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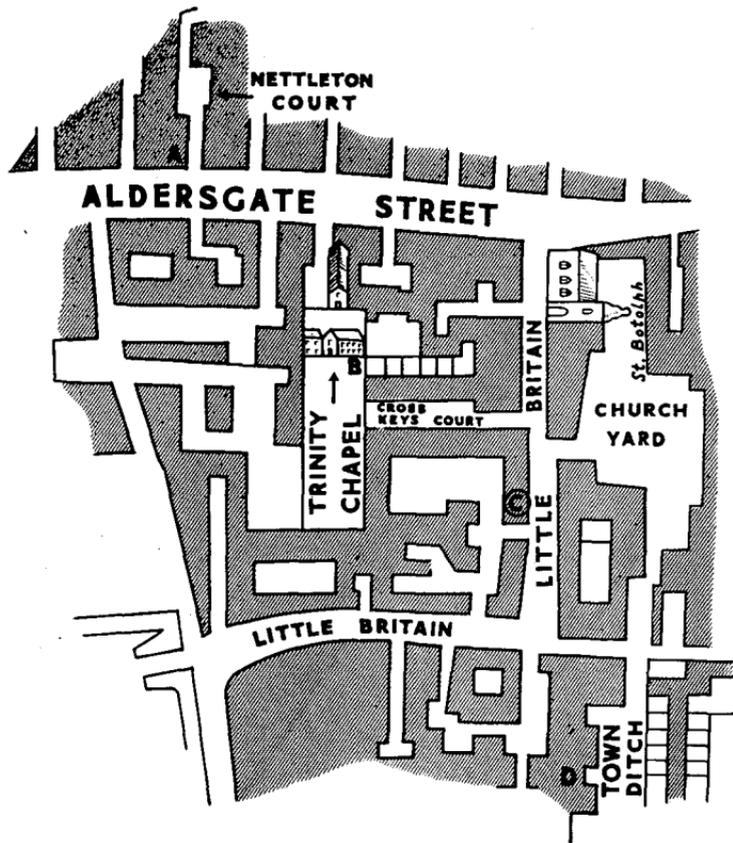
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AN IRISH STATUETTE OF WESLEY

By the courtesy of Mr. D. B. Bradshaw

- A. Reputed Site of Society Room.
- B. Alternative Site
-
- C. Site of House of John Bray
- D. Former reputed Site,
(actually that of Thomas Bray).



SKETCH MAP BASED ON
WARD MAPS OF 1739
AND 1754

PLAN OF THE ALDERSGATE STREET AREA

To illustrate Mr. Mansfield's article

A STATUETTE OF JOHN WESLEY.

Through the kindness of a friend there recently came into my possession a figure representing John Wesley standing at his mother's grave, as shown in the accompanying illustration.

The figure is $15\frac{3}{4}$ inches high, and, as will be seen, it is beautifully moulded. Behind Wesley is a portion of a cut down tree, which, however, is still living, as a spray of oak leaves run from it along the back of the stone,—perhaps a delicate way of conveying a symbolic suggestion; and a cluster of flowers lies at its base in front. Most of the full figures of Wesley represent him in the act of preaching, wearing clerical vestments and holding a Bible in his hand. In the present instance the long buttoned coat is a noticeable departure from the traditional aspect; and the natural, reposeful attitude is shown with equal effectiveness when the figure is turned to one side in profile.

At the back of the base the initials

R C

followed by the numeral "1," are stamped or incised. Unfortunately, the last edition (1912) of Chaffers' *Marks and Monograms of Pottery and Porcelain* does not assist in identifying the maker. The Department of Ceramics, Victoria and Albert Museum, South Kensington, while unable to state the manufacturer who used this mark, considers that the figure, which is made of Staffordshire Parian porcelain, probably dates from the middle of the 19th century.

Some further light, however, is thrown on the matter through the courtesy of the Curator of the Hanley Museum, Stoke-on-Trent, where there is a large representative exhibit of Staffordshire pottery, including some good examples of Wesley busts. He characterises the statuette as a "most interesting and delightful figure of Wesley," adding: "Although I have seen many busts and figures of this noted divine, I have never before seen an example like yours." While not certifying its origin, he considers that the only pottery firm working during the Parian period who might have made it is the firm of Robinson and Cooper, Wellington Works, Longton, after 1862.

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Pictures descriptive of the scene are fairly familiar; but, as already quoted, it appears to be very unusual to find it depicted in statuary form. There is no reference to such a figure in any of the undermentioned likely or possible sources of information which deal largely with various types of Wesley ceramic art.

1. Three articles in the *Wesleyan Methodist Magazine* of January, 1911, February, 1913, and May, 1913, describing well-known collections of Wesleyana, with illustrations of typical specimens.
2. Sundry fully detailed Catalogues of Wesleyana disposed of by Messrs. Sotheby & Co., including two of the large collections referred to in the preceding paragraph.
3. Article in *The Connoisseur* of September, 1907, on the Botteley Collection, now housed at the Conference Office, City Road.

D. B. BRADSHAW.

THE HOUSE OF JOHN BRAY.

In this year when Methodism is celebrating the bi-centenary of the conversion of John and Charles Wesley, it is pertinent to ask where was the house of Mr. Bray, the brazier, of Little Britain, situated? In a book published by the Rev. Selbie Henrey (a former curate of St. Botolph, Aldersgate) in 1895, he states that the house adjoined the priest's house in Little Britain, viz., a site near the end of the church on the south side of Little Britian (the Rev. Dr. Moore was vicar of the Church of St. Botolph in 1738 and for some years afterwards). Other books place the house as being situated at the west corner of Little Britain, while the plaque affixed to the railings of the churchyard of St. Botolph simply says "near St. Bartholomew's Hospital." The wording of the plaque is no doubt based upon the conclusions arrived at by the late Mr. P. J. Lupton in the early 'eighties of last century. In 1884, Mr. Lupton induced the late Rev. S. Flood-Jones (then vicar of St. Botolph's) to have a ward-map of 1739 copied and on it he marked by circles the two reputed Wesley sites. I possess a copy of this map. The site of Mr. Bray's house is indicated by a circle in Town Ditch—which was *not* in Little Britain at all.

