley carried out the journey here forecast. On February 9th, 1787, he took the mail-coach which ran from London to York and Newcastle-upon-Tyne, then the only mail on the great North Road. Leaving at nine in the evening he reached Newark at four on the Saturday morning. The visit gave him much encouragement. Mr. Frederick Eggleston is not mentioned in the *Journal or Letters*.

A WESLEY—VALTON LETTER

Whitby

June 13th, 1788

My dear Brother,

I am glad [?] to hear there is one more call to Bruton—It seem'd to be a devoted place. I do not know why Bath Circuit may not be one, a Bristol Circuit another. But you may be a Supernumary (sic) still.

It is not unlikely if I live till autumn that I shall accept your kind invitation for a day or two. I shall be glad if I live to finish this Conference: I believe I shall: But I do not depend upon seeing another.

I am, with love to S. Valton,

Your Affectionate Friend and Brother,

J. Wesley.

To Mr. Valton,

At the New Room,

Bristol.

This letter, which also appears to be unpublished hitherto, is contributed by Dr. Harrison.

It was in an album belonging to Ann Eliza Fourness of Halifax, dated 1826. This old album came into the possession of Miss Seward of Frome.

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The *Standard Letters* contain many to Valton, and many have appeared in the *Proceedings*. In our 20th volume, p. 16, particulars are given of his marriage, Dec. 1, 1786 Wesley often sent a kindly message to his wife.

It is rather amusing to find Wesley dropping one of the syllables in "Supernumerary."

Dr. Harrison is not quite sure about the word transcribed Bruton, but thinks it probably correct. Its remarkable market-cross is described in *Proceedings* xx, 16.

A BIBLE CHRISTIAN PIONEER

Part II

We often preached in the open-air and especially when we opened a new place. The despotism of the clergy and squire often prevented us from getting a room to preach in though the people would have opened their door to us. As an illustration of the fear in which the poor people lived I will notice one case. My colleague, Mr Glass, had one evening taken his stand to preach in the parish of Blackhoughton: many people came out and listened with attention. At length the congregation began to move away and the preacher was left alone. He was at a loss to account for this till looking around he saw a little man passing on the road. It was the parson! As dark as the places were which we regularly visited there were still darker places on the borders of the Circuit. Having a spare evening I arranged to visit one of these places, took my stand on some steps and held a service which was numerously attended. I felt so encouraged that I told the people, God willing, I would visit them again at a given date. The time came and I went to the place. The first person I met who knew my errand said "I learn that the constable has been instructed by the parson to take you up if you preach." I went to the place where I had preached before. It was the annual parish feast and the people seemed very unprepared to attend on the worship of God. Some were at the skittle alley, some at the wrestling ring, others at the beer shops and many were under the influence of strong drink. Being a timid subject and having no one with me I shrank from the task I had undertaken. Yet I felt I ought to fulfil my promise to preach. Looking about for a suitable spot on which to stand I could see no place so suitable as the steps on which I had stood before. The only person who could give me the liberty to stand there, however, was the constable, who I had been told had been ordered by the

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parson who was a magistrate to arrest me. To him I went and found that he was not indisposed to favour me. "I have not been instructed," he said, "to interfere with you, but I expect I shall be. I will not hinder you, in fact I should like to hear you, will you drink a glass of cider with me?" I was not a teetotaler then but I thanked him and refused the cider. The evening was now closing in and I had some miles to go to sleep and the road was intricate and strange. I had almost resisted the idea of preaching when there stepped up to me a person who had come to hear the preacher. When I found this I thought it is of God that I should there and then preach His word. Proceeding with the service I saw an elderly man pass between me and the people. In a short time the same man returned, dressed in a scarlet suit. He was evidently agitated, he did not go far before he returned again. Standing between me and the listeners he tried to get their attention, but in vain; then he addressed me. He wished me to desist. I told him I should withdraw when I had finished my sermon. He said "we are going to perform in that room behind you and we shall be firing out of the window, perhaps we shall injure you." I said, "You and I shall stand before God in the judgement and give account for this evening's performance." He then withdrew and we closed our service which was a season of great solemnity and, I trust, profit. I heard afterwards that I had been in conflict with a showman, a Mr. Moon, who, it was said lived on a good estate in the best part of South Devon, which estate, it is said, he boasted as being purchased by him with "Fool's Pence." At the close of the service I was invited to the house of friends where I took my bread and cheese. Notwithstanding the darkness of the people generally there had been won to Christ many precious souls. After a year of toil I was appointed with Miss Hannah Pearce to the Kilkhampton Circuit where we had as our Superintendent Mr. Richard Moller. In 1827 the Kilkhampton Circuit included most parts of what is now four of our best circuits. We had but three Chapels on the whole ground; these were small, roughly built and not durable. At Canworthy Water the preacher's house was attached to the Chapel. Of a Sunday afternoon both Chapel and house would be filled with attentive hearers. I preached there once on a Sunday afternoon; returning from another place on the following Tuesday I was surprised to see that the pulpit end of the Chapel had fallen in and crushed the pulpit. The change of stations was in every way a contrast. Often long journeys in our first, now short walks. There in most places but few followers of Christ,

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here many. There often without food, here enough and to spare. There often a difficulty to get a bed and sometimes no bed at all, here comfortably lodged everywhere. This part at that time was the Goshen of our Connexion. There was a blessed spirit among the people. Like the early Christians

They all were of one heart and soul

And only love possessed the whole.

