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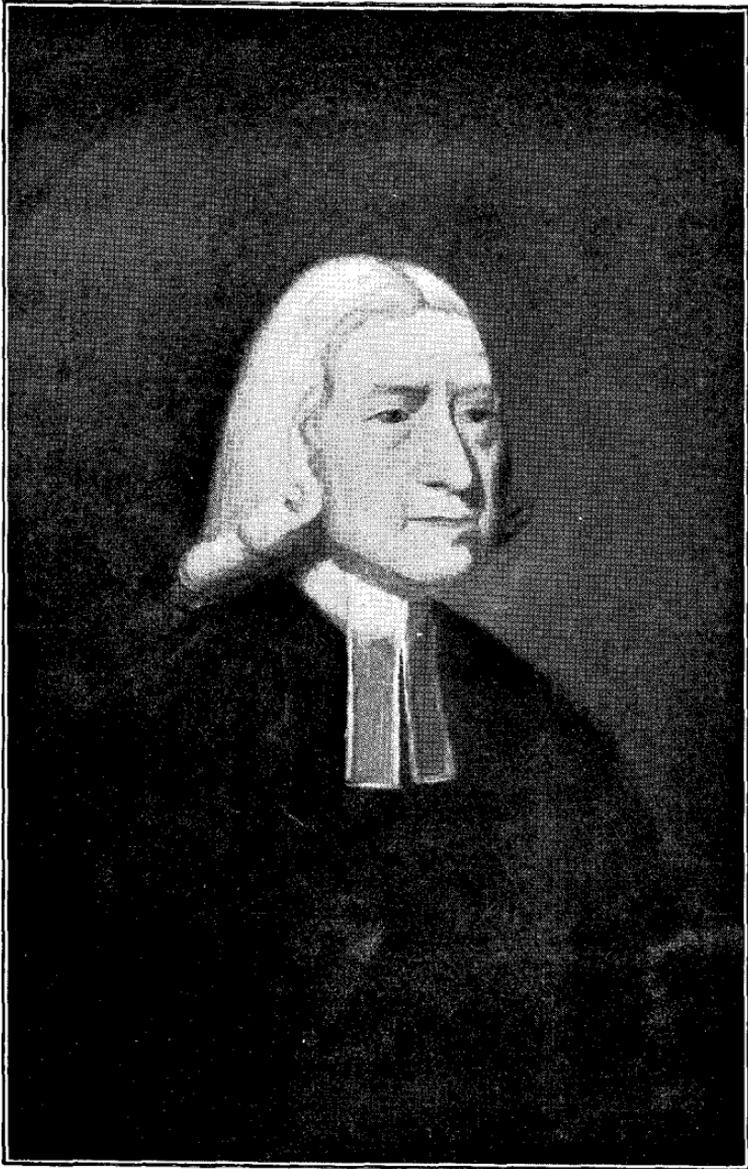
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**JOHN WESLEY**

*(From a Painting recently presented to the Mission House.)*

## A PORTRAIT OF JOHN WESLEY.

RECENTLY PRESENTED TO THE MISSION HOUSE.

The portrait of Wesley reproduced in this issue of the *Proceedings* has recently been presented to the Mission House by our Vice-President, Mr. E. S. Lamplough, (together with one of Dr. Coke). Mr. Lamplough kindly furnishes us with a photograph of the painting. The name of the artist is unknown.

The portrait was originally owned by Mr. Lamplough's great-great-uncle, Mr. Richard Townend, who was born February 24, 1756, at Middleton, near Leeds.<sup>1</sup> He entered into partnership in London with his brother-in-law, Mr. Richard Morris, who was an intimate friend of Wesley's. Mr. Townend also became acquainted with him, and joined the Foundery Society shortly before the City Road Chapel was erected, and continued in membership to the close of his long life of fourscore years. He died in 1837 at his house in the north corner of the City Road Chapel grounds, to which he had removed in 1803. His son, also Richard, married the daughter of Dr. James Hamilton, of City Road.

Rev. Joseph Sutcliffe is reported to have said that the portrait was an excellent likeness of Wesley.

We shall be pleased to receive from our readers any suggestions as to the name of the artist or other particulars.

F. F. BRETHERTON.

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## WESLEY'S TREE AT WINCHELSEA.

(Continued from page 87).

The ash tree, under which John Wesley preached his last out-door sermon, on October 7, 1790, was blown down during a heavy gale on Friday, September 23, 1927, at a few minutes before 6 o'clock in the evening.

Mr. J. Barling, J.P., who lives at Winchelsea, tells me he was indoors at the time, and was quite startled by the terrific noise of the crash.

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1. For a full account of the Townend family, see Stevenson's *History of City Road Chapel*, pp. 537-8, and the record of the family grave No. 257. Note also Wesley's *Diary*, January 22, 1791. T. E. B.

As I stood by the fallen tree a day or two afterwards, and noticed the condition of the trunk,—nothing but a shell, and no roots whatever to hold it in position,—I was only surprised that the ancient and historic ash had survived so long.

The tree, becoming diminished in size, had to be put under the protection of the town authorities for preservation.

About 60 years ago, the tree was again in danger of being destroyed. Some mischievous boys made a fire inside the hollow trunk, which, gathering in force, required the application of much water before the flames could be subdued. One who remembers the occurrence informs me that, instead of the tree being permanently injured, it actually made a fresh start after the fire, becoming quite rejuvenated!

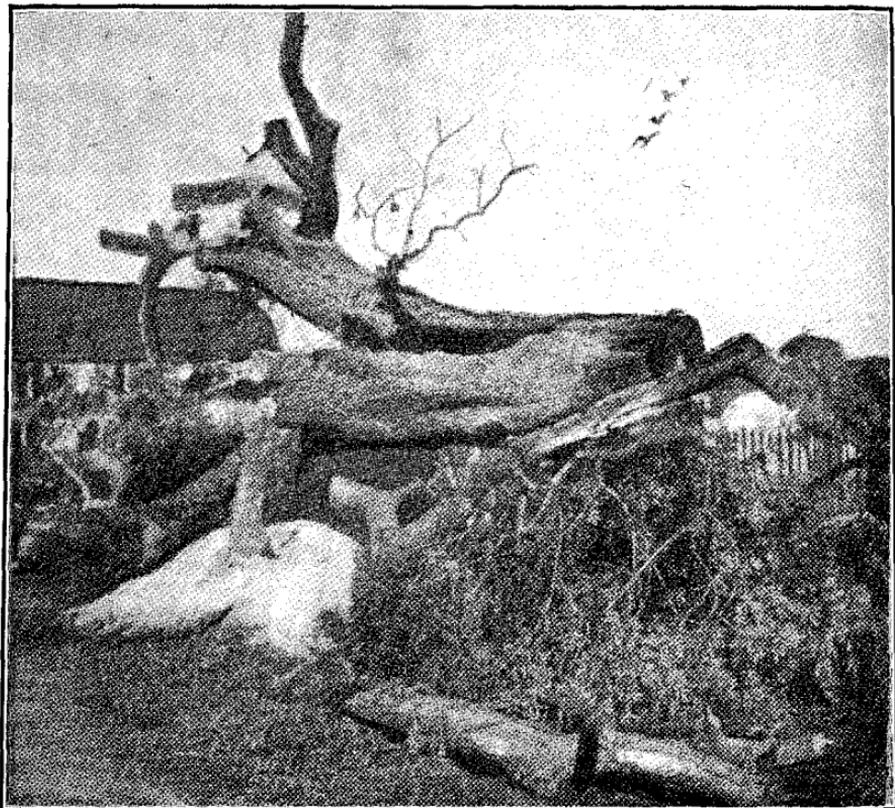
Wesley visited Winchelsea three times. The first time was on October 30, 1771. We have evidence that he preached under the old tree on that occasion. The second time was on January 29, 1789, when he preached in the new chapel. (This is now used as a Sunday School). He was then entertained at the house of Mrs. Kennett. The last time was on October 7, 1790, when he preached again under the ash tree. Wesley held the service at noonday for the purpose of accommodating those who were employed at their daily work. He stood on a large oak table,—this, together with the chair he sat on, belonged to Mr. Jones. The daughter, Asenath Jones, presented the table to the Mission House, and bequeathed the chair to the stewards of the Rye Circuit. It is now preserved in the minister's house.

