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THE WESLEY COAT OF ARMS.

The Coat of Arms printed beneath the Engraving of John Wesley by Fittler, after the painting by Hamilton, is incorrectly drawn (see No. 15 on plate of illustrations). The earliest impression of the Wellesley Arms extant is on a Seal which is (or was) attached to a document in the possession of the Dean and Chapter of Wells Cathedral (see No. 14).

The Crest represented on this Seal is the head and neck of a Cockatrice. It has this peculiarity—the head is turned round towards the back, and faces right, instead of left, as you look at it. The arms consist of a silver cross on a red ground, the cross being charged with five red scallop shells. Round the edge is the legend in Latin—"The Seal of John de Wellesleye 1324." The heraldic description of the arms would be:—Gules, a cross argent charged with five scallop shells, gules.

When I was a boy I recollect my father saying, that, though his father used the degenerate heraldic device, which the Duke of Wellington's grandfather adopted when he succeeded to the Dangan estates of Garrett Wesley, viz., "Gules, a cross argent between five plates of the last, in saltire" (No. 13), his own grandfather and great grandfather and all previous generations of Wellesleys had a cock as their crest, two cocks as supporters, and five red scallop shells on a white cross on a red ground for their arms (as in No. 14). No doubt these so-called cocks were cockatrices.

Why my grandfather abandoned this ancient and correct heraldic bearing, and assumed the degenerate form now generally used by the family (No. 13), I do not know, and probably shall never be able to discover.

Scallop shells (in some form) were often introduced by Crusading families into their heraldic device; so also were representations of Saracen money (termed in heraldry plates.) Scallop shells and plates meant much the same thing, viz., that the first bearer of them had been to the Holy Land, or had

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No. 3. *Westley*.—Argent : a chevron between six billets in chief : and three crosses crosslet fitchée, sable.

No. 4. *Westley*.—Argent : a cross coupéd, sable : at each end an annulet of the last.

No. 5. *Westley*.—Argent : a cross, sable, between sixteen annulets.

No. 6. *Westley*.—Argent : a cross pommée, sable.

No. 7. *Westley*.—Gules : a cross, or, between nine plates in each quarter, in saltire.

No. 8. *Westley*.—Gules : three escallops, argent.

No. 9. *Westley*.—Gules : a cross, argent, between four plates.

No. 10. *Wellesley* of Wells : 1321.—Gules : on a cross, argent, five escallop shells, azure.

No. 11. *Wellesley* of Dangan : 1603.—Argent : on a cross, sable, five escallops of the first.

No. 12. *Wellesley* of Blackholl, Kildare.—Gules : a cross, argent, between nine plates in saltire in each quarter.

No. 13. *Wellesley* of Mornington.—Gules : a cross, argent, between five plates in saltire in each quarter.

Mr. Wesley adds further,—“No. 1 is evidently the *correct* heraldic drawing of the *incorrect* bearing under the print of John Wesley.

Note Nos. 10 and 11. They are interesting ; both are exactly the same except in tincture. No. 11 is the heraldic bearing of the Wesleys or Wellesleys of Dangan, which the Duke of Wellington's grandfather ought, by the terms of Garrett Wesley's will, to have assumed. No. 10 is the arms of my branch of the family (Wellesley, or Wesley, of Wells), and of course the *proper heraldic bearing of John Wesley*.

No. 8 and No. 9 seem to be the primitive forms of the arms when first assumed, and from these the later bearings developed.

Bezants and plates in heraldry are what are called the two *metal* roundles ; the other roundles are in colours, and are, I think, six in number. The bezant, or golden roundle was probably derived from the gold Byzantine coins, which the crusader fixed upon his shield by way of heraldic decoration. Plates, on the other hand, were *silver* coins, probably called plates from the Spanish ‘*plata*.’

In heraldry sometimes, but very rarely, and only when specially stated, plates are gold ; almost always they are silver, and this is the case in all of the Wesley or Wellesley bearings.

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fought in the Crusades. Probably therefore the substitution of plates on the Wellesley shield, in the place of scallop shells, was considered a matter of little or no importance.

The arms printed under Fittler's engraving of John Wesley (No. 15), though incorrect, are obviously more correct than those at present borne by the family (No. 13).

It is easy to see how the engraver's mistake originated. He gives a wyvern as John Wesley's crest, and for the arms he draws a shield with only an outlined cross and three scallop shells in each quarter (No. 15). The wyvern and the cockatrice, to unheraldic eyes, are very similar: and the engraver has evidently mistaken the one for the other. The cross on the shield has been left out and a cross in outline substituted, owing no doubt to the engraver thinking it did not signify whether a cross were drawn or left in outline as in Fittler's (No. 15). It is not difficult to understand the readiness with which anyone ignorant of heraldry could transfer the scallop shells from the cross (when only drawn in outline) to the shield, and place three scallop shells in each quarter instead of crowding in the original five.

I never heard of a wyvern having been adopted as the crest of the family.

Garrett Wesley left his estates to the Colleys on condition that they adopted his arms; and with this condition attached to their succession, it is not likely that they would have used any arms except his. No. 13 is the coat borne by all the existing Wellesleys. We may therefore be sure that this was old Garrett Wesley's coat of arms. The arms No. 14 are what my great grandfather bore.

L. H. WELLESLEY WESLEY.

In addition to the above, Mr. Wesley has been kind enough to send rough sketches of twelve heraldic shields belonging to various branches of the Wesley family. These the Rev. G. Stringer Rowe has carefully copied. They are numbered 1 to 12 on the plate of fac-similes.

The following descriptions of the shields, together with the explanatory notes by Mr. Wesley, will add to the interest of this paper.

No. 1. *Wesley*.—Argent: a cross sable: in each quarter three scallops of the last.

No. 2. *Wesley*.—Argent: a cross between four annulets, sable.

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May I call attention to Nos. 7 and 12. Here we have exactly the same peculiarity as in Nos. 10 and 11, viz., Westley and Wellesley using precisely the same device except that the tinctures are different. No. 12 has a silver cross, red shield, and silver plates. Westley, of Bury St. Edmunds (No. 7), has a gold cross, red shield and silver plates. Wesley of Wells, (not given in the illustration), is interesting too; some of my father's great-aunts used it. It is the old Wellesley (of Wells) bearing, with the cross left out and a fess substituted, and with the escallops (6) placed on the shield, three above and three beneath the fess.

When I was a boy there was a great Welsh antiquary of immense reputation; she was also a walking herald, and had piles of pedigrees amongst her treasures. She would never have anything to do with any who had not royal blood in their veins. Her name was Miss Angharod Lloyd. She once asked me what Wesleys I belonged to, and at once looked out the family arms, and pronounced my family "noble indeed." She gave me copies of our pedigrees, and I alas some years afterwards handed them over to J. G. Stevenson, from whom they never came back.

I see it stated in the Wesley Historical Society's *Proceedings* (pp. 68, 69) that probably Westley and Wellesley are not the same name after all. If so, how can we account for the arms in both variations (escallops and plates) being alike, or so closely alike?

