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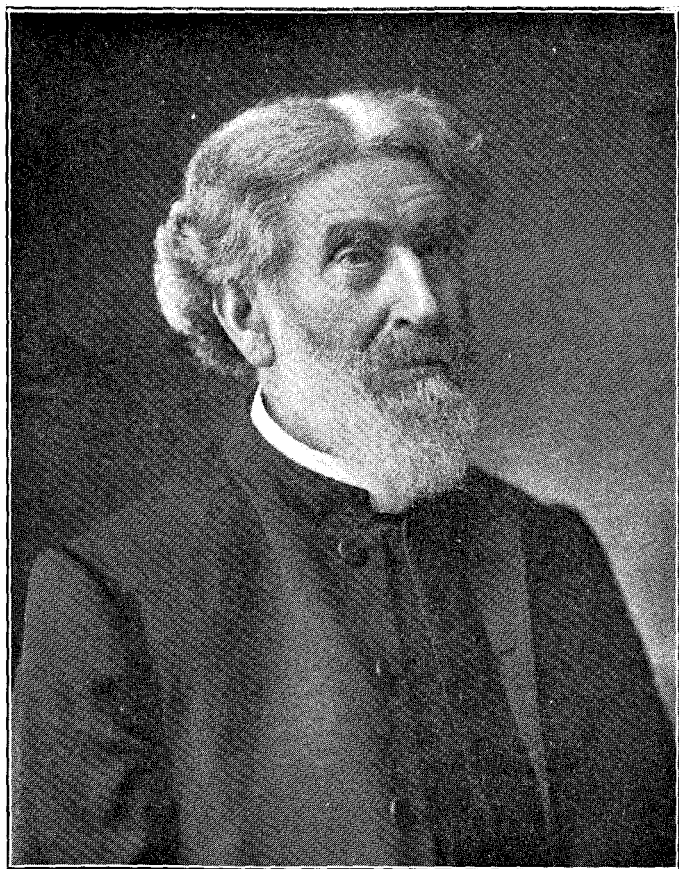
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THE LATE REV. NEHEMIAH CURNOCK.

[Photo by

[Chas. E. Dixon, Gravesend,

THE LATE REV. NEHEMIAH CURNOCK.

The lamented death of Mr. Curnock, who was our greatest authority on the life and labours of John Wesley and on the evolution of the Methodist Church, is a heavy loss to the literary and religious world. To those of us who have been privileged to know something of the breadth and variety of his laborious studies, the extension of his faithful life to seventy five years is a matter of profound thankfulness. In answer, as I shall always believe, to the prayers of a large circle of devoted friends, he was spared to see the practical completion of his last and greatest work, the Standard Edition of John Wesley's *Journal*, an undying monument to his powers as an Editor, and probably the last word on the life and world wide religious influence of the great evangelist. For over ten years he spared neither time nor effort in building up this wonderful record, and when the pen fell from his weary but faithful hand the story was virtually complete. Few know better than myself the pains he took to verify his facts, to unearth incidents, letters and references from every source which might shed light upon our founder's life. Through all the future, we and our children will thank God for Mr. Curnock's patient and successful efforts.

Of his Editorial skill on the *Methodist Recorder*, and of his many publications, I have no need to write here, only to say that our chief weekly organ was by him lifted to its prime, and its influence made worldwide. To the Wesley Historical Society he has ever been a true and faithful friend, and I have grateful memories of his unfailing interest and help when the Rev. Richard Green and I took 'him into our counsels at the time the Society was born. He has frequently expressed to me his great indebtedness to the *Proceedings*, and to the M.S. Journals circulated among our Working Members, for material used by him in the Standard Edition.

And so this Society lays on the grave of a genial, true and gifted man this unworthy wreath of love and regard, and thanks God for the life and comradeship of Nehemiah Curnock!

We are indebted to Mr. C. E. Dixon, 1A, Windmill Street, Gravesend, for permission kindly granted to reproduce the portrait of Mr. Curnock, which forms our frontispiece.

GEORGE STAMPE.

JOSEPH AND WILLIAM SAUNDERSON

Mr. Ryle, in his interesting article on *Records of Early Dundee Methodism*, gives a copy of a letter written by William Smith, of Newcastle-upon-Tyne, John Wesley's son-in-law. The letter was addressed to Richard Watkinson, the Superintendent of the Dundee Circuit, and is dated April 2, 1788. At its close there is a message to "Mr. Saunderson," and Mr. Ryle suggests that "Mr. Saunderson" was Joseph Saunderson. The suggestion is correct. William Smith knew Joseph Saunderson, who travelled in Newcastle in 1786 and removed to Aberdeen in 1787. Richard Watkinson was in close touch with Aberdeen. He had travelled there in 1786-7. Mr. Ryle is also right in his supposition that William Saunderson was Joseph Saunderson's brother. John Saunderson, whom he mentions, did not belong to the same family. Joseph Saunderson was closely associated with Dundee. Not only was he stationed there in 1776 and 1783, but he resided there for several years as a Supernumerary. His long connection with the place caused him to be widely known as "Joseph Saunderson, of Dundee."

Joseph and William Saunderson were Yorkshiremen. Their home was in Birstall. Another branch of the family resided for some time in the neighbourhood of Penistone. From the Penistone branch there came the celebrated Dr. Nicholas Saunderson, the blind Professor of Mathematics at Cambridge. He succeeded Whiston as Lucasian Professor, Whiston's predecessor being Sir Isaac Newton. Edmund Burke was much impressed with Saunderson,—a blind man lecturing on light! He styled him "the wonder of his age." In the *Youth's Instructor* for 1840, articles on Dr. Saunderson appear, with a striking portrait of the great Mathematician (pp. 37-43, 75-84).

The Birstall branch of the family claims our special attention. Mr. and Mrs. Saunderson, the parents of Joseph and William Saunderson, were brought up as Dissenters, Mrs. Saunderson having resided for several years with Dr. Doddridge. After she came to Birstall she joined the Methodist Society, and until her death was "a steady, upright member." She takes her place among the original Methodists.