For long, I have been doubtful of the accuracy of Mr. Lupton's deductions, and I recently carefully examined the earliest surviving rate-book of the parish of St. Botolph (1743)—

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the same book that Mr. Lupton would have referred to over fifty years ago. Upon close perusal of the rate-book, I discovered that there were two parishioners bearing the name of Bray, viz., Thomas Bray, who lived in Town Ditch, and whose name continues to appear for a series of years; and Jno. Bray, whose name appears in the quarters, June 17 and September 17, 1743, and who was assessed at £18 in respect to his house which was situated on the north side of *Little Britain itself*, five doors west of Cross Key Court (now Cross Key Square). In December quarter his name again appears but it is crossed through and an "E" added, shewing that meanwhile he had died or had removed from the parish. Next quarter a new name appears.

Mr. Lupton had obviously noticed the name of Thomas Bray, and had assumed that *he* was the Bray of Wesley interest. The Mr. Bray, at whose house Charles Wesley was converted and to which John Wesley was brought by "a troop of friends" after his memorable experience at Aldersgate Street, was, however, John Bray. This can be fully confirmed upon perusal of Charles Wesley's *Journal* and Benham's *Life of Hutton*. Among the many visitors to John Bray's house during the period of Charles Wesley's residence were George Whitefield (Charles Wesley's *Journal*, December 11, 1738), William Holland and James Hutton.

The nearness of John Bray's house to Trinity Hall Chapel which Wilson (in 1810) gives as the scene of John Wesley's evangelical conversion, is somewhat striking even if not of significance.

The visitor seeking the now certain site of John Bray's house should enter Little Britain from Aldersgate Street. On the right he will soon pass Cross Key Square. A few doors further to the west is No. 12, which,—after allowing for the alterations that have taken place consequent upon many rebuildings from time to time (there is not an old house left in the eastern arm of Little Britain),—may safely be regarded as the site of the house of John Bray, the "poor ignorant mechanic" of Little Britain.

Nearing a conclusion, I would emphasise that Mr. Bray was a parishioner of St. Botolph, Aldersgate. Therefore, the church of St. Anne and St. Agnes, Gresham Street, in which John Wesley preached on three occasions, was *not* the parish church of Mr. Bray, as is wrongly stated in a marginal note in the Standard edition of Wesley's *Journal*. John Wesley does not record having preached in the church of St. Botolph, Aldersgate, but Charles

Wesley preached in St. Botolph's on Sundays, September 3 and 10, 1738, and—as he was staying at Bray's house in the parish—I claim that Charles Wesley's allusions are to St. Botolph, Aldersgate. I see no reason for Dr. Sugden giving St. Botolph, Bishopsgate, as the church in which he preached on these two dates. When Charles Wesley *did* preach at St. Botolph, Bishopsgate, on November 19, 1738, his entry runs thus:—"At Dr. Crowe's desire I preached in his church at Bishopsgate."

HERBERT W. MANSFIELD.

WESLEY POTTERY IN BRIGHTON.

The Brighton Corporation is the happy possessor of a most interesting collection of Pottery and Porcelain illustrating British History, housed in its Museum, Church Street.

It was gathered together by Mr. Henry Willet, a well-known citizen, who was born January, 1823, and died February, 1905.

The collection represents much, not only in cash, but in thought and knowledge. It was formed with a view to developing the idea that the history of a country may be traced to a large extent in its homely pottery. It is specially requested that the collection shall not be regarded as an Exhibition of Ceramic Art. It may be said, at once, that within its defined limits the idea is excellently carried out.

There are no less than 1715 specimens included in the collection, and they concern Royalty, Military heroes, Naval heroes, England and France, England and America, noted men, Costume, The Tichbourne Trial, Costumes and Characters, Religion, Sporting, Conviviality, Domestic Incidents.

Under the head of Religion there are sixty specimens of earthenware. Of these ten are associated with John Wesley.

- No. 828. Figure. Coloured earthenware. Rev. John Wesley preaching from a pulpit. Height of earthenware 10 in. c. 1800.
829. Bust. Coloured earthenware. Rev. John Wesley. Height $4\frac{3}{4}$ in. c. 1780.
830. Bust. Brown ware. Rev. John Wesley. In the form of a pepper pot. Height $4\frac{1}{2}$ in. *Rockingham*. c. 1780.
831. Bust. Coloured earthenware. Rev. John Wesley. Height $11\frac{1}{2}$ in. *Staffordshire (Burslem)*. c. 1791.
833. Plaque. Earthenware, printed with portrait, and inscribed "Reverend John Wesley, M.A. Aged 87." $7\frac{1}{2}$ x 6 in.

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834. Medallion. Earthenware with portrait of the Rev. John Wesley. $4\frac{1}{2}$ x 3 in. 1780.
838. Card Tray. Earthenware, lusted, with portrait of Rev. John Wesley. 8 x $7\frac{1}{2}$ in. *Newcastle*. c. 1820.
839. Jug. Cream ware, printed with portrait of Rev. John Wesley, with emblematic figures of "Hope" and "Charity," and verses. Height $5\frac{3}{4}$ in. c. 1780.
840. Tea Pot and Cover. Cream ware, printed with portrait of the Rev. John Wesley. Height $5\frac{1}{2}$ in. c. 1770.
841. Tea Pot and Cover. Cream ware, printed with medallion portraits of the Rev. John Wesley and fellow workers. Height $5\frac{1}{2}$ in.

There are two other items in the Collection which will be of interest to Methodists :

832. Bust. Coloured earthenware. Rev. George Whitefield. *Staffordshire*. Height 11 in. c. 1790.
835. Medallion. Earthenware, with portrait of the Rev. John Fletcher, of Madeley. $4\frac{1}{4}$ in by 3 in. c. 1780.
855. Statuette. Coloured earthenware. J. Bryan [*sic*], the founder of Bible Christians. Height $10\frac{1}{2}$ in.
853. Statuette. Biscuit porcelain. Dr. Adam Clarke. Height 8 in. *Derby*. 1800.
854. Bust. Porcelain coloured and gilt. Dr. Adam Clarke. Height $9\frac{1}{4}$ in.

I cannot close these brief notes without tendering hearty thanks to Mr. H. S. Toms, the Keeper of the Brighton Museum, for his kindness in pointing out to me the Wesley items in the above list, and in making available the information concerning them and the other items here set forth.

HENRY SMITH.

(Mr. Toms has kindly sent us a complete catalogue of the Collection above mentioned. F.F.B.).

WESLEY'S VISITS TO CO. ANTRIM AND CO. DOWN.

