

Dear Richard

I am so glad, to see that under
up I would never have been it into (Spring

Charles had a dinner, it is plain to all
the world, that he has been for I do not see, how
you can talk of the same and you have done
yourself the, should be not upon your side,

Perhaps greater consequence, than yet
appeared, may follow from the defection of
Mr Bailey, Chappell, Hanger, & it is necessary to
go ahead forward, ^{nothing} ~~nothing~~, of course
and Lewis. I do not depend upon taking
any more passages, but of my life I will
engage, to be probably least than to be
about the usual time. I am, ^{the} ever
I am, Dear Richard

Your affectionate friend and brother
J. W. G.

50
Mr. Bailey
at the ...

London
Dec. 22. 1866

My Dear Brother

We have great reason to
rejoice at the prosperity of the Work
of God in Brazil and I hope you
have also reason to rejoice for you
thou art with an I doubt added

But do as much as you can, and
don't attempt to do more, or you will
very soon be nothing

It is amazing, that we can find
in the New Kingdom a full number for
young people to school. To talk long by all that
is said. I have many other observations
but you know I do.

Be as to my points! Adieu!

Yours truly

Wm. A. B. [Signature]

50

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SOME WESLEY LETTERS

TWO PHOTOGRAPHS FROM THE MITCHELL LIBRARY, SYDNEY.

JOHN WESLEY TO RICHARD RODDA.

The first photograph is the original of a letter which is printed in *Standard Letters*, VIII, 251-2.

It will be remembered that Wesley died in March, 1791; that his hand should be very shaky when writing early in that year is not surprising. Telford was skilled in deciphering Wesley's hand-writing, but it is possible that in this case he was dependent on some one else's transcriptions.

The printed copy varies from the photograph in a few details. Telford puts January within brackets; these indicate a doubt which need not be felt. In the second line "sooner" has been read as "rather"; Telford's "Bayley" is a rectification of Wesley's Baily; "your duty," at the top of p. 252, represents the written words, "our part"; and Wesley ended the letter, as he had commenced it, with "Dear Richard."

In the *Stations* for 1790 four preachers were appointed to Manchester. Richard Rodda's name stood first; Charles Bond's was the fourth.

From J. T. Slugg's *Reminiscences of Manchester Fifty Years Ago*, published in 1881, a book which contains much information relating to Methodism, the following is extracted:

St. James' Church was built by the Rev. Cornelius Bayley, D.D., in 1788, his house being in Charlotte Street. For some time after the Church was built it was the practice of the Wesleyans to assemble at Oldham Street Chapel on a Sunday morning at 9 o'clock, and hold a service which lasted an hour and a quarter, after which they adjourned to Dr. Bayley's Church and formed a considerable part of his congregation.

JOHN WESLEY TO JOHN VALTON.

The second photograph presents a curious problem. It consists of three paragraphs; they appear in *Standard Letters*, vii. 361, at the end of a letter to Valton on the same date. The last paragraph in the written letter, however, takes precedence in the printed copy of the other two. This is rather remarkable in view of the fact that it contains the terminal word "adieu". The address in the original letter is, "To Mr. John Valton in Bristol"; in the printed form we have, "To Mr. John Valton, "At the Preaching-room, In Bristol".

The photographed letter looks complete, except for the lack of a signature; this may have been cut away. Does the variation in the address suggest that there were two letters to the same man on the same date? F.F.B.

JOHN WESLEY TO HOWELL POWELL.

In the Standard *Letters* (Vol V. 138) there is a letter of Mr. Wesley to Howell Powell of Bandon; the Index viii, 337 says "Brandon" in error. This letter is referred to in the Standard *Journal* (V. 319.n.) In neither case is there any information about this person. Strange to say, Mr. Crookshank has no reference to him, though he knew the history of Bandon very well. Recently I met with some information about Powell, in the *Cyclopaedia of Methodism* by Simpson, an American book now long out of date. The article is as follows—

POWELL, HOWELL, a Methodist layman in the south of Ireland, a relative of Sir Timothy Shelley, father of the poet, was born in Derbyshire, England, in 1730. He was brought up in the Church of England, and educated for the learned professions, but became unsettled in his habits, leading a roving life in England and Ireland, until conscience-stricken while at a gambling-table in Cork, with some army associates, he suddenly renounced his evil courses, and led until his death, at ninety years of age, a life of austere piety. He became tutor to the family of the Earl of Bandon, in the Protestant town of that name, where Mr. Wesley had his largest congregations in Ireland. Mr. Powell relates in his diary: "Tuesday, July 11, 1758. This day the Rev. Mr. John Wesley came to Bandon; this was the first time I saw him; in the evening he preached on Psalm xxxiv. 8. . . . Thursday, July 13. I resolved, by the grace and permission of God, to join the Society in Bandon. . . . Friday, I joined the Society, and in the evening was nominated as leader. . . . Saturday, was appointed leader." He was engaged in educational and literary pursuits, opened the first high school in the county, and was a frequent contributor to the journals of the day. His diary, extending over a period of fifty years, contains many interesting reminiscences of Mr. Wesley, with whom, after his conversion, he maintained a life-long friendship. The following letter was written to him, concerning "some turbulent spirits:"

Cork, June 29, 1762.

