

Proceedings

OF THE

Wesley Historical Society

Editor: REV. JOHN C. BOWMER, M.A., B.D.

Volume XXXV

September 1966

THE WESLEYS' CONVERSION HYMN

IN the 1933 *Methodist Hymn-Book*, hymn 361 is headed "*The Wesleys' Conversion Hymn. Whitsuntide, 1738*". The basis for this identification is not to be found in any explicit statement by either of the Wesleys. In his *Journal*,¹ Charles Wesley refers to "an hymn upon my conversion", but nowhere identifies it. The earliest attempt at an identification I have been able to find in any of Wesley's biographers is that of Thomas Jackson, writing in 1841;² his exact phrasing is therefore of some interest:

He has not stated which of his hymns it was; but the probability is, that it was either the thirtieth or the two hundred-and-first of the Wesleyan collection [i.e. 361 or 371 in the 1933 MHB].

Osborn, in his edition of *The Poetical Works of John and Charles Wesley*,³ thought that the first of these, *Christ the friend of sinners* ("Where shall my wondering soul begin?"), the first hymn in Part II of the 1739 *Hymns and Sacred Poems*, was "probably the hymn written on his conversion by Charles Wesley". He drew attention to the similarity in phrasing between stanza 3—

Shall I the hallow'd Cross to shun
Refuse his Righteousness t' impart
By hiding it within my Heart?

—and the journal entry for 23rd May 1738:

At nine I began an hymn upon my conversion, but was persuaded to break off, for fear of pride. Mr. Bray coming, encouraged me to proceed in spite of Satan. I prayed Christ to stand by me, and finished the hymn. [After further hesitations for fear of pride, he concludes:] But God has showed me He can defend me from it while speaking for Him. In His name therefore, and through His strength, I will perform my vows unto the Lord, of *not hiding His righteousness within my heart*, if it should ever please Him to plant it there.⁴ [Italics mine.]

¹ *The Journal of the Rev. Charles Wesley: The Early Journal, 1736-9*, ed. John Telford (London, 1909), p. 151.

² *The Life of Charles Wesley* (London, 1841), p. 137.

³ London, 1868-72 (13 volumes), i, p. 91.

⁴ *Early Journal*, ed. cit., pp. 151-2.

This similarity of phrasing is also noted by Telford and by Dr. Frank Baker.⁵

The phrase which is common to the hymn and the journal entry is, however, not an original remark of Wesley, but a quotation from Psalm xl. In the Prayer Book version, verses 12 and 13 read

I have not hid thy righteousness within my heart : my talk has been of thy truth, and of thy salvation.

I have not kept back thy loving mercy and truth : from the great congregation.

If, as the journal seems to imply, Wesley had made a vow in such terms before Whitsun 1738, he may well have been reminded of it by one of the psalms for Morning Prayer on the 23rd Day :

I will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation. (Psalm cxl. 1)

There is no reason why he should not also have used the phrase in the hymn he was writing. But it would be dangerous to build a case on one common citation of the Psalter, which Wesley quotes almost continuously. As it happens, the phrase immediately before the one under discussion is a reminiscence of Psalm cxvi. 13 :

I will pay my vows now in the presence of all his people
—yet no one has so far suggested on this evidence that the “conversion hymn” must have been MHB 399.

If this passage does not provide conclusive evidence, can the journal be of any other use in identifying the hymn? One passage which has not been quoted so far in the discussion is a paragraph on 24th May 1738 :

I was much pleased to-day at the sight of Mr. Ainsworth, a little child, full of grief, and fears, and love. At our repeating the line of the hymn, “Now descend, and shake the earth,” he fell down as in an agony . . .⁶

“The line of the hymn” is the first line of stanza 8 of *Hymn for Whitsunday*, also in Part II of the 1739 *Hymns and Sacred Poems*.⁷ (Part of the hymn, but not the line quoted above, is in the 1933 MHB as number 277.) Apart from the fact that this reference proves it to be one of the very few hymns by Charles Wesley known to have been in existence in May 1738, are there any reasons to suppose that it may have been the “hymn upon my conversion”?

First, there is the slight awkwardness in the phrasing of “the line of the hymn, ‘Now descend, and shake the earth’”. If this hymn were being mentioned here for the first time, it might have been more likely that it would have been identified by its title or opening line—indeed, a reader who did not know it might have imagined that “Now descend, and shake the earth” *was* its opening line. But if

⁵ John Telford: *The Methodist Hymn-Book Illustrated* (London, 1906), p. 231; Frank Baker (ed.): *Representative Verse of Charles Wesley* (London, 1962), p. 3.

⁶ *Early Journal*, p. 152.

⁷ *Poetical Works*, ed. cit., i, pp. 188-9.

Wesley had written it the day before, the phrasing becomes perfectly lucid. It would be natural for him to refer to it simply as "the hymn", as he had done the day before, when he wrote "I prayed Christ to stand by me, and finished *the hymn*." And later on in the entry for 24th May, describing how John Wesley "was brought in in triumph", Charles records: "We sang the hymn with great joy". Although "the hymn" is again not identified, the universal assumption has been that this was the hymn which Charles had written the previous day; but the most natural reference here is to the only other hymn mentioned in the entry for 24th May, and that, as we have seen, is the *Hymn for Whitsunday*. The difficulty disappears if one assumes that in all three instances, where Charles Wesley mentions "the hymn", he has the *Hymn for Whitsunday* in mind.

Further grounds for considering this hymn as a possible "conversion hymn" are provided by the way in which it treats its subject. Readers of Charles Wesley's journal will be familiar with the fact that he headed his entry for 21st May 1738,⁸ which was Whitsunday, "The Day of Pentecost". The clear intention is to relate his own experience to that of the Apostolic Church on the first Whitsunday. The same reference is again made in the hymn, with the added area of reference to the description in Genesis i. 2 of the work of the Holy Spirit in creation. There are at least three layers of biblical imagery in the hymn—Genesis i. in stanza 9:

Brood Thou o'er our nature's night,
Darkness kindles into light;
Spread Thy over-shadowing wings,
Order from confusion springs.

John. xiii. in stanza 1:

Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored.

and Romans viii. in stanza 5:

There He helps our feeble moans,
Deepens our imperfect groans;
Intercedes in silence there,
Sighs th' unutterable prayer.

The poetic logic of the hymn *identifies* these various activities of the same Spirit; in fact, in stanza 9 there is almost a pun on the word "nature"—a completely adequate paraphrase would probably have to say something like "As Thou didst create order out of the chaos of nature before creation, so bring order and light to the disorder and darkness of our unregenerate natures". "New Birth", "New Creation" and "Conversion" are main themes in the hymn.

