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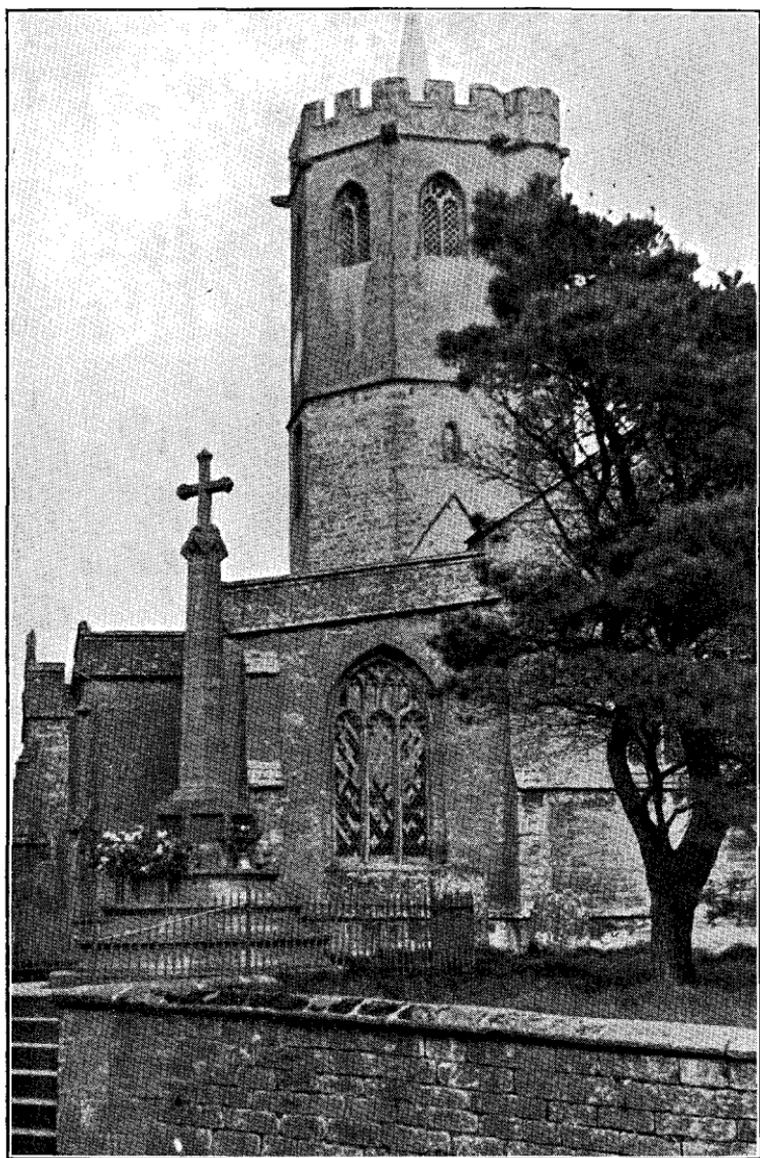
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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

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**THE BELFRY OF THE PARISH CHURCH AT
SOUTH PETHERTON.**

Photo by Mr. Stanley Sowton.

PROCEEDINGS

EARLY METHODISM IN BRISTOL.
WITH SPECIAL REFERENCE TO
JOHN WESLEY'S VISITS TO THE
CITY.

(CONCLUDED)

A Table showing as accurately as can be determined the number of days in each month spent by Wesley in Bristol during the years 1739-1790.

- (i) The Table is based on "*An Itinerary*" by the Revs. R. Green and H. J. Foster, issued by the W.H.S. in connection with vol. vi of the *Proceedings*, and the Standard Edition of the *Journal*.
- (ii) For the purposes of tabulation a day has been reckoned for each occasion on which, as far as we know, Wesley spent the night in Bristol. He was often out of the city in the daytime visiting the Societies in neighbouring towns and villages
- (iii) The figures given for each month are not intended to represent consecutive days spent in the city. They are interesting in that they illustrate the frequency, regularity and, to some extent, the duration of Wesley's visits to Bristol.

WESLEY HISTORICAL SOCIETY

	1739	1740	1741	1742	1743	1744	1745	1746	1747
January	—	23	19	—	12	15	17	11	9
February	—	—	9	17	—	—	4	7	—
March	1	26	24	13	—	5	—	5	—
April	30	14	—	—	8	3	—	6	—
May	31	29	6	—	17	6	—	10	—
June	21	1	—	3	—	—	3	—	1
July	26	—	5	13	—	8	7	7	—
August	29	—	—	10	3	—	1	17	3
September	—	6	9	12	2	Journ'l Blank S'pt 17 to Oct.	—	3	5
October	12	—	Wesl'y 19 ill 30	13	14	30 10	—	—	—
November	5	9	—	—	—	—	—	—	—
December	5	19	—	—	—	—	—	—	9

	1748	1749	1750	1751	1752	1753	1754	1755	1756
January	3	Journ'l blank J'nz 28	—	—	—	—	29	Journ'l blank but	—
February	10	6	—	—	—	1	28	Wesl'y pr'bab- ly in Bristol	—
March	—	24	16	13	—	15	31	1	9
April	—	2	—	—	—	—	—	—	—
May	5	—	—	—	—	—	—	—	—
June	6	—	—	5	5	—	—	—	—
July	—	8	7	22	—	2	—	—	—
August	—	1	—	—	—	7	19	—	7
September	—	—	6	3	—	18	18	7	5
October	12	4	22	16	10	—	—	16	—
November	—	7	—	—	—	—	Journ'l blank Wesl'y ill	—	—
December	—	—	—	—	—	—	—	—	—

PROCEEDINGS

	1757	1758	1759	1760	1761	1762	1763	1764	1765
January	—	12	9	—	—	—	—	—	—
February	—	—	—	—	—	—	—	—	—
March	—	—	—	—	—	6	—	6	6
April	—	—	—	—	—	—	11	—	—
May	—	—	—	—	—	—	—	—	—
June	—	—	—	—	—	—	—	—	—
July	—	—	—	—	—	—	—	—	—
August	3	10	—	4	—	3	1	7	4
September	—	25	3	—	10	—	14	21	5
October	21	1	21	26	27	8	—	—	18
November	5	—	—	2	—	—	—	—	—
December	7	—	—	—	—	—	—	—	—

