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11th 1755
A Diary of my Life begun
Sep. 24th 1755 on w^{ch} Day
I subd into 7th year of my Age -

1755th It is now full twenty years since I was first afflicted with
Devils & Purposes after a Twinn & Sublime Life, and in
less sixteen years since I began to fall under more & up for
less about twelve years, since I have reason to believe
I received the Grace of God thro' Faith in the Blood and Righte-
ousness of my Dear SAVIOUR JESUS CHRIST. In all
these Periods of Life, I have gone thro' manifold Trials & In-
firmities, which would ^{in the} many large Volumes, Notwith-
standing w^{ch} I have been, I pray be to God wonderfully pre-
served even unto this Day - It would probably have been
very useful & profitable for myself had I scrupulously, as many
of Gods Servants formerly, and at this Day many of them
still do, keep a diary of the most material Things that
I have either done, or which have occur'd to me thro' that
Tract of Time - I have sometimes thought to do so
but hitherto never did - Of late I've sometimes thought
it was too late, as my Days were to be so spent, to begin such
a Diary - But promising myself ^{the} benefit thereby in some
Degree still, w^{ch} I now apprehend, I fear ^{long} thro' of having
thus depriv'd myself of, I begin now - 11th
Day being my Birth Day - I renewed my Testame-
nt (if y^e possibly could) as also my Vow & Covenant in the

EARLY TRUSTEES AND THE
ESTABLISHMENT OF THEIR CLAIMS

(Continued)

Numerous meetings of the trustees were afterwards held, but as their proceedings were paralysed by the opposition of the five dissentient trustees and Mr. Rogers, legal measures became unavoidable. At a meeting on the 20th of August, 1792, it was referred to a committee of nine to take such advice and adopt such measures as they should think necessary in the name of all the trustees to obtain their just rights and the free exercise of their Trust. On the 24th August it was resolved that declarations in ejectment should forthwith be delivered to the then occupiers of the Trust premises to recover possession thereof, and on Oct. 15th at another meeting this resolution was confirmed.

Ejectments were accordingly served, and a demise having been laid in the names of all the old and new trustees, the five dissentient trustees applied to the Court that their names might be struck out of the several demises of the declarations in ejectment on the ground that they did not concur in the proceedings and that their names were inserted without authority. This application was refused, the Court being of opinion that these persons were bound by the acts of the majority of the trustees and could not be allowed to interfere to prevent proceedings for the benefit of the Trust. The five trustees then made a further application to the Court on the ground that the election of the eight new trustees was a violation of the Trust and void. But the Court was of opinion that the election of new trustees was consistent with the terms of the Trust and that it was reasonable to construe the original Deed of Trust to be compulsory only upon the trustees to proceed to a new election when reduced to fifteen but that it would be consistent with the general scope of the Trust that they should, if they thought fit, proceed to an election sooner.

The ejectment notices were served and defences put in. Mr. Rogers had been appointed elsewhere by Conference and the preachers were Mr. Thompson, Mr. Blagborne and Thomas Bartholomew. They appeared for a right to possess the house, now called the Preachers' House, in which John

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Wesley had lived, and for a right to the Chapels for the purpose of preaching. Mr. Thompson was one of the twelve named by Mr. Wesley in his will and the trustees did not contest his right to use the Chapel, but with regard to the other two preachers the trustees insisted that as preachers appointed by Conference and not appointed by Mr. Wesley they had no right to the use of the Chapels. In all three cases the trustees denied that they had any right to the Preachers' House.

Mr. Whitfield defended his claim to the Bookroom, but the trustees maintained that he was not a servant of the Trust and they were entitled to recover from him.

Another defendant was Richard Shropshire, the sexton and doorkeeper. He appeared for a right not only to the possession of the house he lived in but also as sexton and doorkeeper to the possession of the two Chapels, Burying ground, Yard and pathway thereto. The trustees insisted that he was their servant or not; if not their servant he had no right, and if he were their servant still he could have no legal right against them. This ejectment was carried to trial; all the defences failed and a verdict was recovered by the plaintiffs (the majority party of trustees). An application was however made for a new trial on the ground that the appointment of the eight new trustees was informal, but this application failed.

