

The last part of vol. III and the first part of vol. IV of the N.Z. Proceedings consist of *A Centenary Survey (1844-1944) of Wesley College*, by the Rev. E. W. Hames, M.A. In October, 1844, Governor Fitzroy granted in trust to the Rev. Walter Lawry, Superintendent of the Wesleyan Mission in New Zealand, a block of six and three-quarters acres of Auckland suburban land in perpetuity for the purpose of a Wesleyan Native Institution. The training of native agents was the primary purpose of this first Wesleyan educational foundation in the country.

In 1845 the Governor made a further grant of 192 acres at Three Kings on the same terms. The Rev. Thomas Buddle, a native of the County of Durham, was appointed to assist Mr. Lawry in the town and to act as Principal of the Institution. Considered as an early experiment in Native education the work of the Old Native Institution completely justified itself and prepared the way for the larger and more efficient school at Three Kings. (1849-1869).

The "Native Schools Act" 1867 abolished the denominational system. After seven years the Institution was reopened as a College for ministerial candidates. The story of later developments completes the survey.

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## NOTES AND QUERIES.

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840. PORTRAITS OF WESLEY PREACHING. The recent article on Wesley's Field Bible, (*Proceedings XXIV*, 126) brought a query from Miss Rose Withers as to whether artists have always accurately depicted the size of Wesley's Field Bible in portraits showing him preaching. The answer seems to be that they usually did.

Wesley is sometimes depicted as reading a Bible placed on a desk, or with a Bible on his knee (as in Frank Salisbury's recent pictures). In these cases we cannot expect the small Field Bible to be shown. On practically every occasion, however, when Wesley preached in the open air, we believe he used his Field Bible, and it should therefore be shown accurately, measuring roughly two inches by four and a half inches, and about an inch thick. In other words, it should just comfortably fill a man's hand. This we find to be the case in perhaps the finest portrait of Wesley preaching, that by Nathaniel Hone, in the National Portrait Gallery. It is also true of the portrait by the first Methodist R.A., John Russell, whilst that by Thomas Holloway is only slightly larger than accuracy demands (if it is really intended to represent the Field Bible).

The same appears to be true of Frank Salisbury's best-known portrait of Wesley, though this is not strictly a "preaching" portrait. One is glad to note that the two most famous statues of Wesley,—the "Centenary" one by Adams-Acton in front of City Road Chapel, and the "Equestrian Statue" by Mr. A. G. Walker, A.R.A., outside the new Room, Bristol, both show Wesley holding a Field Bible of the correct size. Not all artists, however, have

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been so careful. The popular picture of Wesley preaching from the steps of a market cross depicts him as holding a Bible considerably bigger than the Field Bible which he customarily used, whilst the painting by the Canadian Artist, Mr. J. W. L. Foster, a replica of which is at the Central Hall, Westminster, shows Wesley with a Field Bible so big that he has to clasp it to his bosom—that is if my small reproductions do not err.

*Rev. Frank Baker, B.A., B.D.*

- 841 THE EVANGELICAL LIBRARY. The formal opening of this Library, with which is incorporated the Beddington Free Grace Library, took place in January. We have received a summary of the address given on that occasion by the Rev. Dr. Martyn Lloyd-Jones; from this the following particulars are in the main derived.

The inception of the Library was due to the vision and labours of Mr. Geoffrey Williams, the Founder, which have extended over some twenty years. During his early life after his conversion, which was of a marked character, he read widely in that form of religious literature associated with the term "Free Grace", and gathered together at Beddington in Surrey many rare works of this character. As the range and importance of this collection grew he felt a strong desire to make it the nucleus of a library available for the Christian public, and with this end in view he proceeded to develop and expand it. In the present Evangelical Library is to be found a collection of the works of the Reformers and Puritans and of the Evangelical Divines of the seventeenth and eighteenth centuries probably as fine as can be seen anywhere. Many subjects are represented in the Library, but the biographical and hymnological sections are especially rich.

An outstanding section of the Library contains many important works on Revivals of Religion, especially those of the eighteenth century. The founder's great hope is that these may, by God's blessing, prove a means of stirring up prayer for a revival of religion in our own day and our own land. The Library is intended to be a living force and not a museum only.

The Library is now at 55 Gloucester Road, South Kensington, S.W. 7. The annual subscription is 7/6. An Information Bureau is in contemplation and this as well as the collection will be at the disposal of Clergymen and Free Church Ministers as well as students and research workers,

Students of the Methodist Revival will find much here on the Calvinistic side of the movement that is not easily obtainable elsewhere.

*F.F.B.*

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Title-page and index for Volume XXIV will be sent out with the June issues to Libraries and Kindred Societies in our list. Other members desiring the same are requested to make prompt application to Rev. F. Baker, B.A., B.D., 40 Appleton Street, Warsop, near Mansfield, Notts. It is felt that some members do not require these pages, and that a superfluous use of paper should be avoided.