	1766	1767	1768	1769	1770	1771	1772	1773	1774
January	—	—	—	—	—	—	—	—	—
February	—	—	—	—	—	—	—	—	—
March	6	5	6	5	6	6	6	7	7
April	—	—	—	—	—	—	—	—	—
May	—	—	—	—	—	—	—	—	—
June	—	—	—	—	—	—	—	—	—
July	—	—	—	—	—	—	—	—	—
August	2	—	8	2	7	9	3	7	10
September	6	8	2	20	17	9	10	26	13
October	12	8	22	8	3	—	4	3	9
November	—	—	—	—	—	—	—	—	—
December	—	—	—	—	—	—	—	—	—

WESLEY HISTORICAL SOCIETY

	1775	1776	1777	1778	1779	1780	1781	1782	1783
January	—	3	—	—	—	—	—	—	—
February	—	—	4	—	—	—	—	—	—
March	9	6	10	10	9	11	11	9	11
April	—	—	—	—	—	—	—	—	—
May	—	—	—	—	—	—	—	—	—
June	—	—	—	—	—	—	—	—	—
July	—	—	4	—	—	7	—	—	11
August	—	1	11	3	2	15	2	1	—
September	15	8	16	13	16	22	10	9	11
October	1	Journ'l blank	—	4	2	1	7	6	4
November	—	—	—	—	2	—	—	—	—
December	—	—	1	—	—	—	—	—	—

	1784	1785	1786	1787	1788	1789	1790
January	—	—	—	—	—	—	—
February	—	—	—	—	—	—	—
March	8	10	12	12	12	12	9
April	—	—	—	—	—	—	—
May	—	—	—	—	—	—	—
June	—	—	—	—	—	—	—
July	—	—	14	—	—	—	13
August	4	—	3	—	2	1	10
September	16	16	—	9	21	16	20
October	—	—	—	6	—	3	—
November	—	—	—	—	—	—	—
December	—	—	—	—	—	—	—

W. A. GOSS

PROCEEDINGS

The series of articles on Early Methodism in Bristol reaches what we feel sure will be regarded as an appropriate close in the statistical statement printed above. This will derive added interest from the fact of its publication shortly before yet another Bristol Conference. We take the opportunity of appending a few notes on matters arising out of the articles.

A footnote to page 161 of *Proceedings*, vol. xix, refers to a reproduction of an old Bristol membership list given in the second volume of the *Standard Journal* p. 398. Unfortunately a statement on page 429 of the same volume to the effect that the original was in the hands of the Lightwood family of Lytham, was overlooked, and it was erroneously said that the original was preserved at the Methodist Publishing House. The list was also reproduced in the *Methodist Recorder*, 30 November, 1902, accompanied by an article by Mr. J. T. Lightwood, the owner. A good reproduction faces *Proceedings* iv, 89, being made from a photograph taken by Rev. W. Hargreaves Cooper. The original is there correctly stated to belong to Mr. J. Lightwood.

25 September, 1790. Mr. Hey, the Presbyterian minister of Lewinsmead meeting, came to desire me to let him have the use of our preaching-house on Sundays at those hours when we did not use it ourselves (near ten in the morning and two in the afternoon), while his house was re-building. To this I willingly consented, and he preached an excellent sermon there the next day at two. I preached at five in the morning to more than the house would well contain.

The Editor of the Standard Edition of the *Journal* says that there is a want of harmony between the statement that Wesley preached at five on the morning of the 26th and the particulars given in the Diary. From the latter we learn that the service was at five in the evening. Slight confusions are by no means remarkable in the case of entries made so near the end of Wesley's life. A suggestion that the narrative goes astray on another point is made in an editorial note in *The Transactions of the Unitarian Historical Society*, v. 445.

It is true, that the Lewins Mead Meeting was being rebuilt at this time, but the congregation during the rebuilding was accommodated on Sundays at the Bridge Street Independent Chapel, and when they entered into occupation of their new

building in 1791 they sent a present of £100 to the Bridge Street Meeting in acknowledgement of their courtesy. Moreover there is no Mr. Hey in the list of the Lewins Mead ministers. The ministers there at this period were named Wright and Estlin. The Unitarian editor thinks Wesley must intend to refer to the Rev. John Hey who was welcomed as pastor by the Independent Church at Castle Green in 1789. He refers for confirmation to the correction made by Samuel Bradburn in his copy of the *Journal*. See *Proceedings* xix, 119. The note goes on to say "We make the conjecture that the Castle Green congregation (owing to internal alterations or repairs) required temporary accommodation for one or two Sundays, and just as the Lewins Mead congregation had found temporary quarters at the Bridge Street Meeting House, the Castle Green people sought the hospitality of Wesley at his 'preaching house' or 'New Room.' The Rev. John Hey would probably refer to the parallel case of Lewins Mead in making his application and Wesley may very well be excused for getting these details a little mixed."

The Methodist Episcopal Church of America was founded in December 1784, not 1785, as stated in *Proceedings* xix, 83. See *New History of Methodism* ii, 88.

In confirmation of the statement in *Proceedings* xx, 6 Mr. Goss quotes from Bonner and Middleton's *Bristol Journal*, December 23, 1786: Wednesday, was married at St. James Church, Mr. John Valton, a preacher in connection with the Rev. Mr. Wesley, to Mrs. Purnell, of Almondsbury, in the county of Gloucester. F.F.B.

THE FIRST APOLOGY FOR METHODISM

FURTHER NOTES. (See *Proceedings*, XIX, 181).

I have now ascertained the source of Mr. Brigden's statement (*New History of Methodism*, I, 176) that Marriott said William Law was the author of the important pamphlet, *The Oxford Methodists*, of which an account appears in *Proceedings* XIX, 181.

