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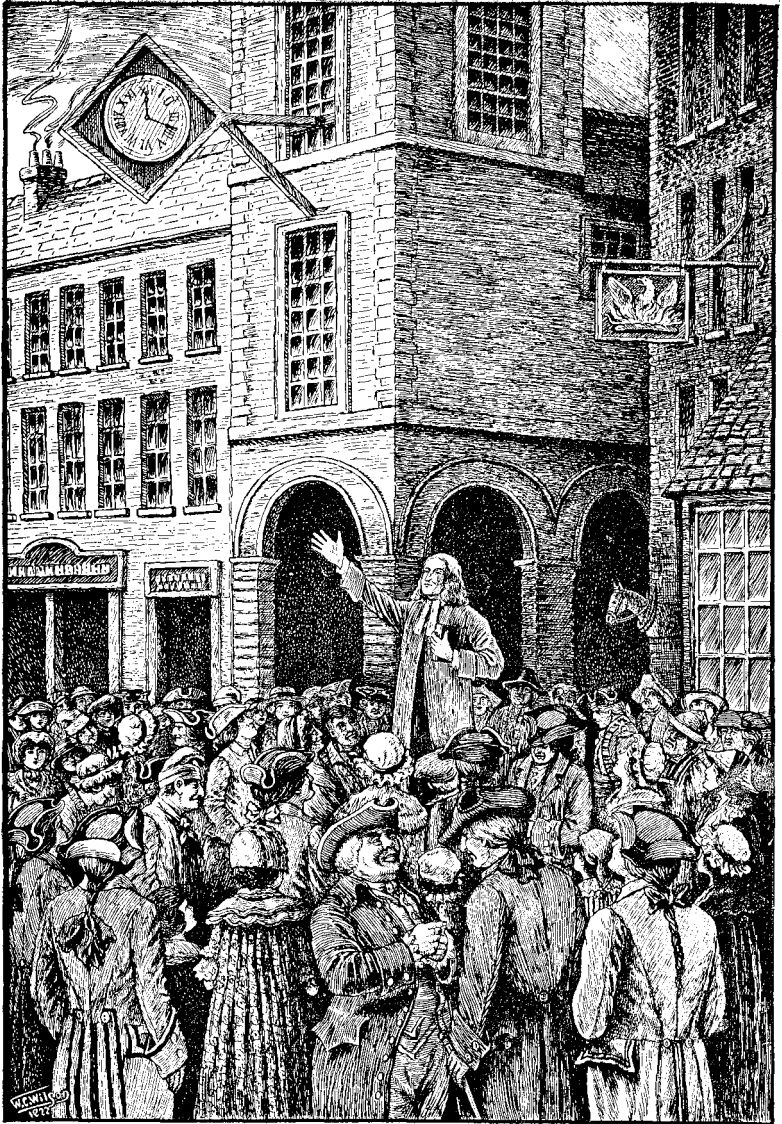
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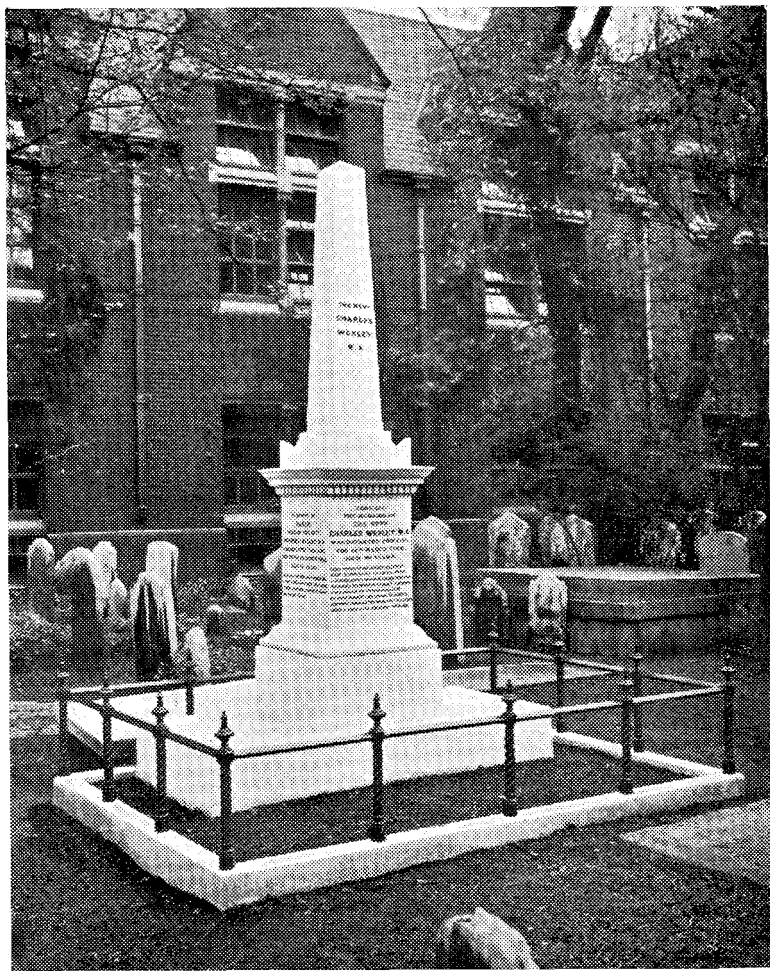
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**JOHN WESLEY PREACHING AT THE OLD MARKET HOUSE,
HIGH STREET, BELFAST.**

From Etching (by the late Mr. W. C. Wilson) now in possession of Methodist College, Belfast.



TOMB OF THE REV. CHARLES WESLEY AT MARYLEBONE
(Block kindly lent by the Epworth Press, London).

WESLEY AT BELFAST.

By the courtesy of the Rev. Alexander McCrea, M.A., of Edgehill College, Belfast, who has lent the block, we are able to give another illustration of Wesley's preaching at Belfast. For a detailed account of the work there see p. 57 above.