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Mrs. Saunderson's two sons, Joseph and William, were sent into the itinerant work by John Wesley. Joseph Saunderson began to travel in 1775. According to Hill's *Arrangement* he died in 1803, but that date cannot be accepted inasmuch as his name appears in the *Minutes of Conference* in 1804 and 1805. His appointments are rather difficult to follow. He seems to be an illustration of Wesley's descriptive term, "a half-itinerant." He is often appointed to a circuit, and is frequently a Supernumerary residing generally in Dundee. For four years, 1784-85 and 1789-90 his name does not appear in the *Minutes*. He was a man of means, and that may explain his "desisting from travelling." He made good use of his means. In Dundee and elsewhere he "distributed to the necessities of the saints." Among his many good deeds he assisted to send David M'Nicoll to college.

Joseph Saunderson is described by the writer of the sketch of David M'Nicoll in *Wesleyan Takings* as "a prince of a preacher for ease, grace, voice, matter, manner, point, pathos and beautiful imagery" (vol. ii, p. 103). He was also a faithful and enthusiastic worker in his circuits as is shewn by several of his letters now in the possession of Mr. George Stampe.¹ It is an interesting fact that Wesley appointed Joseph Saunderson for four successive years—1777-1780—to the Aberdeen Circuit, one of the very few cases of such appointments contained in the early *Minutes*. His name appears in the Deed Poll as a member of the first Legal Hundred. He "desisted from travelling" at the Conference of 1784, and his place in the Deed was filled by Robert Carr Brackenbury. As the "Squire" had not been a year in Full Connexion with the Conference the choice was in violation of the provisions of the Deed. At the Conference of 1785 Brackenbury's election was confirmed by a special resolution. In 1793 there were two Chairmen of Districts in Scotland, one in Edinburgh and the other in Aberdeen. Joseph Saunderson was the Aberdeen Chairman. His name stands second in the appointments to Aberdeen, and Alexander Kilham was his Superintendent. It is a family tradition that John Wesley ordained Joseph Saunderson. His certificate of ordination has not yet been discovered, but it is probable that the tradition is in harmony with fact.

I. NOTE.—These letters are of great value. They shed light on the condition of Methodism in Scotland in 1782 and 1783, and we hope to publish them in the *Proceedings*. It is important to note that in them Joseph Saunderson always spells his name "Sanderson." This was the custom of the Dundee and Montrose branches of the family, but in this article we follow the form of the name as it appears in Methodist documents.

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In the *Methodist Magazine* for May, 1812, a biography of William Saunderson appears (pp. 321-327). It was compiled chiefly from his own papers. From this biography we select a few facts. He was born at Birstall on June 14, 1748, joined the Methodist Society in 1772, became a local preacher, and was admitted on trial as an itinerant preacher in 1789. When he was in the Grimsby Circuit (1797-8), he had an experience which produced a decisive effect on his ministry. By riding through a river much swollen by the late rains, he received a permanent injury to his constitution. He says: "In riding through, I got my boots filled with water, and the roads being very bad I could ride but very slowly the rest of my journey. The effects of the injury which I received by this journey began to appear in the following spring." But though considerably afflicted, from that time till Conference he continued to work. He was a man whose conscience was his king, and who never neglected anything which he knew to be his duty. But the fight was hard, and, after a few years, he had to surrender. In 1806 he became a Supernumerary in Otley Circuit, residing at Pateley, where he had refreshing times among "a loving people." But he was eager for work. Feeling "a little better" he wished if possible to take a circuit, and was appointed to Brechin in 1809. He worked there until January 24, 1810, when he was smitten down by fatal illness. A sentence he spoke during that illness is worth special record. One day, being at the point of death, he said to a visitor, "I have endeavoured for more than thirty years to keep the hour of death in view, that it might be as easy for me to die as to go out of one room into another; and, blessed be God! I find it as easy now as to go out of this sitting room into that bedroom." Blessedly supported under all his sufferings, he continued to exert all his remaining strength in the service of his Divine Master, till February 17, 1810, when he departed this life in the full triumph of faith.

William Saunderson's daughter, Mary, married John Smith, Merchant, of Montrose. He was a strong pillar of the Methodist Church in that town. He seems to have occupied most of the offices open to laymen save that of a local preacher. He even made an approach to that office, for it was his custom to keep a volume of Wesley's *Sermons* in his pew in readiness for any disappointment caused by the non-appearance of a preacher. He was a faithful man, a Methodist of the old school. He and his wife were exceptionally successful in the training of their children. Two of his daughters married Methodist Preachers.

One became the wife of James Crosby Hindson, whose daughter married Dr. George G. Findlay, of Headingley College, Leeds. Mrs. Findlay's three sons are in the ministry, and carry on the Saunderson succession. John Smith's other daughter, Sarah Sanderson Smith, married John Simon, the father of the writer of these notes, whose son, in China, carries on the same succession. It is a striking fact that the Saundersons have been represented, either in the ranks of the ministry or of the lay-officers and workers of the Wesleyan Methodist Church, for one hundred and fifty years.

JOHN SMITH SIMON.

MILTON AND THE METHODIST HYMN BOOK.

The eminent services of Wesley as a pioneer of cheap publications have won some measure of recognition; but an undischarged debt of gratitude is still due to him for having introduced so many foreign authors to English readers, and bringing so much of our national literature within the capacity as well as the means of the common people by his numerous abridgments and annotated editions of our best writers. The classical, mythological, and geographical references of Milton almost closed his *Paradise Lost* to ordinary minds; but Wesley sought to remove the bar by publishing in 1763, "An Extract" from the stately epic, "with notes," and issuing a second edition some years afterwards. In the later edition he declares that "impartial judges gave the preference to this before all the poems of any age or nation."

That Charles Wesley held the great Puritan in high estimation requires no proof beyond that afforded by his hymns for the Methodist people, which proof is all the stronger as consisting less in lengthy quotations than in happy phrases, which came tripping to his quill without effort of memory. It is only in our most recent hymnary that we find one of the nineteen Psalms paraphrased by Milton, that being the one written when he was fifteen years old, and which we know as hymn 21. In the Index the authorship is ascribed to "Milton and others," but the share of the others is no greater than the alteration of one or two words, a

change in the order of some of the verses, and the deletion of seventeen devoted to the Exodus of Israel.

In the hymns mentioned below it will be seen that Milton gave suggestions to others as well as to our chief singer, the first in our list serving as an example.

