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NEWLY DISCOVERED LETTERS

JOHN WESLEY TO HOWELL HARRIS.

Holyhead
Sat. March 27. 1756

My Dear Brother.

After some Difficulties, out of all wch our Good Lord delivered us, we came hither on Thursday Evening. The Pacquet had sailed the night before; but was driven back again in the Morning. To day an honest man is to carry our Horses to William Roberts'. And when God pleases, He will carry us to Ireland. We willingly wait His leisure.

Selfwill, wch suffers not Christ to reign over us, Self-righteousness, which renounces y^e Righteousness of God our Saviour, & our own fleshly Wisdom wch will not be taught by the Eternal wisdom of y^e Father, are undoubtedly the great Enemies we have to contend with, & assault us in a thousand Shapes. But I find (tho they are closely connected together) Selfwill the hardest of all to conquer. O Howell, Let us be more & more aware of this deadly enemy. It contains Passion, Stubbornness, Unpersuadableness, & what not? O let us give it no Quarter! The Lord make us mild, quiet, loving, patient of Reproof, Advice, Contradiction, Contempt: Willing to suffer all things for his name's sake! I am

Your very Affectionate Brother

J. Wesley

When you write, have Patience. For sometimes you write so hastily that I can't read it.

To Mr. Howell Harris

At Trevecka, Near the Hay,
Brecknockshire.

left at Glo'ster

JOHN WESLEY TO HOWELL HARRIS.

To Howell Harris.

Bristol
May 11 - 1755

My dear Brother,

In much haste and much love I write a few lines. I heartily thank you for your friendly advice. They who stand on slippery ground need every help. And how should we stand one moment but that our wise and gracious Lord

balances Honour with Dishonour & upholds us with His own right Hand? All our brethren appear now to be fully satisfied that it is no way expedient for us to leave the Church. We have considered the thing in every Light and seem herein all to think the same. There was a merciful Providence in causing the Question to be now started, that it might be fully debated, and brought to an issue. As to the poor Count, I do not (with Mr. Stonehouse and many others who have been intimate with him) believe him to be an Atheist, but I fear he is the greatest Antichrist now upon Earth next to the Bishop of Rome. I shall greatly rejoice to find the contrary. Pray that more Light, Faith and Love may be given to

Yrs most affectionately

J W.

John Wesley

This letter refers to the Conference held in Leeds a few days before. Wesley says: "The point on which we desired all the preachers to speak their minds was, 'whether we ought to separate from the Church' . . . on the third day, we were all fully agreed in that general conclusion—that, whether it were lawful or not, it was no ways expedient. (This letter came to the New Room in the form of a copy, not an autograph; no previous publication has been traced.)

This letter does not appear to have been printed. Wesley was with Howell Harris at his Trevecca home earlier in the month. The *Journal* gives a detailed and vivid account of the adventurous journey thence to Dublin via Holyhead.

GEORGE WHITEFIELD AND CHARLES WESLEY TO
HOWELL HARRIS.

To Howel Harris Trevecca

Edinburgh Aug^r 15th 1741

My very d^r Brother,

It w^d make your heart to leap for joy to be now in Edinburgh. I question whether there are not upwards of 300 in this city seeking after Jesus. Every morning I have a constant levy of wounded souls & many quite slain by the Law. God's power attends me continually just as when I left London. At 7 in the morning we have a sweet lecture in the fields, attended not only by the common people but persons of great rank. I have reason to think several of the latter sort are coming to Jesus. Little children also are much wrought upon. God much blesses my letters from the little orphans. He loves to work by the most contemptible means. Oh! my d^r Brother I am quite amazed when I think what God has done here in a fortnight. My printed sermons & journals

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have been blessed in an extraordinary manner. I only fear lest the people should idolize the instrument and not look enough to the Glorious Jesus, in whom alone I desire to glory. Our congregations consists of many thousands. Never did I see so many bibles nor people look into these when I expound with more attention. Plenty of tears flow from the hearers' eyes & their concern appears in various ways. I preach twice daily. I expound at a private house at night. I am employed in speaking to souls under distress great part of the day. I have just snatched a few moments to write to my D^r Brother. Be pleased to read this publicly & then let Mr. Lewis print it. O that God may enlarge your d^r hearts to pray for me. This afternoon I preach out of town, & to-morrow. Next post God willing you should have another letter. Pray that the Lord may raise up others to water what His own right-hand hath planted. I walk continually in the comforts of the Holy Ghost. The love of it quite strikes me dumb. Oh! Grace! Grace! let that be all my song. Adieu. My d^r fellow-traveller joins with me in hearty love to you and all. I must away. I am in great haste but great affection, D^r Brother Harris,