Carrickfergus. In consequence of investigations made since notes appeared in vol. xvi, pages 122-24, of the *Proceedings*, the following particulars should be added :—

James Cobham, Wesley's host at Carrickfergus in May, 1760, was son of Rev. James Cobham, Presbyterian minister of

Broadisland, at Ballycarry, Co. Antrim, from 1700 until his death in 1759, and probably grandson of Rev. Thomas Cobham, minister of Dundonald and Holywood, Co. Down, who died in 1706. His name appears in the list of Grand Jurors for the County of the Town of Carrickfergus in 1754, and the name, James Cobham, also appears amongst the elected officers of the Carrickfergus Royalists Company of Volunteers in 1784. Mr. Cobham owned two houses outside the Irish Gate on the north side of the Irish Quarter, in one of which he may have resided. At a date, now impossible to determine, he removed to a house on the south side of West Street, where he resided in 1771 and probably until his death. He also owned other properties in Carrickfergus. At his father's death in 1759, he had a lengthened dispute with the Broadisland Congregation regarding arrears of stipend and profits on the manse farm, a dispute which was not settled until February, 1763. He is buried in Ballycarry Churchyard in the same grave with Craig, who died in 1825, and his father Rev. James Cobham, but his dates do not appear on the headstone.

Lisburn. When Wesley visited Lisburn on July 23, 1756, he records:—"The Rector, with his Curate, called upon me, candidly proposed their objections and spent about two hours in free, serious, friendly conversation. How much evil might be prevented or removed would other clergymen follow their example!"

The rector of Lisburn at this period was Rev. Richard Dobbs, D.D., son of Richard Dobbs, Esq., of Castle Dobbs, Co. Antrim, High Sheriff for County Antrim 1720, and M.P. for Carrickfergus 1727-1760. Dr. Dobbs is buried close to the north-east of Lisburn Cathedral, and the following inscription appears on his stone:—

Here lie the remains of the Rev. Richard
Dobbs, D.D., 32 years Rector of the Parish
Of Lisburn and formerly Fellow of T.C.D. He
Was a man of extensive learning, great
Piety, and strict honesty. He lived respected
And esteemed and died lamented, in charity
With all men, on the 28th of May 1775, in the 80th.
Year of his age.

Dr. Dobbs' curate at this time is stated by Dean Carmody to have been Rev. John Arthur. From Swanzy's Succession Lists of Dromore Diocese it appears that Mr. Arthur became curate of Lisburn in 1743, and vicar of the neighbouring parish

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of Aghalee, 1753 to 1763. He may have resided in Lisburn and acted as curate there while holding the parish of Aghalee.

Rathfriland. On Wednesday, June 13, 1787, Wesley reached Rathfriland, Co. Down, where he says that "Mr. Barber, the Presbyterian minister, (a princely personage, I believe six feet and a half high), offering me his new spacious preaching-house the congregation quickly gathered together. I began without delay to open and enforce 'Now God commandeth all men everywhere to repent.'"

Rev. Samuel Barber, born about 1738 at Killead, Co. Antrim, graduated Master of Arts at Glasgow University in 1759, was licensed in 1761, and ordained minister of Rathfriland congregation in 1763, in which charge he remained until his death in 1811. In 1779, when forty thousand volunteers were raised for the defence of Ireland against a French invasion, Mr. Barber became a captain of the Rathfriland Company, the Colonel being Lord Glerawley. In this connection the following story is told by Mr. A. Morrow, J.P., in the *Ulster Journal of Archæology* for May-August, 1908:—

"A review was being held at which Glerawley was the exercising officer. He ordered Captain Barber and his men to keep the gate. Captain Barber being, as he himself said, "six feet two without a shoe," insisted on his men coming up to a standard of six feet, and in addition, they were the best drilled corps on the field. Consequently he considered the order as a snub, and hot words ensued. Lord Glerawley said, 'Sir, if it were not for the coat you wear, I would horsewhip you.' Captain Barber immediately threw off his coat, at the same time replying, 'My Lord, don't let the coat stand in your way,' adding significantly, 'The arm of flesh has yet to be created capable of chastising Sam Barber.' He was not horsewhipped."

The expression "six feet two without a shoe" is part of the refrain of an old Volunteer song.

Mr. Barber, who is stated to have been "a man of broad, liberal principles," was subsequently involved in the Insurrection of 1798. He was at that time arrested, tried and confined for some months in Downpatrick Gaol. From papers published in 1893 by R. M. Young, M.R.I.A., it appears that the reason of Mr. Barber's arrest was that when he learned of a man being hanged in his own garden without trial by judge or jury, he remarked "The country had best look to itself when such things can be done."

F. J. COLE.

WESLEY DAY—1938.

The centenary of Wesleyan Methodism was held in 1839; on that occasion was commemorated the formation of the United Societies in 1739.

The bicentenary celebrations held in 1938 have commemorated an earlier event, John Wesley's evangelical conversion. Though a little confusion may have arisen here and there through the change, the suggestion which brought it about has proved to be a happy one. As attention has been concentrated upon a great spiritual experience rather than upon any ecclesiastical development, it has been easier for Christian people outside the Methodist Church to share in the celebration, easier also for those Methodists whose traditions do not run back directly to Wesley.

Anglican interest in the celebration was deep and widespread.

At St. Paul's Cathedral a memorable service was held on May 25, at which the Archbishop of Canterbury was the preacher. The Lessons were read by the President and the Ex-President of the Methodist Conference.

His Grace derived his text, one of supreme suitability, from the words of Alexander Knox, Wesley's friend: "He more resembles than any human being since the Apostles that angel whom St. John saw flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth." The first passage of the sermon was a statement setting forth in concise words Wesley's spiritual history up to the time of his conversion. This was specially valuable, emphasizing as it did the fact that we were not celebrating the turning of a bad man from the error of his ways, but the illumination of one who had long been serving God in an unsatisfying fashion.

On May 24, two hundred years ago, a priest of the Church of England came to Evensong in this Cathedral. His name was John Wesley. He was in great trouble of soul. He had returned disheartened from the failure of a mission to North America. But there was within him a deeper trouble. For more than thirteen years he had given ceaseless care to his soul. He had built up a structure of fervent piety. He had loyally followed the teaching of the Prayer Book of his Church and of the Fathers of the early Christian centuries. He had been deeply moved by the

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writings of William Law and Jeremy Taylor. He had brought his own life, and had helped to bring the lives of other men at Oxford, under the strictest discipline. He had no other ambition than to be right with God, and to serve Him with his whole heart. And yet all this long spiritual effort had not brought inward peace, such as he had seen and envied in the humble Moravians who had been his shipmates on the voyage to America. It was this for which he longed, and which he had not attained. So here, on that afternoon two hundred years ago, the words of the anthem—the very words which you have just heard—expressed at once the bitterness of his disappointment and the ardour of his desire: “Out of the deep have I called unto Thee, O Lord; Lord; hear my voice. O let Thine ears consider well the voice of my complaint.”

