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J. Chapman,
MINUTES

OF SOME LATE

CONVERSATIONS,

Between the REVD. M. WESLEYS,
and Others,



DUBLIN:

Printed by S. POWELL, in Crane-lane,
MDCCLXIX.

THE FIRST
PRINTED
ANNUAL
MINUTES.

✻ ✻

FROM
T. E. BRIGDEN'S
COLLECTION.

[3]

Jacob Chapman Aug. 1764

Conversation the First.

MONDAY, 25th of June, 1744.

THE following Persons being met at the Foundry, *John Wesley, Charles Wesley, John Hodges, Rector of Wexoe, Henry Piers, Vicar of Bexley, Samuel Taylor, Vicar of Quinton, and John Morison,* after some Time spent in Prayer, the Design of our Meeting was propos'd, namely to Consider,

1. What to Teach.
2. How to Teach and
3. What to do? *i. e.* How to Regulate our Doctrine, Discipline and Practice.

We began with considering the Doctrine of Justification: the Questions relating to, with the Substance of the Answers given thereto, were as follows.

Q. 1. What is to be justified?

A. To be pardon'd, and received into God's Favour, into such a State that if we continue therein, we shall be finally saved.

Q. 2. Is Faith the Condition of Justification?

A. Yes; for every one who Believeth not is Condemned; and every One who Believes is justified.

Q. 3. But must not Repentance and Works meet for Repentance go before this Faith?

A. Without doubt; If by Repentance you mean Conviction of Sin; and by Works meet for Repentance, obeying God as far as we can, forgiving our Brother, leaving off from Evil, doing Good and using his Ordinances according to the Power we have received.

Q. 4. What is Faith?

A. Faith in General is, a Divine, Supernatural Elenchos of things not seen; *i. e.* of Past, Future or Spiritu-

A 2 tual

THE FIRST PRINTED MINUTES OF WESLEY'S CONFERENCES, 1749.

Our illustration reproduces the title-page, and page 3, of the first *printed* Annual Minutes of the "Conversations" at Wesley's Conference. This copy, as the autograph reveals, was once in possession of the Rev. Jacob Chapman, the Presbyterian minister at Staplehurst, to whom the Rev. R. Butterworth refers on p. 26. of our present issue. It appears probable that this copy of the Minutes was given to Mr. Chapman by Wesley. (See *Journal*, 28 Oct., 1771, and other references).

For a full account of these *Minutes*, see Green's *Wesley Bibliography*, p. 64. Dr. Osborn says, "Up to this time (1749) all that had been recorded of the several Conferences was preserved and circulated in MS. No printed Minutes of an earlier date than these have yet been discovered." There were no other *annual* Minutes *printed* until 1765. This must be distinguished from the digest or compendium known as the *Large Minutes* of 1753.

The definition of Faith concludes on page 4 as follows: "Faith in general is, a Divine, Supernatural Elenchos of Things not seen; *i.e.*, of Past, Future, or Spiritual things: It is a Spiritual Sight of God and the things of God."

T.E.B.

(See Preface to Bennet *Minutes*, W.H.S. Publication, No. 1, and Supplement to *Proc.*, Vol. IV, part 5).

WESLEY AND THE DISSENTERS.

There were times when Wesley keenly felt his loneliness, as, for instance, when out of the forty or fifty clergymen who received his appeal for union, dated, Scarborough, 19 April, 1764, so few took the trouble to reply. But too much must not be concluded from this apparent conspiracy of silence. The *Journal* shows that

upwards of two hundred ministers of the Establishment manifested practical sympathy with his evangelistic labours. Some of these took part in the work of his circuits and in the conversations of his Conferences: some were his companions in travel, and others his correspondents: some showed him hospitality, and others opened their pulpits to him. If readers of the *Journal* will note the localities where this sympathy was most active, they will see that some of these were places where Methodism won its greatest successes.

The association of Wesley with the Dissenting communities was not so intimate as with the National Church;¹ but despite the natural prejudices of his birth and training, his catholicity broadened with years, until he became the "friend of all and the enemy of none." Even in his Oxford days he appreciated the writings of Dr Watts, whose hymns occupied a prominent space in the first Methodist hymn-books. His studies of the Mystics—whose teaching was a silent but effective protest against ecclesiasticism—his connection with the serene Moravians, and his later love of the Puritan writers (though Whitefield taunted him with his dislike of Bunyan,)² helped to broaden his sympathy. Whether the influence of his nonjuror friends, Law, Hutton, Clayton and Byron tended in this direction is very doubtful.

While in Georgia he came to such a good understanding with Mr. McLeod, the devoted Presbyterian pastor, that he probably committed his little flock at Frederica to his care, (Standard Edition of *Journal*, I, p. 312), and it would seem that through life he maintained friendly relations with the Presbyterians. Few ministers enjoyed the affection of Wesley in greater degree than the Rev. Jacob Chapman,³ of Staplehurst, who, though a Presbyterian, became a member of the Methodist Society, and the host of Wesley and his assistants. How highly his guests esteemed him may be seen in the *Journal* under the dates 7 Dec., 1763, 11 Dec., 1769, and especially 28 Oct., 1771, and in Tyerman's *Life of Wesley*, vol. II, p. 482. How the good Presbyterian reciprocated the affection of Wesley appears in his

1. See *New Hist. of Meth.*, Vol. I, pp. 166, 205.

2. Yet he published abridgments of Bunyan's *Pilgrim* (1743), and *Holy War* (Xtn. Lib., Vol. 32). He read Bunyan in 1739 (*Standard Journal*, II, *Diary*, pp. 312-313). T.E.B.

3. A copy of the First Printed *Minutes*, Dublin, 1749, with Chapman's autograph, is in my possession. See illustration. T.E.B.

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letters in the *Arminian Magazine* for 1782, pp. 550 and 666. "I very fervently love you, and I trust never to let a day pass without praying for you." The name of the Presbyterian minister of Tunbridge Wells is not mentioned in the *Journal*, but it shows that he welcomed Wesley to his pulpit on at least three occasions. Permission to preach in their meeting-houses was also gladly accorded by the Presbyterian ministers of Yarmouth (I.W.), Northampton, Banbury, and many places in Ireland, including Belfast, Armagh, Newtown (repeatedly), Rathfriland, Antrim, Lisburn, Newry (repeatedly), Coleraine, Cootehill, and Kilrea. Space would fail to tell of Mr. Atchison, of Berwick, of Mr. Wardrobe, of Hexham, and Mr. Robe, of Kilsyth, who were among his friends. As to the reception given him by the Scotch clergy we do not speak, since Wesley himself was the Dissenter when north of the Tweed; but after preaching in Mr. G's—church (Dr. Gillies), he wrote: "Surely with God nothing is impossible! Who would have believed five-and-twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch Kirk?" Even the Seceders did not stand aloof, as the entry in the *Journal* for 17 June, 1787, and the letters of Ralph Erskine to Wesley, make manifest.

As Wesley mentions Presbyterians and Dissenters in his daily records, we may perhaps conclude that by the latter he means Independents. It is unnecessary to dwell on his friendship with Dr. Doddridge, whose academy he visited, whose writings he perused, and whose advice he sought as to the books most likely to be useful to the Methodist itinerants. With other distinguished Dissenters he was on happy terms; Titus Knight, of Halifax, once one of his preachers, he calls his "old friend;" the famous Welsh commentator, Peter Williams of Carmarthen, gives him welcome to his church; Jenkin Morgan, founder of Nonconformity in Anglesey, acts as his host and guide; and Mr. Kinsman, of the Plymouth Tabernacle, the friend of Lady Huntingdon and Whitefield, gave him the use of his pulpit on several occasions, and repeatedly wrote to him. Others of whom we know less were equally brotherly, as Mr. Spooner, of Chesham, Mr. Lowthian, of Cocker mouth, and the ministers of Sandwich,⁴ Swalwell, Bridlington, Towcester, Wincanton, and Tiverton. What would his brother Samuel have said if he had lived to hear of Wesley preaching in a meeting-house in his parish? At

4. An article on Wesley's visit to Sandwich will appear in our next issue.

Trowbridge Wesley was welcomed to the chapel of Mrs. Turner,⁵ that gracious dame whose name was as ointment poured forth, and one of whose letters to Wesley may be read in the *Meth. Mag.*, 1798, p. 46. At Bristol he had the opportunity of returning with interest the kindness often shown to him by granting the use of the Methodist Chapel during some weeks to Mr. Hey the Dissenting "minister of Lewin's Mead Meeting" for Sunday worship, and Wesley heard with delight the first sermon of the series.⁶ Nor did Wesley's catholicity fail when asked to occupy the pulpits of those who had left the Methodists, seeing that he ministered in Maxfield's Chapel and Wheatley's Tabernacle at Norwich.