Ever Ever Your's

in the Sweetest Jesus

G W

On same sheet

My D^r Brother,

You may well wonder at your not hearing from me, 'till you know the reason of my neither sending nor writing you. It was needless on *that Account* which *I thought* required your presence. Our *Friend* has agreed with me to *call in his Licenses*: I mean to stop the Preachers from qualifying themselves for Dissenting Teachers. I believe *the only way* to keep them steady is the Prayer of Faith. Our Lord has strengthened my Hand by a full Persuasion that all things shall work together for good for the Furtherance of His Gospel & hastning of His Kingdom. Help together by your prayers to God for us. We are *not absent from you*. My companion salutes yours and you in the Son which never faileth. Assist *her* also in her approaching trial. We shall rejoice to hear how you go on. The storm will drive you out of your hive—by & by.—Be ready; for you know not when the Master may employ you; or what work or sufferings are

reserved for you. Let our Lord find us watching. If you love, you will constantly pray for your weakest but faithful Bro'

C. Wesley

Bristol—

Nov' 18—1757

This letter, hitherto unpublished, is written on the same sheet as one from George Whitefield to Howell Harris, dated Edinburgh, Aug. 15, 1741.

It is of exceptional interest in the light of the "curious fact," as Tyerman calls it, "that no document in the handwriting of Charles Wesley, bearing the date 1757, is known to be in existence." It was a critical period in Charles Wesley's life. He seems at this time to have ceased to a great extent to itinerate as a Methodist preacher. His journeys became less frequent and extensive, till his ministrations were chiefly confined to Bristol and London, with occasional visits to some intermediate and surrounding places. "Why was this? . . . the principal cause of his settling down was, unquestionably, the state of feeling which existed in many of the societies and preachers with regard to the Established Church. . . John Wesley was inclined to treat the disaffected with gentleness and persuasiveness; Charles was for the adoption of strong and compulsory measures."

Who was "our Friend"? I think the reference is to John Wesley. The story of licenses, both of preachers and of preaching places is a long one; this letter is an important contribution to it.

"Salvage" we may well fear, has in some cases meant the destruction of books and documents which merited preservation, despite the commendable endeavours of the responsible authorities to prevent this. It is all the more gratifying to note that some papers relating mainly to the Welsh side of the eighteenth century Revival recently found their way into the hands of one who was able to appreciate their literary and historical significance.

Mr. T. Bruce Dilks, B.A., F.R. Hist. Soc., Editor of the Bridgwater Borough Archives, acting as examiner of salvage, opened a parcel containing a collection of letters associated with Howell Harris, of Trevecca, and Thomas Charles, of Bala. Other similar items were handed to Mr. Dilks a little later. On this material he based an article published by *The Times Literary Supplement*, December 18th, 1943.

Mr. Dilks gave some of these valuable papers to the National Library of Wales at Aberystwyth, and the remainder to the Trustees of the New Room at Bristol, to be dealt with according to their discretion. On examining their share of the gift the Trustees thought that much of it would be more

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appropriately placed in Welsh hands than in their own; the items to which this applies have therefore been sent to Aberystwyth.

One letter, relating to the death of the Countess of Huntingdon, and the mission to the South Seas was given by the New Room Trustees to the London Missionary Society; two also to the British and Foreign Bible Society.

Retained at Bristol are the following: Lady Huntingdon's last letter, June 9, 1791, and another of the same writer, August 12, 1788, referring to Jones of Llangan, who was concerned with the purchase of the New Room from the Wesleyan Methodists by the Calvinistic Methodists at the beginning of the last century; the three letters printed above; a letter from Harris to Whitefield and one from Whitefield to Harris.

The Welsh material will be "treasure trove" indeed for the editors of the *Journal* of the C. M. Hist. Soc.; the March issue thereof quotes John Thornton's letter to Daniel Rowland in 1769, offering the living of Newport, (Pembroke) on condition that he should reside there and proceed regularly as a minister of the Church of England. The offer was not accepted.

F.F.B.