After the service in the Cathedral, he went very unwillingly to a humble meeting-house in Aldersgate Street. What happened there must be told in his own words. Familiar as they are—for they are the spiritual heritage for which hundreds of thousands of “the people called Methodists” yesterday gave thanks in all parts of the world—they must be heard again now in this Cathedral. “About a quarter before nine, while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.”

This faith, this acceptance for himself of the free grace of God in Christ, gave him the conviction of his rightness with God, and with this that liberty and joy which all the labours of his strenuous piety had failed to give. He knew that he was justified by faith.

The informed and sympathetic words of the Primate presented a clear picture of Wesley's life and work, singling out his emphasis upon the need for personal appropriation of what Christ did for us and does within us. Inspired by his personal experience Wesley revived the evangelical zeal which was almost dead in the eighteenth century till he and his friends stirred it into life.

On the relationship of the Methodists to the Church of England, these words were used:

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It is not the occasion to discuss the causes which led to the separation of his society from the Church of England—whether it was due chiefly to the lack of sympathy and imagination and evangelical zeal on the part of the Church authorities, or to the masterful temperament of Wesley himself, to a sense of the urgency of his call, so passionate that it could not brook any hindrances to the fullness and freedom of the preaching of the Gospel. Churchmen and Methodists have each in their own way a heritage in John Wesley of which they are proud, a heritage which deepens the yearning that, somehow and at some time, if God will, separation may become reunion.

In York Minster the Archbishop of York preached to a congregation of 3,000. Here, as in London, the Psalms, Lessons and Anthems were the same as those used on May 24, 1938, thus linking those present, to use Dr. Temple's words, with Wesley "in the preparatory moment of his great experience." The Lessons were read by the Dean and the Chairman of the York and Whitby Methodist District.

The Archbishop appealed to his hearers, who included an immense number of "listeners-in," to think, as most profitable and truest to Wesley's spirit, of what it was that came to Wesley in his conversion, what was the secret of the power which from that day on worked in him, and to pray in humility and penitence that the same power might be in them, and the same joy possess their souls.

Dr. Temple said it was a joy to note the closer relations which were now springing up again between the mother Church of which John Wesley was to the end of his life a loving member, and the great Society that was proud to recognise him as its founder.

"As we look forward," said his Grace, "as surely we must look forward in this service, to the great day when the Mother Church and the Methodist Church are joined together again in full unity, let us pray that there may be in that great united fellowship of the disciples of Christ this inward experience of what God had wrought for us, and of which John Wesley had been, and of which onwards, as in solemn loyalty bound, his own Society has been a most effective witness. That must be at least the main part of the meaning of this day's commemoration."

The words spoken by the Archbishops about re-union merit

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thoughtful consideration by Methodists, who will not fail to note the kindness of the spirit they breathe.

But the matters to be considered are far from simple, and in the endeavour to think out all that is involved an editorial article in *St. Martin's Review* for May, written presumably by the Rev. W. P. G. McCormick, will be found helpful. After pointing out that what he calls "the disastrous division" is inherited by us, he says that whatever may have been Wesley's ideals "generations have grown up to think of themselves as Methodists rather than Anglicans; generations of Churchmen have become accustomed to consider the Methodists as dissenters."

The article concludes :

John Wesley was one of the very greatest figures of Christian history. No one can read his story and remain unmoved by his high spiritual courage, his unswerving sense of duty, his unflinching devotion to his difficult call. The Church of his day was blind to his splendour, and must bear no small share of the blame for the final step that made division inevitable. We can but hope that those who now honour him and celebrate the day when he felt his heart "strangely warmed" in the little meeting-house, will set themselves as part of the debt they owe him to find their way back, and that we, members of the Church that despised him, will make that way easy in the name of the Lord who prayed that His followers might be one.

The *Review* not only deals with Wesley in the editorial from which we have quoted, but publishes an article on the subject by Mr. Kenneth Ingram, and an informative discussion, to which we must return on another occasion, by Dr. A. W. Harrison, contrasting the Groups and the Class Meeting, with their similarities and differences.

How far, under all the circumstances, the word "re-union" is an appropriate one to use is a question that will occur to our readers. In seeking to answer it they will do well to turn to an important letter by Dr. Adam Clarke published in *Proceedings* xviii, 21. No consideration of the relationship of Methodism to the Establishment is complete without recognition of the fact stated by him: "Our Societies were formed from those who were *wandering upon the dark mountains*, that belonged to no Christian Church, but were awakened by the preaching of the Methodists, who had pursued them through the wilderness of this world to

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Highways and Hedges,—to the Markets and the Fairs,—to the Hills and Dales,—who set up the Standard of the Cross in the *Streets* and *Lanes* of the *Cities*, in the *Villages*, in *Barns*, and *Furmers' Kitchens*, etc. . . . Thus they travelled into the wilderness, and brought back the stray sheep, that, had it not been for their endeavours, would, in all likelihood, have perished on the Dark Mountains."

No one who has even a slight acquaintance with the Standard Edition of Wesley's *Journal* and with our *Proceedings* can have failed to notice that Wesley study is much concerned with topography.

For fifty years Wesley travelled this country, and probably there is no figure in the life of our land of whom so many places cherish personal recollections. To record all the celebrations would take up far too much of our space, and we must content ourselves with indicating a few of the most notable.

The central celebration was at Wesley's own Chapel at City Road, London, conducted by the Rev. Dr. Robert Bond, the President of the Conference. The British Broadcasting Company rendered great service by arranging for the transmission of the most vital part of the celebration, the reading at 8-45 p.m. of the well-known passage from the *Journal*. The international character of Methodism was emphasized by the fact that the principal features of the celebration would be heard over a large part of the earth's surface. On the preceding Sunday memorable services were held at City Road, and a broadcast address of great beauty and power was delivered by the Rev. Dr. Scott Lidgett

German Methodists assembled in Berlin sent a telegram expressing their joy that the words of Luther should have been so useful to Wesley.

Transmissions were received in Tonga in the South Pacific, and the native Queen, herself a Methodist, arranged to take part in a service held simultaneously with the celebrations in England.