Mr. Wesley, when in Winchelsea, used to visit the home of Mr. and Mrs. Jones. He tells a wonderful story of "Faith Healing" in his *Journal*, in connection with the sudden cure of a long-standing and painful affliction of Mrs. Jones. After hearing the account of it from her lips, Wesley remarks: "I think our Lord never wrought a plainer miracle, even in the days of His flesh."

Miss Asenath Jones died in 1867, at the age of 84. She delighted in telling various reminiscences connected with Wesley's visits to her home.

The Kennett's and Jones's lived in adjoining houses, directly opposite the ash tree. They were pulled down a few years ago, and a large white house erected on the site.

EDMUND AUSTEN.



**WINCHELSEA.**

**WESLEY'S TREE, SHATTERED BY STORM, SEPTEMBER 23, 1927.**

## PROCEEDINGS.

### II.

The Rev. J. Edward Harlow (died 1923), contributed much to the local histories of Wesleyan Methodism. It is well said in his *obituary* (1924): "The ruling passion of his ministry was to extend the Kingdom of God." The following were some of his notes on Winchelsea :—

"Dressed in living green, the grand old tree still stands beneath which Wesley preached his last sermon in the open air. The place is Winchelsea, in Sussex. Ten summers ago a few venturesome boys occasioned a happy accident. Discovering a nest of wasps at the foot of the tree, they determined one night to smoke the creatures out. About four o'clock next morning Mr. Charles Barling, whose windows look out upon the famous ash, became conscious that something was burning. The trunk of the tree was on fire! He hurried downstairs, and secured help. Pails of water soon put out the steadily-encroaching flame. After all, the mishap contributed to the advantage of the tree. Some rotting wood, slowly working mischief, was destroyed, and a healthier life followed.

The citizens of Winchelsea are proud of Wesley's tree. Two years ago the Mayor and Corporation defrayed the cost of chaining together the principal branches, and of "lopping" a few boughs which jeopardised its longevity. Out of one bit of wood a local shoemaker has fashioned a boot! In connection with the Coronation festivities last year the people planted two ash trees, one on either side of the patriarch tree, so that the spot where the great evangelist preached may be remembered when the ancient ash which sheltered him shall have yielded at last to the decay of age and the wasting of the storms. One of the young trees has fallen, but it will doubtless be replaced.

Individuals, too, as well as public authorities, wish to spare the tree. "We are all proud of it," observed Mr. Barling, as he chatted with the present writer. He himself is organist at the parish church. Long since a lady caused two chains to be placed round the trunk, for the purpose of strengthening it. Unfortunately, in course of time, they were split by the swaying of the tree in heavy winds. There is another and more tender proof of interest in this living landmark of local religious progress. Some of its branches reach across the churchyard, and beneath their shadow lie the remains of two honoured people who expressly

## WESLEY HISTORICAL SOCIETY.

desired that spot as their last resting-place. They were Mr. and Mrs. Samuel Griffiths, of Higham House. Mrs. Griffiths was the aunt of Mr. R. W. Perks, M.P. She died in 1866 and the body of her husband, who passed away suddenly in a London railway station, was carried to Winchelsea in the year 1881.

The chapel in which Wesley preached bears the date 1785. The original pulpit is preserved; also a pitchpipe with which it is believed the tunes were started in Wesley's day. The little building has undergone internal changes, and it is now used as a Sunday School. The new chapel was erected in 1867, mainly through the instrumentality of Mr. and Mrs. Griffiths aforesaid. Sir Francis Lycett laid the foundation stone, and the first sermon was preached by "Mr. Perks's father." There are to-day twenty-three members of Society; capital congregations, and diligent labour amongst the children. There are fresh green leaves on Wesley's tree, and in the little church which bears Wesley's name at Winchelsea there are: "Youths and virgins, flourishing

In the beauty of their spring."

A few simple facts will serve to show that, while Wesley's tree may be decaying, in 1903, Wesley's truth lives on. Modern Methodism is better symbolised by the young ash which the generous town authorities have planted than by the venerable tree from whose shadow Wesley "called to most of the inhabitants of the town." A much esteemed inhabitant of Winchelsea is Mr. James Davies. If Wesley seems far away, remember that only eighteen years intervene between his death and the birth of James Davies. The old man will be ninety four years old just before this paper issues from the press (1903). His vivacity is astonishing. Eighty years ago he was a scholar in the Winchelsea Methodist Sunday School, and frequently nowadays he preaches in the Wesleyan Chapel."

The Rev. A. Claude Whiting, who was stationed at Rye twenty years ago, contributed an interesting article to the *W.M. Mag.* on Rye and Winchelsea, containing the portrait of Asenath Jones, the daughter of Wesley's host and hostess at Winchelsea, (referred to by Mr. Austen, on p. 108). She died in 1867 at the age of 84.

The Rev. J. N. Walton's article on "Wesley and Winchelsea" in our *Proceedings XIII.* 135-138 deals well with the whole story, and quotes from a pamphlet by Mrs. William Macdiarmed, an old Rye Methodist. Mr. Walton reports that he made enquiry at the Mission House about the table on which Wesley stood, said to have been sent there. It was purchased and presented by the Rev. J. Mole, and a suitable inscription placed upon it. Has it been transferred to City Road or elsewhere? T.E.B.

## A "WESLEY TREE" AT BELPER. [DERBYSHIRE.]

The report of the destruction of the Wesley Tree in Winchelsea Churchyard caused a discussion in the local newspaper (*The Belper News*, September 30, 1927, &c.), as to the Tree under which Wesley preached in Belper. This turned on the position of the tree,—which may not be of interest outside the town.

But it also caused several fragments of local history on the subject to be brought together, of which the following is a résumé.

The original paragraph stated that the tree was at the south of the Market, near the entrance to the main (King) Street. My own impression,—embodied in my "Records,"—was that it was at the east end, in front of the ancient Angel Inn (now also disappeared), marked by the modern fountain, to which the "Angel" is the background.

1. The *Journal*, Vol. VII, p. 185 :—

Wed. 5      Notice was given without my knowledge, of my  
July 1786    preaching at Belper, seven miles short of Derby. I  
              was nothing glad of this, as it obliged me to quit the  
              turnpike road, to hobble over a miserable common.  
              The people gathered from all parts were waiting, so I  
              went immediately to the market place, and, standing  
              under a large tree, testified . . . .

2. Rev. John Ward's history.

The Rev. John Ward in his career as a Wesleyan minister wrote several Circuit Histories. Appointed to Belper in 1874, he gathered together much material and published it week by week in the *Ripley Advertiser*, under the title "Reminiscences of Early Methodism in Belper and the Neighbourhood." This was never re-published in book form.