The Wellesleys of Wells dropped that spelling of the name, and for at least 300 years have called themselves Westley. I know that various members of my family are buried in Wells Cathedral itself; and I think my great-great-grandfather and his father were buried in the nave, but most likely the stones or tablets no longer exist. They spelt their names with a 't.' The old family burial-place was for centuries Glastonbury Abbey."

TWO OLD LETTERS.

The two letters which follow (the originals are in my possession) seem to throw a little light on one of the critical periods in the history of Methodist orthodoxy. Though, with the exception of one notorious case, our Methodist Histories take no notice of the special dangers of this time (1805-1808), a few quotations will show how keenly they were felt. In the Address from the British to the Irish Conference in 1805, the sentence occurs—"Foreseeing the evils resulting from erroneous opinions, which, without great caution, we are certain would creep in amongst us, we have taken the subject into consideration with more than usual attention, and are determined to resist the slightest departure from those heavenly doctrines taught us in the Holy Scriptures, and which were believed and preached by our late venerable Father in the Gospel, the Rev. Mr. John Wesley." In the Minutes of 1806, Question 32 is, "Can anything be done for the security of our doctrines?" and the Answer is "The President [A. Clarke] with Mr. Benson and the Secretary [Thos. Coke] are appointed to draw up a Digest or Form expressive of the Methodist doctrines with a sufficiency of texts of Scripture to explain them respectively, and with extracts out of Mr. Wesley's Works to prove that everything before advanced exactly coincides with his judgment and public declarations; and a copy of what they have drawn up either unitedly or separately shall be sent to the Chairman of each District before next May." Whether this "Digest or Form" is still extant I know not.* There seems to be no

* This Society has reprinted it. There were two Digests prepared—one by Dr. Coke, and the other in all probability either by Dr. Clarke or Mr. Benson or by the two conjointly. Both documents are contained in the second publication of the Society, issued last year under the title of "Articles of Religion Prepared by Order of the Conference of 1806."—R. G.

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further reference to it in the Minutes of 1807; but we find there a still more striking illustration of the doctrinal unrest of those days.—“Q. 23. What additional resolution can be passed in order to preserve our Societies from heresies and erroneous doctrines? A. No person shall on any account be permitted to retain any official situation in our Societies who holds opinions contrary to the total Depravity of human Nature, the Divinity and Atonement of Christ, the Influence and Witness of the Holy Spirit, and Christian Holiness as believed by the Methodists.” This regulation is so far as I know unique as the Test Act of Methodism, apart of course from all securities as to the doctrinal opinions of those who teach or preach.

The Methodist Biographies of this period are less reticent than the Histories, but a quotation from Etheridge's *Life of Dr. A. Clarke* (p. 212) must suffice here. “July 20, 1806. We have now got through all the characters except ——'s for Pelagianism and ——'s for denying the direct witness of the Spirit. . . . The brethren are so incensed against evasive answers on this subject that every man has Argus eyes. The question which I sent to Mr. —— was my own, but to-day it has been adopted without variation to be used as the test on which the Pelagian heretics should be tried.” The reference to the second ‘heresy’ here is no doubt due to Joseph Cook, whose story is told fully in Dr. Smith's *History of Methodism*, vol. ii. p. 431, or in the *Life of Dr. Bunting*, p. 245. The first case is probably the one referred to in the following letters. The officials in a Cornish circuit seem to have insisted on the removal of a minister suspected of unsoundness in doctrine, and wrote to two of the great defenders of the faith with evident expectation of approval and sympathy. The two replies seem to me very characteristic of their respective authors.

To Messrs. Flamank, Drew, etc.

Dear Brethren,

I recd. yours this mornng. and have forwarded that signed by the Stewards, Local Preachers &c of St Austle & Mevagizze to our late President at Raithby Lincolnshire. I think there should have been more warning given to Br. B——; but know not with whom the blame of remissness rests.—If I might venture to give any advice in the case it would be this: As things now are it would be best for Br. B——to go to his present appointment and though he may have reason to complain, if he take up the Cross, God who succours the Distressed will help and comfort him: and at the next Conference the matter

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may be fully heard and justice done.——Several Societies have rose up I think unwarrantably against the Preachers sent to them ; which has occasioned much uneasiness. I should be sorry to find my old well tried peaceable friends of St. Austle and Mevagizze in the number of those complainers.

I am, my dr. Friends,

Yours affectionately in the Lord,

A. CLARKE.

Manchester, Augt 17, 1805.

At Robt. Carr Brackenbury's
Esq., Raithby-Hall, near
Spilsby, Lincolnshire.

Aug. 21, 1805.

Very dear Friend,

I have recd yr letter concerning the removal of Mr. B—— and have sent it to Mr. Benson and the London Preachers for their judgment and when I receive their answer you shall hear from me again.

I have a great regard for Mr. B—— a great love for him & trust that he has not embraced *Pelagianism*. I use the word, because the meaning of it, whether it ought to have been applied to Pelagius or not, is now defined——a denial that man is born with a corrupted nature derived from Adam, which is prone to nothing but evil. I cd wish that my dear friend Mr B—— wd write to me on the subject.

Pelagianism has certainly gained the ascendancy in the minds of one or more of the Preachers who laboured last year in Cornwall : and if the Conference were not to set itself in a strong and effectual manner against that heresy I would certainly leave the Methodist Connexion immediately. I beg my love to Mr. Flamank and all yr family & am

My very dear friend

Your much obliged

& very affectionate Brother

T. COKE.

P.S. Please to give my love to Mr. Drew & tell him that I intend to write to him to-morrow.

T. G. OSBORN.

NOTES ON METHODISM IN LIVERPOOL.

In the absence of positive statement on the subject, it is to be feared there is no possibility at this period of discovering when and by whom Methodism was first introduced into Liverpool. Conjecture might supply several names. The men who laboured so nobly and successfully in other parts of Lancashire and Cheshire—such as Bennet, Nelson, Wm. Darney, Grimshaw—would in all probability find their way to this young and enterprising town.

John Bennet formally united with Mr. Wesley in 1742-3, received an appointment and preached constantly in the north of England, his "Round" extending to 200 miles through the counties of Lancashire, Yorkshire, Derbyshire, and Cheshire. He was the principal means of introducing Methodism into Stockport, Chester, Rochdale, Manchester. Everett, in his "Methodism in Manchester and its Vicinity," p. 133, writes, "John Bennet's round comprised Chinley in Derbyshire, Macclesfield in Cheshire, Burslem in Staffordshire, Alraham, Chester, Holywell in Flintshire, *passing over the rising town of Liverpool* onward to Whitehaven in Cumberland and back to Bolton in Lancashire, Manchester, and Chinley, including many of the intermediate towns and villages."

