



THE HORSLEY PORTRAIT OF WESLEY

*Photo. by W. S. Stuart. Richmond, Surrey.
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THE ARMINIAN METHODISTS

The Arminian Methodists or The Derby Faith Movement arose in 1832 over disputes in the Derby Circuit. Four local preachers had been expelled and consequently about six hundred members withdrew from the Wesleyan Societies in the town. They determined to call out a minister of their own, and invited Henry Breeden, a local preacher who had been very successful as a revival preacher in the Nottingham & Derby area for a number of years. He was a school master and had recently removed to Redditch. He tells us in his interesting autobiography (*Striking Incidents of Saving Grace recorded by the Rev. H. Breeden, United Methodist Free Church Minister—1878*) that he preached on Sunday, February 5th. 1832 in Burton Road Sunday Schoolroom to the separated congregation.

“That night good was done and souls were converted, some of whom remain firm to this day ”

“On Monday the 6th February 1832 a large meeting of Trustees, Stewards, Local Preachers and Class Leaders was held in the house of John S— Esq , solicitor, Peter Street, Derby. And with that meeting, after a long and particular conversation, I agreed to give up my establishment as a schoolmaster and became the minister of the newly formed Society, which we then named as the “Arminian Methodist Society.”

It is interesting to know that John S. was John Spencer, the uncle of the famous Herbert Spencer. The Spencer family was connected with King Street Chapel, and the curious investigator may find more about them in the two volume *Recollections* of the Rev. T. Mozley in his chapters on Derby.

A Circuit was at once organised with three preaching places in the town and twenty-seven in the country. “A large room in Mr. Strutt’s Mill situated in the Morledge being, at first, our principal place of meeting. But shortly afterward we moved to the Temple in London Road.” They became known as the “revival party” and their preaching places prospered. Wirksworth became a strong centre of the movement and a revival broke out there among the workers at the Mill of Mr. Evans. Mrs. Evans is better known in literature as Dinah Morris and was for a time a preacher with the Arminian Methodists. Darley, Allestree, Belper, Spondon, Osmaston, Chellaston, Willington, Repton, Burton-on-Trent, Newhall and Church Gresley were other centres

of lively activity. By the Conference of 1832 their numbers had grown to one thousand and Mr. Breeden thought that Dr. Bunting was responsible for a message through the Belper Circuit Steward advising them to memorialise the Conference. Dr. Bunting was anxious to heal the breach. Certainly it is true that when the disruption in the Derby Circuit was brought before the Wesleyan Conference in 1832, Dr. Bunting made some cautious strictures on the action of the Superintendent and said

“I ought to be the last person to scrutinise too minutely the administration of others. My impetuosity might have led me to manage much worse.”

Perhaps he was thinking regretfully of his action over the Leeds organ case a few years before. However, the seceders did not memorialise Conference and the breach was not healed.

The Leeds organ case led to the secession of one thousand members who called themselves Protestant Methodists in 1827. The Arminian Methodists soon got into touch with them when Breeden attended their assembly at Leeds in 1832 and stayed with James Sigston another schoolmaster, the biographer of William Bramwell. Sigston was president of the Conference of the Protestant Methodist Assembly in 1839. By that time, however, other secessions had taken place. The Warrenite agitation of 1835 led to the formation of the Wesleyan Methodist Association which united with the Protestant Methodists in 1836. It is difficult to see where the Arminian Methodists differed from the Wesleyans unless their enthusiastic revivalism, with its warm insistence on ‘only believe,’ had become a little excessive in the view of the respectable. They stressed also the faith that led to entire sanctification. They adopted Wesley’s rules and the Plan of Pacification, adopted Wesley’s first volumes of sermons as the standard of doctrine with the notes on the New Testament. Their form of worship they claimed to be “strictly Methodist.” They did, however, employ women preachers and protracted some of their revival services till long after midnight, (see *Life of Thomas Collins*.) Their first Annual Assembly was held in the Temple, Derby, in June 1833, and Henry Breeden was chosen President, as he was in the succeeding two years. Perhaps the use of the ballot and the insistence on majority rule in Leaders’ Meetings shows their affiliation with the “Reformers.” In 1837 they joined forces with the Wesleyan Methodist Association and they became part of the United Methodist Free Church that brought most of the “Reformers” together in 1857.

A. W. HARRISON.

PROCEEDINGS

Anyone who may desire to pursue this subject further would find a good deal of interest in *Samuel Sellars: Memoirs and Remains*, 1875.

He was received into the itinerant ministry of the Arminian Methodists at the Annual Meeting of that denomination held in 1835 at Leicester. The call was unexpected, and was considered premature by some of the Derby friends, seeing he had not been recognized by them as a fully accredited local preacher.

We learn that when Mr. Breeden was asked to become Superintendent of the new Methodist community he acceded to this request "provided they would not agitate the Wesleyan Societies nor proselyte from them; but heartily join with him in striving to save souls from the world, and in establishing Methodist Societies on true scriptural principles."

Mr. Sellars' first circuit among the Arminians extended from Ashbedale to Tausley, a distance of forty miles, which he had to walk. He died in 1873, after fulfilling a long ministry marked by much fervour, with which a good deal of eccentricity was mingled.

In harmony with Dr. Harrison's statement this book declares that the doctrines held by the Arminians were the same as those held by the Wesleyans. The local preachers were frequently advised that in their preaching they should keep close to the old Methodist pressing-points.

The constitution of the Annual Conference differed a little from that of other Methodist bodies. Every itinerant preacher had a seat in the Conference, by virtue of his having been accepted as a minister. Each Quarterly Meeting had also the right to send lay representatives to the Conference, in proportion to the circuit membership.

