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WESLEY HISTORICAL SOCIETY.

REPORT FOR 1898, NUMERICAL AND FINANCIAL.

During the year the number of members of the Society has risen from 156 to 194. The particulars will be seen in the following table—

	Life.	Working.	Honorary.
1897.....	6	44	106
Deaths.....		1	
Retirements.....			5
	6	43	101
Additions.....	1	2	41
Totals.....	7	45	142

Balance sheets, showing the financial position of the Society, and duly audited, are printed on the next page. It will be seen that the sum to the credit of the Society amounts to £18 rs. 1d., an increase on the year of £7 7s. 9d. In consequence it has been decided to issue "Proceedings" quarterly, and members may expect to receive their copies towards the end of March, June, September, and December. Additional copies may be obtained post-free at sevenpence each, on application to one of the members of the Editorial Sub-Committee.

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Further contributions of £9 11s. od. have been received during the year towards the Publishing Fund. Total receipts under this head amount now to £50 18s. od. From this must be deducted the debit balance on the Publications account of £16 15s. 5d., leaving a balance in hand of £34 2s. 7d., or less than the total of the Life-Members' subscriptions, of which only a percentage can safely be expended in any year.

The members of the Society are requested to promote as far as possible the sale of its various publications. Copies may be obtained by them on the special terms stated on the second page of the cover. If they would kindly do this, and secure a few more honorary members, the financial position of the Society would be assured.

TREASURER'S BALANCE SHEET TO DEC. 31ST, 1898.

1898.	£ s. d.	1898.	£ s. d.
To Balance	10 13 4	By Latchford : Printing ...	9 6
„ Subscriptions	42 16 6	„ „Proceedings,” pt. 3...	9 16 0
„ Sales.....	3 12 4	„ „ „ 4...	9 10 6
		„ „ „ 5...	8 15 0
		„ Copies of “Mrs. Wesley’s Conf.” for Members...	4 0 7
		„ Postage and Carriage...	6 9 6
		„ Balance in hand	18 1 1
	<u>£57 2 2</u>		<u>£57 2 2</u>

Audited and found correct,

February 2nd, 1899.

J. M. WAMSLEY.

“PUBLICATIONS” BALANCE SHEET TO DEC. 31ST, 1898.

1898.	£ s. d.	1898.	£ s. d.
To Sales.....	4 17 10	By Debit, “Bennet Minutes”.....	1 19 7
„ „ per Book-Room...	10 6	„ Debit, “Articles of Religion”.....	11 9 11
„ Members’ Copies of “Mrs. Wesley’s Conf.”	4 0 7	„ Printer, “Mrs. Wesley’s Conf.”.....	11 13 9
„ Balance.....	16 15 5	„ Postage and Carriage...	1 1 1
	<u>£26 4 4</u>		<u>£26 4 4</u>

Audited and found correct,

February 2nd, 1899.

J. M. WAMSLEY.

SOME BRISTOL METHODIST NOTES.

WHERE WAS JOHN WESLEY'S FIRST OPEN-AIR SERMON IN ENGLAND PREACHED?

The well-known words occur in his *Journal*: "Monday, April 2, [1739]—At four in the afternoon I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining the city, to about three thousand people."

I believe that many readers of the *Journal* who do not know Bristol localities intimately, and who have no special interest in pursuing the inquiry with any care, not unnaturally connect Wesley's "little eminence" with "the mount" where, on Saturday, the seventeenth of the preceding February, Whitefield had, in his own words, "broken the ice" by "teaching in the open fields." He had been "delightfully entertained by an old disciple of the Lord" at Kingswood, and finding an old yearning of heart towards the poor colliers come upon him; "After dinner, therefore," he writes, "I went upon a mount, and spake to as many people as came to me . . . upwards of two hundred." There is little doubt as to the spot. A letter from his friend, William Seward, dated March 6th, 1739 (Tyerman, *Whitefield*, i. 186) says of Whitefield: "He has preached seven or eight times on a mount, about two miles from Bristol." The *Gentleman's Magazine* for 1739, p. 162 (Tyerman, i. 191), speaking of a later service,¹ gives the name: "On Saturday the 18th inst., he preached at Hanham Mount to five or six thousand persons, and in the evening removed to the Common, about half a mile farther."

1. The *Magazine* date agrees with that of the Saturday preceding in Whitefield's *Journal*, March 11th (Tyerman, i. 190); but not with that given for the memorable day in February, when he led the way in field-preaching. The *Journal* makes this the 17th. Like Wesley, he "broke through" in the afternoon. [Whitefield and Tyerman are in error. The Saturdays were respectively the 10th and the 17th of March. R.G.]

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But Hanham Mount,—well photographed and described by H.K. and Rev. J. S. Simon, *Meth. Rec.*, April 7, 1898,—is no “little eminence,” as every one who has stood upon it knows; nor is it “in a ground adjoining the city” of those days.

The expert Bristol antiquary, Mr. John Latimer, could only tell me: “I have always been told that it was the tradition of local Wesleyans that the locality was at or near Baptist-Mills.” Wesley’s second open air sermon, on Wednesday, April 4th, was certainly preached there: “At Baptist Mills (a sort of suburb or village about half a mile from Bristol).”—*Journal, sub die*. Myles (*Chron. Hist.*, 327) has also a footnote to the name “Baptist Mills,” in his list of preaching places in 1802, “It was near this chapel that Mr. Wesley first preached in the open air.” But this is not very exact, and perhaps does not pretend to be.¹ Moreover, Wesley’s description of the locality of Wednesday’s sermon seems clearly to indicate a different spot from that of Monday; and in any case so vague a statement as that of Myles cannot compare or compete with a very precise one given in the *Wes. Meth. Magazine* for 1862, p. 1,111 in an “Anecdote of early Methodism in Bristol.”

This is an autobiographical fragment, of whose source I can at present say nothing, but which commends itself as authentic by its naive freshness and simplicity, its internal self-consistency, and its agreement in several small, incidental details with other known facts. Nor am I able to say anything of the Mr. Webb who tells the anecdote, and is the person concerned in it. Certainly he was not the well-known Captain Webb,—often called “Mr.” Webb in Bristol—whose conversion took place in 1765 (see, e. g., Crowther, *Portraiture of Methodism*, p. 395).