The Church of England and the Moravian Church were represented; messages from many sources were received; and the presence of members of Methodist Churches in many parts of the world, emphasized the representative nature of the gathering.

At Liverpool, on May 23, a great act of worship took place in the Cathedral. The Dean had invited every minister in the

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District to contribute some thought, word or passage from one of Wesley's writings, with the result that an inspiring order of service was compiled almost entirely in the words of Wesley. The anthem "Out of the depths" was sung according to the ancient form taken from the Sarum Antiphony. Methodist prayers and the songs of Methodist praise stirred the hearts of a multitude.

Newcastle-upon-Tyne, one of the three great centres of Methodism in the earliest days, held a District Rally on May 23, in the historic Brunswick Chapel, after which a large procession made its way to the obelisk on the Quayside, which marks the spot where Wesley preached on the occasion of his first visit.

At Truro the Bishop spoke at St. Mary's Methodist Church. He desired all his hearers to read Wesley's sermon on "The Catholic Spirit." "As tributaries join each other as they near the sea, so shall we unite as we get nearer to God's truth."

At Epworth, Wesley Day was marked by enthusiastic celebrations, attended by crowds of people from near and far. A "Procession of Witness," half a mile long, marched to the Parish Church, where a service was held around the grave of the Rev. Samuel Wesley, recalling the fact that John Wesley had preached from his father's tombstone. Great services were held in the Wesley Memorial Church. The Rev. J. Grange Radford, Superintendent of the Circuit, has been striving to secure adequate support for Methodism in Epworth. This great day should assist him very much.

The name of Peter Böhler has been lovingly recalled in these days of commemoration. It was in the highest degree fitting that a service should be held in the quiet Moravian Close, King's Road, Chelsea, where he lies buried, together with many of the Moravians of the period. We hope to give our readers, ere long, a full account of this little-known, but truly memorable, spot. On the afternoon of May 24, the Rev. Walter Floyd and the Rev. D. J. Dando conducted a service at which the Rev. Dr. Wiseman spoke. Hymns by Count von Zinzendorf (the Moravian leader), John Cennick (buried in the Close) and Charles Wesley were sung.

Of unusual interest was a commemoration at St. George's Chapel, Windsor, the Chapel of the Knights of the Garter. An order of service was drawn up, at the request of the Dean of Windsor, by the Rev. G. Stuart Cann, Methodist Superintendent

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Minister. Canon Anthony Deane preached, and reminded his hearers that many varied and majestic services had been held in the historic place, but never one like this. The service, said he, commemorated an event of world-wide importance; it also signified the increasing unity that was felt between the Church of England and the Free Churches, and perhaps in a particular degree between the Church of England and the Methodist Church.

At Chester, the Dean (Bishop Tubbs) arranged a united service, attended by a congregation gathered from all denominations. At the Grove Chapel, Alraham, near Tarporley, a large number assembled for a Procession of Witness, which marched to the Moat House Farm, where Wesley preached in 1749, and an open-air service was held under the pear tree planted in 1856 to replace the original tree under which Wesley, Nelson and other pioneers had preached.

Wesley Day was celebrated at Leicester with a United Meeting on the 24th, and a Special Service at the Cathedral, in which the Bishop, the Provost, the President of the Leicester Free Church Council, and the Chairman of the District took part. The Bishop (Dr. Bardsley) declared himself to be a descendant of Samuel Bardsley, one of Wesley's early preachers.

Sheffield honoured Wesley Day to the full, but certain matters in the report of their activities call for special consideration, which will be given later.

The particulars we have given are only a selection from a multitude of happenings reported from every part of the country. The hearty co-operation of the press, secular as well as religious, has been a marked feature of the celebrations.

The words in which Wesley described the light and peace which burst upon him from God's Word under the influence of the Holy Spirit have been in every sense of the term, "broadcast."

A writer of a well-informed article in the *Methodist Recorder* on Wesley Day and the Press says: "I believe the impact created upon the minds of British newspaper readers by the comments of journalists in responsible positions through the secular press will help to a substantial degree that return to religion which all Christian men and women are seeking, and for which so many are praying to-day."

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These celebrations were based on a firm foundation ; to fasten attention upon a great experience was the aim, not the glorification of a man, nor the promotion of any sectarian advantage. What the man was and did has been described by hundreds of speakers, and more people have become acquainted with the character and achievements of John Wesley than ever before, but his own words " What hath God wrought " have ruled the thoughts of his followers in this hour.

What will be the outcome of it all ? There is abundant evidence that Methodism will greatly benefit in spiritual vision and power. The celebrations are already proving helpful in promoting the spirit of unity amongst those who have recently come together. It is realised that in Wesley all Methodists, whatever their special traditions, have a great inheritance. Whatever may be the result of the sympathetic and helpful interest taken in the bicentenary by our fellow-Christians of the Established and Free Churches, the neighbourliness and brotherliness shown on a nation-wide scale cannot fail to have created a salutary impression upon the general public, many of whom have cherished the idea that organised Christianity consists of competitive and discordant sects. And those who have been drawn in unison to the central sanctities of the Christian life, will cherish many kindly memories of each other as they proceed upon their various ways. Are not great hopes justified by such a situation ?

Members of the W.H.S. have followed all these events with deep interest, and many have taken part in the national and local celebrations. It is permissible to hope that our own particular branch of activity will benefit.

The celebration has attracted the attention of the authorities of libraries and museums in a remarkable degree, and we hope to give an account in our next issue of exhibitions at Lincoln, Liverpool, the Charterhouse School, Barnard Castle, Leamington and elsewhere ; and also of the special showing of books bearing upon Wesley at Sheffield, Rotherham, Gillingham and other places.

F. F BRETHERTON.

WESLEY DAY SERVICE AT
CHARTERHOUSE SCHOOL,
GODALMING

Wesley, John Wesley was one of our company,
Prophet untiring and fearless of tongue ;
Down the long years he went,
Spending yet never spent,
Serving his God with heart ever young.

So sings the modern generation of Carthusians, for this verse was included in the School song for the Tercentenary in 1911. It is not without significance that out of a song of seven verses one complete verse should be given over entirely to John Wesley. At the unveiling of the new tablet to Wesley's memory at Charterhouse Chapel (London) last year, the Archbishop of Canterbury acclaimed him as the 'greatest of Carthusians,'—a sentiment which one hears echoed still within the precincts of Wesley's old school. (See *Proceedings*, xxi, 30).