Rev. T. E. Brigden in *Proceedings II*, 124 referred to the paragraphs on the "Derby Faith" in Dr. Gregory's handbook on *Scriptural Church Principles and Wesleyan-Methodist Polity and History*, a useful work which no doubt is less consulted now than it was before Methodist Union. Mr. Brigden tells us that when the Arminian Methodists joined the Wesleyan Methodist Association on May 3rd, 1837, Henry Breeden, James Slack, John Wright and three other ministers went with them. The quaint and fervent Samuel Sellars returned to his stocking-loom, with the idea that he was no longer wanted when the amalgamation took place, but the Association recalled him and sent him to Bradford.

Dr. Gregory's treatment of the subject as a whole seems to need reconsideration in the light of the information contained in

WESLEY HISTORICAL SOCIETY

the present article. Dr. Gregory's book is arranged on a catechetical system. The question is asked, has there ever been a secession from the Wesleyan Methodist Connexion on doctrinal grounds? In reply it is stated that there was one and one only, the "Derby Faith," and that their distinctive tenet was clearly contrary to "our standards."

This does not fully harmonize with what is said above, nor does the statement that their attempts to propagate their opinions and usages in the neighbouring circuits utterly failed and the whole affair soon collapsed. Dr. Gregory's date 1835 requires revision; a Plan of the Derby Circuit of the Arminian Methodists shows sixteen preaching-places in 1832.

Mr. Brigden asked whether any one could furnish him with a copy of the original statement made by the Derby seceders answered by the Rev. G. B. Macdonald in his pamphlet on their doctrine. These publications would, no doubt, be of considerable assistance to any one seeking to explore further this historical byway.

The particulars about the Arminian Methodists recorded in the *Life of Samuel Sellars* are directly derived from Mr. Breeden. We are informed that the four local preachers whose expulsion Dr. Harrison refers to were so dealt with for continuing a public Band Meeting, the usual length of time, after the Superintendent Preacher had decided that it should for his accommodation be closed earlier than usual. This Band Meeting, held every Saturday evening, on the premises of Green Hill Chapel, Derby, was frequented by a group of people who were designated the Revival Party, because they had won much success in evangelistic work. "And because they laid much stress on the duty of believing for salvation, they were called the Derby Faith People." From this it would appear that the expulsions did not arise on any moral or doctrinal grounds, and that the term Derby Faith arose prior to the secession.

We are not in a position to assess the merits of this dispute. Disciplinarians are sometimes too rigid, and eager folk are sometimes less mindful than they should be of the claims of order. But it does seem a pity that this obviously vital force was alienated from the fellowship of the main body of Methodism.

Good work was done, however, "so that in a short time, without any proselytizing, or agitating about differences, circuits were formed in and around Derby, Nottingham, Leicester and Redditch, and Societies were raised in Manchester."

F.F.B.

A WESLEY LETTER FROM NEW ZEALAND

Of great interest as a link with the early days of Methodism in New Zealand is the discovery in Auckland recently of a letter written by John Wesley to John Valton toward the end of the 18th century.

Thomas Buddle, an honoured name in Auckland Methodism, gave the letter to his daughter, Mrs. Richard Arthur, who preserved it with a wonderful collection of autographic letters and notes by early New Zealand and South Seas Methodists, in an album.

This letter provokes the question: Who supplied the Wesley letters to John Valton, that have ultimately reached New Zealand? Apparently someone, more than a hundred years ago, possessed quite a number of letters from John Wesley to John Valton, and if an assumption may be pardoned, as Methodist missionaries were leaving England for these Southern seas some generous soul, not having much to give as a parting gift, sent each of them forth with a genuine letter from the Father of Methodism in their possession.

Certain it is that a Wesley letter was in the possession of Walter Lawry when he came South; it is now in the possession of his grandchildren or great-grandchildren.

Another Wesley letter came to New Zealand by James Buller and was purchased from his daughter by the present writer, who, when in England, sold it to the late John Telford, editor of Wesley's Letters in eight volumes, for the collection of Mr. Edmund Lamplough, the owner of a large number of Wesley's letters to John Valton.

Yet another letter of Wesley to John Valton came south with John Waterhouse nearly a hundred years back; it is now in the possession of one of his grandchildren or great-grandchildren.

A significant address appears on the back of the letter:—

“To Mr. Valton,
at the Preaching House,
in
Manchester.”

A still more significant postscript is added by John Wesley: “You shd (should) be continually writing a little and a little more of your life.”

WESLEY HISTORICAL SOCIETY

In a former letter to Valton from London, dated February 9, 1780, Wesley added a postscript . . . it was evidently a habit of his to add a significant "last word" . . . "Why shd (should) you not give me a short acct (account) of ye (the) Lite of John Valton?"

John Valton seems to have been a man reluctant to pen an account of his life; but in "The Lives of Early Methodist Preachers" the Life of Mr. John Valton, written by himself, edited with many additions and letters, by Joseph Sutcliffe, M.A., as it is described, is among the most interesting and profitable to read.

For many years John Valton was an officer attached to Woolwich Arsenal, and for a time was living at Purfleet, making frequent trips to London when he attended the preaching of John and Charles Wesley at the "Foundery" (prior to the erection of City Road Chapel), where he was converted to God.

Eventually becoming a local preacher, he used his unique gifts of persuasive utterance to the good of those among whom he lived, and when comparatively late in life, was persuaded by Mr. Wesley to become an itinerant preacher. As Mr. Valton was granted a pension of £40 a year for 18 years' service in Government employ, he was practically independent of the small allowance John Wesley granted his preachers.

Beginning his ministry in 1775, Valton was early appointed to the more important circuits of English Methodism. He was an earnest preacher of "Christian Perfection."

After reading all the known letters of John Wesley to John Valton, and the full story of his life and labours, it is evident that Wesley trusted him implicitly, and honoured him with the most difficult tasks he could entrust. Never of robust health or physique, he died at the age of 56.