My dear brother, this is nothing strange; but have patience and all will be well. I do not inquire after men's opinions, but their spirit. It lies upon you, not only not to begin, but not to be led into a dispute. If a man say, 'A believer may fall from grace and may be saved from all sin,' it would be your wisdom either to be quite silent, as I generally am in such cases, or to say mildly, 'You and I may love alike, if we do not think alike.'

"So skillful fencers suffer heat to tire."

"I desired the leaders might take their turn in reading; only that you would read on Sunday. Steadfastness and gentleness will carry you through. Bear all and conquer all. S—B—"

PROCEEDINGS

will think better. Give him time. He has many trials. But I dare not therefore put him in an office which he is not qualified for. I am, your affectionate brother, John Wesley.

His daughter, Mrs. Richard Gaggin, baptized by Mr. Wesley, was for many years a member of Eighteenth Street Church, New York: his great-grandson, R. F. Gaggin, was a member of Simpson church and collector of customs at Erie, Pa., a Methodist family through four generations.

To set out the matter more fully, it is interesting to quote also the one letter from Mr. Wesley which is included in the Standard edition:—

Cork, June 3. 1769.

My Dear Brother, If Mr. Freeman complies with your proposal, you cannot avoid removing to Castle Townsend, and it will be a clear providential token that God calls you to that place. I have sent you a few tracts by the bearer.

Wishing you all health of soul and body, I remain, your affectionate brother.

John Wesley.

Brother Dillon will probably be in Bandon next week.

It would appear, therefore, that there is a Wesley letter to Powell which has been missed in the Standard *Letters*, in American hands. I cannot offer any suggestion as to who is "S—B—". It is neither Samuel Bates nor Sammy Bradburn. It is a mystery also how Mr. Freeman of Dublin comes into the picture. Castle Townsend is a village about five miles from Skibbereen, on the coast of Co. Cork. It is also the residence of the Townsend family, one of whom helped to build the little Methodist Church at Union Hall. The late Mrs. George Bernard Shaw was also a member of this family. What business took Mr. Howell Powell to Castle Townsend in the year 1769 is not known. *The Dictionary of National Biography* tells of another Powell—perhaps related to Howell Powell, who was tutor to the Townsend family.

R. LEE COLE.

I have a copy of the volume, (revised edition, Philadelphia, 1880) by Bishop Matthew Simpson. Though out of date there is still much value in its 1031 pages. Can any of our American friends give us any information about the fifty years' diary referred to above? It is strange that this letter escaped the wide sweep of Mr. Telford's net.

F.F.B.

A CORRECTION.

The second letter printed on p. 89 of the twenty-fourth volume of *Proceedings* is stated to have been written at Bristol. This letter was printed from a written transcription, and it appears to be highly probable that the transcriber mistook Birstal for Bristol.

The second of the two small-print notes on p. 90 refer to the first letter printed on p. 89, and not to the second.

THE WESLEYS AND ANGLESEY METHODISM

PART 2

We have dealt rather lengthily with the general history of early Methodism and non-conformity in Anglesey, because we cannot otherwise understand the nature of the work accomplished by the Wesleys in the county. Of the two brothers, John was the first to visit Anglesey, in August 1747, accompanied by William Tucker. They had come from Brecknockshire, and the Rector of Maesmynys had travelled with them as their guide as far as Caernarvon. As soon as he left them they found themselves in difficulties: they could not find Moel y Don ferry, and could not make any enquiries, "as we spoke no Welsh, and the country people no English." At last they saw the boat coming across the straits and went straight for it. That night they lodged at a little inn by the water-side, and on the next day they travelled to Holyhead, calling only at Llangefni on the way. On this occasion, Wesley did not preach in Anglesey, but William Morris informs us that he distributed copies of his sermons in the town of Holyhead. (*The Morris Letters*, i. 116.) The honour of having been the first of the Wesleys to preach in Anglesey belongs to Charles, who preached at Holyhead on September 6th, 1747, but as far as we know he never preached in the island afterwards. John, however, preached here on a number of occasions:

- Feb.—March, 1748: at a number of places;
- April 12, 1749: at Holyhead;
- March—April 1750: at a number of places;
- March 28, 1756: at Holyhead.

