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Here

Lieth all that was Mortal  
of Samuel Wesley A M he was  
Rector of Epworth 39 Years  
and departed this Life 25 of  
April 1735 Aged 72.

As he liv'd so he died in the  
true Catholic Faith of the  
Holy trinity in unity and  
that Jesus Christ is God  
incarnate and the only Saviour  
of mankind. Acts 4-12.

Blessed are the dead which  
die in the Lord yea faith the  
Spirit that they may rest  
from their labours and their  
works do follow them.

Rev. 14-13.

**INSCRIPTION ON SAMUEL WESLEY'S TOMB.**

*Reduced from a rubbing from the tomb in Epworth Churchyard. (From T.E.B's collection). Another rubbing is in Queen's Coll., Univ. Melbourne. See Rev. E. H. Sugden's letter. p. 74.*

## OUR WORLD PARISH - A NEW YEAR'S SALUTATION.

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To the Members of the WESLEY HISTORICAL SOCIETY and kindred institutions in the United States, Canada, Australia and the Foreign Mission Field, we of the British, Irish, French and Swiss membership send New Year's greetings. We recall Wesley's closing message to transatlantic Methodists, written to Ezekiel Cooper, the son of an officer in the Revolutionary army (Feb. 1, 1791):—

“Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue—

‘Though mountains rise, and oceans roll  
To sever us in vain.’”

In the same letter, Wesley says, “We want some of you to give us a connected account of what our Lord has been doing in America since the time that Richard Boardman accepted the invitation, and left his country to serve you.” A month after writing this, Wesley passed from his world parish. “Connected accounts” have been well written since, but we shall be glad to receive historical gleanings that remain for our *Proceedings*.

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## WESLEYANA FROM MEMBERS OF THE W.H.S. IN AUSTRALIA AND CANADA.

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AUSTRALIA.—The Rev. E. H. Sugden, M.A., B.Sc., Master of Queen's College, University of Melbourne, writes:

“Dear Brother Brigden, I am sending you herewith copies of some Wesley letters which were recently left to the College Library by the late Rev. Henry Bath. He got them from the Rev. J. E. Waugh, D.D., who bought them from the Rev. John Eggleston, who in turn had received them from the son of the Rev. John Gaulter (d 1839). . . . In addition to the letters, we had from Mr. Bath an impression of (Charles) Wesley's

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seal—' Be thou faithful unto death,' with the Cross and the Crown, and the bit of cretonne (so my wife says) which is certified by the Rev. W. G. Beardmore to be a bit of the curtain of the bed in which John Wesley died; also a rubbing from the tombstone of Samuel Wesley, Senior. "Samuel Wesley, April 1735, Aged 72."

We are delighted to receive contributions to our *Proceedings* from overseas, and some of Mr. Sugden's papers appear in our present issue. Others will follow in March.

We have an impression of Charles Wesley's seal, in red wax, in a copy of *Hymns and Sacred Poems*, 1739, and on the fly leaf beneath the seal, the late Dr. Geo. Osborn certifies its genuineness in his remarkably clear handwriting. We reproduce, as an illustration, another rubbing from Samuel Wesley's tombstone, in our collection, that it may be compared with the Melbourne specimen.

CANADA.—We are expecting good results from the historical movement in the Methodist Church of Canada which commenced about a year ago. Dr. S. D. Chown writes to a member of our W.H.S. living in Toronto:

"The General Conference at its meeting just closed, established an Archives Department of the Methodist Church which is to include the gathering of data concerning the churches and the various organizations and agencies of the Church, also biographical sketches of Methodist pioneers. Along with this, it will mean the organization of a museum of Methodist antiquities concerning which there is a very large amount of very valuable material from the Atlantic to the Pacific that, unless prompt measures are taken, may be lost.

In the interests of our own denomination, and to maintain the traditions of our fathers, it is important, therefore, that the Archives and Museum Department should be fully organized and established on a working basis at once.

Rev. Dr. John Maclean has been appointed Archivist by action of the General Conference and has been instructed to lay his plans as speedily as possible with a view to moving to Toronto as headquarters. He is particularly well qualified for his duties, and with hearty, loyal support his work will be of great benefit to the Church.

To make this department efficient there is required a strong Committee composed of leading men and women in the City of Toronto. The Archivist has consulted a number

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of leading Ministers and Laymen in the City and also the Chancellor and Officers of Victoria University . . . . .”

We learn from letters since received that the Archives Department is at work and an enquiry has reached us concerning a reported “Dr. Coke’s Ordination Certificate” which some Canadian authorities regard as the *original* document. Whether that be so or not, an interesting question arises, and an account of the document appears in our present issue.

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## A WESLEY CLASS REGISTER, NOW IN AUSTRALIA.

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NEWLANDS, about 12 miles S.E. of Newcastle, mentioned in Wesley’s *Journal*, 24 March 1747, was referred to by the late Rev. Thomas McCullagh in *The Meth. Recorder*, No. 1888, 1893, as follows :

“Wesley’s visit to the valley of the Derwent was preceded by that of John Brown, a farmer of Tanfield Lea, who had been converted in the new Methodist movement in and about Newcastle. He removed soon afterwards to Lower Spen, and there called his neighbours to repentance. By his “rough and strong, but artless words,” as Wesley called them, he prepared the way for a visit to Lower Spen in 1743 from Wesley himself, which resulted in the formation there of a Methodist Society. The same year Brown’s zeal led him to Newlands, about half-way up the Derwent, and on to Blanchland, only a few miles from the source of the river. When Wesley went in 1747, he found a society at Newlands, and another, apparently, at Blanchland, as the result of Brown’s labours ; for in recording an account of his preaching at Blanchland, he adds : “In the evening I came back to Newlands where *also* John Brown has gathered a society. Oh what may not a man of small natural talents do, if he be full of faith and love !” The “also” shows that there was a society at Blanchland then which had been previously formed by Brown.”