With the Baptists Wesley was not always fortunate, as witness his treatment by the brother at Coningsby, though it is satisfactory to find that after a disputation of an hour and a half they confirmed their love toward each other. Myles says concerning the Conference of 1748: "Seventeen preachers were present, among whom was Mr. Philip Gibbs, late Baptist Minister of Plymouth, who at that time was stationed on one of our Circuits." It will be remembered how eager the Wesley's were to convince and baptize the many Quakers whom they met in Georgia, and elsewhere in later days, and they record a considerable number of baptisms,—once, seven at one service. But in yet later times they were content to admire the piety of these brethren, and not to dispute with them save when compelled. Among his Quaker friends were such distinguished men as Drs. Ruty and Fothergill, and the literary Anthony Purver. Of the many Quaker saints he names we can find room for only two, J—Str—n,⁷ whose conversation "enlivened and strengthened the soul" of Wesley, and John Garrett, a speaker among the Quakers, whom Wesley declared to be one of the most lovely old men he ever saw. It is tempting to linger over that charming community of Friends at Sticklepath⁸ as described in the *Journal*, and how, while among them, Wesley read with generous indignation the account of the cruel sufferings of their martyred brethren in America.

This imperfect outline may be fitly closed with a reference

5. See *Proceedings*, IV, p. 57. T.E.B.

6. See *Proceedings*, VII, p. 167.

7. Joshua Strangman, *Proc.*, V, p. 224. T.E.B.

8. *W. M. Mag.*, July, 1908.

to Wesley's answer to the question, "Who then are the worst Dissenters from the Church of England?" (*Journal*, 6 Feb., 1740.)

R. BUTTERWORTH.

THE REV. JOHN HAMPSON'S GHOST STORY AS TOLD TO MISS BOSANQUET, 1780.

John Hampson, Senr., figures in Methodist history in connection with the *Deed of Declaration, 1784*. Atmore speaks well of him in his *Memorial* (p. 98), and says he was "strong, tall, and comely, with a remarkably pleasing voice." It is interesting to find that saintly Mary Bosanquet was not averse to his well told story. We give it as it appears in the *Autobiography of Thomas Wright, 1736-1797*, edited by his grandson, Thomas Wright, M.A., F.S.A.

"In the autumn of 1780, I happened to be one afternoon at Cross-hall, near Brunt-cliffe,¹ the house of a Miss Bosanquet,²

1. The village of Bruntcliffe, in the parish of Batley, is built at the junction of four roads; those leading to Bradford, Wakefield, Leeds, and Birstall. It is only a short distance from Adwalton, or Atherton, and Birkenshaw; and is seven miles from Bradford. It is sometimes called Bruntcliff Thorn, and is not far from the Gildersome station, on the Bradford and Wakefield branch of the Great Northern Railway. Cross Hall, built by Miss Bosanquet, is a little to the east of Bruntcliffe.

2. Miss Bosanquet. This was the lady who afterwards became Mrs. Fletcher, of Madeley. Her memory seems to have lasted traditionally in this part of the country. Mr. Holroyd has obtained for me from a very old man from Morley, the following account of Miss Bosanquet of Cross Hall, which I give in the language of the relator, who has confounded a Swiss with a Swede. "I knew Miss Bosanquet varry weel when I were a lad. I've heerd mi father tell at shoo com thro London, where shoo hed a brother at wer a parliament man; an as luck wod hev it, shoo wer converted under owd Wesley, and then shoo com doon thro London an belt Cross Hall, an browt a weggan load o young wimmin, all orphans, and shoo kept em wol they gate up ta be owd enef ta keep thersens. Shoo led class-meetings, and preycht tu, an a rare gooid preycher shoo wor. I remember shoo gate wed tul a gentleman o't name o Fletcher, a Swede, an they went ta live at Gildersome, where I think they both deed."

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a maiden lady of considerable property. She was a very religious and charitable lady, and much attached to the Methodists. She had asked me to drink tea with her, and just as we rose from the table a Mr. John Hampson, senior, a Methodist preacher, happened to drop in from Wales. She asked me to stay supper, and bear the preacher company; which I accordingly did, and during supper he acquainted us with a circumstance which had come to his knowledge a little before he left Wales, and of which he gave us the following relation.

It had been for some time reported in the neighbourhood that a poor unmarried woman, who was a member of the Methodist Society, and had become serious under their ministry, had seen and conversed with the apparition of a gentleman, who had made a strange discovery to her. Mr. Hampson being desirous to ascertain if there was any truth in the story, sent for the woman, and desired her to give him an exact relation of the whole affair from her own mouth, and as near the truth as she possibly could. She said she was a poor woman who got her living by spinning hemp and line; that it was customary for the farmers and gentlemen of that neighbourhood to grow a little hemp or line in a corner of their fields, for their own home consumption, and as she had a good hand at spinning the materials, she used to go from house to house to enquire for work; that her method was, where they employed her, during her stay to have meat, and drink, and lodging (if she had occasion to sleep with them), for her work, and what they pleased to give her besides. That, among other places, she happened to call in one day at the Welsh Earl Powis's country seat, called Redcastle,³ to inquire for work, as she usually had done before. The quality were at this time in London, and had left the steward and his wife, with other servants, as usual, to take care of their country residence in their absence. The steward's wife set her to work, and in the evening told her that she must stay all night with them, as they had more work for her to do next day. When bedtime arrived, two or three of the servants in company, with each a lighted candle in her hand, conducted her to her lodging. They led her to a ground room, with a boarded floor and two

3. Red Castle. This—in Welsh, Castle goch—was the old name of Powis Castle, and is said to have been given to it from the red colour of the stone of which it was built. I have not been able to discover if this very remarkable ghost story is still remembered there, but I have heard that there is a room in the castle still called the haunted chamber.

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sash windows. The room was grandly furnished and had a genteel bed in one corner of it. They had made her a good fire, and had placed her a chair and a table before it, and a large lighted candle upon the table. They told her that was her bedroom, and she might go to sleep when she pleased: they then wished her a good night, and withdrew altogether, pulling the door quickly after them, so as to hasp the spring-sneck⁴ in the brass lock that was upon it. When they were gone, she gazed awhile at the fine furniture, under no small astonishment that they should put such a poor person as her in so grand a room and bed, with all the apparatus of fire, chair, table, and candle. She was also surprised at the circumstance of the servants coming so many together, with each of them a candle; however, after gazing about her some little time, she sat down and took a small Welsh Bible out of her pocket, which she always carried about with her, and in which she usually read a chapter—chiefly in the New Testament—before she said her prayers and went to bed. While she was reading she heard the room door open, and, turning her head, saw a gentleman enter in a gold-laced hat and waist-coat, and the rest of his dress corresponding therewith. He walked down by the sash-window to the corner of the room, and then returned. When he came at the first window in his return (the bottom of which was nearly breast-high) he rested his elbow on the bottom of the window, and the side of his face upon the palm of his hand, and stood in that leaning posture for some time, with his side partly towards her. She looked at him earnestly to see if she knew him, but though, from her frequent intercourse with them, she had a personal knowledge of all the present family, he appeared a stranger to her. She supposed afterwards, that he stood in this manner to encourage her to speak; but as she did not, after some little time he walked off, pulling the door after him as the servants had done before. She began now to be much alarmed, concluding it to be an apparition, and that they had put her there on purpose. This was really the case. The room, it seems, had been disturbed for a long time so that nobody could sleep peaceably in it, and as she passed for a very serious woman, the servants took it in their heads to put the Methodist and spirit together, to see what they would make of it. Startled at this thought, she rose from her chair, and kneeled down by the bedside to say her prayers. While she was praying he came in again, walked round the room, and came close behind