RESTORATION OF CHARLES WESLEY'S TOMB.

Charles Wesley spent the last years of his life, after 1771, in Marylebone, which was then a rural suburb of London. He continued to preach at West Street and elsewhere, but his family worshipped at the Marylebone Parish Church. Since he wished to be buried in consecrated ground he was buried in the graveyard of the Parish Church, on Saturday, April 5, 1788. The pall was carried by eight clergymen of the Established Church. So the Anglican part of Charles Wesley was honoured in death. The other side of him was celebrated in the Methodist services of the next day, when Samuel Bradburn preached to great crowds, both at City Road and West Street, from the text "Know ye not that there is a prince and a great man fallen this day in Israel."

Mrs. Charles Wesley lived to the great age of 96, and was buried in the same tomb with her husband in December, 1822. The two distinguished sons (Charles and Samuel) are also buried there. About 50 years after the death of Charles Wesley the Conference placed a memorial obelisk over the tomb. The old Parish Church was now put into the background by the fine new church built in front of it on the main Marylebone Road, and the graveyard had become a quiet back water. On the obelisk were inscribed the lines that Charles Wesley had written on the death of Latrobe, the Moravian. They are not the best memorial lines he wrote, but they are appropriate.

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With poverty of spirit blessed
Rest happy soul in Jesus rest,
A sinner saved, through grace forgiven,
Redeemed from earth to reign in heaven,
**The labours of unwearied love*
By thee forgot, are crown'd above ;
Crown'd through the mercy of thy Lord,
With a free, full, immense reward.

*[N.B. On the tomb *the* is replaced by *and*, which does not make much sense.]

The memorial stone is not altogether a thing of beauty, but it had become sadly dilapidated and discoloured. It has been cleaned and restored, and on Wesley Day (May 24) there was an interesting Memorial Service in the old Church. The Rev. F. L. Wiseman gave a delightful appreciation of Charles Wesley, whose last hymn, "In age and feebleness extreme," was rendered by a quartet from Kingsway Hall ; some of the favourite hymns of C. Wesley were sung, and a good congregation filled the old building. The expenses of the service and the restoration to the tomb have not yet been covered, and I should be glad of receive any contributions towards these costs from any lovers of Charles Wesley. At the Annual Meeting of the W.H.S. a sum voted from the funds of the Society for this cause and three friends who were present gave 2/6 each. We are at least free from the reproach that we have left the grave of our sweet singer in Israel to become dishonoured and unkempt.

A. W. HARRISON.

WHAT WAS A SUPERNUMERARY MINISTER IN EARLY METHODISM?

Mr. Bretherton has raised this question by digging out of the 1793 *Minutes of Conference* the statement that "every preacher shall be considered as a supernumerary for four years after he has desisted from travelling, and shall afterwards be deemed as superannuated." It is not at all an easy matter to discover what is the meaning of this distinction, nor to say how long the difference between a supernumerary and a superannuated preacher was maintained. Perhaps some of our members can throw light on

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the subject ; meanwhile there are certain facts that should be considered.

The term supernumerary appears on the *Minutes* for the first time in 1767 after the names of Christopher Hopper and John Johnson. The same year five preachers are reported as "desisting from travelling," but none of them appear as supernumeraries, nor do their names seem to appear on the stations again. Christopher Hopper became an "assistant" again in 1768, but James Oddie took his place at Newcastle as supernumerary, and appears after the assistant and before the other two preachers for the Circuit. William Fugill and John Davis are reported as desisting from travelling this year, and their names also disappear from the *Minutes*. Later on the reasons for desisting from travelling are given such as entering into business, or returning home, or retiring for want of health. Even in the case of retirement for loss of health, the names are removed from the list of preachers. It was many years before a regular scheme was worked out, and our difficulties in tracing men are increased by the fact that for many years the deaths of the preachers were not reported at Conference, nor were obituaries given. It is, however, clear that in the early days to become a supernumerary did not mean to desist from travelling.

In 1774 the name of no supernumerary appears on the Stations, but Johu Floyd is down for Bristol and James Hindmarsh for Devon, with that description, in the following year. In 1776 John Floyd is travelling as second minister in Bristol, and James Hindmarsh is apparently the London Assistant, though Peter Jaco, supernumerary, stands before him. Moreover, the fourth minister was Joseph Pilmoor, who desisted two years before. It also appears that the London Society provided for the wives of brothers Jaco and Hindmarsh that year. All this shows in what a baffling way names appeared and disappeared from the list of preachers. In 1777 we have the first list of deaths. In 1783 Henry Robins appears as a supernumerary, and in 1784 he desists from travelling, which provokes the question "how far did the supernumeraries travel?" It was in 1796 that the Fund for Worn out Preachers was established. Rule 5 states "that every Preacher whom the Conference judges to be worn out, and who has not departed from the work shall receive twelve pounds a year for life. And every Preacher who has laboured longer than twelve years without departing from the work, and is judged by the Conference to be worn out, shall receive one pound annually for life, for every year he has travelled above twelve, to the time he

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became superannuated." In the 1799 *Minutes* we have the obituary of John Murlin, who entered on the itinerant life in 1754, and faithfully laboured in that capacity till 1787, "when, through heavy affliction, he was obliged to become *local*." In looking back to the Stations for 1787 we find John Murlin's name appearing as a supernumerary for the Oxfordshire Circuit. Does that suggest that a supernumerary is doing full work but has ceased to itinerate, and after four years of such activity he becomes superannuated—according to the 1793 resolution?