The evidence is strong; but not, I think, strong enough to enable it to be said positively that this was the hymn which Wesley wrote

⁸ *Early Journal*, p. 146.

on 23rd May 1738. Two pieces of evidence have to be mentioned on the side of the traditional identification: first, the *Hymn for Whitsunday* is not, strictly speaking, "upon" Charles Wesley's own particular conversion (though I have claimed that one of its themes is conversion in general), whereas such lines in *Christ the friend of sinners* as

O how shall I the Goodness tell,
Father, which Thou to me hast show'd . . .

are direct references to such an experience claimed for the poetic *persona* of the hymn. And secondly, it is possible that the *Hymn for Whitsunday* was written before 23rd May, and just conceivable that it was "an hymn to the Holy Ghost" which the brothers and "some friends" sang on Whit-Sunday morning, 21st May 1738.⁹ I think that the use of the indefinite article, and the fact that there is no mention in the journal of the composition of such a hymn before 23rd May, make this unlikely, and would incline to the belief that the hymn here referred to was not by Charles Wesley; but this is merely speculation, and the other possibility remains as an argument against an identification.

It is clear, however, that the *Hymn for Whitsunday* was written before 24th May 1738, and that it was closely connected with Charles Wesley's conversion-experience of 21st May. It seems also to be clear that the assurance with which the editors of the 1933 MHB described *Christ the friend of sinners* as "The Wesleys' Conversion Hymn" was not entirely justified.

PETER W. GRANT.

⁹ *ibid.*

[Mr. Peter Grant, B.A. is a local preacher in the Cambridge circuit and a research student at Queens' College, Cambridge. He is working on a literary study of Charles Wesley's verse.]

We acknowledge, with many thanks, the following journals, received on a reciprocal basis with our *Proceedings*.

The Amateur Historian, Vol. vii, No. 3.

The Journal of the Historical Society of the Presbyterian Church of Wales, June and September 1966.

Methodist History, July 1966.

The Journal of the Friends' Historical Society, 1965.

The Baptist Quarterly, July 1966.

Primitive Methodism in Cornwall, by J. C. C. Probert (7s. 6d. from the author at 1, Penventon Terrace, Redruth, Cornwall) is a comprehensive history in 126 cyclostyled pages. This is yet another addition to our growing literature on the history of Methodism in Cornwall.

Cirplan, Vol. 3, No. 6 contains articles by William Leary on "Highlights from my Collection" and by Kenneth Bowden on "The Church Publisher at your service".

"The Registration of Meeting Houses", by Edwin Welch, M.A., who is one of our members, is an off-print of an article in the *Journal of the Society of Archivists* for April 1966.

SLANG AND COLLOQUIALISM IN JOHN WESLEY'S TRACTS AND TREATISES

(Continued from page 158)

Volume X

Preface to Treatise on Justification

(1) "Piddling" (p. 339). The term here is not Wesley's own, but Hervey's, respecting Wesley's criticism of his writings. Dr. Johnson accepted the word in its adjectival sense, meaning "trifling" or "paltry". The term is obsolete today as an adjective, and vulgar in other usages. It is a good reminder of the fact that all is not slang which looks like slang. At the same time, it is hard to read the word without distaste, and hard to believe that it was free from contempt, even in Johnson's day.

Remarks on Mr. Hill's Review

(2) "Fleeced" (p. 381). One of the most familiar of colloquialisms for the notion of robbing or swindling the (usually) unsuspecting and lamblike. Here Wesley is dealing with Hill's innuendo, that he (Wesley) has virtually picked the pockets of the gullible Methodists by issuing, in *The Christian Library*, teaching which contradicts the *Minutes* and the Bible. Wesley answers this latter charge, but, knowing that he gave good value for money, ignores the charge of "fleecing".

(3) "Holding forth" (p. 412). To "hold forth" salvation, Christ, or a specific doctrine (here it is imputed righteousness) in the preaching became almost a piece of revival jargon, although this manner of speaking occurs long before Wesley's day. The origin of the usage, of course, is Philippians ii. 16—"holding forth the word of life". To "hold forth" thus meant "to preach", literally at first, and then contemptuously, of haranguing an audience or venting one's views upon it. Something of the revival nuance, though not its full tone, characterizes Wesley's use of the expression here, respecting a doctrine often argued about.

(4) "Whitewashed" (p. 378). A subtle theological distinction is here dismissed by Wesley in homely terminology. The Calvinistic doctrine of Preterition is, he maintains, only the foul monster of Reprobation whitewashed. A theologian handling the dignities of his science would have made the point thus: "this is merely Reprobation under another name" or "in a different guise". Wesley prefers the familiar picturesque term, but, that apart, Calvinism was the last thing he could consider academically. Both the *O.E.D.* and the *S.O.E.D.* date the verb, in the figurative sense of concealing faults or blemishes, from 1762. The substantive, in similar usage, they date 1865. Wesley's phraseology here suggests a usage, almost colloquial in tone, much earlier than this.

Numerous full-blooded expressions occur in this composition which are good English, but with a decided ring about them. For

example, Hill's method of argument is the subject of satirical and even sarcastic comment—"flourish away", "stretched his throat", "thundering note", "torturing words" (pp. 400, 381, 386, 403). The full satirical note comes out in Wesley's charge that Hill treats all who differ from him as if they were "predestined dogs of hell". This tract contains a good instance of how a proper name can be packed with feeling in a way that sometimes renders it full slang. "Billingsgate" and "Paul Pry" are examples known to everybody. Wesley defends free grace with an oblique attack upon Calvinism thus: "Does it naturally turn a man into a cynic, a bear, a Top-lady?" (p. 414).

Remarks on Mr. Hill's Farrago Double-Distilled

(5) "Attic salt" (p. 423). Between educated men, the phrase savours of university slang for something witty, and perhaps elegant. Here it has a most satirical tone. Hill's childish remark that Wesley was commenting upon scripture before he could read it sensibly is without point and without wit. When, therefore, Wesley asks "Is this Attic salt, or wormwood?" he smartly insinuates thus: "This is either brilliant or bitter." The reader, Wesley is certain, will supply the minor premise "It is certainly not brilliant", and he will inevitably proceed to draw the correct conclusion: "Therefore it must be bitter."

(6) "Guts" (p. 446). Wesley once heard a sympathetic Quaker restrain a vehement anti-Methodist brother in the words "Art thou not content to lay John Wesley upon his back, but thou wilt tread his guts out?" Here the recollection is offered to Hill in illustration of a plea for tolerance in controversy. The interesting thing is that Wesley does not soften the expression in print.

Thoughts Upon Necessity

(7) "Run him through" (p. 472). Wesley is here illustrating his argument, against necessitarianism, that motives are to some extent under human control. A man may feel anger enough, he is saying, to "run his neighbour through", and yet he may not do the deed. In a philosophical tract we might have expected some such expression as "to injure" or "to assault", but Wesley's mind leaps to the vivid phrase.