Of the men who welcomed Wesley to the island, we find that a number were non-conformists, like Thomas Thomas of Rhydyspardun, and his brother Howell, who lived at Trefollwyn Goed, Jenkin Morgan and William Pritchard. It appears that Jonathan Reeves had already met Thomas Thomas, and it was on the strength of this acquaintance that John Wesley visited his house on his return from Ireland in August 1747. But when he arrived there "we were at a great loss, none in the house understanding English, and none of us understanding Welsh; till Mr. [Jenkin] Morgan, a neigh-

bouring schoolmaster, came, who took us to his own house." In the following March Wesley preached twice at Rhydyspardun—the house, we remember, having been registered as a dissenting place of worship. In the year 1750 Wesley called at Howell Thomas's house, and preached there; and he also visited the house of Jenkin Morgan on a number of occasions—in August 1747, March 1748 and March 1750. On the latter occasion, he had come across Morgan while he waited for the ferry-boat at Moel y Don, and his old friend guided him safely through the darkness of the night to his own door. It was in March 1750 that Wesley visited the house of William Pritchard, who now lived at Clwch Dernog. He says that he went there "much against my will, as there was none to interpret, and I was afraid very few of my hearers could understand English." But he was mistaken; he had a large congregation, many of whom seemed to understand his language, and all of whom seemed to be melted down. He preached there again a few days later, and found "the same spirit as before among this loving, simple people." However much antipathy existed between the Dissenters and the Methodists in Anglesey by the middle of the century, the non-conformist leaders received John Wesley with open arms as late as the year 1750.

These four non-conformists are excellent illustrations of the tolerance that existed in some quarters during the early years of Welsh Methodism. Howell Harris's staunchest supporters during the first few years of the revival in Monmouthshire and Glamorganshire were non-conformist ministers, like Edmund Jones, David Williams, Henry Davies and others. It was the same in Anglesey, where the Methodist movement found eager friends in Jenkin Morgan, the first dissenting minister in the county, and in the leading non-conformists there. The first man to welcome Peter Williams to the island in 1747 had been the dissenter, William Pritchard, and although the attitude of the Calvinistic Methodist Association had embittered many of them, yet the leading dissenters failed not to welcome the greatest of all Methodists, John Wesley, even as late as the year 1750.¹ And Wesley himself, faithful son of the Church of England as he counted himself, was broad-minded enough to go and

1. Cf. also the article by Dr. R. T. Jenkins on the Independents and the Methodists in *Hanes ac Egwyddorion Annibynwyr Cymru*, (Swansea, 1939), 130-133.

preach amongst these people, for he realised that their battles were also his.

He exhibited the same tolerance when he fraternised with and preached amongst the Methodists of Anglesey, who were, like the rest of the followers of Harris, Calvinists in doctrine. A study of the early years of Methodism in Wales makes it evident that John Wesley and Howell Harris at any rate succeeded to a large extent in remembering that what they held in common far outweighed their doctrinal differences. In January 1747, it had been agreed at an Association held at Bristol, and attended by both Wesley and Harris, that Wesley should not set up a society "in any town in Wales where there was a society already, but to do all that in him lies to prevent separations." They also agreed "that where-soever we might occasionally preach among each other's people, we would endeavour to strengthen rather than weaken each other's hands and particularly to labour to prevent separation in the Societies."²

This wise and tolerant policy can be seen at work in the history of Wesley's visits to Anglesey. Amongst his most faithful friends was William Jones of Trefollwyn, one of the leaders of early Methodism in the island. Jones had probably been Charles Wesley's guide on his first visit to Anglesey in August 1747,³ and it was on the strength of this that John Wesley called at his house in the following March, only to find that he was not at home. On the following day, he found him at Rhydyspardun, with the Rev. William Williams of Pantyceyl, one of the leaders of Welsh Calvinistic Methodism and the prince of Welsh hymnologists.⁴ On that day and the next Wesley and Williams preached together at Rhydyspardun and Llandaniel. Wesley also spent an evening "very agreeably with Mr. Jones at Trefollwyn," and a few

2. *W.H.S. Proc.*, xv. 120-121. For an instance of Harris's attempt to observe this agreement, see his account of "his visit to Birmingham in July, 1747, (*C.M.H.J.*, xxix. 13sq.).

3. *C.M.H.J.*, viii. 180 sq.