In 1800 after the full statement of the yearly collection which helped out the Circuit allowances of the preachers, there is a page given to "extraordinary deficiencies," and here we have allowances paid to four supernumeraries. These are not payments from the Worn-out Preachers' fund be it observed, but deficiencies in travelling expenses, coals, rents, candles, apothecary's bills, carriage of boxes, etc. It is clear from this that the supernumeraries received similar allowances to those of the travelling preachers. These extraordinary deficiencies now appear from year to year, but in 1802 the supernumerary and superannuated preachers are grouped together and receive

James Jay	...	...	24	15	0
Thomas Dunn	...	...	35	1	8
Thomas Warwick	...	...	10	0	0
Joseph Harper	...	...	30	0	0
William Simpson	...	...	30	0	0
John Foster Sen.	...	...	31	11	0
John Watson, for the last year			12	0	0

The last amount looks like the allowance due to a superannuated preacher. It is, however, difficult to trace their names in the stations, only the name of John Foster seems to appear at all and he is a supernumerary at Hexham. But we are considerably helped in our inquiry by the minutes for 1803 where a full list is given in answer to the question, "What are the names, and Circuits, or places of abode, of the Superannuated Preachers?" Thirty names given for England and five for Ireland, but of these only five appear on the English stations and four on the Irish stations as supernumeraries; other supernumeraries are, however, named on the stations that do not appear in the list of the 35.

In 1806 we find a resolution to this effect: "The mode of supplying the wants of our Supernumerary Preachers shall be left to the discretion of the Committee of Eleven, annually appointed; who shall determine the measure of relief that ought to be afforded

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to the respective claimants in addition to their annuity from the legal Fund ; and shall also decide, according to circumstances, from what source the additional allowance shall be derived." The supernumeraries must therefore have received the allowance from the Legal Fund (probably the £12 Annuity) in any case, for at the Conference of 1799 the Fund for Worn Out Preachers was divided into two parts viz. that contributed by the preachers themselves and that by the people. The former part being legally their own money was allotted on a fixed scale and developed into the Annuitant Society ; the latter formed " a fund of charity, which is to be applied only to the assistance of real objects of mercy among the supernumerary and superannuated Preachers, and the widows of Preachers." This developed into the present Auxiliary Fund. In 1806 it is said that this needs increasing since the Legalized Fund is insufficient for the superannuated preachers.

The probability is that a supernumerary was stationed on the Minutes and did work but was not moved from year to year, while a superannuated preacher did not appear at all and did not necessarily preach at all. In 1800 we read "Henceforth let no Preacher be declared superannuated, or *stationed as a supernumerary* without the recommendation of the District Committee to which he belongs."

Perhaps the most interesting case is that of Robert Carr Brackenbury who first appears on the stations early in 1784 and remains in the Channel Isles as assistant till 1789 (Incidentally he never seems to have been "admitted" to Conference). Then in 1790 he became a supernumerary at Gainsborough, and remained a supernumerary until his death in 1818, being stationed at Horncastle, Salisbury, Blandford, Horncastle again, and finally Spilsby, living at Raithby Hall. There is no doubt that he continued in his preaching labours to the end.

The distinction between supernumeraries and superannuated preachers was certainly maintained in 1815. It had begun to disappear in 1826 when the Conference resolved to welcome into its gatherings the honoured and aged brethren who were retiring through bodily weakness. Their names must then have continued on the stations. Perhaps some of our members have leisure to examine the old stations to find out when the practise of dropping the names of the superannuated preachers altogether was given up.

A. W. HARRISON.

OLD ACCOUNTS OF LEEDS CIRCUIT.

It was my good fortune at the recent Conference to come across the first two Circuit account books of the important Leeds Circuit. It is a pity that the whole could not be reproduced. Below are to be found :—

- (1) A statement 1781 of the bills regarded as liabilities by the stewards.
- (2) The accounts of the quarter January, 1778. This shows the wide extent of the circuit, and if comparison is made with other quarters it shows Societies appearing and disappearing.
- (3) A few selected items of interest in the accounts for the following years. The appearances and expenses of Mr. Wesley are of special interest.

Leeds was part of the old Yorkshire Circuit. Wakefield Circuit was formed out of it 1787. The preachers who travelled there in 1778 were John Easton, John Floyd, James Hindmarsh. In 1781 Alexander Mather, Christopher Hopper and Joseph Benson. Indeed most of the leading preachers travelled in Leeds at some time or other in the early days.

EXTRACTS FROM
CASH-BOOK
OF THE
GENERAL STEWARD
OF THE
REVD. MR. WESLEY'S SOCIETIES
IN
LEEDS CIRCUIT.

Mem.

At the quarterly meeting held Jan'y 1st 1781 it was agreed that the household expenses of the preachers living in the lower houses (except the expenses of meat and drink) should be defrayed out of the quarterly collection.

N.B. The travelling preachers have agreed to accept of £1 : 10 : 0 p Ann. to defray their expenses in horse-shoeing and house furniture.

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Articles of expense paid out of the quarterly collections.

- (1) For the travelling preachers clothes £3 p. Ann.
 - (2) travelling expenses 6/- p. quart.
 - (3) expenses to the Conference.
 - (4) Horses : after being half year in the circuit.
 - (5) Maintenance of wives & children.
 - (6) Washing of the linen.
 - (7) Shaving.
 - (8) Carriage of letters & boxes.
 - (9) Farriers Bills.
 - (10) Sadlers Bills.
 - (11) Apothecary's Bills.
 - (12) Funerals.
 - (13) Horse-hire & turnpikes paid for the local preachers
 - (14) Printing of the tickets & class papers.
 - (15) Dinner at quarterly meeting.
- And whatever expense relates to the Circuit
in general.