In the Society-roll for Bristol, in my possession here, I find several members named Webb,² between 1796 and 1806, one of whom might be a convert of 1739, answering later on to the

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1. Is Myles inaccurate when he says (p. 294) of Whitefield: “He began that practice (i.e. preaching in the open air) in Bristol, Sunday, March 25th, 1739.”? Or is the emphasis upon “in Bristol,” i.e. in the city itself, as distinguished from the neighbouring Kingswood?
 2. Who was the “brother Webb” who is with C. Wesley at “Wednesbury, the field of battle,” on Feb. 2, 1744; at Walsall, rather foolhardy in his courage, on the following Monday, the 6th.; and at Nottingham, in the Market place [“J. Webb”] on Shrove Tuesday, the 7th? Our Bristol convict of 1739? Another Bristol companion, “faithful Felix Farley” (C. W., *Journal*, Oct. 31, 1743), the Bristol printer, in 1741 and afterwards makes itinerant rounds with Charles Wesley.

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description "good old Mr. Webb." (I presume that this parenthetic description belongs to the original reporter of Webb's narrative, though it is of course conceivable that, if the editor of 1862 from any other source knew of this particular Webb, he might rhetorically use "says" of the man he thus knew, and whose story he had found, and was proceeding to print.)

"In the year 1739," says good old Mr. Webb, "it pleased the Lord to call me out of darkness into his marvellous light. The manner of the Lord's working in me was as follows:—I went to hear that worthy minister of Jesus Christ, the Rev. George Whitefield, at a room in Baldwin Street, where I made sport, in company with others too much like myself, while hearing the sermon. When it was ended, Mr. Whitefield said there was one coming after him the latchet of whose shoes he was unworthy to loose."—(A small touch this which harmonizes convincingly with a phrase in Whitefield's letter to Wesley under date of March 23, 1739, urging him to come to Bristol; "The people expect you much. Though you come *after*, I heartily wish you may be preferred *before* me."—see Tyerman, *Whitefield*, i. 193. John the Baptist was plainly in possession of Whitefield's thoughts just then.)—"The Rev. John Wesley, who was to preach in the brick yard at the farther end of St. Philip's Plain on the following day. I went to the place out of curiosity, and heard that man of God . . . I gazed with astonishment. *It was the first sermon Mr. Wesley preached in the City of Bristol.*" The rest of the account is worth at least abridging, as preserving for us some other names connected with the *origines* of Bristol Methodism. "When the sermon was ended I followed him, but knew not why I did so . . . Mr. Wesley went into a house to visit a sick person." Webb "waited till Mr. Wesley and his friends came out." He "continued to follow Mr. Wesley to the house of Mrs. Norman¹ on St. Philip's Plain." He was "invited dirty as I was,

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1. It is tempting, and leads into another of the by-ways of the Methodist antiquities of Bristol, to connect this lady's name with a passing touch in J. Cennick's account of the way in which he was led to begin preaching. In the curious autobiographical pamphlet "Life," [2nd edit., printed for the author, at Bristol, 1745], Cennick tells that he was standing one day, soon after his arrival at Bristol from Reading, amongst a group of Kingswood colliers, who were waiting for a young man from the city to preach to them. He failed to keep his appointment, whereupon "a gentlewoman of St. Philip's Plain" desired that Cennick would either read a sermon or expound a chapter. Was this Miss Norman? The area of identification cannot

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into the house." From the hall, where he stood hesitant and shy, feeling that the house and the company were too good for such as he, he was invited "into the parlour, where was Mr. Whitefield's sister [Mrs. C. Grevil] and other ladies. Mr. Wesley gave out a hymn. Then all knelt in prayer." Nobody left, and so, uncomfortable and out of place as Webb felt, he could not make a move to escape, until others should offer to go. In the end the whole party, and Webb with them, went together to the society-room in Baldwin Street. After the service there Webb followed Wesley again, "into Wine Street to the house of Mr. Whitefield's mother." [Whitefield's and Wesley's incidental references make this the home of Mr. Grevil, Whitefield's brother-in-law; but Whitefield's father, before taking *The Bell* at Gloucester, had lived in Bristol, it is possible at the same house, which, possibly also, might still be his property.] "At the door Mr. Wesley took me by the hand and very respectfully took his leave of me."

For some time I enquired from any likely persons amongst old Bristolians for a brickyard, or the tradition of one, situated as required by Webb's narrative, but without any result. I solicited the aid of the very friendly clergyman of St. Philip's Church, but before anything reached me from him,—nothing to any purpose, as it proved,—I had lighted upon a carefully engraved map of Bristol, dated 1780, in the City Central Library. I found in it at once what, I believe, satisfies the conditions of the quest, and certainly of Webb's narrative.

St. Philip's Plain which at the commencement of the century was only beginning to be built upon, and was a vaguely open stretch of country lying east and south-east of St. Philip's Church, has by 1780 become the merest relic of the earlier Plain, and as a

but be narrow. In 1739 The Plain had very few houses upon it, and in those few houses there would be very few persons connected with the Wesleys and their work. We can, however, only conjecture.

Cennick adds another small fact which it is tempting to follow up. He and the colliers were standing waiting "under a sycamore tree near the intended school at Kingswood." This is of course the colliers' children's school, which is to-day the venerable chapel, the only relic now surviving of Wesley's Kingswood. In the play-ground in front of this—"The Patch"—stood until 1842 the equally venerable sycamore, known as "Wesley's sycamore," whose history and fate are recorded in the new *History of Kingswood School*, by Mr. Hastling and his fellow-workers. He agrees with me that Wesley's sycamore was Cennick's sycamore also. [Cennick's date is within a day or two of June 12th, 1739; which agrees well with Wesley's *Journal*, i. 257.]

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street-name "St. Philip's Plain" is narrowed down to the part to which it is applied to-day. But this "Plain" is still more open in 1780 than now, at its broader end. There is an irregular open space at the south-east end which is nearly coterminous with "The Brick Yard." Still farther out are "The Brick Fields," an open area shut in with hedges and a country lane. But "The Brick Yard," definitely so called, and the only Brick Yard which can be described as at the farther end of "St. Philip's Plain," is where I have stated.

In 1794 Matthews' Directory Map shows Bread Street carried through it, as it exists to-day; but the essentials of the locality of fourteen years earlier are still plainly to be made out. The boundary lines of the "Yard" are still in great part traceable, and to-day some may be even yet detected upon the large-scale Ordnance Map.

Webb's conversion was in 1739; the map belongs to 1780. But the description, "good *old* Mr. Webb," may easily bring the cartographer's report down to 1780; and, on the other hand, the materials of the map may really date back several years before its publication. We may, in either case, be dealing with a contemporary of the condition of things shown in the map, who had the very best reasons for remembering most accurately the facts and the locality of Wesley's first open-air sermon in England. The neighbourhood was more open in 1739, no doubt; the brick yard may have been less hemmed in by buildings than it appears to be in 1780. Indeed the very look of the original yard on the map suggests that, like "St. Philip's Plain," "The Brick Yard" has become a piece of street nomenclature, a memorial of an earlier condition of things, when there was really an open plain, and a real brick yard. But may we not take Webb to say that where, at the date of his narrative "The Brick Yard at the farther end of St. Philip's Plain" then was, there, in 1739, Wesley preached and he heard him, with such memorable consequences? Assuming the value of Webb's "Anecdote" as good evidence, I think this identification may be taken as practically certain.