AN UNPUBLISHED LETTER FROM JOHN WESLEY TO BRIAN BURY COLLINS

To

The Rev^d Mr. Collins
At Mr. Duplex's
In Flower de luce Street
London

Manchester
March 25. 1780

Dear Sir

Providence has clearly declared against my going to Ireland at present. So after spending a week or two in these parts, I judge it will be best to go thro the Yorkshire Societies to the Isle of Man: thence to Newcastle upon Tyne, & in June, if GOD permit, to visit Lincolnshire. I hope now to have opportunity of seeing several Societies wch I have not

seen for many years. It is probable we shall meet in May, at my Return from Newcastle. During your present Weakness little Journeys are certainly properest for you. But I agree with you, a Promise is a sacred thing. & ought not lightly to be broken. I have frequently put my life in my hand, rather than I would break my word. It seems, many who are conscientious in other respects, do not duly consider this. Indeed few are uniformly carefull not, in any point, to make void the law thro faith. I am, Dear Sir,

Your Affectionate Friend & Brother,

J. Wesley.

This letter is of special interest as being earlier than any of the six letters written to the Rev. Brian Bury Collins which were published in the Standard Edition of the *Letters of John Wesley*. The fullest information about this clergyman is given in *Proceedings*, vol. ix (1914), shortly after a parcel of Wesley-Collins MSS had been discovered by Mr. George Gregory, the well-known Bath bookseller, in the library of a Cornish parsonage. After the death of the Rev. Brian Bury (who dropped the name Collins in 1800) his daughters continued to live in Bath for some years, and the wife of the clergyman in whose library the letters were found belonged to the Bury family.

The newly discovered letter, here printed for the first time, was found by the Rev. W. F. Howard with some other loose papers in an old album which originally belonged to Mrs. John Michael Shum of Bath, who died in 1892 at the age of 94. From her this album passed to her youngest daughter, the second wife of the Rev. Luke H. Wiseman. His son, the late Rev. Dr. F. Luke Wiseman, promised it to a great-granddaughter of Mrs. Shum, Miss Rose Withers, the Methodist antiquary of Clevedon. By the kindness of Dr. Wiseman's sons the album was passed on to Miss Withers through Dr. Howard, who immediately recognised this as a missing letter in the series of the Wesley-Collins correspondence. It is worthy of mention that another Wesley letter that belonged to Mrs. Shum had passed down through her eldest daughter until it came in due course into Dr. Howard's possession, who sent it to Mr. Telford for publication in the Standard Edition. (See vi. 64 for facsimile, viii. 164 for letter). That letter was written to Dr. Coke in 1789, and

may have been given to Mr. J. M. Shum's father, for a letter has just been found written to Mr. Shum in that very year by Dr. Coke who had been his guest. The letter to Brian Collins may well have been given to Mrs. J. M. Shum or her husband by one of the Misses Bury, as both families lived for some years in the same city.

We are much indebted to Dr. Howard for sending us this letter and the accompanying notes. They are specially appropriate to the present number of *Proceedings* with its extracts from the old Bristol diary and Mr. Baker's article on Collins.

Miss Withers says that the endorsement at the head of the letter is in the handwriting of Sarah Hall, the diarist.

REV. BRIAN BURY COLLINS IN HULL

Interesting new light was thrown on one of John Wesley's obscurer clerical helpers by the publication of "The Correspondence of the Rev. Brian Bury Collins, M.A." (*Proc.* ix: 25-35, 73-85; cf. vii, 143-4). Apart from this, and Tyerman's references, little seems to be known of him, and there are large gaps. The S. R. Hall collection at Didsbury College contains two editions of a pamphlet which enables us to fill in one of those gaps.

During the year 1778 Collins acted as assistant curate at St. Mary's, Lowgate, Hull. The incumbent, Rev. J. King B.A., was also the Vicar of Middleton, near Pickering, and was of a Methodist turn of mind, though rather more tactful about it, Collins suggests, than the better-known Joseph Milner, whose influence was so powerful in spreading the evangelical revival in Hull. Because of failing health, and his desire to do justice to both his cures, King asked Collins to assist him. When he arrived, Collins found that his colleague had gone about his work very skilfully, somehow managing to be evangelical without offending his wealthy parishioners. This was more than the enthusiastic young curate could do, however, and very soon a dozen or so of the more influential people attending the Church petitioned King to remove him, and King apparently felt compelled to grant their request. Expelled from the pulpit, Collins turned to the press, both in order to defend himself, and to urge the claims of religion on the careless rich. He published a rare 25-page pamphlet entitled *An Address to the Higher Ranks*

of *People in the Parish of St. Mary, Hull*. Hull: Printed by J. Rawson, for T. Browne, Bookseller, in Lowgate. (The S. R. Hall Collection possesses not only this, but also the fourth edition, published at Bath, which is also listed in the Book-Room's *Catalogue of Wesleyana*.)