The Rev. George Frost has kindly sent us the above article, which he contributed to *The Weekly News* published in Auckland, New Zealand, Feb. 26, 1941. He has also sent us an excellent photograph of the letter, the text of which follows. So far as we can trace this letter has not hitherto been published.

Bath,
Sept. 15, 1741.

My Dear Brother.

It seems to me, that you are much more wanted at Birstal than at Manchester.

Mr. Allen is at Manchester already: And he is appointed to be the Assistant. Now I can't in conscience suffer you to be in any Circuit, where you are not the Assistant. I will never more

suffer any one to be over you, or to abridge you of any part of your usefulness. Likewise in Birstal Circuit there is a General Thirst after Perfection. Therefore it is fittest for *you*. Again, you want someone to nurse you. They are ready prepared for you at Crosshall. And they will enforce Sanctification more earnestly than our friends at Bristol do. There is still a most remarkable Deadness here: The deadly wound given to the work of GOD by Alex' McNab is not healed yet: And I am afraid there is some hidden Curse besides. May God discover & root it up! I am,

Your affectionate Friend & Brother
J. Wesley.

The "Assistant" of those days in the course of time became known as "Superintendent."

For annotated extracts from Valton's diaries, see *Proceedings*, viii. Crosshall was the home of Miss Bosanquet, afterwards Mrs. Fletcher of Madeley.

PORTRAIT OF JOHN WESLEY BY THOMAS HORSLEY OF SUNDERLAND

In *Proceedings* xxi, 58, some account was given of Wesleyana cherished at Richmond College, Surrey. The above mentioned portrait was passed over with merely a promise that an account should be given of it later. This promise I will now try to redeem.

On the back of the picture is pasted the following inscription:

"This oil painting of the Rev. John Wesley A.M. was taken from the life by Horsley of Green Street, B.P. Wearmouth, during one of his last visits to Sunderland, at the house in William Street, B.P. Wearmouth, of my grandfather, Robert Hutton, Esq.,—has been carefully preserved in the family ever since—was presented to me, Charles Hutton Potts, by my mother—E. J. Potts, some years before her death, and is now presented by me (in remembrance of three happy years spent as a student at Richmond institution during the years 1845 to 1848 inclusive) to the Wesleyan Methodist Conference as established by John Wesley, with the request that it may be placed in the Richmond Branch of the Theolog. Institution.

The Chapel in the painting was taken from an engraving of the City Road Chapel in London, which appeared many years after the painting was done, in the *Wesleyan Magazine*, and was unfortunately added to the original painting by my Mother's consent.

Witness my hand this sixteenth day of July 1863.

Charles Hutton Potts.

Newbus Grange, near Darlington.

The Rev. Benjamin Hellier, Governor of Richmond College, acknowledging the gift in the *Methodist Recorder*, said that the donor could not have made a better choice of a place wherein to deposit the picture he valued so greatly. "The air of Richmond is very pure, and pictures may be preserved here for centuries without damage." This may be so, but the pure air was not given a fair chance. The next time this picture is mentioned, so far as I know, is in the *Western Christian Advocate*, U.S.A., 5th October, 1910. "A very interesting portrait of Wesley has recently been discovered in a humble room of Richmond College, England. It was badly dilapidated, but has been carefully restored and now hangs on the College wall."

Our older readers will recall the name of the Rev. W. G. Beardmore as a student of art. The Rev. T. H. Barratt, Governor of the College in 1910, called him in to inspect the picture. He reported, "in addition to the obscuring of neglect, I found that the picture had come to grief by three holes torn into the canvas Holes torn into the fabric of a picture are not the greatest calamity that may befall it, its greatest and deadliest foe is the ruthless and incompetent restorer (so called), who scours out of the painting its identity and beauty. Fortunately this picture had escaped the hand of the spoiler. It has been re-fixed upon a new canvas. I have carefully watched it through the critical process of cleaning and renovation; and as it hangs upon the College wall no trace of those blemishing disasters can now be discovered." Mr Beardmore bears testimony that the original letter of presentation was replaced after the restoration of the picture. Two or three years ago the picture again required renovation which was carried out through the generosity of the late Mr. E. S. Lamplough. The renovation was the work of Messrs. H. C. Murcott and Sons, and advantage was taken of the opportunity of photographing the picture again, and the block appearing in the *Proceedings* is from a photograph by W. S. Stuart of Richmond.

Mr. Beardmore tells us, rightly, that Horsley "has not left a name of celebrity in the records of art. There is, however, a slender clue to his early professional career. The catalogue of an exhibition at the Free Society of Artists in London, contains an exhibit—'Heads' by 'Master Horsley.' This was evidently a juvenile essay in portraiture. The catalogue is dated 1774. And although obscurity veils the after progress of the budding painter it is manifest that the catalogue denomination, 'Heads' was a

PROCEEDINGS

true one—this was his *forte*." The only mention I have been able to find in any work of reference is a repetition of Mr. Beardmore's clue:

E. Benezet, *Dict des Peintres etc.* Paris, 1924. Horsley M(aster), peintre de figures a Londres, XVIII Siècle, (ec. Ang.) Exposà à la Free Society. En 1774."

I have recently had the privilege of being associated in the Sunderland Antiquarian Society with a number of gentlemen well informed in matters of local history. One of them has made a special study of the family pedigrees of the town and related facts. He tells me that he cannot trace any Thomas Horsley, painter, of Sunderland, in his records. He thinks he must have come here for a while, but that he was not a local man. The only reference my friend can furnish is the record of the marriage of Thomas Horsley of Sunderland in 1783, to Jane Wilson of Stockton. He is described as "printer" which one thinks may possibly be a transcriptional error for "painter."

At what date was this portrait painted? Telford in *Portraits and Sayings of John Wesley* says 1790. I have little doubt that in this he follows a writer in *Notes and Queries*, third series, VII, (1865), p. 256. But we now have in the *Standard Journals* many extracts from Wesley's detailed Diaries. In his record of Saturday, 5th June, 1784, when he was staying in Sunderland, he writes, "three on business, picture!" This is significant, and in my judgment, does much to justify the conclusion that it was on this occasion that he sat to Horsley.