4. Spring-sneck. *Sneck*, in the dialect of Yorkshire, means a door-latch.

her. She had it on her mind to speak, but when she attempted it she was so very much agitated, that she could not utter a word. He walked out of the room again, pulling the door after him as before. She begged that God would strengthen her, and not suffer her to be tried beyond what she was able to bear; she recovered her spirits, and thought she felt more confidence and resolution, and determined if he came in again she would speak to him if possible. He presently came in again, walked round, and came behind her as before; she turned her head and said, "Pray sir, who are you, and what do you want?" He put up his finger, and said, "Take up the candle and follow me, and I will tell you." She got up, took up the candle, and followed him out of the room. He led her through a long boarded passage, till they came to the door of another room, which he opened and went in; it was a small room, or what might be called a large closet. "As the room was small, and I believed him to be a spirit," said she, "I stopped at the door; he turned and said, 'Walk in; I will not hurt you;' so I walked in. He said, 'Observe what I do;' I said, 'I will.' He stooped, and tore up one of the boards of the floor, and there appeared under it a box with an iron handle in the lid. He said, 'Do you see that box?' I said, 'Yes, I do.' He then stepped to one side of the room and showed me a crevice in the wall, where, he said, a key was hid, that would open it. He said, 'This box and key must be taken out, and sent to the earl in London'⁵ (naming the earl and his place of residence in the city). He said, 'Will you see it done?' I said, 'I will do my best to get it done;' he said, 'Do, and I will trouble the house no more.' He then walked out of the room and left me. I stepped to the room-door, and set up a shout. The steward and his wife, with the other servants, came to me immediately; all clung together, with a number of lights in their hands. It seems they had all been waiting to see the issue of the interview betwixt me and the apparition. They asked me what was the matter? I told them the foregoing circumstances, and showed them the box. The steward durst not meddle with it, but his wife had more courage, and, with the help of the other servants, tugged it out, and found the key." She said, by their lifting it appeared to be pretty heavy, but that she did not see it

5. The Earl in London. This was the last of the earls of Powis, of the family of Herbert. He succeeded his father to the title in 1749, and died in 1801, after which it was conferred upon Lord Clive, who had married the earl's sister.

opened, and therefore did not know what it contained ;—perhaps money, or writings of consequence to the family, or both. They took it away with them, and she then went to bed and slept peaceably till the morning.

It appeared afterwards that they sent the box to the earl, in London, with an account of the manner of its discovery, and by whom ; as the earl sent down orders immediately to his steward to inform the poor woman who had been the occasion of the discovery, that if she would come and reside in his family, she should be comfortably provided for the remainder of her days ; or, if she did not choose to reside constantly with them, if she would let them know when she wanted assistance, she should be liberally supplied at his lordship's expense, as long as she lived. And Mr. Hampson said it was a known fact in the neighbourhood, that she had been so supplied from his lordship's family from the time the affair was said to have happened, and continued to be so at the time she gave Mr. Hampson this account. She told him that she was so often solicited by curious people to relate the story, that she was weary of repeating it, but to oblige him had once more related the particulars, and wished now to have done with it. Mr. Hampson said she appeared to be a sensible, intelligent person, and that he saw no reason to doubt her veracity."

EXCERPTS FROM JOHN VALTON'S MS. JOURNAL.

Continued from page 23.

2 JANUARY, 1783. This night I held a watchnight at Batley. During my sermon a child of twelve years old cried much, and was set at liberty soon after. Two more were cut to the heart. I must here remark for my future conduct that prayer meetings, either by themselves or mixt with preaching, seem to be the most infallible means to revive the work of God in a place, next to visiting from house to house. Another means is enforcing most strongly and constantly the necessity of the power of the Holy Ghost : " not by might " etc.

6 AUGUST. Our Conference ended [at Bristol]. We had upon the whole a very loving Conference, and it was much

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solemnized by Mr. Wesley's illness. His death was expected, but God has again heard prayer for him : blessed be God. [In March of this year Wesley was dangerously ill in Bristol and Stroud, but he recovered and visited Ireland and subsequently Holland. The Conference in Bristol begun on 29 July, and was specially occupied with two points ; the case of Birstal House ; and secondly, the state of Kingswood School. In the midst of this Conference, Wesley again became alarmingly ill. " Dr. Drummond attended him twice a day. His friends thought that his end was come : and he himself apprehended that the cramp would probably reach his stomach, and occasion sudden death. For eighteen days, Wesley hung between life and death, when, finding himself somewhat better, and ' being,' as he says, ' unwilling to be idle,' he spent an hour with the Bristol penitents. The day following he preached twice, and the day after that, on Monday, 25 August, set out again on his much loved gospel ramblings." Tyerman, iii, 403].

4 SEPTEMBER. This day Mr. Wesley came to Birstal in order, if possible, to settle the new House. He preached in the evening and opened the affair afterwards to the Society.

5 SEPTEMBER. This morning, Mr. Wesley and a few of the preachers met the Trustees and reasoned with them concerning the impropriety of settling the House according to their old deed. Mr. Wesley made them such offers as any reasonable man would not have rejected, but all in vain : only five of the Trustees stood up for Mr. Wesley's proposals. [Wesley met the Birstal trustees at the request of the Conference, as it was thought " this would be the most effectual way of bringing them to reason." For Wesley's own account of his visit, see *Journal*, 3—5 September, 1783].

28 DECEMBER. This afternoon an odd circumstance happened while I was preaching at the Height Chapel. A robin red breast came twice and stood upon my head. Some of the congregation could not help smiling.

14 JANUARY, 1784. It being necessary to build a larger preaching-house at Daw Green, I was desired to preach an occasional sermon at 2 o'clock. Being Dewsbury market-day, I had but a small congregation.

19 JANUARY. This day was spent at Hanging Heaton going about collecting subscriptions for the intended new House at Daw Green. I was astonished at the amazing liberality of this poor people. I collected 64 pounds in that little village. If any one seeks proof of the work of God in this place, I appeal to the fruits. They received me in every house with love and good

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nature, and I was even obliged to stay the hand of some. If anybody had entered the houses where I went, they would not have supposed that £20 could have been raised.

3 MARCH. I met the Trustees of the Daw Green House in order to determine upon a place to build a new house upon. This matter has been much debated, and after all we were likely to drop it. I proposed prayer. Three of us prayed that God would direct us in this new business. When we rose up, I immediately held forth two lots, and the place was at once purchased that the lot fell upon.

29 APRIL. This day at half-past twelve, I preached on the foundation of our intended new House at Dewsbury. Considering the short notice, it was a large congregation, and I had a very good time among them.

9 JUNE. I have been meeting the Hanging Heaton classes these two days past, and have had abundance of satisfaction in the people. They seem indeed to be in a prosperous way. I had the assistance of that amiable woman, Miss Elizabeth Ritchie, she questioning and advising the women.

24 JULY, Saturday. This evening Mr. Wesley preached at Hanging Heaton to a very large concourse of people. As we walked up the village many of the people met him very lovingly and welcomed him into the town. [See *Journal*, for an account of this visit].

25 JULY. Mr. Wesley having walked from Hanging Heaton to Daw Green, preached a profitable sermon. He then walked to Birstal, 3½ miles, and preached at Brown Hills to a vast large congregation: the one half could not hear him. Afterwards he set out for Leeds to hold the Conference.

3 AUGUST. Blessed be God, our Conference ended in much harmony and love. We never saw so many preachers meet together before. A violent opposition was expected to be made by three or four mistaken brethren to the Deed of Settlement for a Conference subsequent to Mr. Wesley's death. Mr. Fletcher preached two awful sermons on the occasion, and took vast pains with the disaffected brethren, who at length made an humble submission, and all seemed harmony and love again. I think we never met nor parted with more love. [See the *Journal*, for Wesley's own brief account of this conference. Tyerman rightly characterises it as "this momentous conference," and gives a long account of Wesley's action in regard to his "Deed of Declaration, or Deed Poll," which was the cause of contention: *Life and Times of Wesley*, iii, 417-426].

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1 OCTOBER. We had a most happy Quarter Meeting this day [Bradford]. Everything was most peaceably conducted, and cordial affections harmonized our souls indeed.

20 FEBRUARY 1785. This day, Sunday, while the first hymn was being given out, Mr. Bowers fell down in a fit, and was carried out dead into our parlour. How sudden! The Lord bless the awful providence to the people!