1778. Jan. 1st	Cash.	Dr.					Brought forwards.	22	17	10
	To the quarter's collection									
	from Leeds		...	...	...	...	11	19	0	
		Aberford	...	...	...	...		5	0	
		Ackworth	...	...	...	...		12	6	
		Armley	...	...	...	...	2	0	0	
		Berwick [Barwick]	...	...	...	...		5	0	
		Bellisle	...	...	...	...		11	6	
		Beeston	...	...	...	...		9	0	
		Bramley	...	...	...	...	1	1	0	
		Bramhope	...	...	...	...		9	0	
		Castleford	...	...	...	...		7	0	
		Chapelton	...	...	...	...		10	0	
		Clifford	...	...	...	...		5	0	
		Collingham	...	...	...	...		5	6	
		Cudworth	...	...	...	...		10	6	
		Ecup	...	...	...	...
		Ferry Bridge	1	0	0	
		Garforth		9	6	
		Halton		16	0	
		Harewood	1	0	0	
		Holbeck		10	6	
		Horbury	1	5	0	

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Horsforth		
Hunslet	1	14 0
Keirby		8 6
Keswick [East Keswick]		7 0
Killinghall		7 0
Kippax		8 0
Kirkhamgate		7 0
Knottingley		6 2
Methley		6 2
Morley (2 quarters)	1	0 0
Knaresborough		7 6
Otley		10 6
Pontefract		16 0
Pannall	1	4 0
Ribstone		8 0
Rothwell	2	0 0
Saxton		
Seacroft	1	1 0
Staincross		11 0
Thorner	1	5 0
Wakefield	2	2 0
Wetherby		
Wighton		18 0
Wixley		7 0
Woodhouse	1	7 0
Woodlesford		9 0
Woodside		17 6
Yeadon	2	10 0
		<hr/>
		69 7 0

1778.	Contra.	Cr.			
Jan 1st.	By Payment to Wm. Thompson for clothes		3	0	0
	do for his family		3	0	0
	do for horse-shoeing			1	2
	do for turnpikes & washing			12	0
	Jno. Floyd for clothes		3	0	0
	do for his wife		3	0	0
	do for his two children		1	19	0
	John Morgan for clothes		3	0	0
	do for his wife		3	0	0
	do for his four children		3	18	0

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	do	for a maid servt.	I	12	0
	Mr. Floyd	for a maid servt.	I	12	0
	Wm. Shent	for shaving		10	6
	do	for Horse hire	...	...		16	0
	Mr. Floyd	for turnpike & washing	...	...		12	0
	Mr. Morgan	for do.	...	...		12	0
	Francis Scott	for horse hire	...	...		16	6
	James Morton	do	...	...		6	0
	John Ripley	for horse hire	...	...		16	0
	Thos. Barnes	do	...	...		7	6
	Robt Naylor	do	...	...		6	6
	Wm. Tugill	do	...	...	I	2	2
	Richd. Burdsall	do	...	...		6	0
	John Horsman	do	...	...		6	10
	Thos. Scruton	do	...	...		10	6
	John Miers	for letters &c.	...	...		15	2
	John Miers	for Dinner at the quarterly meeting	...	...	I	5	I
	do	for tickets	...	...	I	0	0
	Mrs. Miers	for assisting Mr. Wm. Thompson & the occasional preachers as a maid servant	...	...		10	0

Interesting extracts of a later date.

Jan. 23rd.	By payment of Richd. Wright's Bill for sadler's work	...	...	I	13	6
March 30th	Jno. Miers for 2 doz. knives & forks for the quarterly meeting	...	...		13	6
	for Dinner at quarterly meeting	...	...	I	2	7½
June 23rd.	Wm. Shent for shaving the preachers 1 quarter & horse hire	...	...	I	10	6
	John Myer's wife for taking care of Mr. Thompson's room two quarters	...	...	I	0	0
	do for extraordinary trouble	...	...		10	0
Sep. 15th.	Paid Martha Briggs for washing the preachers linen at the Conference	...	...	I	2	9½
17th.	Paid Jno. Miers what he had laid down at the Conference for postage of letters, carriage of the preachers boxes and a new saddle for Mr. Hindmarsh	8	5	6

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Oct. 19th.	Paid Wm. Shent for shaving hair cutting & dressing for the preachers at the Conference	4	10	0
	do for a wigg for Mr. Wesley	1	1	0
	A quarter shaving the preachers do for horse hire	10	6	
		7	6	
Oct. 17th.	Paid for a horse for Mr. Hindmarsh his own being dead	9	0	0
1779.				
June 28th.	Mr. Easton for Mr. Wesley's expenses upon a visit here	7	13	10
	Destroyed a bad shilling	1	0	
1780.				
April 3rd.	John Smith extraordinary expenses by a horse being taken out of the stable...	6	6	
1781.				
April 2nd	Dinner getting ready	1	6	
Aug. 17th	To Thos. Hale for shaving & dressing wiggs & cutting hair for 352 times for preachers at 3d. p.	4	8	0
	Loss by a bad shilling	1	0	

Recd. Sepr 19th 1781 of Wm. Hey thirty eight pounds & four pence, being the balance of cash in his hands belonging to Mr. Wesley's Society.

by me Alexr. Mather.

	Contra.	Cr.			
1781.					
Sep. 20th	By Bill pd. John Lee for sundries expenses during Conference... ..		30	0	0
1782.					
Jan. 28th.	By Loss of bad silver		3	0	
Apr. 1st.	By John Lee for 1 quarter candles for the two houses		13	0	
1783.					
July 24th.	By Loss of short guinea		1	0	
Sept 8th.	By cash paid John Shiers for expenses incurred by the Rev. Mr. Wesley upon a visit here and other articles as per note		1	10	6
24th	By cash paid Mr. Thompson for same as per note		1	15	7½

THREE WESLEY LETTERS.

The following letter is in the possession of Mrs. Edward Tetley, of Headingley, Leeds. It is addressed to Lancelot Harrison, at Great Grimsby, Lincolnshire.

Newcastle, June 4, 1786.

My Dear Brother,

I hope to be at Epworth on Wednesday, the 21st instant, at Grimsby on Thursday the 22^d at Horncastle, on Friday, 23^d & at Gainsborough on Saturday the 24th. You will take care that timely notice be given at every place.