4. He is referred to in *Journal* (iii. 336) as "Mr. Williams, a clergyman from South Wales," and it has generally been taken for granted that he was the Rev. Peter Williams, who had been in Anglesey in 1747, and had been appointed to go there again in June 1748. But the preacher designated for Montgomeryshire, Caernarvonshire and Anglesey for February-March 1748 was William Williams, (Bennett; *Methodistiaeth Trefaldwyn Uchaf*, (Bala, 1927), 127), and there can be little doubt that it was he whom Wesley met in Anglesey on March 3rd, 1748.

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days later the two went together to Llanfihangel and Glan y Gors, where Wesley preached and "Mr. Jones repeated in Welsh . . . the substance of what I had said." A few weeks later Charles Wesley called at Trefollwyn, but did not stay to preach. Again in April 1750 William Jones took John Wesley to hear an exhorter preach on the common, and after the exhorter had finished Wesley himself also preached. We may also add that William Jones in one of his letters refers to a visit of his to Garth, in Brecknockshire, the home of Charles Wesley's future wife. He was undoubtedly one of the most important men in the history of early Methodism in Anglesey, but unfortunately we lose sight of him soon after the Harris-Rowland disruption in 1750. The last contemporary reference we have to him is in a letter from Thomas Williams, one of Harris's lieutenants, to his chief in July 1751: "Wm. Jones I refused to receive. He said that his spirit was with us [the Harris-party], but I heard that he was talking of going over to the Moravians." (*C.M.H.J.*, iv 43, translated). What became of him afterwards, we can only surmise, and it is significant that Wesley does not refer to him after the year 1750.

Other Anglesey Methodists to whom Wesley refers were Robert Griffith of Holyhead, and a certain Mr. Holloway, who was an exciseman in the Llangefni district. The latter need not detain us long. (Cf. *W.H.S. Proc.*, vi. 60, vii. 112.) Wesley first visited him, at his own invitation, in March 1748, and as a result Holloway "resolved to start out afresh"; Wesley trusted that "we were sent to him for good." It is quite possible that it was to him that Harris refers in his Diary for Oct. 28th, 1747, where he records that he was at Llangefni, "att an officer's house." (*C.M.H.J.*, xxv, Trevecka MSS. Supplement, No. 11, p. 449.) Harris certainly refers to him by name in his Diary two years later where he says that he went with Williams to Mr. Holloway's, "where I sat up to past 12 & had freedom to discourse home to them." (*C.M.H.J.*, xxvi, Trev. MSS. Suppl., No. 12, p. 467.) John Wesley stayed at his house again in the year 1750, "in a little, quiet, solitary spot (*maxime anime exoptatum meo!*) where no human voice was heard but those of the family." The significant point to notice here again is that Holloway was a friend both of John Wesley and of Howell Harris. The other person we mentioned was Robert Griffith of Holyhead, who always kept an open door to all Methodist preachers, and permitted them (so the curate reported to his Bishop in 1749)

to hold meetings at his house. On their first visits to Holyhead the Wesleys used to stay at an inn, but in March 1748, John Wesley determined "not to stay another day at an inn, so in the afternoon I took a lodging in a private house, not a bow-shot distant from the town, and removed thither without delay," and from thenceforth the Wesleys regularly stayed at that house, which was occupied by Robert Griffith.⁵

A study of Wesley's friends in Anglesey has shown that they were also the friends of Howell Harris, and were either Calvinistic Methodists or else non-conformists with leanings towards Methodism. The close connection between Wesley and Welsh Calvinistic Methodism can be further illustrated from an examination of his choice of places to preach in whilst he was in Anglesey. For the moment we can exclude from consideration all references to the houses of prominent non-conformists, (since that side of the matter has already been fully dealt with above), and also to the towns of Holyhead and Llanerch-y-medd, and we can ask what other places are mentioned in his *Journal*.

First of all comes Llanddaniel, where Wesley and William Williams preached in March 1748. "I was much pleased," he says, "with this loving artless people, and readily complied with their request of preaching again in the afternoon." Two days later he preached at Llanfihangel, and wrote thus of his congregation: "I have not seen a people so deeply affected since we came to Anglesey,; their cries and tears continued a long time without any intermission." Wesley also preached at a place called Glan y Gors on the same date. It is significant that these were the places where Calvinistic Methodism found an early foothold in Anglesey. Harris regularly visited these places, as his Diaries prove, and there the earliest societies in Anglesey were founded. Wesley chose these places, not in order to found societies of his own there, but rather in order that he might through his ministry strengthen the hands of the Welsh Methodists who already laboured there, in accordance with the policy agreed upon at that meeting between him and Harris and their respective followers which was held at Bristol in 1747.