His reference to the Market Place and Wesley is as follows :

Different opinions prevail as to which was the "Common" over which Wesley "hobbled." Some have thought it was over the rough and rugged neighbourhood of Heage ; others have said it was across Holbrook Moor. Mr. Wesley was no stranger to rough roads and miserable commons. His *Journal* abounds with allusions to them. In that day the best of "turnpikes" were often full of deep ruts and almost impassable . . . .

Being the height of summer, an out-of-door service was preferred, and the largeness of the congregation was no doubt the reason why the Chapel was not used. He states that he stood under a 'large tree.' Opinions differ as to the exact spot on which he did stand. The idea of a tree ever growing on the treeless wastes of Belper Market Place! And what a Market Place! Did the eyes of any visitor ever behold such a dirty, dingy, topsy-turvy affair? What a striking background, and what architectural surroundings, especially on the upper and right-hand frontages! &c., &c.

[In spite of Mr. Ward's scorn, one could well wish these features had been preserved,—now, alas, long disappeared. G.A.F.]

3. From a MS. description of Belper, compiled by the late Mr. T. H. Godbehere (1825-1902):—

The first Market was held September 10, 1737 . . . At the time the spot was mere waste ground, overgrown with grass and rubbish. Several large trees stood upon it, and under the shade of the largest of them the Rev. John Wesley preached to about 2000 people . . . this was about the year 1762.

4. The editor sums up the discussion:—

It may be that the tradition of Wesley's tree being in front of the Angel is right, and we are wrong in stating it as being at the top of King Street. . . . We have it, however, on the authority of the old folk that a tree of some dimensions did occupy the latter site in the early days of last century. This may have been one of the large trees on the Market Place referred to by Mr. T. H. Godbehere. It would be interesting to know whether he was writing from his own knowledge or from tradition of his forbears as to the 'several large trees.'

Regarding the 'miserable Common' over which Wesley hobbled on his horse from Crich to Belper, it is difficult to understand how it could be Holbrook Moor, as the Rev. J. Ward states has been supposed by some.

[The Chapel at Crich was one of the earliest in Derbyshire, and is now the only one remaining in which Wesley preached, *still in use* as a Wesleyan Chapel. It is situated on Crich 'Common.' But it is evident this is not the Common referred to. A modern main road now runs through the Derwent Valley

parallel with the L.M.S. Railway, a route well known to travellers between Derby and Ambergate. But an ancient ridge road still exists between Crich and Belper,—passing *en route* a desolate waste known as “Heage Firs.” The difficulty is to locate the “turnpike” which the travellers had to ‘quit.’ G.A.F.

5. My own footnote was as follows :—

The Trustees of the (Belper) Wesleyan Chapel possess a small block of wood, oblong, polished, black. In the centre is a hole for an inkwell and in each corner for pens. On one side is a Copper plate engraved “For the use of the Vestry 1824.” It is fair to suppose no one would attach such a plate to so ordinary a piece of wood unless it was a memento—and it is conjectured it may have been from the furnishings of the first Chapel (1782-1805) or—from the celebrated *Wesley Tree on Belper Market Place!*—I wish we knew.

G. ARTHUR FLETCHER.

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## ATTEMPTS TO RE-ESTABLISH UNION BETWEEN HOWELL HARRIS, ENGLISH AND WELSH METHODISTS AND THE MORAVIANS.

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Students of the rapprochement of the Methodists with the Moravians usually confine themselves to the use of dates found in English records of the above movements, and very seldom do they trouble to become conversant with the wealth of information contained in the account of the Welsh Methodist Awakening, mainly embodied in the Trevecka MSS. Howell Harris was more eager for a better understanding and union between the Methodists and the Moravians than even the Wesleys, Whitefield and Lady Huntingdon were, and he probably strove more to establish that co-operation and blend than any of his contemporary leaders in the Religious Awakenings of the 18th century.

He himself had experienced the bitterness and misery of isolation, for the unfortunate rupture between him and the Welsh Methodists, headed by Daniel Rowlands of Llangeitho in 1751, had led to twelve years absence from the Welsh Associations or

Conferences ; and he conducted no preaching tours, as was his custom, between 1736 and 1751, during the long period of his retirement with his 'Family' at Trevecka.

But judging from his entries in his Diary, made during the last 20 years of his life (1753-1773), he longed for the old freedom to itinerate, he sent out 'feelers' through Evan Moses, his henchman, to the Welsh exhorters and Societies to find out whether Daniel Rowlands, William Williams and Howell Davies desired his return ; and in his letters during the same period we discover the breadth of his sympathies with all workers interested in the Revival and his anxiety to see all the forces brought together once again throughout England and Wales.

The following extracts taken from Howell Harris's Diary will illustrate the share he took to re-establish that Union. Some of the dates and facts are quite new and hitherto unknown ; they will serve to fill in gaps found in the Journals of John and Charles Wesley, as well as in the Records of the Moravian Church. To economise space we shall leave the Extracts without any annotations or comments.

1751. Howell Harris retired from public work, and spent the next eight years in organizing his Religious Industrial Community or 'Family' of his own converts at Trevecka.
1755. Febr: Charles Wesley wrote a letter in the form of a Poem inviting H. Harris to come out of his seclusion and to participate once again in the public activities of the Methodist movement.
1756. March 19. John Wesley called at Trevecka and discussed with H. H. the wisdom of the retirement. The latter criticised J. W.'s Earthquake Sermon. J. Wesley preached at Trevecka on Ephes. II. 8.  
On May 29 H. H. wrote to J. Wesley.  
In June he feels friendly disposed towards W. Williams Pantycelyn.
- July 16. He receives a letter from G. Whitefield, who had sided with the Rowlandists after the rupture of 1751.
- Sept. 25. Marmaduke Gwynne and Ed. Perronet visit Trevecka.
1757. In August H. H. visits Dean Tucker and Lady Huntingdon at Bristol. After consultation with Tuoker and the gentlemen of the Brecon County Society, he volunteered in 1756 to equip 5 men from the 'Family' for the Army. These 5 men fought with General Wolfe at

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- Quebec, and one only survived to return after the Peace in 1763.
- Dec. 21. H. H. writes to Charles Wesley.
1758. June. G. Whitefield visits the Societies of Howell Harris in Pembrokehire but shows no interest in H. H. and his 'Family' at Trevecka.
1759. April. Having completed the buildings, the workshops &c., necessary for his large Family at Trevecka and having organized the trades, finances, worship &c., for the Community, H. H. now considers himself free to itinerate and preach abroad once more.
- May. He sets out for London. Calls with Mr. Chapman and Mr. Nyburg (Moravian) at Bristol.
- Aug. 10. He is with J. Wesley at Moorfields and attends the Spitalfield's Conference. He also visited John Gambold and talked of union.
- On Sept. 6, H. H. meets Daniel Rowlands, W. Williams and Peter Williams at a Welsh Association in Trecastle.
- Sept. 12. Bishop Johannes and 5 other Moravians visit Trevecka. The 'Family' had already been settled in 'Bands' after the Moravian fashion.
- Sept. 23-26. H. H. rejoices at being invited to undertake a preaching tour among the Welsh Methodist Societies in Breconshire and Carmarthenshire.
- Nov. 12. Harris volunteers to take a Commission in the Breconshire Militia, and with 24 of his own men he sets out to do his share in defending Protestant England against France and the Pope.
1760. July 31. At Mitcheldean and Coleford, H. Harris converses with Mr. Walker, one of Wesley's preachers.
- Sept. and Oct. H. H. and the Militia are stationed at Yarmouth. It was then he formed a Methodist Society at Yarmouth—a Society which was served by Wesley later.
1761. In April, H. H. is at Brecon discoursing to some of Wesley's people.
- June 2. At Bristol, he visits Charles Wesley and Nyburg.
- June 4. At Bridgewater he preaches in the Methodist Room.
- June 20. H. H. writes to John and Charles Wesley.
1762. In May Harris receives a letter from the Welsh Methodists officially re-calling him to their midst.
- Sept. 10. He is at Plymouth with Bro. Kinsman and Bro. Patrick.