At the time this ejectment was brought the twelve old trustees and the eight new trustees filed a Bill in the Court of Exchequer against Mr. Rogers, Mr. Gidley and Mr. Shropshire (the doorkeeper who aided Mr. Rogers in collecting and appropriating the Trust monies), and against his Majesty's Attorney General, praying that the deeds appointing the new trustees might be established and the trusts decreed to be performed, that the several rules, orders and resolutions made by the trustees might be declared to be for the benefit of the Trust and might be carried into execution. that their appointment of a Receiver of the Trust premises might be established and that he might continue to receive the revenues of the Trust or another person appointed by the Court for the purpose, that Mr. Rogers might be declared to be duly removed from his office of preacher, that Dewey, (formerly Treasurer). Rogers, Gidley, (appointed to some office by Rogers) and Shropshire, the doorkeeper, might set forth an account of monies received since Mr. Wesley's death and that Dewey

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might state how he had applied the same from Mr. Wesley's death till his removal from the office of treasurer and might be disallowed all sums paid by him since such removal and that he, (Dewey), and Rogers, Gidley and Shropshire might pay to the plaintiffs or their receiver or such other person as they should direct all such sums of money as Dewy or any person by his order should have received after his removal and all such money as Rogers, Gidley and Shropshire or any person by their order should have respectively received since Mr. Wesley's death, without any allowances or deductions out of the same, that all the defendants might discover the Deeds, writings, securities and monies and effects belonging to the Trust in their hands and that they might deliver over and pay in the same to the plaintiffs or their Receiver and that all the defendants might be restrained by injunction from receiving any further money in respect of the Trust premises, from coming into or upon the Trust premises and from further interfering in the Trust and that the five opposing trustees might be removed from their office and new trustees appointed and that the Attorney General might set forth what interest he claimed on behalf of the Crown.

Some applications were made to the Court in this suit in the Exchequer but no effectual proceedings appear to have been taken.

After the five opposing trustees had failed in their applications at Law, already mentioned, they with Mr. Rogers filed an Information and Bill in the Court of Chancery at the suit of the Attorney General against the twelve old trustees and the newly appointed trustees praying that the new trustees might be declared to have been illegally chosen trustees of the Charity, might be removed and might reconvey, and that the defendants might be restrained by injunction from further proceeding at law in the ejectment and from commencing any other action in ejectment against the persons inhabiting the preachers', bookseller's and chapel keeper's houses respectively and from in any manner endeavouring to compel the occupiers of the houses to pay rent for the same and that Rogers might be restored to his office of preacher of the Chapel and that proper directions might be given for the regulation of the Trust and the conduct of the Charity.

In this suit answers were put in and an application was made for an Injunction to restrain the trial of the ejectment, but at length with the concurrence of the defendants, (the

trustees), an order was made for a Receiver, and a Receiver was appointed till the hearing. There was subsequently an order made for a reference to fix the annual value of the houses and rents were accordingly fixed by the Master to be collected by the Receiver. Publication passed and the cause was set down for hearing; but as in fact every disputed point had been decided interlocutorily in this suit or at Law there was nothing further to litigate except costs and after several negotiations the controversy was at last arranged by agreement.

CHARLES POLLARD.

(To be Continued).

DR. ROBERT GELL AND THE WESLEYS

I have been studying afresh, after the lapse of a good many years, a book which considerably influenced the Wesleys. It is a mighty folio of eight hundred pages, very discursive and very quaint, but packed with real learning.

The title page of the volume reads: *An essay toward the Amendment of the Last English Translation of the Bible, The First Part on the Pentateuch, or Five Books of Moses*, by Robert Gell, D.D., Minister of the Parish of St Mary Alder-Mary, London. Printed by R. Norton, for Andrew Crook, and are to be sold at the signe of the green Dragon in S. Paul's Church-yard, 1659.

The design of the work is rather curious. The book contains twenty sermons, of enormous length, all but the last three on texts from the Pentateuch, but hundreds of passages are quoted from other parts of Scripture, and the real value of the book lies in the numerous examples where a better rendering of a text in the New Testament is suggested.

Little is known of Gell's life. He seems to have belonged to a family which came from Hopton, in Derbyshire. Apparently he was a student at Cambridge, and he later held the living of Pampisford in that neighbourhood. He preached frequently before the University, and in 1631, he preached before Charles I. Sometime about 1641 he was appointed to his London benefice, which he held until his death in March 1665. He published three sermons, separately, *angelokratia Theou, or a Sermon Touching God's Government of the*

World by Angels, (1650), *Noah's Flood Returning*, (1655), and *Stella Nova, a new Starre leading wise Men unto Christ*, (undated). *Gell's Remaines, or several Select Scriptures of the New Testament opened and explained*, was edited by R. Bacon, and published in 1676, eleven years after Gell's death. I should very much like to read this, but I have never seen a copy. The only other work of Gell's is the one with which I am now concerned, the title of which has been already given.¹

Both John and Charles Wesley read and valued this book. On February 23, 1741, and again on July 19 in the same year, John Wesley entered in his *Diary* "read Gell." More than thirty years afterward, on April 17, 1777, he wrote in his *Journal*, "I have now finished Dr. Gell's *Essay toward an Amendment of the last Translation of the Bible*. This part only takes in the Pentateuch; but many other texts are occasionally explained. Surely he was a man mighty in the Scriptures, and well acquainted with the work of God in the soul; and he plainly shows that the Antinomians and Anti-Perfectionists were just the same then as they are now."