G. T. ROBERTS.

(To be continued)

5. A. H. Williams (*Welsh Wesleyan Methodism*, Bangor, 1935, p. 287) includes Robert Griffith amongst the innkeepers, but his was a private house.

EXTRACTS FROM THE DIARY OF
 MRS. SARAH HALL, BRISTOL,
 1817-1856.

Concluded

DEATH OF HER HUSBAND

1835. February 1st. Mr. Hall not out till after dinner when he cheerfully took a ride to our son John W. Hall, a circumstance which I do not recollect to have ever occurred, he spent the afternoon, took tea with them and returned home, but as it was a cold evening, did not go to Chapel. Went up in Town on the Monday and on Tuesday morning attended the Public Meeting at the Friends Meeting House, a service which he was much pleased with and had attended about six years. On Wednesday afternoon he went to Commercial Rooms and our son Henry, took his tea and slept part of the evening from 6 till about $\frac{1}{2}$ past 7 o'clock. He complained about pains in his stomach, about 10 o'clock his Medical Attendant visited him, but had no apprehension of Death. He continued complaining till a little before 1 o'clock, when in a moment the wheels of Life stood still.

He was born—28th June, 1766
 died— 5th Feb., 1835

Thus was broke the union which lasted 46 years and about 6 weeks. We were married 28th Dec. 1788, at St. Stephen's Church, our family consisted of 19 children, 9 sons, 10 daughters, five sons and five daughters now living at the time of the Death of my beloved Husband.

I have lost for a time my companion, for such he had been both in Youth, Middle age and Old age. and though he was no flatterer his Affection to me was ardent and continued to the very last moment of his valuable life, almost the last words which dropped from his lips were—The Lord bless and comfort you. I have strong confidence this prayer will be answered.

June 15th. [On a visit to her granddaughter at Crewkerne] . . . took a phaeton and went to Bridport, 13 miles, and spent a little time in examining the Museum left to the Wesleyan Mission by the late Dr. Roberts of that place, a

steadfast friend of Methodism, and a disinterested friend to to all the poor. The Museum is supposed to have [indistinct word, probably "cost,"] £3000, and if it were in London would most likely bring in a handsome sum to the Missionary fund but where it is now will bring in very little.

1836. Saturday, November 5th. Went to Bath and spent near 3 weeks with Mrs. Shum [her daughter] and family. It being the anniversary of the opening of Walcot Chapel, Dr. Bunting preached two sermons on the Sunday and one on the Monday Evening.

December 17th. I am again honoured this day by receiving under my roof Mr. & Mrs. Rogers, two persons from Birmingham on their way to Antigua as Missionaries, from what I can learn from them they have left Fathers and Mothers who dearly love them, also a good business, besides Mr. Rogers and his Father entering into a bond of Two Hundred Pounds that Mr. R. shall not be any expense to the Missionary Committee for four years. Here I think is great sacrifice for the cause of the Negro and the Heathen. Mr. Rogers was ordained on Tuesday the 20th. . . . They sailed from Bristol, Saturday, December 30th, in the Hercules—Captn. Cherry, Master.

[In 1838 the Diarist was again a Conference hostess.] My Visitors; Rev. Richd. Waddy, Constable, Matthews (Irish representative) Joseph Entwistle. We spent together a very pleasant agreeable month, and I hope some profit or growth in grace on my part.

[In 1839 Mrs. Hall had further opportunity of befriending outgoing Missionaries.]

Sept 2. Arrived at my home on their way to the Feejee Island, South Seas, Mr. Thos. Williams and his wife; and left on the 12th. The vessel called *The Triton* was towed down the River on the 14th. Wet winterly weather, the wind ahead of them.

1840. August 31st. Railroad opened.

[In 1846, the Conference was once more held in Bristol and the veteran hostess entertained Rev. Richard Reece and Rev. Richard Waddy for four weeks, and in her Diary she cries to God that the fervent, the affectionate, the sincere prayers of his blessed servants may be answered upon her and her children.]

1855. June 18th. [The last entry].

Yesterday I entered my 86th year, more likely it will be my last, my concern is to be ready for the summons to appear before the throne of God, thank God I have not now my evidence to seek, with humility I say God has guided me through life and I believe he will be with me in death.

O that my children may bear with each other, and try to smooth the path through life that we may be undivided in the Eternal State. I request my friends will forbid anything said about me after my death, but that I felt and acknowledged myself a sinner saved by the merits of Christ. I desire my funeral may be as inexpensive as possible that I may be placed in my resting place unobserved and quiet.

(Many interesting paragraphs in this Diary have been passed over in view of the limitations of our space, but enough have been recorded to show its value as a document composed by a Methodist whose experience began in the 18th century and continued through more than half of the 19th.