To-day Charterhouse School towers above the old country town of Godalming, in Surrey. Of course, Wesley was never actually in attendance at the school on its present site, though Godalming is mentioned in his *Journal* as having been visited by him on his way to Portsmouth in 1753. It was, however, surely fitting that a service of commemoration and thanksgiving should have been held in the present school on May 24, 1938. The school authorities co-operated with the Methodists of the Guildford Circuit in making the bicentenary celebration one long to be remembered. The School-Chapel (an imposing building standing apart from the main block and erected as a War Memorial to those who made the supreme sacrifice in 1914-18) was taxed to its utmost capacity. Seats were reserved for various organisations, and some four hundred were set aside for Methodists of the Guildford Circuit—a reservation which was not adequate to meet the demand for tickets. An allocation was also made for members of the School staff and their friends, representatives from the student body, and the local Toc H Group. Among the many distinguished guests were noted members of the Governors of Charterhouse, the Rev. E. St. G. Schomberg (Master of Charterhouse, London), and Lady Fletcher (wife of Sir Frank Fletcher, the previous Headmaster). Sir Frank preached at the School Service

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on the Sunday, paying a high tribute to Wesley, again referring to him as 'our greatest Carthusian.'

Just before the service, the Mayor of Godalming and some thirty members of the Corporation entered by the West door and filed to their places, their robes adding a pleasing touch of colour. Those taking part in the service followed. The Revs. Rudland Showell and Stanley E. Willson (Guildford Methodist Circuit); the Revs. Lancelot J. Allen and G. Snow (School Chaplains), the Rev. Sidney J. Rogers (Superintendent of the Guildford Circuit); the Headmaster (Mr. Rt. Birley); followed by the Rev. J. E. Anderson (carrying the Bishop's Crosier) and the Rt. Rev. John V. Macmillan, Bishop of Guildford.

The Service was conducted by the Superintendent. The School Choir rendered the anthem "Thou shalt keep him in perfect peace," the music for which was written by Samuel Sebastian Wesley. The Headmaster delivered the address.

Taking as his text those words from 2 Peter i, 4, *There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature*, Mr. Birley reminded us that Wesley on the morning of his conversion opened his Bible at that passage. A coincidence, perhaps, but one of immense significance.

We are met here to-night, he said, to remember and to give thanks for a great event, the conversion, two hundred years ago this night, of John Wesley. We, at Charterhouse, remember with pride this, the greatest member of our school, and it is for us a real privilege that we should now worship here in company with the members of that Church which it was John Wesley's work to found.

Continuing, the Headmaster stressed that above all Wesley teaches us courage,—a courage based on his certainty that

God was with him and had chosen him. We may remember his last letter written to William Wilberforce, who was fighting for the abolition of the slave trade. Here was a man setting out to make a great change in men's hearts, just as we know that men's hearts must be changed to save the world to-day. Wesley's words to him are words to us also. 'Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them together stronger than God?'

Wesley's courage sprang from a personal experience; that experience we commemorate again to-night. From that moment he knew, in spite of all difficulties and temptations, that he was a child of God and he lived his life to bring men, as he expressed it in a sermon a few days later, to 'a recumbency upon Christ as our atonement and our life, as given for us and living in us.' In

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this way each man and woman might find a new courage and a new dignity. This belief in the overwhelming importance in the eyes of God of the individual soul,—it is something far above pride, rather in itself a truly humbling thought,—this is Wesley's great message to the world to-day. And how challenging is his insistence that Christ died to save each separate man's soul in an age when millions seek their salvation in movements where the individual considers himself as but one atom in an all-embracing State, which can itself supply all the needs of man.

After reference to Wesley's journeyings, Mr. Birley spoke of the dangers involved in his great adventure, and added :

It was over a year after his conversion that Wesley made his great decision to go out into the world and preach. We at Charterhouse may feel proud that he found within the walls of our Society in London support and strength when he came to make it. Much of the time in the days before he set out to Bristol for his first field-preaching, was spent at the Charterhouse in London. It was in the rooms of one of the Brothers that he wrote the famous letter in which he nailed his colours to the mast and wrote these words 'I look upon all the world as my parish.'

Concluding, the Headmaster said :

'The best of all is, God is with us.' That had been Wesley's discovery fifty-three years before. It had sustained him through all adversities. He had preached it to thousands upon thousands of his fellow-men. It is his message to us now.

The last hymn was a selection from John Wesley's translation from the German of Paul Gerhardt, beginning

'Commit thou all thy griefs
And ways into His hands,'

which is looked upon as the School Hymn for Charterhouse. Remembering those last tremendous words of Wesley on his death-bed, perhaps there could have been no more fitting climax to the service than the singing of those lines

Let us in life, in death,
Thy steadfast truth declare,
And publish with our latest breath
Thy love and guardian care.

The Bishop of Guildford closed the service with a prayer of dedication and the giving of the Blessing.

For these notes we are indebted to the Rev. Rudland Showell, B.Sc., whose work in arranging the celebration was much appreciated. Godalming is mentioned more frequently in the *Journals* than is indicated above. Twice in 1753, again in 1784 and in 1789, he visited the town, but merely as a passing traveller. The last two records relate night journeys that were of a remarkably arduous kind, when Wesley's age is remembered.

WESLEY BIBLIOGRAPHY.

(Concluded).

52. The Title-page, as given by Green, should be corrected to "A Brief Account of the Occasion, Process, and Issue of a Late Tryal at the Assize held at Gloucester, the Third of March, 1743. Between some of the People call'd *Methodists*, Plaintiffs, and certain Persons of the Town of *Minchin-Hampton*, in the said County, Defendants. Extracted from Mr. Whitefield's Letter By *John Wesley*, A.M. Fellow of *Lincoln College, Oxford*. . . . BRISTOL, Printed by *Felix Farley*, 1744. (Pr. id.)"
54. Green says that this does not appear in any catalogue until 1745. It is in a 1744 catalogue, at the back of Vol. 3, Green § 58—the same catalogue is bound up with the third edition of Green § 47, by Farley, in 1744. Green obviously missed these, as is noticed also under § 74.
56. In support of Heylin and Tyerman, who date the first edition 1744, is an entry in *The Gentleman's Magazine*, for 1744, p. 568 (October)
74. This is also noted in a 1744 catalogue, in Vol. 3 of Green § 58, and the Third edition, by Farley, of Green § 47.
76. Seventh, n.d. 12mo., pp. 8, with the two hymns of the third edition added.
84. (Together with § 147)
London: Paramore, 1793. pp. 24.
London: Paramore, 1795. pp. 24.
86. Eleventh, London: New Chapel, 1790 (W has "Eleventh, 1790).
89. Add, after "It was written by their father, another hand contributing"—"a woman's, probably that of Elizabeth Thomas, who was him a great deal."
97. There are at least two early editions of this tract. One edition, of which I have examined two copies, has the pages numbered (ii) to (xii), and the second line of Hymn III has "may blest," omitting the word "be"; also, Hymn VIII is wrongly numbered "IX," and Hymn IX "XIX." This is presumably the first edition. In the other edition the pages are numbered (2) to (12), and the three mistakes noted and corrected.
Although "Come let us anew, Our journey pursue" did not appear until 1750, in Green § 147, nevertheless there is in this first collection of Watchnight hymns one of the same metre, commencing "Come let us anew, Our pleasures pursue."
102. Fourth, Dublin, Powell, 1748.
London; New Chapel, 1790. (W has "1790").
(See also § 89).
105. Eighth. "Wilmington: Printed by James Adams, 1770."
(See WHS xii, 119), where it is suggested that this is a reprint of the English eighth, and may probably be the first American edition).
London: New Chapel, 1788 (This is probably the one which Green calls "Paramore, 1788"—there is no mention of Paramore on the title-page, however).