1 APRIL. This day we had a loving Quarter Meeting at Bradforth [Bradford]. After it was over I returned to Baildon, and attended the prayer meeting.

20 JUNE. [Mr. Valton, who had for some time been seriously out of health, was in Scarborough in order to bathe in the sea, and to drink "the spaw water." This was the day of the Quarter Meeting in Scarboro': Mr. Valton preached, and, with other brethren, afterwards 'held a Watchnight.']

16 JULY. This day I arrived safe in Town. I dined at the New Chapel [City Road] with Mr. Wesley, who seemed to be young and lusty as the eagle.

3 AUGUST. This morning we concluded the Conference with the Sacrament. We had a very loving time, and parted with much affection. One thing I believe many of us remarked, that our London friends discovered more love to the preachers that lodged in their houses than I ever remembered, and expressed great marks of sorrow at parting with us. One thing more was remarkable—we have had a larger increase this year, both in England and America, than we have had this many years.

THE HEIGHT CHAPEL, HIGHTOWN, AND THOMAS WRIGHT, OF BIRKENSHAW.

(See preceding *Valton's Journal*, 28th December, 1783.)

In the curious *Autobiography of Thomas Wright, of Birkenshaw*, 1736—1797, there is a reference to this chapel as follows: "In the autumn of 1773, I took an excursion into the country with Mr. Joseph Jackson, a currier of Hightown, to solicit the assistance of Methodists in different parts in defraying the expense of building the new Methodist Meeting-house at Height."

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Then follows an account of the journey through Halifax, Rochdale, Manchester, Bolton, and other towns to Liverpool, Chester and Shrewsbury. At the last place, after visiting a condemned prisoner, of whom a long account is given, they dined with Lady Glynn, "a lady of fortune and a favourer of the Methodists." From thence to Madeley where they met the Rev. John Fletcher and attended his church. He was "writing his Equal Check," says Wright, "the manuscript of which he showed me."

A note of 1863, by Mr. A. Holroyd, says, "The Meeting House referred to as about to be built at "Height" probably refers to the 'theykd chapel' at Hightown which was erected on a piece of high land. This place was partly pulled down a few years ago and altered into cottages, and a more commodious one erected on or near the same spot." In 1774, Wright refers to the masons at work on the chapel. This appears to have been the chapel in which John Valton preached.

Thomas Wright, though not a member of Society, was an ardent controversialist and a local champion of the Wesleyans against Sir Richard Hill and other Calvinistic pamphleteers. In Wright's curious "poem," "*Observations on a pamphlet lately published, entitled: Polyphemus, or a cyclops combatting truth,*" in the preface, is the following story relating to the Height preaching-house. "Some Calvinists returning in a post-chaise from one of their lectures (at Heckmondwike: see Baines' *Yorkshire*), where the author of 'Polyphemus' had been first vending his ware, and in their way passing by a Methodist preaching-house (Height), the vehicle stopped; out leaps a Calvinist, runs to the preaching-house, and attempts to force one of the giant-titled pamphlets under the door—mightily tickled, no doubt, at thinking how the poor Methodists, at their next visit, would be frightened to find so horrid a monster stalking about the place! However, as the sound truth of the Methodist doctrines repel all the vain arguments and malicious attempts the Calvinists make use of in order to overturn or injure them, so the firmness and closeness of the preaching-house doors repelled the vain attempt of this Calvinist to force "Polyphemus" into the place; he therefore runs next to the stable door, the bottom of which not being quite so close, he thrusts "Polyphemus" half way through into the horse-stand (a place too good for him); but the poor giant, alas! sticking fast by the middle, his friend was obliged to leave him in that condition, with his posteriors exposed to a brisk shower of rain, which happened to fall at that time. This had such an effect in softening the giant's hinder parts, that when an observer

came afterwards to disengage him, he separated in two pieces! The Calvinist returned to his carriage again and drove away, laughing in his sleeve at the arch trick he had played the Methodists."

The "Polyphemus" pamphlet was written by John Knight, an early Wesleyan convert, who had afterwards turned Calvinist. It was an attack on Wesley's itinerant, Thomas Taylor, who was in the Birstall Circuit in 1771 and 1772. He had been a blacksmith, and the title of the pamphlet was an attempt to ridicule his former occupation. Knight himself had been a collier. The pamphlet does not appear in Green's list of Anti-Methodist publications. Wright also wrote a reply to Hill's *Logica Wesleiensis*, in the form of a parody under the title of *A Heroic Poem in praise of Richard Hill, Esq.* He also published, in verse, a defence of Arminianism in *A Modern Familiar Religious Conversation* (1778), of which a second edition was published in 1812.

T.E.B.

WESLEY LETTERS.

(I) TO JOSHUA KEIGHLEY AT CARMARTHEN.

London, Jan 8 1786.

My Dear Brother,

Poor James seems to have lost all Confidence. You may speak of him in the Congregation, provided you do not name his Name. But I think, he will soon have spent his fire.

Go you calmly and steddily on your way.

Bro: Hoskins is a good man, and not a bad Preacher. He may change with Brother Warrenner for a month or two.

I am,

Dear Joshua,

Your affectionate Friend and Brother

J. WESLEY.

To Mr. Keighley

at the Preaching house in Carmarthen.

Wesley's *Journal* has no entry on the above date. The *Minutes*, 1785, record: "Joshua Keighley to P-m roke." (See Atmore's *Memorial*, p. 125). "William Hoskins, to Pembroke. William Warrenner, to Brecon." Warrenner was ordained by

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Wesley, for Antigua, 1786. For an account of Methodism in Carmarthen, see Young's *Hist. of M. in Wales*, ch. xiii.

(II) TO MISS BOLTON, WITNEY, 1772.

The following letter is now in the possession of Mrs. H. E. Smith, Grimsby, who received it from her mother, *née* Lydia Marriott, of Witney.

London, Nov. 28, 1772.

My Dear Sister,

I have some Business too: but I know not what Business w^d be able to hinder my writing to *you*. But whether you think of me or no I shall hardly be angry at you. Too much attention to Business (with the natural consequence of it) too little exercise in the open air, you may expect will always bring back your Headache. Therefore you sh^d never intermit your Riding. It is not even Worldly Prudence. For one fit of sickness would take up more time than an hundred little Rides. If therefore you w^d preserve yourself fit for Business, to wave all other considerations, in every fair Day w^h this season of the year affords, you sh^d snatch an hour for Riding. Sammy Wells will always be usefull, for he can take advice. But how is it with Billy Brammah? Does he follow the advice I gave him concerning screaming, and the use of spirituuous liquors? If not, he will grow old before his time: he will both lessen and shorten his own usefulness. Drop a word whenever you find an opportunity. He is upright of heart. He enjoys a good deal of y^e grace of God; but with a touch of enthusiasm. Nay, Nancy, I designed to have wrote but one page. But I know not how, when I am talking with *you*, tho' only by letter, I can hardly break off. But indeed, as yet, I have not touched on what I chiefly intended. I see plainly that you are exposed to two Dangers, of entirely opposite natures. The one is (that w^{ch} now assaults some of our friends in the West) Refining upon Religion; aiming at something more sublime than plain simple Love producing Lowliness, Meekness and Resignation. The other is, an Abatement of Zeal for doing Good. I am a little jealous over you in this. Last year I warned you much on this very account. Did you follow that advice to let

“No fair occasion pass unheeded by”?

If you leaned a little toward an extreme (w^{ch} I do not know) beware of gradually sliding into the other extreme! The Good Lord guide you every moment! Do you find constant power over

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the old enemy, Inordinate Affection? I pray do not stay another month before you write to

My Dear Nancy
Your Affectionate Brother
J. WESLEY.

To Miss Bolton,
in Witney, Oxfordshire.

Note.—Samuel Wells (referred to in this letter) entered the Ministry in 1769 and William Brammah in 1762. Both died in 1780.

G LATHAM.

There are sixteen letters to Miss Bolton inserted in Wesley's *Works* Vols. xii. xiii. The nearest in date is one written in the week following, on Dec. 5th, 1772. Two more letters are in possession of Miss Collins, of Warwick, who kindly lent them to me for the *facsimiles* in Dr. Fitchett's *Wesley and his Century*.—T.E.B.