We had full work of 7 and 8 services in the week, and often was present with us the overwhelming power of the Holy Ghost. To preach and pray under such an influence was truly precious, one would wish for no better Heaven. We had a very happy year and did not toil in vain. Among the interesting conversions was that of a young man at Woodford of the name of Baily. This youth had lived a moral life but when affliction came and death drew near he felt that he wanted some better ground of hope. "I know," he said to me one day, "that I must die. I must be born again or I cannot go to heaven." He was near the kingdom. While we knelt in prayer, he poured out his soul to God and under the power of the Spirit fell on the floor. After a while he lifted up his feeble hand and said "Praise the Lord! Praise the Lord!" This was the language of a new-born soul, he had passed from death unto life. He lived after this about 12 months and was visited by many who found him living under the sunshine of Heaven. His end was most triumphant. There was also S.C. who has for 50 years given proof of the reality of her profession. The first time I saw her was at the house of her father at Geasham. I spoke to her about Jesus. She was offended. On my next visit she heard me preach, her prejudices were removed and conviction from the truth applied by the Holy Ghost led to conversion, so that when I visited that part of the Circuit the third time I found her a child of God and heir of Heaven. And others were the fruits of our labour of love. These triumphs of Redeeming Grace afforded us consolation and joy amid some trials of mind, for we had our sorrows as well as our joys.

At the Conference of 1828, held at Lake, Shebbear, I was present. Mr. James Thorne being appointed to the Circuit took me with him. The Shebbear Circuit was the mother Circuit, it being there that our career as a people began. I found many of the people on that station very intelligent but there was not so much simplicity and life as in the one I had left. Our homes or lodging places were very good and the people treated their preachers with great kindness. Among the first of the B.C. Connexion was the family of Thornes where the first Society was

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formed. The old people, Mr. and Mrs. Thorne, were both pious and intelligent and the sons and daughters equally so. Mr. J. Thorne my Superintendent was a most agreeable brother to work with but being editor of our magazines he did not go regularly round the Circuit. During my stay on the station we realized some degree of prosperity. Some interesting conversions took place. At Putford lived some young people in a farm but they did not sympathise with Dissenters and did not attend our Chapel. But an elder sister, who was the housekeeper, going from home on a visit went to a Wesleyan Chapel heard the truth and felt its power. Returning home under conviction and as we were the only people near that she could look to for advice, she was glad to see us and to secure our help in her time of need. She was led to Christ, found peace in Him and became very zealous for His cause. Uniting herself to the people she had before despised she became useful for she led others of the family into the way of life. The father and mother who lived at the home farm, when they knew of the change in their daughter and that their children and servants attended the Dissenting Chapel were greatly displeased. They sent after a younger daughter that was there lest she should like the elder become a Methodist, but it was too late for she had received the truth in love and had become established therein. To draw the young people back from the course they were pursuing another of the daughters was sent. She tried hard to accomplish that object but this failed and she too became the subject of saving grace. The young people had all their grace tried for they became the subjects of much persecution. On one occasion when two of the daughters had been to a week-night meeting, on returning home the mother was prepared with the horse-whip which she used most freely on the backs of the young ladies. They however took refuge in their bedroom where they said one to the other, "is not this whipping the grace of God unto us?" But Mr. and Mrs. Lane loved their children, notwithstanding and thought they were right in trying to keep them from following this new course of life. They were Church people and the clergy in those times were usually dark and the people dark also. It gave me great pleasure in going into that neighbourhood about 30 years after to find that the younger branches of the family had been and still were bringing forth fruit to God's glory and that the dear old people had also become enlightened and saved. Many besides were saved during this year.

At the Conference of 1829 I was reappointed but at or about Christmas left for Exeter to fill a vacancy occasioned by the

resignation of the Pastor of that Station. It was during my stay at Shebbear that what has been called the "Separation" took place—about which I will write nothing, only that as a Connexion of people it well nigh destroyed us. I set out on making this change to walk this 40 miles, going the first day to Chumleigh. On reaching the house of a Mrs. Richards whose name was on the *Minutes* as the preacher's home at that place I was met by the good lady with the enquiry "Are you with Mr. Thorne or Mr. O'Bryan?" Fortunately for me I was with the former or I had been rejected as she assured me. As it was I was glad to end my long walk through the snow and to rest my weary body. Next day I reached Exeter and continued on the Station about 7 months. Here we had long journeys and scanty fare. I have walked 16 miles before breaking my fast. At one place the preacher lodged at the home of a labourer, a poor man with a large family, and took our board among the people as we could obtain it. At times we had no place when meal time came to go to and in such a case we used to walk out till the time for meals was passed and then return to our studies. We did this because we knew that the people of the house had nothing for us without depriving themselves. The Exeter Circuit then included Tiverton and some other places adjacent; to reach these we often had 16 to 18 and sometimes 20 miles to walk.

(To be continued).

METHODIST ITEMS IN THE KEIGHLEY MUSEUM

For a town the size of Keighley, the Museum in the Victoria Park is a real credit. The exhibits are of great variety and the man who can find nothing there to interest him must surely have a very limited outlook on life. For those who are Methodists, and especially local Methodists, the cases devoted to local Non-conformity deserve more than a passing glance. Other items of Methodist interest are stored away, but may be seen on application to the curator.