From the heading of one of Wm. Darney's hymns (No. clxii.) we learn that he believed himself called to preach in Oct. 1741. In 1742 he became a local preacher, was received by Mr. Wesley as a helper, and preached in many parts of Lancashire. In order to prevent the results of his labours being scattered, he formed the new converts into classes. Many such small companies of believers were gathered together some years before Mr. Wesley formally recognised them: and the Societies thus raised were known as "Wm. Darney's Societies," and received occasional pastoral oversight from the devoted Grimshaw, vicar

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of Haworth. It is not unreasonable to suppose that these men are responsible to some extent for the beginnings of Methodism in Liverpool.

In the year 1746 the country was divided into seven circuits or "Rounds," viz.—London, Bristol, Cornwall, Evesham, Yorkshire (including six counties—Cheshire, Lancashire, Derbyshire, Nottinghamshire, Rutlandshire, and Lincolnshire), Newcastle, Wales. This was the Methodist Heptarchy, and the earliest attempt to bring the whole of the country under the organised supervision of the Methodist itinerancy. The attempt resulted in the grand principle of "connexionalism," with its District and Circuit arrangements. From these seven centres the Preachers went forth on their rounds. The Preachers on the Yorkshire round for part of this year (1746) were Thomas Hardwick, Thomas Westell, John Haughton, John Bennet, Francis Walker, John Trembath, John Nelson, and James Wheatley.

In the "Bennet Minutes" for 1748, there are nine Circuits or Divisions. The seventh of these is thus designated: "Cheshire; including Cheshire itself, 2 Nottingham, 3 Derbyshire, 4 Lancashire, 5 Sheffield, &c." Lancashire is here transferred from the Yorkshire to the Cheshire Circuit. But for some years the arrangements and boundaries of Circuits were liable to frequent changes, and about 1750 the Cheshire Circuit seems to have been absorbed in the Manchester round.

The first Methodist Preaching place in Liverpool, says Mr. Tyerman, "was a small, dingy, and inconvenient room in Cable Street." How long the Society met in this room we have no means of knowing.

From an old Society Account-Book of the Manchester Round, many interesting particulars of early Methodism in Liverpool may be gathered. The book is inscribed as follows, "A true account of the money brought in by the Stewards from each Society in the Manchester Round for the use of the Preachers and for the discharge of necessary expense." It is dated April 20, 1752. The Manchester Round included the following places:—Chester, Alraham, Acton, Booth Bank, Oldfield Brow, Davey Hulme, Shackerley, Bolton, Bank House, Ashbury, Manchester, Kadbrook [? Gadbrook], Woodley, Maxfield [? Macclesfield]. On June 29th, Peach [? Peak], Derbyshire, and Bedford, are added. In September Stockport appears; each quarter new names are added to this extensive round.

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The Preachers during 1752 on this round were Thomas Mitchel, James Scofield, John Nelson, and John Fisher (who was removed to Ireland on June 18th): and after the Conference, Christopher Hopper and John Haughton. During the year 1753 we find the names of John Haughton, Jonathan Maskew, John Haimes, John Hampson, and Jonathan Pritchard. It was during this year that the name Liverpool first appears in the Manchester Account-Book under the date of January 1st, with the following entry: "Travelling charges to Liverpool per John Haughton, 2s. 6d. : June 25, James Scofield to Liverpool, 4s. : Nov. 17th, John Hampson to Liverpool, 5s." There is no doubt that at this time Liverpool Methodism was assisted from Manchester financially. There is not only frequent reference to "travelling charges to Liverpool," but under date April 2, 1755, occurs the following entry: "For shoes at Liverpool, 8s. 6d. ; Mr. Moss, family and wife, £3 3s. od. ; Mr. Moss, Travelling charges, 7s. 6d. : making a total of £3 19s. od.,"—under date 1760, "Liverpool Bill, £2 14s. od. : Sept. 29, Pd. Mr. Blundell in part of his Bill Liverpool, £2 2s. od.," &c. The first recorded payment from Liverpool to Manchester was made by one Wm. Bell—possibly one of the Liverpool stewards—on June 30, 1755, the amount being £1 1s. 2d. In the September quarter, 12s. was conveyed by Mr. Moss (one of the Preachers); and from this year forward Liverpool continued its quarterly instalment until it was made a separate Circuit.

As we have seen, the Society first met in Cable Street, "in a small dingy room." This could not for long serve their requirements, and a piece of ground was purchased for the erection of a chapel, the self-same site as that of the present Pitt Street Chapel. Here was built the first Methodist Preaching-House in Liverpool. We are left in no doubt as to the exact date, for it is fixed in the "Annals of Liverpool." In Gore's Directory under the year 1754, the following entry occurs: "The Methodist Chapel in Pitt Street first recorded as a meeting place for dissentors, May 7th."

The Preachers for 1754 were Messrs. Edwards, Peter Jaco, Robert Swindells, and Thomas Williams. Mr. John Edwards with four others left the itinerancy during this year, and formed independent congregations for themselves in different parts of England. Mr. Thomas Williams in the early part of his connection with Methodism was remarkably zealous. He was the first Methodist Preacher to visit Ireland (in the year 1747), and there he opened his commission in Dublin. Atmore says "that

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he afterwards fell from his steadfastness . . . and was excluded from the Connexion." He afterwards procured ordination in the Established Church. From the following autobiographical extract from the Arminian Magazine for 1778, we find that we are at the beginning of Methodism generally in this whole district; Mr. Jaco writes, "At the Conference [1754] I was appointed to the Manchester Circuit, which took in Cheshire, Lancashire, Derbyshire, Staffordshire and parts of Yorkshire. Here God blessed my mean labours, that I was fully convinced He had called me to preach His gospel. Meantime my hardships were great. I had many difficulties to struggle with. In some places the work was to begin, and in most places being in its infancy we had hardly the necessaries of life, so that after preaching three or four times a day, and riding 30 or 40 miles, I have often been thankful for a little clean straw, with a canvas sheet, to lie on. Very frequently we had also violent oppositions. At Warrington, I was struck so violently with a brick on the breast, that blood gushed out through my mouth, nose, and ears."

On April 15th, 1755, Wesley paid his first visit to Liverpool. He arrived about noon, and spent there the next five days. The following are his own words describing a town now in point of size the second city in the Kingdom: "It is one of the neatest, best-built towns I have seen in England. I think it is full twice as large as Chester. Most of the streets are quite straight. Two-thirds of the town, we were informed, have been added within these forty years. If it continue to increase in the same proportion, in forty years more it will nearly equal Bristol. The people in general are the most mild and courteous I ever saw in a sea-port town, as indeed appears by their friendly behaviour not only to the Jews and Papists, who live among them, but even to the Methodists (so-called). The preaching-house is a little larger than that at Newcastle. It was thoroughly filled at seven in the evening, and the hearts of the whole congregation seemed to be moved before the Lord, and before the presence of His power." He adds, "Every morning, as well as evening, abundance of people gladly attended the preaching. Many of them I learned were dear lovers of controversy: but I had better work. I pressed upon them all 'repentance toward God and faith in our Lord Jesus Christ.'"