Hymn 17, v. 4.— . . . for God will deign
To visit oft the dwellings of just men,
Delighted ; and with frequent intercourse
Thither will send His winged messengers
On errands of supernal grace.
Paradise Lost, Bk. VII.

Hymn 24, v 3.—In notes with many a winding bout
Of linked sweetness long drawn out ;
With wanton heed, and giddy cunning,
The melting voice through mazes running ;
Untwisting all the chains that tie
The hidden soul of harmony. *L' Allegro.*

Hymn 36, v 4.—High throned above all height.
Paradise Lost, Bk. III.

(John Wesley sometimes used a line from a native poet in his translations from the German : compare Hymn 421 v 6 with 900 v 7, and our next example).

Hymn 39, v 4.—These are Thy glorious works, Parent of good.
Paradise Lost, Bk. V.

Hymn 80, v 2.—Beholding shall confess, that here on earth
God hath dispensed His bounties as in heaven.
Paradise Lost, Bk. V.

Hymn 99, v 6.— O unexampled love,
Love nowhere to be found less than Divine !
Paradise Lost, Bk. III.

Hymn 102, v. 1.—Hail universal Lord, be bounteous still.
Paradise Lost, Bk. V.

Hymn 115, v. 1.—So spake the Almighty, and to what he spake
His Word, the filial Godhead, gave effect.
Paradise Lost, Bk. VII.

The Filial Power arrived, and sat Him down
With His great Father.—*Paradise Lost, Bk. VII.*

And thus the Filial Godhead answering spake.
Paradise Lost, Bk. VI.

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- Hymn 225, v. 5.—For hot, cold, moist, and dry, four champions
fierce. *Paradise Lost, Bk. II.*
- Hymn 242, v. 4.— Their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung ; and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high.
Paradise Lost, Bk. III.
- Hymn 247, v. 2. } Thy words,
Hymn 255, v. 5. } Attentive, and with more delighted ear,
Divine Instructor, I have heard, than when
Cherubic songs by night from neighbouring
hills
Aerial music send. *Paradise Lost, Bk. V.*
- Hymn 252, v. 4.— Nor bate one jot
Of heart or hope ; but still bear up, and steer
Right onward. *Sonnet to Cyriack Skinner.*
- Hymn 255, v. 3.—Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste.
Paradise Lost, Bk. IX.
- Hymn 256, v. 1.—Fountain of light, Thyself invisible.
Paradise Lost, Bk. III.
(This title applied by Milton to the Father, is in hymn 43, v. 3, given
to the Son, and here to the Holy Ghost.)
- Hymn 260, v. 1.—Great things, and full of wonder in our ears,
Far differing from this world, Thou hast reveal'd
Divine Interpreter, by favour sent
Down from the empyrean.
Paradise Lost, Bk. VII.
- Hymn 275, v. 3.—Prevenient grace descending had removed
The stony from their hearts.
Paradise Lost, Bk. XI.
- Hymn 283, v. 3.—Man shall not quite be lost, but saved who
will. *Paradise Lost, Bk. III.*
- Hymn 302, v. 5.—Can He make deathless Death? That were to
make
Strange contradiction. *Paradise Lost, Bk. X.*
- Hymn 356, v. 1.— . . . that to this happy place
No evil thing approach or enter in.
Paradise Lost, Bk. IV.

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- Hymn 391, v. 1.— From whom
All perfect good unmeasured out descends.
Paradise Lost, Bk. V.
- Hymn 397, v. 1.— Wisdom's self
Oft seeks to sweet retired solitude ;
Where with her best nurse, Contemplation,
She plumes her feathers, and lets grow her
wings. *Comus.*
- Hymn 414, v. 1.—What thought can measure Thee, or tongue
Relate Thee. *Paradise Lost, Bk. VII.*
- Hymn 422, v. 1.—No more of talk where God or angel guest
With man, as with His friend, familiar used.
Paradise Lost, Bk. IX.
- Hymn 422, v. 2.—With thee conversing I forget all time,
All seasons and their change ; all please alike.
Paradise Lost, Bk. IV.
- Hymn 433, v. 4.—What boots is at one gate to make defence,
And at another to let in the foe ?
Samson Agonistes.
- Hymn 453, v. 4.—Let none henceforth seek needless cause to
approve
The faith they owe ; when earnestly they seek
Such proof, conclude, they then begin to fail.
Paradise Lost, Bk. IX.
Seek not temptation then, which to avoid
Were better . . trial will come unsought.
Paradise Lost, Bk. IX.
- Hymn 465, v. 3.— The sea
Swallows him with his host ; but them lets pass,
As on dry land between two crystal walls.
Paradise Lost, Bk. XII.
- Hymn 476, v. 6.—Eye me, blest Providence, and square my trial
To my proportion'd strength. *Comus.*
- Hymn 502, v. 1.—As far removed from God and light of heaven
As from the centre thrice to th' utmost pole.
Paradise Lost, Bk. I.
- Hymn 580, v. 3.—As ever in my great Task-Master's eye.
Sonnet on his 23rd Birthday.

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- Hymn 601, v. 3.—Thus they in heaven, above the starry sphere
 Their happy hours in joy and hymning spent.
Paradise Lost, Bk. III.
- Hymn 746, v. 1.—Ease would recant
 Vows made in pain, as violent and void.
Paradise Lost, Bk. IV.
- Hymn 747, v. 3.—On she came,
 Led by her heavenly Maker, though unseen,
 And guided by His voice.
Paradise Lost, Bk. VIII.
- What could I do,
 But follow straight, invisibly thus led?
Paradise Lost, Bk. IV.
- Hymn 776.—Yet He at length, time to Himself best known,
 Remembering Abraham, by some wondrous
 call
 May bring them back, repentant and sincere,
 And at their passing cleave the Assyrian flood,
 While to their native land with joy they haste.
Paradise Regained, Bk. III.
- Hymn 794, v. 4.—Which declare unfeign'd
 Union of mind, or in us both one soul.
Paradise Lost, Bk. VIII.
- And gladly of our union hear thee speak,
 One heart, one soul in both.
Paradise Lost, Bk. IX.
- Hymn 835, v. 1.—And like a weather-beaten vessel holds
 Gladly the port, though shrouds and tackle
 torn.
Paradise Lost, Bk. II.
- Hymn 838, v. 1.—My race of glory run, and race of shame,
 And I shall shortly be with them at rest.
Samson Agonistes.
- Hymn 901, v. 1.—And inward ripeness doth much less appear,
 That some more timely-happy spirits endureth.
Sonnet on his 23rd Birthday.
- Hymn 909, v. 5.—Which gives me hope
 That what in sleep thou didst abhor to dream,
 Waking thou never wilt consent to do.
Paradise Lost, Bk. V.