Through the kindness of the present curator, Mr. M. Longbottom, the writer has had access to all this material, and believes that the following rough description of what is there available will be of general, as well as local, interest.

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CLASS-TICKETS, &c.

Various old class-tickets, in display case, including some for the years 1781-1793; seven early ones (1822-1837) from the Silsden Primitive Methodist Church, the first P. M. Church to be erected in the West Riding: Female Revivalist Methodist Society, Established 1822. Quarterly Ticket for October, 1840 ... X—, with name "Ann Gilpin" written at bottom.

A fine mounted collection of class-tickets and similar items, mostly connected with Brunswick Chapel, Leeds. Some are complete sets, others isolated examples for different years. *

Admission tickets of Martha Gilpin, March 1817, signed by Jos. Fearnside: Hanh. Etta Peat, 1826: "Bromley Circuit, June 1834 Annetta Booth, admitted on Trial into the Methodist Society . . ." : John Beecham, admitted into Leeds First Circuit, 1861, by George Wm. Olver.

Removal note (the words in *italic* being written) :

"*Apr. 26th, 1826*

The Bearer, *Reba Lupish*

is a Member of the Methodist
Society in *Keighley*

and has sufficient cause for removing

John Davis.

Love feast ticket: "*Decr. 15th 1841*

Admit the Bearer

to the Love-feast.

Josh. Cusworth Preacher."

(At this time Joseph Cusworth was stationed in Leeds.)

Bible Christian Class-Tickets for 1892, 1895, 1898, 1899.

Class ticket for "New Zealand Wesleyan Methodist Church," undated and unsigned.

Ticket for the New Zealand Sunday School Centenary Celebration, 1880.

Ticket for Leeds Brunswick S.S. Celebrations, 1880: "Leeds Brunswick Wesleyan Methodist Sabbath School Centenary Commemoration, October 2nd, 1880. Presented to *Mary A. Hanson.*"

Ticket to view Wesley Picture :

"Admit ——— and friends to see the painting of the death of the Rev. John Wesley, now on view in the Top Steward's

* The writer sends a summary of these tickets, which is too long for inclusion here. It will be kept with our papers and can be seen on application to the Secretary.

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Room, of Brunswick Chapel, from August 23rd, to 30th, inclusive, from ten to six o'clock each day. Leeds, August 21st, 1843," initialled "V.R."

Pledge Cards issued by the Leeds Temperance Society to Ann Smith in 1837 & 1842, and to Henry Shaw in 1840, 1842, & 1844.

PUBLICATIONS.

Various Methodist Magazines; Youth's Instructor, 1822-3; Minutes of the Wesleyan Conference, 1856, 1859, 1865; 11th edition of the Methodist New Connexion Hymn-Book, Hanley, printed by Allbut, 1825; Primitive Methodist Large Hymn Book, 1825; Primitive Methodist Hymns for Camp Meetings, "Stereotyped by J. Wortham, Hanley," 1832; *A Chronological Arrangement of the Wesleyan Methodist Preachers who have been stationed in Leeds since the year 1765*. . . By J. B. Hall, Leeds: Printed by J. W. Bean, Top of Briggate. 1846. 12mo., pp. 61.; and other pamphlets.

A collection of Bills and leaflets relating to local Methodist Churches, including many Anniversary Hymn-Sheets of the early nineteenth Century.

A displayed collection of Plans: Huddersfield Circuit, 1830-1; Keighley Wesleyan Circuit, 1856-7, 1860-1, 1870, 1884. A prayer-Meeting Plan for Morton, near Keighley, covering July 1843 to January 1844. Also "A Plan of the Wesleyan Methodist Sunday Evening Prayer Meetings, in and near Keighley, 1845." A Manuscript plan for the Bingley Wesleyan Circuit, 1854-5.

List of Subscriptions, Collections, & Receipts of Pew Rents &c., towards the Liquidation of the Debt on the Haworth Wesleyan Chapel Premises." signed "Rev. R. Woodfin, Minister. John Redman, Stearrrd. April 16th, 1862," and showing a balance due to treasurer of only £6-5-4½ against the expenditure of £1399-17-10.

POTTERY AND MISCELLANEOUS.

Various statuettes and busts of Wesley.

Tiny saucer, with portrait of Wesley.

Pair of plates, one depicting Wesley, the other Fletcher. (? Sunderland Ware).

Various love-feast cups, both single and double-handled, including an eighteenth century example from Bar Chapel, Cowling; a single-handled pair inscribed 'Patley Bridge Chapel'; and one inscribed "A present for John Thompson" (? the Wesleyan Minister of that name, 1810-1841.)

Various sacramental vessels in pewter and silver lustre ware.

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Items connected with the Wesleyan Centenary, 1839; basins and a teacup commemorating it; pressed horn bust of Wesley, 1839; Centenary Medal; card containing *The Centenary Hymn*. By James Montgomery; *The Wesleyan Ship which set sail for the New Jerusalem, in the year 1739. The Centenary Year*. A broadsheet containing a Centenary poem of 45 4-line verses, and another *Centenary Hymn* of six 4-line verses.