Strongly & explicitly exhort all the Believers to go on to Perfection: Then their soul will live. I am wth Love to S. Harrison.

Your affectionate Friend & Brother,

J. WESLEY.

The Rev. Arthur Triggs, to whom we are indebted for the above, points out that Wesley did not carry out this programme of intended visits very exactly. Mr. Triggs asks whether this letter has ever been published.

I can trace no previous publication. Lancelot Harrison was one of the preachers appointed to the Grimsby Circuit by the Conference of 1785.

For an interesting letter from Wesley to the same correspondent see *Proceedings* iv, 203. F.F.B.

The originals of the following letters are in the possession of the grand-daughter of a former President of the Conference. I have not been able to trace any previous publication. F.F.B.

My Dear Brother,

Bristol

March 4 1789

I think here we must close our friendly contest, for neither can convince y^e other.

Yet still I must maintain, I plead simply for this, 1. Let y^e Conference have y^e right of Stationing the Preachers, the same that I have now; & wch is secured to me by y^e Deed in question:

2. This Deed gives *me* no Property in any *Houses*, nay, by this deed I lose the* Property of those Houses which were mine before.

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3. Pray consider this. *These Houses were my Property* till that Deed took place. Since then I am not *proprietor of any House* in England. And can that Deed *convey* a Property to the Conference, which *divested* me of it? I am

Your Affectionate Friend & Brother

J. WESLEY.

[Addressed]

To Mr. John Taylor
at Gomersal
near Leeds.

* The handwriting of this letter is very shaky. But the transcription can be made with certainty, except where the asterisk appears above; "lose the" appear to be the words written, and they fit in with the rest of the letter.

Anything that will serve to throw light on this letter will be welcome.

London

April 24 1777

My Dear Sister,

If I had gone over into Ireland, as I proposed, it wou'd have been scarce possible for me to visit Gloucestershire. But I think the time I had allotted for that journey may be more profitably bestowed in England. Therefore if I live till June, I purpose pay a short visit to Stroud, Tewksbury, Gloucester, and a few other places. I laid the foundation of our New Chappel here on Monday, with an immense Concourse of People.

Work your work betimes; & in due time he will give you a full Reward.

I am,

My Dear Sister,

Your's affectionately

J. WESLEY.

[Addressed]

To Miss P. Newman
in Cheltenham
Gloucestershire.

For an account of Miss Penelope Newman, afterwards Mrs. Jonathan Coussins, and her position in Cheltenham Methodism, see *Proceedings*, viii, where on pages 166 and 168 are printed two letters written to her by Wesley. They are dated December 13, 1776, and August 2, 1778. Three other letters appear in the 12th and 13th volumes of Wesley's works, dated respectively August 9, 1776, October 23, 1772, and October 1, 1782.

PROCEEDINGS.

1784.			
Jan. 30th.	By Thos. Hale for shaving the preachers from Augst. 1 to Jan 1st 1784 ...	1	6 10
Aug. 10th.	By the sadler's note for Rev. Mr. Wesley		3 2
	By Mr. Wood's note for Rev. Mr. Wesley horses. 1 night Hay, Corn & Ostler		9 0
Sep. 13th.	By Hannah Milner Note for horse shoeing during Conference ...		4 6
Oct. 30th.	By Mr. Wm. Thompson towards the expense in buying his horse... ..	5	16 0
Nov. 24th.	By Widow Hinchcliff & Son. Note for repairing Rev. Mr. Wesley's chaise...	4	14 6
1785.			
Aug. 17th.	By letter for Revd. Mr. Wesley... ..		10
Sep. 12th.	By Window Duty for the 2 lower houses	1	0 4
26th.	By Black Ball for the 2 lower houses ...		6
Oct. 17th.	By Revd. Doctr. Cokes. Washing bill & other articles for the 2 lower houses		3 2
Dec. 1st.	By Messrs. Taylor, Rutherford & Wright. Duty on their horses for $\frac{1}{2}$ year ...		15 0
1786.			
Jan. 19th.	By Wm. Teal for 1 Stew pan tin'd for the two lower houses	1	0
May 18th.	By Revd. Mr. Wesley's expenses upon a visit here as per note	6	6 3 $\frac{1}{2}$
June 17th.	By Mr. Rutherford for house hold ware, the farrier's bill for putting the garden into order as per note	16	6
Aug. 12th.	By Mr. Rutherford towards buying him an horse he not having one when he came into the circuit... ..	6	11 0
Oct. 3rd.	By John Lee for Rent of the 2 lower houses	2	2 0
1787.			
Jan. 1st.	By Beadie for his attendance on the quarter day	1	0
1789.			
Oct. 5th.	By Rev. Mr. Wesley at Wigg	1	1 0
1790.			
Feb. 25th.	By Rev. Doctr. Cooke for his expenses on a visit here	10	6
March 16th.	By Duty for 3 Horses	1	10 0
	By Duty for 3 maid servts.	7	6

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May 11th.	By Expenses on the Revd. Mr. Wesley horses &c. on a visit here	1	13	4
	By Loss of light gold			9
June 28th.	By Mr. Blair for some forms which was bought of the Society at Beeston ...		17	0
1791.				
Jan. 12th.	By Thos. Hale for shoeing the preachers. 2 quarters		15	0
April 7th.	By loss on light gold			6
Oct. 3rd.	By 200 plans for the local preachers ...		8	0
	By Mr. Wood for horse hire for the local preachers		3	7 10½
1792.				
March 26th.	By Mr. Percival expenses in the funeral of his child	1	8	6
March 28th.	By expenses incurred in renting Rev. Mr. Wesley's sermon	1	1	0
1793.				
April	By Loss bad silver		1	4
Sep. 20th.	By Thos. Hale for shaving preachers during Conference	10	0	0
Sep. 30th.	By Tickets. 9000		18	0
1794.				
June 30th.	By Class papers		10	0
Aug. 14th.	By Entwistle for letters & other things in the house		15	0
Oct. 9th.	By Loss bad silver		2	4
1795.				
Jan. 15th.	By Thos. Hale shaving the preachers 2 quarters 4 preachers		19	0
March 30th.	By Loss Bad Silver			10
July 14th.	By Woodlesford Collection returned to Mr. Handley... ..		13	3
Sept. 7th.	By Mr. Thoresby for his expenses for conference	1	6	0
1797.				
Jan. 14th.	By horse for the use of the circuit per T. Fletcher		13	13 0

A.W.H.