The neighbourhood of this chapel at this time was unoccupied and dirty. At the front of the chapel was a large

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pool of water, through which the Methodists had to pass by the help of stepping-stones. Nearly forty years after the time of Wesley's first visit, the chapel was flanked by a large brickfield : and Adam Clarke, who was then the resident preacher, describes his house as being "neither in hell nor purgatory, yet in a place of torment." "Well, but where is it?" asked his friend. "You must go," answered the warm-hearted Hibernian, "down Dale Street, then along East Street, and when you are up to the middle in clay and mud, call out lustily for Adam Clarke."—Everett's *Life of Clarke*, 2nd. Ed., Vol. I., p. 206.

Tyerman in his *Life of Wesley* informs us that "one of the first worshippers in the Pitt Street Chapel was a diminutive tailor, whose Christian name was Timothy, and who had a spouse as great corporally as he was little. Timothy's wife helped to maintain his family by washing, but this was the only sense in which she was a help-meet to him. She hated the Methodists, and did her utmost to make the life of poor Timothy a scene of purgatorial misery. The little tailor however continued faithful. One night when he had gone to chapel, his persecuting queen engaged the services of a number of ragged boys to assist her in driving a herd of pigs into Pitt Street meeting-house, for the purpose of disturbing the congregation. Again and again, the pigs were got to the chapel door, but as often they revolted, to the termagant's great vexation. Finding her toil fruitless, and seeing a seat at the entrance of the chapel vacant, she seated herself, and for the first time listened to the ministry of the truth. She was convinced of sin, and went home in deep distress. On poor Tim's arrival, he was much surprised to see his wife in tears, and asked the reason of such a phenomenon. She related what had happened; Tim found it difficult to believe that the change was genuine, and yet so it was, for henceforth she became a true penitent, she soon found peace with God, and was as valiant a champion in the service of her Saviour, as she had ever been in that of Satan. For sixteen years she lived the life of a faithful Methodist, and then died happy in God, and went triumphantly to heaven."

FREDK. M. PARKINSON.

RESEMBLANCE BETWEEN WALDENSIAN AND METHODIST CHURCHES.

The Waldensian Church in the period preceding the Reformation presents a remarkable resemblance to early Methodism. This ancient evangelical church is clearly traceable to the tenth century, and believed on probable evidence by eminent writers, and by all its present pastors with whom I have conversed, to have an unbroken chain of connection with Apostolic Christianity in Italy.

In the most remote recesses of the Cottian Alps the people found shelter from persecution, and in the celebrated Pra du Tor the only school of the prophets of which tradition speaks was held. In the year 1885 I paid a first visit to this Thermopylæ of the Alps, and within the porch of a diminutive church was shown a wide slab, said to have been the table around which the Barbe candidates for the holy ministry gathered in a chalet such as to-day is found in that impregnable natural fortress.

With respect to the ministry, the Vaudois believed "that the preaching of the Word is free to all men called thereunto," and "that they only were the successors of the Apostles who imitated them in their lives." Intimating that call, and being received after solemn prayer, the candidates "were required to learn by heart all the chapters of St. Matthew and St. John, all the canonical epistles, and a good part of the writings of David, Solomon, and the Prophets." Thus were they pre-eminently "Preachers of the Gospel."

Like the earliest Methodist Preachers their maintenance was of the scantiest and simplest character. "Those whom we teach afford us food and raiment with good-will, and without compulsion." Like our early preachers necessity often compelled

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the Barbes to follow some trade ; but they thus write, " We do not think it necessary that our pastor should work for bread. They might be better qualified to instruct us, if we could maintain them without their own labours ; but our poverty has no remedy."

The doctrines they taught, as given by one of the best historians, were—" 1st. The Inspiration and Absolute Authority of the Bible : 2nd. The Trinity in the Godhead : 3rd. The Sinful State of Man : 4th. Free Salvation by Jesus Christ : 5th. Above all, Faith working by Love." I think this would form a brief but also fairly comprehensive summary of Wesley's teaching.

In their early confessions there is no trace of predestination. At the time of the Reformation they thus wrote to Cecolampadius : " As to predestination we are much troubled about it, having always believed that God created all men for eternal life, and that the reprobate only become so by their own fault. But if all things take place of necessity, so that he who is predestinated to life cannot become reprobate, nor those who are destined to condemnation attain salvation, of what use are sermons or exhortations ?"

On the twelfth of September, 1532, a synod which lasted six days assembled in the valley of Angrogna. Farel from Switzerland was present, and articles of faith were formulated of a decidedly Calvinistic character. Two pastors and a number of laymen who dissented withdrew from the synod, thus proving that they regarded these tenets as innovations.

The Waldensian form of church government resembled ours in several respects. They had annual synods presided over by a Moderator. These inquired into the character of pastors. The synods appointed the Barbes and parishes containing many hamlets, in which then as now the pastor itinerated as do Wesleyan Ministers in their circuits. And hard circuits they are as I can testify from experience of them all. The ancient Barbes were changed from place to place every three years, excepting the aged men who were no longer removed. The young men then as now were sent to the highest parishes where snow remains from six to eight months, and were ordered to preach at least four times a week, though to do so they had often to travel up to the knees in snow.

Another striking point of resemblance to Methodism is thus given by the historian Muston : " The Barbes went once a year to each of the scattered hamlets of their parishes in order

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to listen to each person apart in a private confession. But this confession had no other object than to obtain the salutary counsels of Christian experience, and not delusive absolution." That this pastoral visitation assumed a fellowship-meeting form, and continued until about 1650, I learned from one of the most learned professors in the College of La Tour.

There was lay agency, both male and female. One of their writers says: "Among us women teach as well as men; and one disciple, as soon as he is informed himself, teaches another; and there is hardly man or woman who doth not retain the whole New Testament."

Open-air services have been universal from the earliest to the present time; and again to use Waldensian words, the result of the whole has been to raise up many generations of "sincere believers in Christ, and to teach and enforce upon all a holy life and conversation."

These are very important facts of church usage and doctrine for us as Methodists. Our glory is that both our doctrine and usage are in strict conformity with Scripture, and have sprung from the wants of souls striving after a higher life guided by the Holy Spirit to the use of simple, natural methods of communion and government as occasion arose. And here we find a people so far severed from us by hoar antiquity, by sea, mountain and hostile territory, as to be almost lost in oblivion, guided by God for aught we know right down from Apostolic times to the same truths and church methods as was Wesley in the matter of teaching and organisation. These facts surely bring us many steps nearer to the Apostolic church in the matter of our polity. Upon my mind they had the effect produced by demonstration through distinct lines of calculation, and I thank God for affording such confirmatory testimony to our economy from remote ages and from a land, so distant, yet renowned for innumerable martyrs and confessions, and for a church preserved by almost miraculous intervention.

J. W. LAYCOCK.

A BRIEF SKETCH
OF THE
RISE AND PROGRESS OF WESLEYAN METHODISM
IN THE BRIXTON-HILL CIRCUIT.