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- Hymn 910, v. 2.— The timely dew of sleep,
 Now falling with soft slumberous weight,
 inclines
 Our eyelids. *Paradise Lost, Bk. IV.*
- The indebtedness of Methodist hymnology to Milton will be still more manifest by a few references to the hymn-book of 1876.
- Hymn 7, v. 1.—Created, as thou art, to nobler end,
 Holy and pure, conformity divine.
 Paradise Lost, Bk. XI.
- Hymn 67, v. 5.—Immortal Amaranth, a flower which once
 In Paradise, fast by the tree of life,
 Began to bloom, but soon for man's offence
 To heaven removed where first it grew, there
 grows,
 And flowers aloft shading the fount of life.
 Paradise Lost, Bk. III.
- Hymn 108, v. 7-8.— (Love) Is the scale
 By which to heavenly love thou may'st ascend.
 Paradise Lost, Bk. VIII.
- Hymn 122, v. 1.—That with reiterated crimes he might
 Heap on himself damnation.
 Paradise Lost, Bk. I.
- Hymn 163, v. 2.—O dark, dark, dark, amid the blaze of noon.
 Samson Agonistes.
- Hymn 314, v. 4.—Yet to their general's voice they soon obeyed
 Innumerable. As when the potent rod
 Of Amron's son, in Egypt's evil day
 Waved round the coast, up call'd a pitchy cloud
 Of locusts, warping on the eastern wind,
 That o'er the realm of impious Pharoah hung
 Like night, and darkened all the land of Nile :
 So numberless were those bad angels seen
 Hovering on wing under the cope of hell.
 Paradise Lost, Bk. I.
- Hymn 323, v. 3.—I of brute human ; ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods. *Paradise Lost, Bk. IX.*
- Hymn 499, v. 8.— Day without night
 Circle His throne rejoicing.
 Paradise Lost, Bk. V.
- Hymn 531, v. 3.—Make her his eternal bride,
 And from her fair unspotted side. *Comus.*
- Hymn 818, v. 4.—The rigid satisfaction. *Paradise Lost, Bk. III.*

RICHARD BUTTERWORTH.

TWO WESLEY LETTERS.

We are indebted to the kindness of one of our members, the Rev. W. J. Marris, for permission to print the following two letters, hitherto as far as we know unpublished.

Manchester,
April 1, 1766.

My Dear Peggy,

I premised that about the time when you wrote before, your treadings had well nigh slipped. You was within a little of casting away your confidence, & giving up what GOD had wrought. But his eye pitied you & his hand held you up, & set your feet again upon the rock. Now, my Dear Maid, abide simple before GOD! And if the thought comes (as it may do a thousand times) "How do you *reconcile* this or this with pure love?" Do not *reason* but look unto Jesus, and tell him earnestly & without dealy "Thou shalt answer for me, O Lord, My GOD!" Continue to love & pray for,

My Dear Sister,
Your affectionate Brother
J. Wesley.

To
Miss Dale
At the Orphan house,
Newcastle upon Tyne
North Post.

For a reference to Peggy Dale see *Standard Journal* v. III, and the interesting footnote referring to Wesley's correspondence with her. The letter here published was purchased from a member of Canon Pelham Dale's family by the late Mr. R. Thursfield Smith, from whom it was acquired by Mr. Marris.

London
Feb. 12, 1789.

Dear Tommy

You send me good news indeed. I congratulate you upon your Deliverance. It is not a little one. Only He that is Almighty was able to burst those bonds in sunder. Many years ago I was exactly in the same case: and just then when I came to these words in the lesson for the day, "Son of man, behold I take from thee the Desire of thine eyes with a stroke." I was quite stunned & could not just then read a word more. But afterwards I saw God was wiser than me.

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It seems to me, that you drew the right conclusion from this remarkable Providence. Surly GOD does now give you a loud call to devote yourself to GOD in a single Life. I advise you to read with much Prayer, the Notes on 1 Cor. 7th. And remember the wise direction of Kempis "Avoid the *Good Woman*, and commend her to GOD"

I am, Dear Tommy

Your Affectionate Brother

J. Wesley.

To

Mr T. Roberts

At the Room,

in Cork.

Mr. Marris says that "this letter is very difficult to make out : it indicates much physical weakness in the writer."

Thomas Roberts begun to travel in 1786. Less than three months after the above letter was written, viz. in May 1789, Wesley was in Cork for about ten days (see *Journal*, also W.H.S. *Proc.* ix. 65-66), when doubtless he would meet Roberts. Two other letters, which shew the confidence reposed by the veteran evangelist in the young preacher, dated respectively 13 August 1790 and 8 February 1791, are given by Tyerman, *Wesley* iii 612, 647. The original of the later of these two letters, Tyerman says, "was written by an amanuensis, but is signed in Wesley's own tremulous handwriting."

The quotation from Thomas à Kempis is evidently given *memoriter* : in Wesley's own translation it reads "Be not familiar with any woman ; but in general commend all good women to God" (Book i. ch 7.)

Thomas Roberts died in 1832. There is a memoir of him in the *Methodist Magazine* for that year pp 158, 685, and also 1837, p1.

SELECTIONS FROM LETTERS OF THE
REV. JOHN PAWSON, 1762-1806.
PRESIDENT OF THE CONFERENCE,
1793 AND 1801.

From the originals in the collection of Mr. George Stampe.

1. To Mr. John Clegg of Bearsill near Rochdale.

Cockermouth, April 25, 1764.

According to your desire when I was with you last, I now, having an opportunity, do very gladly embrace the same to write to my dear friend. As for my own part, I have very great reason

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to be thankful to my dear Redeemer. He still preserveth my body and soul in peace and safety. Health of body I do enjoy, which is a very great blessing, but, O my brother, health of soul is something more valuable, which, blessed be the name of the Lord, He doth also impart unto me. There has not been much work done in this place for three or four years. A very black cloud hath overshadowed this part of the Lord's vineyard, yet there hath been a little revival under the preaching of Brother Paul and Brother Bumstead, and blessed be the name of the Lord, the congregations in several places are greatly enlarged, and some hath cast in their lot among us. I hope when the Lord shall send Brother Fugill among us the work will revive, but when this will be I do not know.