It is to this John Brown that Christopher Hopper refers as “A plain farmer” (*E.M.P.* VI. 186) in 1743. By 1750, Hopper was well on his way to become “the Apostle of the North,” as Wesley pleasantly dubbed him. He records several visits to Newlands, and on his return from Bristol in July 1750, it was

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there that he and his wife found a home for many weeks when both were ill from fever. He says: "We lodged with Mr. George Hunter, a friendly man." Now the names of George and Katherine Hunter appear on the following class list of which a careful copy, with notes, has been sent to us from Queen's Coll., Univ., Melbourne, Victoria. T.E.B.

CLASS REGISTER, NEWLANDS; APPARENTLY IN  
JOHN WESLEY'S HANDWRITING.

Newlands.			
.	Edw. Taylor	m.	Farmer Broadoak
.	Jos. } Oxlee	m.	Miller Abchester
.	Amos }	m.	
a	Jane } Hunter	n.	
a	Will }	n.	Farmer Newlands
a	Tho. } Phillip	n.	Smith
a	John } son	12	
a	Margt. }	14	
a	Tho. } Hunter	m.	Farmer
.	Alex. }	m.	
a	Geo. } Hunter	m.	d°
a	Kath. }	m.	
7	Jo. } Brewer	m.	d°
.	Han. }	m.	
.	Jo. }	n.	
?	Jon. }	n.	
.	Henr }	13	
.	Geo. } Oliver	n.	Weaver
.	Xtian }	n.	
.	W. N. } Proud	n.	Serv <sup>t</sup>
a	Jane } Dixon	m.	Farmer
a	Jane }	n.	
.	Henr. }	n.	
.	Sar }	n.	
.	Will } Elliott	m.	Lab <sup>t</sup>
a	Mary }	n.	
a	John } Jonhson	m.	Farmer
a	Barb }	n.	
.	Kath } Foster	m.	d°
.	Mary }	n.	
a	John }	17	
a	Marg. } Taylor	m.	d°
a	Mary }	n.	

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.	Cuthb.	} Harrison	m	d°	
a	Cuthb	}	n		
.	Isab	}	n		
.	Ann	Ellison	m	d°	Highfield
a	Jo	Selby	n	d°	Benfieldside
a	Jo	} Garbut	m		Taylor Stötley-bridge
.	Ann	}	m		
a	Tho.	Ridshaw	n	Weaver	Mugglesworth' Park. <sup>1</sup>
a	Cuthb.	Ward	n	Farmer	a. Eliz. Rowe m Farmer
					Crookgate
	Henr	Dryden	n	work	Harvest

Notes:—Obviously *Eliza. Rowe* is the last name on the list and was put in the wrong column because there was not room under *Henr Dryden*. Almost all the names have an *a* or a dot prefixed. All have *m*, or *n*, or a number added. The *n* may be a *u*; does *m* mean married and *u* unmarried? and the *number* the age of the younger members?

\*E. H. SUGDEN

A LETTER FROM JOHN WESLEY  
TO MISS MARY SMITH.  
THE DAUGHTER OF HIS STEP-DAUGHTER, MRS.  
WILLIAM SMITH, OF NEWCASTLE.

Mary Smith and her sister Jane are the two little girls mentioned in the *Journal*, June 20th, 1774, as being with Mr. Wesley when he was nearly killed through his horses running away with him. She afterwards married John Stamp, one of Wesley's preachers (from 1787 to 1831).

near London  
Nov. 20. 1789. 1\*

Your affectionate letter, my Dear Molly, gave me much satisfaction. I am glad to find that y<sup>e</sup> Power of God is shewn in your Weakness, and enables you in the trying hour to possess your soul in patience. I have yet<sup>2</sup> known sincere Obedience to Parents go unrewarded even in the present world. And I accept

<sup>1</sup> Abchester should be Ebchester, and Mugglesworth should be Muggleswick.

<sup>2</sup> For notes 1. 2. see end of letter.

J.C.N.

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the remarkable length of my own Life, and the uncommon Health I have enjoyd as a reward of my saving my Father from Prison, and comforting my Mother in her declining years. Go on, my Dear Maiden, you and my precious Janey, to be the support and joy of their Age ; Chiefly by by your eminent Growth in Grace, and in y<sup>e</sup> Knowledge of our Lord Jesus Christ. He has given you Both to taste a little of his lovingkindness, which is better better than the life itself And I am persuaded (each of you can say)

Wealth, Honor, Pleasure, and what else  
This shortenduring Life can give,  
Tempt as ye will, my Soul repels  
To Christ alone resolved to live.

To his tender care I commend you, with all the Family, and am my dear Molly,

m

Affectionately yours, J. Wesley.

Addressed

To

6

Miss Smith  
At Mr. Smith's Corn-merchant's  
Newcastle-on-Tyne

*Notes* ; 1. Wesley was in London on Friday Nov. 20th ; he rose at 4 and wrote letters, and again wrote letters at 7-30, 10, 12 and 3-30.

2. The writing is very shaky ; in line 4 "not" is evidently omitted between "have" and "yet" ; "by" is repeated in line 10, and "better" in line 10. In line 13 the first two words of the verse are written on the top of the words in brackets. "Eac" is distinguishable before "Wealth" and "say" at the end of "Honor" ; what came between is so blurred as to be illegible ; I venture to conjecture above. The isolated m before "affectionately" may suggest that Wesley meant to say "most affectionately." The of in line 6 is crossed out in the original. The 6 in the right hand corner of the address indicates the postage.