Churches like rivers often take their rise further back than casual observers surmise, and not infrequently have what may be termed (in pursuance of the analogy) a subterranean course, and are lost to sight for a time, only to burst forth with greater volume and power at a later stage.

The church at Brixton Hill had a very humble birth. It commenced its career in a cottage, numbered 21, but subsequently 417, Coldharbour Lane, in the year 1822. The first record of its existence appears in the Circuit Book of Southwark (Long Lane) in the brief entry, Jan. 1823 : "Contribution to Quarter Board, 15s. 5d."

The Rev. John Stephens was the first superintendent minister at Southwark in 1822, and became the foster father of the cause at Brixton, watching and tending it for several years. He ultimately settled as a supernumerary minister at Brixton Hill, in Somers Road, and died there in 1841. He is recorded to have said before his death, "I mean to die clean ; I will take a bath for my body, as I have for my soul in the fountain which is opened for sin and uncleanness."

No date can be found when the worshippers quitted this cottage, but probably they were there about a year. They then aspired to a position near the summit of Brixton Hill, and took possession of a small building fitted up as a temporary chapel, where they remained about three years. It was approached from Upper Tulse Hill Road at the existing back entrance to Streatham Lodge and Avenue Lodge. The building stood in the back garden of the latter at the east end, and on the west

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side of what was Mr. Dove's granary. The two walls are close together, the old chapel wall forming the back wall of the garden to Avenue Lodge.

The documents in the circuit safe shew that in 1826 the half of the present site nearest to Endymion Road was procured by the Rev. John Stephens, then superintendent minister at City Road. This building scheme commenced doubtless at an earlier date whilst Mr. Stephens was at Southwark. The tenure was only copyhold, but the property was enfranchised thirty years later, when the whole of the site bounded by the Elm-Park Road was secured.

The first chapel on the present site was built in 1826, and was attached to the Southwark Circuit. The ministers were Richard Reece, John Knowles, Thomas Rowland, and Richard Boot.

Comparatively little is now known of the life and service rendered by the members (only forty in number) of this little church, except that they were very zealous, holding open-air meetings in Windmill Street (then so called; now known as Cornwall Road), and at other places in the neighbourhood, as far northward as Kennington Common, and at West Norwood to the south east.

Once in these early days of its history, the Rev. John Knowles came to preach, and, as was his wont, arrived early in order to take a rest before the service commenced. He had seated himself on a free seat just inside the door when the old lady who officiated as chapel-keeper approached and saluted him with "Good morning, sir, where do you usually attend?" "First one place and then another," he replied; when the old lady added, "I would not give a fig for your religion then." There was no response, but at the proper time the gentleman rose and made his way into the pulpit. The old lady had been deceived by appearances, for, like Dr. Adam Clarke, Mr. Knowles eschewed a black-cloth coat and wore a blue one with brass buttons and knee-breeches, a red Indian silk handkerchief covering his head while he rested on the free seat. The poor old lady had a bad time that Sunday morning, and when the service was over hastened into the vestry to apologise.

In 1829 the connection with Southwark was severed by a re-division of the places, Lambeth, Walworth (Southville, the parent of the present Stockwell circuit at Studley Road), and Brixton Hill, forming the new circuit, with three ministers—David M'Nicol, J. W. Etheridge, and Dr. Dixon. Brixton then

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had sixty-one members, and its contribution to the Quarter Board in March of that year was £4 6s. 6d. The circuit stewards for Southwark were Thomas Farmer and Mr. Bicknell. Thomas Gabriel, the founder of the large timber business in Lambeth, (father of Christopher T. Gabriel and Sir Thomas Gabriel, and grandfather of Thomas Gabriel, the present treasurer of the day schools), was sometime superintendent of the Sunday school at Brixton Hill, which was held in the gallery of the chapel.

Brixton possessed men of varying types. There were the two brothers Sherrington, who commenced preaching while they were still in their short jackets, and who had more to do with founding the West Norwood Society than any one else. Charles Sherrington subsequently settled there, and became its first leader and supervisor.

Brixton suffered in common with other districts from the Reform movement, and lost members and some whole classes. But it gathered itself up in troublous times, and was blessed by the advent in the early fifties of such men as C. T. Gabriel, Edward Corderoy, and Thomas Gurney ; John Bennett joined it a little earlier. It had its notable women too, who in divers ways and spheres wrought with zeal and love, Mrs. Key and Mrs. Kirsop among others being distinguished and successful class-leaders. General Booth was about this time a zealous and successful local preacher, who won souls to Christ in the old chapel, amongst them being Mary Englefield, a very sincere and devout Christian, and a friend of the late Miss Rye. It may not be generally known that the General and Miss Mumford (his future wife) met at and signed the pledge together in the house connected with the Dulwich Road Mission.

The Rev. Thomas Akroyd became the first resident minister in 1852. At that time some additional pews were introduced and various internal alterations made, including the removal of the old high pulpit and the choir-seats around it. It was soon found however that the building was becoming too circumscribed, there being no class-rooms, no school-room, and only one small vestry. The Sunday school was held in the gallery under the superintendency of Father Sellman, who then lived in the very house in which the first Methodist services were held ; and its secretary was a young man, one George Candler, who subsequently became a local preacher, a class leader, trustee, circuit steward, and who continues to bring forth fruit to this day.

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In 1856 it was finally decided to arise and build. The ministers then on the circuit were Charles Haydon, William Jackson (for many years subsequently Governor of Didsbury College), Geo. Taylor Morrison, and John Skidmore. The class leaders were Revd. Thos. Key, Supernumerary, and Mrs. Key of saintly memory, John Fletcher Bennet, Thomas Gurney, Mrs. Kirsop, Father Sellman, Benjamin Jennings, Caleb Price, Martin C. Hall, and Miss Dutton. The lay pillars and prime movers in this laudable enterprise were Christopher T. Gabriel, John F. Bennet, and Edward Corderoy.

J. PEED.



NOTES

ON "A COLLECTION OF TUNES, SET TO MUSIC, AS THEY ARE COMMONLY SUNG AT THE FOUNDERY."

The custom of singing Psalms was introduced into England soon after the Reformation. The first Psalter to become widely known and used was issued by John Day during the early part of Elizabeth's reign. From the title page of this book we find one of its objects was to supplant "all ungodly songs and ballades, which tend only to the nourishing of vice and corrupting of youth." This new practice of singing psalms received the sanction of Queen Elizabeth, for she issued an injunction that "at the end of the morning or evening prayer there may be sung an hymn or such-like song to the praise of Almighty God."

During the last decade of the sixteenth century other famous psalters were issued by Thomas Est and Richard Allison. Est's Psalter (1592) was the first to assign names to the Psalm tunes, but only a few were thus designated, the melodies generally being known by the number of the Psalm to which they were set, *e.g.* "Old Eighty-first," "Old Hundredth" (which however is a misnomer, that well-known tune having been originally set to the 134th Psalm).