Thomas Marriott was a London Methodist possessed of much documentary and other material relating to Wesley and the early days of Methodism. Many interesting articles were contributed by him to the *Methodist Magazine* under the heading: *Papers on Wesleyan Matters*.

PROCEEDINGS

The tract in question was reprinted in the *Wesleyan Methodist Magazine*, 1848. It is stated, "Three editions of this tract were published: the first in 1733, adverted to by the Rev. John Wesley in the third paragraph of the Preface to his *Journals*; the second edition in 1737; the third edition 1738.

[Wesley's words are: I have prefixed hereto a letter wrote several years since, containing a plain account of the Rise of that little Society in Oxford, which has been so variously represented. Part of this was published in 1733, but without my knowledge or consent.]

Mr. Marriott says explicitly: The first edition was written and published by Mr. Law, but without Mr. Wesley's knowledge or consent. When *Fog's Journal* of December 9, 1732, came into his hands, he was unacquainted with any of them (p. 1) till one of them (John Wesley, p. 2) "informed me of their motives and views, part of which and in particular the Questions, I got him to give me in writing (p. 14). When the second edition was published. November, 1737, Mr. Wesley was in Georgia: it is consequently addressed to the Rev. Mr. Whitefield, as appears by the letter prefixed.

The authorship of Law, thus stated by Marriott, has been accepted, as our article stated, by Dr. Simon and Dr. George Jackson. On the other hand, it is not known to Tyerman and Green, well informed writers on Methodist literature, nor to Canon Overton and Alexander Whyte, students of William Law's life and writings.

The article, in the *Proceedings* attracted the attention of Canon C. H. Lambert, Director of Religious Education for the Diocese of Blackburn. He has been recently engaged upon an intensive study of William Law, and for the following reasons feels quite sure that some mistake has arisen. We have his permission to quote his opinion, the reasons for which are as follows:

I. The writer was a resident near Oxford. Law never resided near Oxford. At the time this letter was written he was in residence at Putney, in the home of the grandfather of Gibbon, the historian.

II. The writer visited Oxford, and had an intimate friend at Christ Church. There is no evidence that Law ever visited Oxford, or that he had a friend at Christ Church. John Byrom, who was visiting Law regularly at this time, would almost certainly have known of the visit had it been made, and the pamphlet had it been Law's; there is no mention of either in his *Journal*.

WESLEY HISTORICAL SOCIETY

III. The writer states that he was unacquainted with anyone of the Methodists until he went to Oxford. John Wesley, however, had visited Law at Putney in July 1732, some months before the offending letter, which appeared in Fog's *Journal*, had occasioned the enquiry into the "Holy Club."¹

IV. The style is entirely unlike Law's style

V. The publisher is not Law's usual publisher. He was very particular about keeping to the same firm.

In addition to these reasons for thinking that Law had nothing whatever to do with the pamphlet Canon Lambert thinks it unlikely that Law would have allowed the editions of 1737 and 1738 to be published, as he deplored the development of Methodism through the preaching of Whitefield whom he knew. It must not be forgotten, moreover, that differences arose between Wesley and Law in 1738. A suggestion which was made to Canon Lambert that possibly there was deliberate mystification of style and circumstance on the part of Law in compiling the pamphlet seems to him wholly alien to the character of Law and does not commend itself to his judgment. The Canon further stresses the fact that not a single writer on Law has associated him with this pamphlet. The first to do any serious work on the subject of Law's life and work, was Christopher Walton, who by diligence in visiting relations of his and in collecting letters written by him, was able to get together a mass of information. His book published in the middle of the last century is the basis of our knowledge of Law's life ; it nowhere refers to the pamphlet.

These considerations have much weight, and we feel sure our readers will be glad to have them set forth. Some of them at any rate must have presented themselves to Thomas Marriott and Dr. Simon without appearing insuperable. We invite further notes from anyone in a position to throw light upon this interesting problem.

It may usefully be added that the Wesleyan Methodist Magazine 1845 p. 237 gives a reprint, somewhat abridged, of the original attack in *Fog's Journal*.

F. F. BRETHERTON

1. This is plainly stated in *Moore's Life of John Wesley*, p. 190.

"Being in London in the month of July [1732] Mr. Wesley went down to Putney, to pay Mr. Law a visit, which was the introduction to a personal acquaintance with each other."

LETTERS TO HENRY BROOKE. OF DUBLIN.

Two letters from Mr. Robert Brooke, his father.

The Standard Edition of *The Letters of John Wesley*, includes seven (iv 171, v 91, vi 95, viii 66, 89, 174, 331,) addressed to Henry Brooke. By the kindness of Mrs. Ross Rainsford, of Belfast, who is Brooke's descendant, seven other letters of various authorship, also addressed to him hitherto unpublished, are permitted to appear in successive issues of *Proceedings*.

It may be convenient to introduce first of all two letters—probably the least in general interest—written to Henry Brooke by his father, Robert Brooke. Unhappily of the author we know little. There is a short notice in Mr. Strickland's *Dictionary of Irish Artists*, and some incidental allusion in the *Memoirs of the Life of Mr. Henry Brooke*, compiled in 1816 by Dr. D'Olier, and long since out of print. From these the following information is derived.

Robert Brooke's mother before her marriage was Miss Lettice Digby. His father was the Rev. William Brooke, rector of Killinkere, Co. Cavan, in the diocese of Kilmore. Robert was the elder son, and was born about the opening of the century. He lived at Rantavan and married his cousin, Honor Brooke, by whom he had four sons, Henry, Robert, Digby and Thomas, and one daughter, Sarah. He enjoyed considerable affluence, though what relationship it bore to his profession of painting is not altogether clear. Mr. Strickland mentions two of his works, (a) a portrait of himself and (b) an equestrian portrait—painted in 1748—of the Duke of Cumberland, which afterwards belonged to the Rev. Stopford A. Brooke. In 1758 Robert Brooke with his family left Rantavan and went to Killibegs, Co. Kildare, where he lived until his death. While yet in Co. Cavan he may or may not have known Methodism; for thither probably it was brought not long before 1756. But certainly by 1765 he was in sympathy with it; for then "he not only advised but desired" Henry Brooke to join the Dublin Society.