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- Oct. 16. At Bristol with Nyburg, Allison and Drake.  
Oct. 17, (Sunday). He attends services in Whitefield's chapel and in Wesley's chapel at Bristol.  
Oct. 18. He converses with John and Charles Wesley about forming a Union with the Moravians. He wishes to introduce Bro. Nitschmann to them.  
Oct. 20. H. H. preaches in Wesley's Room at Bristol.  
Ditto Oct. 31.  
Oct. 24. At Bath, he attends Chapman's chapel and visits Mrs. Leyton and Captain Wilson.  
Nov. 6-12. In London. He went to Whitefield's Tabernacle but Whitefield gave him no welcome. But at one of Wesley's Societies he joined in prayer with J. W., and preached at the Foundery. He failed, however, to persuade the Wesley's to discuss with Nitschmann the prospects of Union.  
Nov. 16. At Petty, France, he joins with Chapman, Hart, Jonson and others to form an Established Ministers Association which met quarterly.
1763. Jan. 9. H. H. paid a visit to Madan's chapel.  
Jan. 12. London. Goes to Moorfields' Tabernacle and seeks an interview with Whitefield and Howell Davies *re* union.  
Jan. 13. With John Wesley, endeavouring to induce him to write to Chapman, Hart and other members of the Established Ministers' Association.  
Jan. 17. London. Heard Relly and Romaine preach. Conversed with Maxfield.  
May 1. An Association of the Welsh Exhorters held at Trevecka.  
Aug. 19. John Wesley at Trevecka.  
Sept.-Oct. Harris conducts a long preaching tour to Yorkshire.
1764. May. Lady Huntingdon visits Trevecka and makes arrangements with Harris to purchase Lower Trevecka farmhouse and have it rebuilt for College purposes.
1765. Jan. Harris corresponds with Francis O'Riley about becoming tutor at the Trevecka Academy.  
May. At Brighton, H. H. preaches to her Ladyship's Societies.
1766. During August, Harris visits the Moravian Settlement at Fulneck.  
Oct. Henry Venn and Sir Charles Hotham visit Trevecka.  
Dec. 28. At Tottenham Court Chapel he listens to Mr.

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- Shephard preaching. He visits Madan and Bishop Gambold also.
1767. Jan. 1. London. He joins in the Sacrament at the Tabernacle. Spoke to Whitefield, craved for union and invited him to Trevecka.  
 Jan. 5-15. At Brighton and Oatkall. Frequent talks with Lady Huntingdon about the prospects of the union. Converses with Mr. Fletcher also about the principalship of the College at Trevecka.  
 Aug. 21. At a Conference in London, Wesley, Whitefield and Harris meet.
1768. June 17. Peter Böhler visits Trevecka.  
 Aug. 24. Lady Huntingdon opens her College at Trevecka. Whitefield preached at the College Chapel.  
 Sept. 11. Charles Wesley and Mr. Shipman at Trevecka.  
 Sept. 18. John Wesley administers the Sacrament at the College.  
 Oct. Böhler writes to H. H. ; and James Hutton writes also to inform him that he has been made Honorary Member of the Moravian Society for the Furtherance of the Gospel. During this winter H. H. regularly addresses the College students on Tuesdays and Thursdays.
1769. April 4. At Bristol H. H. visits Mr. Chapman, and at Bath he meets Benj. La Trobe. Later on in the month he is at Brighton preaching with Venn and Romaine at Lady Huntingdon's chapels.  
 May 1. London. H. H. visits James Hutton and reminds him that 30 years had passed since he had stayed with him before, when he was first brought to London by Whitefield.  
 Aug. 24. John Wesley and Daniel Rowland attend the College Anniversary at Trevecka.
1770. Jan. 9. The New Master from Kingswood School comes to Trevecka.  
 May. Harris visits Madame Bevan at Langharne and preaches at Pembroke in Brother Barnes's Room.  
 Oct. 12. Harris sees the bitter letter written by John Wesley to Lady Huntingdon.  
 Nov. On receiving news of Whitefield's death, Harris preaches an eulogistic memorial sermon.
1772. Oct. 22. Brothers Wase and Hall expelled from the College at Trevecka. Harris is cross with Lady Huntingdon for doing so.
1773. July. Death of Howell Harris. M. H. JONES.

## EARLY ABERDEEN METHODISM

This article is intended to supplement that which appeared on the same subject in the *Methodist Recorder*, of Dec. 29, 1927. The origin and growth of Methodism in Aberdeen has been ably described by Mr. C. Diack in his *Sketch of Methodism in Aberdeen*. As this booklet, published in 1901, is now out of print, it may be of interest to preface this article with a short summary of the development of Methodism in the Granite City.

It is recorded that a Dr. Menzies, who had attached himself to the Methodists in Wrexham, on coming to Aberdeen formed a small Society there in 1747, and later requested assistance from Mr. Wesley. The first Methodist preacher to be appointed to Aberdeen was Christopher Hopper in 1759. He stayed nearly two years.

The Aberdeen Society held its first Meetings in Barnett's Close (leading from the Guestrow to the Flour Mill Brae); then in a house on the north side of Queen Street, and thereafter in Lodge Walk. In 1764 the Society acquired a piece of ground near the north-east end of Queen Street, and upon it erected an octagonal chapel. In 1818 Longacre Chapel, hitherto known as St. Andrew's Episcopal Church, was acquired, and in 1873 the present Chapel in Crown Terrace was erected.

Methodism soon spread from Aberdeen to a number of out-lying villages. Mr. Diack gives the following list:—Stonehaven, Brechin, Inverurie, Old Meldrum, Fordy, Daviot, Hatton of Fintray, Newburgh, Pitinnen, Cothal Mills, Herne, Ellon, Printfield, Auchmill, Kintore, Cove, Buxburn, Mournie, Garlogie, Stoneywood and Peterhead. Only in the last mentioned place has Methodism survived until the present day. A copy of the Circuit Plan for 1825 shews nine preaching places, with two ministers and six local preachers. The majority of these small Societies were extinct before 1840; the last survivors being Stonehaven, which returned a membership of eleven until 1855, and Inverurie, which expired but a few years ago.

I have recently examined the account books of the Aberdeen Society, which date back to 1783. From their pages I gleaned many interesting items concerning those early days. Some of those entries formed the basis of the article referred to: others are printed here for the first time.