To attempt to assess the artistic value of this, or indeed of any, portrait of Wesley would take me out of my depth. I must content myself with recording what others have said.

Mr. Beardmore thought very highly of the portrait.

The head of Wesley in this picture is done with the utmost skill. Looking upon this face we feel that in its fidelity the artist has analysed the man. That calm investigating gaze entirely befits this master of Christian ethics and polemics. Yet behind the facial calm, there lurks a reserve force of humour.

On the other hand, a minister of the present day, who is well entitled to express an opinion, tells me that he does not see great merit in this work.

We are told that contemporaries of Wesley considered it a very good likeness, and Mrs. Hampson, widow of the Rev. John Hampson, Wesley's first biographer, who survived till 1844, used to say when in the room where the portrait was that she felt as if Wesley himself were one of the company. This statement, which

WESLEY HISTORICAL SOCIETY

there is no reason to doubt, does something to counter the criticism that the picture is not that of a man of advanced years.

Mr. Hampson tells us in his *Memoirs of the Rev. John Wesley, A.M.* that the appearance of Wesley till within a few years of his death was vigorous and muscular. "His face, for an old man was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and the most piercing that can be conceived, and a freshness of complexion, scarcely ever to be found at his years, and impressive of the most perfect health, conspired to render him a venerable and interesting figure."

This statement does a little to confirm the date 1784 as against 1790.

Hampson did not use Horsley's portrait to illustrate the *Memoirs*, but printed as his frontispiece an engraving drawn and published by T. Holloway in 1776. Telford calls this the "J. Johnson Portrait" for it was published "as the act directs" by J. Johnson, St. Paul's Churchyard, the London seller of the book.

Certain variations may be noted in the copies of this picture I have been able to see. A copy at the Art Gallery has the inset of City Road Chapel, and a certain arrangement of curtains behind the head. At Whitburn Street Chapel, Monkwearmouth, which has now ceased to be a place of Worship, there was a copy with an inset giving a row of book backs. This has now been given to Brunswick Chapel, Newcastle-upon-Tyne, where there was already a copy with the City Road Chapel inset. The preaching-bands in the Whitburn Street copy are straight, in the Brunswick copy they are depicted with a turn-over. There are copies at Wesley's house, at the Methodist Publishing House in London, and at the Museum associated therewith.

An interesting line of inquiry opens up in connection with these insets. Mr. Hutton Potts says that the Chapel in the painting was taken from an engraving of the City Road Chapel in London, which appeared many years after the painting was done, in the Wesleyan Magazine. I cannot understand this at all, for the engraving appeared with the December Magazine, 1781. Presumably the inset was added to the replica at the same time as to the original.

No. XLII in Telford's *Sayings and Portraits of John Wesley* is called the "Rowell" Portrait. He says that this is a crayon drawing of a painting once owned by Jacob Rowell, of Barnard

PROCEEDINGS

Castle, which came into the possession of Mr. Anthony Steel of that town. I think it is worthy of consideration whether this is an attempt to copy Horsley.

A picture which appears to be a copy of Horsley was in possession of the Steel family for over a hundred years. It was sold some years ago to two gentlemen who presented it to Wesley House, Cambridge. It has a picture of City Road Chapel in the background.

On the stairs of Sunderland Art Gallery hangs a replica of the Horsley portrait presented by the Trustees of Mr. Edward Backhouse.

No. XV in Telford is called the Dornford-Cummins portrait. "The name of the artist is unknown, but it greatly resembles the portrait by Horsley."

The portrait was first brought to the notice of Methodists in this country by an article in the *Wesleyan Methodist Magazine* July 1908, by the Rev. Dr. Sellors, a prominent Australian minister, who was twice elected President of the New South Wales Conference. In July 1906 Dr. Sellors received a letter from Mrs. Susan Cummins, of Upper Picton, New South Wales, informing him that she possessed an original portrait of Wesley which she wished him to present to the British Conference on her behalf. The origin and history of the picture, said Dr. Sellors, was satisfactorily established, by facts supplied by an inscription on the back of the painting, and some words written on a small piece of parchment.

In his eighty second year Wesley visited Deptford and was the guest of Josiah Darriford, Esq. (This name should undoubtedly read Dornford). Mr. Dornford, it is said, secured Wesley's consent to have his portrait painted. Mr. Dornford left his portrait to his executor, Jonah Freeman, by whom it was left to Mrs. Ambrose Freeman, mother of Mrs. Cummins. The presentation was duly carried out, and the picture is now at the Conference Office at City Road.

Mr. Beardmore was interested in this picture, and wrote a letter to Mr. Brigden in 1910 about it in which he expressed the opinion that the Australian picture was no doubt a copy, and that the pedigree was apocryphal. Mr. Beardmore thought he could discern the marks of rigidity and constraint, which always betray the copyist.

Writing in our manuscript journal in 1924 Mr. Riggall expressed himself puzzled by the statement that this picture was painted in London and that it belonged in 1910 to Mrs.

WESLEY HISTORICAL SOCIETY

Cummins. He seems to regard it as another copy of Horsley, for it corresponds, says he, exactly with a water colour painting he purchased in Newcastle-upon-Tyne in 1901.

It has been stated that Horsley was a Royal Academician. But Mr. Charlton Deas, when head of Sunderland Public Library, told me there have only been two Sunderland R.A.s, neither of whom was named Horsley.

Another statement which seems to lack confirmation is to the effect that Horsley was a pupil of Romney.

Mr. Potts, who gave the picture to Richmond, says that it was painted in the house of his grandfather, Robert Hutton, Esq., situated in William Street, Bishopwearmouth.