Such of his letters as are extant show a warm family affection together with a simple and devout evangelicalism. Toward the close of his life he seems to have written weekly to his family, particularly to his eldest son. Dr. D'Olier published a letter of the 13th June, 1784, and a subsequent reply by Henry to one of

WESLEY HISTORICAL SOCIETY

the 20th June. To these are now added one of "Sund. 6 June" and another of "Sund. 27 June," which may serve as specimens of the rest. The spelling of the autographs is retained, but the punctuation is modernised.

Sund. 6 June

My precious children,

God be praised, our sweet little Theodosia and your dear mother continue better; all the rest of us purely and rejoicing at the comfortable account from you of yourselves, of Sally &c. Happy Mrs. Hickman, I find, is at rest. She has no longer the trials of this life to contend with, no longer the daily and heavy cross of a fallen nature to take up, and no longer under the painful operation of having Self-will and every Idol of her imagination torn from her heart; Happy that she ever existed, and that her light afflictions which were for a moment now work for her a far more exceeding and eternal weight of glory. I have been delighted to-day in looking over Mr. Flecher's letters and some other manuscripts which I have in my little treasury; and hope you will add to their number by remembering to transcribe, on the first Sunday you have leisure, the two letters w^{ch} I left you for that purpose. May God's rich mercies fill and surround you all, Amen prays your very loving father,

R. BROOKE,

Mond. evening.

Aggy brings word from Theodosia that she is quite well. Blessed be God.

The Rev. John Fletcher, after his visit to Dublin in 1783, was an intimate friend of the Brooke family. Evidently Henry complied promptly with his father's request; for on the 13th June Robert wrote:—"I am often truly comforted by Mr. Fletcher's letters, which you have been already so kind to transcribe and send me. I have read some of them several times . . ."

Sund. 27 June.

I recd. and read with delight my precious child's sweet letter. Mr. Flecher's meaning is fully and satisfactorily explain'd there; and nothing to be added but that the union of the two sisters is certainly inseperable, as far as we are actuated by the Spirit of God. But self-will—that powerful enemy in our nature—endeavours to intrude even into spiritual our pursuits; and as far as it is indulged, leads into all those fatal errors of the

PROCEEDINGS

head and heart which you have so strongly described. Where then is our safety from that subtle enemy, but in a lively exertion of that measure of faith with which we are already bless'd; in endeavours and prayers for such a reception of the Cross as shall enable us to receive all its precious benefits; and such a steady attention to those views of our depravity—which Christ mercifully exhibits in our hearts—as shall give intenseness to our devotions and compel us to a vigorous pursuit of all the means for our deliverance, but with such dependence upon God alone for success as shall make us dread to let the means clash with the end; and Finally in doing our part to follow the prescriptions of our great Physician, and to wait with the like patience for His cordials as we endeavour at in taking his medicines? But let us take courage, my Harry, Tho' the task is hard, the prize is great. It is Goodness, it is Christ, it is God *who pities our infirmities, who knows whereby we are made, and remembers we are but dust.*
Mond. 28

Our dear little pet paid us a visit last week in high and blooming health. Your dear mother return'd the visit to-day, and found her quite well, God be prais'd. May the blessings of Divine Grace, of health and comfort attend you all, prays your ever tenderly affectionate your fellow traveller,

ROBT. BROOKE.

For annotation it must suffice to quote from the "sweet letter" that Robert here acknowledges. On the 26 June Henry wrote:—"I believe all he [Mr. Fletcher] means is, that I was just in my preference of the inward spiritual path, to the outward external works of apparent holiness: or, seeking rather communion with God, than activity with my fellow creatures.—but at the same time [he] recommends the union of the two—the holy waiting frame of Mary, and the active labours of the industrious Martha." The 1836 edition of Fletcher's works includes three letters written by him to Henry Brooke; but none of them is that to which Henry and Robert make reference. Presumably it has not survived.

Mr. Strickland's closing sentence about Robert Brooke is that "the date of his death has not been ascertained." A *terminus ad ad quem* is provided by some words of condolence that the Fletchers wrote on "Feb. 28th, 1785." On the MS. of the letter of the 27 June, 1784, beneath Robert Brooke's autograph, is a scholium saying that this was his last letter and written eight days before his death and continuing:—

WESLEY HISTORICAL SOCIETY

“ he died in Killbeggs
County of Kildare
5 July 1784. Aged 74 Y^{rs}
& is Buried in Clane Church Y^d”

This, if accepted as reliable, makes the year of his birth 1710. The difficulty is that he wrote a letter, according to Dr. D'Olier, on the 19 October, 1784! For the nonce one is inclined to doubt Dr. D'Olier and to trust the scholium; for it is both detailed and self-consistent.

R. E. KER.

Several interesting letters from John Fletcher to Henry Brooke are printed in Tyerman's *Wesley's Designated Successor*. In one of them Fletcher confuses his correspondent with an uncle of the same name, Counsellor Henry Brooke, son of the Rev. William Brooke. Henry Brooke, senior, was the author of the novel which Wesley published in an abridged form, *The Fool of Quality; or The History of Henry, Earl of Moreland*. Reference to this will be made in later notes by Mr. Ker.

Green: *Wesley Bibliography*, p. 209 says that the two Henrys are sometimes confused; Thomas Jackson, for instance appears to have fallen into this error in his Index to Wesley's Works.

From Tyerman and from Crookshank we gather that Fletcher's visit to Dublin was one of the great events in the history of Methodism in that city. In 1782 he wrote to Henry Brooke declining an invitation. When it was renewed however the next year, through Dr. Coke, he accepted.

We hope to print in the September *Proceedings* two letters from John Wesley to Henry Brooke which have not yet been published, F.F.B.