WESLEY'S LETTERS TO WILLIAM ORPE.

Mr. J. Orpe Parker kindly furnishes us with copies of three letters now in his possession addressed by Wesley to his great-great-grandfather, William Orpe. He would welcome any information that could be furnished about him.

We published one on page 119 of our present volume. Mr. Parker's copy shows that it was addressed to Mr Will : Orp
at Mrs Wright's Baker
in Wednesbury, Staffordshire.

The alternative suggestions made in our notes are thus ruled out.

The second letter reads as follows :

To Mr. Orp,	
at Mr. Ezekiel King's	London.
In Stroud, Gloucestershire.	Dec. 16, 1766.

Dear Billy.

I did intend to give William Fugill four or five guineas if his behaviour was unblamable. But it has not been so : therefore I alter my intention, and give the rest to them that deserve it better. The circumstances you mention are very considerable, and I am afraid amount to a full proof, that *at this very time*, his heart is not right, either with God, or with his brethren.

I do not see, but in a particular case, you may preach in such a meeting-house. We may *repair*, but we must not *build* Houses yet. If you require another Preacher, I will look for one. But assistants are not so plenty as blackberries.

I hope you are visiting from house to house. This will do execution !

I am, Dear Billy,
Your affectionate Friend & Brother,
J. WESLEY.

The third letter is one of which we have already given, on page 13 above, a partial transcription. It is desirable that this complete copy should be noted as the extracts already given by no means convey the true meaning of the letter.

WESLEY HISTORICAL SOCIETY.

Pembroke.

Sept. 2, 1769.

My Dear Brother,

I advise you to tell her immediately, either in person or by letter, (whichever you think safest) "I dare not settle in any one place ; God has called me to be a travelling preacher. Are you willing to accept of me upon these terms? And can you engage, never directly or indirectly, to hinder me from travelling? If not, it is best for us to part. It cannot be avoided."

I am, Dear Billy,

Yours affectionately,

To Mr. Will Orpe

at Mr. Michael Dobinson's,
in Derby.

J. WESLEY.

With speed.

Another letter is in the possession of Mr. Parker's mother. It was published some time ago in the *Recorder* by Rev. F. M. Parkinson. Its intrinsic interest deserves a more permanent record. For this reason, and for the sake of completeness, we reprint it here.

London, December 14, 1765.

My dear Brother,

You have a clear call to go home for a short season. But let it be as short as you can. "Let the dead bury their dead. But follow thou Me."

I do not know that either getting a licence or taking the oaths would signify a rush. These are things which the mob has little regard to. Not that there is anything in those oaths that at all intangles your conscience. The very same thing which you thereby engage to do, every honest man must do without that engagement. We, in particular, shall "bear true allegiance to our Sovereign Lord King George" whether we swear so to do, or no. The main point is to be all devoted to God. You might begin the Sunday service at Birmingham as soon as the Church Service ends.

I am, Your affectionate brother,

J. WESLEY.

To Mr. Will Orp, at Mr. Ezekiel King's, in Stroud, Gloucestershire, Dec. 14th, 1765.

ANNUAL MEETING OF THE WESLEY HISTORICAL SOCIETY

AT LEEDS, 1930.

Present: Rev. John Telford, presiding; the Vice-President, the Treasurer, the Minute Secretary, the General Secretary, the Auditor, and the following members of the Society—Mr. J. T. Lightwood, Mr. R. F. Gatenby, Mr. G. Arthur Fletcher, the Revs. Wm. Corrigan, John Keddie, J. Leonard Webber, J. Bernard Sheldon, J. A. Vanes, and S. Hulton, together with Mrs. Onstott of the New York Methodist Historical Society.

The Treasurer presented the audited statement summarised below, which was considered very satisfactory. It was decided to invest a further £25 in War Loan. Hearing from Dr. Harrison that help towards the recent renovation of Charles Wesley's tomb would be helpful the meeting voted £2 2s. for that purpose.

The Secretary reported that there were 10 Life Members, 263 Honorary Members, 46 Working Members, and that the *Proceedings* were sent to 35 libraries and kindred Societies.

Affectionate reference was made to members who had died during the year, the list including the Rev. M. H. Jones, the Editor of the *Journal* of the Calvinistic Methodist Historical Society, who had often contributed out of his abundant knowledge of early Welsh Methodism for the enrichment of our *Proceedings*. (See p. 67, above).

The officers of the Society as printed on the cover of the *Proceedings* were thanked and re-appointed. A message was sent to the Rev. Dr. Simon, expressing the hope that he might be spared to bring his most valuable literary enterprise to a successful completion. The Rev. T. E. Bridgen, though fortunately in good health, was unable to join us as usual. Appreciation was expressed of his valuable and long continued services.

The Secretary was empowered to have the prospectus of the Society brought up-to-date and reprinted. In connection with this it was suggested that steps should be taken to bring the work of the Society to the notice of ministers newly entering upon Circuit life.

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It was reported that Mr. Leslie T. Daw, M.A., had prepared a general index to the first sixteen volumes of the *Proceedings* and that the same would be issued to the members serially in connection with the *Proceedings*.