(8) "Tribe" (p. 473). The note of disapprobation cannot be missed in this allusion to deistic and atheistic thinkers. After making a supporter of Dr. Hartley say "This circumstance [the being of God] the Doctor had forgot", Wesley adds: "And so indeed have almost the whole tribe of modern philosophers." Cold prose needed only the words "almost all" in this sentence, but Wesley nearly always wrote scathingly of contemporary philosophers and their philosophy.

Address to the Clergy

(9) "Logic is good for nothing" (p. 492). Here given within double commas as direct speech upon the lips of "little wits and pretty gentlemen". It was a catch-phrase, and Wesley would hear it bandied about in his student days at Oxford. He disapproved of

its levity both then and throughout his life, as those preachers who had read the subject with him knew full well. The clergy themselves were often said to be "good for nothing", and Wesley grieves at their lack of elementary mental and spiritual equipment—amongst other things their inability to think reasonably, due to their scorn of logic. The sting of this indictment of pleasure-loving clergymen may be appreciated by putting it alongside a similar catch-phrase—"Who cares a fig for logic?"—which, says Eric Partridge in his book *Slang Yesterday and Today*, "is a query often made by intuitive women".

(10) "Quarter-deck, Shine on the" (p. 490). Wesley is discussing the qualities of the clergy, and he reacts scornfully against the custom of the times by which parents of title and substance dismissed all considerations of a career for the family dullard with the remark "He'll do for a parson." Says Wesley, in effect, "He'll do for anything but that; make the blockhead a sailor, a tradesman, a professional man—anything; but not a Christian minister." Wesley's "he may shine on the quarter-deck" is his equivalent of the slang term "quarter-decker" which is dated about 1865. The intensity of his desire for an effective body of clergy is only fully understood when it is remembered that Wesley, as was well known, cared greatly about the quality of the forces of the Crown. The point he is making is that top-show had better hide ignorance and inability in the Navy rather than in the Christian ministry.

(11) "Wits, Little" (p. 492). As mentioned above, "little wits" are amongst those who disdain logic. The present writer has found no instance of the expression "little wit" as an appellation. It reads here as though it had slipped out in the way that familiar speech does. The expression forms part of several proverbs having a contemptuous tone, e.g. "Little wit will serve a fortunate man." It is probable, therefore, that where we would use the expression "nit-wit" Wesley's contemporaries used the form "little wit".

It is interesting to notice that in his appeal to his fellow clergy Wesley avows that he does not write out of contempt. Yet he cannot do more than muffle his contempt for those (clergy included) who hold low views of the ministerial office. When he speaks of "blockish ministers" (p. 489) and of those who "murder" the gospel (p. 490) his feeling escapes in contemptuous colloquialism.

In making the point that he personally is not laying a charge against individual clergymen, but asking each one to examine himself, he sets down a very curious sentence, thus: "Certainly, some one in the nation is defective" (p. 490). This expression is obviously not a colloquialism as it stands, but it may reflect a myopic familiarity; that is, just as we can pack a great deal of feeling and insinuation into such a phrase as "someone has blundered", so with this expression. In phrases of the kind, "someone" means both "anyone" and "someone unnamed but not unknown".

(To be continued) GEORGE LAWTON.

W. L. DOUGHTY

IT is with great regret that we have to record the death of the Rev. William Lamplough Doughty, B.A., B.D., President-Emeritus of the Wesley Historical Society, which took place on Saturday, 3rd September. Mr. Doughty, who was 85, had been for many years a contributor to these pages, and his writings were always noteworthy for their exactness of detail whilst never lacking in human interest. Officers of the Society and our readers alike have cause to remember him with gratitude.

A memorial service was held at our Mill Hill church, London, N.W.7, on Friday evening, 9th September, at which our Society was represented by the editor.

THE REV. DR. MALDWYN L. EDWARDS writes:

The Wesley Historical Society is greatly impoverished by the passing of the Rev. W. L. Doughty, who throughout his working years showed an indefatigable interest in our Methodist beginnings. He became a member of the Society in 1923, and in 1944 he delivered our annual Lecture, taking as his subject *John Wesley: his Confernces and his Preachers*. This was a lively and stimulating book, which attracted much favourable comment. Then in 1955 he gave us his *magnum opus* in his book *John Wesley, Preacher*. This was a work of considerable research, and it has remained a standard book of inquiry for that aspect of Wesley's life.

During the course of a very favourable review of this book I did mention one or two gaps, such as the subjects that John Wesley came increasingly to choose in later life. In a charming private reply to this review, Mr. Doughty let me know how much he had had to excise to keep the book down to a reasonable size for publication. It was a further peep-hole into his vast industry, and in itself a comment on that conscientiousness which marked his written work.

In addition to these books, he made frequent contributions to the *Proceedings*, and showed a specialized interest in the letters of John Wesley and in the early Methodist preachers. With great goodwill he was in 1956 appointed President of the Society, and only relinquished office in 1963 because of increasing deafness. Since then he has been the highly-esteemed President-Emeritus. It remains to say that he had a splendid collection of Wesleyana, especially in books and pottery.

Mr. Doughty was a man of great charm, and although to some he might seem somewhat shy and even retiring, he was always deeply respected and loved by those who came to know him well. He was, like the preachers of whom he was happy to write, a son of John Wesley, a faithful preacher of the Gospel. In all his work and labours he was wonderfully supported by his wife. We salute him even as we strive to sustain that work which he did with such rare distinction.



THE REVEREND W. L. DOUGHTY, B.A., B.D.
(President of the Wesley Historical Society from 1956 to 1963).

THE ANNUAL MEETING AND LECTURE

ST. JOHN'S, Parkfield, Wolverhampton, was a pleasant place in which to gather for the Society's Annual Meeting, Tea and Lecture this year. At tea the generous hospitality of Mrs. G. Ibberson, of Barnsley, was again much enjoyed by members who were able to get to the Conference town. The tea was prepared by Mrs. John Vickers and the ladies of the church. Our indebtedness to them and to Mrs. Ibberson was felicitously expressed by Mr. W. R. West, of Exeter.

Business Meeting

Devotions were led by the President. Tribute was paid to members who had died during the year, including Bishop Ferdinand Sigg of Zürich and the Rev. John H. Verney, whose study of the series of Wesleyan class tickets is well known. The time of the meeting was largely taken up by the reports of the officers and the branch secretaries. The Registrar reported a current membership of 852. During the year we have enrolled 56 new members, but this gain has been offset by 21 who have ceased to be members by resignation, and 9 have died. At our present rate of progress we have still a long way to go before we reach our target of 1,000 members. The Treasurer's report showed that the total assets of the Society amount to £985 8s. 9d., of which £450 is invested. There was a small credit balance of £21 6s. 3d. on the year's working. The complete financial statement appears on page 177.