The writer in *Notes and Queries*, already referred to, says that it was Mr. Lipton who resided in Green Street, Bishopwearmouth, who prevailed upon Wesley in 1790 to sit to Thomas Horsley, whom he calls a local artist of considerable eminence. I have already shown reason to doubt the date 1790; the discrepancy between Hutton and Lipton opens up an interesting question.

It would seem that the statement of Mr Potts is the more authoritative, but the other man's statement is said to be derived from Mr. Thomas John Horsley, son of the painter, himself an artist. Perhaps the difficulty of reconciling the two statements is not so great as appears upon the surface.

There is no contradiction in the statement that one man arranged the engagement of an artist who carried out the work in another man's house, especially when they are intimately connected. Thomas Lipton, who was born in 1731, and died in 1806, was a member about sixty years and a leader for a long period. In his obituary it is stated that his only daughter became Mrs. Robert Hutton. She and her husband died in the prime of life, leaving a family of ten children to the care of Mr. Lipton.

I should welcome any information tending to clear up any of the points which I have been obliged to leave in some degree of obscurity.

F. F. BRETHERTON.

A few years ago Mr. Charles Carter, M Sc. made a brief reference to this picture in an article he contributed to the *Methodist Magazine*. He gives the date as 1790. But when I communicated with him, (he is now Director of the Art Gallery and Industrial Museum at Aberdeen), I discovered, as I had expected, that he adopted it from Telford. He finds, he says, no serious reason to contest my opinion that 1784 is the date, though he thinks it would be unwise to dogmatize when there is so little to go upon on either side.

“I would however, note: (1) That so far as freshness and vitality are concerned the early date is suggested. The portrait—I have to judge from the photograph you sent—does not suggest the almost ‘other worldly’ which appears in the Romney portrait of 1790. (2) Again judging from the photograph there is no mark on the brow of the scar left by the wound inflicted by a thrown stone, which can be recognised so easily in the Enoch Wood bust. I write away from reference books on Wesley so I do not suggest any great significance in this.”

Mr. Carter, “again being dependent upon a photograph” does not discern in this portrait anything savouring of Romney. He thinks that had a Sunderland boy gone to London to become a pupil of such a man, or had such a pupil settled in Sunderland after his tutelage some record would have been left by local writers.

Mr. Carter thinks that the statement that Horsley became an R.A. is a confusion with J. C. Horsley, a later artist, a favourite of Queen Victoria, who exhibited 1837 - 1890. T. J. Horsley, said in the above article, to be a son of the artist of the Wesley picture, is said to have belonged to London, and to have exhibited portraits at the Royal Academy between 1820 and 1833, but only five in all, and such sporadic exhibition does not suggest high merit. He may have left Sunderland for London at an early age.

EARLY METHODIST PREACHING IN ALTRINCHAM, CHESHIRE

Students of the beginning of Methodism in Altrincham and neighbourhood are familiar with the various references by John Wesley in his *Journal* to his visits to the locality. The following incident however may not be so well-known, but it is probably the first, or one of the first, records of the Methodists' attempts to evangelise this ancient market town. It appears in Whitworth's *Manchester Magazine* under the date of Sunday January 14th 1750. This is the story as given by that paper, “This day, about one o'clock, a number of Methodists (among whom were the famous and infamous Henberry John and Moll-o-Potts) had the impudence to assemble together at Altrincham, before the constable's door, who is a staunch man for the party, and presently a table is brought into the street, which was mounted by a preacher, who bellowed to his audience in a boisterously pathetic manner. This so enraged some of the curious bystanders that they rang the fire-bell, which alarmed and raised all the town in an instant, and the inspired preacher continuing to vent his uncharitable expressions, the populace thought it prudent to disperse the assembly, and accordingly saluted them plentifully with rotten eggs, potatoes, and dirt, which were so well levelled that poor John was soon

dismounted from his rostrum. The brotherhood and sisterhood gave each other a holy kiss and, immediately fled the town."

The foregoing extract illustrates not only what the early Methodists had to put up with from the populace but also from the press. The Methodists were not deterred by the mob even if they had to retreat at first. They established themselves in the town and a few years later had a preaching place there. John Wesley states in his *Journal* under the date of Tuesday 31st March 1761. "I rode to Altrincham. We had four rooms which opened into each other but they would not near contain the congregation, so that many were obliged to stand without. I believe many were wounded, and some much comforted. Perhaps this town will not be so furious as it has been." John Wesley lived to see a proper chapel in the town (which was opened in 1788) and to preach there on Easter Monday 1790 during the last year of his life. The Methodists left this for a better and more commodious place of worship in 1896, but the old building is still used for public services and is a mission church of the Church of England.

Reverting to the amount before mentioned in Whitworth's *Manchester Magazine* it would be interesting to be informed if anything is known of the persons referred to as "the famous and infamous Henberry John and Moll-o-Potts."

P. A. Rainer.

(Mr. Rainer states that the extract printed above is taken from *Manchester in Holiday Dress* by R. W. Procter published in 1866. It is interesting to learn that Mr Rainer quoted it when he spoke on February 17th 1938, in All Saints Mission Church on the 150th anniversary of the opening of the old chapel.)

THE REV. WILLIAM DUCK,
INCUMBENT OF DANBY (1781-1825)
AND STIPENDIARY CURATE
OF WESTERDALE
SIDELIGHTS ON WESLEY'S *JOURNAL*

The Diary of this Clergyman is in the possession of Mr. Harrison, Well Close Terrace, Whitby. He gave a type-written copy of the following extracts to the museum which is maintained at old Wesley Chapel, Church Street, Whitby. The Rev. J. W. Seller has kindly furnished us with a transcript.

PROCEEDINGS

1786, June 14, Wednesday.

Warmish, droughty day. Went to Eastrow and Whitby. Heard Mr. Wesley preach. Drunk tea with Mr. Wesley and heard him preach.

1788, June 13, Friday.