The first reference here is to the Ranters. Gell has a couple of passages relating to them—"the serpentine brood, a sort of people who call themselves Ranters, who pretend to the height of Christian piety . . . yet lay all civility, modesty sober, orderly and venerable behaviour quite waste," "But most abominable are they who walk in lasciviousness . . . yet pretend to walk in the way of pure and holy love. These at this day are the close civil Ranters. These are they of whom the Apostle saith, that they turn the grace of our God into lasciviousness." There is an account of this sect in Barclay's *Inner Life of the Religious Societies of the Commonwealth*, (pp. 409-423), and another in Rufus M. Jones's *Studies in Mystical Religion*, (pp. 467-481). It seems to be beyond doubt that they really were, as Gell states, antinomian in doctrine, and sometimes immoral in practice.

The other allusion is specially interesting. Gell quite definitely held a doctrine of Christian Perfection, and he enlarges upon it in the latter part of the book. "Such an estate is possible and attainable, through the grace of God

1. I owe to the Rev. Frank Baker, B.A., B.D., a reminder that there are two references to Gell in the *Bennet Minutes*. In 1744 Gell is recommended for the reading of Assistants, and in 1748 there is a note, "Dr. Gell's Works; abridge them," among directions for the advanced course at Kingswood.

and His Holy Spirit, that men may be without sin. All believers, yea, even they who dissent and agree not unto this truth, yet by consequence even they themselves confess it. For who is there that does not acknowledge that communion and fellowship with God and Christ is possible? which yet cannot be, while men walk in darkness." The last sermon in the volume is especially devoted to a defence of this teaching, and Gell adds a long catalogue of texts "which speak the same things, as being such as prove a possibility of *anamartesia*, having no sin, and living a perfect life according to the will of God." All this naturally made a special appeal to Wesley.

Charles Wesley wrote in his *Journal* on July 10, 1741: "I spent most of the afternoon in reading Gell on the Pentateuch. Never man, uninspired, spake as this man speaks. I wonder where the devil has hid him so long. But the good providence which has put him into our hands will now, I trust, 'set him on a candlestick, that he may shine to all that are in the house'". There are a couple of notes appended to a hymn on Gen. 3. 15, in the *Collection of Psalms and Hymns* of 1741. These notes give the meaning of the name Seth as "a positive law", and that of the name Enos as "miserable". This is borrowed from the first sermon in Gell's book, on the same text. "As the first enmity is Abel, so this second is Sheth, which signifies a positive Law. This Sheth is the father of Enosh, the miserable and wretched man, as the word signifies." Twenty years later, in the Preface to *Short Hymns on Select Passages of the Holy Scriptures*—the two volumes were published in 1762—Charles Wesley said that "many of the thoughts" in these hymns were "borrowed from Mr. Henry's Comment, Dr. Gell on the Pentateuch, and Bengelius on the New Testament."

In a good many instances in the text of the *Notes on the New Testament* John Wesley has followed Gell² in adopting renderings that are also to be found in the Revised Version—rather a striking fact when you remember that the R.V. was issued well over a hundred years after Wesley's work, and well over two hundred years after Gell's book. Most of the examples where Gell, Wesley, and the R.V. agree, are given, I think, in the following paragraphs.

2. In the first draft of the preface to the *Notes on the New Testament* Wesley names Dr. Gell as one of "those to whom I am chiefly indebted," but this was omitted in the preface to the work as published. See *W.H.S. Proceedings*, IX. p. 100.