The Manuscript Journal Secretary reported at length on the tardy working of the new rota of branch journals, and put forward a new scheme which it is hoped will find acceptance. Branch reports showed that local Methodist history is being intensively investigated in many parts of the country, sometimes in partnership with other local societies, as in Cornwall, where our branch recently sponsored a joint lecture on chapel architecture in conjunction with the Cornwall Archæological Society. The formation of a branch at Bristol, with 40 members, brings the total number of branches, including Ireland, to twelve.

In view of the forthcoming alterations in postal rates (particularly as regards the introduction of the Post Office "Preferred" range of envelope sizes before our next volume has run its course), it was agreed that it would be more economical to issue the *Proceedings* three times a year instead of quarterly, whilst retaining the same total number of pages per volume as at present. (Our intention therefore is that volume xxxvi shall commence with a 32-page issue dated February 1967, with subsequent issues following in June and October and so on each year, six parts forming the volume.)

Mr. John A. Vickers was congratulated on the fine Exhibition of local Methodist history on view at the Wolverhampton Art Gallery.

The Annual Lecture

Mr. Anthony Harbottle, of Stafford, presided at the well-attended lecture and introduced the Connexional Editor, the Rev. Gordon S. Wakefield, whose subject was "Methodist Devotion: the Spiritual Life in the Methodist Tradition from the death of Wesley to the Second World War". Mr. Wakefield's hearers listened to a deeply-informed exposition of the inner life of Methodism, and those who purchased copies of the published lecture afterwards were able to increase their knowledge of a more "essential" Methodism than that enshrined in *CPD*.

THOMAS SHAW.

A HISTORY OF THE ORIGINAL METHODISTS

(Continued from page 153)

III

BY 1849, only ten years after the secession, there were 295 members of the Original Methodist Church. The 44 preachers of that year, according to the figures quoted by the Original Methodists themselves, were

dispensing the word of life to upwards of two thousand immortal souls in eight chapels and ten other places of worship.¹

It would take too long for the writer to give a detailed account of all these societies during their formative stages. However, the circumstances in which some of them applied for recognition by the Original Methodists are of special interest, and these will receive fuller treatment. One of these was Nether Heage, which, according to the Original Methodists, arose out of the following circumstances:

A few of the Wesleyan Methodists there were so disgusted with the denomination of travelling preachers, that they resolved to free themselves of it, and unite with the Original Methodists,—to effect which they invited their preachers to come over to Nether Heage. The preachers acceded to their wishes; a house was opened, preaching commenced, and a small society formed. About this time, the Primitive Methodist travelling preachers there pressed their members very closely for more money. The people could not, or would not respond to an unreasonable call, in consequence of which the hireling shepherds forsook the flock, by breaking up a flourishing society. The Chapel was closed, and offered for sale by the trustees. The Primitive Methodists refused to purchase it. It was then offered to the Original Methodists. They bought it, and re-opened it for divine service; and although the Society has had to contend with much opposition, it has been gradually and steadily increasing until now.²

Thus the Original Methodist society of Heage contained in 1841 both ex-Wesleyan and ex-Primitive Methodist members.

Another place that came over to them in 1841 was Blidworth. Here George Herod was the Primitive Methodist superintendent, and according to the *Original Methodists' Record* he

used every means he could devise to squeeze money out of the members of the Society. Among other expedients resorted to, upon one occasion he endeavoured to persuade the mothers of families to diet their children upon oatmeal porridge and potatoe [sic] pancakes, telling them that if they would adopt this economical plan, they would be able to pay both class and ticket-money.³

It was said that names of mothers to whom such advice had been given could be supplied if the credibility of the report were doubted. The *Record* continues:

However, finding he could not by any of his schemes prevail upon them to raise the sum required, he broke up the society, and they sent a

¹ *Original Methodists' Record*, 1st January 1850. ^{2,3} *ibid.*, 1st July 1850.

deputation over to Selston, desiring the Original Methodists to take them up. This was done, preaching was commenced, and a society formed.

This society must have made rapid progress during the '40s, since the plan for April 1849 shows three preaching-places in the parish of Blidworth—one in the town, one at "Bottoms" (later known as Lower Blidworth), and one at Fishpools.

The other important addition to the plan in 1841 which cannot be omitted from this narrative is South Normanton. In this place the Original Methodist society was guided by John Tomlinson, whose grounds for complaint against William Carthy we have already discussed at some length. For nearly two years this secession brought about an almost complete eclipse of the Primitive Methodist cause. South Normanton was removed from the PM plan. It returned in 1843, and there is evidence to suggest that the cause soon recovered from the effects of this division. Some Original Methodists may then have returned to Primitive Methodism, for by 1849 the membership numbered only 14.⁴ It was not until the 1860s that the South Normanton Original Methodist society showed great increases in membership, and by that time some of the other societies were experiencing a decline. John Tomlinson was the connexional secretary of the Original Methodists from the first quarter-day, and for over twenty years he was re-elected annually. He was frequently appointed quarter-day delegate, and for many years he was managing editor of the *Record*. In performing his many duties he preached upwards of 1,500 sermons, and by 1857 had travelled 12,000 miles, chiefly on foot.⁵

The Original Methodists' third and fourth years passed without remarkable incident. The young cause continued to progress, almost imperceptibly, yet steadily, there being by 1843 eleven societies. The great work accomplished during these two years, besides the preaching of the gospel and the care of the infant churches, was the perfecting and publishing of a code of rules for the government of the connexion. These stand so identified with its history that the writer, who has in his possession what may be the only existing copy, feels justified in including them in this account. These *Rules* of the connexion in the 1840s, '50s and '60s could be obtained from C. Plumbe, Sutton-in-Ashfield, at a cost of twopence.

RULES OF THE ORIGINAL METHODISTS

1. Q—By what name shall we be distinguished from other Christian Communities?

1. A—This was the first question asked at our first Quarter-day, held September, 30th, 1839. The answer given then, is the answer given now, viz.—As we intend to fall back on the original principles and practices of Methodism (particularly with regard to the appropriation of monies [sic]), we denominate ourselves The Original Methodists' Connexion.

⁴ A *Quarterly Report* of the Original Methodists' Connexion, ending 2nd December 1849.

⁵ "The Managing Editor's Address—To all who have assisted in establishing the *Original Methodists' Record*", January 1857.