A sacramental token (a small inscribed disc admitting the bearer to the Methodist Sacrament Service.)

Various relics, supposedly of Mary Fletcher, including a needle, case, and materials for sewing.

Engravings of the Wesley family.

The lawn preaching bonnet of Ann Carr, and also her silhouette and autograph. (Ann Carr was a revivalist, and "Ann Carr's Chapel" at Leyland, Leeds, was set apart for the use of women Primitive Methodists).

Mrs. Gilpin's gloves, inscribed, "This lady was a member in Birstal Circuit. It is recorded that she wore the gloves when riding pillion, horseback, behind her husband, on her way to hear Wesley preach at the Boggard House Chapel" (in Leeds).

"Embroidered, hand-woven, muzlin, apron, worn by 'grandmother' Smith, a granddaughter of John Nelson . . . " who was admitted as a member on trial in the Birstal Circuit by John Bolam in Sept. 1834, as is shown by a class-ticket accompanying the apron.

The register of the first Worth Valley Wesleyan Sunday School, at the beginning of the nineteenth century.

A bassoon formerly played in the Wesley Place Wesleyan Choir, Keighley.

FRANK BAKER.

CIRCUIT FINANCE IN EARLY METHODISM

The writer has had access to the Circuit Steward's Cash Book from the commencement of the Wakefield Circuit in 1787 to 1805 and the Wakefield Trustees' Treasurer's accounts which cover the period 1783 to 1832.

The study of these old books throws valuable light on the rather obscure subject of circuit finance in early Methodism, and reveals the beginnings of changes of method which gradually

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spread throughout Methodism in the days of the swiftest expansion of the Circuit.

Wakefield Methodism possesses several advantages for our purpose. It was formed from Leeds circuit in 1787. Leeds was one of the strongest centres of early Methodist influence (six annual conferences were held there between 1784 and 1809). Wakefield had an individuality and importance which made it a promising centre as the head of a circuit. Wesley, recording a visit in 1780, says, "I preached to a very genteel congregation." Moreover it was near to Birstal the birthplace of John Nelson, who introduced Methodism to the town. It was surrounded on all sides by a vigorous Methodism; while in Francis Scott, the joiner and appraiser, it had a local man of outstanding influence, devotion and ability.

Scott finds his place in the "First race of Methodist Preachers" in Myles' *Chronological History of Methodism*. He entered the work in 1744 and died in 1787. Against his name Myles put the symbol *l* by which he denoted "some very useful Local Preachers, because we are commanded to give honour to whom honour is due." Of the 220 names only 12 are so marked.

Mr. Scott was commissioned by John Wesley to secure the site for the first Wakefield chapel; his name stands second on the subscription list with a gift of £10 and he left £10 in his will to the Trustees of the chapel which replaced it. The fact that he commenced to preach in 1744, which was the very year that Charles Wesley spent a whole day in Wakefield defending himself before the Magistrates against a charge of sedition, establishes the fact that Methodism had obtained a footing in the town in the earliest days of the movement. Corroborative evidence of this can be produced. Some manuscript notes made by a Mr. John Cryer assert that Mr. Scott was the first who introduced the Methodists into Wakefield, "For which he was frequently abused by the multitude as passing along the street in terms of reproach."* In the *Minutes* of 1747 his name appears as permitted to labour in one place, and there would be other times when he left his business in the care of his brother and engaged in the work.

Further, Wakefield would be a circuit in which the ministers would be loved and well cared for and would rank as an easy

* It is stated above that John Nelson introduced Methodism to the town; here that Scott introduced the Methodists. Probably Nelson came at the invitation of Scott, so that the statements may not be as discrepant as they seem.

F.F.B.

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circuit as regards area. The fact that it was the Wakefield Superintendent (William Thompson) who was called to the Chair of the Conference which immediately followed Wesley's death, and was succeeded as President in turn by Alexander Mather, and John Pawson, and that seven other preachers who travelled in the Circuit during our period, (Samuel Bradburn, James Wood, Charles Atmore, Joseph Entwistle, John Gaulter and Jonathan Edmondson) also reached the Presidential Chair suggests that it was a desirable Circuit.

These considerations make it plain that Wakefield was a strong Circuit and make its early financial experiences a valuable guide to the knowledge of early Circuit finance and a reliable illustration of tendencies and developments which were nation wide in scope.

THE ACCOUNTS.

The Wakefield Circuit was formed in 1787 with a staff of two preachers and contained 22 societies. In anticipation of the honour of becoming a Circuit town they had built and equipped a manse at a cost of nearly £400. Some of the details of the furnishings are interesting.

	£	s.	d.
" 3 pairs Bedsteads & hangings	10	4	9
Beds fitting up & setting up	0	9	11
3 feather beds, 3 bolsters & 5 pillows	10	2	6
Blankets, Quilts & Counterpanes	3	16	11
Clock, Tables & Drawers	4	12	6
Fire Irons, Warming pan, Tea kettle, &c. &c.	1	6	11
Candlesticks & various small articles	0	10	6
Flocks for beds, Smoothing cloaths &c.	1	6	8"

While Wakefield was in Leeds Circuit the Trustees had received pew rents and class money into their account, and had paid out the Leeds quarterage of £3.10s.0d., and in addition had paid "Preachers' maintenance to August 1787, and Horse hire £5.1s.11d."