By an unfortunate transposition of a page of copy the paragraphs September 12th and November 4th on p. 131 in our last issue were misplaced. They belong to 1832. Near the bottom of p. 130 the misprint 1844 for 1834 occurs. To make things clear readers should add 1834 to May 14 and the following dates on p. 131. (F.F.B.)

HOSPITALITY PLANS

John Noakes' *Worcester Sects* (1861) prints two documents of special interest to Methodists. He speaks of the first as "the earliest recorded plan of the Worcester (or Gloucestershire) circuit", yet it is more than the bare bones that such a phrase suggests. In fact, this "plan" not only looks after the spiritual welfare of the Methodist Societies, but the physical welfare of the preacher. Details regarding hospitality are a prominent feature, and will revive memories for many ministers of the days when they were theological students, and consulted College lists showing what they might expect on their preaching week-ends. Internal evidence shows that these documents correspond to the pastoral notes which in modern days are left by Methodist ministers for their successors. We consider that these important documents should be made more readily available in their completeness. The first, from internal evidence dated 1791, is as follows:

The brother that goes on the circuit from *Worcester* sets off immediately after breakfast on Friday Morning, dines at Mrs.

Cannings, schoolmistress, at *Bengeworth*; Saturday morning, after breakfast, to *Broad Marston*, Mr. *Henry Eden's*; Sunday forenoon, preach at *Broad Marston*, and in the evening at *Weston*, Mr. *Adkins*; Monday, dine at Mrs. *Guy's*, *Hampton*, near *Bengeworth*, and after come to *Pershore* to preach, at Mr. *Jones's*, barge owner; Tuesday morning, return to *Worcester*; Wednesday go to *Stourport*, Mr. *Cowell's*; Thursday, to *Bewdley*, Mr. *James Lewis*, near the church, shoemaker; Friday, to *Kidderminster*, Mr. *James Bell*, shopkeeper, Mill Street; Saturday evening, preach here also, and Sunday morning, which falls to their turn in this manner once in a month, because the next preacher that comes to to this part of the circuit, goes back from *Kidderminster* to *Bewdley* on the Saturday morning, in order to preach there the opposite Sunday morning once in the month. From each of these places *Bewdley* and *Kidderminster*, the preacher returns after Sunday morning preaching to dine at *Stourport*, and preach at half-past two and six in the evening. Monday, after breakfast, you go to the *Clee Hills*, through *Cleobury*—a new place (society this year begun, 1791.) Tuesday of late has fallen vacant, through giving up a place in that country. I hope the Lord will open a door for you somewhere to fill up this day. Wednesday, dine at *Stourport*, preach at night. Thursday morning, return to *Worcester*, having now completed your fortnight's round. The next preacher then takes the above circuit. You stay in *Worcester* a whole fortnight.

Thus it will be seen that each of the two preachers appointed to the Circuit (which had been formed from the Gloucestershire Circuit in 1788) would cover the country areas for a fortnight, whilst his colleague would be concentrating on Worcester itself, this process regularly alternating. The "itinerancy" was an even truer term in those days than now! The above instructions were obviously drawn up for the newly appointed preachers, Jeremiah Brettell and Francis Truscott, the former of whom remained on the Circuit for two years.

The preacher who goes to the country circuit sets off from *Worcester* on Saturday morning to *Ombersley*, where is a new society of eighteen members formed this year. On Sunday, preach at *Droitwich*, at nine o'clock in the morning, return to Mr. *Groves's* at *Ombersley* to dine, and preach again at *Droitwich* in the evening. N.B. *Droitwich* is a new place opened this year, and in which we have a very good prospect. Here call at Miss *Russell's*. From hence proceed on Monday to *Bromsgrove*, *John Bott's* needle maker. In this place is a society of nineteen members, steady, but not very lively, Tuesday: Mr. *Samuel Randle's*, *Notherwood*. The prospect in this place is not very good, as the congregations are very small; yet there is a society of eight members, not very lively. Wednesday; *Worcester*, a day of rest. Thursday: *Bengeworth*, Mrs. *Canning's*, schoolmistress. Here is the oldest society in this part of the kingdom—once a large and flourishing one, but now reduced to fourteen members, and these not much in earnest. Friday: dine at Mr. *Nathaniel Eden's*, *Honeyburn*, and then proceed to Mr. *William Eden's* at *Broad*