Gell remarks on Matt. 5. 22. "whosoever is angry with his brother *without a cause*," that the last words are not found "in most old Greek copies," and that St. Jerome "would have them blotted out." The words are rightly omitted in Wesley's text, and in the text of the R.V. In Matt. 14. 26, "they were troubled, saying, it is a spirit," Gell renders "rather, a *fansie*"—apparently an old form of *fantasy* (*phantasma*). Both Wesley and the R.V. read "an apparition". Gell's paraphrase of John 1. 14, *Eskenosen en hemin*, is, "He it is who is made flesh, and desires to *take up his Tent*, to keep his *Feast of Tabernacles* with us." Wesley reads, "and tabernacled among us," and the R.V. margin has "tabernacled". Bengel comments *habitavit, ut in tabernaculo*. On Rom. 6. 17, Gell remarks, "It was a foul oversight of the Translators to render these words *that form of doctrine which was delivered you*, whereas the words sound thus, *that form of doctrine unto which ye were delivered*." This rendering, unquestionably the right one, is adopted by Wesley and by the R.V. On I Cor. 12. 28, Gell says the text should read, "not diversities, but *kinds of tongues*" (*Genē*) which is the rendering found both in Wesley and in the R.V. In II Cor. 10. 5, Gell's correction is "their *reasonings*, rather than their imaginations," which is undoubtedly the meaning of *logismos* in the original, and "reasonings" is the rendering in Wesley and in the R.V. margin. Bengel renders the word *cogitationes*. In Phil. 2. 15, Gell corrects "nation" to "generation" (*genea*) and *generation* is the reading of Wesley and of the R.V. Gell corrects the English article in II Tim. 4. 7, to "*the good fight*," and both Wesley and the R.V. do the same. Bengel renders *bonum illum agonem*. On Heb. 4.12, Gell writes, "the word is quick, or rather *living*," and both Wesley and the R.V. have *living*. This is rather interesting, because "quick" meant "living" in older English, as in the Creed, "the quick and the dead," so that it looks as if that sense of the word was beginning to be obsolete as early as the middle of the seventeenth century.) Gell quotes Heb. 10. 23, "the confession of our faith," but adds "which should be *hope*." Both Wesley and the R.V. rightly render *hope*, and the R.V. also substitutes *confession* for the *profession* of the A.V. as the rendering of *homologia*. Bengel has *confessio*. Gell renders the passage in Heb. 13. 5, "I will not leave thee, no, no, by no means will I forsake thee," and adds "It's such a pack of negatives that I read not the like in Scripture." The A.V. has been considerably strengthened by Wesley,

evidently with Gell's words in memory, "No, I will not leave thee; verily I will not forsake thee." The R.V. has been similarly strengthened, "I will in no wise fail thee, neither will I in any wise forsake thee." Gell renders James 2. 14, "can that faith save him?" which is the rendering both in Wesley and in the R.V. Here Gell refers to Beza, but does not quote his rendering, which is *fides illa*. Bengel has *fides ista*. Gell renders II Peter 3. 12, "*hasten (Speudontas)* the coming of the day of God." and Wesley has "hastening on," while the R.V. margin has "hastening." Bengel's comment is *Hoc pendet ab expectantes et accelerantes conjunctim*. In I John 5.19, Gell renders "in the Evil One," and so does the R.V., while Wesley has "in the wicked One." In Rev. 4. 8, Gell rightly renders *Zōon* "living creatures," and so do both Wesley and the R.V., against "beasts," the unhappy term of the A.V. As Bengel remarks *Zōon et thērion valde differunt*.

There are a number of other examples where Wesley has not adopted Gell's corrections, but where these coincide with the reading of the R.V. On Matt. 5. 45, Gell remarks "that ye may be *huioi* (not the children, as our Translators render the word but) the sons of your Father who is in heaven." He makes a similar observation on Luke 20. 36, "sons of God, being sons of the resurrection." In both cases the R.V. renders "sons." In Luke 2. 49, Gell reads "I must be in my Father's house," for *En tois tou patros*, with the R.V., as against the A.V. "about my Father's business." He translates Luke 21. 19, "possess ye, or gain ye the possession of your souls" which gives the proper force of *ktēsasthe*, rendered in the R.V. "ye shall win your souls." In John 5. 39, Gell, like the R.V., renders "Ye search the Scriptures." In Rom. 5. 6, he translates, "when we being weak," where the R.V. has "while we were yet weak," *ontōn hemōn asthenōn* against "when we were yet without strength," the rendering of the A.V. In Col. 1. 13, *ho huios tēs agapēs autou*, Gell has "the Son of God, His love," where the R.V. rightly renders "the Son of His love," against the A.V. "His dear Son." In Heb. 3. 18, he has "to them who obeyed not," where the R.V. has "to them who were disobedient" *Ei mē tois apeithēsasi*, against the misleading rendering in the A.V. "that believed not." In II Peter 1. 5, he has "in that virtue, knowledge, in that knowledge, temperance," and the R.V. has the same preposition, where the A.V. has "to virtue, knowledge, and to knowledge, temperance."

HENRY BETT.