It may also be pointed out that while there were 22 societies there would be few preaching Houses. Stephens in his *Chronicles of Methodism* gives the Wakefield Circuit as having 7 chapels in 1826. This is 40 years later. In 1787 the only Methodist chapels seem to have been Wakefield (1784), Horbury (1766), Pontefract and Ackworth (1787). Probably other Societies like Barnsley, Cudworth, Staincross and Woodside (afterwards Cockpit House) had rented rooms Warmfield certainly had in our period.

The following statement is a summary of the income and the expenditure of the circuit in the first year of its life. The places

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the Circuit Stewards. They not only bought and furnished a manse but met the following items which one would think should have been paid by the Circuit :—

	£	s.	d.
Paid towards Mr. Bradfords horse	2	2	0
Mr. Mather for 2½ years extra board	10	0	0
Extra contributions to Quarterly Meeting	7	7	10
A chare for the house		10	0

From the date of this effort the Circuit got along without trouble till September 1795 when eleven new societies were added and the preachers increased to three. (The previous year the second preacher was a married man, and Conference had made a grant of £12.) But the Town Steward, as the Wakefield Trustees' Steward was called, had to carry large items of Circuit expense.

	£	s.	d.
Mr. Thompsons expenses to Conference	6	6	0
A years corn for Mr. Woods horse	6	10	11
Whitewashing dwelling house	2	17	9
Hay for preachers horse	5	10	0

The Circuit Stewards also received substantial assistance from Conference. For the second preacher's wife £6. for coal and candles £2 7s. 11d, for Mr. Ogilvie's children £4, for Mr. Emmet's coal £1 14s. 1. and for an unspecified purpose £5, to total of £19 2s. od.

In 1796 fourteen societies were removed from the circuit and the five ministers were reduced to two. In 1798 the circuit took on an additional unmarried man. As time went on the Circuit Stewards more and more used to keep out of the Circuit accounts amounts which would have made more than a reasonable deficiency, or which were not borne by the Town Steward, and then pay off periodically the gentlemen who had been out of pocket.

In this way £104 7s. 1d. was raised and paid off, the main items being the following :

£	s.	d.	
21	15	0	by collection in the Circuit.
44	2	6	by Wakefield subscription.
10	0	0	by a Conference grant.
5	5	0	from Wakefield Trust.
5	0	0	a collection in the chapel.
4	19	0	from the sale of Circuit mare.

By the beginning of 1803 they were £55 5s. 7d. on the wrong side; which the cost of a Circuit horse during the year, £12 12s. od., and other expenses increased to £94. This was

paid off by the Trustees when the a.c. ended in 1805. The Trustees' account book reveals that in 1808 the Trustees reimbursed the Circuit Steward £198 to clear the debt contracted during his stewardship.

It is clear from the evidence of the books that the responsibility arising from the Circuit deficiencies was mainly shouldered by the Trustees of the Town Church. F. H. MILLS.

(To be Continued).

WESLEYANA IN HEADINGLEY COLLEGE LIBRARY.

Through the kindness of Dr. Vincent Taylor, the Principal, the writer has had the opportunity of a thorough examination of the Library at Wesley College, Headingley, Leeds. Unfortunately, many of the most valuable books and manuscripts, things really unique, have had to be placed out of reach of students, as well as bombs, for the duration of the war.¹ There remains, however, a corner of the Library that contains much material interesting to the student of Methodist History. There are many tracts, mostly dealing with the various controversies which troubled Methodism for sixty years after John Wesley's death. A large number of these pamphlets and handbills belonged to Rev. James Loutit, who ministered from 1825 until 1885, and they contain his annotations and comments, as well as occasional clues to the identity of anonymous writers. There are also tracts which belonged to Rev. John Lyth, D.D., including original *Fly-Sheets* posted to him. The literature surrounding the birth of the Methodist New Connexion is also well represented. The library also contains, in addition to a long run of the *Arminian Magazine*, a complete run of a more unfamiliar publication, the "Report of the Wesleyan Theological Institution," from 1835 to the present day.

The Library has a good and varied stock of the publications of the Wesleys, some of special interest. There is, for example, a copy of the first volume of Charles Wesley's *Short Hymns on Select Passages of the Holy Scriptures* (Green 214), with many

1. For the Wesley documents at Headingley College, see *Proceedings*, V. 228.

inscriptions, the first being "The Gift of the Author to Thomas Bryant, July 31, 1763" Four volumes of Wesley's *Concise History of England* (of which the Library possesses two sets) contain the following inscription stencilled on the verso of the title-page "Francis West/ 1796, /Mr. J. Wesley's Legacy." ² Two books (Green 208, 8th ed. 1780, and Green 246) are inscribed "John Burdsall" and "J. Burdsall" respectively, apparently the famous "Dicky" Burdsall's son, who edited his father's Life.

There remain a number of items which can be made to throw additional light on Wesley's activities as a publisher, either by adding to the number of publications listed in Green's *Wesley Bibliography*, or by giving more details about some already there described.