2. Q—Who compose the Original Methodist Connexion?

2. A—Private members, leaders of classes, preachers, stewards, members of the managing committee, and quarter-day delegate. A number of persons in each congregation are united in society, and the whole of these smaller societies form one general society, called the ORIGINAL METHODISTS' CONNEXION. The society in each congregation is formed into a company called a class, or into companies called classes, and every member, during his or her membership, has his or her name enrolled in a class book, and holds a Quarterly society ticket of the said Connexion, delivered to him or her by a minister of the said Connexion, appointed for the purpose by a Quarter-day meeting. The society tickets are given out Quarterly, and such giving of tickets is called renewing of tickets, the former ones being no longer tests of membership.

ON PRIVATE MEMBERS.

3. Q—What persons are eligible to become members of the Connexion? How are they received? What is the condition of their continuance? And when do they cease to be members?

3. A—Mr. Wesley's first rule relative to receiving and continuing is ours. He says, "There is only one condition required of those who desire admission into these societies, a desire to flee from the wrath to come, to be saved from their sins." All such are allowed to commence meeting in class, their names are entered in the class-book, and the leader affectionately watches over them; and, if he approve, recommends them at the next Quarterly visitation, to the Quarter-day delegate, who, if he approve, gives a ticket on trial. At the following Quarterly visitation (if such probationary member have walked according to the Gospel), he or she receives a ticket of full membership. So long as members continue to evidence their desire to flee from the wrath to come—1st, by doing no harm; 2ndly, by doing good; and 3rdly, by attending on all the ordinances of God, especially class meetings—so long they continue members of our Connexion; but if any member, without any just cause, neglect meeting in class four weeks successively, he is considered as having withdrawn from the Connexion; but no leader shall erase the name of any member from the class-book without the authority of a leaders' meeting, or the Quarter-day delegate.

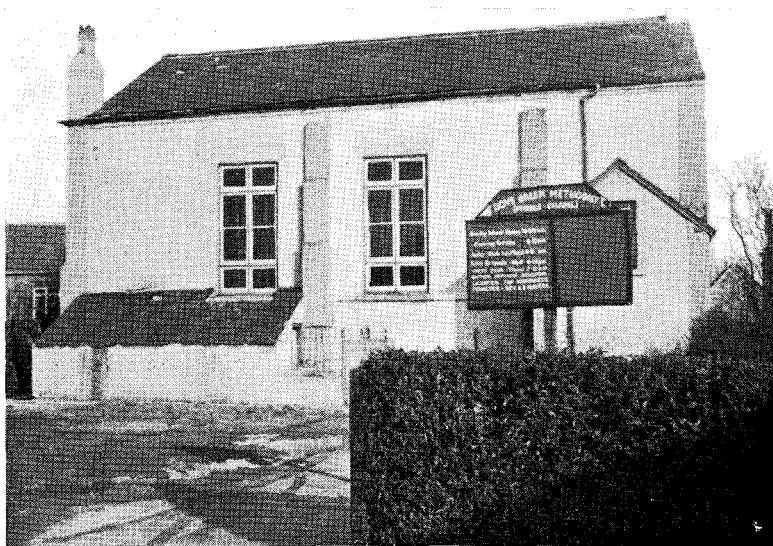
If a member walk disorderly, and charges be preferred against him at any church-management meeting, he shall, after repeated admonition, be suspended from membership, and finally expelled. But no charge shall be received at any church-management meeting, against any member, either private or official, unless the person preferring the charge has first complied with our Lord's directions, as laid down in Matt. XVIII. 15, "If thy brother shall trespass against thee, go and tell him of his fault, between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." This mode of proceeding shall never be dispensed with under any pretence whatever; and when the matter is heard at any church management meeting, it shall only be after the accused person has had proper notice given him, and reasonable time allowed him to prepare his defence. If the decision of a leaders' meeting is not satisfactory to either party, an appeal may be made to the managing committee and from thence to the quarter-day meeting. Its decision shall be final.

(To be continued)

DONALD M. GRUNDY.



SELSTON PRIMITIVE METHODIST CHAPEL (Belper Circuit). Built 1826.
The church from which the Original Methodists broke away to build their own
"Middle" Chapel. Demolished January 1966.



SELSTON "MIDDLE" CHAPEL.
Built by the Original Methodists in the autumn of 1839. Continued as
Original Methodist until 1870, when it became United Methodist Free Church.
Still in use today—the only chapel whose origin can be traced to the
earliest days of the Original Methodist secession.

NEWS FROM OUR BRANCHES

WE are pleased to report that the inaugural meeting of the **Bristol** Branch was held on Saturday, 11th June, at the New Room, Bristol, when our President, Dr. Maldwyn Edwards, lectured on Francis Asbury. The officers elected were: chairman and editor, Mr. F. S. Cook of Kingswood School; secretary and treasurer, Mr. G. E. Roberts, 21, Ormerod Road, Stoke Bishop, Bristol, 9. Our very best wishes to this our newest branch!

FROM the **Cornish** Branch we have received Occasional Publication No. 10—"The Architecture of Cornish Methodism", which may be obtained, price 2s. 6d., from the author, Mr. John C. C. Probert, at 1, Penventon Terrace, Redruth, Cornwall.

THE Connexional Archivist (the Rev. John C. Bowmer) visited the **East Anglian** Branch for their spring meeting on Saturday, 14th May. He gave an illustrated talk on the contents and work of the Methodist Archives and Research Centre in London.

The autumn meeting is due to be held at Stowmarket on Saturday, 15th October, with Alderman L. E. Dansie and his daughter contributing an illustrated lecture on "John Wesley and his travels".

Bulletin No. 15 has been received.

THE Annual Meeting of the **Irish** Branch was held in the Crook Memorial Library, Wesley College, Dublin, on Tuesday, 14th June. The reports and accounts were accepted, and the officers were re-elected, viz.: Mr. W. Norman H. Robb as president, Mr. Frederick Jeffery as vice-president, and Mr. John H. Weir as secretary and treasurer.

Further activities are reported under the heading of "Irish Notes" on page 175.

WE have received the Journal (volume 1, part 6) of the **Lincolnshire** Branch, but as the notes were put together in mid-January there is no account of the spring meeting.

MEMBERS of the **London** Branch spent a delightful day in Kent on the occasion of their first summer meeting. Visits to the ex-Bible Christian chapel and to the parish church at Hartlip were under the capable leadership of Mr. R. A. Baldwin, who also arranged for tea to be served at our St. Peter's church, Gillingham.

The autumn meeting will be held at the Methodist Archives Centre, on Friday, 21st October, at 7 p.m.

Bulletin No. 2 has been received.

PROCEEDINGS Nos. 8 and 9 of the **Plymouth and Exeter** Branch are now to hand. No. 8 contains an article, "The Chapels of the Northlew Circuit", by the Rev. R. Keith Parsons, and No. 9 an account of the connexion between John Westley of Charmouth and King Charles II—"When a Wesley hunted a King".