It may be added that in the September of the same year, 1739, Charles Wesley is found several times at the same preaching-place "Mon. September 3rd.: I preached at the brickyard, to upwards of four thousand." And again, a week later, "Mon. September 10th.: I preached in the brickyard, where I think there could not be less than four thousand. . . . A woman cried out and dropped down. I spoke to her at Mrs. Norman's." Had she followed him there, as Webb followed John? And

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again: "Mon. September 17th I expounded the prodical son *near* the brickyard." Why was it always *Monday* at the brickyard? John Wesley's first sermon there was preached on a Monday, it will be remembered. It would perhaps be too precarious a speculation to suppose that "Saint Monday" left the brickyard clear on that day from work and workmen.

It is another slight touch of internal consistency amongst the fragments of fact, tending to strengthen our confidence in our identification of a spot so memorable in the evangelical history of the last century, that Charles Wesley several times proceeds from his brickyard service to Gloucester Lane. In this street, which for many years past has become one of the lowest slums of Bristol, there was at that earlier date one of the five or six "religious societies" which the Wesleys formed in the city, and which became the starting points of so much of their work there. The map shows Gloucester Lane more ready of access from "The Brickyard" site than it is to-day, though even now it is not far off or hard to reach.

I fear nothing can be made out with any certainty as to Wesley's "little eminence." It may simply have been the higher end of the ground, the slope of which is slightly toward the river. Or perhaps a terrace of clay, not yet worked down to the lower level on which his congregation stood. In the map of 1780 there are indicated mounds of some kind, perhaps of refuse from the glass-works,—I cannot tell.

H. J. FOSTER.

METHODISM IN THE CHANNEL ISLANDS.

The following letter was addressed by Mr. Wilberforce to Mr. Wm. Wickham, who had been during the Reign of Terror His Majesty's Ambassador Extraordinary to the Swiss Cantons, and at the date of this letter had been recently appointed Under-Secretary of State for the Home Department.

(Private.)

Elmdon House, near Birmingham,
Warwickshire, 12 Sept. 1798.

My dear Wickham,—You may probably remember my having had some little conversation with you a few months ago, respecting the Society of Methodists in the Island of Jersey. And that, partly because it was a business which in some sort belonged to the War Department, partly because Dundas was personally acquainted with the Governor (or Lieutenant-Governor, I know not which) General Gordon, Dundas undertook the management of the affair.

I would not unnecessarily bore you with a long story and much argument, and it would require both to make you thoroughly master of the business. I will therefore content myself with remarking that the Methodists have been treated with a harshness not more cruel than ill-timed; and this treatment is rendered the more galling, by their seeing their brethren in the neighbouring Islands of Guernsey, Alderney, &c., gratified in the very instance in which they are resisted. It may be absurd in them to make a point of conscience of such a matter. But surely it is more absurd, far more so, to incur the risk of alienating the minds, at present in general attached to you, of an immensely numerous and from its nature a most active body, throughout England and Ireland, rather than concede to them a point of not the smallest possible importance to Government. But I had not intended to say so much to you on the merits of the business. What renders it necessary for me to trouble you now, is that I understand the States of the Island of Jersey are passing an Act to banish from the Island all who will not give way, by suffering themselves to be trained on a Sunday—(Lest you should be unacquainted with the matter, this, let me tell you, is the point in dispute: the

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Methodists desire to be exercised on a week-day, and offer to pay for the sergeant who is to drill them, declaring that when there is any danger of invasion, they will turn out the same on Sunday as on any other day, but saying they cannot in conscience select Sunday for the drill, without an urgent necessity. Many of them, men of character, substance, &c., have been imprisoned). When passed, they mean to *send it to England to obtain His Majesty's consent*. If the affair can wait a little, let it lie by, till at least Dundas's return from Scotland or my own to London; but if it be at all likely that anything will be done in it soon, be kind enough to give me a hint privately that I may write to the Duke of Portland on the subject without delay. I know that the acts of the provincial assemblies often lie a long time in the Secretary of State's Office, but as this engages much of the attention of the Court there, measures may be taken to push the business forward. Do at all events let me have a line before it goes any further. You will scarce believe that, as I am afraid, the Act would banish near 150 persons from their families, and light up a flame for which 1000 such Islands would not recompense us. I hope Mrs. Wickham has enjoyed the pure air of Tunbridge, and received benefit from it. I did not think I should detain you so long, and will now release you, sending Mrs. Wilberforce's best respects and my own to yourself and your Lady, and assuring you that I am always, My dear Wickham,

Yours very sincerely,

W. WILBERFORCE.

P.S. As I understand there are two members of the Society of Methodists in London, who have come over to state their grievances to the body in London, I think it may be extremely well for you to see them; it may tend to prevent their being soured and their imputing to the English Government what you will all regret, even if you should not be able to prevent it, at least with great difficulty. I will tell the correspondent in London with whom I communicate, that perhaps you may send to see him, and he will wait on you with the Jersey people: his name and address are Mr. Porson [*sic*], at the Chapel, City Road. I feel this business to be of such great importance, that I would far rather come up to London, though I could not do it now without real inconvenience, than that it should suffer from the want of any assistance I could give to it if I were on the spot. Do let me have one line without delay.

CHARLES A. FEDERER.

THE POETRY OF MADAME BOURIGNON.

In one of his works Tyerman quotes the following extract from Byrom's letter to Charles Wesley, dated March 3, 1738: "As your brother has brought so many hymns translated from the French, you will have a sufficient number, and no occasion to increase them by the small addition of Mademoiselle Bourignon's two little pieces. I desire you to favour my present weakness, if I judge wrong, and not to publish them." The one thing in these words clear to the writer of this note, is that the "two little pieces" were published; one of them being Hymn 285 in our present Collection, and the other found in the first volume of the Wesley Poetry edited by Dr. Osborn. But what source is meant by "your brother has *brought* so many hymns translated from the French," what project is referred to in the words "you will have a sufficient number," and what became of the *many* French translations, are points on which light is desired.

In preparing a paper on Madame Bourignon for the *Wesleyan Magazine*, it was necessary to ascertain whether she contributed to the "many hymns translated from the French" beyond the two received from Byrom, and to compare them with the originals, if these could be discovered. The results of an examination of her Works, edited by her learned disciple Peter Poiret, and found in the British Museum, are embodied in this note.