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Marston. Preach at night at *Pebworth*. Here we have no society, as the few serious people who attend here belong to *Broad Marston* society. Saturday: *Weston*, Mr. *Caleb Adkins*. Here is a lively society of twenty-four members. Mr. *Adkins* is one of the circuit stewards. Sunday: in the morning in some of the little villages in the neighbourhood of *Weston*, and in the afternoon or evening, *Broad Marston* as above. Monday: *Bidford*, Mr. *Russell's*. Here is a new society of twenty-five members, in earnest, but ignorant and weak. Tuesday: *Great Allon*, Mr. *Hemming's*. We have preached here for some months, but have not attempted to form a society. Wednesday: *Alcester*, *Michael Flaherty*, carpenter. We have not preached long in this place. Thursday: *Pershore*, at *Owner Jones's* house. There was once a society in this place, but it was dissolved before I came to the circuit. We gave up preaching there for some months, but at the earnest entreaty of some poor people returned to it again. Friday: return to *Worcester* for the fortnight.

This document bears evidence of having been prepared by an outgoing preacher who would almost certainly be the "Assistant", *Walter Griffith*. The two incoming preachers in 1747 were *Francis Wrigley* and *Joseph Burgess*, who both stayed two years.

The absence of *Stourport* and *Kidderminster* from this plan is explained by the fact that a separate *Stourport Circuit* was formed in 1797.

It would be interesting to know if any similar documents have survived the hand of time.

FRANK BAKER

EAYRS' ESSAY PRIZES FOR YOUNG MINISTERS

In *Proceedings* xxiii, p. 22, we gave an account of these essays, with the names of the successful winners of the first five of the annual competitions. It is time to bring the record up to date.

6. 1940-1 The unrest in Methodism, 1790-1800
7. 1941-2 A Study of John Wesley's Reading.
8. 1942-3 Methodist Evangelism, 1800-1820.
9. 1943-4 John Wesley and Calvinism.
- N.B. No Award will be made in 1945.
10. 1945-6 *Asbury* as the Founder of American Methodism: A Comparison and a Contrast with John Wesley.

The prizes in 1940-1 went to Dr. *Maldwyn L. Edwards*, M.A., and the Rev. *Frank Baker*, B.A., B.D. Mr. Baker won

the first prize for the "Reading," the second going to the Rev. George Lawton. The prize for "Methodist Evangelism" went Overseas, being awarded to the Rev. Bernard Crosby, West Indies; the Rev. F. H. Cumbers, B.A., B.D., gained the second prize, with the Rev. Dr. Letch as a very good runner-up. Rev. Dr. Percy Scott, B.D., won the first prize in the "Calvinism" Essay, and the Rev. Dr. A. H. Pask, M.A., the second, a special prize being awarded to the Rev. George Lawton.

The London Quarterly and Holborn Review has published some of the Essays. Dr. Edwards on the unrest, etc., appeared in October, 1941 and January, 1942; Mr. Baker's account of John Wesley's reading in April and July, 1943; Mr. Crosby's excellent Essay on Methodist Evangelism in the first twenty years of the nineteenth century in October, 1944.

The purpose Dr. Eayrs had in view is being abundantly fulfilled as these younger ministers are attracted to these special lines of study. F.F.B.

NEW ZEALAND NOTES

The New Zealand Branch of the W.H.S., working along the lines described in *Proceedings* XXIII, 116, has published some important material since last mentioned in our columns.

Some Account of Primitive Methodism in New Zealand, written by the Rev. Edmund Drake, being part 3 of the third volume of the *New Zealand Proceedings*, is a Souvenir of the Centenary of the arrival of the Rev. Robert Ward and the establishment of the Primitive Methodist Church in New Zealand in September 1844.

"A Norfolk man, Mr. Ward, was Superintendent of the Mattishall Circuit when he was selected as the pioneer in the work of New Zealand. A valedictory service was held in the Old Sutton Street Chapel, London, on April 30th, 1844, and Mr. Ward and his family sailed in the good ship *Raymond* and arrived at New Plymouth on August 29. . . . Robert Ward landed a stranger among strangers. He was unknown, his coming unprepared for and unexpected. There was no nucleus of a Church, however small."

Within a day or two Mr. Ward took up his stand on the Huatoki Bridge, in the centre of the township. A little company of Bible Christians, who had built a small Church, joined forces with the small Society which resulted from Mr. Ward's labours. The union worked well, and was never regretted.

Later the work made great progress amongst the Maoris. Stipends were paid by the home Church until 1875, when the New Zealand P.M. Church became self-supporting.