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108. A 1748 Catalogue (in Green § 102, Dublin, Powell) gives "A Letter to Stephen Plummer," with no price, so that news of it had evidently just come through. This is certainly Green § 108, and identifies the "Quaker." Wesley refers to Plummer in a *Journal* entry for September 10, 1753, saying that he was "once of our society, but now a zealous Quaker." Plummer came to Wesley's service, but caused some commotion afterwards. Wesley comments "What a wise providence was it that this poor young man turned Quaker some years before he ran mad! So the honour of turning his brain now rests upon them, which otherwise must have fallen upon the Methodists."
125. London: G. Paramore, 1793. (W has "1793").
138. The Second edition was printed by "E. Farley," not "F. Farley," as Green states. Felix died in 1753, and his widow, Elizabeth, carried on the firm.
144. "London: Printed by R. Hawes, (No. 40.) the Corner of *Dorset-Street*, Crispin Street, Spitalfields." n.d., but Hawes printed from this address between 1775 and 1779.
147. Bristol: Grabham, 1758. (Green mentions an edition "Hymns for New Year's Day, 1758"—this is a different one.)
155. Eighth, London: Conference Office, 1809. (W has "Eighth, 1809")
London: Whitfield, 1797. (W has "1797")
London: Cordeux, 1816. (W has "1816")
166. New Chapel, 1788. (W has "1788")
170. London: New Chapel, 1789, 12mo., pp. 20, with hymn appended. (W has "1789")
171. Dublin, 1756.
178. Second, London: 1756. (W has "Second, 1756")
179. The title-page has a distinctive vignette of one of Wesley's favourite printers—Farley, of Bristol. This vignette portrays a buxom angel sailing on a cloud whilst blowing a trumpet. There are other Farley vignettes on pages 16 and 17, and 30 and 31.
196. London: New Chapel, 1788, 12mo., pp. 12. (W has "1788")
Tenth, London: Story, 1802, pp. 12
198. London: Conference Office, 1803
215. Sixth, London: Conference Office, 1839. 12mo., pp. 247. (W has "Sixth, 1839")
217. London: Hawes, 1778. 12mo., pp. 24.
225. London: New Chapel, 1789. (Green has "1789")
London: G. Paramore, 1792. 12mo., pp. 41. (W has "1792")
London: Whitfield, 1798. 12mo., pp. 36. (W has "1798")
226. Second, London: Conference Office, Story, 1807. This is without the Preface. (W has "Second, 1807")
Third, London: Mason, 1836. (W has "Third, 1836")
230. "Dublin: Printed for Will. Whitestone, at *Shakespeare's-Head*, in *Skinner-Row*, M,DCC,LXV. (Price one-penny)." 12mo., pp. 24. The copy in Didsbury College Library has had the "one-penny" inked over in what appears to be contemporary ink, and "Twopence" written above.
"London: Printed by R. Hawes, (No. 40) in *Dorset-Street*, Spitalfields." n.d., 12mo., pp. 23. Hawes used this address between 1775 and 1779. (W gives "Hawes, n.d.")
235. London: New Chapel, 1789. 12mo., pp. 24.

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238. Note. "A Short Account . . ."
 "Dublin Printed: London re-printed at the Conference Office . . . Story." n.d.
 This was sold as a Methodist publication even during Wesley's lifetime, for the January number of the "Arminian Magazine" for 1789 contains a booklist which gives "Short Account of . . . Richard St. Quintin. 1d." amongst the biographical pamphlets.
242. Dublin: Powell, 1769.
248. Dublin: Powell, 1769.
253. "Cock's Edition, Penryn . . . 1815." 8vo., pp. 292.
 London: Conference Office, 1839. 18mo., pp. 418.
256. Third, London: Conference Office, 1825. 18mo., pp. 48. (W has "Third, 1825")
 London: Conference Office, 1836. 18mo., pp. 140. (W has "1836")
257. Second, Dublin: Powell, 1771.
283. Second. Exactly same title-page as first, but "The Second Edition" inserted after "Wesley." . . .
284. This was not published in the Works, Volume 13, 1772, for the first time, as Green thinks. In the Didsbury Library is a pamphlet, 12mo., pp. 11, "A Short Account of Ann Johnson. By John Johnson. Dublin: Printed by William Kidd, MDCCLXXI." It must have been published very soon after the death of Ann Johnson, which occurred at Dublin on January 11th, 1771. Probably this pamphlet was published privately by Johnson in Dublin, and afterwards given to Wesley, who revised it for his Works. I have not been able to collate this edition with that in the Works.
288. London: New Chapel, 1789. (W has "1789")
290. London: G. Paramore, 1791. (W has "1791")
298. "The Fifth Edition. Printed for, and sold by Alcock and Sutton, Bridlesmith-Gate, Nottingham." n.d., 12mo., pp. 28.
305. "Broadsheet, in 3 columns within a border of typographical ornaments, 17 $\frac{1}{8}$ " x 11 $\frac{5}{16}$ " is description of copy sold in 1934—Book-Prices Current, 1934, p. 756.
 "Broadside, folio, n.d." Copy in Book Auction Records, 22; 554.
 "Unbound, n.d." Copy in Book Auction Records, Volume 20.
 London: Hawes, 1775. 12mo., pp. 23.
 1777. (Book Auction Records, 15; 433).
306. "On the Trinity. A Sermon on 1 John v. 7." London: G. Paramore. 1792. "(Price one penny)." 12mo., pp. 12. (W, "1792")
319. Second, London: R. Hawes, 1777.
320. Third, London: Fry & Co., 1777. (Green gives an edition by Fry & Co., but does not state that it is a "third.")
322. These Proposals contain, besides details concerning the method by which the "Arminian Magazine" will be published, five points describing its general policy. These points, with additional matter, are repeated almost word for word in the Preface "To the Reader," in 1778.
331. New Chapel, 1788. (W—This is probably the same edition as the one which Green calls "London: G. Story, 1788"—Story was not the New Chapel agent until several years after this date).
340. Third, London: 1780.
351. "Liverpool: printed and published by Nuttall, Fisher, and Co.