THE DIARY OF WILLIAM GRIMSHAW OF HAWORTH, 1755 TO 1757

Few people seem to know of the manuscript life of William Grimshaw of Haworth, prepared by that indefatigable biographer-controversialist James Everett. Amongst the manuscript items which Everett collected for his biography—which was to be called “The Curate of Haworth”—is a diary in Grimshaw’s hand, covering parts of the years 1755 to 1757. Everett said that this had been “hermetically sealed to the public for a period of seventy years,” and since he wrote those words another hundred years have passed. At last, however, the seal is to be broken. Everett had prepared a paraphrastic transcription, but it is felt that students of early Methodism would prefer something more literal, with an occasional note by way of elucidation.

The diary consists of six quarto sheets, the first four forming one connected narrative, whilst the fifth is an extract, complete in itself, from a later period. The sixth sheet, or rather portion of one diagonally torn across, is probably the end of a section of the diary, or possibly of Grimshaw’s belated attempt to keep a diary, as it contains writing on one side only. These six sheets have been carefully repaired and sewn together by Everett.

Joseph Williams of Kidderminster, describing an interview he had with Grimshaw in 1745 (see Myles: *Life and Writings of the late Rev. William Grimshaw*, pp. 12ff, and Laycock: *Methodist Heroes in the Great Haworth Round*, pp. 32ff,) speaks of Grimshaw’s keeping two diaries in connection with his spiritual awakening about six years earlier. The manuscript evidence now before us, however, shows either that Grimshaw had a very short memory, or that Williams had misunderstood him, for Grimshaw is explicit that though he had previously *intended* to keep a diary, this was the first time that he had actually embarked on the enterprise.

Perhaps the most interesting feature of this diary, to many people at any rate, is the definite proof it gives of Grimshaw’s preaching-journeys. It has been generally known that he travelled far and wide, and here we have a small cross-section of his labours. Omitting the references to Haworth

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(which he calls "home"), we see him visiting the following places, usually to preach, and often staying overnight :

1755. Sept. 15. Barcroft.
17. Oakes.
 18. Holdworth, Mixenden.
 19. Hoohole, Ewood.
 20. Snaboothe, Over Town.
 23. Cullingworth, Denham.
 25. Heptonstal, Colden, Rodwellend.
 26. Hoohole, Stoneyroyd.
 27. Mankinholes, Dobroyd.
 29. Lees, Hainworthshaw.
- Oct. 1. High Binns, Denham Park, Oakes.
2. Oakes, Holdworth, Mixenden.
 3. Sowerby Street, Ewood.
 4. Fearny Lee, Snaboothe, Sowdens.
 6. Cullingworth, Denham, Over Town.
 7. Rush Hills.
 8. Baleden, Menstone, Otley.
 9. Otley, Addington, Silsden, Sutton, Newsham.
 10. Newsham, Scoles.
 16. Halifax, Ewood. (With George Whitefield)
 17. Rodwel End. Heptonstal. (With George Whitefield)
 23. Heptonstal, Sowdens.
 30. Mixenden.
 31. Ewood.
- Nov. 1. Snaboothe.
3. Denham. Cullingworth, Cuckow Nest.
1756. May 31. Kighley Par., Royde House.
- June 8. Bentlewood Green.
9. Bentlewood Green, Fenniscows, Lawnds,
 10. Lawnds, Marsh Lane.
 11. Rimmington, Gisburne.
 12. Gisburne, Thornton, Colne.
 13. Stanbury. (The only mention of any preaching away from Haworth Church on a Sunday).
 14. Barcroft.
 16. Widdup, Heptonstal.
 24. Lingbob, Manningham.
 25. Manningham, Leeds.
1757. Mar. 29. Rossendale.
30. Bacup.

Many of the above names will sound strange to the majority of people, even to those acquainted with the neighbourhood. Many of them are the tiniest of hamlets, right off the beaten track, and not mentioned in any Gazetteer. One or two the writer has failed to identify, after going carefully through the 6" to the mile Ordnance Survey maps for the very large area covered. There are, of course, a number of spelling differences between Grimshaw's time and ours, but

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apart from that, the following is believed to be a fairly accurate identification, with the approximate location of the places.