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Wesley's "Dear Molly," and her sister "Janey," both in the carriage adventure, were regarded by him as his grand-daughters, and are thus remembered in his last will:—"I give the coins and whatever else is found in the drawer of my bureau at London to my dear grand-daughters, Mary and Jane Smith." Mary married John Stamp in 1790. She died Nov. 11th, 1794, aged 25 years, a few weeks after giving birth to her third daughter also



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named Mary. One who witnessed her peaceful departure stated "She was favoured with much of heaven here before she was called to the full enjoyment of it above. Her faith was lively and vigorous: her love, fervent; and her hope, full of immortality."

Her sister Jane was married to Christopher Sundius, a London merchant and Methodist, one of the earliest members of the Committee of the British and Foreign Bible Society.

"Molly" and her husband John Stamp were the grandparents of Thos. William Smith Jones, who for forty years was Superintendent of Wesleyan Missions in the South of Italy. Thus the gospel which Wesley preached "was propagated in that historic land by a lineal descendant in the fourth generation of Wesley's wife" whose grand-daughter was the 'Dear Molly' of Wesley's letter now in Australian archives! T.E.B.

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For a transcript of the inscription on a tombstone at St. Andrew's Church Newcastle, the burial place of William Smith and his family, see Mr. Bretherton's *Note, Proc. xii, 22.*

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## LETTER FROM JOHN WESLEY TO HENRY ANDERSON.

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near London

Jan. 13. 1791

My Dear Brother

The Speaking to a Congregation in the Christ is a thing  
The  
of no small importance. You are therefore in the right before you undertake it, to consider the matter well. Indeed it may not be improper to speak a little now, when opportunity offers. But I do not advise you, to give yourself up to the work, till you are proposed and approved at the next Conference I am

Your Friend and Brother  
J Wesley.

Addressed

To Mr. Henry Anderson  
At Kilham  
near Malton

Yorkshire

*Notes*;—The writing is shaky, and hard to make out. Mr. Wesley began a little too low down with "The" and made a fresh start, as indicated. Evidently the words "name of" are omitted between "the" and "Christ." Under "Indeed it," one or two words have been crossed out; but I can't make them out. Under "improper" there is a word which looks like "attempt" or "attempting"; possibly Mr. Wesley meant to write "it may not be improper attempting to speak."

Anderson was received at the Conference and placed on the list of Reserve. In December he was sent to Northampton. He died in 1843 at the age of 79. This letter is quoted in part in note in *Standard Edn. of Journal* viii. 121.

E. H. SUGDEN.

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## DR. COKE'S ORDINATION CERTIFICATE.

A DOCUMENT IN CANADA REPORTED TO BE  
"THE ORIGINAL."

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We receive from Toronto the following interesting account of a document regarded by some Canadian authorities as the "original" of Dr. Coke's certificate, and the details are well worth considering on both sides of the Atlantic. Here is the statement from the Archives Department of the Methodist Church of Canada, sent to us through one of the Canadian members of the W.H.S., Mr. W. H. Brigden, 39, Boswell Avenue, Toronto, who enquires about the document at the Mission House, London. The following is the Canadian report:

Thomas Coke was ordained by Wesley, 2 September, 1784. He was accompanied to America by George Chapman, the date of whose birth is uncertain but who was probably nearly the same age as Dr. Coke, to whom he was related.

1. On the death of Coke his ordination certificate passed into the possession of *George Chapman*.
2. At the death of Chapman it became the possession of *Thomas Chapman* his son, born in America in 1787.
3. After the decease of Thomas C. it came into the custody of his daughter, *Sara Jane Chapman*, born Aug. 19, 1848, who afterwards became Mrs. Cupples, and is *still living*.
4. Mrs. Cupples presented it, with the old family Bible, an heir-

loom in which it had been kept, to her daughter, Mabel Cupples, b. March 7 1887, who became Mrs Fox the present owner.

- 5 In Carman it was left in a cabinet shop to be framed (Autumn of 1917) when its existence there came to the knowledge of the Rev. T. B. Wilson, Pastor of Carman Methodist Church, who corresponded with the owner about the document.

There is a prospect of it becoming the property of the Methodist Church.

Carman, June 8, 1918.

Here are some facts concerning the document preserved at the Wesleyan Methodist Mission House, Bishopsgate St., London.

Extract from a letter written by Mr. S. D. Waddy, Q.C., to the Secretaries of the Methodist Museum of Antiquities, Bishopsgate Street ( see *Watchman* 1880, p. 308): "I propose to give to your custody on behalf of the Connexion, books and documents illustrative of our Connexional history which I have from time to time collected . . . . I send you, therefore, Dr. Coke's original authority, signed and sealed by John Wesley, authorising him to establish the Methodist Church in America . . . ."

The late Judge Waddy K.C. was a keen critic of documents, and we must reserve further notes until we receive a facsimile of the Canadian "Original." In the Mission House document the main text appears to be in the handwriting of the Rev. James Creighton, who took part in Coke's ordination. The signature is Wesley's. T.E.B.

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## JOHN WESLEY'S DEED OF DECLARATION.

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When I was a law-student in the city of Bristol, 60 years ago, I received a piece of advice I have never forgotten from the solicitor to whom I was articled. He said, "Never give an opinion on a case in the absence of documents." His words have often come to my mind when reading or listening to statements concerning Wesley's "Deed of Declaration." I have been assured that the deed makes the reading of the Liturgy obligatory in all Methodist chapels, and that it imposes Wesley's "First Four Volumes of Sermons," and "Notes on the New Testament" as the standards of Methodist doctrine. There is

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not a word on either subject in the deed. Similar assertions have been made which illustrate the limitations of human knowledge. It is probable that those who make them have never read the "Deed of Declaration."

Writing for the members of our Society it is not necessary to occupy time and space in correcting popular delusions; but before we enter on a description of the character and contents of the deed it is necessary to fix our attention on one statement, frequently made, which cannot be attributed to abnormal inattention and ignorance. In times of "Agitation" it has been vehemently asserted that the deed made all Methodist chapels the property of the Conference. We will judge the correctness of the assertion by examining the document.