The writer never expected to be able to point to a work definitely sponsored by Wesley, yet overlooked by Green's diligent eye. Such is the case, however. According to Green's principles of compilation, the following items should surely have been included in his *Wesley Bibliography*, occupying the position "407 A." It is in almost exactly the same category as the entries under 231 and 359:—

A Sermon, preached at Leeds, July 29th, 1789, before the Methodist Preachers, (Assembled in Conference) and a large Body of the People in connection with them: and now published at the request of many of the hearers. By James Hamilton, M.D. Fellow of the Royal College of Physicians of Edinburgh (Acts ii, 17, 18) London: Printed for the Author, and to be had at the Rev. Mr. Wesley's Preaching-Houses in Town and Country. MDCCXC. 8vo, pp.20.

p. (2) is blank, whilst on p. (3), in bold type, is the following preface by Wesley:—"To the Reader. The following Discourse will recommend itself to all impartial persons. It contains deep and weighty Truths, particularly needful to be considered at this time; especially by the people called Methodists, that they may fully understand, and thankfully improve the invaluable Privileges which they enjoy.

John Wesley. London, City-Road, Feb. 28th, 1790"

The sermon is on Jeremiah vii.4, and pleads with the Methodist people to remain true to the Church of England. It is dated at the end, "Dunbar, January 1, 1790," and is followed by

2. This is of special interest to me. Francis West was my late wife's great-grandfather. His ministerial dates were 1793-1820. His son, Francis Athow West, was President of the Wesleyan Conference in 1857. F.F.B.

An Hymn which combines various verses from Charles Wesley's Short Hymns &c. ³

Hamilton apparently undertook the financial responsibility for the publication of this sermon, but he undoubtedly got Wesley's full approval and support for it. He waited on Wesley in the early morning of Monday, the 22nd of February, 1790, probably leaving the sermon for Wesley's consideration. On the following Sunday, Wesley wrote the preface giving the pamphlet the official status of a "Wesley publication."⁴

There are several other publications which may have been issued either by Thomas Coke or by Wesley. On examining three of the earliest of these at Headingley College, the writer came to feel that they were probably, almost certainly, published by Wesley, and should therefore be included in the *Wesley Bibliography*. These are:—

An Extract of the Rev. Dr. Coke's Journal: from Gravesend to Antigua, in a Letter to the Rev. J. Wesley. London: Printed by J. Paramore, at the Foundry, Upper-Moorfields 1787. 12 mo. pp. 12. Dated at the beginning "Antigua, Jan. 2, 1787."

A Continuation of Dr. Coke's Journal: in two Letters to the Rev. J. Wesley. London: Printed by J. Paramore, at the Foundry, Upper Moorfields: and sold at the New Chapel, City Road; and at the Rev. Mr. Wesley's Preaching-Houses in Town and Country 1787. 12 mo. pp. 12, the letters being dated "Dominica, Jan. 15, 1787," and "St. Eustatius, Jan. 31, 1787."

A Farther Continuation of Dr. Coke's Journal: In a Letter to the Rev. J. Wesley, London: Printed by J. Paramore, at the Foundry, Upper Moorfields: and sold at the New Chapel, City Road; and at the Rev. Mr. Wesley's Preaching-Houses in Town and Country, 1787. 12 mo. p. 11. This is not dated, but on p. 11 Coke says "On Monday the 25th of June, by the mercy of God, we came safe into Dublin-Bay after a passage of twenty-nine days. And was received in much love by our Irish Brethren. . . ."

The above pamphlets seem to have a better claim to inclusion than the three *Minutes of some Late Conversations between the Rev. Thomas Coke, LL.D., and Others* (Green 374, 387, 398), which were almost certainly published by Coke on his own responsibility. The title "Thomas Coke. LL.D." almost invariably occurs on publications which received Coke's direct oversight, whilst plain

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3. See *Postical Works* 9: 468-471. The hymn comprises the first two verses from 1267, the first two from 1268 (slightly altered), and 1271.
 4. For Adam Clarke's description of the Bristol people's reluctance to purchase this sermon, see *Proceedings* xviii, 23.

"Dr. Coke" seems distinctly a touch of John Wesley's hand. Various letters suggest that in 1787 Wesley was anxiously waiting for news from Coke, and even expected a "Journal"—see *Standard Letters*, VII 371, 380, 383. It would, of course, have been possible for Coke himself to have these extracts published, after he had arrived in England in July. But to do this he would either have to use the originals or copies of them. It is possible that he did keep copies of such letters, although even so he would surely consult their recipient before publishing them. It seems more likely, however, that during their many long talks together that summer Wesley and Coke agreed jointly to publish the extracts in penny pamphlets, Wesley leaving most of the details to Coke, though one cannot help feeling that the title-pages are the work of Wesley's pen. Whether this be so or not, it is practically certain that Wesley was at the very least consulted about the publication of these pamphlets, even if not more actively engaged. Being copies of documents originally written to Wesley, and published at his press, probably, though not certainly, under his own supervision, these pamphlets surely merit at least a cursory mention in a study of "Wesley Bibliography."

The same remarks probably hold good about the following titles, which I take from Osborn's *Outlines of Wesleyan Bibliography*, not yet having examined original copies :

Some Account of the late Missions to the West Indies, in two Letters to the Rev. J. Wesley from the Rev. Dr. Coke, London, 1789.
pp. 12.

A Further Account of Ditto. in a Letter, &c. London 1789.
12 mo. pp. 12.

A Journal of the Rev. Dr. Coke's Visit to Jamaica, and of his third Tour of the Continent of America. London, 1789, 12 mo. pp. 16.