When this letter was written, Cockermouth was in the Haworth Circuit which extended from Birstall in the south to Whitehaven, Workington and Cockermouth in the north, and from Bacup and Preston in the west to Pateley Bridge in the east. The round was so extensive that it took six weeks to accomplish it. Pawson's colleagues in the Circuit, appointed by the Conference of 1763, were William Fugill, Paul Greenwood and Daniel Bumstead. Of all these men deeply interesting sketches are given in Laycock's *Methodist Heroes of the Great Haworth Round*. Pawson in his Life (*EMP.* iv) makes reference to them all.

2. To M^r. W^m. Eden, at Broad Marston, N^r. Campdan, Gloucestershire.

My very Dear Billy.

Birmingham, July 4, 1769.

I comforted myself with thinking I should meet with a letter from you at this place, but find I am disappointed, however, this does not cause me to love you the less, or hinder my writing to you. It seems impossible for me to forget you or deny you of anything I have this day been thinking that if those people at Stratford were desirous of preaching, I could call there at 2 o'clock on the Sunday aftⁿ, and then preach at Marston at 6 or 7 o'clock, and then go to Admington on Monday night as Bro. Allen will be at Marston, and then keep a Lovefeast at home on Tuesday. I was dreaming over and over last night that Bro. Somey was dead at Worcester, and I full of concern was going to write an elegy on his death. You may guess how I was affected in the silent watches of the night, but on awaking was glad to find it was only a dream. Last Sabbath, being obliged to preach four times, but the Lord gave me strength. I need not tell you that I greatly long to hear you possessed of the pearl of great price. Have you yet found the blessing? Oh, my dear Billy, what is it that

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keeps from enjoyment of that which your soul longeth after? pray much that the Lord may take away the accursed thing, let it be what it may.

At the Conference of 1768, Pawson was appointed to the Wednesbury Circuit with John Allen and Isaac Waldron as his colleagues. The work prospered so greatly under their care that, as he says, they were "obliged to call out that excellent young man, Mr. Samuel Wells." It was during this year that he first became acquainted with the family of Mr. Eden, "one of the most amiable families (he writes) I have ever known. It was heaven upon earth to be there. They were so unreservedly devoted to God, so simple of heart, so lively and zealous in the service of a good Master, that as I could not but rejoice when I had the prospect of spending a day with them, so I never parted from them but with a degree of reluctance" *E.M.P.* iv. 37. John Wesley visited Broadmarston on seven occasions. On 18 March 1768 he preached "by the side of Mr. Eden's house"; on 18 Oct. 1769, he speaks of 'the loving family' which with 'the congregation from all parts, made me full amends for my labour.' See a valuable note in the *Standard Journal* under the earlier of these dates. In this note the name of Mr. Eden is given as Henry: William Eden was no doubt a member of his family.

3. To M^r. Sam^l Bardsley, at the Methodist Preaching House, Chester.

Dear Sammy,

Canterbury, May 17, 1770.

I suppose you have long since concluded I have either quite forgotten you, or that I am determined to cast you off, but this is not the case. The principle reason was because I did not altogether approve of your present engagement and determination to marry, and had I wrote then should have said something which I suppose would have grieved you. There are two considerations which strongly incline me to say nothing about it, but leave you to do as you think proper: 1st I suppose that this affair is so far agreed upon between you, that it is now too late. 2nd. It is very dangerous for me to meddle between you, as by so doing I should be likely to offend both parties. I have been sufficiently burnt in this fire already by speaking my mind in M^r. Mayer's case with M^{rs}. Eden,¹ as I have entirely lost Mayer's favour thereby. You know that I told you before you began to travel that if you intended to marry soon it would be much the better for you not to begin travelling as it would have no good appearance, or be favourably looked upon by the rest of the preachers, as the Rounds are so much burdened already by that means. But you say you have stated the cause to M^r. Mather, and he seems to approve of it. It

1. Probably Mr. and Mrs. Matthew Mayer, of Portwood Hall, Stockport for whom see Tyerman's *Wesley*, ii, 473-474, iii, 290; *E.M.P.* v, 178.

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may be so, and I allow him to be a much better judge in such cases than I am. You say "if you marry Mary Charlton you will not be plagued with money." I really believe you will not; brother, my friend, whether you will not be plagued with something far worse may be doubted. 1st. Do you think that Molly is a proper person for a travelling preacher's wife, when you consider her bad state of health, and how innumerable, if not intolerable will be the inconveniences arising from this one circumstance be to you both? 2nd. Will you not be obliged to be wholly dependant upon the Society for a Maintenance for yourself and family? You will find this to be no little thing. Remember poor J. Pool² at Manchester. Consider the expense of a wife and children, and how exceeding difficult it is to procure bare necessaries for them, and that very often with murmuring both from stewards and people. For your further satisfaction I will apply part of a letter lately received from a married preacher whom you know very well: "He will lose the affections of many of the people for no other cause but that he is married. 2nd. If he is wholly dependant on the people he will be thought a burthen, and will be used ill by the Stewards, and with many of the people will lose much of his weight and authority, especially if they judge that he marries imprudently. 3rd. If he marries he ought to love his wife, and if so how will he like to be so much separated from her, as he must be in any circuit, and how ready the people are to say, "Oh! he minds his wife more than the work of God. 4th. Let him consider what position our plan allows for wife and children,, which he must provide for, or he is worse than an infidel." Now, Sammy, you may try to leap over all these huge mountains, but whether you find them as easy to get over when you come to try, I very much doubt of. I heard M^r. Wesley say just before he left London that he did not know but that he should be obliged to lay part of the married preachers aside the next Conference, as he did not see that the Rounds would be able to support them. For my own part I have nothing at all to say against any preacher's marrying that is fully convinced that it is the will of God concerning him, and in this everyone must be judge for himself, but then let him do it prudently. For my own part the foregoing considerations have always kept me back from taking any step of that kind, and I hope they always will, while I am blest with the use of reason, but I am grieved to think that you should wish to bring

2. John Pool travelled from 1759 to 1801, and died in the work. He was one of John Pawson's colleagues in Manchester after the Conference of 1767, but their relations do appear to have been cordial, *E.M.P.*, iv, 35-36.

yourself and her into such dreadful bondage. I am now in Kent for about six weeks, and shall then, if the Lord spares me, go to London again until Conference; how I may then be disposed of I know not. May the will of the Lord be done in me and by me! Pray give my love to my nephew. Do him all the good you can. My love to Bro. Seed³ when you see him. Brothers Jaco and Allen are now in London; they were both well about ten days ago when I came away.