Dullish drying day. Went to Eastrow and Whitby. Heard Mr. Wesley preach. Drunk tea and supped with him at William Spink's.

1790, June 18, Friday.

Went by Eastrow to Whitby. Heard Mr. Wesley preach.

June 19, Saturday.

Breakfasted at Wm. Spink's with Mr. Wesley.

Mr. Harrison says Spink was a bootmaker. He was one of the nine trustees of the second Wesleyan Chapel. A tombstone in St. Mary's Churchyard records his death.

Mr. Duck had some money lent on the old Chapel in Henrietta Street.

Another entry says that Wesley preached at Castleton on Friday, June 19, 1772. "William Ripley rode to meet Wesley on route to Stokesley. After the service Wesley set off for Castleton alone, and Ripley afterwards joins him. They journey together to Whitby."

Mr. Sellar thinks that in Wesley's time the name Eastrow included what is now called Sandsend. Neither place is mentioned in the *Journal*. It is not stated by Mr. Duck that Wesley preached at Eastrow. He probably mentions the place because he (Mr. Duck) would have to pass through it to get to Whitby from Danby.

Mr. Duck's name does not find a place in the *Journal*, and all our endeavours to find out something about this diarist, who was evidently on good terms with Wesley, have yielded very little result.

F.F.B.

A LETTER FROM RUDYARD KIPLING'S GRANDFATHER

Spalding.

October 9th, 1832.

Dear Sir,

With this you will receive the article of which my promise was the pledge. Nothing but a sense of obligation to you, a

WESLEY HISTORICAL SOCIETY

feeling of sincere respect for you, and an entire confidence in you that you would not make an improper use of it could have induced me to make or to fulfil such a promise. Since I left Wisbech I have enjoyed very good health. My journey to Yorkshire improved my health and braced my nerves, and was profitable both to body and soul. I am sure if you had been with me it would have improved your health. I met with my friend Baker at Lynn on the day on which I left W. we dined with D. Chapman and then rode 6 miles to Bro. B's. friends one of whom met us at Lynn. On Thursday, Baker and I took a gig and rode to another of his relations at Hunston 11 miles farther and we visited Hunston Light-house, a place of fashionable resort in the months of summer. On Friday morning we returned to Lynn and took the Packet for Hull. We had a delightful passage, the sea was as smooth as oil. Rev. G. North from Walsingham with his wife and child accompanied us to Hull. At Hull we took Coach to Scarborough 50 Miles where we arrived late in the night. Here my Bro. John met me the next day and took me home where I found all my friends well. But what changes take place in the circle of our acquaintance in a single year. I was quite surprised at the recital of Deaths, Emigrations &c. During my stay at home I took a tour of 90 miles among my acquaintance during which I attended a Missionary Meeting in Fryup-Dale, a place which used often to be the scene of my unworthy labours as a Local Preacher. The meeting was held in the open air. Rev. B. Clough from Ceylon who attended a meeting held on the same spot 8 years before was there and also Rev. R. Newton, President (who is expected at Boston to-day) whom I had the pleasure to hear preach in the Chapel in the evening. The Collections were 20£.

On leaving Home my Brother brought me to York, I came by way of Hull and Lincoln at the latter place I called upon Mr. Wheeler and was very kindly and hospitably entertained at his house where I remained all night. Mr. Wheeler I would just observe by the way came from Lincoln to S. yesterday. I saw him last night. He was going to return to-day, but said he expects visiting Wisbeach shortly.

I beg you will excuse me for this long preamble about my jaunt to Yorkshire, but what is a man to do when he cannot write sense if he writes at all but write nonsense. But really when the scenes I beheld afforded me pleasure I wished you were there to enjoy it too. Tell Mr. Peatling who said he should like to have gone with me that whilst sweetly gliding on the surface of the

PROCEEDINGS

wide expanse or riding over the hills of Yorkshire presenting a thousand different forms and figures and affording an almost endless variety I said to myself as I passed along "How Mr. P. would enjoy this if he was here." I like Spalding and the Circuit as well I supposed I should and feel quite as comfortable as I expected to feel. Indeed wherever I am I always find I have the most trouble to do with and therefore I have the most against that little important thing—myself. Yet here is a wide Circuit much riding, much preaching, and often a good shot. May God forbid we should always miss the mark. Much study and reading and prayer, much wisdom and patience and zeal and diligence, much divine influence and power are necessary to subdue sin and promote holiness to keep Methodism on its legs, to get our Chapels out of debt and keep them in good repairs, to fill them with sinners and keep up the spirit of God in our assemblies, to please the ear of the critic, to feed the soul of the hungry, to penetrate the conscience of the obdurate, to encourage the fearful and faint hearted, to increase the numbers and piety of our societies. I am thankful and contented in my station because I trust I am in the order of Providence and where God would have me. You will now see that it is for good that I have left Wisbech and will have to thank me for refusing to accept your invitation to stay another year. I suppose Mr. Elton is a very superior young man.

Please write to me soon, and let me know all particulars. I trust you and Mrs. F. enjoy health and prosperity in body and soul. I hope she never tries to prevent you from Preaching when health and strength etc. permit. Give my best respects to Mrs. Fletcher, to Mr. and Mrs. Peatling, to Mr. Milligan, Mr. Clemenson, White, Miss Waller, W. Bodger and all enquiring friends.

I am,

Dear Sir,

Yours respectfully and affectionately,

JOSEPH KIPLING.

N.B. (Direct for me either at Mr. Moor's M.C. or at Mr. Piggot's Grocer Double Street, Spalding. I reside at the latter place.)

(P.S. I have found Mr. Moor a very kind superintendent thus far).

At the Conference of 1832 Roger Moore and Joseph Kipling were appointed to the Spalding Circuit.

WESLEY HISTORICAL SOCIETY

Mr. Kipling's son, John Lockwood Kipling, married a daughter of the Rev. George Browne Macdonald who was the mother of Rudyard Kipling. For an account of Mr. Macdonald's daughters see *Proceedings* xxi. 183.