Collins begins his pamphlet with a word of praise for Hull's religious zeal, of which he had heard "at the distance of some hundred miles," leading him to "imagine that Hull was become a little heaven upon earth." He adds: "And I have not been wholly disappointed. That God hath been in this place, is evident." He then goes on to praise the gracious influence that had been working through the High Church (i.e. Holy Trinity Church) and the various Chapels. But the irreligious "society" people still had a stronghold—

St. Mary's, Lowgate:

The Low-Church till very lately was a resort of the more polished orders of people in the Sunday afternoons, when the High-Church is supplied by Mr. Milner, whose plainness of speech, considering his acknowledged piety and great abilities, should not, one would imagine, have given offence to any . . . YOU, however, thought yourselves happy in having one place of worship in Hull, where you could admit your elegant friends to sit with you, without fear of being disturbed, either by the multitude of poor people with which you have been since infested; or by the fidelity of the preacher, another still more terrible grievance, under which you have lately been obliged to groan.

Even that stronghold of conventionality, however, had been invaded by the ministrations of the Rev. J. King, "whose mature age and experience, unaffected piety, and solid judgment; and above all, his uncommon gentleness of mind have even constrained you to be silent."

Ill health*, however, and "the cries of his flock at Middleton," forced King to the country, and Collins felt called by "a variety of striking providences" to accept his invitation to supply his place in Hull. Revival followed. The despised poorer classes crowded into the aristocratic St. Mary's, much to the disgust of the elect few. Worse still, Collins made no bones about preaching against the rich and pleasure-loving.

The main official charges against him were as follows:

that I am too young to *instruct* so wise a congregation; - too vehement in my address to *please* so polite an audience as usually

* It was not long before he died, for in 1782, his sermons were published posthumously by the Rev. James Stillingfleet, being sold by the Methodist bookseller in York, Robert Spence.

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assemblies at the Low-Church ; - and, what is extremely unsuitable to the dignity of the Pulpit, instead of a sermon-book, I have only taken *the Plain Bible* with me into that sacred place.

Collins defends himself against his seeming youth by claiming that though youthful in appearance, he was actually old enough to have obtained full orders the previous year,

if a regard to my first solemn engagement, and fidelity in my office, had not excluded me from that favour. I was persuaded by the Holy Ghost to take upon me the office of a Deacon.

He adds a word of defiance—"If any despise my youth, I glory in it."

With regard to his method of preaching extempore, and emotionally, he agrees that there may be two ways of regarding the question, but declares his own conviction that he is called to this rather than the "indolent way" of preaching from written sermons.* His emotions were naturally aroused, he says, because he saw these souls which had been given into his charge on the road to spiritual ruin

After meeting the alleged charges, he comes to what he believes to be the real crux of his unpopularity :

But after all, it is not my speaking in the pulpit instead of reading; it is not my vehemency in air, or manner; it is not even my youth, that hath given the great offence: it is not your understanding, but your pride and false delicacy, which have been shocked. A corrupt nature hath trembled from its foundation. I have freely declared that cards, plays, balls, assemblies, and the several enormities which accompany them, are to be ranked among 'the works of the flesh': that you cannot attend these, and be, at the same time 'unspotted from the world' . . . These were the true springs of the late Petition, which insinuates that I have given general dissatisfaction to the parish, when at the same time the Church could not contain the multitudes that attended my ministry. If ten fastidious people without religion, are to represent a whole parish consisting, perhaps, of almost as many thousands, what the Petitioners say, is true. I have given *them* great dissatisfaction."

This *Address* is signed at the end

"B. B. Collins. Hull, July 28, 1778."

There is no definite reference in the text of the address to either Wesley or Methodism. Collins merely speaks as a loyal Deacon of the Church of England. But his Methodist sympathies can be felt throughout, and come out in a footnote on pp. 13-14, where he speaks of the poorer people, who are

* For another example of a pulpit being barred to him on account of this habit of extemporaneous preaching, see *W. M. Mag.* 1845, p. 117 n.

not ashamed openly to weep in church, whilst the rich ones stifle their emotions ;

Many, I fear, harden their own hearts, lest their companions should call them Methodists. It is a name, which many dread and abhor. But for my own part, I am not ashamed publicly to confess that I value the prayers, and good will of the Methodists more than all the applause, and smiles of the great and noble of the earth.