(To be continued.)

LETTERS FROM SAMUEL BRADBURN TO JOHN PRITCHARD.

We are indebted to the Rev. Richard Butterworth for the opportunity of taking copies of the following interesting letters, which Mr. Butterworth has now deposited at the Book Room. For John Pritchard's Autobiography, see *E. M. P.* vi, 249 et seq.

I.

Bradford Feb 3. 1783.

My very dear Pritchard

I have many blind people to lead, and that very often to my own sorrow; so that you need not expect me to lead *you*, if you *shut your eyes*; for there are none so blind as those who *wont* see. Tho' I would rather *lead* you than *drive* you: For I do not like driving myself and I always wish to do, as I would be done by. I commend you much for being determined to think *freely*; only you will remember to think *closely* at the same time; lest your thoughts should prove like unruly members of society. This, I believe you do; and therefore beg pardon for this memento. There is little danger of my being too implicit: I limp on the other leg. However, I hope I shall always have a mind open to conviction; when the truth is proposed, and supported by proper evidence.

I have read over your letter with impatience, to see what you had to say for *your Passivity*: and lo! it is to be reserved for a future period. Never welcome your delays. I considered a moment how to *set straight* with you; and the result of my cogitations was, to write you immediately. This I have in part done; but dont think I have done with you yet! You shall have line upon line.

3. Richard Seed, who travelled from 1768 to 1805; see *Meth. Mag.* for 1805, p. 521. He was at this time a colleague of Bardsley's in the Chester Circuit.

“Old men too often are inflexible.” I couldn’t tell whether you meant to make me out *old*, till I went upstairs, and looked at your age, on the print that was intended to be like you ; I then knew that this could not apply to me, being younger than you ever so many months, nay, some years. Therefore, whatever degree of flexibility you claim on the score of youth, I have a greater claim. But “You will be convinced by Reason and Scripture.” Then I presume, you and I shall never differ. For I go by the same rule. Aye, but said one of the Popes, “Let them have the Scripture but we’ll fix *the sense* of it.” Now this fixing the Sense of Scripture is the main point. Alas ! I have spent much precious time striving to come at the true meaning of many passages. But must after all follow my own opinion, viz. That I know nothing about them. So that now, I

Blame where I *must*, am candid where I can ;

But always vindicate the *Rights of Man*.

The truth is, I hate Duplicity and Collusion and when I meet any who want to gull me out of the right of humanity, I think it my duty to *oppose them*. This has caused me some trouble at different times, and will I expect cause me more. The venturing to unhorse a Diotrephes, or to stop the prate of an Alexander has laid me open to the censure of even some of my Brethren. However I have generally come off victorious, for truth is great and will prevail. I have had a little of this here ; but all seems quiet now. My speaking a word in season has done more than many arguments would. I do think that people in this country are the most like the ancient Romans, of any in the world. They are very open to the art of an Anthony, but the demonstrations of Euclid would not *force* them to yield a point. Indeed, we agree very well upon the whole. I do not like Preachers to have too much secular power. Let the people have a proportionate share. Why should we leave the word of God to serve tables ? On this ground we meet.

I acknowledge the great abilities &c. of———, but am much of your mind respecting the *Old Jade*. As to the Fund¹ I care nothing about it. I wish it was either destroyed, or on a better plan. I have so good an opinion of mankind that I would leave nothing in the power of any, that ought to be governed by fixed laws. I do not think power the less arbitrary for being in

1. The Fund. For the commencement of the Fund, see *Lives of E.M.P.*, iv. 27, v. 175, and a full account, from its formation in 1763 to its reorganisation, under Bradburn’s Presidency, in 1799, see Dr. G. Smith’s *Hist of Meth.*, vol. II, 315-317.

the hands of a few. Aristocractical government is as bad as absolute monarchy. Let that fund be on the same footing as the tradesmen's Annuities, and I would do everything in my power to support it. Let a superannuated Preacher, or a Preacher's Widow be *certain* of a *fixed sum* (suppose £20-0-0 per annum, and some little, *yearly*, for each child, till it is twelve or thirteen years old, suppose 40 shillings) and them be under no bondage to the caprice of a clown, tho' he may be ycleped an Assistant, (or as the country people hereabouts used to call Mr. M²—, the Insistant). And let the Preachers subscribe if necessary something more. But so long as a Preacher or Widow has to run the gauntlet every year for what he or she can get, I would do everything I could devise to destroy it. I only give half a guinea a year to it to please Mr. Wesley, nor would I pay it on any other account. If he had e me throw that much in the fire, I would; and I give it just as grudgingly to this wild scheme. It is true, good is done to some with it, and perhaps *may*, but it is, in my opinion, a mere Juggler's Box in effect. I do not mean to reflect on any particular person; to all concerned I wish every felicity. But I object to the plan *itself* as utterly unworthy such a body of men.

Poor soul, I pity your case. But that is cold comfort. You have read that Leander swam across the Hellespont to his mistress sooner than lose her. And you know the adage of a faint heart. Take courage, man! She is come-atable. There is nothing to be done by sighing and groaning. Remember Hannibal, how he cut his way thro' the Alps when he had softened them with vinegar. Resolution and Perseverance will overcome all difficulties. But I thought the ague³ had cooled your heart a little. Perhaps the Newcastle fires have warmed you again. Get inflamed a little more, and you will break thro'.⁴ I wish you were married.⁴ You would then beg my mind in this fund affair also.

I heard of honest Payne's Departure. O! how short is life, and how uncertain. May we be found ready for the awfully joyful summons! There is indeed but a step between us and death.