Spreading it before us our attention is attracted by its shape. It is not "indented." Webster defines an "indenture" as "an instrument of writing containing a conveyance or contract between two or more persons; usually indented or cut unevenly, or in and out, on the top or the side." The document before us is a Deed Poll; that is "a deed made by one party only, not indented, but cut even on the edges, or polled as it was anciently termed." The shape and name should warn us not to expect any conveyance of property, or a contract between several persons, in the "Deed of Declaration." When we read its contents the suggestion of the shape is confirmed. There is not a word in the Deed Poll which favours the statement that it is a document by which all the Methodist chapels in the country are taken away from the trustees and conveyed to the Conference. The legal rights of trustees cannot be abolished in such a summary fashion, and merely by the act of one man.

A perusal of the deed will enlighten us as to the character of its contents, and will reveal Wesley's purpose in signing it. So, far from ignoring the rights of trustees and the deeds of chapels, it has special reference to them. The object of the Deed is to devise a legal method by means of which one of the most important provisions contained in the majority of the chapel deeds of the period may be carried out. The Deed Poll concerns itself with that one provision; it does not alter it; it does not touch any other trust of the chapel deeds. Many of the chapel deeds of Wesley's time contained a clause which gave to him and his brother the right to appoint preachers to the Methodist chapels. After the death of the survivor it was provided that the trustees for the time being should "permit and suffer such person and persons, and for such time and times as should be appointed at

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the yearly Conference of the people called Methodists in London, Bristol or Leeds, and no others, to have and to enjoy these premises" that "they might therein preach and expound God's Holy Word." The "Deed of Declaration" concerns itself exclusively with the chapels in the deeds of which this provision occurs. The deeds of several of the other chapels vested the right of appointment in the trustees exclusively, and with such chapels the "Deed of Declaration" did not interfere. The vagueness of the clause we have quoted is evident. No definition of the "Yearly Conference" is given, and the appointments to the chapels must be made when the "Yearly Conference" was held in London, Bristol or Leeds. Throughout the "Deed of Declaration" Wesley carefully watched the rights of trustees and respected them. That fact is shewn at the close of the deed. It is provided that in case of the extinction of the legally constituted Conference all the powers, privileges and advantages conferred on it by the Deed Poll should cease, and the chapels and premises which then were, or thereafter might be settled, given or conveyed on the trust concerning appointments we have quoted should vest in the trustees for the time being and their successors for ever, "upon trust that they and the survivors of them, and the trustees for the time being, do shall and may appoint such person or persons to preach and expound God's Holy Word therein, and to have the use and enjoyment thereof for such time and such manner as to them shall seem proper."

We must now attempt a description of the purpose, contents and provisions of the "Deed of Declaration." Its purpose is clearly stated by Wesley in the deed itself. He declared that its purpose was to explain the words "Yearly Conference of the people called Methodists," to declare what persons were members of it, and to shew how the succession and identity thereof were to be continued. To accomplish his purpose it was necessary to explain what the Conference had been in the past. He, therefore, explained its constitution and business. He declared that, ever since there had been any "Yearly Conference" it had consisted of the preachers and expounders of God's Holy Word, commonly called Methodist Preachers, in connexion with and under his care, whom he had thought expedient, year after year, to summon to meet him in London, Bristol, or Leeds. He summoned them for the following purposes: 1. In order to advise with them for the promotion of the Gospel of Christ. 2. To appoint the persons so summoned, and the other preachers and expounders of God's Holy Word, also in connexion with and under

his care, who had not been summoned, to the use and enjoyment of the chapels and premises which had been given and conveyed upon trust for him and such other person and persons as he should appoint during his life. 3. For the expulsion of unworthy persons. 4. For the admission of new persons under his care and into his connexion to be preachers and expounders. 5. For the admission of other persons upon trial as preachers and expounders. He further declared that the names of all persons so summoned by him; the persons appointed, with the chapels and premises to which they were appointed, together with the duration of such appointments; the names of those who were expelled or admitted into connexion or upon trial; with all other matters transacted or done at the Yearly Conference had been printed and published, year by year, under the title of "Minutes of Conference."

In examining Wesley's declaration concerning the constitution and business of the Conference which had been held, year by year, for nearly forty years (1744-1783) we note that he emphasises the fact that they had been composed of persons who were preachers and expounders of God's Holy Word in connexion with and under his care, whom he had thought expedient to summon to meet him. The Conference up to that time had been constituted on the principle of selection. When it became necessary to give to it a definite and permanent constitution he still thought it expedient to pursue his invariable plan. He selected its members; and, in addition, shewed how "the succession and identity" of the Conference was to be perpetuated.

It is necessary at this point, to pause in order that we may deal with one of the most frequently debated questions in connection with the "Deed of Declaration." It must always be remembered that Wesley executed the deed under pressure of circumstances. For a long time he had been aware that the phrase "the Yearly Conference of the people called Methodists" was a lurking place of dangers; that its meaning ought to be declared in a legal document; and that, in the absence of such declaration, innumerable difficulties and discussions would arise after his death. But he postponed action. However, events thickened around him. The Birstall and other chapel cases emphasised the dangers of delay. In addition, at the Conference of 1782 he found that the preachers were universally alarmed at the danger threatening them. They unanimously wished that some method should be taken to guard against it. Dr. Coke was so impressed with the importance of an immediate settlement of the