LETTER FROM VINCENT PERRONET
TO WESLEY: 1767.

Shoreham, Dec^{br} 31st.

My reverend and Dear Brother,

We were this day most agreeably surpriz'd to hear of your *Recovery* before we had as much as heard of your illness.¹

It appears plain, that the Lord has more for his *Labourer* both to *do*, and to *suffer*. For tho' a *glorious* share of both has fall'n to thy lot; yet thy Gracious Master seems resolved to qualify his faithful servant, even for a far more and *Exceeding and Eternal Weight of Glory!*

Our respects and best wishes are with you and yours.—The Lord Jesus Christ be with all of us!

I need not tell my Brother, that if Shoreham can in any way

1. See *Journal*, 13 Dec., 1767.—T.E.B.

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contribute to his Health;—all at *Shoreham* will rejoyce to see him.—

I am,
Yours most affectionately,
VIN. PERRONET.

(Wesley's endorsement :)

Dec. 31, 1767.

a^d Jan. 5.

B. F. FIELDING.

A LETTER BY WHITEFIELD,
FROM KENDAL, 1750.

Tyerman (*Life of Whitefield*, II, pp. 258-260) gives a series of letters written by Whitefield during his tour through "Ingham's Circuit," in June, 1750. To these may be added one now in possession of Mr. J. Alston, of Barrow-in-Furness. In a letter of 20 June, to Lady Huntingdon, given by Tyerman, Whitefield says: "I preached twice to several thousands last week, and the people were so importunate that I was prevailed on to return last night." Who was "Neddy"?

Kendal, June 22d, 1750.

Dear Neddy,

The fields have been everywhere white with harvest, and people have flocked to hear the gospel like 'doves to the windows.' I have preached here to a great multitude, and tomorrow, God willing, set forward to Whitehaven. I hope you and your father and mother are going on daily towards heaven. Jesus is the Way, the Truth, and the Life—lean on Him, look to Him, and you shall be saved from all those briars and thorns that you must necessarily meet with in travelling through the howling wilderness.

The Lord be with you and keep you unspotted from the world. That you may all increase with the increase of God is the earnest prayer of

Your affec. Friend for Christ's sake,
G.W.

P.S.—A new edition of my sermons is just come out. If any are wanted you may send a letter directed for me at the Tabernacle. . .

[Whitefield's sermons, referred to above, in various editions, form a puzzle for bibliographers. I have vol. I, dated 1739, with the early portrait, and vol. II, 1740, but they do not correspond with Tyerman's detailed account (II, pp. 295-306). Bound up with vol. II is a copy of *Dr. Hammond's Exposition of Gal.*, vi, 15, and *Bishop Hopkins's Exposition of John*, iii, 5. Printed for G. Whitefield, 1740.]

T.E.B.

LETTERS CONCERNING EARLY IRISH METHODISM.

CHIEFLY FROM MR. WESLEY TO ARTHUR KEENE.

(Continued from page 20).

Through the good offices of Mr. J. W. Laycock, we have received copies of a number of unpublished letters and other documents connected with early Methodism in Ireland. Most of these we shall publish in our *Proceedings*. The Rev. C. H. Crookshank, M.A., has kindly added the Annotations contained in the footnotes.

To Mr. Arthur Keen in Dublin.

Plymouth Dock, March 3, 1787.¹⁴

Dear Arthur,

All that is past is forgotten, on one condition that you supply the defect for the time to come. If you required me, "not to come to your house," you would lay me under a difficulty: And I should not easily be persuaded, to comply with your requisition. But when you require the contrary, I feel no

14. March 3, 1787. Evidently something had occurred previous to the writing of this letter which interrupted the correspondence, as nearly two years had elapsed without its renewal. What it was, is not stated. It would appear that the omission was on the side of Mr. Keene, and if so it is very likely the cause was dissatisfaction with the action of Wesley in ordaining Keighley, Atmore, Warrener, and Hammet in the previous year.

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repugnance in my mind, to agree to your proposal ; were it only for the sake of seeing your lovely children ; my dear little maid Amelia in particular.

If it please God to bring me safe to Dublin, we shall then consider, what other parts of the Kingdom I should go to. I shall undoubtedly, if my health continues, visit Cork and Londonderry : And as many more of the Capital places, as (all things considered) shall be judged expedient.

The parting with those we dearly love, is a noble exercise of Resignation. I doubt not but it has been and will be greatly sanctified both to Sister Keen and you. On Monday I am to set out for Bath and Bristol. I then purpose visiting the intermediate Societies : Hoping to be at Manchester on Tuesday April the 2nd, and then at Holyhead as soon as possible. Peace be with all your spirits !

I am, Dear Arthur,
Your Affectionate Friend & Brother,
J. WESLEY.

To Arthur Keen, Eqr., Dublin,
Athlone, April 20th, 1787.

Dear Arthur,

We came hither this morning, and find a pleasing prospect. I really think as Mr. Handy¹⁵ does, that when there is a vacancy, to admit Sister Finlay into the Widows' House, will be a deed of mercy.

All Sister Penington's¹⁵ Riches (in this world) were her Books : But the fire swept them all away. She has not one left. I desire Bro. Rogers to send her by the first opportunity ; The large Hymn Book ; Notes on the New Testament Quarto ; The Appeals, bound ; The four Volumes of Sermons ; Life of Mr. Fletcher ; of D. Brainard, and of Madame Gion, Night Thoughts, Milton.

I remember with much love, Sister Keen with my Dear Mary Ann and her Brother. Peace be with all y^e Spirits !

I am, Dear Arthur,
Ever Yours,
J. WESLEY.

15. April 20, 1787. "Mr. Handy." Samuel Wesley Handy of Brackagh Castle, son of Samuel Handy of Coolalough. See my *Hist.*, i, pp. 27-34 "Sister Penington." Widow of William Penington who entered the itinerancy in 1759 and died in 1767. See my *Memorable Women of Irish Methodism*, pp. 5-19.

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On the same sheet are the following :

To Mr. Rogers,

Saturday, April 21.

Dear Jimmy,

I thank you for yours. You did well to write ; though in one sense there was no need of it : For there is no great danger of my being angry either at Hatty or you. My eyes are as well as ever. But I see nothing of Dr. Coke's Journal. I wish I had taken you with me. Peace be with your Spirits ! Dear Jimmy Adieu !

Dear Sir,

Sarah Finlay Widow to the late Archibald Finlay is an object worthy of notice, sixty three years old and not able to procure the common necessaries of life.

I am Dr Sir with all respect your very assured Friend & Humble Servant

Bracca Castle,

SAML. WM. HANDY.

18th April, 1787.

To Arthur Keen, Esq., near Dublin.

Waterford, May 2nd, 1787.

My Dear Arthur,

Atho Miss Acton¹⁶ is to acquit you of your promise, in favour of Sister Timmins, yet I can in no wise avail myself of her condescension, were it only on this account, That Sister Timmins is considerably older than Sister Finlay. It is reasonable therefore that S Finlay should wait for another vacancy.

Pray inform Bro Rogers,¹⁶ That I have considered the Letters of John Price¹⁶ and Bro Mitchell¹⁶ and have altered my plan according to their advice, and appointed to preach Mond 28 at Sir Ringham Sayer's, 29 noon Aughalun or Lisbellaw, Wed 30, Sidare, Ilmoyd, 31 noon Omagh, at six Kirlish Lodge, Sat noon Newtown Stuart, 6 Londonderry.

16. May 2, 1787. "Miss Acton." See my *Hist.*, i, pp. 428, 437.

"Bro. Rogers." The then Superintendent of the Dublin circuit, James Rogers.

"John Price." Entered the itinerancy in 1772, and was then stationed on the Omagh circuit.

"Bro. Mitchell." Samuel Mitchell Entered the itinerancy in 1779, and was then stationed on the Enniskillen circuit.