As our object is to examine the sources whence John Wesley derived the tunes contained in his first Music book (published in 1746), let us briefly notice the tunes in these sixteenth century psalters. Most of them were derived from what is known as the Genevan Psalter. The melodies herein contained were partly original, being written for the book, and partly derived from local sources, some being adapted from secular melodies. In some instances phrases were borrowed from various tunes, and strung together to form a new tune.

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This is particularly noticeable in the "Old Hundredth," each of the lines being common to other tunes of the period. A few are ascribed to Luther, but the authority is unsatisfactory. The name frequently given as that of the composer of an old Psalter tune is more frequently that of the compiler and arranger. Generally speaking then when we have traced a tune or melody to one of these sixteenth century Psalters, we have exhausted our present knowledge of it. The exceptions (and there are few) will be duly noted when we come to an examination of each of the tunes in Wesley's collection.

We now pass on to the seventeenth century. The high-water mark of the old Psalters was reached in Ravenscroft's "Whole Book of Psalmes," issued in 1621. This is a collection of most of the tunes of the previous Psalters, with some additional ones. Some of the tunes that occur in these early Psalters are to be found in the *Wesleyan Tune Book*,—e.g., "Winchester Old" (No. 1), the date of which is incorrectly given as it first appeared in 1592; "Audi Israel" (No. 95), also known as "Ten Commandments Tune"; and a few others.

During the fifty years that followed the publication of Ravenscroft's Psalter both church and secular music, which had flourished under Elizabeth and James I. to an extent unknown either before or since, fell into a languishing state, and no new Psalter of importance, except perhaps one by Henry Lawes, was issued. During the seventeenth century various editions of the Psalter were issued, the tunes being merely reprints. Only a few tunes were printed, and each psalm was assigned to one of the given tunes. The melody is given, but no parts. I have one of these Psalters before me now in splendid condition, dated 1606.

In my next paper I propose to review the more important Psalters and Tune Books issued from 1670 to the time of Wesley.

[To be continued.]

JAMES T. LIGHTWOOD.

THE WESLEYAN HYMN BOOK.

The history of the Wesleyan Hymn-Book has yet to be written ; the following is a brief abstract of an attempt made some time ago by the present writer, but does not contain a full enumeration of the editions.

On the cover of the Arminian Magazine for November, 1779, is an advertisement as under : “ Proposals for printing (by subscription) A Collection of Hymns for the Use of the People called Methodists. Intended to be used in all their congregations. Conditions :—I. This Collection will contain about five hundred hymns, and upwards of four hundred pages. II. It is now ready for the press, and will be printed with all expedition. III. The price is three shillings ; half to be paid at the time of subscribing ; the other half at the delivery of the book, *sewed*. IV. Booksellers *only*, subscribing for six copies, shall have a seventh gratis.” The preface is signed John Wesley, London, Oct. 20, 1779.

The book was published early in the following year, the full title being—*A Collection of Hymns for the use of the people called Methodists* : London : Printed by J. Paramore, at the Foundry, 1780 : (Price Three Shillings sewed). The volume contains 525 hymns, selected from 21 separate poetical publications previously issued by the Wesleys. The following is a list of the publications from which the hymns were taken, with the number of hymns taken from each :—

1	<i>A Collection of Psalms and Hymns, 1737,-8,-41, and-43</i>	9
2	<i>Hymns and Sacred Poems, 1739</i>	41
3	<i>ditto 1740...</i>	45
4	<i>Hymns on God's Everlasting Love, 1741</i>	17
5	<i>Hymns and Sacred Poems, 1742</i>	91
6	<i>A Collection of Moral & Sacred Poems, 1744</i>	1
7	<i>Funeral Hymns (First Series, pp. 24), 1746</i>	5
8	<i>Hymns for the Nativity, 1746...</i>	3
9	<i>Hymns for Times of Trouble and Persecution, 1744</i>	1

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10	<i>Hymns for the Lord's Supper, 1745</i>	8
11	<i>Hymns of Petition and Thanksgiving for the Promise of the Father (Hymns for Whitsuntide), 1746</i> ..	3
12	<i>Hymns for those that seek and those that have Redemption in the blood of Jesus Christ, 1747</i>	20
13	<i>Hymns and Sacred Poems (2 vols. by C. W.), 1749</i> ...	131
14	<i>Hymns for New Year's Day, 1750</i>	1
15	<i>Hymns occasioned by the Earthquake, parts I. & II., 1750</i>	3
16	<i>Hymns for the Year 1756, 1756</i>	3
17	<i>Hymns of Intercession for all Mankind, 1758</i>	6
18	<i>Hymns on Short Passages of Holy Scripture (2 vols.), 1762</i>	84
19	<i>Hymns for Children, 1763</i>	16
20	<i>Hymns for Families, 1767</i>	24
21	<i>Hymns on the Trinity, 1767</i>	13

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A few of the hymns had been published in leaflets, or appended to prose tracts, before they appeared in the above-named publications. Besides the judicious omission of verses from many of the longer hymns, numerous alterations of words and phrases were made by the compiler. In the second edition, 1781, Hymn 441, commencing "Terrible God and true," was omitted, and another portion of the same hymn substituted. The hymn in the first edition was in two different metres, and could not be sung to a single tune. With this exception and a few verbal alterations chiefly misprints, the book passed through several editions unaltered. No name of compiler appeared on the title-page of any edition until that of 1795, which was called "A new edition, by the Rev. John Wesley, A.M."

In a new edition (London: Printed for G. Whitfield, at the New Chapel, City Road, near Finsbury Square, 1797, 12mo.), twenty-nine hymns were omitted, and twenty-eight others substituted; and ten more added and marked by an asterisk attached to the number of the preceding hymn, one with two asterisks, and one without any. Twenty-five called "Additional Hymns" were appended, making a total of 561, though the last hymn is numbered 550.

Many of the incorporated and additional hymns were not by the Wesleys, and far inferior to the Wesleyan poetry generally. One hymn commencing:—

The despised Nazarene,
Who is chief in my esteem,

had been described by Wesley in the preface to his *Pocket Hymn Book for the use of Christians of all Denominations*, published some ten years previously, as “doggerel double distilled.” The alterations in this edition gave much dissatisfaction to both ministers and members of the Society, and in the Conference of 1799 the following resolution was passed :—“ Dr. Coke, Brother Story, Brother Moore, and Brother Clarke are appointed to reduce the large hymn book to its primitive simplicity as published in the second edition ; with liberty to add a word now and then, in the way of note, to explain a difficult passage, for the sake of the unlearned : and a discretionary power is given them, in respect to the additional hymns.” A reprint of this edition in 24mo. was published in the following year, 1798.

In the year 1800, the edition of 1797 not having been sold out, the section containing the Appendix was reprinted with the omission of the hymn 526, “The despised Nazarene,” and the substitution of another, “Join all the glorious names.” The former part of the book was unaltered, the title-page bearing the date 1797, while on the last page after the Index was “G. Story, North Green, Worship Street, London, 1800.” In the same year 1800 another “new edition” was issued with the title exactly as before (1797), except that “and sixpence” is printed under the last line, thus :—

[“Price bound in calf four shillings”]
and sixpence.