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question that after the Conference he took the opinion of Mr. Maddox one of the leading counsel of the day. Mr. Maddox was of opinion that the law would not recognise "the Yearly Conference" without some definition of its constitution; and he pointed out the dangers that would threaten the Methodist Connexion after Wesley's death in the absence of that definition. In order to guard against them he advised that Wesley should execute a deed in which he should specify by name the persons who composed the Conference, and state the mode by which the perpetuity of the Conference should be secured. Armed with this opinion Dr. Coke went to the Conference in 1783. He read it to the assembled preachers; it was discussed; and Wesley was unanimously requested to draw up a deed which should give a legal specification of the phrase, "The Conference of the People called Methodists"; the mode of doing it being left entirely to his judgment and discretion. (See *Minutes*, i. 181). He immediately set about the work. Henry Moore who is our most reliable guide on the transaction, says that Wesley, having given directions to his solicitor, who took the opinion of counsel upon the most proper and effectual way of carrying out the decision of the Conference, committed the business chiefly to the care of Dr. Coke "as his own avocations would not admit of a constant personal attendance." He, however, wrote with his own hand, a list of a hundred names, which he ordered to be inserted, declaring his full determination that no more should be appointed; and as there never had been so great a number at any Conference, and generally from twenty to thirty less, the number so fixed would not, it was thought, have excited either surprise or displeasure." (*Life of Wesley*, ii. 299.) It is well known that in their private discussions during the progress of the business Dr. Coke demurred to the numerical restriction adopted by Wesley. He was of opinion that every preacher then in "full connexion" with the Conference should have his name inserted in the deed; and that, in the future, admission into "full connexion" should carry with it admission into membership with the Conference. Wesley had strong reasons for not adopting this suggestion. He determined to act on the principle which had hitherto governed his procedure—the principle of selection.

If we examine the names of the preachers mentioned in the Deed it is possible to discover the principle on which they were selected. At the Conference of 1783 there were 191 preachers on "the Stations" for Great Britain and Ireland. This number included, five supernumeraries and twenty-two men "on trial."

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As Wesley had adopted the principle of selection it seems natural that the round number of 100 should have been fixed upon as sufficient to achieve the intention of the deed, that is, to give the term "the Yearly Conference" such an exact definition as would secure to it the right of appointment of preachers to chapels.

In making his selection Wesley had to keep one thing steadily in mind. He had to arrange a method by which the Conference could be easily "identified." It was necessary that its *personnel* should have a strong element of permanence. It is interesting to watch him as he compiles his list. He might have named all the senior preachers, but he knew that death and retirement from "the work" would act most swiftly in that section; he might have gone to the other extreme and given an overwhelming preponderance of representation to the young men. But he guided his hand wittingly; and avoided the errors always found in extremes. Let us consult the deed, and discover the method adopted. In the "Hundred" we find four clergymen, John and Charles Wesley, Thomas Coke, and James Creighton, one of Wesley's "readers" at City Road Chapel. A little patient analysis shews that the ninety-six lay-preachers chosen form separate groups. At the Conference of 1784 five of them would have "travelled" thirty years and upwards. They were the "veterans"; Christopher Hopper, who had been in "the work" thirty-seven years, heading the list. The next group consists of those who had travelled for twenty up to twenty-seven years. They numbered sixteen, and amongst them was Thomas Rankin, a Supernumerary. If we include the Wesleys in the list we find that the "Seniors" numbered twenty-three; or nearly a quarter of the "Hundred." The next group consists of men who had itinerated ten, but less than twenty years. They were in the height of their strength. Among them were Joseph Benson, Joseph Bradford, James Wood and Samuel Bradburn, all of them in their turn, Presidents of the Conference, three of them being twice elected to that office. This group numbered thirty-six preachers. There remained thirty-nine vacancies, and Wesley determined they should be filled by the younger men. He selected five who would have travelled nine years at the approaching Conference; the same number from the eight years men, four from the seventh year, two from the sixth, and seven from the fifth year. The remainder he took from among the men who would be in their fourth year, and under, at the next Conference, judging that most of them would then be received into "full connexion." Two of them were not so received until 1786, and



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third not until 1789. Our analysis reveals the fact that forty-seven *per cent.* of the first "Hundred" were young men who had travelled only ten, or fewer years. That fact confirms our impression that Wesley's list was compiled on the principle that his nominations must provide a strong permanent element in the membership of the Conference.

It would, however, be a mistake to suppose that, in his selection of the first "Hundred" Wesley's sole object was to secure the legal appointment of preachers to the chapels. We have no room to describe the critical condition of affairs in Methodism when he compiled his list. In this place it will be enough to say that it was expected by some of the preachers and by many of the people, that, at his death, there would be a great disruption, and that the largest societies and the principal chapels would become independent of the Conference. (See Moore's *Life of Wesley* ii. 297.) He was fully aware of the condition of public opinion, and must have regarded it when selecting the "Hundred." In 1769 he had read a paper in the Conference in which he discussed the question as to what method could be taken to preserve a firm union between those preachers "who chose to remain together after his death." He made suggestions afterwards embodied in certain "Articles of Agreement" which were signed in 1773, and again at the Conferences of 1774 and 1775. Two of the "articles" were:—"To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conferences; and to observe and enforce the whole Methodist discipline laid down in the said Minutes." (*Minutes* i. 116.) One hundred and two preachers, out of the one hundred and forty then in the stations, signed the "articles." During the period 1773-1784 thirteen of those who had signed died, and twenty-five had "desisted from travelling." But a goodly remnant was left. In scanning the list of the first "Hundred" we recognise the names of forty-eight of the old "covenanters." We are convinced that they were deliberately chosen in order that, after Wesley's death the old spirit, doctrine and discipline of Methodism should be preserved. (*Thoughts upon some late occurrences.* Wesley's *Works* xiii. 216, 8vo. ed.)

In commenting on the provisions of the deed we shall refrain from quoting them at length. We will indicate their more salient points. The "Deed of Declaration" appears in Appendix I of the *Summary of Methodist Law and Discipline*. It should be read with care, and with a mind from which mere "hearsays" have been resolutely banished.