NAME.	<i>Modern equivalent,</i>
ADDINGHAM.	Addingham, 6 m.E of Skipton.
BACUP.	Bacup.
BALEDEN.	Baildon, 5 m.N of Bradford.
BARCROFT.	Barcroft, 1 m.NE of Haworth.
BENTLEWOOD GREEN.	Bentley Wood Green, 2 m.W of Burnley. Cf. Wesley's <i>Journal</i> iv: 469, where the place is unidentified. See also Moore's <i>Hist. of Wes. Meth. in Burnley</i> .
COLDEN.	Colden, 3½ m.NE of Todmorden.
COLNE.	Colne.
CUCKOW NEST.	Not seen on Ordnance maps. But E. Hargrove's <i>Yorkshire Gazetteer</i> , 1812, gives it as one mile from Bingley. Perhaps it is identical with the present "Crow Nest," ½ m.E of Bingley.
CULLINGWORTH.	Cullingworth, 3 m.S of Keighley.
DENHAM.	Denholme, 5½ m.W of Bradford. Grimshaw also refers to "Denham Park" on Oct-1, 1755.
DOBROYDE.	Dobroyd (Castle), ½ m.SW of Todmorden.
EWOOD.	Ewood Hall, ½ m.NE of Mytholmroyd, which is 5 m.W of Halifax. There is another Ewood Hall ½ m.NW of Todmorden).
FEARNEY LEE.	Ferny Lee, 2 m.NE of Hebden Bridge. An alternative, but a little less likely, is the Ferny Lee ½ m.N of Todmorden.
FENNISCOWS.	?? Feniscowles, 3 m.SW of Blackburn. From the context, however, this should be in the neighbourhood of Burnley, though it does not appear in the 6in. Ordnance Survey.
GISBURNE.	Gisburn, 10½ m.WSW of Skipton.
HAINWORTHSHAW.	Hainworth Shaw, 1½ m.SE of Keighley.
HALIFAX.	Halifax.
HEPTONSTAL.	Heptonstal.
HIGH BINNS.	High Binns, 1 m. SE of Haworth, ½ m.E of Oxenhope.
HOLDWORTH.	Holdsworth, 2 m, N. of Halifax.
HOO HOLE.	Hoo Hole, 1½ m. SE of Hebden Bridge. Sometimes called Hoo Hoyle, cf. Wesley's <i>Journal</i> v:373.
KIGHLEY.	Keighley.
LAWNDS.	Laund, 4 m.N of Burnley.
LEEDS.	Leeds.
LEES.	Lees, 1 m.N of Haworth.
LINGBOB.	Lingbob, 4 m.NW of Bradford.
MANNINGHAM.	Manningham, 2 m.NW of Bradford.

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- MANKINHOLES.** Mankinholes, 2 m.E of Todmorden.
MARSH LANE. ?? Somewhere between Laund and Rimington Here it seems that Grimshaw's mother lived after his father's death.
- MENSTONE.** Menston, 3 m.SW of Otley.
MIXENDEN. Mixenden, 4 m.NNW of Halifax.
NEWSHAM. Newsholme, 2½ m.W of Keighley.
OAKES. The Oaks, 2 m.W of Bradford. Here on two occasions Grimshaw apparently stayed the night, preaching both on arrival and departure. Oakes, 2 m.NW. of Huddersfield, is almost certainly not meant.
 Otley, 10 m.NW of Leeds.
- OTLEY.** ?? Over Town, 2 m.SE of Burnley. This is rather doubtful, however, in the context. Possibly it is "Upper Town, Oxenhope", 2 m.S of Haworth.
OVER TOWN
- RIMMINGTON.** Rimmington, 5 m.NE of Clitheroe.
RODWELL END. Rodwell End, 1½ m.E of Todmorden. Given as Rothwell End on a Colne plan of 1786, which has been printed in several local histories.
 Rossendale.
- ROSSENDALE.** Rossendale.
ROYDE HOUSE. Royd House, 1 m.S of Haworth. There are many other places bearing the same name, but the context obviously indicates this particular one.
- RUSH HILLS.** Rush Isles, 2½ m.W of Haworth, on E. side of Ponden Reservoir.
SCOLES. Scholes, 1 m.NW of Haworth.
SILSDEN. Silsden, 4 m. NNW of Keighley.
SNABOOTHE. ?? Apparently somewhere SW of Haworth, and not very far away. but not on 6in. Ordnance Survey.
- SOWDENS.** Sowdens, ½ m.W of Haworth, Here was the Haworth Parsonage, in Grimshaw's time. For a brief description of it see Spence Hardy's *Grimshaw*, p. 280.
SOWERBY STREET. ?? Sowerby or Sowerby Bridge? 3 or 2 m.W of Halifax.
- STANBURY.** Stanbury, 1½ m.W of Haworth.
STONEYROYD. Stony Royd, 1 m.SE of Mytholmroyd, or 5 m.W of Halifax. Not the Stoney Royd 1 m.S of Halifax..
- SUTTON.** Sutton, 5 m.NW by W of Keighley.
THORNTON. Thornton-in-Craven, 6 m.SW of Skipton. There are many other Thorntons but this is obviously the particular one indicated in the diary.
WIDDUP. Widdup, 5½ m.SE of Colne.