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I wish he would certify Sam Mitchell and Jo Price of this. Sister Cookman,¹⁶ Moore and Acton are in perfect Health, much the better for their journey. We all remember you and yours with much Love. The work of God goes on well in Waterford : Here is a wise, steddly people. Wishing you and yours every Blessing I remain,

Dear Arthur, Ever Yours

J. WESLEY.

On the same sheet :

Dear Sir,

It will give you, and Dear Mrs. Keen pleasure to hear we are now got well to W-ford. Mr. & Mrs. Dev^s contribute all in their power to my Happiness, for which I believe I am much obliged to you for a kind recommendation of me to their attention. I every day think of your family, and the distress we felt when together in Dublin, and wish we may have no cause for grief on our return. I beg my love to Mrs. Keen, and little ones ; to Mr. and Mrs. Rogers, also Miss Marshl.

Believe me yours,

JOHN BROADBENT¹⁶

On a half sheet addressed in Mr. Wesley's hand writing, To Mr. Arthur Keen near Dublin ; and dated probably by Mr. Keen, 13 July 87, is the following from James and Hester Ann Rogers. The writer evidently is Mrs. Rogers,¹⁶ for James is in another hand. The sheet is stamped *Chester*.

My D^r Mrs. Keen,

You see by D^r Mr. Wesley's Letter how much cause we have to praise a God of Love. I never was more happy than in our greatest danger. Blessed be my Lord I was filled with comfort and Assurance.—I felt to die would have been my Eternal gain—but no sooner Did Mr. Wesley &c begin to pray—that I felt

16. "Sister Cookman." Mrs. Cookman, Mrs. Henry Moore, and Miss Acton travelled from Dublin to Bunklody or Newtownbarry to see Wesley.

"John Broadbent." He was Wesley's travelling companion during this journey.

"Mrs. Rogers." She refers to the voyage described by Wesley in his *Journal*, 11 July, 1787.

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assurance He w^d deliver us & we sh^d Live to praise Him. I was not so afflicted with sickness as in my former Voyage—& am now very well—My D^r Mr. Rogers Joins me in Sincere Love to you and D^r Mr. Keen—and beg you will acquaint our kind friends wth y^e contents of this—But especially Mr. Boswell and Mrs. Haughton wth whom we left our two Dear Children and let Publick thanks be returned for our deliverance—We bear all our D^r friends on our hearts at a throne of Grace and believe we ever shall while we remain

JAMES & HESTER ANN ROGERS.

Our Kind Love to Mr. Deaves, Miss Marshall and all your Household.

To Mr. Arthur Keen, near Dublin,
Manchester, July 24th, 1787.

My Dear Brother,

It would be strange if I did not write to *you*, the first of any one in Ireland. For is it not natural to take notice first, of those whom we love but especially when you have my two Dear Friends, one on one side, and the other, on the other side. You have all need of patience, while you hear every day that poor little Maid bemoaning herself. She is permitted thus to linger in part, not only for her own sake: (seeing the greater her sufferings are here, the greater will be her reward :) But likewise for your sakes that your "Wills may be melted down, and take the Mould Divine." I hope your Dear Neighbours, Mr. and Mrs. Doliver¹⁷ are likewise profiting by all the Providences of God. Peace be with You and Yours!

I am,

Dear Arthur,

Yours Most Affectionately,

J. WESLEY.

To Mr. Arthur Keen, Ranlagh Road, Dublin.
Manchester, Aug. 5, 1787.

My Dear Brother,

We may see the mercy of God in removing your little one into a better world. It was a mercy for you, as well as for Her. I was afraid she wou^d have continued in pain long enough, to

17. Letter dated 24 July, 1787. "Mr. and Mrs. Doliver." Mr. and Mrs. D'Olier, leading Methodists in Dublin.

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have taken her mother with her. But God does all things well. You must now take care, that she may have more Air & Exercise than she has lately had. Otherwise She may find many ill Effects of her late Confinement.

I do not wonder, that your Dublin News writers were afraid of stirring up a nest of Hornets. Ours in England are not so fearful: they are glad to have anything from *me*. They know how it increases y^e sale of their Paper. May Peace be multiplied upon you, and all that are with You!

I am,

Dear Arthur,

Yours Most Affectionately,

J. WESLEY.

Copy of letter from Rev^d. J. Wesley to Mr. Arthur Keen.

Nr. Dublin, Dec. 25th, 1787.

London.

My dear Brother,

It was I suppose about the time that you was in the North, I was in the Southern Islands, which I think are abundantly the pleasantest part of his Majesty's Dominions, and the people in general are just prepared for the reception of true Religion, for with regard to their circumstances, they are in the happy medium, neither rich nor poor: And with regard to their Temper, most of them have the French Courtesy, joined to the English Sincerity: A great deal resembling—many of our Friends both in Dublin and in the North of Ireland.

We have every reason to be thankful to God, on behalf of our poor Widows. One thing I cannot but particularly wish, that all their rooms may be kept as clean as possible.

I have not had the pleasure of seeing Mr. Handy.¹⁸ I suppose he called here, when I was out of town.

Wishing every Blessing to you and your Dear Family,

I am, Dear Arthur,

Ever Yours,

J. WESLEY.

I have just seen Mr. Handy, who informed me, that James Whit^ostone¹⁹ is gone hence. Let *us* also be ready!

18. 25 December, 1787. "Mr. Handy." Mr. Samuel W. Handy, of Brackagh Castle.

¹⁹ "James Whitestone." A respected official of the Methodist Society in Dublin.

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Edinburgh,¹⁹ May 20th, 1788.

My Dear Brother,

From one of Dr. Coke's letters I concluded, that you was quite reconciled to the step which he had taken, and I myself can go so far but no farther, I will not leave the Church : But on condition that our friends will attend St. Patrick's one Sunday in the Month, on the other then I will allow that there should be service at the New Room.

I am, Dear Billy,
Your Affectionate Brother,

J. WESLEY.

To Mr. Wm. Whitestone.
Endorsement.

To Arthur Keen, Esqr. Stephen Street,
July 14th, 1788.

Dear Sir,

Permit me to add the above Epithet, as the Usage I have received from You, I believe has arisen more from Difference of Sentiment, than from rooted antipathy : tho' it is a poor thing for Friends to separate from Difference of Sentiment, because I *may perhaps* be right ; but to decrease in Love is certainly wrong.

Inclosed I send you Mr. Boyle's Letter, in which he desires You to deliver up to me the Writings of the Coleraine house : I'll therefore beg of You to send them by the Bearer.

I am, Dear Sir,
Your affectionate Brother,

THOMAS COKE.

19. 20 May, 1788. Reference is made in this and subsequent letters to a serious dispute that had arisen in the Dublin Society. See my *History*, vol. i, pp. 442-43.

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PAMPHLETS RELATING TO THE
DIVISION OF IRISH METHODISM
IN 1815—1822.

In addition to the very full and valuable list given by Mr. Bradshaw, and published in the *Proceedings*, Vol. VII, pp. 155-158.

Report of the Proceedings of the General Committee, &c.
1817. pp. 30.

The Conference Reviewed. Embracing a Summary of Some Late Occurrences among the Methodists in Ireland; and Exhibiting a Defence of the Primitive Wesleyan Methodists attached to the Established Church, humbly recommended to the Attentive Consideration of the British Conference. Printed and Sold by M. Keene, Dublin, 1819. pp. 137.

Strictures upon a Pamphlet in Two Letters by Daniel Falloon, purporting to Contain Remarks on Samuel Steel's Refutation of Certain Charges brought against the Methodist Conference. By William Copeland, Cork, 1820. pp. 38.

A Refutation of the Charges lately preferred in Limerick by a Preacher from Clones against the Wesleyan Methodists and the Conference. By S. Steele, Cork, 1820. pp. 36.

Also the following Letters, Addresses, &c.

Letter by Wm. Stewart, Dublin	Nov. 17,	1814.
The Trustees, &c., of Dublin, Dublin.....	Nov. 23,	1814.
The Trustees, &c., of Lisburn.....	Dec. 26,	1814.
To Wm. Stewart, from Richard Price.....	Dec.	1814.
From the Leaders of Newry.....	Jan. 2,	1815.
From Trustees, &c., of Armagh.....	Jan. 4,	1815.
Remarks on Dublin Letter by S. Steele.....	Feb.	1815.
From Officials of Armagh Circuit.....	Jan. 4,	1815.
Observations by Thos. Johnson.....	Jan. 15,	1815.
Letter of James Moore.....	Jan. 25,	1815.
Letter of Henry Deery to W. Stewart	Jan. 26,	1815.
The Trustees, &c., of Roscrea Circuit.....	Feb. 6,	1815.
Letters of Wesley to H. Brooke.....	Feb. 20,	1815.
Trustees, &c., of Sligo.....	Mar. 2,	1815.
Officials of Ballyshannon Circuit.....	Mar. 28,	1815.
Leaders, &c., of Oldcastle Circuit.....	Mar. 29,	1815.