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A first examination of the "Deed of Declaration" leaves the impression that it makes no vital change in the business of the Conference. That business had been to advise with Wesley on methods for the promotion of the Gospel of Christ, to appoint to chapels, to consider the character of preachers, to expel those who were unworthy, to receive new preachers "on trial" and to admit probationers into "full connexion." Other matters were "transacted and done," but a record of the whole proceedings was published, year by year, in the printed "Minutes." Further study of the deed confirms this impression. It makes no change in the business of the Conference; but it makes a considerable change in the way in which that business is to be conducted. It shows how the business would have to be conducted when the Conference, as constituted by Wesley, became his legal successors.

In surveying the provisions of the deed we are struck with the care Wesley took to prevent the Conference from degenerating into a secret assembly, meeting as often, and when and where it pleased, and transacting business of which it gave no account to the Societies. We have seen that in many of the trust deeds, London, Bristol or Leeds, were mentioned as the places at which the Conference was to be held and preachers were to be appointed to chapels. That was an awkward arrangement. It was altered by the twelfth clause of the deed, which gives the Conference power to appoint any other city, town or place for its Yearly Meeting. But it also provides that the time and place of holding the Conference, subsequent to the meeting at Leeds in 1784, must be appointed at the preceding one. That arrangement had been scrupulously observed by Wesley in previous years, and he took special care that his invariable practice should be continued. It is also to be noted that the Conference was to assemble "once in every year," and that there is no provision in the deed for a second meeting in any year. As to the duration of the sessions of the Conference it was not to be less than five days nor more than three weeks.

In order to guard against the danger which would arise from the transaction of business by only a small number of the members of the "Hundred," Wesley, in the second and third clauses of the deed, declared that when the Conference had assembled, all the vacancies caused by death must be filled up. Regarding vacancies caused by absence "without dispensation" the seventh clause of the deed should be consulted. The design of Wesley is manifest. He wished to guard against the danger

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of the disintegration of the Hundred, when the power of the Conference might fall into the hands of a few men. As an additional guard against that danger the deed provided that during the assembly of the Conference there must always be forty members of the "Hundred" present at any act; otherwise such act would be void. In fixing this quorum Wesley may have been guided by the rules of the House of Commons. In order that validity and publicity might be given to the proceedings of the Conference it was made necessary that all acts whatsoever of the Conference should be entered and written in a book bearing the title "Journals or Minutes of the Conference." At the close of the Yearly session the entries in this book had to be "publicly read," and then subscribed by the President and Secretary. The deed declares that "whatever shall not be so entered and subscribed shall not be had, taken, received, or be the act of Conference." If we remember that the printed "Minutes" continued to be published, we shall see that ample provision was made for spreading information concerning the acts of the Conference throughout the Societies.

The first business of the Conference after the vacancies had been filled up was to choose a President and Secretary "out of themselves." The provision for the election of a President marked a great step in advance on the part of John Wesley. His own wish was that, after his death, a minister should be his successor, and govern the societies as he had governed them. Charles Wesley definitely declined the position. John Wesley considered John Fletcher the most suitable man for the position; and an intensely interesting correspondence on the subject occurred between them. The state of Fletcher's health, if we put aside other reasons, was such as to justify his refusal. He died in 1785. And so the election of a President of the Conference was necessary. In the sixth clause of the deed we seem to detect a lingering look after the abandoned arrangement. The chosen President was to continue such until the election of another President in the next "or other subsequent Conference." We think it is legitimate to conclude that the words suggest that the Conference might "extend the term" of office in cases in which a man had proved himself an exceptionally effective President; even, as under the same clause it is now possible to continue a man in the Secretaryship of the Conference for several successive years. However that may be, the wording of the clause shows that the President is not merely the chairman of the Conference during its sessions. He is President

during the year, being equipped with such powers, privileges and authorities, as the Conference shall, from time to time, see fit to entrust into his hands. It should be noted that, according to the deed, any member of the "Hundred" was eligible for the Presidency, or Secretaryship

The eighth and ninth clauses of the deed relate to the expulsion and admission of Preachers, and are too well known to need exposition. It is necessary, however to emphasise the fact that the deed gives the Conference power to "expel and put out" any member of the Conference, or any preacher who is in "full connexion," or "on trial," for "any cause which to the Conference may seem fit or necessary."

In glancing over the clauses we have examined it is possible that we may think that some of their provisions are marked by exceptional strictness. The severity of our criticisms will be mitigated when we read the tenth clause which relates to elections to the "Hundred." According to the deed any Preacher who has been in "full connexion" for twelve months is eligible for election. It was a liberal provision. Seeing that a majority vote was required to validate any act of the Conference it was possible to postpone the admission of a man afflicted with an excess of youthfulness.<sup>1</sup>

The eleventh clause of the Deed is still a battle-ground for disputants. It refers to the "three years system." It can be best understood by remembering the main object of the deed which was to create a Conference, recognised by law, which had the right to appoint preachers to chapels. The trustees knowing that Wesley intended to execute the Deed of Declaration, might think that power would be conferred on the Conference to appoint preachers to their Chapels for a long succession of years. Some of them had seen the danger of these prolonged appointments, and had appealed to Wesley on the subject. His advice to the Wolverhampton trustees was to the effect that, in the clause of their deed which gave the power of appointment to the Conference, words should be introduced confining such appointment to a term not exceeding two years. It must have been a relief to many trustees when they saw that in the Deed-poll, Wesley had recognised their difficulty, and had not given the Conference power to appoint preachers to the chapels for more

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1. In a few years the Conference interfered with this provision; the privileges of admission to the "Hundred" was confined to "the senior brethren;" and the younger men had to wait until Jabez Bunting succeeded in extending their liberties.

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than three years successively. The only exception was made in the case of two or three chapels, such as City Road, London, and the New Chapel at Bath, where clergymen read prayers and dispensed the sacraments. As the Wesleys were "Ordained ministers of the Church of England" they also enjoyed the benefit of the exception.