The first conclusion reached was that neither in the quality nor quantity of her verses is Madame Bourignon to be compared with her sister mystic, Madame Guyon, who found such an admirable translator in Cowper. There are but five hymns in all her Works, and these not collected, but scattered through the

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volumes, two of them finding a place in her first work, "La Parole de Dieu," and the others in her "Life" by Poiret. Bourignon claimed an inspiration that rendered needless all corrections. She never altered what once she wrote, and therefore her stanzas in the original must be regarded as "the profuse strains of unpremeditated song," rather than as containing the picked and packed thought, adorned with elegant expressions, that constitute true poetry. Indeed, a French correspondent and competent critic speaks of her lines as doggerel, and even those who would hesitate to accept a verdict so strong must own that their chief title to immortality is based on the strength and dignity of Byrom's translation. This will be proved if the reader of this note will take Byrom's "Hymn to Jesus," or the version of it in our Hymn 285, (which has "such verbal alterations as the superior taste and judgment of the Wesleys would dictate"—Dr. Osborn), and compare it with the following :—

Venés Jesus, mon salulaire
Secourez moy,
Tirés mon cœur hors de la terre,
De tout é moy ;
Remplissez mon âme alterée
De vôtre amour.
En luy seul sera occupée
Tant nuit que jour.

Je ne veux plus d'autre poursuite
Dans ces bas lieux.
Du monde je prendray la fuite ;
Il m'est odieux.
Je suivray sans cesse à la trace
Ce bel amour :
Plus rien qu' à luy ne donnant place
Pour un toujours.

Que mon cœur a plus rien n'aspire
Sinon qu' à vous.
Qu' icy plus rien il ne désire,
Mon cher Épous.
Que jamais rien ne prenne place
Dedans ce cœur.
Sinon vôtre Divine grace
Mon doux Sauveur !

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Je déteste toutes richesses,
Et tous honneurs,
Toutes délices, toutes liesses,
Toutes faveurs ;
Que jamais plus rien ne m'approche,
Sinon que vous.
Mon Unique Amour sans reproche,
A vous suis tout.

Je ne veux plus ni ciel, ni terre,
Mon doux Jesus.
Votre pur Amour solitaire
Qu'il soit tout nud !
Ne vous aimant ni pour vos graces
Ni vos faveurs :
Vous rendant tout pour faire place
Au seul Donneur.

If the second of Byrom's "little pieces," the one contained in the Wesley Poetry, be compared with the original, it will be seen that he has not taken the liberty with the metre that we have noticed in the foregoing.

Adieu, Monde, vray pipeur
Qui souvent m'as ravy l'ame
Parmy tes charmes trompeurs
Pour m'enlacer dans tes flames ;
Maintenant je vois au jour
Que folles sont tes amours.

Our space will not permit much more than the quotation of the first lines of the remaining hymns of Madame Bourignon. The earliest, consisting of five verses, commences thus :

Mon Dieu ! qu'il semble amer
Ce dur mot, d'endurer,
Toujours souffrir en ce mortel enfer
Si l'on ne pense en meditant.

The second hymn in "La Parole de Dieu" opens sadly with the question repeated by the authoress on her death bed :

Ou estes-vous, O Mon Jesus, ma vie !
Que ne venez m'aider en ces combats ?

Another of her cantiques in seven stanzas was set to and probably suggested by a "mondaine chanson," "Etant un jour dans le dessein."

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Etant un jour dans le dessein
D'abandonner le monde
Je recontray en mon chemin
La chair, le Diable immonde
Disant : Ou voulez-vous aller ?
Nous voulez-vous abandonner ?

In conclusion we may mention that the great mystic often
used a favourite verse beginning

Mon Jesus, ma douce flame
Cessez de me caresser,

and closing

Ah, mon Jesus doux,
Qu'il est beau de mourir pour vous !

R. BUTTERWORTH.



HYMN 143 (WESLEYAN HYMN BOOK), AND ITS WOULD-BE IMPROVERS.

Charles Wesley's inimitable hymn, commencing "Jesu, lover of my soul," first appeared in "Hymns and Sacred Poems" published by John Wesley, M.A., &c., and Charles Wesley, M.A., London, 1740. It was entitled "In Temptation," and consisted of five stanzas of eight lines each. The third stanza was omitted when the hymn was inserted in the Hymn Book in 1797. It is one of the most popular, and by far the most abused of English hymns. With people of deep religious feeling, sentiment, and poetic taste, it is a general favourite. In 220 collections of hymns examined and compared, it occurs 151 times to Toplady's "Rock of Ages" 136 times. Hymn-Book compilers have not been able to appreciate its poetic beauty, to sympathise with its deep religious sentiment or comprehend the meaning of its literal phraseology; consequently they have altered and mutilated it until in some instances little of the original remains. The soft, euphonious, poetic strains are exchanged for harsh prosaic phrases; the tender, affectionate appeal to a loving sympathiser to hide him in his bosom near his loving heart and the truly intense earnestness and confidence in him in times of temptation and distress, for a mere chance of shelter under a rock, as in one of the altered forms of the first two lines—

Jesus, refuge of my soul,
Let me to thy shelter fly.

And not realising that the *nearer* waters are more to be dreaded than those at a distance, the improvers have substituted quite unnecessarily the words "gathering," "swelling," "threat'ning," "angry," "raging" waters or billows.

The astounding number of 154 various readings have been met with in the examination of numerous collections now in possession of the writer, and many more of which notes have not been made have been observed. Verse three of the original has

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been spared mutilation by being omitted from most collections. There are many very ridiculous alterations, but scarcely any that can be considered improvements. It would occupy too much space in the Journal to copy all the variations with references, and so a few from different verses must suffice—

Jesu, lover of my soul, - - - - C. Wesley, 1740
 Jesus, refuge of my soul, - - - - Cotterill, 1815
 Jesus, Saviour of my soul, - - - - Wood, 1821

Let me to thy bosom fly - - - - C.W.
 Let me to thy shelter fly - - Davies and Baxter, 1835
 Let me to thy mercy fly - - - - Wood, 1821
 I will to thy bosom fly - - - - Covenant Hs., 1849
 To thy sheltering arms I'll fly - - Cotterill, 1815
 To thy sheltering Cross I'll fly - - Cotterill, 1819
 We to thee for safety fly - - - - Urwick, 1829

While the tempest still is high - - - - C.W.
 While the tempest's roar is high - - - - Kennedy
 While the tempter still is nigh - Book of Common Praise
 While temptation's waves mount high - Hymnal noted

Till the storm of life is past - - - - C.W.
 Till the storm of life be o'er - - - - Walther, 1846

Hangs my helpless soul on thee - - - - C.W.
 Leans my helpless soul on thee - - Edwards, 1769
 Rests my helpless soul on thee - - - - Hall, 1836
 Helpless, hanging still on thee - - - - Jamaica, 1846
 Thou O Christ canst give us rest - Common Praise, 1867
 When the heart is sore distressed - - Kennedy, 1863

