

resignation of the Pastor of that Station. It was during my stay at Shebbear that what has been called the "Separation" took place—about which I will write nothing, only that as a Connexion of people it well nigh destroyed us. I set out on making this change to walk these 40 miles, going the first day to Chumleigh. On reaching the house of a Mrs. Richards whose name was on the *Minutes* as the preacher's home at that place I was met by the good lady with the enquiry "Are you with Mr. Thorne or Mr. O'Bryan?" Fortunately for me I was with the former or I had been rejected as she assured me. As it was I was glad to end my long walk through the snow and to rest my weary body. Next day I reached Exeter and continued on the Station about 7 months. Here we had long journeys and scanty fare. I have walked 16 miles before breaking my fast. At one place the preacher lodged at the home of a labourer, a poor man with a large family, and took our board among the people as we could obtain it. At times we had no place when meal time came to go to and in such a case we used to walk out till the time for meals was passed and then return to our studies. We did this because we knew that the people of the house had nothing for us without depriving themselves. The Exeter Circuit then included Tiverton and some other places adjacent; to reach these we often had 16 to 18 and sometimes 20 miles to walk.

(To be continued).

METHODIST ITEMS IN THE KEIGHLEY MUSEUM

For a town the size of Keighley, the Museum in the Victoria Park is a real credit. The exhibits are of great variety and the man who can find nothing there to interest him must surely have a very limited outlook on life. For those who are Methodists, and especially local Methodists, the cases devoted to local Non-conformity deserve more than a passing glance. Other items of Methodist interest are stored away, but may be seen on application to the curator.

Through the kindness of the present curator, Mr. M. Longbottom, the writer has had access to all this material, and believes that the following rough description of what is there available will be of general, as well as local, interest.

PROCEEDINGS

CLASS-TICKETS, &c.

Various old class-tickets, in display case, including some for the years 1781-1793; seven early ones (1822-1837) from the Silsden Primitive Methodist Church, the first P. M. Church to be erected in the West Riding: Female Revivalist Methodist Society, Established 1822. Quarterly Ticket for October, 1840 ... X—, with name "Ann Gilpin" written at bottom.

A fine mounted collection of class-tickets and similar items, mostly connected with Brunswick Chapel, Leeds. Some are complete sets, others isolated examples for different years. *

Admission tickets of Martha Gilpin, March 1817, signed by Jos. Fearnside: Hanh. Etta Peat, 1826: "Bromley Circuit, June 1834 Annetta Booth, admitted on Trial into the Methodist Society . . .": John Beecham, admitted into Leeds First Circuit, 1861, by George Wm. Olver.

Removal note (the words in *italic* being written):

"*Apr. 26th, 1826*

The Bearer, *Reb^a Lapush*

is a Member of the Methodist
Society in *Keighley*

and has sufficient cause for removing

John Davis.

Love feast ticket: "*Decr. 15th 1841*

Admit the Bearer

to the Love-feast.

Josh. Cusworth Preacher."

(At this time Joseph Cusworth was stationed in Leeds.)

Bible Christian Class-Tickets for 1892, 1895, 1898, 1899.

Class ticket for "New Zealand Wesleyan Methodist Church," undated and unsigned.

Ticket for the New Zealand Sunday School Centenary Celebration, 1880.

Ticket for Leeds Brunswick S.S. Celebrations, 1880: "Leeds Brunswick Wesleyan Methodist Sabbath School Centenary Commemoration, October 2nd, 1880. Presented to *Mary A. Hanson.*"

Ticket to view Wesley Picture:

"Admit ——— and friends to see the painting of the death of the Rev. John Wesley, now on view in the Top Steward's

* The writer sends a summary of these tickets, which is too long for inclusion here. It will be kept with our papers and can be seen on application to the Secretary.

WESLEY HISTORICAL SOCIETY

Room, of Brunswick Chapel, from August 23rd, to 30th, inclusive, from ten to six o'clock each day. Leeds, August 21st, 1843," initialled "V.R."

Pledge Cards issued by the Leeds Temperance Society to Ann Smith in 1837 & 1842, and to Henry Shaw in 1840, 1842, & 1844.

PUBLICATIONS.