John Wesley first visited Aberdeen in 1761, and altogether paid twelve visits to the Granite City. He was cordially received

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wherever he came, and in particular he enjoyed very cordial relations with the university authorities. In the account books are to be found references to three of Wesley's visits. The entries are as follows :—

May 3, 1784.	Letters, Chiefly to Mefs Wesley and Whitfield, and candles ...	£0 : 7 : 6
May 11, 1784.	Letters to Mefs Wesley & Whitfield	0 : 11 : 11
May 23, 1786.	To Extr. Exps. Letters for Mr. Wesley, &c. ... ..	£0 : 15 : 8
	To pd. Mr. Wesley's Horses &c. ...	1 : 3 : 0
June 1, 1790.	To postages of letters for Mr. Wesley and others with him...	£1 : 7 : 5
	To horses, carriage, &c. &c. for ditto	3 : 5 : 11
	To expenses of Mr. McAllum to and from Conference with Mr. Wesley &c	2 : 0 : 0

The collections on May 25, 1790, reached the astonishing total of £6 10s. 10½d, and as the expenses incurred during the visit, as enumerated above in the last entry, were £6 13s. 4d., apparently this visit of Wesley to Aberdeen resulted in a dead loss of 2s. 5½d. On his death in 1791, the Society expended three guineas, as follows :—

To general and circular postages, at and after Mr. Wesley's death .....	£1 : 1 : 0
To Mr. Nichol's account for mourning furniture for ye Chapel.....	2 : 2 : 0

On the occasion of Wesley's visit to the city in 1786, the Society obtained his approval to a scheme for providing for the preacher's maintenance. The letter embodying this arrangement is written in one of the account books, and the autograph signature of Wesley makes it a valuable possession. It is quoted in part in the Standard Edition of the *Journal*, VII, 164, but the full text is as follows :—

Reverend Sir,

As a gracious God has now pointed out a way, which he has, and we cannot doubt, but He will, continue to blefs : we beg leave to lay the following proposal before you, for your approbation, and if you approve thereof, put your name to it, and it shall be immediately adopted. We desire, as far as in our power lies, to do everything for promoting the work, as well as for the comfort of our Preachers.

First to borrow money and build a House for them to live in ; and as far as we can, provide a fund to pay the money borrowed ; and we think it can be done as follows, viz. We have heard of the Plan adopted by our Dublin Brethren ; of allowing their Preachers £40 a year. We would do the same as follows viz. Give them weekly 11/-, which is £28 : 12 a year and £3 each Quarter which is £12. This makes £40 : 12, and out of this let them provide for themselves, Meat, Drink, Washing, Attendance, Coals, Candles, Letters, &c. &c. &c. And we will provide

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them Lodging, and all necessary furniture. We purpose to provide this sum without the Seat money or the rent of the Shop to be built; reserving these for Interest money, Ground rent, and reducing the money borrowed for Building the House, and other necessary furnishing of the Chapel.

I am Revd. Sir

For myself & Brethren, The Trustees & Leaders  
Aberdeen 23d May 1786. Yours Affectionally &c

ROBT. IMLACH, Steward.

I entirely approve of this

Signed, JOHN WESLEY.

The account books also contain two references to Dr Coke's visits to Aberdeen, as follows:—

April 1, 1788. To Hyre of Horses &c with Doctor  
Coke ... .. £0 : 4 : 6

to which the meticulous steward appends the remark

“The last item is of *keeping* Doctor Coke's horse.”

July 31, 1788. To Paid Exps. &c to the Rev. Dr.  
Coke ... .. £1 : 4 : 6

Alexander Kilham, that “stormy petrel” of Methodism, served a term as minister at Aberdeen. In the account book there is an agreement drawn up in 1794, signed by Kilham, re-adjusting the financial arrangement for the minister's maintenance drawn up in 1786. It reads as follows:—

25th June 1794.

This evening there was a full meeting of leaders and Elders, to consult about the best manner of supplying the wants of the preachers; when the following was agreed upon by the unanimous consent of the whole, viz:—

Eight shillings for board.  
Two shillings for Coal and Candle.  
Two shillings for a Servant.  
One and sixpence for letters and washing.  
Sixd. Extra for removal to circuit and every other

occasional expenses, in all fourteen shillings every week, being everything a preacher can claim excepting a free house, necessary furniture, and what the horse may cost when in town.

Alexr. Kilham, Minister.

John Townsend, William Simpson, James Bruce, Patrick Morison, Robt. Imlach, Alexr. Clinterty, William Steven, Robt. Johnston, Robert Ogg, James Stewart.

Yet another agreement is to be found in these books, this time exhibiting the fact that gossip was as great an evil in that small society as it is in some small societies to-day:—

Aberdeen, 17th Octr. 1786.

It is agreed upon this day by us the under Subscribers, Preachers, Leaders and Stewards of the Methodist Society here, that all matters necessary to be kept secret for the good order of Society; that may be

## PROCEEDINGS.

Canvassed in this Meeting, Shall not be revealed by any of us, under no less penalty than pay five Shillings Sterling for each offence into the Common Stock of Society.

Jos. Taylor, Rich. Watkinson, Robt. Imlach, Wm. Milne, William Berry, Robt. Johnston, Patrick Morison. William Simpson.

One of the most interesting of the Societies which sprang from Aberdeen was that at Newburgh, a fishing village a few miles to the north of the Granite City. Some particulars are given in the *Standard Journal* VI, 507-8. Wesley visited Newburgh on May 16th, 1784, and Dr Coke was there in 1788. The first chapel was a small thatched building, originally a brewhouse, and the first account book of the Society shew that the friends at the little cause at Fordy contributed 1s. in 1811 towards "repairing of chapel." This humble sanctuary was replaced by a larger building in 1818 and on September 18, 1831, yet another chapel was opened erected by Mr Griffiths, an official of Aberdeen Society. The account book contains the following interesting items:—

Jan. 17, 1814. By Colln. for Conference debt. ... £0 : 17 : 0

March 27, 1815. By Collections for the Chapels lately erected in Scotland, viz:—Glasgow, Greenock, Ayr, Paisley, Perth, Montrose and Elgin.

1 : 15 : 3½

To return to Aberdeen. The account books of the Society reveal many characteristic "Aberdonian" traits. One discovers a careful steward who deems it necessary to explain to all and sundry why he has laid himself open to the charge of gross extravagance by omitting to use a few lines at the bottom of a page. In copper-plate caligraphy he writes:— "The reason for not filling up this page is because the above finishes this year's Account, and the the following page begins the next year's Account." Another amusing instance of this kind is to be found in a cash book from which about twenty blank leaves have been cut out. Filled with righteous indignation, a later steward writes on inside cover of the volume, with a hand pointing in the mutilated pages:— "Is there no paper in Newburgh, that this Book must be torn to pieces in this manner? I think it is not right." In due course the book passed into the hands of another steward, who writes underneath his predecessor's query "So far your enquiry may be right, Br; and your opinion just. But as the persons who cut It, were our Predecessors and are fled with poor Gisburn who cut out a leaf when here upon a visit last Autumn: The offenders I fear will never be wiser or better for Interogation and opinion.

As from the North they now are fled  
Your lines perhaps they'll never read "

One wishes that the mystery of "poor Gisburn" could be elucidated for our edification.

Aberdeen stewards seem to have adopted a somewhat strange method of "trying out" a new quill pen. Their method, simplicity itself, was to open the book at a blank page and there inscribe some words of Scripture or pious exhortation. Imagine some decorous present-day steward, in turning over a new leaf (in the literal sense!), finding himself greeted by the words "Man that is born of woman is full of trouble" Such was the experience of his predecessor in office in 1784. Another steward, finding on an otherwise blank page the couplet

"Hewreux est l'Homme qui trouve le sage  
Il trouvesai dans elle beaucoup Consolation."

acts on the principle that "that by hook or by crook, I'll be the last in this book," and adds "Manifest thy conviction of the truth of this observation by applying thine heart to it"

So one could go on with instance after instance of the humour and pathos of the early Aberdeen Society reflected in these books. We will conclude with one quoted by Mr. Diack. In 1764 the skeleton of a sailor, hung in chains on the Gallow hills, was taken down by some person unfriendly to the Methodists, and was put up at the door of the Methodist preaching-house in Lodge Walk, with this inscription:—

"I, William Wast, at the point of damnation,  
Request the prayers of this congregation."

WESLEY F. SWIFT.

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## JOHN WESLEY AT CARRICKFERGUS.

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### I.