How are your partners and fellow-helpers?⁵ Who governs:

2. Mr. M—: probably Alexander Mather, who preceded Bradburn in the Superintendency of the Bradford Circuit.

3. For accounts of Pritchard's illness, see *E.M.P.* vi, 269, *W.H.S. Proc.* vii, 92.

4. Pritchard was married on July 21st, 1783, to Hannah Day, of East Brent (*E.M.P.* vi, 270).

5. Duncan M'Allum, Alexander M'Nab, and Thomas Ellis were the colleagues of John Pritchard in the Newcastle Circuit at this time.

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Is all peace and love? Benson and Mitchell are a most delightful contrast. The one scrapes to the very bone: the other skins [? skins] over. Both have their admirers; and I trust both do good. I keep jogging on as usual.

My darling Betsey is very heavy, and but so, so. She sends her kind remembrance to you. My little Maria is a charming girl. But I fear to love her, lest I lose her. Little ones are dangerous Blessings.

I am not qualified to reprove you sharply now, when you send me your comment, I will say something to you. And depend upon it, I will not use a soft word if a hard one is necessary. Till it comes be afraid.

I am, Dear Pritchard,
Your truly affectionate

S. BRADBURN.

Addressed to

Mr. Pritchard
At the Orphan-house
Newcastle upon Tyne

and re-addressed

At Mr. Luke Mattison's
Alnw^k

II.

Leeds, April 30, 1784

My very dear Brother,

I am very glad to hear from you at all times: I love you most sincerely. But the spirit of the letter, I have just received from you, gives me pain. I shall, therefore, take the liberty to remark a few particulars, not to enflame your mind, but, if possible, to damp the fire that is kindling. And I pray do not harden your heart against conviction.

1. I am "*among the hundred.*" And, indeed, I should have been pained if I had not been among them. But I knew nothing of the matter 'till G. Whitfield gave me the copy at Manchester when I met Mr. Wesley there. And I am inclined to think, that there are none in the connection further from "*turning snake, and using hypocrisy,*" than I am, and have always been. Therefore I do not take those *unpritchardlike* expressions to myself.

2. Though I should have been *pained*, and therefore feel for you, yet I do not think that it is a "Lasting mark of Infamy," to be left out of the Will. Nor do I see any need to use the word

"*Fall*" upon that account. Because, first, while Mr. Wesley lives, the Will is of *no force*. Secondly, Mr. Wesley may *live longer* than any of those who are named in the will. And thirdly, if you do take a circuit next Conference, (and God forbid you should not) your being then appointed puts you on an equal footing with those who are enrolled. So that, the only *fall* in the affair is, The seeming not to be quite so much respected as some others. Yet Mr. W. *did not design this to give any offence*. So he declared, at Manchester, to Mr. Hern; who is left out, and who is, I believe, *a worthy character*. Mr. W's answer *satisfied him*.

3. That you have faithfully served Mr. W. I believe: but did you not intend your service, *as unto the Lord*? If not, it is no wonder that something of the sort should befall you, for being "*a snake*," and founding your, "*Friendship on Interest and Power*." Ha! But if you did this service *as unto the Lord* (*which I verily believe you did*) then why will you "Turn snake" and hiss at, and sting your brethren, who love you, and have put you in their bosom? And that without any cause given *on their part*, to make you hiss and sting!

4. Did you not embark in the cause of Christ, with a real design to promote his glory, in striving to convert sinners from the error of their ways? Are you persuaded that this motive is not as binding now, as it was, when you stood up to be examined at your first admission? Will you run the desperate risk of losing the favour of Christ, or any degree of it, by giving way to a wrong spirit, on account of a *mere form*,—a compliment? No! rather let your heart say, O Jesus Christ! thou adorable redeemer of my soul, thou governor of the universe, thou head of the Church and Judge of the world, thou didst convince and convert me: thou didst call me, to be a Preacher of thy Gospel: thou hast made me, in some measure, useful to my fellow-creatures: and often, very often, hast thou blest my soul, while I have been engaged in thy work. Thou hast never injured me, lo, these many years. Thou still demandest my feeble endeavours to do what good I can in this work. Thou art the same gracious Saviour, thou hast always been: Sin is the same: I am nearer to Eternity than ever: I expect to meet thee ere long in the world of spirits to answer for the use I have made of thy talents: O thou Prince of Peace, be merciful to me, a poor, unprofitable servant, and give me grace to devote myself anew to thy work and then! impress (more deeply than ever) on my heart, the worth of precious and immortal souls. Let me see (more clearly than ever) how highly I am honoured in being made a minister of thy Gospel. O inflame my whole soul

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with zeal for thy Glory. May it be my delight to spread the glad tidings wherever I go to my life's end. Enable me to remember thine agony and bloody sweat, thy dying love, thine expiring groan, "Father, forgive them, they know not what they do!" Only do thou shine upon my labour, and let me be approved of, when thou shalt come to judge the world; and I will not faint in my mind on account of trifles. I will cleave to my brethren, who have always been kind to me. I will overlook this little want of respect from thine aged servant. I will double my diligence in the vineyard, and let that day shew how I have acted. That you may thus overcome the appearance of neglect with real love, and unfeigned forbearance, is the earnest prayer of,

My very dear Brother,
Your ever truly affectionate,
S. BRADBURN

My Betsy's love, etc: Respects to Mrs. Pritchard, take care you dont hurt her mind with your resentment. Can you love me yet?

Addressed to

Mr. Pritchard
At the Preaching house
Bradford
Wilts

For a full account of Wesley's Deed of Declaration and the excitement it caused among the preachers, see Tyerman's *Wesley* iii. 417 *et seq.*

(To be continued).

WESLEY, BENSON. AND GROTIUS.

In vol. xii. of the *Works*, p. 427, there is a letter from Wesley to Benson, dated "Witney, 22nd October, 1777," in which he refers to a mysterious sentence of Grotius, and deals with one or two other points. The letter of Benson which occasioned this reply of Wesley's is given below, and will thus illuminate the letter in the *Works*. It is copied from an unpublished *Life of Benson*, the manuscript of which is at the Conference Office.

Halifax, Oct. 7, 1777.