IRISH PRIMITIVE WESLEYAN METHODIST HYMN BOOKS.

The Hymn Books of the Primitive Wesleyan Methodist Society, which had a separate existence for sixty years (1818 to 1878), are not referred to in Julian's *Dictionary*, nor are any of them included amongst the numerous Methodist Hymn Books recorded in the published *Catalogue of Wesleyana* preserved at the Conference Office. It may be assumed therefore that these Hymn Books are practically unknown in England, and even in Ireland they are now but rarely met with. They deserve, however, a place of record in the annals of Irish Methodism.

The following notes relate to editions known to me:

A Collection of Hymns compiled for the Use of the Primitive Wesleyan Methodists of Ireland. Dublin: Printed and Sold by M. Keene, 6, College Green. 1819. pp. 272.

The volume contains 346 hymns, mainly Wesleyan, but the Sections are quite different both in name and arrangement from

PROCEEDINGS

those in Wesley's Collection. It is stated in the Preface :

"it has been found necessary to omit many Hymns contained in Mr. Wesley's General Collection, which although excellent in themselves, were seldom used ; many long Hymns are necessarily abridged ; those verses only being retained which were deemed most suitable for general use.

The Editors state further :

"It is not our wish to enter upon a criticism of the arrangement adopted, in almost all the later publications of Mr. Wesley's Hymns : we have thought, however, that one less exceptionable might be had ; whether for ordinary worship, states of Christian experience, or some special occasion."

The changes above introduced, as well as the fact that this new Collection is not referred to in the Primitive *Minutes* of 1818 or 1819 suggest that it was a private and unauthorised publication (probably edited by Arthur and Martin Keene.) The Irish Primitives were tenacious of the Wesley tradition, and noticeably so in their Hymn Books, which, with supplemental additions, retained the original Wesley arrangement so long as the Primitive Society existed. Consequently, it would seem that Keene's edition may not have met with sufficient acceptance to replace the existing Wesley Collection, with which probably the members of the new Society were already adequately supplied, rendering any separate publication unnecessary for the time being.

The earliest of the official Hymn Books I have seen retains the original title :

A Collection of Hymns for the Use of the People called Methodists. By the Rev. John Wesley, A.M., Late Fellow of Lincoln College, Oxford. A New Edition with Supplement. London : Printed for the Primitive Wesleyan Methodist Book Room, 62, South Great George's Street, Dublin 1832. pp. 576. 634 Hymns and 3 Anthems.

The Wesley Portrait is after that by Edridge, published by G. Martinson.

The Supplement included in the volume continues the pagination of the Hymn Book, but has a separate title page :

A Supplement to Mr. Wesley's General Hymn Book, compiled for the use of the Primitive Wesleyan Society of Ireland. Dublin : Printed for the Primitive Wesleyan Methodist Book-Room, 62, South Great George's Street. 1832.

WESLEY HISTORICAL SOCIETY

The Hymn Book in its final form was issued in July, 1859, and it was in fact the *Wesleyan Reform Hymn Book*, prepared by the Rev. James Everett for the Wesleyan Reform Union, and published by that Body in July, 1853. A different title page was inserted in the Dublin editions :

Methodist Hymn Book : comprising the Collection by the Rev. John Wesley, A.M., with Miscellaneous Hymns suitable for occasional Services. Dublin : Methodist Book Room, 63, South Great George's Street. (Various dates from 1859 to 1875. Hymns 804. pp. 710).

In addition to John Wesley's Preface, it contained an Introductory Note from the Dublin Book Room ; and there was usually bound with it : The *Wesleyan Sunday-Scholars' Hymn Book*, published by the Wesleyan Reform Book Room (Hymns 226. pp. 36). In some editions there were also included the *Exeter Hall Revival Hymns* (94 Hymns. pp. 16).

The Hymns were frequently announced by their page rather than by their individual number, and in order that the pagination should be uniform as between the books with large print and those with small, the latter had four numbers at the top of each page of print.

The Primitive Wesleyan Hymn Book had several features which differentiated it from the contemporary Wesleyan Book. The name of the author, where known, was inserted at the top of each hymn. The hymns were also prefixed by a number in brackets relating to a Table of Reference by means of which the original source of every hymn could be readily ascertained. Further, instead of the familiar posthumous portrait by Jackson, which gave Wesley a portly appearance, the much finer Romney portrait was chosen for the Primitive Wesleyan Book. This was engraved by Miss Matilda Jones, a miniaturist who frequently exhibited in the Royal Academy, London, between 1825 and 1859, and who is stated to have been "celebrated in her special branch." (Thiene-Becker's *Künstler Lexikon*, Leipzig).

The engraving by Miss Jones has a softer tone than the better known Cook engraving. It is not recorded among the Wesley-Romney engravings enumerated in the Book Room *Catalogue of Wesleyana*. D. B. BRADSHAW.

The Hymn Book referred to above does not appear to be included in the Catalogue, issued in 1922, of Hymn and Tune Books collected and deposited in the Central Hall, Manchester. The books have subsequently transferred to London. F. F. B.

HISTORICAL TREASURES OF THE FORMER UNITED METHODIST CHURCH.

In the volume entitled *Wesleyana*, published in 1921, cataloguing the interesting items preserved at the Conference Office in City Road, some details are given of Libraries and Collections possessed by the section of Methodism known before the recent Union as The United Methodist Church.

One paragraph relates to the Everett Library at the Victoria Park College, Manchester.

It was purchased for £300 in memory of Rev. James Everett, one of the founders of the U.M.F.C., now the United Methodist Church. A card catalogue is there. The Library contains many of Richard Baxter's works in first editions, several Wesley hymn-books, works on Wesley and Adam Clarke, and much of the Wesleyan Reform controversial literature, 1849, *et seq.* One volume is of considerable value. It is a quarter calf-bound collection, made by James Everett, of original letters by John Wesley, Charles Wesley, and others.