When Wesley visited Carrickfergus in 1756, his preaching was disturbed by "a poor enthusiast" James Relly, of whom readers will recall the striking story told in the *Journal* under July 25, 1756. "Poor James was now resolved to speak, and got on a little eminence on purpose, and what could hinder him? Why, *Vox faucibus haesit*. He cawed and cawed, but could utter nothing hardly three words together."

By a footnote attached to this incident in the Standard edition of the *Journal*, we are referred to the *Life of the Countess*

## PROCEEDINGS.

of *Huntingdon* for the remarkable account of James Relly, who was converted under Whitefield, and ultimately became minister of a Meeting House in Bartholomew Close, where he preached until his death in 1778. It would be interesting to know the grounds on which the editor of the Standard edition links Wesley's interrupter in Ireland with James Relly or Reilly of Bartholomew Close Meeting House.<sup>1</sup> The latter was a native of North Wales, whereas there was a family of that name associated with Carrickfergus from the beginning of the seventeenth century until early in the nineteenth century, and in 1756, when Wesley visited that town, there was probably living there a member of this family called "James." For several years past Mr. Deane, the curator of the Belfast Municipal Museum, has had a sundial in his custody which for lack of space is not on view, and across the face of which is carved "James Reiley, Carrickfergus 1765."

Miskimmin, the Carrickfergus historian, gives some interesting geneological information regarding this family whose name is spelt in different ways, such as Railey, Reiley and Reilly, and the Carrickfergus Corporation rent roll for 1820 records a rental of £1 17s. 11d., from James Railey's heirs.

Probably the best accounts which have been written of the French invasion of Carrickfergus under Thurot, are those recorded by Wesley in his *Journal* of May 5, 1760, and his letter to Ebenezer Blackwell of May 7, 1760. During his visit at that time to Carrickfergus he says, "I willingly accepted an invitation from a merchant of the town, Mr. Cobham, to lodge at his house: the rather when I understood that Mr. Cavanec, the French Lieutenant General, was there." General Cavanec was then a prisoner on parole, and from him, as well as from Mr. and Mrs. Cobham, Wesley received the interesting details which he left on record. Little is now known in Carrickfergus regarding the Cobhams, as that family has long since disappeared from there, and the writer has not heretofore seen any reference to the business in which Mr. Cobham was engaged, or the reason why General Cavanec was staying at his house. The explanation of the latter, however, is a simple one. Mr. Cobham was a wine merchant and importer, who traded with France. In consequence he is said to have been a fluent French speaker, and this fact accounts for

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1. A full account of James Relly, "Antinomian;" "Universalist;" is given in Wilson's *History of Dissenting Churches and Meeting Houses*, Vol. I. p. 358-361. Born at Jefferson in Co. Pembroke, 1720: died 1778. His first stated ministerial charge: Ridllangiregg, near Nasboth. Tomb in Maze-Pond burial ground.

T. E. B.

## WESLEY HISTORICAL SOCIETY.

General Cavanec's presence in his home. Mr. Cobham's house was in that district of Carrickfergus known as the Irish Quarter, but it is no longer in existence.

FRANCIS J. COLE.

Greenisland, Co. Antrim.

### II.

"Wesley's allusions to the French officers with whom he came in contact are uniformly kind and sympathetic. At Moira he met the Chevalier de Bragelone, Major-General of the French Guards, whom he speaks of as "a man of fine person and of extremely graceful behaviour." When the prisoners taken by Captain Elliott were sent from Carrickfergus to Belfast, Lieut.-General Cavaignac<sup>2</sup> remained behind to recuperate, as he had been wounded in the head, and it was doubtless owing to this circumstance that Wesley was enabled to meet him in the hospitable home of Mr. and Mrs. Cobham. He "found him not only a very sensible man, but thoroughly instructed even in heart-religion. He seemed to startle at nothing, but said more than once, with emotion: 'Why, this is my religion; there is no true religion beside it!'"

We can well believe that the French general carried away with him some happy memories of the courteous English clergyman, whose acquaintance he made at Carrickfergus.

It is pleasant to recall that one hundred and fifty years before our national relations with France were placed upon an established footing of mutual friendliness, Wesley, and with him Methodism, entered into an *entente cordiale* with our great neighbour in the person of her sons who suffered in a foreign land."

D. B. BRADSHAW.

### III.

We have carefully preserved the transcript of a letter (now in the British Museum), by Captain Elliott, of the ship *Æolus*, to the Duke of Bedford:

*Æolus*, in Ramsey Bay,

My Lord,— the 29th February, 1760.

I had the honour to write you on the 26th inst. off Dublin, very incorrectly and in great haste, as I had that minute had information from the fishermen that the enemy were then at Carrickfergus. I made all despatch possible to

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2. In the first edition of Wesley's *Journal* (Part xi) and in the *Standard* edition, the name of the French Lieut.-General is spelt *Cavenac*. But Mr. Bradshaw gives it correctly in its French form of *Cavaignac*, and the Rev. C. H. Crookshank in his *H. of Methodism*, Vol. I. does the same.

T. E. B.

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attack them there, and got off the entrance of the harbour that evening, but the wind being contrary and blowing very hard, I could not get in. On the 28th, at four in the morning, we got sight of them under sail, and gave chase about nine. I got up alongside their commodore, and in a few minutes after the engagement became general, and continued very briskly for an hour and a half, when they all three struck their colours. They proved to be the *Marshal Belleisle*, of forty-four guns and 545 men, M. Thurot commander, who is killed the *La Blonde*, of thirty-two guns and 400 men; and the *Terpsichore*, of twenty six guns and 300 (including the troops in this number). I put here to refit the ships, who are all greatly disabled in their masts and rigging—the *Marshal Belleisle* in particular, who lost her boltsprit, mizemast, and mainyard in action, and it is with much difficulty we keep her from sinking. I have acquainted my Lords Commissioners of the Admiralty with the particulars pr. express, and I purpose returning to some port in England as soon as the ships can possibly be repaired. In His Majesty's ships—killed, five; wounded thirty-one. By the best account I can get, the enemy's killed and wounded amount to upwards of three hundred men.

I am my Lord &c.,

J<sup>o</sup>. ELLIOTT.

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## WILLIAM SMITH OF NEWCASTLE-ON-TYNE.

CORN MERCHANT, 1736-1824.

(*A recently found portrait*).

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An oil painting of a former citizen of Newcastle has been presented to the Wesley Historical Society, and has been entrusted by that Society to the care of the Brunswick Wesleyan Chapel, Newcastle.

It is a portrait of William Smith, corn merchant, who was born at Corbridge (near Hexham) in 1736. Placed in business at an early age with a relative in Newcastle, he became a member at the Orphan House, Rev. John Wesley's well-known foundation, for

## WESLEY HISTORICAL SOCIETY.

many years the headquarters of Northern Methodism. Wesley appointed him a class leader when he was quite young, and to the end of his young life he was a leading figure in the Methodist life of the neighbourhood. This position he owed to his own devoted work, but the fact that he married Miss Jane Vazeille, daughter of the widow who Wesley married, doubtless helped to bring him in to prominence. He died on May 30, 1824, and his wife in 1820. Their tombstone, well preserved, may be seen in St Andrew's Churchyard.

Mr. and Mrs. Smith had two daughters who are mentioned in Wesley's will: "I give the coins and whatever else is found in the drawer of my bureau at London to my dear granddaughters, Mary and Jane Smith."