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Gideon Ouseley to Wm. Stewart.....	Apl. 6,	1815.
Letter of Thomas Ridgeway	Mar. 17,	1815.
Letter of Thomas Johnson.....	June 8,	1815.
Wesley's Reasons Against Separation.....	June 12,	1815.
From the Stewards, &c., of Belfast.....	June 15,	1815.
Letter from Belfast	June 22,	1815.
From the Officials of the Newry District.....	Sept. 17,	1815.
From the Officials of the Newry District.....	Oct. 18,	1815.
Letter from William Fletcher, Newry Circuit ...	Nov. 30,	1815.
From the Officials of the Newry Circuit.....	<i>No date.</i>	
From the Officials of the Newry Circuit.....	Jan. 17,	1816.
From Committee of Dublin Society.....	Jan. 24,	1816.
From Officials of Derry District.....	Feb. 22,	1816.
Letter of John Noble.....	May 20,	1816.
From Stewards, &c., Dublin.....	May 23,	1816.
From Officials, &c., Belfast.....	June 3,	1816.
From the Dublin Committees.....	June 24,	1816.
From the Delegates in Dublin.....	July 11,	1816.
From the Officials of Dublin.....	Aug. 4,	1816.
From the Trustees, &c., of Longford.....	Aug. 13,	1816.
From the Trustees, &c., Aughnacloy.....	Aug. 13,	1816.
Case Submitted to the Attorney General.....	July 14,	1816.
Letter from Dublin.....	Aug. 26,	1816.
From Officials of Dublin.....	Sept 4,	1816.
From Ulster Representatives.....	Sept 11,	1816.
From G. Gamble, Enniskillen.....	Sept 13,	1816.
From a Friend of Primitive Christianity.....	Oct. 12,	1816.
From Dublin Association.....	Oct. 28,	1816.
From Northern Officials met at Dungannon.....	Nov. 13,	1816.
From the Dublin Preachers.....	Feb. 10,	1817.
From the Dublin Association.....	June 11,	1817.
From the Dublin Trustees, &c.....	June 18,	1817.
From the Dublin Association.....	June 23,	1817.
From A. Swanzy, Dublin.....	July 14,	1817.
2nd Case Submitted to Attorney General.....	Aug. 13,	1817.
Reply to Attorney General.....	<i>No date.</i>	
Letter of A. Keene & A. Averell.....	Aug. to Oct.	1817.
Address of Dungannon Committee.....	Sept 19	1817.
Letters of A. & M. Keene, Dublin.....	Oct. 14,	1817.
From Dublin Committee.....	Oct. 22,	1817.
From Leaders in Dublin.....	Oct. 22,	1817.
From Leaders & Trustees in Dublin.....	Oct. 22,	1817.
From Leaders, &c., in Dublin.....	Nov. 6,	1817.

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From J. O. Bonsal, Dublin.....	Nov.	1817.
Letter of "Observer".....	Nov.	15, 1817.
Letter of "Verax," Limerick.....	Nov.	18, 1817.
Letter of A. Averell.....	Nov.	25, 1817.
From Preachers in Dublin.....	Dec.	8, 1817.
From Stewards, &c., Limerick.....	Jan.	9, 1818.
From Preachers in Dublin.....	Jan.	25, 1818.
From Trustees, &c., Killashandra.....	Feb.	17, 1818.
From Dungannon Committee.....	Oct.	28, 1818.
From Dungannon Committee.....	May	1, 1820.
From Dungannon Committee.....	Mar.	1, 1821.
From Dublin Stewards.....	May	22, 1822.
From Stewards, &c., Sligo.....	June	22, 1822.
From Other Stewards.....	July	11, 1822.
From Committee of Liquidation.....	May	1, 1824.
From Dublin Leaders.....	Feb.	4, 1829.

CHARLES H. CROOKSHANK.

NOTES AND QUERIES.

454. WESLEY AT TAUNTON (24 Jan., 1744, *W.H.S. Proc.*, VII, p. 175).—Mr. W. C. Sheldon calls attention to a cutting from *Aris's Birmingham Gazette* of 30 Jan., 1744, printed in an article by him, *Proc.*, IV, p. 12. He writes "Coming through independent channels, though apparently from a common origin, these notices are mutually confirmatory. Bath on 25 Jan. is quite consistent with Taunton on the 24th."
455. TWO EARLY LOCAL METHODIST NICKNAMES. "WHEATLAMITES—CULAMITES."—(1.) In the *Methodist Magazine* for Oct., 1802, pp. 462-5, Thomas Blanshard gives a short account of the Life and Death of Mr. John Gilbert, of Wrangle, Lincolnshire; with the following footnote added: "It was on this occasion, it is said, that the name Culamite began to be given to the Methodists, which has continued to be used by the rude and vulgar, to this day, as a term of reproach in Lincolnshire, and some parts of Yorkshire. It was originally applied to the disciples of David Culy, whose descendants consist of two dissenting congregations, in Billingham,

a large village in the fens of Lincolnshire. Culy himself appears to have been little better than a madman; but his successors are much less rigid in their peculiarities, and less distinguished from other denominations of dissenters. The persecutors at Wrangle, observing some similarity between the Methodists and Culy's people, thought it proper in their profound wisdom that they should have one name."

1. Is there any other reference, in Methodist or Anti-Methodist literature, to this "Culamite" nickname for "Methodist"?

2. What has become of the Culamites of Billingham? N.B.—Billinghay is about 22 miles from Wrangle.

—*Rev. M. Riggall.*

[Culeymites." In *Proceedings*, VII, p. 137, Mr. G. Stampe gives the full title of a sermon preached by the Rev. Dr. Thrace, at Richmond, Surrey, against this community. His text was: "Beware of dogs."—*T.E.B.*

(2.) In the *Methodist Magazine* for 1806, p. 32, under the heading of *The Providence of God Asserted*, John Pawson tells of his experiences. Referring to Norwich in 1764, he mentions a poor woman to whom her clergyman said, "I hear you are turned Wheatlamite," and adds in brackets, "So they called the Methodists in Norwich in those days, from James Wheatley, who had preached in that city."—*Rev. F. F. Bretherton.*

456. "PLOUGHING THE SANDS." N. & Q., 453.—Wesley would find "ploughing the sands" in Ovid, *Heroides*, v, 115, 116: quid facis, Oenone? quid arenae semina mandas? Non profecturis littora bubus aras. Cp. Ovid, *Tristia*, v., 4, 48: Nec sinet ille tuos litus arare boves. From Ovid the metaphor passed to Juvenal, who writes of the unrewarded efforts of poets (vii, 47, 48): Nos tamen hoc agimus tenuique in pulvere sulcos Ducimus et litus sterili versamus aratro. Virgil's phrase (*Æn.* iv, 212), *cui litus arandum*, which Mayor quotes (on *Juv.* vii, 47), is used in a different sense of ploughing land by the shore, without any metaphorical meaning. It is Ausonius (*Ep.* iv, 4, quoted by Mayor) who gives Virgil's phrase the metaphorical reference: Cultor harenarum vates, cui litus arandum.—*Mr. Frank Richards.*

Bohn's *Dictionary of Classical Quotations* gives as a Latin proverb: Arenæ mandas semina.

Dryden misses the exact metaphor of the passage from *Juvenal*, given by Mr. Richards, and writes:

We drudge, and cultivate with care, a ground
Where no return of gain was ever found.