FRANK BAKER.

(To be continued.)

JOHN WESLEY'S FIELD BIBLE

When Methodist Union took place the ceremony of inducting the President of the Conference into his high office had, naturally, to be modified. The three Churches which came together had each their own custom; the Wesleyans for instance cherished as insignia of office John Wesley's Field Bible, certain keys and the seal of the Conference. It was decided that the time-honoured Bible should alone be used. A little more information than is generally possessed may be acceptable.

The book actually derives its name from John Field, who printed it in pearl type 24mo in 1653. On the last fly-leaf of the copy used at the President's induction is a note in Wesley's handwriting:

Isaiah 34, printed 39
 Matt. VI, 24, insert *God*
 I Kings 18, 13 insert *slew*
By these three marks
Know a genuine Field Bible

The title page of the book bears an elaborate illumination in which Moses and David appear, together with the four evangelists and their symbols—the man, the lion, the ox, the eagle. A round shield bears the lilies and their text, and “Luke I, 63, His name is John,” this arrangement being possibly an ingenious play upon the printer's name.

The book apparently once belonged to Thomas Short, whose name in German script, is written across this fly-leaf. When Wesley acquired the book he wrote under the name of the former owner

John Wesley 1766
Viva Hodie

Wesley gave it to Henry Moore in August 1788. Henry Moore died in his ninety-third year, April 27th, 1844. His executors, Richard Smith and William Gandy, handed it for safe keeping to the Conference of that year. The book is carefully preserved and passed from President to President at the inaugural ceremony. It is now enclosed in a black leather case fastened by a button, evidently a facsimile of the original covering.

The foregoing information is derived from an article published in the *Proceedings* (XIII, 121) by Rev. T. E. Brigden. Undoubtedly the volume is Wesley's Field Bible. It is, however, often referred to as Wesley's field Bible. Unless

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this other designation is used in such a way as to imply ignorance of the facts already stated, (as sometimes it undoubtedly is) there is no fault to be found with it.

Writing at the time of the Wesleyan Conference held at Birmingham in 1915, the Rev. E. Aldom French said that it was at Birmingham in 1844 that the Rev. John Scott presented Wesley's Field Bible to the redoubtable Jabez Bunting. It is strange that no mention of this interesting ceremony is to be found in the report of the Conference which appeared in the *Wesleyan Methodist Magazine* for September 1844, or in the *Minutes* of that year. But Mr. French's statement has a sound foundation.

Mr. A. M. Jewitt, a member of the staff of the Chapel Committee in Manchester, has kindly searched the files of *The Watchman* for the period concerned and informs me that in the issue dated 7th August 1844, reporting the opening of Conference on 31st July he found this statement:—

Previous to the chair being vacated by the Ex-President, he presented to his successor in office a Bible, which Mr. Wesley generally used when engaged in preaching in the open air. Mr. Wesley presented this Bible to the late Rev. Henry Moore, who, at his death, bequeathed it to the President of the Conference for the time being.

The 1845 Conference reports mention "the Conference seal, the President's box and key and various official documents and papers" but does not refer to the Bible.

The 1846 Conference report does mention "the Bible used by Mr. Wesley when preaching out of doors."

The late Dr. Sharp told Mr. French that it is definitely stated in Henry Moore's Will that the Bible was the one Wesley used in his open-air preaching,

I am hoping some day to be able to look at the copy of Henry Moore's Will preserved at the Bookroom, but present conditions do not permit of this.

Many years ago Mrs. John Lidgett, (whose hospitality I often enjoyed, when a probationer at Blackheath) wrote to the *Methodist Recorder* on the subject. She records that her father the Rev. John Scott was elected President of the Conference in 1843, and was also Superintendent of the City Road Circuit, living in Wesley's House. He frequently visited Henry Moore in his last days. Just before the veteran died he gave Wesley's Bible to Mrs. Richard Smith, youngest daughter of Dr. Adam Clarke, with instructions to take it to Mr. Scott, in order that it might be handed with the seals to the incoming President each year.

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"I remember" wrote Mrs. Lidgett, "her telling us that she had slept with the Bible under her pillow until she could put it into my father's hands, so that it might be kept uninjured."