Jane Smith married Christopher Sundius, an influential London Methodist, and survived till 1849. Mary Smith married in 1790 the Rev. John Stamp, Wesleyan Minister (1787-1831). She died in November, 1794, and was buried in the tomb above mentioned. Her third daughter was born a few weeks before her death. This daughter, also Mary, acquired the name of Jones and was the mother of the late Rev Thomas William Smith Jones, for many years the Superintendent of the Wesleyan Mission at Naples, and of the late Miss Jones who died in that city on October 23, 1926, aged 93. Miss Jones received the portrait from her mother, and shortly before she died handed it over to the Wesley Historical Society. It has been carefully restored by Mr. Stone and may be inspected at the Bookroom in Brunswick Place.

I think it will be of interest, not only to Methodists, but also to any students of contemporary portraiture. Who was the artist? Any suggestions will be welcome. Horsley, of Sunderland, painted a portrait of Wesley in the last years of the great evangelist's life. A copy may be seen in the Sunderland Art Gallery. Perhaps some expert can tell whether there is any affinity between the two pictures.

REV. F. F. BRETHERTON,  
Linthorpe, Middlesbrough.

William Smith's mother was a devoted member of the Established Church. At the age of fourteen years her son William received confirmation from the hands of Bishop Butler. "He spent the previous night in the solemn consecration of his heart to God. . . . and became the subject of special spiritual influence which in after life he ever regarded as a manifestation of God's forgiving love." He was deeply impressed by Bishop Butler's

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repetition of the prayer : "Defend, O Lord, this Thy servant with Thy heavenly grace that he may continue Thine for ever : and daily increase in Thy Holy Spirit more and more, until he come unto Thine everlasting Kingdom."

After receiving a good education from the then resident clergyman, he was placed in business with a near relation in Newcastle. Here he was led to attend services held at the Orphanage, and became a member of its Society, a "leader," and an attractive expository preacher. He was a man of remarkably placid temper, a lover of peace, and not infrequently acted as a peacemaker, yet in matters where principle or truth was involved, he displayed a firmness bordering upon obstinacy. He was in the habit of riding a high-mettled horse, which in a well-known instance proved of great service. He was a successful merchant, and a forerunner in the succession of gifted business men who consecrated their strength to the service of the Church of God in the 18th and 19th centuries, and continue their work to-day in spiritual, social and industrial advance. A study of his portrait is well worthy of a visit to Newcastle-on-Tyne, and we shall be glad to receive a photograph of it for our W.H.S. *Proceedings*.

T.E.B.

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## A FRAGMENT OF A LETTER BY JOHN WESLEY.

"THE BOOK WHICH I HAVE TAKEN THE LIBERTY TO ENCLOSE."

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### I.

[Mr. H. W. Surtees, of Derby, has sent us a careful copy of the following portion of a letter in Wesley's hand-writing with his signature. The letter was at some time pasted in an album, but was carelessly torn out, obliterating the address and date.

"The last time, the last words however unimportant, are commonly remembered. Notwithstanding your intentions of re-visiting this Country, I consider it as very unlikely : The distracted state of your own, the various events which may take place, the thousand circumstances which may happen, lead me to regard this opportunity as the last I may ever have of addressing you—at least of seeing you, and I wish it to be worthy of recollection.

The length of our acquaintance indeed will not authorize the

## WESLEY HISTORICAL SOCIETY.

subject of this letter, or the Recommendation of the enclosed Book. Let the interest I take in your welfare excuse it.

Or, should ascribe this Interest to the weakness of Superstition, or the Folly of Enthusiasm, deem it not the *Impertinence* of Zeal.

I have often thought of you : thought of you as possessing everything which the World calls enviable or delightful : Health, Friends, Leisure. Permit me with the solicitude more properly belonging to a Matron than to myself—permit me to intreat you, to look beyond *all these* for Happiness !

The Dangers of Prosperity are great ; and you seem aware of them : If Poverty contracts and depresses the mind, Riches sap its Fortitude, destroys its vigour, and nourishes its Caprices.

But the chief disadvantages of an elevated situation is this : it removes us from scenes of Misery and Indigence ; we are apt to charge the great with want of feeling, but it is rather want of consideration. The wretched are taught to avoid, and the poor fear to accost them, and in the circles of perpetual gait, they forget that these exist.

You need not be reminded that there is no rank in life which exempts us from disappointment and sorrow in some kind or degree ; but I must remind you, there is but one belief which can support us under it.

Neither Hypocrisy nor Bigotry, neither the subtle arguments of Infidels, nor the shameful Lives of Christians have yet been able to overturn the Truths of revealed Religion.

They contain all that is cheering—all that is consoling to the mind of man—that is congenial to the heart, and adapted to his nature :

You admit their importance ; you reverence their mysteries ; *cherish their influences.*

J. WESLEY.

The Book which I have taken the liberty to enclose, was written by a Gentleman as much distinguished for Literature and Taste, as for Piety. The *Stile* alone might recommend it : You will find none of the Cant, and narrowmindness of Sects and Parties in any of its Pages. Give it one serious perusal."

## II.

Can some member of the W.H.S. suggest the approximate date and the name of the recipient ? The following phrases may help:—

“Visiting this country . . .  
 The distracted state of your own mind . . .  
 The interest I take in your welfare . . .  
 The dangers of prosperity and rank in life.”

A “book” is referred to. Was it one of William Law’s publications such as *An Appeal to all that doubt or disbelieve the Truths of the Gospel. Third edition 1768. First edition 1742*,—or *The Way to Divine Knowledge. First edition 1752*?

We may compare it with Wesley’s letter to Richard Davenport (undated in the published letters, Vol. XII). Mr. Davenport sheltered Rousseau from April, 1766, to April, 1767. Rousseau was also a visitor at Wooton, where he met Mary Granville (Mrs. Delaney), and was friendly with her brother who also became intimate with Rousseau. Do these facts give any clue to the recipient of Wesley’s letter and gift? The following is the closing portion of Wesley’s letter to Richard Davenport:—

“May I request of you one thing Sir?—Do not speak evil of Jesus Christ: You may some time stand in need of Him; and if you should (I can say from a very little experience) you will find Him the best friend in heaven or earth.”

T.E.B.

JOHN WESLEY TO JOHN BAXENDALE, WIGAN.

Bristol,  
 March 7, 1783.

My Dear Brother

I had much satisfaction when I was with you last and hope to spend a night with you again tho’ I can’t fix the time. I agree with you, it would be well if the chapel was properly settled. You do well to lose no opportunity of enlarging your borders. It is an acceptable time. We are now more especially, to preach the Gospel to every creature. And many of the last shall be first. If we live to meet, I shall be glad to converse with that good young woman you speak of. The happy Death of that poor woman, was a token for good. It was intended to encourage you, in warning everyone and exhorting, even tho’ you do not see any present fruit. In due season you shall reap if you faint not. Strongly exhort all believers to go on to perfection.

I am,

Your affectionate Brother

To Mr. John Baxendale  
 Wigan

J. WESLEY.

Lancashire.

## WESLEY HISTORICAL SOCIETY.

Mr. H. W. Surtees possesses the original letter. The copy of it which appeared in *Wesley's Works* (Vol. xiii 34-5) differs from it in some unimportant details, arising probably from indistinct writing. We shall be glad to know more of Mr. John Baxendale and his good work at Wigan.

Miles, in his *Chronological History* gives 1775 as the date of the first preaching house at Wigan. Wesley's letter suggests that Mr. Baxendale proposed removal in 1787. Did he follow Wesley's affectionate advice? We copy the following brief letter :

My Dear Brother, Manchester, April 3, 1787.

I have thoroughly considered your case ; and, considering two things,—First, the peculiar love of the people towards you, and, Secondly, your usefulness to many of them,—I judge that Providence clearly calls you to remain at Wigan.