The summer meeting was held at Taunton on Saturday, 16th July, when Mr. Roger Trigg, B.A., of New College, Oxford, gave a talk on the history of Temple church, with special reference to James Lackington.

The autumn meeting of the branch was arranged for Wednesday, 12th October, with a tour of Exeter Cathedral and its Library.

THE **Yorkshire** Branch met at Epworth on Saturday afternoon, 21st May, visiting the Old Rectory, the parish church and Wesley Memorial church.

Bulletin No. 9 contains a full account of "The Wesleys and Epworth" and an article by Mr. A. F. Humble entitled "John Castillo, Poet and Preacher".

The autumn meeting will be held at Hull on Saturday, 29th October, when the Rev. Leonard Brown will speak on "William Clowes in Hull" and visits will be made to local sites of interest.

THE **Lancashire and Cheshire** Branch met at the Victoria Hall, Bolton, on Saturday, 14th May. The Rev. Dr. J. T. Wilkinson spoke on Early Primitive Methodism in America and Canada.

Mr. David A. Gowland is the author of a well-informed Branch Publication entitled "Rochdale Politics and Methodist Schism", copies of which, price 1s. 3d., can be obtained from Dr. H. Andrews, 11, Fernlea Close, Hadfield, via Hyde, Cheshire.

The autumn meeting is arranged for Saturday, 15th October, the place being the Albert Hall, Peter Street, Manchester, and the speaker the Connexional Archivist.

Bulletin No. 4 has been received.

BULLETIN No. 4 of the **West Midlands** Branch reprints extracts from the Francis Asbury memorial sermon preached by the Rev. George H. Farnell on 27th March, together with Dr. Maldwyn Edwards's lecture on "John Fletcher and 1966" and several other shorter notices.

The Connexional Archivist will visit the branch for the autumn meeting, which is to be held at Somerset Road, Handsworth, Birmingham, on Saturday, 29th October.

We congratulate the branch on achieving a century in membership figures. The secretary is now Mrs. E. D. Graham, B.A., B.D., 34, Spiceland Road, Northfield, Birmingham, 31.

Copies of the following local histories of Methodism have come our way during the past quarter :

Glasshouses Methodist Church, Pateley Bridge—from the Rev. E. Ronald Pillow, Wesley Villa, Pateley Bridge, Yorks, price 2s. 6d.

We are 200 (the 200th anniversary of Great Horton Wesley Methodist Sunday School, Bradford)—from Mr. Brian S. Crossland, 37, Poplar Grove, Bradford, 7, Yorks, price 6s. 6d. post free.

St. Bees Methodist Church (Centenary handbook)—from the Rev. D. J. Harding, 59, Coniston Avenue, Seascale, Cumberland, price 1s.

Close of a Chapter (Cradley Heath Christ Church circuit)—from the Rev. Joseph Dowell, 4, Sydney Road, Cradley Heath, Staffs, price 2s. 6d.

Forest Side, Sutton-in-Ashfield (Centenary souvenir programme)—from the author, Mr. J. Barrie Smith, Cranwood, 12, Birch Tree Crescent, Kirkby-in-Ashfield, Notts (no price stated).

Zion Church, Waterloo Road, Blyth (Centenary souvenir brochure)—from the Rev. Geoffrey J. Lear, 79, Bondicar Terrace, Blyth, Northumberland, price 1s. 6d. plus postage.

IRISH NOTES

A LECTURE on "The History of Methodism in Londonderry" was the climax of a Wesley Historical Society Pilgrimage on 21st May, the Saturday nearest to Wesley Day 1966. This lecture was delivered by Mr. Frederick Jeffery, O.B.E., Vice-President of the Irish Branch of the Society, in the People's Hall of the Londonderry City Mission. Those present had assembled first at Baronscourt, where they were welcomed by the Duke and Duchess of Abercorn. Mr. Jeffery read and commented upon John Wesley's accounts of his visits to this noble house and estate, as recorded in his *Journal*, 1st June 1787 and 29th May 1789. The company then travelled via Strabane to New Buildings. In our church there, Mr. Norman Robb, President of the Irish Branch, gave an account of Dr. Adam Clarke's Ulster background. (It was at New Buildings in 1782 that Adam Clarke, as a very nervous young man, preached his first sermon.) At Londonderry Cathedral, the Methodist visitors were shown around by the Dean, the Very Rev. L. R. Lawrenson. They had prayer together, and joined in singing "O Thou who camest from above" to S. S. Wesley's tune *Hereford*, with the Dean himself accompanying on the organ.

On Wesley Day itself, a special service was held in University Road church, Belfast, with the theme "Music of the Wesleys". The particular point of reference on this occasion was the bicentenary of the birth of Samuel Wesley the musician, who did so much to promote appreciation in Britain of the works of Johann Sebastian Bach. A programme including choral and organ music was given by pupils and staff of the Methodist College, Belfast, with a commentary by Mr. C. Henry Willis, the head of the college's Music Department. The congregation joined with the choir in singing some of the hymn-tunes of Samuel Wesley and his famous son Samuel Sebastian.

* * *

On Tuesday, 21st June, in Aldersgate House, University Road, Belfast, a tablet to the memory of the late Rev. Robert H. Gallagher, B.A. was unveiled. This tablet is in our Wesley Historical Room, where Mr. Gallagher spent so much of his retirement in arranging the records, books, manuscripts and other Wesleyana in the possession of the Irish Branch.

Mr. Norman Robb, who succeeded Mr. Gallagher as President of the Irish Branch, was chairman, and the ceremony was performed by Mrs. Joseph Pope of Sheffield, Mr. Gallagher's eldest daughter. Other members of the family also were present, including the Rev. R. D. Eric Gallagher, his elder son, who the previous week had been designated as President of the Methodist Church in Ireland for 1967-8. A warm tribute to the late Mr. Gallagher was paid by the Rev. W. E. Morley Thompson, and the Rev. Samuel J. Johnston (President of the Irish Methodist Church) conducted the act of dedication.

A short survey of the history of Preston Lune Street circuit (now celebrating its centenary) is given in a play written by Mr. H. Merryweather, from whom copies may be obtained (no price stated) at 182, Lytham Road, Ashton, Preston, Lancs.

The Rev. Derrick A. Greeves has written a guide to the new Methodist church at Guildford, and copies may be obtained from him at 1, Mareschal Road, Guildford, Surrey (no price stated).

BOOK NOTICES

Methodist Devotion. The Spiritual Life in the Methodist Tradition, 1791-1945, by Gordon S. Wakefield. The Wesley Historical Society Lectures, No. 32. (Epworth Press, pp. 120, 16s.)