Leave, ah, leave me not alone - - - - C.W.
 Lord, thou art our hope alone - - - - Kennedy, 1863

Still support and comfort me - - - - C.W.
 Still protect and comfort me - - - - Toplady, 1776
 Still my guard and comfort be - - - - Drummond, 1838
 Lest I basely shrink and flee - - - - Nettleton, 1828
 Thou art comfort joy and rest - - - - Kennedy, 1863
 Let us lean upon thy breast - - - - Common Praise, 1846

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All my trust on thee is stayed - - - C.W.
All my hope on thee is laid - - -
See my soul on thee is laid - - - Toplady, 1776
Thou art all my trust and aid - - - Nettleton, 1828

All my help from thee I bring - - - C.W.
All our succour thou dost bring - - - Kennedy, 1864
All my cares to thee I bring - - - Chope, 1862

More than all—All in all—Boundless love—Every good—
in thee I find—Often failing often faint—But thou art my friend
most kind—I am full of sin and shame—Man's by nature full of
sin—Grace to pardon all my sin—Grace to cleanse from every sin—
Let me feel them flow within—Reign, O Lord, within my heart—
Dwell—Reign—to all Eternity.

C. D. HARDCASTLE.



SUPPOSED WESLEY RELICS.

Some time after the insertion of Query No. 13, (see *Proceedings*, vol. i., p. 30), I received a letter from a gentleman in Manchester named Daggatt, stating that he had an old bible which had been in the family between eighty and ninety years, and was known as the 'Wesley Bible.' He added, "It is a fine old bible, part 1630, but has been re-bound at some time, and a portion of the psalms, all of which are set to music, being in Old English, are evidently part of a much older book. My grandfather wrote a notice in it saying it once belonged to John Wesley's father, and was saved when the house was on fire, and given to him in 1810 [? 1818] by two old ladies of the Wesley family. It has 'John Wesley, 1747' in it at the end or beginning of the Old and New Testament, and a lot of notes in a sort of short-hand, a pencil memo of texts." In a subsequent letter Mr. Daggatt says, "I have understood it was when my grandfather was staying with Lady Maxwell that the bible was given to him."

The book had been sent to Mr. Curnock, and at the time when I heard of it, it was in Mr. Kelly's safe. Mr. Daggatt was kind enough to direct it to be sent to me. I was full of hope, as will readily be supposed, that I had found the long hidden treasure. It is highly probable that this is the book referred to in the *Times*, Dec. 16, 1829 (see above-named Query); but that it was ever in the possession of John Wesley's father and was saved from the fire in 1709, there is no satisfactory evidence to show.

The bible is a 4to. vol. On the first page is the following title:—"The Genealogies Recorded in the Sacred Scriptures according to every Family and Tribe with the Line of our Saviour Jesus Christ observed from Adam to the Blessed Virgin Mary. By J. S. *cum privilegio*." The second page contains an address, "To the Christian Reader." Then follows the illustrated Genealogy so often found in bibles of this period, and occupying several pages. After this is an illustrated title-page, and on the back of this page the following is written:—"Notice. This book once belonged to John Wesley's father and was saved when the house was on fire; and given to Robert Daggatt by two aged

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ladies belonging to the Wesley's family, in the year 1818, when in London."

The preface to the New Testament is similar to that of the Old, but it bears date 1630. Then follows *The Booke of Psalmes*, with the same date. At the back of this title-page are the words written,—“Robert Daggatt. His book. Manchester. Oh may he read it, and may God the Holy Spirit bless it to him. M. W. Robert Daggatt. His book. August 17. 1818. Given to him in London. By a Lady. R.D.”

I have carefully examined the book from end to end. There is not a scrap of Wesley writing in it; nor is there any certain mark that testifies to its having ever been in the possession of any member of the Wesley family. It is slightly singed in one place: this is the only sign of its having been near any fire.

We read that on the day after the fire the old rector walked in his garden surveying the ruins of his house, and that he picked up *part of a leaf* of his Polyglot Bible, on which certain words were legible. Tyerman tells us, “The house, the furniture, the rector's library were burnt”; that “a few small mementoes of this terrible calamity were preserved, and among others a hymn written by Samuel Wesley (‘Behold the Saviour of mankind’).” Samuel wrote an account of the fire to the Duke of Buckingham, in which he said, “My wife said, ‘Are your books safe?’ I told her it was not much now she and all the rest were preserved alive. A little lumber was saved below stairs; but not one rag or leaf above.”—*Life and Times of Samuel Wesley*, pp. 327, 329.

How is it that so precious a treasure as a bible is not named, as assuredly it would have been had one been rescued? I do not find in any of the records of the fire a statement to the effect that any portion of Samuel Wesley's library was saved. The fire occurred in 1709: the book came into the possession of Mr. Robert Daggatt in 1818—there is nearly a century's interval.

Since writing the above another bible, supposed to have been rescued from the same fire, has fallen into my hands. It also belonged to a Manchester gentleman, Mr. Herbert Clapham, from whom I have the following written account:—In the year 1832 some alterations were being made in the Rectory garden at Epworth. The rector was digging, assisted by a Mr. Watts, (I believe they were removing a mound that had long been in the garden), when they came upon what appeared to have been a part of the old Rectory—something like the foot of a stair-case. Here they found a quantity of rubbish completely covered over with soil, and amongst the rubbish they found the bible, which

had escaped the fire, save that some of the leaves were scorched, and the book was otherwise injured by its long interment.

A son of the above-named Mr. Watts is in the employment of Mr. Clapham, who purchased the bible from him for a small sum. Mr. Watts' family were not Methodists, and did not highly prize the dilapidated book.

The bible is a small 4to., $6\frac{1}{2}$ inches by $4\frac{1}{2}$, and 2 inches thick. It was originally strongly bound in thick cardboard sides covered with thick strong leather. It shows all the signs of having been long exposed to damp. The sides have evidently been much wetted and even the leather is very much injured. The frontispiece of the Old Testament and many leaves are wanting, and many others are much worn or decayed, many are deeply stained, and some are scorched at the edges. It contains the Apocrypha, the end of which, with the title-page and some leaves of the New Testament, are wanting. At the end of the New Testament is a table shewing "The time of Paul's peregrinations and of his epistles written." Another table follows of the "Interpretation of Proper Names," and another of "The principal things contained in the Bible." At the end of this is the following:—"Imprinted at London by Robert Barker, printer to the King's Most Excellent Majesty. Anno Dom. 1608." This is followed by "The Whole Book of Psalmes collected into English meeter," dated 1609.