The case of Ireland was exceptional and, in the thirteenth clause of the Deed, it received special attention. Ireland was well represented in the "Hundred," eleven of the preachers who were stationed there in 1783 being on Wesley's list. But that did not meet the difficulty. A number of the trust deeds of the chapels in Ireland contained the clause giving the right of appointing preachers, after Wesley's death, to the "Yearly Conference." Nor was that all. By the Deed-poll the only persons who could be appointed to chapels "so conveyed" were members of the "Hundred," preachers in "full connexion," and those who had been admitted "on trial" by the "Yearly Conference." As the Conference in Ireland met before the "Yearly Conference" it was necessary that some arrangement should be made to expedite the business of the former and give validity to its proceedings. The thirteenth clause provides for the appointment of a delegate or delegates who must be members of the "Hundred," in whom "all or any of the powers, privileges and advantages possessed by the Conference were to be vested." The Deed-poll provided that all and every the acts, admissions, expulsions, and appointments whatsoever of such member or members of the Conference so appointed or delegated, the same being put into writing and signed by such delegate or delegates, and entered in the "Journal or Minutes" of the Yearly Conference and subscribed by the President and Secretary of that Conference as mentioned in the fourteenth clause of the Deed-poll "shall be deemed, taken, and be the acts, admissions, expulsions, and appointments of the Conference to all intents, constructions and purposes whatsoever from the respective times when the same shall be done by such delegate or delegates."

We have already referred to the fact that, by the fifteenth clause of the "Deed of Declaration," it is provided that in case of the extinction of the Conference the right to appoint preachers to chapels settled on the trusts we have mentioned passes into the hands of the trustees; a point worth considering at the present time.

We cannot enter into a description of the commotions caused by the publication of the "Deed of Declaration." Wesley was bitterly

attacked in and out of the Conference by a small section of senior preachers whose names had been omitted from his list. There were violent scenes in the Conference of 1784, but John Fletcher's influence prevailed, and the excitement subsided. As the opponents "confessed their fault" it is not necessary to say anything further about them. We are more interested in the facts which receive such prominence in Mr. Laycock's admirable book *Methodist Heroes in the Great Haworth Round*. He shews that the alarm created by the deed spread into some of the Societies. In Yorkshire, a petition was circulated and signed. It was addressed to John and Charles Wesley, and will be found at length in Mr. Laycock's book. Its special request was that, at John Wesley's death, the Hundred should assure "their ninety-one brethren" whose names were not in Wesley's list, by a writing signed with their own hand, that "they will not take any advantage, or act in any line of preference to them," but invite them to their first meeting, and receive them to all ends and purposes into an equality and on a like footing with themselves." In the last paragraph the petitioners declared that if this course were followed "the ninety-one brethren" would not only be cured of all suspicion of their desiring power over them, but would hold them in higher estimation than ever. (p. 367).

The Yorkshire petition was drawn up towards the end of June, 1785. It is well known that John Wesley anticipated its request. We are all familiar with the contents of his letter written in Chester, and dated April 7, 1785. It was entrusted to Joseph Bradford, who was directed to read it at the first meeting of the Conference after Wesley's death. When the Conference assembled in Manchester, on July 26, 1791, Christopher Hopper tells us that about two hundred preachers were present, that is nearly two-thirds of those whose names appear on the stations for Great Britain and Ireland. Wesley's letter to the Conference was read. In it were the memorable words: "I beseech you by the mercies of God, that you never avail yourselves of the Deed of Declaration to assume any superiority over your brethren; but let all things go on, among those itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit. . . . Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end." After the reading of the letter the Conference immediately and unanimously resolved that all the preachers who were in full connexion should "enjoy every privilege that the members of the Conference enjoy, agreeably to the above written

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letter of our venerable deceased Father in the Gospel." Wesley's letter and the resolution of the Conference were entered on the Journal, and Christopher Hopper says, "Our new mode of government was settled with great unanimity." (E.M.P. i, 223). The spirit of the Conference was excellent, but it carried it into a path which it had, to some extent, to retrace. In 1794 it was pointed out that it could not altogether divest itself of the whole of its legal responsibilities; and so the words "except in voting for the President and Secretary" were added to the resolution of 1791. Ingenious minds have discovered methods by which even this exception has been, practically, abolished, and we are justified in saying that the resolution of 1791 has governed and still governs the relations of the "Hundred" to the Conference at large.

JOHN S. SIMON.

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## METHODISTS BEFORE METHODISM.

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Through the kindness of Mr. R. F. T. Crook, M.A. Trinity College, Dublin, there has lately come into my hands the MS of his late father's (Rev. William Crook, D.D., of the Irish Conference) "*History of Methodism in Ireland*," which Dr. Crook had ready for publication at the time of his death (1897). It is a matter of great regret that the Author's purpose has never been fulfilled and the Methodist world has been thus deprived of a History written with Dr. Crook's well-known literary ability and unique knowledge of Methodism in Ireland. I have pleasure in extracting from Dr. Crook's MS. the following references to Methodists before Methodism, and, as I have not met with the allusions before, they may be unfamiliar, and therefore welcome to the members of W.H.S.<sup>1</sup>

After describing how the name "Methodist" was applied to the Members of the 'Godly Club' by a Student of Christ Church, Dr. Crook proceeds:—

'The Student of Christ Church spoke of Charles Wesley and his friends as a new set of Methodists' in allusion to some previous sect which had borne the name, and of whom little or

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1. Some of the facts stated in this interesting paper are given in our *Proceedings Vol. III pages 10-13*, and 112, "*On the Origin of the Name Methodist*," with other instances of the use of the term, notably by Wodrow, as applied to the Arminians or "the New Methodists," who were "quitting many of Calvin's tenets."  
T. E. B.