This little-known *apologia* is the work of a young man who seems certainly a little headstrong. One can feel the "vehemence" of his character even in the short passages quoted, and can even sympathise a little with those who writhed under the sting of his sarcasm. But he is shown withal as a sincere and enthusiastic follower of the best he has known, the Christianity exemplified by the early Methodists.

FRANK BAKER.

EXTRACTS FROM THE DIARY OF MRS. SARAH HALL, BRISTOL, 1817-1856.

Mrs. Sarah Hall was born in Bristol, 17th June, 1770. Her parents, Philip and Elizabeth Gill, were members of the Bristol Bands and Society, her father being one of the leaders. John and Charles Wesley were frequent visitors at their home, and John Wesley often took Sarah on his knee. On one occasion he gave her a silver George the Second 6d. token which she treasured all her life. Through one of her descendants it has now been presented to the New Room, together with one of the class-tickets given her by Wesley. In the Society Roll of Members for 1782 he entered her name under that of her parents, writing against her name "12 years."

On 28th December, 1788, Sarah was married to John Hall, (glass-works), Broadmead, son of John Hall the farmer who began preaching at the very beginning of Wesley's work in Bristol (*Proceedings* xvii 144). Wesley was entertained at their home and during his last visit to Bristol he dined there. It was open house to many of the early preachers, and to missionaries who went abroad from the port of Bristol.

John and Sarah Hall were blessed with nineteen children. Their eldest son, John Wesley Hall, was the father of Samuel

Romilly Hall, President of the Wesleyan Conference, 1868. Their daughter Jane married the Rev. Charles Tucker, Missionary to Tonga. Mary married Mr. John Michael Shum, the younger, of Bath, and their daughter Mary Shum married the Rev. G. F. White. Agnes White married the Rev. Joseph Howard and the Rev. Dr. Wilbert F. Howard, designated President of the Methodist Conference of 1944 is their son. Adeline, who died 31st October, 1943, aged 93, was the last surviving daughter of the Rev. G. F. White. She was the widow of Mr T. Griffith Withers, formerly of Walsall and Four Oaks, one of whose ancestors is mentioned in *Wesley's Journal*.

Meta White married the Rev. A. W. Ward, (Wesleyan Minister, 1883—1934).

Sarah, the second daughter of John Michael and Mary Shum married the Rev. William Davison; their son, the Rev. Dr. William Theophilus Davison, was President of the Wesleyan Conference in 1885.

Caroline Meta, the third daughter of John Michael and Mary Shum was born in 1834. In 1874 she became the second wife of the Rev. Luke H. Wiseman, (President of the Wesleyan Conference 1872). The happiness this brought was brief, for within less than a year her husband passed away. It was through this connection that Dr. F. L. Wiseman became possessed of the Wesley-Collins letter printed in this number. It is thirty-two years since Caroline Meta Wiseman died, on the first Sunday of the Wesleyan Conference at Liverpool, 1912, over which her step-son Dr. F. L. Wiseman presided, but her great work for the Women's Auxiliary of the W. M. M. S. is well remembered by many.

The paragraphs about the diarist's family are based upon information supplied by Miss R. Withers of Clevedon, daughter of Mrs. T. G. Withers who recently passed away.

In the selection of extracts the aim has been to use passages most likely to be of general interest, including some throwing light upon the religious experience of the writer.

The diary begins without any introduction. Such an earlier diary would no doubt contain references to Wesley.

1818. August 23. Another Methodistical year is commenced, last evening we were informed by Mr. Griffith at the

Society Meeting, St. Philips, of the death of 27 of the Preachers in about 13 months, what desolation it is making in the Connexion, he spoke as if he should not see the end of the coming year.

1819. June 17. Barton. I am in the middle of hurry and steal a few moments that I may not forget the faithfulness of God.

June 20. This morning Mr. Griffiths has preached a short sermon after a severe attack of his complaint, and in much weakness of body and near prospect of eternity, from Job xiii, 15. I could follow through the discourse and believe the doctrine he delivered.

July 25. Bristol Conference. This morning Mr. Robert Newton preached. I would mark the sermon that when I find myself backsliding I may refer to it.