It may be thought to be improbable that the book would survive a burial for 120 years; but in addition to its thick paste-board sides it was bound in thick strong leather, and if preserved from the open air might have escaped further injury. It is in a very dilapidated condition, and shows all the signs of a long entombment.

It must have been originally a very beautiful and valuable volume.

There is not a fragment of writing indicative of its ownership by any of the Wesley family, but that is not to be wondered at as the inner paper linings are all destroyed with the frontispieces both of the Old and the New Testaments. It was not the practice of the Wesleys to write their names on any other portions of the Sacred Scriptures. It may be added that we know that the present Rectory is not built on the site of the old one. The book is now in the Library of Didsbury College, having been presented by Mr. Clapham.

R. GREEN.

OF THE "DECLARATION DEED."

Letter from John Hampson, Junr., to the Revd. John Wesley, A.M., and by him endorsed thus: "Something true—more false." Dated from Chester-le-Street, Jany. 25, 1785.

Rev^d. Sir,

As I do not frequently trouble you with letters, it will be the less necessary to offer an apology for the present, and, as it will probably be the last time, I shall leave it to the occasion to apologize for itself. Several friends have favoured me with a sight of their correspondence with you, relative to the *Declaration Deed*, and the satisfaction proposed to the *ninety-one*. As the arguments of several persons of piety and ability have not been able to produce any change in your opinion of that matter, I shall decline advancing anything in that way from myself; only I shall observe, that your account of the nature of the satisfaction which was promised surprised me exceedingly. I will tell you, Sir, what I know of it. A very worthy man (Joseph Bradford) told me that if we made such concessions as were admissible, you would give us any security we could desire, that a writing should be executed, putting us all on an equal footing:—this we construed with an assurance, that we should have in all respects an equal portion with our brethren. As to the other construction, excuse me, Sir, if I say it carries absurdity on the face of it. It was not likely we should make so much stir about obtaining what we were certain no one could take from us—a right to preach after your decease. We well know that as long as our morals were irreproachable, and we preserved the esteem and affections of the people, no power whatever could injure us in this respect.

For my own part, the idea never once entered my mind. I will say no more, I have so good an opinion of the majority of the preachers (in Conference) that I verily believe they would be extremely averse to taking any advantage against us. But, Sir, it is possible they might, and that possibility is too much. For instance:—If the deed should stand good in law, then the nomination of preachers to the circuits is in their hands. Consequently, they will have it in their power to appoint each other to the best circuits, and leave us what they rejected themselves.

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What is still worse, if worse can be, they may take and thrust us out of the Conference by the shoulders, and tell us we have no business there! Now, Sir, this appears to me a great grievance; I say this not for my own sake, but that of others; it can affect me no more, as I do not intend to travel any longer. I beg, Sir, you will excuse the freedom of this letter, and not attribute it to want of respect. Though you have done some things which I could wish had never taken place, yet I greatly respect you as an instrument of great good to mankind. I return you many thanks for every instance of your kindness to me, and am

Rev^d. Sir,

Your affect^{ate} humble Servant,

JOHN HAMPSON.

Chester-le-Street. 25th Jany., 1785.

Copied *verbatim et literatim* from the original autograph letter of John Hampson, Junr., dated as above, avouched by the signature of the copyist, Eliza T. Tooth.

Witness to the above signature :

Adam Clarke Smith,
Palatine Houses,
Stoke Newington.

Oct. 6, 1849.

Hampson's letter is dated *January 25, 1785*. Turn to p. 242 of *Min. Conf.*, 8vo. revised ed., and notice that Wesley's letter, which related to such complaints as Hampson raised, was dated *April 7, 1785*. The fear expressed in Hampson's letter was generally, or at least widely felt. This expression of it, with others, led Wesley to pen the letter of Ap. 7th, which he entrusted to Joseph Bradford, his travelling companion, to be read to the Conference after Wesley's death. The letter is addressed to the Conference (*i.e.* the legal Conference), and in it Wesley beseeches the members of that Conference never to avail themselves of any superiority over their brethren. To this hour the Conference has been faithful to Wesley's injunction.

[As a sample of the virulent opposition to the Deed Poll raised by some who were not included in the first 'hundred,' see "*The Defence of Mr. Michael Moorhouse*," written by Himself: Leicester: A. Ireland, 1789. 8vo. pp. 128.—a scarce pamphlet of which a copy is in the Didsbury Library—see *Methodist Tracts*, vol. vi.—R.G.]

HENRY J. TOMLINSON.

THE ECCLESIASTICAL BUILDINGS OF METHODISM.

I desire to make a few observations on the ecclesiastical buildings of Methodism. The term used by Mr. Wesley was "Meeting-house" or "Preaching-house." For obvious reasons he desired to use a neutral term, with no pretensions of any kind. These first buildings of the Connexion were, as a rule, small and plain, and were hidden away in bye streets and courts. They were used for Society meetings, but in most cases could not contain a large congregation, and if the weather was favourable the public service was held in the open air. Mr. Wesley himself, in his annual peregrinations, used habitually thus to conduct the services, and Thomas Taylor held services in the open space before the Infirmary, Manchester. But in several notable cases, these first buildings of Methodism included other schemes of the active-minded Founder. The Foundery, and afterwards City Road, had residences adjoining for several preachers. The one at Kingswood had a boarding-school, the forerunner of the celebrated establishment still existing. That in Bristol, besides apartments for Mr. Wesley whenever there, contained rooms for a number of other persons, (one cannot help regretting that this historical building should have been allowed to pass away from Methodism). The one at Newcastle had adjoining the celebrated Orphan-house. It is evident that, in the first Methodist epoch, the buildings of the Connexion bore traces of haste, of temporary adaptation to immediate needs, and of being under the autocratic rule of one man. One cannot help noting here that idiosyncrasy of Mr. Wesley, the holding of services at 5 o'clock in the morning. I am afraid the idea of modern Methodists would be, that it was a waste of the immense personal influence of the great man, that he should set himself to establish so inconvenient and temporary an arrangement. But there is no doubt that so long as he lived he moulded Methodism to this practice; so much so that morning chapels were built and used.