An Account of the Great Revival of the Work of God in the City of Dublin, London. 1790, 12 mo. pp. 12.

A Journal of the Rev. Dr. Coke's third Tour through the West Indies. London, 1791, 12 mo. pp. 12, (In two Letters to Wesley)
According to a recent Catalogue.

A Continuation of Ditto. London, 1791. 12 mo, pp. 16.

In none of the above cases, however, can one feel any certainty about the amount of collaboration between Wesley and Coke involved in publishing the pamphlets, though that there was some collaboration one is absolutely convinced.

We come now to items about which there is no trace of speculation, but matters of fact adding to our knowledge of

Wesley's publishing proclivities. Some time ago the present writer, in preparing "More 'Additional Notes to Wesley Bibliography'" (see *Proceedings* : xxi : 132-3, 155-8) said "Many other said editions which must have existed have not yet been noted. Possibly they await discovery in other Methodist libraries." That view has since been confirmed by examination of the Wesleyana in Headingley College and in Kingswood School. In those two libraries alone 31 new editions have been noted, and fuller descriptions supplied of 45 more, usually where Green, contrary to his custom, had omitted such information as the printer's name, and thus led one to believe that the edition had been published without such details. Most of these are tabulated below, with other notes, under the number which the item bears in Green's *Wesley Bibliography*. The editions described from copies in the Kingswood School Library are designated thus—"K.S").⁵

F. BAKER.

(To be Continued)

THE ANNUAL MEETING OF THE W. H. S.

It is not surprising that under present circumstances the annual meeting of the W.H.S was not large. But those who attended enjoyed a happy hour together, held a useful conversation, and transacted the necessary business carefully. It was noted with interest that all the sections of Methodism which united in 1932 were represented. This indicates that progress is being made in securing the co-operation of Methodists who were not brought up in the Wesleyan section.

The meeting was held at the Ladywood Methodist Church, Roundhay, Leeds, where a comfortable room was placed at our disposal.

Those who know Leeds only as a great manufacturing centre would be surprised at the beauty of the premises, bright with trees and lawn. The Rev. F. V. Walker presided.

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5. The beautiful and well-kept library of Kingswood School, Bath, is a storehouse of many unique Wesleyana, which formed part of the library which Wesley himself accumulated there. There are a number containing autographs, dates, or comments. The present writer is preparing a complete survey of this material, a task which has been delayed by the war situation. The bibliographical items, however, may fittingly be included here, with the exception of some notes on the various editions of Wesley's *Journals*, which merit a separate article.

PROCEEDINGS

The accounts of the Treasurer, Mr. Herbert Ibberson, who was congratulated on his election to the Vice-Presidency of the Conference, showed a satisfactory working balance and a good reserve. The General Secretary, the Rev. F. F. Bretherton, reported that the membership of the Society including Libraries and kindred Societies, but exclusive of the branches, amounted to 370. During the year 14 new members had been enrolled in addition to 2 new life-members, and 15 had been lost by death or retirement. The names of those who had died since the last meeting were read and their memory honoured. Foremost in the list was the name of the late President, Mr. E. S. Lamplough. He became a life-member in the early stages of the W.H.S. and of his work an appreciative sketch has appeared in our *Proceedings*. Lord Wakefield had also been a life-member for a long time. The death of Lord Stamp, so deeply felt in many varied circles, is a grief to us. Despite his manifold responsibilities he had found time recently to write an article for us, which reached us in his own handwriting. Since the numbers were made up Mr. J. W. Glass and Dr. Joseph Ward have passed on. The meeting recalled the great interest Dr. Ward took in our assembly last year at his beloved Church, Scotland Street, Sheffield. The minutes of the last meeting were read by the Minute Secretary, the Rev. Dr. Harrison, and confirmed. The officers of the Society, as printed on the cover of the *Proceedings*, were thanked and re-elected. The honour of succeeding to the Presidency was conferred upon the Rev. F.F. Bretherton, who has served as Secretary for twenty-two years.

The Secretary reported that he had recently acquired for the Society the letter from John Wesley to Mr. Bowden, hitherto unpublished, which is printed in this issue. The Treasurer very kindly asked to be allowed to pay for it as a gift to the Society, instead of including the item in his accounts.

IRISH BRANCH

The year has been one of quiet work and interest. By the kindness of various friends both within and without the Society items of considerable interest have been added to the "Room." The work of indexing is now completed and will greatly facilitate the handling of the contents of the "Room." It is regrettable that the membership still shows a downward trend, now standing at 53. The accounts will show a credit balance of about £10.

Mr. F. J. Cole is the President of this Branch, and the Rev. R. Wesley Olver acts as Treasurer and Curator; the Rev. R. C. P. Crawford, who furnishes this report, is Secretary.

WESLEY HISTORICAL SOCIETY

THE NEW ZEALAND BRANCH.

The annual meeting was held during the N.Z. Conference. The Rev. George Frost, who was the main promoter of this branch in its inception, and has been a hard worker in its interests, retired from office. The Rev. George I. Laurenson was appointed Secretary and Treasurer in his place. The branch is finding the unfavourable exchange a difficulty and increased postage is another burden. It has not been possible to issue the local inset lately with the former regularity. We wish our friends success in their work. New Zealand is an intensely loyal part of the Empire and it is well that Methodists there should cherish the traditions of the Methodism of this country whilst carrying on vigorous work in their own.