The letters by John Wesley in this Collection were published in 1916 in *The Letters of John Wesley*, by George Eays.

Our members may have wondered what has become of this valuable collection of letters now that the Victoria College has been closed. The Rev. Henry Smith kindly writes to inform us that it is now deposited in the Connexional strong room at the Conference Office at City Road, London, with other documents of a Connexional kind belonging to the former United Methodist Church.

Mr. Smith further tells us about some important items once treasured at Ranmoor College, Sheffield, which was sold during the War. The following appear to have passed into the guardianship of the last principal of the College, the Rev. Dr. John S. Clemens, who died in 1929.

1. Greek Testament, 1674, given by J. Wesley to C. Delamotte.
2. Copy of Ordination Certificate, signed John Wesley, setting apart Thomas Owens.¹

WESLEY HISTORICAL SOCIETY

3. John Wesley's Letter to Mr. Delamotte dated February 11, 1779.
4. John Fletcher's Letter, dated Nyon, November 18, 1779, to Monsieur Perronet.
5. Letter from William Dawson to Mr. Conquest, 1834.
6. Letter from Charles Wesley to Betsy Briggs, dated December 31, 1782.
7. Ordination Certificate of the Rev. Alexander Kilham.
8. Letter, Lady Maxwell to Mr. Pawson, 1792.

In January, the Rev. Henry Smith, as the last Connexional Secretary of the U.M.C., handed these over on behalf of the widow of Dr. Clemens and of Mr. John M. Clemens, her step-son, to the Methodist Ministerial Training Committee, which is the successor of the Theological Committee of the U.M.C. These valuable papers will remain the property of the M.T.C., but have been deposited at the Wesley Museum, City Road. This excellent arrangement will fulfil a wish expressed by our late friend, the Rev. George H. McNeal, and will be in accord, Mr. Smith says, with the earnest wishes of the former United Methodists.

THE HOBILL LIBRARY.

This was gathered by the late Mr. G. Alexander Kilham Hobill, of London, and presented by him to the Methodist New Connexion in 1894. It was housed at Ranmoor College, and when the College was sold the books were removed to Nether Green Methodist Church, Sheffield, where they still are. A brief account of the Library is given in *Wesleyana* by the late Rev. George Eayrs. His daughter, Miss W. S. L. Eayrs, typed out a Catalogue running to 285 pages.

Mr. Eayrs mentions the ordination certificate of Alexander Kilham as among the treasures in the Hobill Library; it appears from the foregoing to have passed subsequently into the hands of

1. Rev. Joseph Heaven, the present acting minister at City Road, informs us that this certificate of Thomas Owens' ordination as Deacon is only a lithographed copy. The original is at the Book Room, and is duly included in *Wesleyana*, p. 16. He was set apart "for the office of a deacon in the Church of God" by John Wesley, August 3, 1788. Dr. Simon refers to this in *Proceedings* ix, 152, stating that the certificate was still in existence. A photograph, said he, appeared in the *Methodist Recorder*, October 27, 1898. He further stated that it was formerly in the possession of Mr. R. A. C. Harvard, of Attleborough, who sent it to be included in the Collections at London.

PROCEEDINGS

Dr. Clemens, and it is included in the recent gift to the Wesley Museum.

Everett's Histories of Methodism in Sheffield and Manchester are well known to students. The interesting book relating to Manchester bears the impress "Vol. I" on the title page. Rev. J. T. Brewis, writing from Victoria College to Mr. Riggall in 1921, says that he had found the author's own copy in which was written "This is the whole that was published." He also found Vol. I of the Sheffield history, annotated in Everett's handwriting to the following effect, "Three sheets of the second volume printed, but not finished and therefore not published."

Writing to Mr. Riggall in 1920, from the Book Room, the late Mr. Arthur Wallington said that some of Everett's material for a continuation of his Manchester and Sheffield Histories was contained in various parcels which were, at the time of writing, at the Book Room, though not owned by the Book Room authorities.

Mr. Wallington referred specially to a large portfolio containing all sorts of odd papers relating to Sheffield. He went on to say that the second volume of the Sheffield History was printed as far as page 40, and that a copy of the same can be seen at the Hoblib Library.

It would appear to be a very desirable thing that someone should trace all this material and collate the results. A very valuable addition to Methodist history might result. Such a piece of research ought to appeal especially to our members in Sheffield.

Amongst our collection of newspaper cuttings is one from the *Methodist Church Record* thirty or forty years ago by the Rev. W. Toppin in which reference is made to a number of interesting memorials of the Wesleys preserved at the Free Methodist College, Manchester. These memorials included the Rector of Epworth's Hebrew Bible bearing signatures of the owner, his son John Wesley and Dr. Adam Clarke. This has gone to London with the matters mentioned above. Mention is also made of the parish accounts of Epworth during Samuel Wesley's rectorship; also a large key used by him, a slice of bark from a sycamore tree planted by him in the Churchyard, and a piece of charred wood found by one who was working on the site of the burnt Rectory in 1844. Memorials of John Wesley were a strip of his pulpit gown, together with his preaching bands, and a lead fragment from his coffin. A pocket inkhorn left behind him on one of his journeys, and an umbrella with the names of John Wesley and John Rogers were there also. On the wall of the library was the first sketch in

WESLEY HISTORICAL SOCIETY

oils of the famous picture showing Wesley's deliverance from the flaming Rectory.

The Rev. G. G. Hornby kindly tells us that they have a piece of the sycamore bark at Hartley Victoria College. They have also the Epworth accounts dated 1712, and a great number of miscellaneous documents relating to James Everett, including the manuscript of his *Life of Adam Clarke*, with some sermons and letters of Clarke. There are also letters of James Montgomery to and from Everett, and a manuscript book of poems by Prior and others, supposed to be unpublished, date 1719, given by Montgomery to Everett.