The whole of the hymns appear to have been reprinted, but at the end of the index the words, “G. Story, North Green, Worship Street, London. 1800,” are retained. This is perplexing. In this edition two other hymns besides “The despised Nazarene” were omitted ; viz, No. 267, “Worship and thanks and blessing,” and No. 441, “Now in a song of grateful praise”. and the hymns displaced for them in the edition of 1780 reinstated, viz., No. 267, “The Lord unto my Lord hath said,” and No. 441, “Sinners the call obey.”

Another edition without alteration was printed in 1801. In 1803 an edition was issued by the Revision Committee, in which twenty-five of the twenty-nine omitted hymns are restored, and a corresponding number of the inserted ones displaced. All the hymns of the original book are retained except four. Fifteen fresh hymns are incorporated and twenty-six “Additional Hymns” remain at the end, making in all forty-one hymns more than were contained in Wesley’s editions.

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In the edition of 1808, fourteen other hymns were omitted, seven of which appeared in the first edition, and as many were substituted for them. Two hymns, probably by mistake, were numbered 46, and so remained until 1875. In the same edition appeared "An index to the subjects of the hymns," and another of "Scripture texts," in addition to the general index of first lines; but none of these contain the "additional, or as they are termed in this edition, the "Supplemental Hymns." The pagination of the first index commences with the number 505, as does also that of the collection of "supplemental hymns," from which it may be inferred that the indexes were compiled with the intention of omitting the "supplemental" hymns.

The edition of 1809 differs very little from that of 1808, the variations consisting only of a few verbal alterations and the omission or restoration of single verses in a few of the hymns. The editions of 1810, 11, and 12 are reprints of that of 1809. A so-called "stereotype" edition was published in 1813, but there are variations in the case of hymns 29, 132, 240, 296, 332, as numbered in the 1875 edition; verse 4 of Hymn 88, omitted in 1809, is restored, and verse 5 of Hymn 2 is omitted but was restored in 1814.

In the edition of 1797, in which so many alterations were made, the seventh paragraph of the preface in which reference is made to the alterations of the hymns was omitted; it was restored in the 8vo. edition of 1814 and the 12mo. edition of 1821, though intermediate editions were published without it. "An index to the first line of every verse except the first in each of the hymns" was also inserted in the edition of 1814. It had however appeared in an edition, published privately in 1813, by Dewhirst, of Leeds.

A small 32mo. edition was published without date, with a portrait of John Wesley preaching to a congregation in City Road Chapel; under the portrait is *Blood sc.*, and below that "Rev. John Wesley, A.M. Ætatis 87." In the centre of the title page three angels are figured in a group; and below is "London: printed for and sold by T. Blanshard, 14, City Road, and 66, Paternoster Row." As this is the first time a portrait of Wesley is known to have been inserted in the book, it would be interesting to learn the date at which the edition was published. Blanshard was Book-steward from 1808 to 1823, and the slight alterations in this edition correspond with those of the Book-room edition of 1813; but it contains

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the index to the first lines of verses mentioned above—of which Dewhirst says in his edition of 1813, "As Mr. Wesley's hymns have never been published with an index to the verses, the proprietor of this edition hopes that the following which contains part of the first lines of every verse (the whole alphabetically arranged) will materially assist the recollection, and greatly facilitate the finding of any hymn that may be wanted."

The Portrait by Fry, dated July, 1825, was inserted by Kershaw in the editions of that year; and was bound up with some copies of the edition of 1824, which were evidently bound after the 1825 portrait was published; it was also inserted in some copies of the 1831 edition, which were bound probably before Jackson's portrait of Wesley was engraved.

C. D. HARDCASTLE.



WESLEY'S VIEWS ON PRAYERS FOR THE DEAD.

In Dean Luckock's *After Death* the statement is made that Wesley believed in prayers for the dead, and adopted the practice in his daily devotions. During my ministry in Torquay I had frequent interviews with the Dean, and learned that the chief grounds for the assertion were, first, Wesley's answer to Lavington (*Works*, ix. 55): second, his exposition of the prayer "Thy kingdom come"; and third, certain prayers for the dead printed by Wesley and forming part of a manual of devotion. This mysterious manual is *A Collection of Forms of Prayer for every day of the week*. It forms part of Vol. xi. of Wesley's *Works*. Wesley says of this book (*Journal*, May 14, 1765) that it was printed in 1733—that is, five years before his conversion—for the use of his pupils, and was his first publication.

Dean Luckock is a distinguished leader among High-Church Theologians, and his authority has given the statement such weight that Ritualistic clergymen repeat it in their pulpits and writings as if it were a fact beyond contradiction.

I append the passages in which the so-called prayers for the dead are made:—

a. Sunday morning.—"Show mercy O Lord to my relations and enemies, and to all that are in affliction . . . directing all their thoughts, words and works to thy glory, that they *and* those that are already dead in the Lord may at length enjoy thee in the glories of thy kingdom through Jesus Christ our Lord."

b. Sunday evening.—"Complete the number of thine elect, and hasten thy kingdom: that we *and* all that wait for thy salvation may eternally love and praise thee."

c. Monday morning.—"Grant that we *with* those who are already dead in thy faith and fear may together partake of a joyful resurrection."

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d. Monday evening.—“And at length bring them and us, *with* those that already rest from their labours, into the joy of our Lord.”

e. Tuesday morning.—“That we all, *together with* those that now sleep in thee, may awake to life everlasting.”

f. Tuesday evening.—“Grant that we *and* all the members of thy Holy Church may find mercy in the dreadful day of judgment, through the mediation and satisfaction of thy Blessed Son, Jesus Christ.”

g. Thursday morning.—“That we *together with* all those who are gone before us in thy faith and fear may find a merciful acceptance in the last day.”

h. Thursday evening.—Grant us all *together with* thy whole church an entrance into thine everlasting kingdom.”

i. Friday morning.—“Bring us, *with* all those that have pleased thee from the beginning of the world, into the glories of thy Son’s kingdom.”

j. Friday evening.—“Bring us, *with* those that are dead in thee, to rejoice before thee through the merit of our Lord Jesus Christ.”

k. Saturday morning.—“Accomplish the number of thine elect, and hasten thy kingdom; that we *with* all thy whole church may have our perfect consummation and bliss.”

Upon these quotations I remarked—

1. That they are all that a minute examination revealed. With this, Dean Luckock agreed.

2. That these prayers were printed five years before Wesley’s conversion, and that in his later compilations of “Prayers for the use of families and children” even these expressions do not occur.

3. That wherever the dead are referred to or implied in them, it is the *faithful* dead—those that sleep in Jesus. With both of these conclusions the Dean also agreed.

4. That these expressions are all variants upon the well-known passage in the Burial Service where we pray, “We bless thy holy name for all thy servants departed . . . hasten thy kingdom that we with [not ‘and’] all those that are departed in the true faith of thy holy name may have our perfect consummation and bliss, both in body and soul, in thy everlasting glory.”