The Rev. Wm. Corrigan presented the report of the Irish Branch, the membership of which is 98. It was reported that, following the Irish example, a Branch had been formed in New Zealand with 50 members. With Dr. C. H. Laws as President and the Rev. Geo. Frost, of Auckland, as Secretary, this interesting venture promises well.

An interesting feature of the meeting was the presence of Mrs. Onstott, a visitor from the New York Methodist Historical Society, who is on this side of the Atlantic expressly to investigate certain facts concerning Barbara Heck, Philip Embury, Robert Strawbridge and the association of Ireland with the establishment of Methodism in America.

RECEIVED during the year ended June 30, 1930.

	£	s.	d.
Subscriptions	96	5	7
Sales of back numbers, &c.	7	12	4
Advertisements	2	8	0
Interest, War Loan and Bank	5	0	4
<i>Proceedings</i> supplied to Irish Branch	11	7	6
	£122 13 9		

PAID during the year ended June 30, 1930.

Printing <i>Proceedings</i> , etc.	76	14	6
Postage and Stationery, etc.	13	12	6
	£90 7 0		
SURPLUS on year	32	6	9

BALANCE, June 30, 1930.

War Loan, invested with Board of Trustees for Wesleyan Methodist Chapel Purposes	100	0	0
Cash in hand or at Bank	59	11	9
	£159 11 9		

PROCEEDINGS.

WESLEY HISTORICAL SOCIETY.

IRISH BRANCH.

The Annual Meeting of the Irish Branch was held during the Irish Conference. There was a large attendance of members of the Society and friends interested in Methodist history. Rev. William Corrigan presided, and referred to the foundation of the Irish Branch a few years ago with the object of collaborating with the British W.H.S., and of developing an organised interest in the history of Irish Methodism, and the establishment of a permanent central Repository of historical documents and other memorials, a nucleus of which is now in Wesley College.

Mr. Robert Morgan, the Secretary and Treasurer, reported on the progress of the Society during the year. Several books, manuscripts, portraits and curios have been contributed, the membership is now 98, and the Treasury contains a small balance of £2 10s. 6d. During the year the *Proceedings* had given large space to articles and illustrations regarding the history of Irish Methodism, and more "working members" were desired in this rich field of research.

Rev. R. C. P. Crawford, of Castlebar, who has been devoting much attention to the early Methodist associations of the West of Ireland, referred to some of his discoveries regarding Gideon Ouseley, William Arthur and others, and announced his intention of publishing the results in book form in due course.

Mr. D. B. Bradshaw, so well-known as an authority on Methodist history, spoke on the importance and fascination of the work to which he has devoted such attention, and hoped for an extension of interest in this fruitful field.

Rev. Dr. Pinfold, from New Zealand, announced the establishment of a branch of the Society in that country, following the example of Ireland. Much enthusiasm has been evoked, and upwards of 50 members have been enrolled already.

Mrs. Onstott, of America, expressed a wish for the co-operation of Irish Methodism with the American Church in the forthcoming bi-centennial celebration of the foundation of American Methodism by emigrants from Ireland.

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THE GERMAN METHODIST HISTORICAL SOCIETY.

In the summer of 1927 some of the lecturers of a seminar for Methodist preachers at Frankfort-on-the-Main decided to start an association for the study of Methodist history. Methodism has had some association with Germans for 200 years and it has had a career of its own in Germany for 80 years. Our own Wesleyan Church had a mission there for many years but the work was handed over to the Methodist Episcopal Church in 1897. Bishop Nuelsen now acts for that church but the theological college at Frankfort is a thoroughly German institution with Dr. Melle as Principal, and on its staff are J. W. S. Sommer and Theophil Mann, who are the chief inspirers of the new association. Its first publication has appeared from the pen of Mr. Sommer. It is an admirably clear treatise on John Wesley and the Social Question with his "Thoughts on the present scarcity of Provisions" and the sermon on the use of money printed as appendices. It may be had for 1/6 from the Book Room. (*John Wesley und die soziale Frage*.)¹

On pp. 54 and 55 the objects of the new society are set out. It not only investigates Methodist history but issues periodically contributions like that which has now appeared. It hopes to develop a circulating-library on Methodism in connection with the theological library at Frankfort. The minimum subscription is 2 marks per annum and members are supposed to help the work of the society either by original work or by purchase of the society's publications, which are issued to members at a reduced rate.

The Society has a President and a publication committee of three members, and the publications appear as useful works produced. Already there appears to be a useful library of source books at Frankfort and there seems to be so much interest shown that the Wesley Historical Society (which works on rather different lines) must waken up to new activities or her young rival will shame her by her superior results. We wish the new society every success.

A. W. HARRISON.

1. A complimentary copy, the receipt of which we are very pleased to acknowledge, has been sent to us from Bremen. F.F.B.

CLEANINGS FROM TWO ESSAYISTS¹

Students of this generation are constantly being reminded that history is an art as well as a science. Certain it is that we can become so absorbed in the fascinating pursuit of archæological detail—"What size of boots did Wesley wear in 1767?" and so forth—that we fail to see the wood for the trees. It is here that the broad-minded man of letters is of real help—always providing that he knows something of our own particular trees.

These two books are not only delightful collections of essays; they contain material of interest and value to the W. H. S. It is because they will not be listed as "works on Methodist history" that I venture to draw attention to them. The first, by a distinguished member of our Society, opens with an illuminating paper on "Evangelical Religion and Literature," which shows, among other things, what scant justice the novelists have done Methodism, and *why*. It should be supplemented by the same writer's study of *The Alleged Illiteracy of Early Methodist Preachers* (*Proceedings*, xv, 85). Professor Bett has also something fresh to say about Wesley's *Journal*. He dwells on its all-round excellence, but he also mentions its limitations—it is a chronicle of events, not a *journal intime*. He throws a flood of light on Wesley's strictures as to Cologne Cathedral, which some have seized on as an instance of lack of taste. His comment is, "We have seen in the city of Cologne, under the very shadow of the vast minster itself, an eighteenth century print of the building which amply justifies Wesley's words. The choir was complete, but half hidden by houses, the walls of the nave had not been carried up to more than half their present height, and were covered by a squat roof of peculiar ugliness; the transepts were not built, the towers were mere fragments, and, of course, the wonderful spires did not exist. The fact is that the glorious cathedral was not completed until 1880." One hopes that this will be made plain in future editions of the *Journal*, and Wesley's name thus cleared from another verdict based upon ignorance of the true facts.