We understand that a project is on foot to make provision at Hartley Victoria College for the Hobill Library. This seems a good idea, and we trust we are not going beyond our province in suggesting that our friends should aim at assembling there, as far as they can, all the documents relating to the life and work of James Everett, and of the matters of various interest collected by him. The Hobill Library and the Everett material would provide for research students a valuable amount of literature illustrating the course of the movements ultimately blended in the United Methodist Church formed in 1907.

We take this opportunity of acknowledging the receipt of an interesting Souvenir of the Methodist College, Victoria Park, Manchester, compiled by the Rev. Geo. G. Hornby, M.A., B.D. It gives deserved permanence to a worthy chapter in the story of Methodist ministerial education.

DR. THOMAS COKE AND SOUTH PETHERTON.

Thomas Coke was born October 9, 1747 at Brecon. At the conclusion of his school career his father entered him as a gentleman commoner at Jesus College, Oxford. In 1768 he received his Bachelor's degree. He was ordained as a Deacon on June 10, 1770 and three days later obtained the degree of Master of Arts. His first curacy was at Road in Somersetshire. It was not long before he accepted a curacy at South Petherton in the same county. Priest's orders were conferred upon him in 1772. The degree of Doctor of Civil Law was granted him by the University of Oxford in 1775.

PROCEEDINGS

In South Petherton there is an excellent Coke Memorial Methodist Church, but till now there has been no memorial in the Church where Coke was curate. That defect has now been remedied.

The following account is selected from an article contributed to the *Methodist Recorder* by Mr. Stanley Sowton.

"A couple of years ago I was privileged to see the parish registers for the second half of the eighteenth century, in which are reflected the faithful service of the zealous young curate, Thomas Coke. There was the familiar signature on page after page of those old records, witness to the fact that he had baptised the babies and married the young people and buried the dead of South Petherton from 1771 to 1777.

In the latter year, because of his unpardonable Methodist tendencies, he was dismissed by those in authority from his curacy with ignominy, and the bells in the old octagonal tower rang out in glad acclaim that the Parish Church had at last got rid of the over-zealous young Curate."

Mr Sowton conversed with the vicar, the Rev. W. T. Phillips, and found that the idea of a memorial of the former curate who later became world-famous as the founder of Methodist Missions, would be acceptable.

"It was no difficult matter to interest Mr. Edmund S. Lamplough in this proposal . . . For months there was intermittent correspondence and occasional interviews. Ultimately the spacious intentions of Mr. Lamplough began to take shape, and the plan to instal some much wanted clergy and choir stalls was decided upon . . . An eminent architect, the late Mr. F. E. Howard, was consulted, and a firm of Church furnishers at Oxford undertook the carrying out of the work. Later Sir George Oatley of Bristol came into consultation with the vicar and Mr. Lamplough. Finally May 2 was settled upon as the day on which the memorial was to be dedicated. This was the one hundred and twenty-first anniversary of the day on which Dr. Coke died at sea, almost within sight of Ceylon, to which he was leading yet another band of pioneer Methodist missionaries."

In the arrangements for the day, the Vicar and the Rev. A. E. Southon, Superintendent Minister, worked happily together. The Rev. Edgar W. Thompson, M.A. outlined the career of Dr. Coke. The gift, said he, that Methodist laymen were making that day was a token of the pious affection which so many in Methodism felt for their mother, the Church of England. Mr. Lamplough then addressed the Bishop and in a very few words asked the

WESLEY HISTORICAL SOCIETY

Vicar to accept from Methodist laymen, the clergy and choir stalls, requesting the Bishop of Bath and Wells, in whose Diocese the Church is situated, to dedicate the gift in memory of the life and work of Thomas Coke, to the glory of God, and "for the furtherance of that unity in Him for which we all pray."

On the ends of the Clergy stalls are Wesley's crest and the Diocesan Arms, and Christian Symbols are carved on the Choir stalls. The inscription carved round the back of the stalls reads :

To the Glory of God—These Stalls are placed here by Methodist Laymen in grateful memory of Thomas Coke, D.C.L., Assistant Curate of this Parish 1771 to 1777. He later became the Associate of John Wesley, and founder of Methodist Missions. He died 2nd May 1814, aged 66—on his way to India.

Mr. Lamplough presided at an enthusiastic meeting in the Methodist Church. One of the speakers was Mr. F. Deaville Walker of the Mission House. He has for some time been engaged upon an intensive study of Dr. Coke's work, and we hope shortly to see the result of his researches.

Summing up his impressions of a great day, Mr. Sowton says, The history that was written at South Petherton on May 2, 1935, was surely written for all time in letters of gold. We honoured one of God's greatest servants ; we achieved a God-given spirit of Christian unity in the doing of it ; and we consecrated ourselves afresh to Him, in the service of His Kingdom near and far.

THE INTERNATIONAL METHODIST HISTORICAL UNION.

WESLEY MEMORIAL TABLET AT LEATHERHEAD.

The British Section of the International Methodist Historical Union has in the main devoted itself to the promotion of Wesley Day, May 24.

The following tablets have been erected :—

- 1926. St. Botolph's, Aldersgate Street.
- 1928. West Street, Seven Dials.
- 1930. Old Marylebone Church.
- 1932. The Foundery, Moorfields.
- 1934. St. Helen's, Bishopsgate. Susanna Wesley's Birthplace.
- 1935. Leatherhead.

PROCEEDINGS

This year the place chosen for commemoration was the scene of Wesley's last sermon, at Leatherhead. The last entry in Wesley's Diary refers to this. Writing on Wednesday, February 23, 1791, Wesley records :—

4-45 [a.m.] Prayed, on business, read ; 6-30 prayed, teas conversed ; 7 chaise, read *Gustavus Vasa* ; 9 with Jame, Rogers ; 10-30 at Mr. Belson's, conversed ; 12 Isa. lv. 6 ; 2 dinner, conversed, prayer ; 4-30 at Mr. Filewood's, tea, conversed ; 6 within ; 8 supper, conversed ; 9-30 prayed.