From this view the Dean partially dissented. I found that he read an intense theological significance into the copulative ‘and.’ He argued therefore that to use ‘and’ instead of ‘with’

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implied that we ask certain things for ourselves *and* the sainted dead. 'With' alone would imply that we ask to enjoy certain blessings with them. It was then pointed out by me that if Wesley held this theological meaning and wished to mark it by the word 'and' instead of 'with,' it was singular that he used the word 'and' three times only and 'with' eight times: and that as two of the prayers containing 'and' [see *b* and *f*] might be fairly disputed as referring to the dead at all, the final analysis of variation is brought down to one 'and' against eight 'withs'—not a very stable ground upon which to build a historico-theological theory.

The link of connection between heaven and earth was very real to Wesley, and was often referred to in sermon and hymn. But it is interesting to find, in a sermon preached by him from the pulpit of St. Mary's, Oxford, at the very period (1735) when he wrote these so-called "prayers for the dead," a passage which expresses his conviction of their present perfect felicity. "In the moment wherein they shake off the flesh, they are delivered not only from the troubling of the wicked, not only from pain and sickness, from folly and infirmity, but also from all sin. A deliverance this, in sight of which all the rest vanish away. This is the triumphal song which everyone heareth when he enters the gates of paradise:—'Thou, being dead, sinnest no more. Sin hath no more dominion over thee.' . . . The blood of the Lamb hath healed all their sicknesses, hath washed them thoroughly from their wickedness and cleansed them from their sin. They are at length made whole; they are restored to perfect soundness. . . . I hear a voice from heaven saying 'Come away, and rest from thy labours. Thy warfare is accomplished, thy sin is pardoned, and the days of thy mourning are ended.'"—*Works* vii. 371.

If this be the state of the sainted dead, can it be possibly improved by our prayers? If not to be improved, what motive remains for such prayer?

E. THEODORE CARRIER.

NOTES AND QUERIES.

41. EARLY LICENSES TO PREACH.—The writer of this note asks the friendly aid of the members of the Historical Society in making a collection of licenses, obtained from Consistory courts and authorizing public worship in the houses of some of the early Methodists. Such a collection would be an interesting reminder of the days of persecution, when such licenses were needed to secure immunity from interruption and violence ; it would bear witness to the wonderful progress of Methodism by recalling the period when our chapels were few and far between ; it would furnish many a replica of the scenes depicted by the apostle “in few words” in Rom. xvi. 14, 15 ; it would revive the memory of men of influence and bravery who at the judgment day will stand side by side with Jason and Justus, men who not only opened their doors to the sect everywhere spoken against, but kept open house “after a godly sort” for all who went forth “for His name’s sake.” Such licenses are still among the treasures of old Methodist families ; but as all such things are apt to disappear, no time should be lost in obtaining copies, and printing them in the order of locality in the annals of the Wesley Historical Society. As the beginning of such a collection the writer begs, without vanity, to forward a copy of the document obtained by his great-grandfather.

“These are to certify to whom it may concern That the House of Joseph Woffenden of Upperbridge in the parish of Almondbury in the County and Diocese of York was this day registered in the Consistory Court of his Grace the Lord Archbishop of York as a place of public worship of Almighty God for Protestant Dissenters. Witness my hand The Sixteenth day of June in the year of our Lord one thousand seven hundred and eighty. Fra: Wright, Deputy Register (*sic*).”—*Rev. R. Butterworth.*

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42. In searching for materials for a history of Methodism in Bath, I have found, amongst other things, manuscript books containing the complete accounts of the King Street Chapel Trust, from the opening of the chapel by John Wesley in 1781. It appears that the earlier trustees, in Wesley's time, called themselves "proprietors" of the chapel, and each one held a £100 share in it. At the death of one the share and interest in the "profits and emoluments" of the said chapel had to be transferred by a legal deed to a new trustee. Sometimes a proprietor disposed of his hundred pound share at a discount, in one case being satisfied with £90 in cash. The proprietors were accustomed to hold an annual dinner at the Christopher Inn in High Street, to settle the accounts; and the cost, amounting sometimes to £3 or £4, was debited to the Trust Account. This was in Wesley's time: and although he was one of the proprietors and drew his £5 interest or dividend year by year, I find he was never present to share these festivities at the Christopher. Are there any other cases known of a chapel held on such a trust?—*Mr. G. B. Caple.*
43. Mr. T. G. Jackson, R.A., the architect, who has recently carried out considerable work at St. Mary's Church, Oxford, gives some interesting particulars about the pulpit of the University Church. In the Parish Accounts for 1492 a carpenter and his man were paid tenpence for two days' work "about taking down of the pulpit and the silver over St. Catherine's altar and to cross board the door." In 1508 a fine stone pulpit was erected which cost £20. This pulpit, from which Dr. Cole, the Provost of Eton, announced to Cranmer that he was to be burned at the stake despite his recantation, remained till the time of the Commonwealth. When Dr. Owen was Vice-Chancellor about 1654, this pulpit was taken away and a framed pulpit of wood set on its pedestal. Dr. Bathurst entirely removed the stone pedestal and Dr. Owen's wooden pulpit in 1675 or 1676, and his refitting of the church lasted till 1827, when it was repewed. For a hundred and fifty years there seems to have been no fixed pulpit but a very plain moveable wooden one, which usually stood in the centre of the nave. From this pulpit, which has now disappeared, John and Charles Wesley preached their University Sermons.—*Rev. John Telford.*

44. JOHN LACKINGTON'S TRADE TOKENS.—While resident in the Bahamas, where everything in the shape of a copper coin passes current and is used for the purposes of trade, I became possessed of no less than three "trade tokens" of the once notorious John Lackington, whose relations with Methodism form such a remarkable episode in the history of our Church. With the events of this man's life, who from a penniless condition was enabled by means of Wesley's lending fund to establish a large and flourishing business as a bookseller, the members of this Society are familiar. In the "tokens" to which I refer some parts of his history may be easily read. In size they are about the same as our own halfpenny. The first specimen has on one side the date 1794 with the name and full-face portrait of Lackington, while on the other there is the figure of an angel sounding a trumpet, and holding a wreath in the left hand, with the inscription running round—"Halfpenny of J. Lackington & Co. Cheapest Booksellers in the World." In the second specimen Lackington is ornamented with a pig-tail, and is looking to the right. The date on this is 1795, and "Finsbury Square" is added below the figures. In this specimen the figure of the angel is somewhat larger, and the inscription is altered to "Halfpenny of Lackington, Allen & Co. Cheapest booksellers in the World." Both these specimens are excellently preserved, but the third, which is a duplicate of the first, has become rather worn.—*Rev. Fred C. Wright.*
45. The house in which Lackington lived, adjoining the Wesleyan Chapel (called The Temple), Budleigh Salterton, South Devon, has recently come into the possession of Methodism by purchase, and is now vested in trustees. "The Temple" was Lackington's gift to Methodism.—*Rev. M. Riggall.*