2. Coming now to the middle epoch of Methodism, from Wesley's death to fifty years afterwards, it is my opinion, that on the whole this is the most glorious period in the history of Methodism. Look at the immense disadvantages in the questions which had slept till Wesley was gone, but which had to be faced and dealt with immediately he was in his grave. That the race of ecclesiastical statesmen of that day kept their heads, exercised patience, tact, a wise conciliatoriness; that with small exceptions they kept the Connexion as one, so that its great evangelistic power was kept intact for its great work; this as one looks back upon it was a great achievement. I feel disposed to take off my hat and make a profound salaam to these great and good men. But in respect of the buildings, one hears nothing further of "meeting-houses," they became with one consent "chapels." This was the epoch of large chapels; the idea seemed to be that it diminished the burden of the maintenance of a minister; at any rate the fashion was to build for 1200 to 1800 hearers, and in some cases for more even than that. They were as a rule plain in form and material; the architects of that day had not much invention, and it is doubtful if it would have had much scope had they possessed it. The chapels were generally of perfect acoustics, good for seeing and hearing; one wishes the modern chapels were all as good in this respect. They were largely built of borrowed money; it is easy for us to condemn such bad business, but it must be remembered that the needs were great. The Connexion increased by leaps and bounds; the builders had to make a choice of evils, and they did the best they could. But why were so many of them called "Brunswick" chapel? This was so with chapels in Liverpool, Manchester, Sheffield, Leeds, Newcastle, and I suppose in other places. I should be glad if any Methodist antiquarian could throw light on this point. Most of the chapels of this period were deficient in the conveniences which modern church life desires; there were no church parlours, and few class rooms. Here again, it is evident that each generation provided for itself, it could not make provision for succeeding ones.

3. Coming now to the period of modern Methodism, one is struck with the change in the terminology. "Churches" now are built, not "Chapels." Methodism can no longer be satisfied with a dependent or inferior position. She has attained her majority, and means to "stand fast in the liberty wherewith Christ has made her free." It was inevitable that the revived taste for Gothic and early English architecture should affect us; and for good or

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for evil, these styles predominate. The old-fashioned Methodist looks askance at Gothic arches and transepts ; he shakes his head, and asks if good prayer-meetings prevail. But so it has ever been, and those imbued with the spirit of the past regard the changes of the young with foreboding. If one might suggest a criticism upon the growing use of the term 'church', it would be a doubt whether it is the best term, seeing that it is used to describe three things distinct ecclesiastically. But perhaps there is not much that can be said with advantage of our own time, nor is it of much use to assume a judicial position in a matter on which so much bias prevails.

EPILOGUE.

1. Words ecclesiastical, as well as all others, are historical monuments.
2. Each generation in respect of the substantial elements of the religious life has also an outer dress or covering, of which the ecclesiastical buildings may be taken as forming a part.

JOHN BROXAP.



THE EARLY DAYS OF THE THEOLOGICAL INSTITUTION IN WESLEYAN METHODISM.

A letter written by the Rev. R. Treffry to the venerable Joseph Entwisle, under date Nov. 4, 1839, touches matters which I think are of sufficient interest to be referred to in these pages. It will be remembered that after considerable discussion, and notwithstanding great opposition from many quarters, the Conference of 1834 decided to establish an Institution for "the better education of our junior preachers." The premises secured, says the Rev. Joseph Entwisle's biographer, "were those in which the Hoxton Academy had been conducted; but that institution having been transferred to more commodious and extensive premises at Highbury, those at Hoxton were offered to the Committee of the Institution on favourable terms."

The Staff consisted of Jabez Bunting, President: Joseph Entwisle, sen., Governor of the Institution House: and John Hannah, Theological Tutor. In consequence of advanced years and failing health, Entwisle retired after four years' Governorship, and was succeeded by Richard Treffry.

In the letter before me, written from Institution House, Hoxton, Mr. Treffry says:—"You know it was determined that we should have an additional house, this was accomplished as soon as we could after the Conference. We took Abney House at Stoke Newington. It was the residence of Sir Thomas Abney, who was once Lord Mayor of London, and who also sat in Parliament for the City. In this house Dr. Watts lived thirty-six years, and here he died. The house is situated in Church Street, and has some noble rooms. We have furnished it, and made provision for twenty-nine young men, who are all at their work, with Mr. Farrar at their head. Besides this, we have made provision in the Institution for forty residents, and in addition to these we have ten out-door students, who study in the front

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parlour, and eat, etc., here, but sleep at the preachers' houses. So that in the whole, we have seventy-nine young men under instruction, fitting for the Christian Ministry."

After referring to several men who had gone into circuits, Mr. Treffry continues—"I believe it is pretty nearly determined, if not fully so, to have our new Institution erected on a spot of ground about a mile to the west of Hampstead Heath, and two miles from the extreme part of Regent's Park. The situation is pleasant. But I objected to it on the following grounds: It is on the Finchley Road, where there is no gas, no police, scarcely any population, no chapel nearer than a mile and half—six miles at least from St. Paul's, and twelve miles from many of the places which we are accustomed to supply on the Lord's Day. These things I thought were formidable objections. But I was in the minority of one at our last Committee meeting, when the subject was discussed for some hours."

It will not be inappropriate, in this connection, to give another paragraph from the same letter—"Our Centenary festivities have been numerously attended. Eleven hundred drank tea together at City Road. And about 400 dined together at Islington, in fact, all the Society that could attend. Other places were scarcely a whit behind these. Mr. Grindrod is printing his sermon preached at City Road, and other sermons, I dare say, will also go to the press."

The great success of the "Centenary festivities" appears to have prepared the way for two Institutions, Richmond and Didsbury, and so relieved Mr. Treffry of his fears respecting the proposed site near Hampstead Heath.

EDWARD BLACKALL.

NOTES AND QUERIES.

57. In Mr. Stampe's "List of Local Histories" (*Proceedings*, i. 12) no author's name is attached to the Salisbury "Biographical Record." It was written by my old schoolmaster, James Dredge, who afterwards went to Australia and became well known as a protector of the aborigines. The "Jubilee Record of Victorian Methodism," written by the Rev. John Smith, now of Brighton, near Melbourne, speaks of him as one of the pioneers of Methodism in that colony. He died on shipboard many years afterwards as the vessel was nearing the English coast.—*Mr. W. Symons.*
58. Has any list of books known to have been in John Wesley's possession ever been published or referred to? Is anything known about his Library—had he one? [See *Proceedings*, vol. i, pp. 146, 7. R.G.]—*Mr. James T. Lightwood.*
59. Can it be true that the Methodist public are indebted to the publisher of a "pirated" copy of the Hymn Book for the first index to the verses, save the first verse of the hymn? B. Dewhirst, of Leeds, who published a copy of the book in 1813, states that previously to his copy, "Mr. Wesley's Hymns have never been published with an index to the verses." [It is so. The Book Room followed in 1814. R.G.]—*Rev. John Bell.*
60. Mr. Geo. J. Stevenson writes, under date of October 18th, 1850—"You have heard that Mr. Marshall Claxton (who painted the deathbed scene of John Wesley) has gone to Australia; but he has left in England his picture of John Wesley preaching on his father's tomb; and he commenced another picture intended for the next year's Exhibit. of the R.A. of 'The Institution of Methodism,' which is to be

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finished by Mr. Geller, a well known artist." Can any reader give me information as to this latter picture?—*Rev. E. Martin.*

61. What is the origin of the following? They are from a MS. dated Sept. 28th, 1790, and are I presume in Mr. Wesley's writings and belong to his *Journal*, but are not published in it. "I have often prayed—

Lord, when I lay this body down
Thy servant, Lord, attend,
And then my life of mercy crown
With a triumphant end."—

Rev. E. Martin.