The last part of vol. III and the first part of vol. IV of the N.Z. Proceedings consist of *A Centenary Survey (1844-1944) of Wesley College*, by the Rev. E. W. Hames, M.A. In October, 1844, Governor Fitzroy granted in trust to the Rev. Walter Lawry, Superintendent of the Wesleyan Mission in New Zealand, a block of six and three-quarters acres of Auckland suburban land in perpetuity for the purpose of a Wesleyan Native Institution. The training of native agents was the primary purpose of this first Wesleyan educational foundation in the country.

In 1845 the Governor made a further grant of 192 acres at Three Kings on the same terms. The Rev. Thomas Buddle, a native of the County of Durham, was appointed to assist Mr. Lawry in the town and to act as Principal of the Institution. Considered as an early experiment in Native education the work of the Old Native Institution completely justified itself and prepared the way for the larger and more efficient school at Three Kings. (1849-1869).

The "Native Schools Act" 1867 abolished the denominational system. After seven years the Institution was reopened as a College for ministerial candidates. The story of later developments completes the survey.

NOTES AND QUERIES.

840. PORTRAITS OF WESLEY PREACHING. The recent article on Wesley's Field Bible, (*Proceedings XXIV*, 126) brought a query from Miss Rose Withers as to whether artists have always accurately depicted the size of Wesley's Field Bible in portraits showing him preaching. The answer seems to be that they usually did.

Wesley is sometimes depicted as reading a Bible placed on a desk, or with a Bible on his knee (as in Frank Salisbury's recent pictures). In these cases we cannot expect the small Field Bible to be shown. On practically every occasion, however, when Wesley preached in the open air, we believe he used his Field Bible, and it should therefore be shown accurately, measuring roughly two inches by four and a half inches, and about an inch thick. In other words, it should just comfortably fill a man's hand. This we find to be the case in perhaps the finest portrait of Wesley preaching, that by Nathaniel Hone, in the National Portrait Gallery. It is also true of the portrait by the first Methodist R.A., John Russell, whilst that by Thomas Holloway is only slightly larger than accuracy demands (if it is really intended to represent the Field Bible).

The same appears to be true of Frank Salisbury's best-known portrait of Wesley, though this is not strictly a "preaching" portrait. One is glad to note that the two most famous statues of Wesley,—the "Centenary" one by Adams-Acton in front of City Road Chapel, and the "Equestrian Statue" by Mr. A. G. Walker, A.R.A., outside the new Room, Bristol, both show Wesley holding a Field Bible of the correct size. Not all artists, however, have

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been so careful. The popular picture of Wesley preaching from the steps of a market cross depicts him as holding a Bible considerably bigger than the Field Bible which he customarily used, whilst the painting by the Canadian Artist, Mr. J. W. L. Foster, a replica of which is at the Central Hall, Westminster, shows Wesley with a Field Bible so big that he has to clasp it to his bosom—that is if my small reproductions do not err.

Rev. Frank Baker, B.A., B.D.

841 THE EVANGELICAL LIBRARY. The formal opening of this Library, with which is incorporated the Beddington Free Grace Library, took place in January. We have received a summary of the address given on that occasion by the Rev. Dr. Martyn Lloyd-Jones; from this the following particulars are in the main derived.

The inception of the Library was due to the vision and labours of Mr. Geoffrey Williams, the Founder, which have extended over some twenty years. During his early life after his conversion, which was of a marked character, he read widely in that form of religious literature associated with the term "Free Grace", and gathered together at Beddington in Surrey many rare works of this character. As the range and importance of this collection grew he felt a strong desire to make it the nucleus of a library available for the Christian public, and with this end in view he proceeded to develop and expand it. In the present Evangelical Library is to be found a collection of the works of the Reformers and Puritans and of the Evangelical Divines of the seventeenth and eighteenth centuries probably as fine as can be seen anywhere. Many subjects are represented in the Library, but the biographical and hymnological sections are especially rich.

An outstanding section of the Library contains many important works on Revivals of Religion, especially those of the eighteenth century. The founder's great hope is that these may, by God's blessing, prove a means of stirring up prayer for a revival of religion in our own day and our own land. The Library is intended to be a living force and not a museum only.

The Library is now at 55 Gloucester Road, South Kensington, S.W. 7. The annual subscription is 7/6. An Information Bureau is in contemplation and this as well as the collection will be at the disposal of Clergymen and Free Church Ministers as well as students and research workers.

Students of the Methodist Revival will find much here on the Calvinistic side of the movement that is not easily obtainable elsewhere.

F.F.B.

Title-page and index for Volume XXIV will be sent out with the June issues to Libraries and Kindred Societies in our list. Other members desiring the same are requested to make prompt application to Rev. F. Baker, B.A., B.D., 40 Appleton Street, Warsop, near Mansfield, Notts. It is felt that some members do not require these pages, and that a superfluous use of paper should be avoided.