1821. March 30. This month I have been called upon to pass through a trying scene by the Death of my son Philip [aged 6]. He died Saturday morning the 24th $\frac{1}{2}$ past 10 o'clock, his head on my arms. After turning him in bed, he said, My mother I am much obliged to you (I did not think it was dying) then gave two gentle sighs and fell asleep. This day his remains have been taken to Portland Chapel, I desire to improve the Solemn Occasion to my Eternal Welfare. Shall I doubt His love who has led me 50 years through life? I can say to His Glory from the earliest period. I can remember to have had His fear implanted in my heart, and at a certain season—in the year 1789—when Death as it were looked at me He enabled me to believe my sins were forgiven.

1822. January 7th. While at the house of God yesterday my mind was sweetly influenced with a sense of His favour of approbation and a clearer apprehension of His willingness to save from all sin while Mr. Moore explained from 3 chap. Ephesians 20 & 21 v.

Mr. Crofts, Mr. Oak, Mr. Parkinson have left Bristol for the West Indies, the two first very excellent.

1825. September 12. This day all our Children with their Wives and Husbands (except Mr. Pearse) dined, and four Grandchildren, viz. 3 of Mr. J. W. Hall and one of Mrs. Shum, we sat down 18 to dinner. Our son Henry has reached his 21st year. It is my daily prayer he may be useful in life

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or early translated to the Kingdom of Heaven. [Henry married the Rev. William Toase's daughter, May 16th, 1830]

1831. July 17. Ebenezer. The last six years has been a severe trial to my Dear Husband, and myself in particular, but the Lord has sustained us, and this day feel a hope his health will be better.

We have at present Jane [her daughter who married Rev. Charles Tucker], and Mrs. Shum's two children poorly. [Mrs. Shum was her daughter Mary], the last week the two servants ill,—the influenza very prevalent.

(To be continued.)

ORDINATIONS BY WESLEY'S PREACHERS

Whilst in most cases John Wesley believed that he and similarly ordained clergymen were most fitted to pass on ordination to the preachers for whom this seemed necessary, there were several departures from this rule, which led his ordinands to ordain on their own responsibility. His usual helpers were Thomas Coke, James Creighton, and Peard Dickenson.

In 1786 John Pawson was one of the four to ordain Charles Atmore and others, although he himself had been ordained by Wesley less than a year previously. (*W. M. Mag.* 1867, p. 624). Encouraged by this Pawson himself ordained a "session" of seven "elders" at Glasgow about a year later, but when his young colleague Jonathan Crowther complained of this to Wesley in 1789, Wesley was very indignant. (*Tyerman's Wesley*, iii: 581-2.)

In 1788 Charles Atmore assisted Wesley in the ordination of John Barber, apparently there being only the two of them to constitute a "presbytery." (*W. M. Mag.* 1867, pp. 625-6.)

In 1790 Wesley remained a spectator whilst Coke laid his right hand on the heads of eleven young ministers, giving

them a Bible with the left hand. This, however, was probably no more than a commission to "preach the Gospel." (*Proc.* xv: 160)

In 1792 there was a spate of ordinations by Wesley-ordained men. A transcription of the certificate of Thomas Taylor's ordination in this year by Thomas Hanby, John Pawson and Henry Taylor is preserved at Didsbury. (*Cf. Proc.* x, 158). Henry Taylor, by whose hand the certificate was written, (Hanby and Pawson adding their signatures) was not, so far as we know, ordained by Wesley, but it seems undoubted that he had been ordained by someone before he he would feel able to take part in ordaining others.

On the same occasion as this ordination took place, the three men named also ordained Samuel Bradburn and George Snowden, with R. Roberts, Adam Clarke, and William Miles present as witnesses. Pawson, who records this, adds "A. Clarke seems determined to be ordained." (*W. M. Mag.* 1867, p. 626.)

A few weeks later Joseph Cownley and Charles Atmore ordained Alexander Kilham and two others, at the District Meeting. Atmore says "I did not conceive it was contrary to the plan Mr. Wesley left us at his death." (*W. M. Mag.* 1867. p. 626. For facsimile of Kilham's certificate, dated May 19th, see Eays: *Wesley*, p. 198.)

These proceedings were stopped by the 1793 Conference as far as England was concerned, but apparently continued for ministers to be stationed in Scotland or on the mission field. For the ordination of John Braithwaite in 1797 for Scotland (by Duncan M'Allum, Thomas Warwick, and Thomas Olivers Warwick, the last two again new names) see *Proc.* xv. 79. For the ordination of two missionaries by the imposition of the hands of Charles Atmore in 1819, see *W. M. Mag.* 1867, p. 619.