The letter belongs to Mr. Fletcher of Retford. Rev. W. L. Hannam B. D. made a copy at the Sheffield Conference, and kindly sent it to us, thinking that our members would find something of interest in these glimpses of Methodism in the earlier half of last century.

A BIBLE CHRISTIAN PIONEER

Extracts from "My Life" written by the REV. RICHARD
PRESTRIDGE TABB
(President of the BIBLE CHRISTIAN CONNEXION 1848)

Port Isaac, a small coastal town in North Cornwall, was visited early in the history of Methodism by the Rev. J. Wesley and some of his helpers. On Mr. Wesley's first visit he called on a member of the Society of Friends, who on seeing him followed by a mob was evidently alarmed. For when the good man said "I am John Wesley," the Quaker replied "I have heard of thee" and closed on him the door.

My maternal grandmother was one of the first converts. She was about 16 years of age at the time of her conversion and holding fast the beginning of her confidence steadfast to the end, she died in peace and holy triumph at the age of about 90 years. My parents were also identified with the Methodists.

This town of Port Isaac was the place of my birth. The exact date I cannot state but my baptism took place on May 9th, 1802 and as it was usual in those days for the mother to go to Church in about a month from the birth of the child, and as what was called the "uprising" and christening took place at the same time, I must have been born in the early part of April in that year.

In the time of my boyhood Sunday Schools had begun to be established and I became a scholar at the Wesleyan Chapel. I have pleasing recollections of those early times. Once especially a Local Preacher, Mr. Ivey of Camelford, the preacher for the day placing his hand on my head said, "Christ loves young disciples." This act and these words affected me greatly and I have often through life been thankful for and even now rejoice that it produced feelings in my heart that never were lost. A word in "season," how good it is!

PROCEEDINGS

Often at an early age I felt much under the ministry of the word and was led to weep before God, especially on retiring to rest at night. I felt a great wish to be saved for I felt I was a sinner. On one occasion I went to the Chapel door intending to go to the Class Meeting but my heart failed me and I did not go in. About the year 1819 the kind hand of God led me from home and I was favoured with the company of a cousin, Thomas Brown, who had recently found in Christ pardon and life. I admired his devotion to religion and yet I often trifled with him. But I soon found the Divine Spirit arresting me and was led to think of my ways and brought into a state of deep conviction and distress. So great was the distress that it brought on illness. For the first time I made known to my parents the desire I felt to be a Christian. Though I had heard much preaching and felt much about salvation I knew not the way of faith. God in mercy restored me to health but as yet I had no peace with God and was greatly tempted to live as I had done before, but I met with a friend, a young man, who had joined not long before, the Bible Christian Society at a village called Trelights. He took me to the Class Meeting and for the first time in my life I was found in a Methodist Class Meeting, where the Lord's people spoke most freely out of full and glad hearts of what the Lord had done for their souls. I heard in that fellowship meeting the way of the Lord as I had never heard it before. I gave myself to God and poured out my heart before Him. Light, more and more, broke in upon my soul

And fear gave place to filial love
And peace o'erflowed my heart.

This was early in 1820. From that time till August I walked in the fear of God and the comfort of the Holy Ghost. Before my conversion I was fond of singing and this besetting sin during the season of harvest led me from God and lost my peace. For some months I was a most unhappy backslider. But God in mercy again restored me to His favour and restored to my soul the joy of His salvation.

In those days we had less preaching and more prayer than now. God's people were accustomed to go from place to place in companies and cottages were often crowded—sinners were saved and the Lord's people were made very joyful. In those services young persons were led to give a word of exhortation and where there was native talent it became developed. Hence many became local preachers and some itinerant preachers who at first

had no idea of being so. This was my case and I have often been led to reflect on the words "I will lead the blind by a way they have not known." After about four years as a local preacher and at the age of 26 years my friends in the Circuit spoke to me of being wholly employed in preaching the Gospel. In accordance with our usage in those times I had to state my views and feelings at a Quarterly Meeting. This meeting was held at Rock Head in St. Teath. Having passed the meeting I was within a few days sent by Mr. Edward Hocken to fill his appointment in the St. Ervan Circuit till the Conference which took place at the end of July. The few weeks spent there passed away pleasantly. Being in the midst of harvest I had but little preaching except on Sundays. The life and love among the people at that time in that Circuit would be truthfully expressed by the poet

They were of one heart and soul
And only love inspired the whole.

I received from Mr. O'Bryan who was then chief among the brethren my commission to go to the Chagford Circuit which was to be worked in conjunction with Buckfastleigh, those towns being about 20 miles apart. Mr. John Glass and Miss Hannah Pearce were my colleagues.

Till now I had never been far from home for long. My mother had been a widow for about 12 months. She was much concerned about me and was afraid I should suffer want. But these things did not trouble me. I had enquired of the pastor of our Circuit what I had need take with me and he said simply a few changes. I am not sure whether he did not expect me to be sent home again in a few weeks or whether I should be discouraged and come back. Hence I was advised to take with me as little both as to wardrobe and books as possible. From Port Isaac to Chagford is about 50 miles, this distance I set out to walk. I started on a Friday morning and reached Piper's Pool near Launceston. From here I went two miles to see Miss Brown, an old class-mate who was then stationed as preacher in the Kilkampton Circuit. Next day I continued my walk for the Chagford Circuit. Weary beyond description I reached the house of a farmer named Denning at South Zeal, next morning the good man sent me on four miles on horse back—so far as I can now recollect this was the last ride I had on horse back till at the end of the 12 months I changed Circuits. At Chagford I found some God-fearing

PROCEEDINGS

people, intelligent and kind, but on the other parts of the station the people were such as are described in the lines

Wild as the untaught Indian brood
The Christian savages remain.