62. I have some MS. notes on the establishment of Methodism in Brompton, Chatham, which I shall be glad to lend or put into the hands of anyone who will write a local Methodist History of the work there. They are written by A. Brames. I do not think they have been published.—*Rev. E. Martin.*

63. Have any of John or Charles Wesley's Biographers gone seriously into the question as to whether their political writings interfered with their evangelistic work?—*Mr. W. W. Morrell.*

64. Can any member give information as to who wrote *The Book of Jabez: or the Acts of the Chief Priests and the Rulers, &c., &c.*:—published in London, sold by John Kayes & Co., 80, Fleet Street, 1851?—*Rev. Fred. M. Parkinson.*

65. I have in my possession a valuable little tract, entitled "Rules for Holy Living," 53rd edition, 1854, anonymously published, (Ward & Co., and J. Mason) but really by the Rev. R. Newstead, who gave it to me, either in the above year, or about that time, when he was stationed at Bath. A few months ago, in reading a small Life of Lavater, I came across what appears to be the source of some of these excellent "Rules":—

LAVATER.

1. I will never rise without . . . prayer . . . and without reflecting that it may be for the last time.
2. Neither in the forenoon nor afternoon will I go about my business without first . . . supplicating God . . . for His aid and blessing.

NEWSTEAD.

1. Let your prayers be engaged in as for the last time.
2. Never proceed to any business or engagement till you have first implored the Divine blessing.

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| <p>3. I will never do or undertake what I would leave undone if Jesus Christ stood visibly before me -what I might perhaps repent of in the uncertain hour of my certain death.</p> | <p>3. Neither do nor undertake anything which you would abstain from doing if the Lord Jesus were visibly before you ; nor engage in anything which you feel you would have to repent of in the solemn hour of your death.</p> |
| <p>4. I will habituate myself to do everything . . . in the name of Jesus Christ and as His disciple.</p> | <p>4. Accustom yourself to do everything in the name of Jesus Christ as His disciple.</p> |
| <p>5. I will pray to God at all times for the Holy Spirit.</p> | <p>5. Be . . . constant . . . in supplication for the . . . Holy Spirit.</p> |
| <p>6. Every day shall be marked by at least one special work of love.</p> | <p>6. Try that every day shall be marked by at least one special work of love.</p> |
| <p>7. Wherever I have to go, I will first send up an aspiration to God that I may not sin there, but leave some good behind.</p> | <p>7. Wherever you go, inwardly pray that you do no evil unadvisedly, but be the means of some good.</p> |

The above Rules of Lavater are taken from the opening part of his "Secret Journal of a Self-observer," began privately in 1769, and subsequently published under peculiar circumstances. Perhaps the work as a whole would furnish further coincidences. Of course it is just possible that both Lavater and Newstead may have been drawing, perhaps translating, from an earlier and common source. Can any one throw any light on this parallelism, which to those who, like myself, knew and highly respected Mr. Newstead, is not without a certain interest?—*Mr. C. Lawrence Ford.*

66. Mr. Thompson in his little book on "Cambridge and its Colleges" (Methuen 3s.) says that "Samuel Wesley was also at Corpus, so that modern Methodism, the creation of his famous sons, may look with reverence upon the College." Of course, Samuel Wesley of Epworth was at Exeter College, Oxford ; but whom does Mr. Thompson refer to ?

The Rev. Andrew Clark's History of Lincoln College (London : F. E. Robinson, 5s. net.) gives four pages to Wesley. He says, "In the case of a man so famous, it may be permitted to sketch briefly not only his College life, but

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his previous life as well." He refers to Wesley's privations at Charterhouse, adding, "A lad of mettle, however, brought up in a poor country parsonage was not to be cowed by the absence of luxuries, or even by the presence of privation." He also refers to the impatience several times shown by the College that its "brilliant young Fellow should cut himself off from tutorial work at Lincoln" by serving as his father's curate at Wroot. "At last, in October, 1729, John Morley, the Rector, with kindly firmness, told him he must come back." Mr. Clark was formerly Fellow of Lincoln and now holds the College rectory of Great Leighs, Essex.—*Rev. John Telford.*

67. The year 1899 marks the Centenary of Truro Circuit. Can any Member furnish me with anything which would assist in the preparation of a brief historical sketch? Local traditions are dim and unreliable for the most part. It is noticeable that John Wesley did not *preach* in Truro during the lifetime of the Rev. Samuel Walker, whose evangelical ministry was a great power in the town. Wesley's Letters to Walker are exceedingly valuable to the student of our Itinerant system. John Stephens in his "Chronicles" names the first superintendent of Truro as James McByron. In other places the name appears as James M. Byrom. Is Stephens in error as to this brother, who "was a native of Ireland"?—*Rev. Geo. Lester.*

68. The following is a copy of a Letter which came into my possession some time ago; and as the subject matter seems to me to be of considerable importance, I venture to give the copy. The Letter was addressed to the Rev. Jabez Bunting, Methodist Chapel, Leeds, Yorkshire.—

My Dear Brother.

I want to consult you, and your Brethren upon a subject, which at present I am not at liberty to make very public. Some weeks ago, I had an interview with two men of considerable importance in Kilham's Connexion, one of them is a Preacher, and the other a private Gentleman. The conversation turned upon a Re-union with the old Connexion; and they asked me, if I had any reason to think that such an event would be generally acceptable to our preachers? I told them, that when any of their Preachers had thought it their duty to return, they had been well received both by preachers and people, and I hoped it might be so if they returned in a Body. We

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then agreed to write to our Friends on both sides, to know their minds. A few days ago I saw the same gentleman again, who informed me, that they had spoken and written to many of their Friends, both Preachers and People, and that if such a proposal was made to them, it would be generally acceptable. I have only asked a few on our side of the question, but they think that such a re-union is desirable and possible. I should be glad to know your mind and that of your Brethren as soon as possible, and I will promise only to make private use of it; and must beg that you will do the same by this letter. My love to Mrs. Bunting, and your Colleagues. How is Brother Griffith's health? My wife unites in love to you and yours. I remain, Your Affectionate Brother,
Derby, Dec. 2, 1814. JOS. TAYLOR.

It would be interesting to know who made the overtures to Mr. Taylor, and if there is evidence elsewhere to show that some attempt was seriously made at re-union between the two Connexions in the early part of the century.—*Mr. E. Crawshaw.*