In this book, the substance of which formed his lecture delivered during the Wolverhampton Conference of 1966, the Connexional Editor has made a characteristically charming and delightful contribution to the history of Methodist piety. He professes to deal with the subject only from the death of John Wesley to the end of the second world war, but in fact the first chapter deals with "The legacy from the first days" and the last chapter, called "Epilogue: Collapse and Renewal?", brings the story to the present, so that in effect the whole period is covered. But the main emphasis lies on the nineteenth century and the first half of the twentieth. In the nineteenth century we see the tension between a developing church-consciousness and revivalism, the latter being represented not only by Primitive Methodism but by William Arthur's *The Tongue of Fire*; we see also a more steady piety based on family life, the centrality of preaching, and the observance of "the Sabbath". In the present century, Mr. Wakefield concentrates chiefly on the various movements associated with W. Russell Maltby, J. Alexander Findlay, R. Newton Flew "and the young Leslie Weatherhead", whilst another strand is represented by Sir Henry Lunn.

The author acknowledges a considerable debt to Dr. Flew, who may indeed be said to have introduced to Methodism the concept of "Spiritual Theology" as a distinct branch of theological study. We are delighted to learn from the Preface that the author is working on the biography of Flew, which is likely to be a major contribution to our recent history. The book shows, chiefly in unobtrusive footnotes, the same careful scholarship which the author showed in his Fernley-Hartley lecture on *Puritan Devotion*.

A work of this length must inevitably use a kind of sampling technique; there is not room to discuss everybody. Thus it is hardly a criticism to point out that probably one could think of other important nineteenth-century figures who have not been mentioned, or that the brief references to Samuel Chadwick, A. E. Whitham, and W. E. Sangster, for example, could well have been expanded. But the chief merit of this book has yet to be mentioned. It lies in the fact that the author combines a sympathetic regard for other traditions with a sensitive understanding of his own. Above all, he has what he calls in his preface "the legacy of a Methodist upbringing". Our Methodist teaching on the devotional life may be criticized—to some extent justly, especially by those of other traditions—as being surprisingly unmethodical, but those who inherit this legacy do not come empty-handed to the common treasury. A. RAYMOND GEORGE.

A House not made with hands, by W. T. Blight. (Buscands, N.Z., 10s.)

If the work of the International Methodist Historical Society (British Section) in tracking down Methodist buildings of historical significance were given a world reference, then Durham Street Methodist church in Christchurch, New Zealand, would certainly be included. It is altogether fitting that its centenary should be worthily celebrated, and in this attractively-produced book the Rev. W. T. Blight, a former minister and ex-President of the Conference, has told the story around the names and

achievements of successive ministers. Both important and not-so-significant changes and developments are recorded. It is interesting to learn, for example, that "the caretaker in 1909 refused to sit in the front seat as requested and was given three months' notice", with the addendum—"he relented and was continued". In 1910 a Mr. Firth was allowed to have a tremolo stop on the organ at his own expense, and in that same year and even month it was decided that "bicycle lamps were not to be lit in the vestry".

This book, therefore, is a faithful record of the grave and gay, the little and big events that mark a church's history. When I preached at Durham Street in May 1957, I had ample evidence of its virility and its many-sided activities. This unassuming history is to be welcomed not only for its own sake but as a reminder to others whose church approaches a notable landmark that, apart from other celebrations of the event, it is important that the history should be recorded in written form. MALDWYN EDWARDS.

WESLEY HISTORICAL SOCIETY

Financial Statement for the Year ended 31st May 1966

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions in advance br't forward from previous year—				Printing of <i>Proceedings</i> (4 issues), etc. ...	362	5	0
Ordinary Members ...	366	3	2	Secretarial and Editorial Expenses ...	15	9	4
Life Members ...	246	15	0	Insurance ...	4	9	7
Received during year ...	411	18	4	Lecturer's Honorarium ...	7	7	0
				London Electricity Board	2	8	9
				Subscription ...			5
<i>Less</i> Unexpired Subscriptions (see Balance Sheet)	1,024	16	6	Total Payments ...	392	4	8
	737	9	9				
Irish Branch ...	287	6	9				
<i>Proceedings</i> (back numbers) and Publications sold	46	1	0				
Share of Lecture Collection	50	12	6				
Chairman's Donation ...	7	18	6				
War Stock Dividend ...	1	0	0				
Balance from Library A/c	7	15	6	Balance of Income over Expenditure ...	21	6	3
	12	16	8				
	£413	10	11		£413	10	11

Balance Sheet

LIABILITIES.	£	s.	d.	ASSETS.	£	s.	d.
Unexpired Subscriptions—				Cash in hand—Treasurer ...	520	13	11
Ordinary Members ...	464	9	9	Registrar ...	14	14	10
Life Members (78 at (say) £3 10s. od. each) ...	273	0	0	War Stock (at cost) ...	225	0	0
				Trustee Savings Bank ...	225	0	0
				Library, Publications Stocks, Filing Cabinet, etc. unvalued			
Accumulated Funds b/fwd.	737	9	9				
Balance of Income over Expenditure ...	226	12	9				
	£985	8	9		£985	8	9

6th July 1966.

ROWLAND C. SWIFT, *Treasurer.*
B. P. M. HOLLOW, *Auditor.*

NOTES AND QUERIES

1152. SAMUEL WESLEY'S FIRST RESIDENCE IN LINCOLNSHIRE.

The following appeared in the *Lincoln, Rutland, and Stamford Mercury* under date 8th September 1871 :

The first residence of Samuel Wesley (father of the founder of Methodism) in this county was at Nun (North) Ormesby, and not as his biographers erroneously [sic] state South Ormesby. He was 28 years of age when appointed in 1691 to the parish of Nun Ormesby. The living was obtained for him without any solicitation on his part, by his friend, John Sheffield, Marquis of Normanby, who, having an abode in the parish, engaged him also as his chaplain. The worth of the living was £50 a year only, with a house to live in, which he himself thus describes :

In a mean cot, compound of reeds and clay,
Wasting on sighs the uncomfortable day,
Near where the inhospitable Humber roars,
Devouring by degrees the neighbouring shores.
Let earth go where it will, I'll not repine,
Nor can unhappy be, while Heaven is mine.

. . . Here five of his children were born, and here he wrote many of his ablest works.

The writer says he lived here five years and then went to Epworth. The article concludes by quoting an anecdote by John Wesley :

The Marquis of Normanby had a house in the parish of Ormesby, where a woman who lived with him usually resided. This lady would be intimate with my mother whether she would or not. To such an intercourse my father would not submit. Coming in one day and finding this intrusive visitant sitting with my mother, he went up to her, took her by the hand, and very fairly handed her out. The nobleman resented the affront so outrageously [sic] as to make it necessary for my father to resign the living.