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- Stereotype-Edition" n.d., 8vo., pp. 480. This, in my own possession, has an appendix, pp. 463-80, re-introducing five dialogues which Wesley had omitted. (W has "Liverpool, n.d.:") London: Wesleyan-Methodist Book-Room, Kelly, n.d. (W has "n.d.")
362. The second paragraph, with regard to Wesley's revision of Alleine's "Alarm" for the "Christian Library," needs correcting. Other abridging was done besides the omission of the prefatory epistles, bringing the book down to three-quarters of its original size.
365. The Sermon on Eph. v. 16 was reprinted by J. Paramore, Foundry, 1783, 12mo., pp. 15. It is really a separate publication, however, since it contains one or two footnotes and a passage from Law's "Serious Call." The Editor of the pamphlet put it forth in Wesley's absence, hoping for his approval, since there were "some circumstances which rendered the present time peculiarly proper for such an undertaking." The "Advertisement" is dated "Cambridge, June 29, 1783."
- This pamphlet saw another edition, London: Story, 1802, 12mo., pp. 12.
379. London: Whitfield, 1799, 12mo., pp. 40. (CW has "1799")
London: Conference Office, 1837, 18mo., pp. 54.
406. Sixth, London: Conference Office, 1837, 18mo., pp. 138. (W has "Sixth, 1837")
408. "Sixth Edition: London: Printed for the Rev. Dr. T. Coke; and sold at his Repository, Mr. Bruce's, No. 5, City Road, Finsbury Square. By A. Paris, Took's Court. 1808." 12mo., pp. 12. This is headed in the top centre "No. 2.", so probably it was one of some tract series published by Coke.

FRANK BAKER.

NOTES AND QUERIES.

772. A SUPPOSED WESLEY DESK.—The *Sheffield Daily Independent*, December 14, 1937, gave a picture of one of the many items of interest removed from St. Paul's Church, Sheffield, prior to its demolition. This is a reading desk said to have been used by Wesley as an impromptu pulpit. It is a box-like structure with a sloping hinged lid. Within are four pigeon-holes. When Mr. Spedding went to see it in 1936, there was no notice to inform visitors that the desk had any association with Wesley. But the verger said that at one time there was a card affixed to the desk indicating that it was Wesley's Writing Desk, used for his open-air services. It was acquired for the Church by the Rev. Canon Spencer Elliott, then Vicar, some twenty or thirty years ago. The desk is now in the Cathedral.

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773. **A GREAT-GREAT-GRANDSON OF CHARLES WESLEY.**—Canon Herbert Wesley Dennis, Rector of Cheam, died suddenly at the age of 77, on February 18, 1938. He had held the appointment, to which he had been presented by his College of St. John's, Oxford, for twenty years. His father, William Dennis, married Maria, daughter of the Rev. Dr. Charles Wesley, the son of Samuel Wesley, who was the son of Rev. Charles Wesley, the hymn-writer.

Stevenson, in the elaborate genealogical table issued with his *Memorials of the Wesley Family*, mentions Frank Wesley Dennis, born 1859, but does not mention Herbert, born 1861. The facts relating to Canon Herbert Wesley Dennis are nevertheless well-established, and were communicated to the Rev. Dr. Platt recently by Mr. F. W. Dennis, under interesting circumstances. Dr Platt invited these two gentlemen to meet several of the trustees of the New Room, Bristol, together with Sir George Oatley and the sculptor who is preparing a statue of Charles Wesley for 1839. The late Canon had marked facial resemblances to the Wesley family, which would be of much service to the sculptor.—

F.F.B.

774. **WESLEY TABLET AT SHREWSBURY.**—On Wesley Day a tablet was unveiled by the Mayor, at 1, Fish Street, commemorating Wesley's first visit to Shrewsbury. It reads as follows:

The Rev. John Wesley, A.M., Founder of Methodism, preached in this house on his first Visit to Shrewsbury, March 16, 1761.

775. **JOHN NELSON PLAQUE.**—For some time the Methodists of Bradford (Yorks.) have wished to mark the scene of John Nelson's incarceration by some permanent memorial. The recent Wesley celebrations brought the idea to fruition, and on May 24, the Rev. W. H. Armstrong, Chairman of the District, unveiled a plaque on the wall of a hairdresser's shop at the top of Ivegat. The plaque is of cast bronze, and was executed by a Birmingham firm, under the direction of the Rev. A. S. Gregory and Mr. Eric Morley. The inscription reads:

John Nelson of Birstall, Stone Mason and Methodist Preacher, Helper of John Wesley, was lodged in a dungeon near this spot, May 5, 1744.

HULL CONFERENCE

JULY — 1938

A PUBLIC LECTURE

(Under the auspices of the Wesley Historical Society)

WILL BE DELIVERED IN THE

**Methodist Church, Beverley Road,
HULL,**

On Friday, July 15th, at 7-30 p.m.,

— BY THE —

REV. R. LEE COLE, M.A., B.D.,

OF DUBLIN.

Subject - "Wesley's Journal."

Chairman : HERBERT IBBERSON, Esq., Barnsley.

COLLECTION.

ANNUAL MEETING OF THE W.H.S.

The Annual Meeting will be held in the above Church on the same day at 6-0 p.m. Tea will be kindly provided for the members by Mr. Herbert Ibberson, at 5-30. To facilitate the catering, it is necessary that members who wish to avail themselves of this hospitality should make application for tickets not later than Monday, July 11, to the Secretary, 10, West Lawn, Sunderland. Personal application may also be made at the stall of the Epworth Press on the Conference premises up to Wednesday, the 13th.

The Beverley Road Church is not far from the centre of Hull, with frequent bus and tram services.