Various Methodist Magazines; Youth's Instructor, 1822-3; Minutes of the Wesleyan Conference, 1856, 1859, 1865; 11th edition of the Methodist New Connexion Hymn-Book, Hanley, printed by Allbut, 1825; Primitive Methodist Large Hymn Book, 1825; Primitive Methodist Hymns for Camp Meetings, "Stereotyped by J. Wortham, Hanley," 1832; *A Chronological Arrangement of the Wesleyan Methodist Preachers who have been stationed in Leeds since the year 1765*. . . By J. B. Hall, Leeds: Printed by J. W. Bean, Top of Briggate. 1846. 12mo., pp. 61.; and other pamphlets.

A collection of Bills and leaflets relating to local Methodist Churches, including many Anniversary Hymn-Sheets of the early nineteenth Century.

A displayed collection of Plans: Huddersfield Circuit, 1830-1; Keighley Wesleyan Circuit, 1856-7, 1860-1, 1870, 1884. A prayer-Meeting Plan for Morton, near Keighley, covering July 1843 to January 1844. Also "A Plan of the Wesleyan Methodist Sunday Evening Prayer Meetings, in and near Keighley, 1845." A Manuscript plan for the Bingley Wesleyan Circuit, 1854-5.

List of Subscriptions, Collections, & Receipts of Pew Rents &c., towards the Liquidation of the Debt on the Haworth Wesleyan Chapel Premises." signed "Rev. R. Woodfin, Minister. John Redman, Stearrrd. April 16th, 1862," and showing a balance due to treasurer of only £6-5-4½ against the expenditure of £1399-17-10.

POTTERY AND MISCELLANEOUS.

Various statuettes and busts of Wesley.

Tiny saucer, with portrait of Wesley.

Pair of plates, one depicting Wesley, the other Fletcher. (? Sunderland Ware).

Various love-feast cups, both single and double-handled, including an eighteenth century example from Bar Chapel, Cowling; a single-handled pair inscribed 'Patley Bridge Chapel'; and one inscribed "A present for John Thompson" (? the Wesleyan Minister of that name, 1810-1841.)

Various sacramental vessels in pewter and silver lustre ware.

PROCEEDINGS

Items connected with the Wesleyan Centenary, 1839; basins and a teacup commemorating it; pressed horn bust of Wesley, 1839; Centenary Medal; card containing *The Centenary Hymn*. By James Montgomery; *The Wesleyan Ship which set sail for the New Jerusalem, in the year 1739. The Centenary Year*. A broad-sheet containing a Centenary poem of 45 4-line verses, and another *Centenary Hymn* of six 4-line verses.

A sacramental token (a small inscribed disc admitting the bearer to the Methodist Sacrament Service.)

Various relics, supposedly of Mary Fletcher, including a needle, case, and materials for sewing.

Engravings of the Wesley family.

The lawn preaching bonnet of Ann Carr, and also her silhouette and autograph. (Ann Carr was a revivalist, and "Ann Carr's Chapel" at Leyland, Leeds, was set apart for the use of women Primitive Methodists).

Mrs. Gilpin's gloves, inscribed, "This lady was a member in Birstal Circuit. It is recorded that she wore the gloves when riding pillion, horseback, behind her husband, on her way to hear Wesley preach at the Boggard House Chapel" (in Leeds).

"Embroidered, hand-woven, muzlin, apron, worn by 'grandmother' Smith, a granddaughter of John Nelson . . . "who was admitted as a member on trial in the Birstal Circuit by John Bolam in Sept. 1834, as is shown by a class-ticket accompanying the apron.

The register of the first Worth Valley Wesleyan Sunday School, at the beginning of the nineteenth century.

A bassoon formerly played in the Wesley Place Wesleyan Choir, Keighley.

FRANK BAKER.

CIRCUIT FINANCE IN EARLY METHODISM

The writer has had access to the Circuit Steward's Cash Book from the commencement of the Wakefield Circuit in 1787 to 1805 and the Wakefield Trustees' Treasurer's accounts which cover the period 1783 to 1832.

The study of these old books throws valuable light on the rather obscure subject of circuit finance in early Methodism, and reveals the beginnings of changes of method which gradually