The Rev. John Telford describes the events of that day of pathetic interest as follows :—

On February 23, 1791, Wesley came to Leatherhead to visit Mr. Belson of Kingston House, whose wife had died on January 19, at the age of 25. Wesley had previously visited him and the Vicar of Mickleham, on January 26, on his way to preach at Dorking. A number of neighbours gathered in the dining room, on February 23, to whom Wesley preached from Isaiah lv. 6, 'Seek ye the Lord while He may be found.' He and the Rev. James Rogers took tea with the Rev. T. R. Filewood of Mickleham, and slept at the Vicarage. Next day at Balham Wesley wrote his last letter, to William Wilberforce, and on Friday returned to City Road, where he died on March 2.

Kingston House was pulled down recently, and the new offices of the Leatherhead Urban District Council have been built on the site. By the generosity of Viscount Wakefield of Hythe, the Union has been able to place a tablet on the new building

An impressive ceremony took place on May 24. The Rev. Edgar C. Barton presided ; the necessary informative statement was made by the Rev. John Telford, B.A. The memorial tablet was unveiled by Viscount Wakefield, who was welcomed by Mr. E. S. Lamplough.

The Chairman of the Urban District Council (Mr. E. Barden, J.P.), said that the original purpose of the Council was to recondition the building for civic use and to preserve it intact as a place of historical interest. He and his colleagues were profoundly disappointed to find that structural decay had proceeded too far. They would, however, possess the tablet to recall a revered name.

WESLEY HISTORICAL SOCIETY

Later, Dr. Scott Lidgett spoke in the Methodist Church. Dr. Harrison explained the work of the International Methodist Historical Union, which is really a Committee of the Ecumenical Conference. He pointed out that it is distinct from the W.H.S., which has its own sphere.

The tablet reads as follows :—

JOHN WESLEY
PREACHED HIS LAST SERMON
FROM ISAIAH LV. 6,
ON 23RD FEBRUARY, 1791,
IN KINGSTON HOUSE
WHICH STOOD UPON THIS SITE.
HE DIED 2ND MARCH, 1791.

THIS TABLET
(erected by permission of
Leatherhead Urban District Council)
WAS UNVEILED 24TH MAY, 1935, BY
THE RT. HON. VISCOUNT WAKEFIELD OF HYTHE,
ON BEHALF OF THE
BRITISH SECTION OF THE INTERNATIONAL
METHODIST HISTORICAL UNION.

On the tablet is also a little picture of Kingston House.

NOTES AND QUERIES.

745. A SIDELIGHT ON THE ANNESLEY FAMILY.—In Professor Henry Morley's Introduction to "A Journal of the Plague Year" by Daniel Defoe, page vii, there is this sentence :

"Some reason has been shown for thinking that his first wife (he married twice) was a daughter of the Reverend Dr. Samuel Annesley, who was ejected by the Act of Uniformity from the living of St. Giles, Cripplegate, and was probably the minister with whom James Foe quitted the Church. Certainly he had been young Daniel Defoe's pastor and friend, and upon his death Defoe wrote with affectionate warmth his "Character" in verse. Perhaps Miss Annesley was in Defoe's mind when he asked men in his "Essay on Projects," "what they can see in ignorance that they should think it a necessary ornament to a woman?" and in comparing the taught with the untaught mind, says that "a woman well bred and taught, furnished with the additional accomplishments of knowledge and behaviour, is a creature without comparison ; her society is the emblem of sublimer enjoyments ; her person is angelic, and her conversation heavenly ; she is all softness and sweetness, peace, love, wit, and delight ; she is every way suitable to the sublimest wish ; and the man that hath such a one to his portion has nothing to do but rejoice in her and be thankful."—*Contributed by the late Rev. G. H. McNeal.*

746. A SWEDISH BIOGRAPHY OF WESLEY.—The Rev. Mansfield Hurtig, B.A., of Helsingfors, who has recently joined the W.H.S., has kindly sent us a handsome book published in Stockholm in 1929. It is a Life of Wesley, in the Swedish language, by Miss Laura Petri, Ph.D. It looks a competent piece of work, the list of books consulted shewing that good authorities have been consulted.

If any member of the W.H.S., who is acquainted with Swedish, would like to borrow this book, I shall be pleased to send it.—*F.F.B.*

ERRATUM.

On page 13 above, the date 1790, near the bottom, should read 1776.

THE BRISTOL CONFERENCE, JULY, 1935.

Our readers will remember that at the Conference of 1934, held at Leicester, a lecture was delivered by the Rev. Dr. Bett under the auspices of the W.H.S.

It is not practicable to follow the precedent exactly this year, but we are pleased to be able to announce that the Rev. Dr. Platt and the Trustees of the New Room, of which he is Warden, have arranged in association with the W.H.S., a series of fifteen minutes luncheon interval talks on "Bristol and the Methodist Revival." These will be held from 2-15 to 2-30, as follows:—

Wednesday, July 17.—The Historical Setting. Rev. Dr. A. W. Harrison.

Thursday, July 18.—The Wonder of the New Room. The Warden.

Friday, July 19.—Charles Wesley's Home and Hymns. Rev. F. L. Wiseman, B.A.

Saturday, July 20.—Bristol Influences in American Methodism. Rev. Dr. Ferrier Hulme.

Wednesday, July 24.—John Wesley, the Evangelist, as a Letter-writer. Rev. John Telford, B.A.

After these Talks, and at other hours to be duly announced, visitors will be shown over the rooms occupied by John Wesley and his Preachers, where interesting relics of the Wesleys and the early Methodists are now preserved.

Charles Wesley's House, No. 4, Charles Street, will be open to visitors daily during the Conference.

ANNUAL MEETING OF THE W.H.S.

In consequence of these Talks it will not be possible to hold the Annual Meeting at the beginning of the Conference as usual. It will be held on Monday, July 22nd, at 2 p.m. Dr. Platt has kindly given permission for it to be held upstairs in the Common Room of the New Room.

It will be necessary for members to use the entrance from the Horsefair, not from Broadmead.

The Officers of the Society will be pleased to see any of the members, whether they are members of the Conference or not.