A few points may be noted in respect of this article. It is written by a reporter who placed it under CAISTOR news, either to fill up for want of space or because he genuinely thought it worth reporting. North Ormesby is many miles from Caistor, and seems odd to be included in Caistor news. But Normanby Hall is still further from Caistor, and John Sheffield, who incidentally was not created marquis until three years after Samuel's appointment to Ormesby, lived here. One may suppose that Samuel visited him, but it is not likely that the Marquis had a house at either North or South Ormesby. It is true, of course, that Samuel owed his appointment to John Sheffield, but there seems no case for its being at North Ormesby. As to Samuel's poem and John's anecdote, perhaps there are those who would like to try to identify both. WILLIAM LEARY.

1153. METHODIST WIDOWS' HOME, DUBLIN.

In the year 1766 John Wesley founded a Home for Widows in the city of Dublin, and so this is its bicentenary year. During the two centuries of its existence the Home has changed its location as occasion arose, and its present address is Eastwell, 12, Palmerston Park, Dublin, 6. These modern times indicate that a further move is necessary, and an appeal is at present being made to Irish Methodism for funds to meet the cost which this will involve. FREDERICK JEFFERY (Belfast).

1154. THE TEETOTAL WESLEYANS.

In an interesting article in *Proceedings*, xxxiii, pp. 63 ff., the Rev. Michael S. Edwards tells the story of this Methodist offshoot.

It is commonly assumed, as Mr. Edwards assumes, that these Teetotal societies were confined to the west of Cornwall. There was, however, at least one such society in Cardiff, and probably others in the same area. The *Bible Christian Magazine* for 1846, pp. 167 ff., prints a memoir of Elizabeth Toms of Pontypool. Converted in 1830 at Marhamchurch in the Holsworthy Bible Christian circuit, she and her husband became members of the church there, and so continued until, at some unspecified date, they moved to Cardiff. The memoir goes on: "There being no society of the Bible Christians at that time in Cardiff, they both joined the Teetotal Wesleyans, with whom they continued members until our people came to Cardiff, when they joined our society again.

Now the Teetotal Wesleyans date from the split in St. Ives in 1841, the very year in which the Bible Christians made their first attempts to mission Cardiff. It seems therefore that the Teetotal Wesleyans moved very quickly to South Wales, establishing a cause there more successfully than did the Bible Christians at the same time—so effectively indeed that a couple of Bible Christian immigrants heard of their existence and not of that of their own denomination's mission.

There was also a Teetotal Wesleyan chapel in Newtown, Montgomeryshire, in 1845.

OLIVER A. BECKERLEGGE.

1155. LINCOLNSHIRE FAMILY PORTRAITS SURVEY.

I am compiling, on behalf of the Lincolnshire Local History Society, an index of all the known portraits of Lincolnshire people. The record is not merely of well-known people, but of any Lincolnshire persons—either natives of the county or residing therein for any length of time. For the purpose of the index, portraits are considered to be representations of the subject in any medium other than photography.

I am naturally anxious, as a member of the Wesley Historical Society, to ensure that no portraits are missed which have any connexion with the history of Methodism in the county. The portraits of the Wesleys have been included in the index, as has that of John Hunt the missionary to Fiji, but I am sure that there must be portraits of several Lincolnshire Methodists—such as Daniel Isaac, John Hannah, Robert Carr Brackenbury and others—which are unknown to me personally and which are in the custody of those who have not heard of this survey.

I shall therefore be very grateful to any member of the Society who can supply information on portraits of Lincolnshire people, so that these portraits can be included in the index, which now contains particulars concerning more than 1,050 portraits. I shall be pleased to send information about the survey to anyone who is interested and will write to me at 3, Merleswen, Dunholme, Lincoln, and also to answer queries on any portraits already recorded.

TERENCE R. LEACH.

1156. THE "CITY ROAD ARRANGEMENT" IN METHODIST NEW CONNEXION CHAPELS.

In *The Architecture of Cornish Methodism*, Mr. John Probert includes Truro Castle Street MNC chapel in his list of Cornish chapels having the "City Road" arrangement of communion area behind a central

pulpit. This pattern was also followed in at least two other New Connexion chapels:

(i) **Huddersfield High Street** (1815). In 1797 the Bank chapel, Huddersfield, was held for the New Connexion by the trustees, and it continued in New Connexion hands until January 1814, when legal action by the Wesleyans secured its return. High Street MNC chapel was built in its place, and opened on 31st May 1815. It is described as having "an octagon recess behind the pulpit for Communion". It was pulled down in 1864 to make room for a Gothic replacement.

(ii) **Hurst, Ashton-under-Lyne, Queen's Road** (1846). Queen's Road was opened in 1846 and enlarged in 1857. It is remarkable for the completeness of its original furnishings and fittings. The centre of the back wall is slightly recessed, where there are three Decalogue Tables, flanked on one side by the Lord's Prayer and on the other by the Institution of the Sacrament. There is a large space between this and the tall box pulpit in front, and although the communion table is now in front of the pulpit, there seems a strong probability that originally it was against the back wall. The rail, which is original, goes round table and pulpit on three sides.

E. A. ROSE.

1157. THE APOSTOLIC FREE METHODIST CHURCH.

A friend recently gave me a class ticket bearing the above heading, and continuing: "First class formed January 8th, 1882. First Quarterly Assembly, held April 7th, 1882. Ticket of Membership, for Quarter ending Sept. 30th, 1884. 'Ye have dwelt long enough in this mount'. Duet. [sic] 1, 6." Then follows the name of the member, without any name or initial of minister or class leader.

My first impression was that it was the class ticket of some American Methodist offshoot—witness its imposing name! But my friend assures me that it was the ticket of his grandfather, who was never in America, but lived all his days in Buckinghamshire or the immediate neighbourhood. It seems certain therefore that this is the name of some local secession—perhaps from Primitive Methodism. Does the text imply that its members were about to return to the Church whence they had seceded? Can any reader throw any light on this Methodist branch?

OLIVER A. BECKERLEGGE.

1158. JOHN NELSON'S HOUSE.

We are indebted to Mr. John H. Boyes of Chingford for a note concerning John Nelson's house at Birstall, Leeds (see *Proceedings*, xxxiv, p. 125). Mr. Boyes, who visited the house in August this year, reports that since the appearance of Mr. Norman V. Rhodes's notes in March 1964 the address has been changed from 65, Brookroyd to 111, Brookroyd Lane. The new No. 65 is not connected with John Nelson. At present there seems no immediate threat of demolition.

EDITOR.

Our Manuscript Journal Secretary, Mr. John A. Vickers, desires us to mention that the Manuscript Journal in its new form is once again circulating among the small number of members who have responded to the invitation to go on the new rota. (See note in this connexion in the report of the Annual Meeting on page 169.) Mr. Vickers would be glad to hear from any interested members not already on the rota.