nothing is known. In 1639, nearly a hundred years previous to the period of which we write, 'Methodists' were known in England for their aversion to the rhetorical sermons, as appears from the following extract from a sermon preached at Lambeth, in which the preacher indignantly asks, 'Where are now our Anabaptists and plain packstaff Methodists who esteem of all flowers of rhetoric in sermons no better than stinking weeds, and of all elegancies of speech no better than profane spells?' Richard Watson thought it not improbable that these early 'Methodists' not only loved plain preaching, but were also plain in their dress and general appearance. More than fifty years later, in 1693, a section of the Nonconformists who had renounced the Calvinistic view of the imputation of the righteousness of Christ in Justification, and who had adopted substantially the view held by Wesley, were known as the New Methodists. In the course of the controversy, Dr. Daniel Williams,<sup>2</sup> of London, founder of the famous Nonconformist Library, and formerly Presbyterian Minister of Drogheda and of Wood Street, Dublin, was called a Methodist, and a Calvinistic pamphlet was issued by 'A Country Professor of Jesus Christ' bearing the following title; "A War among the Angels of the Churches, wherein is shown the Principle of New Methodists in the great point of Justification"! In this pamphlet the writer says; "We would believe that these new Methodist Divines intend not what others interpreted their notion into; for it is evident to us that their real design is to promote holiness, and they are not willing to derogate any honour from Christ, and take it to self-righteousness." It would also appear that the followers of Wesley were not the only persons bearing the name during the early part of Wesley's career, as there was a section of Ultra-Calvinists known as Methodists in England in 1741, against whom a volume from the Arminian standpoint was published during the year, entitled, 'The use of Reason in Religion, an answer to the Methodists, the Doctrine of Free Grace being explained in the Medium,<sup>3</sup> according to the Church of England, by G. Nelson, Rector of Oakley.'<sup>4</sup> Mr. Jackson tells us that in the sixth edition of Phillips and Kersey's English Dictionary, entitled '*The New World of Words*,' and published in

2. For an interesting sketch of Williams, see Prof. Witherow's *Historical and Literary Memorials of Presbyterianism in Ireland*, p 60. His Library bequeathed to the Nonconformists of London, contained 30,000 vols.

3. See Green's *A. M. Pubs.* No. 134 (A. Wallington)

4. Jackson's *Life of Charles Wesley*, I. 17.



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1706, the word Methodist occurs, and is thus explained; one that treats on Method, or affects to be Methodical. The word is also found in John Wesley's Dictionary published in 1753, with the following characteristic explanation, 'A Methodist—one that lives according to the Method laid down in the Bible.'<sup>5</sup> Nearly 25 years later, when preaching at the opening of City Road Chapel, April 21, 1777, he gave a much fuller definition, in which he identified Methodism with the Primitive Christianity of the New Testament.

ROBERT MORGAN.

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## RESERVATION OF THE SACRAMENT.

(Note on Article in last issue, pp. 53-59).

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Since the issue of the last part of the *Proceedings*, my attention has been drawn to a passage in one of Wesley's minor writings in which some Anglican writers have discovered a certain measure of approval by him of Reservation. The passage occurs in his *Letter to the Rev. Dr. Congers Middleton*, a pamphlet of 102 pages written in January 1749.

Dr. Middleton had just before published a quarto volume of nearly 400 pages entitled, *A Free Inquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church, from the Earliest Ages through several successive centuries*. Wesley saw that Middleton's book was not only an attack upon the veracity, good faith and reliability of the Fathers of the Primitive Church, but also upon the New Testament Scriptures, and did not hesitate to say that the tendency of the work was "to overthrow the whole Christian system." In his *Journal* January 2nd, 1749, Wesley writes, "I had designed to set out with a friend for Rotterdam; but being much pressed to answer Dr. Middleton's book against the Fathers, I postponed my voyage and spent almost twenty

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5. Dr. Whitehead, *Life of Wesley* I 420, tells us that the name 'Methodists' is older than the Christian era, having been applied to a sect of Physicians, of whom the most celebrated was Themison, who lived 30 or 40 years before the Christian era, and to whom the *Journal* alludes. He further intimates that the Physicians in this School were known as 'Methodists' because, they took it into their head to find out a more easy Method of teaching and preaching the art of Physic.

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days in that unpleasing employment." Wesley's pamphlet is a vigorous and searching criticism of the position assumed by Middleton, and necessarily includes a detailed defence of the Fathers on the points on which they were assailed. Middleton had asserted that "in the sacrament of the Eucharist, several abuses were introduced," and instances the mixing of the wine with water, but Wesley answers that "the cup used after the paschal supper was always mixed with water." Wesley then proceeds "You instance next in their sending the bread to the sick; which (as well as the mixture) is mentioned by Justin Martyr. This fact, likewise we allow; but you have not proved it to be an abuse. I grant that near an hundred years after, some began to have a superstitious regard for the bread. But that in 'Tertullian's days it was carried home and locked up as a divine treasure,' I call upon you to prove."

The passage in Justin Martyr to which allusion is made is found in his First Apology, c. 65. It reads thus: "And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced and to those who are absent they carry away a portion." A similar phrase is also found in c. 67. (Clark's *Ante-Nicene Christian Library*).

It is difficult to see in Justin's simple record anything like the modern practice of Reservation in the Church of Rome or the Church of England. And certainly there is no suggestion of those significant ritual practices which are forbidden by Article xxviii, and are the result of much later developments of Sacramental doctrine. Justin's account is of a very simple practice, viz., that of bearing to absent believers (not merely the sick) portions of the bread and mixed cup that had been used in the Communion. And this was done not after a period of Reservation but forthwith. In such a practice Wesley would find no "abuse," just as he found none in the "mixed cup," and therefore he refused to condemn Justin and the Early Church for these things.

J.C.N.