I think these two accounts can be harmonized. The fact that the book is mentioned in the Will accounts for the action of the executors, and it seems probable that Moore in the pathetic weakness of extreme age remembered the precious book and took direct action, perhaps forgetting the provisions in his Will.

In any case the treasured volume has an inspiring personal tradition.

F. F. BRETHERTON.

A reproduction of the frontispiece of the Field Bible is given with Mr. Bridgen's article referred to above; it may also be seen at the end of *Wesley and his Successors*. 1891.

On 8th September, 1782, Wesley preached at Bristol on the text, *Ye cannot serve God and mammon*. In his *Journal* account of the event he says "Permit me to observe here how you may distinguish a genuine small Field's Bible from a spurious one: the genuine reads here, *Ye can serve God and mammon*. In the spurious one 'not' is supplied." The footnote in the *Standard Journals*, (derived from *Proceedings* 1, 95) says Wesley is in error. Quoting from memory, he forgets that in a genuine small Field's Bible it is the word "God" that is omitted. Mr. Curnock says that a famous copy of this edition, bound in heavily chased silver, was presented to Oliver Cromwell by the nation. That copy was then in the possession of the Rev. W. G. Beardmore.

IRISH NOTES

The Irish Branch of the W.H.S. is being actively worked and has enrolled a number of new members. Its enterprising officers, anticipating the forthcoming Jubilee of the W.H.S., availed themselves of the visit of the Rev. Dr. Harrison and Mrs. Harrison to Ireland for the marriage of their son, and arranged a meeting in Donegall Square Lecture Hall, Belfast, on Dec. 29, 1942.

Mrs. Harrison spoke on a theme which has deeply interested her for a long time, namely the connection of the Brontë family with Methodism. Patrick Brontë was born near Rathfriland, so that the address had local significance. No one knows why he went to Yorkshire.

Dr. Harrison spoke upon one who may be called without exaggeration the greatest figure in early Methodism in Ireland: Thomas Walsh, scholar, preacher, and saint. The lecturer spoke of him as the only man he knew of who lived up to the spirit of Wesley's hymns in its entirety. "He lived his life in the presence of God."

The *Irish Christian Advocate*, the well-conducted organ of Irish Methodism, has recently published in twenty-six instalments the autobiography of the Rev. John Dinnen, who served in the Irish Methodist ministry at the end of the eighteenth century and the beginning of the nineteenth. These pages were carefully prepared for publication by Mr. F. J. Cole.

In November last, under the title "A Great Home Missionary" the Rev. R. C. P. Crawford gave an account of another of the early preachers, Adam Averell. "If religious life in Ireland owes much to the untiring zeal and indomitable faith of Wesley, it would be a mistake and a mark of ingratitude to leave unrecorded the shining faith and herculean labours of Averell, for he too accomplished a marvellous work for Christ throughout Ireland and his name deserves to be closely bracketed with that of Wesley in the religious history of Ireland."

We hope to return to the story of these two good men when our space ceases to be as restricted as it is at present.

Mr. F. J. Cole has sent us transcripts of a series of letters written by Dr. Adam Clarke to his friend, Rev. Alexander Mackey.

NOTES AND QUERIES.

820. In the article on THE WESLEYS AND THE SONG OF THE THREE CHILDREN in the last number of the *Proceedings* XXIII, 169, attention was drawn to the manuscript copy of the *Song* in possession of the Spalding Society, which was stated to be almost certainly by Samuel Wesley junior, and hitherto unpublished. This statement was based on a knowledge of the first and second editions of Wesley's *Poems*, together with a much later edition based upon the second. Since writing the article, however, I have come across the greatly enlarged edition published by William Nichols in 1862, on the basis of extensive research by his father. This edition includes *The Song of the Three Children* as preserved at Spalding, and proves it to have been Samuel Wesley's composition. As it has already been published, it is probably not necessary to give it again. It must be pointed out, however, that Nichols knew at least two versions of the poem by Samuel Wesley, and that the Spalding manuscript varies from both in some details. Whilst part of the mystery underlying Wesley's connection with the poem is thus elucidated, there are questions still to be answered, and a comparison of the 1724 published *Song* with that in *Moral and Sacred Poems* and the one in Nichols' edition of Wesley's *Poems* is very desirable. Perhaps some member who has access to the British Museum would undertake the task. Rev. Frank Baker.

Title-page and index for volume xxiii will be sent out with the June issue to Libraries and Kindred Societies in our list. Other members desiring the same are requested to make **prompt** application to Rev. F. F. Bretherton, 10 West Lawn, Sunderland. It is felt that some members do not require these pages and that a superfluous use of paper should be avoided.