Rev. and dear Sir,

I have lately read over again with much attention Grotius' *De*

Veritate Religionis Christianæ,¹ and am much pleased with his arguments in support of a religion on which rests my everlasting all; and with the order in which they are placed. It seems to me little inferior to the best things that have been published on the subject. For my improvement I am employing a vacant hour now and then in translating it into English, and wish I had the opportunity of submitting my performance to your correction. There is in the beginning of the third section, lib. 1, a passage which I cannot translate to my satisfaction, and therefore beg leave to consult you upon it. My difficulty lies in the latter part of the following sentence: "Non plures esse Deos, sed unum Deum. Hoc inde colligitur quod Deus ut supra jam dictum est, est id, quod est necessario sive per se necessario autem sive per se quidque est non qua in genere consideratur sed qua actu est; actu autem sunt res singulæ."

I have thought of asking you if you publish the Magazine² you mentioned at the Conference whether it would be inconsistent with your plan to spend two or three pages in the beginning of each number in laying before your readers the most convincing arguments in favour of Christianity. This is a subject which is certainly of the deepest importance, yet it is a subject of which our people in general are totally ignorant, even the most sensible of them. And I really think something of this kind would contribute much to the sale of your Magazine. If you approved of this, I leave it to your better judgment whether a good translation of Grotius would answer the end, at least to begin with. If the Magazine were continued you might afterwards insert other pieces such as Addison's *Evidences*, Doddridge's *Answer to Christianity Founded upon Argument*. I doubt not, though I never saw one, but there is a good English translation of Grotius; if not I would transmit you mine, such as it is, and you might alter, correct, abridge, or enlarge it at your pleasure. If you quite disapprove of everything of the kind, I hope you will excuse the liberty I have taken, and oblige me with a translation of the above-mentioned passage.

I gave Mr. H——³ when at Bristol one of the accounts of

1. Published in 6 vols. in 1627, and translated into most European languages, and also into Arabic and Persian. Wesley in his letter of reply to Benson mentions "a good English translation of this book, published some years since by Dr. John Clarke, Dean of Sarum." Spencer Madan published another translation in English in 1782 (2nd ed. 1813).

2. The *Arminian Magazine*, the publication of which began in 1778.

3. John Hilton (or Helton). See *Standard Journal*, vi. 168.

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Mrs. H——'s ⁴ death, and desired he would tell you if you thought proper you might print and sell them among your books. The 2,000 that I got printed at Newcastle were almost all disposed of in that circuit, and the few I brought into this neighbourhood has occasioned a great demand for them. If you order any of them to be printed, Mr. Atlay might send 300 to Bradford and as many to Manchester, where they have about fifty, and what number he pleased to Leeds. If you neither have got or mean to print any of them, I purpose getting 2,000 more struck off at Leeds or Manchester soon. I know they have been a blessing to many.

I spent a few days at Manchester as I came from Conference, and I trust not in vain. If you give me leave I shall pay them another visit before winter with the stewards and others, and which I can do without prejudice to this circuit, as we have several vacant days which yet I dare not as long as I have health and strength leave vacant; but employ them in making excursions into various places. My dear sir, though you may think me a piece of an heretic, yet as you are no bigot I am sure you will believe me when I assure you that the Lord has blessed my soul much of late, and has graciously given me many proofs that I do not labour in vain. I know the Lord is with me, and for that reason and not for any learning, parts, or eloquence, which with me are as dung and dross. I meet with love and affection from the people in every place. Only I lament that I am still very short of what a minister of the gospel ought to be; in faith, in love, in holiness. I see the primitive servants of Christ were filled with faith and the Holy Ghost in a manner I cannot describe. I do not therefore despair, or sit down with Mr. H——, but wait in the use of all means and the exercise of my present grace and gifts for that power from on high which will more fully qualify me for preaching among the Gentiles the unsearchable riches of Christ. I wrote a very close letter to Mr. H——, three weeks ago, but have had no answer. I wish our friendship may not be at an end.

Benson's biographer says: "Mr. Benson proceeded in the translation of Grotius to the end of the first book, and the manuscript does him much honour for its neatness and ability of execution."

ARTHUR WALLINGTON.

4. *A Short Account of the Death of Mrs. Mary Hutton, of Sunderland, who died Feb. 24, 1777.* Preface by Joseph Benson, dated Newcastle, March 14, 1777. It is a 12 mo. tract, 16 pp. The Conference Office possesses a copy of the second edition, probably one of the 2000 referred to in the letter.

NOTES AND QUERIES.

503. MAXFIELD PAMPHLETS.—Among the scarce pamphlets in the Library at the Conference Office there are four original editions, two of which, at any rate, would have to be carefully examined by anyone wishing to write the Life of Maxfield which Rev. N. Curnock (*Standard Journal*, v. p. 2, says "should even now be written."

1. "A Vindication of the Rev. Mr. Maxfield's Conduct, in not continuing with the Rev. John Wesley; and of His Behaviour since that Time: with an Introductory Letter to the Rev. George Whitefield." Acts xxvi, 2, (text given) 1767.

This is a pamphlet of 42 pp. written in a combative and aggrieved tone throughout, by Maxfield himself. He has, he says, been charged with three things: Theft, Enthusiasm, and Erroneous Principles; and he vigorously defends himself against each of these. The copy here has been freely annotated all round the margin by someone (? E. Perronet), but a callous binder has chopped off just enough of the writing to prevent any of it being understandable.

2. A Sermon on "Christ the Great Gift of God." 1769.

3. A Short Account of God's Dealings with Mrs. Elizabeth Maxfield, wife of the Rev. Thomas Maxfield in a Letter to a Friend, who earnestly desired it might be Published" I was able to give Mr. Curnock the maiden name of this lady through finding this pamphlet, and it is noted on p. 11 of volume v. of the *Standard Journal*. I have since discovered that this was the pamphlet which caused Wesley to write "A Letter to the Rev. Mr. Thomas Maxfield, occasioned by a late publication," (*Works*, vol. xi, p. 478). This does not seem to have ever been noted before. Mr. Green refers to it as "a pamphlet," but does not name it; and he quotes a wrong reference (*Anti-Meth. Publs.*, p. 134), the reference he makes being to the *Vindication* and not to this; while Tyerman is equally vague. It is certainly, therefore, somewhat rare. There are 36 pages; and the page numbers tally with those quoted by Wesley in his "Letter." Most of the matter is "to edification;" but here and there Maxfield brings in controversial points, and it is these that Wesley singles out for attack.

4. is the original edition of the "Letter" by Wesley referred to above.—*Mr. A. Wallington.*