In 1822 the question as to ordination of all preachers by the imposition of hands was raised in Conference, but dropped without being put to the vote. (*Proc.* xvi. 150.) In 1836 it became the official Methodist procedure for all men, in 1841 it being decided that the "presbytery" should consist of the President, ex-President, Secretary, and two others.

FRANK BAKER.

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The whole question of Wesley's ordinations was brought afresh before the writer's mind by seeing an answer to the following query in the "What's Puzzling You?" section of the *Methodist Recorder*, Feb. 4th, 1944:

When was the laying on of hands first instituted in the Ordination Service? Could it be said that through John Wesley, as Anglican priest, there is an "Apostolic Succession" in Methodism?

In a letter to the *Methodist Recorder* on Feb. 17th, 1944, the present writer said that although the Methodist Conference officially condemned ordination by imposition of hands between 1793 and 1836, it might yet be possible to prove some kind of Methodist "Apostolic Succession." The matter seems to be placed beyond all dispute by a letter received from Dr. A. W. Harrison showing that he personally is in such a direct succession, through Henry Moore, William Arthur and J. S. Simon. Whilst this is undoubtedly of sentimental interest to Dr. Harrison, it will also, we believe, be of value to record the fact here. Aged Henry Moore, was the likeliest link with Wesley through the imposition of hands, and it is good to have at least one concrete example of "Succession in Methodism."

Our summary of the evidence as to ordinations omitted at least one item already contained in the *Proceedings*. Chagrin at thus overlooking it is tempered by satisfaction that the deduction which we put forward as a practical certainty is now a proved certainty. We refer to the case of J. Harper, near the top of page 76. The certificate of his ordination was reported in *Proceedings*, xv, 34 to be at Wofford College, Spartanburgh, U.S.A.

Under 1788 the name of Thomas Owens was unfortunately omitted in the printing. It should follow immediately that of Robert Gamble. The authority for his ordination is in Dr. Simon's article. The certificate of his ordination as Deacon is at the Book-room. A facsimile is printed in Telford's *Wesley* (3rd Ed.) p. 314. See *Proc.* xii, 67; xx, 40 n.

NOTES AND QUERIES.

830 NOTE ON A WESLEY LETTER. The Rev. W. L. Doughty, B.A., B.D. has come into possession of Wesley's letter to Miss Jane Hilton, March 1st, 1769, printed in *Standard Letters*, v, 128.

Inspection shows that there are a few words in the original not found in the printed copy, which is evidently

WESLEY HISTORICAL SOCIETY

taken from *Works*, xii, 373. In the printed letter the first sentence is, "I rejoice that I have confidence in you in all things." In the original this is preceded by, "There wou'd be little Cross in writing Letters, if I found it as pleasant to write to others, as it is to write to you. You are exceeding near to me [here follows the sign "&" linking on to the "I rejoice" sentence].

The concluding sentence is also omitted in print. Having said that there need be no decay of the religious experience Miss Hilton had attained, and that there never would be if she continued watching unto prayer, the writer added, the original shows, "And then I do not fear that you will love and continue to pray for, My dear Jenny, [Your Affectionate Brother, J. Wesley.]

The address, Jenny Hilton, In Beverley, Yorkshire, is appended to the autograph letter.

On the back of the letter is an endorsement in another hand, No. 9. London, Mar. 1, 1769.

Mr. Doughty says the seal, red wax, shows a male head, bearded in thick fringe from the ears, and moustached. There is a band round the head, with a fringe of hair showing beneath, running half-way round the head and becoming hidden over the ears by the band. It is probably a Greek head with a left profile. There is also a postmark.

The *Standard Letters* contain a number of letters to Miss Hilton both before and after her marriage when she became Mrs. Barton.

The **Annual Lecture** under the auspices of the W.H.S. will be delivered at Wesley's Chapel, City Road, London, on Thursday, July 20th, 1944, at 7-0 p.m. by the Rev. W. L. Doughty, B.A., B.D. The chair will be taken by Mr. J. Bernard Farnell of Finchley. The subject will be "John Wesley's Conferences with his Preachers."

The **Annual Meeting** will be held on the same premises at 6. p.m.

Should any alteration become necessary notification will be given in the Methodist press.