I am

Your affectionate brother,

J. WESLEY.

T.E.B.

### JOHN WESLEY TO JOHN WATSON.

Dublin,

April 25, 1783.

(In pencil—To John Watson, Perth).

My Dear Brother,

Yesterday I received yours from Perth, but I do not know how to answer it. If Bro. McLean has been able to do good in Perth or Dunkeld, it would be worth while to take a room. But truly I think if the Highlanders will not pay for their own room, they are not worthy of the Preaching. To labour, and pay for our own labour is not right before God or man. Are you able to undertake a circuit? You may direct the next to London.

I am,

Your affectionate Brother,

J. WESLEY.

N.B. *S. Journal* of Wesley reads as follows—in Diary ; “ Wrote John Watson of Perth, 1 April, 1783.” H.W.S.

### JOHN WATSON, SEN.,

entered on the work of an itinerant preacher in 1771, and travelled 14 years, when, on account of the state of his health, he became a supernumerary. For many of the last years of his life he resided at Bath. His natural temper was quiet and tranquil, his spirit retired and devout ; and during the brief continuance of his last illness his mind was kept, as he frequently expressed himself, “ looking unto Jesus.” He died April 2, 1837.

T.E.B.

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JOHN WESLEY TO CHARLES ATMORE, 1789.

London

Oct. 19, 1789.

Dear Charles,

It is a great blessing that God gives you and your fellow labourers to act in full concert with each other. I hope you exhort all the believers to go on to perfection and that you take special care of the select. You do well to go to N. Shields, without taking the least notice of Edw. Coates or his Society: Only be loving and courteous to any of them when they come in your way. If you and your people have more of the Life of God in yourselves than them, your infallibility will prevent. You should continually exhort them all to thank God. Only let us have the mind that was in Christ and we shall want no manner of thing that is good.

Dear Charles,

Your affectionate friend and brother

J. WESLEY.

Endorsed on back

Mr. J. Wesley

to Mr. Atmore.

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WILLIAM LAW'S LIBRARY.

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William Law had a great influence over the Wesleys in the years before they went out to Georgia. His *Serious Call to a Devout and Holy Life* appeared in 1729. A second edition followed in 1732: a duo-decimo edition in 1750, and by 1753 it had reached its sixth edition. It has, of course, become a religious classic, and it is written with admirable clarity and force. He continued to write until his death in 1761, but the *Serious Call* and the essay on *Christian Perfection* are of chief importance in the study of his relations to the Wesleys. His later enthusiasm for the writings of Jacob Boehme offended the common sense of John Wesley. We hope to examine the relation of Law to the Wesleys in more detail in a future issue.

Meanwhile, the Governors of King's Cliffe Library (which William Law founded) have published a new catalogue. King's Cliffe is a little town in Northamptonshire, where Law was born in 1686, and to which he retired in 1740. There he lived the life of

a recluse: though the fact that he was active in social and educational work, and was comforted by the presence of Miss Hester Gibbon, the aunt of the historian, may modify this statement. He not only founded schools for girls and boys, but left his library for the use of the neighbourhood.

The original catalogue enumerated 187 volumes, many of which were duplicates of Law's own works. Each volume was inscribed 'Belonging to the School at King's Cliffe 1753.' The Library is kept in the middle almshouse over the outer door of which is a sundial with this inscription underneath,

Books of Piety are here lent to any  
Persons of this or ye neighbouring Towns.

The list of books lent was kept regularly from April 1752 till about 1758; then 1774-1784; 1789-1883.

The following are the original rules of the Library:—

*Certain Rules to be observ'd by the Master with respect to the lending out of Books.*

- 1st He should read the Catalogue of y<sup>e</sup> Books to any Person that desires to hear it.
- 2nd He is to lend no more than One Book at a time to any Person.
- 3rd He is to lend it only for 2 months.
- 4th He is to enter the Book and the Name of y<sup>e</sup> person borrowing it.
- 5th He is not to lend a Second Book to any person that has Abused the first, or kept it beyond the allowed time.
- 6th He is not to lend to any Persons of Neighbouring Towns but such as he either knows himself, or are vouch'd to be Persons they pretend to be by somebody of this Town that knows them.

The list of books may be had from the Library, and is of great interest to those who know what the religious reading of the 18th century was. There are many of Law's works on the Catalogue and a few of Boehme's, but none of Wesley's. The Cambridge Platonists are much in evidence as we should expect; Henry More, John Smith, John Norris are here, but not Glanville nor Culverwell. The Non-Jurors also are well represented; indeed, we find nearly all the High-Church books here that figure in John Wesley's early reading, but there is more mystical literature. The whole Catalogue is worth more detailed examination than can be given here.

A. W. HARRISON.

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WEST STREET CHAPEL.

On Wesley Day (May 24th) a tablet was unveiled by the President of the Conference on the wall of West Street Chapel, St. Giles, where the Methodists met for worship for more than 50 years. The wording is as follows :—

HERE  
JOHN AND CHARLES WESLEY  
BEGAN SERVICES ON  
MAY 29, 1743,  
WHICH WERE CONTINUED UNTIL  
1798.

GEORGE WHITEFIELD AND JOHN FLETCHER  
ALSO PREACHED HERE.

*Erected by the International Methodist Historical Union,  
May 24th, 1928.*

We hope to give some account of West Street in our next issue of the *Proceedings*. A.W.H.

W.H.S. ANNUAL MEETING.

The Annual Meeting of the Wesley Historical Society will be held in Liverpool on Thursday, July 18th at 2-15, p.m. at the Y.M.C.A. buildings, Mount Pleasant, near the Conference Hall.

The officers of the society extend a hearty invitation to all members who are able to attend whether they are members of Conference or not.

DEATH OF REV. JOHN ELSWORTH.

On Wesley Day, 1928, the Rev. John Elsworth passed away at the age of 69. He was a member of the Wesley Historical Society, but his name is associated more with Methodist Law than Methodist History, for he was responsible for the recent editions

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of the *Summary of Methodist Law*, of which Dr. Simon was the author. He recast the book and brought it up to date. He was also associated with Dr. Simon in the four volumes which the latter has written on the life of Wesley. Mr. Elsworth prepared the indexes for those volumes, and they are admirably done. The work was a labour of love, and was done with such care and enthusiasm that the index of volume I ran to 30 pp., while that of volume II amounted to 44 pp. Some of the references amount to short biographies of individuals who appear in the story, and other subjects are so treated as to give a survey of the whole question.

Mr. Elsworth was a great lover of our Methodist story, a careful student and a most accurate and painstaking writer. There are few men of such quality left among us, and his passing leaves a gap which cannot readily be filled.

A.W.H.

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## NOTES AND QUERIES.

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680. NETTLESTONE, ISLE OF WIGHT.—Here is another certificate of the registry of a dwelling house as a place of public worship in 1811. It relates to the beginnings of our work in Nettlestone I.W. now carried on at Sea View. In the vestry of our chapel there the original may be seen :—

Be it known to all men that I have this day received into the registry of the Lord Bishop of Winchester a certificate that the House or Building of John Matthews situated in Nettlestone in the Parish of Saint Helens in the Isle of Wight in the County of Southampton and District of Winchester is set apart by a Congregation of his Majesty's Subjects Dissenting from the Church of England as and for a place of Public Worship of almighty God.

Dated this Twenty second Day of april 1811

J. Ridding, Dept Regr.

Arthur Triggs

Ryde, Isle of Wight

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## ERRATA.

Page 88 For Cozola read Loyola. For Haleyy read Halévy.

Page 106 For Feneton read Fénelon.