At least five of Mr. Birrell's masterly sketches fall within our province. Here is his understanding address on the occasion of the unveiling of a bust of George Whitefield, followed by a vivacious essay on "Dr. Codex" (Edmund Gibson, the Bishop of

1. Henry Bett: *Studies in Literature* (Sharp, 6s.). Augustine Birrell: *Et Cetera* (Chatto and Windus, 7s. 6d.).

London, with whom the Wesleys and Whitefield had momentous discussions). Here, too, is a delightful sketch of Dr. Doddridge, who at one time stood alone among the dissenting leaders in his cordiality towards the Wesleys. "Clergymen and Churchwardens in the Eighteenth Century" are also glanced at in the light of recently-published diaries. Some stimulating things are said about Calvinism—for instance, "How can a Calvinist be a great humanitarian?"—but is it fair to talk, in the same breath, of a man's "Calvinism and Methodistical turn of mind"? Shades of the founder of *The Arminian Magazine*! Of course, Mr. Birrell knows better. Earlier in the same volume he has said of John Bunyan, "You have only to read how Christian disposed of Mr. Talkative, who had 'taken in' that nice, dear fellow Faithful, to discover how Bunyan, like Charles Wesley and unlike Toplady was disposed to think that 'in the day of doom men shall be judged according to their fruits.'"

In his essay on Wyclif, Mr. Birrell is still more open to the charge of inconsistency. He says on one page, "Apart from a common love of Oxford, a love that has lingered through the centuries, and links Wyclif with Newman, all resemblances between the two resounding names of Wyclif and Wesley soon vanish." Five pages later he is saying, "Truly it can be said of him in his later years that the Bible, and the Bible alone, was the religion of John Wyclif." Was there no resemblance there? Again, "Wyclif was, like Wesley, a great preacher, and like Wesley and Spurgeon, he preached the Bible, intermingling his translations from the Vulgate as he went along with his own commentaries upon the text."

It is true that Wyclif's works were not studied by Wesley so far as we know, and that the *direct* influence of the one upon the other was negligible. But what of the *indirect* influence Wyclif exerted upon Wesley *via* Hus and the Moravians? The stimulus of the *Unitas Fratrum* may be regarded as the settlement of a long-standing debt. The Moravianism which suddenly impinged upon Oxford Methodism traced its genealogy back to John Hus, himself the professed disciple of an Oxford man.²

And if there was any truth in Warburton's sneer, "Count Zinzendorf rocked the cradle of Methodism,"³ then Wyclif must be counted among the nurse's spiritual ancestors.

LESLIE T. DAW.

2. See also Dr. Workman's art., *Proceedings*, xv, 141.
3. *Doctrine of Grace*, ii, 113.

WHITEFIELD'S FIRST VISIT TO SCOTLAND

AS "A PRESBYTER AT LARGE." July 30, 1741.

Whitefield went to Scotland on the invitation of Ralph and Ebenezer Erskine, two of the leaders of the secession from the Church of Scotland. Ralph Erskine's statue stands to-day in front of his church in Dunfermline, one of the earliest of the Secession, and his body lies in the famous Abbey Church. Whitefield was in sympathy with the Scottish movement so far as it corresponded with the English Evangelical reformation, of which he and the Wesleys were leaders. He had not been expelled, like the Erskines, though he had been excluded from the pulpits of the Church of which he still claimed to be a minister. Like them, he aimed at a revival of the religious spirit and of evangelical doctrine, and, unlike Wesley, he was inclined to their Calvinistic views of the Gospel. Like them, also, he was an open-air preacher, following the example of the Covenanted ministers on the moors and hillsides. "What was a novelty south of the Tweed," says the Rev. D. Butler, "was familiar to the people north of the Tweed, and helped Whitefield to become a great religious force in Scotland."

Whitefield spent his first night in Scotland with Ralph Erskine, at Dunfermline, who, the next day, wrote to his brother: "He declares he can refuse no call to preach Christ, whoever gives it; were it a Jesuit priest or a Mohammedan, he would embrace it for testifying against them. He preached in my meeting-house this afternoon (31st). The Lord is evidently with him." Whitefield describes his first service to John Cennick: "I preached to a thronged assembly. After I had done prayer and had named my text, the rustling made by opening the Bibles all at once quite surprised me—a scene I was never witness to before." In the same letter Whitefield tells how, in the midst of conversation, there "came in a portly, well-looking Quaker,

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nephew of the Erskines, who, taking me by the hand, said, 'Friend George, I am as thou art. I am for bringing all to the life and power of the ever-living God ; and, therefore, if thou wilt not quarrel with me about my hat, I will not quarrel with thee about thy gown.' Whitefield adds : " In this respect I wish all, of every denomination, were like-minded."

An unsuccessful attempt was made to induce Whitefield to ally himself with the movement for Scottish ecclesiastical reform by joining " The Associate Presbytery." His reasons for declining to do this are stated in an earlier letter : " This I cannot altogether agree to. I come only as an occasional preacher, to preach the simple Gospel to all who are willing to hear me, of whatever denomination. It will be wrong in me to join in a reformation, as to Church government, any further than I have light given me from above. . . . My business seems to be to evangelise, to be a presbyter at large." And " a Presbyter at large " he continued during his fourteen visits to Scotland.

T.E.B.