Antinomianism was wide spread, both on the Dartmoor and in the South Hams. Pure Godliness was but little known and that little was among the Wesleyans, in the places where they had societies and among them I was often glad to have some fellowship. The labour on this station was great beyond all reason. Here is an account of my first Sabbath on the Buckfastleigh Section. On Saturday walked 10 miles. Sunday morning after breakfast and family worship walked about 2 miles to lead a class of about 25 people—then preach. By this time it is after 12 o'clock. I had from 9/10 miles to my next appointment at Buckfastleigh—Service at 2-30 p.m.. A friend hands me bread and cheese telling me there is no time to eat my dinner. I get into town, meet a friend in the road who asks me if I am the preacher and being assured I am hastened to the House of God where the people are waiting. The Service is closed but there is a second service—a class to meet—This done I go to a friend's house, get my dinner and tea. Friends come in to have a little conversation and finding I could sing I must interest them with a song of praise. At 6 o'clock I am again in the pulpit and having he'd the public service I found I had another class to meet. This being done I am invited to go home with a friend who takes me about 6 miles to his house on the Dartmoor. We had, every fortnight, after the above Sunday Service, to walk 15 miles on Monday and 22 on Tuesday, then travelling many miles on the Dartmoor preaching every night, Saturday excepted. This was a severe tax on our bodily strength and we had but little time for study. With being so much in the sun, wind and rain our clothing soon wore out. When the spring came I found that my good clothes were so worn that they required replacing. Taking with me a friendly tailor we went to a draper to purchase a suit and while making our selection I heard the tailor say to the shopman that the price must be moderate as he thought I had but little money. The reader will believe it when I say that our salary was £8 a year.

These extracts, which will be continued in our next issue, are contributed by the Rev. F. G. Stafford, M.M., grandson of the writer. As many will shortly be reading Mr. Pyke's lecture on the Bible Christians they are especially welcome just now.

NOTES AND QUERIES.

806. WESLEY'S *Kempis*.—In an article in the *London Quarterly and Holborn Review* for January, 1941, the writer discussed different editions of Wesley's *Kempis*, including one in "The Simple Life Series," published by A. C. Fifield in 1905. Mr. Duncan Coomer, the Treasurer of the Methodist Sacramental Fellowship, suggested in a letter that a *Kempis* edition published about 1908-10 was based on this Fifield edition, as it included a preface signed "A.C.F." Careful comparison shows that the Book-Room edition is an absolute replica, one or two details excepted. The advertisements on page (2) are of Methodist Books instead of "The Simple Life Series." The general lay-out of page (3) (the title page) is the same, but the publisher's name and address have been altered to "London: Charles H. Kelly, 25-35 City Road and 26 Paternoster Row, E.C." The facsimile of the 1777 title-page is omitted. Apart from these details the editions are identical, both printed by Butler and Tanner, and almost certainly from the same plates. We thus see that the Methodist Book-room was not above following the example, and possibly seeking the co-operation, of an outside publisher who had issued one of their greatest classics.

It was from this Book-Room edition, with its rather mixed pedigree, that Mr. Duncan Coomer copied Wesley's Preface for inclusion in the M.S.F. Reprint of *A Companion for the Altar*, in 1936.

Rev. Frank Baker.

807. METHODISM IN BRISBANE, QUEENSLAND.—Mr. James K. Gill calls our attention to an erroneous statement he has discovered in *A New History of Methodism*. It is said (II. 252), in reference to Brisbane: "In 1848 a Chapel was built, where the Albert Street Church now stands, by a Mr. George Little, and was opened on March 10th, 1849."

Mr. Gill is writing up the history of the Methodist Church in Brisbane, and his researches have led him to the conclusion that the Chapel referred to was not built by a Mr. George Little, and that the present Albert Street Church does not stand upon the same site.

Mr. George Little was one of the oldest commercial settlers in the district, and a genuine philanthropist. It is not known

PROCEEDINGS

to what religious denomination he belonged, but his religious zeal was demonstrated by the erection of a small room adjacent to his business premises, primarily for Sunday School purposes. Removing to Sydney about the end of 1846 he left the little room to his friends so that they could continue the work amongst the children.

When William Moore came to Brisbane in 1847, as the pioneer of the Methodist Church in Queensland, he was allowed the free use of this mission room. This arrangement continued until he built the first official Church on a plot of land granted free by the government of New South Wales, (Queensland being a part of N.S.W. at the time). This building, costing £150 and measuring 35 ft. by 18, was opened March 10th, 1849. Seven years later it was superseded on the same site by a building capable of seating 600 worshippers. This Church served for well over thirty years. The property was then sold for a large sum and a valuable site, some 200 yards higher up Albert Street, was purchased and the third Church erected thereon at a cost of £12,500. It was opened on November 8th, 1889, some years before the *New History* was published.

This is the gist of what Mr. Gill says. We are glad to have his communication, which contains further information, and a sketch-plan of the area. F.F.B.

808 BRIXHAM—A local historian mentioned recently, in a letter to the press that it was said Wesley preached at Brixham in 1762, but that he was unable to find any confirmation for the statement. No reference to Brixham occurs in the *Journal* at any date.

WESLEY HISTORICAL SOCIETY

LEEDS CONFERENCE

JULY, 1941

A PUBLIC LECTURE

(Under the auspices of the Wesley Historical Society)

WILL BE DELIVERED IN THE

Ladywood Methodist Church

ROUNDHAY

On Friday, July 18th

At 7-30 p.m. by the

Rev. RICHARD PYKE

Subject : "The Early Bible Christians"

Chairman : GEO. J. STIRK Esq., Halifax
Collection.

ANNUAL MEETING OF THE W.H.S.

The Annual Meeting will be held at the above Church on the same day at 6-0 p.m. Tea will not be provided this year.

All Members of the W.H.S. will be welcome, whether members of the Conference or not.