THE CONFERENCE LECTURE

This was also held at the Ladywood Methodist Church, and the heartiness of the welcome accorded showed how much the privilege of having the lecture delivered in their Church was appreciated by the local people. The excellent choir attended in force and their contribution greatly added to the brightness of the meeting. Mr. George J. Stirk, of Halifax, faced a most encouraging audience when he took the chair.

Dr. Harrison spoke of the ideals and accomplishments of the Society and extended an invitation to those interested to join its membership. The first fruits of this appeal were reaped before the evening ended.

The Rev. Richard Pyke chose as his subject The Early Bible Christians, thus dealing with a communion in which he spent the early years of his ministry. The subject was evidently very congenial to him; he is well-informed about the facts, and sensitive to the *ethos* of this movement which arose early in the nineteenth century, merged with other movements to form the United Methodist Church in 1907, and with it passed into the wider Methodism organised in 1932.

Mr. Pyke's election to the chair of the Methodist Conference in 1939, whilst welcomed by the Methodist people at large, must have been peculiarly gratifying to those whose personal and family traditions linked them with the Bible Christians in the day of their separate existence.

Mr. Pyke has now rendered great service to his old friends and his new comrades alike.

PROCEEDINGS

The course of events which led to the organization of the Bible Christians, their progress by energetic evangelism in a spiritually needy part of the West Country which was largely untouched by Wesley, rather than by detaching members from the older Methodism, are clearly set down; the personality of the leaders and the notable contribution of some outstanding families are sympathetically portrayed. In these pages readers will find enough of the bones of history to give coherence and form to the record; they will also find much to warm their hearts as they read of the great old saints of other days.

The self-sacrificing services of many devoted women in the itinerant ministry was a feature of the movement, and concern for the conversion of sinners at home led to work overseas which represented a remarkable achievement for a community of limited resources. The Rev. Sam Pollard, of China, who belonged, in the opinion of the lecturer, to the foremost rank of missionary pioneers, commenced his work under Bible Christian auspices. We will not attempt to summarize the contents of the lecture for we hope that our readers will procure it for careful reading. The Epworth Press has published it in the same attractive form as our previous Lectures, at the moderate price of 1/3.

The delivery of a Lecture under the auspices of the Society to be held at the time of the Methodist Conference year by year has not only been of considerable benefit to the W.H.S., but also a real enrichment of the historical literature of our Church. It may not be amiss to give here a list of the Lectures already delivered.

1934. Leicester Conference. Rev. Dr. Henry Bett: The Early Methodist Preachers, 1/-.
1935. Talks in the New Room, Bristol.
1936. Newcastle Conference. Rev. Dr. Leslie F. Church: The Rank and File of the Early Methodists.
1937. Bradford Conference. Mrs. G. Elsie Harrison, B.A.: Haworth Parsonage, a study of the Wesleys and the Brontes, 1/-
1938. Hull Conference. Rev. R. Lee Cole, M.A., B.D.: John Wesley's Journal, an Appreciation, 1/-
1939. Liverpool Conference. Dr. J. H. Whiteley: Wesley's Anglican Contemporaries, their trials and triumphs, 1/-
1940. Sheffield Conference. Rev. F. F. Bretherton, B.A.: The Countess of Huntingdon, 1/3.
1941. Leeds Conference. Rev. Richard Pyke: The Early Bible Christians, 1/3.

With the exception of 1935 and 1936 the Lectures have been published by the Epworth Press.

Dr. Maldwyn Edwards has consented to lecture in 1942 and Dr. A. W. Harrison in 1943.

NOTES AND QUERIES

809. WESLEY CHAPEL, BROAD STREET, NOTTINGHAM. — This sanctuary, the spiritual birthplace of General Booth, not long ago celebrated its centenary—The foundation stones were laid 29th October, 1838, in the coronation year of Queen Victoria.

It will be seen that this period does not fall within our usual purview; the centenary, however, has been marked by the production of a history consisting of over 100 closely typed pages. It is the work of Mr. J. W. Wakerley, who tells us that he has consulted every available book at Wesley, and searched the local newspaper files and other available material. He is of opinion that no event of importance in the century has been omitted, and that all who have been in any way prominent in the life and work of the Church have been mentioned.

We have had the privilege of perusing this book through the kind offices of Rev. T. Nevison and Pastor F. J. Boughey.

We give prominence to this effort because we feel that it is an example of what might be done in many other places.

Life is now so rapid, and our handbills and circulars so ephemeral, that care should be taken to save at any rate the more important happenings from oblivion. I think it may be said with some confidence that it would be easier to write the history of the first fifty years of any of the historic Methodist Chapels than the last.

In Mr. Wakerley's book, apart from a few mishaps in copying names, we notice only one statement calling for correction. At the end of the prologue it is said, "In all Wesley visited Nottingham 28 times, the last being in 1788." This overlooks the light given by the *Diary* first made available in the Standard Edition of the *Journal*. There we learn that Wesley visited Nottingham 4 July, 1790.

F.F.B

ERRATUM,

A most unfortunate error occurred in our last issue, p. 30. Wesley's letter to Valton was written in 1781.