Dryden : *Satires of Juvenal*. 1754, p. 95.—*T.E.B.*

457. WESLEY AND DR. JOHN TAYLOR ON ORIGINAL SIN.—Tyerman, Vol. II, 294-6, quotes from a letter of Wesley's to Sir Harry Trelawny relative to Dr. Taylor's opinions: "I have reason to believe he was convinced of his mistake some years before he died" (1761). Wesley gives no reason for this belief. Taylor did not publish any reply to Wesley's treatise, but after his death a pamphlet was published which Mr. A. Wallington has found in the Prest Collection. It is entitled *A Reply to the Rev. John Wesley's Remarks on the Scripture-Doctrine of Original Sin, to which is added a short enquiry into the Scripture-Sense of the word Grace, by John Taylor, D.D. London. M. Waugh, 8, Lombard street, 1767*. The Preface states that these "Observations by way of Reply was left in the Doctor's handwriting, in a corrected copy of that book," and that the notes on the word Grace were found among the Doctor's Manuscripts. In the judgment of the anonymous Editor, "These brief hints contain a sufficient confutation of all Mr. Wesley's objections as far as the Scripture-Doctrine is concerned." Taylor's criticisms are acute, and in some cases warranted. That he did not fully understand Wesley appears from the following :

"W. I believe none ever did, or ever will die eternally, merely for the sin of our first father.

T. This is denying one principal Article of Original Sin. See *Assembly's Catechism*."

Wesley would scarcely regard the Assembly's Catechism as an epitome of his doctrine! On some points he criticised it as freely as Dr. Taylor. (*Works*, VII, p. 267).

Dr. Pope regarded Wesley's treatise as "one of the most faithful and stern reflections of the Scriptural doctrine that the English language contains." But its prodigious quotations and the lack of order and proportion in its structure make it one of the most unattractive of his publications. Has anyone seen a second edition, apart from the reprint of 1825? Is Dr. Taylor's *Reply* included in any edition of his works as the pamphlet seems to imply? [See present vol. p. 12 for a Wesley Letter on Dr. Taylor.] —*T.E.B.*

458. A WESLEY GENEVAN BIBLE.—Among the MS. and printed Bibles exhibited at the Tercentenary Celebration of the

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Authorised Version at the Durham Cathedral Library on 25 March was a copy of the Genevan Version which is of special interest. The imprint on the title page and the colophon reads : "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maestie, 1599": while on the New Testament title page appears "Imprinted at Amsterdam, for Thomas Crafoorth. By Iohn Fredericksz Stam, dwelling by the South-Church, at the signe of the Hope. 1633."

It is probable that this Bible is not made up of two editions bound together, but is an Amsterdam reprint with an accidentally truthful imprint to the New Testament.

The special interest of this copy is however not bibliographical but personal, for it was once in the possession of John Wesley, and probably belonged to his Father before him. To the fly-leaf is attached a sheet of note paper on which is written :

"This Copy of the Sacred Scriptures formerly in the possession of the Rev. John Wesley, and said to have been rescued from the fire at the Parsonage House, Epworth, in the year 1709, was given by him to his step-daughter, my revered maternal Grandmother, Mrs. William Smith, of Newcastle-on-Tyne, is now by me presented to my beloved son, Alfred William Stocks.

Jane Vazeille Stocks.

Salford, January 1st, 1868."

This Bible was left by Dr. A. W. Stocks, who died 8 May, 1910, to his third son, Edward Vazeille Stocks, University Librarian at Durham, in whose possession it now is.

The family tradition here recorded, that it was rescued from the Epworth fire on 9 Feb., 1709, though hardly provable, is somewhat supported by the fact that the book is badly stained with water on most of its pages, and that the last 36 sheets have a small hole in the margin, evidently charred by fire.

The copy is perfect, and has only one word written on it, viz., "father" on N.T. p. 21, verso. St. Mark. chap 13.

On the margin of the title page, which has been slightly pared, are the figures

176 . . .	which appear to
159 . . .	be a subtraction

16 . . .

made by some one to ascertain the age of the book.—*Mr. E. Vazeille Stocks.*

This edn. of the Genevan Bible is named in Anderson's *Annals of the Eng. Bible*. Pickering: 1845. Vol. II: List at end, No. 120. See also pp. 536-546.—T.E.B.

Accounts of two other Bibles for which claims have been made of rescue from the Epworth fire are given, *W.H.S. Proc.*, I, 30, II, 18-20.

459. ANTI-METHODIST PAMPHLET, 1766.—The following may be added to Green's *Bibliography*. "A very humble, earnest, and affectionate Address to the Bishops and Clergy of this Kingdom, particularly to John Wesley, Dr. Gill, and all who are highly engaged for the interest of the protestant religion, in three important propositions, promulg'd, believing, that they not knowing the truth of them, have mistook the fundamental Basis of true religion. Some small remarks also added, showing, that the writers against Popery and Deism, have not laid a compleat foundation. The whole is intended for a confirmation of the writings of John Ierom Boeswillibald, Late Professor of the illustrious college at Tubingen, and to awaken the learned world to truth, and to establish real peace and harmony among the sects.

By W.K., London, 1766."—*Mr. George Brownson.*

460. THE "WALKERITE" ATTACK ON IRISH METHODISTS, 1802.—*Mr. George Brownson*, Teignmouth, possesses the following Pamphlet: "A reply to an Expostulatory Address to the members of the Methodist Society by the Rev. I. Walker, B.D., T.C.D., M.R.I.A., by the Ulster Herd-man. Monaghan: printed by Stephen Coggin, 1803."

For an account of the Rev. John Walker, the Separatist, his incipient "Plymouthism," and Alexander Knox's reply to him; see Crookshank's *Hist. Irish M.*, Vol. II, p. 235.

461. FRIAR'S MOUNT SUNDAY SCHOOL, BETHNAL GREEN, 1802.—In an article on *Bethnal Green* in the *W.M. Mag.*, May, 1910, I mentioned one of the first of Metropolitan Sunday Schools at Friar's Mount, Bethnal Green. There are several references to this school, and its bell from the Foundry, in Stevenson's *Hist. City Road Chapel*. It was probably one of the three schools referred to in the *W.M. Mag.*, 1802. Mrs. Jane Rowe (née Vanner, of Bromley, Kent) tells me that the Mrs. Elizabeth Vanner referred to in my article, was her grandmother. She also says, "My father (John Vanner) was one of the children sent there. My father also

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taught there on Sunday afternoon for many years, after we were grown up. He did not like to give it up, although it involved a very long walk. A Mr. Wentworth was the superintendent at the time my father left, I believe." . . . "My mother's maiden name was Englebert. All were connected with silk-weaving, and we are supposed to have come over from France on the Revocation of the Edict of Nantes." Further notes on Friar's Mount School are solicited.—*T.E.B.*

NOTE ADDED BY REV. M. RIGGALL.

The Article in *W.M. Mag.*, 1802, to which Mr. Bridgen refers is the very interesting "Account of the Society for the Establishment and Support of SUNDAY SCHOOLS, in London and its Vicinity, by the aid of Teachers, who instruct the children gratis; also, for promoting their establishment in other places; Instituted by the people late in connection with the Rev. JOHN WESLEY, deceased." p. 389. This "Account" was accompanied by a letter "By Order of the Committee," signed by William Marsden, Secretary. p. 388. The Account states that there were *three Sunday Schools* founded in London in 1798, under the care of the Society, but the names are not given. In these schools there were between sixteen and seventeen hundred children, and nearly 5,000 had been taught in them since 1798. Among the "Guardians" were J. Bulmer, J. Butterworth, W. Marriott, jun.

462. JOHN WESLEY'S COMMENT ON THE CALVINISTS AT CONGLETON.—Thurs., 28 March, 1782: "Coming to Congleton, I found the Calvinists were just breaking in, and striving to make havoc of the flock. Is this brotherly love? Is this doing as we would be done to? No more than robbing on the highway. But if it is decreed, they cannot help it; so we cannot blame them."—*Journal*.

This caustic comment was occasioned by a successful attempt on the part of the Calvinists to found a cause in the town. The pioneer of the movement was a retired sea-captain named John Scott, who had become a Calvinistic preacher. He did not scruple to ask the trustees of the Wagg Street Chapel for permission to preach in the sanctuary. By a majority the request was refused. The minority felt aggrieved at the decision and supported Scott when he took his stand in the street outside the chapel to preach. As the result of this incident several families, which had been actively associated with the Society, seceded, and joined the Calvinists. A chapel was built by them in Mill Street. The whole incident, as is evident by the entry in the *Journal*, greatly stirred Wesley's indignation.—*Rev. Thos. E. Freeman*.

See also Dyson's *W. Methodism in Congleton*, 1856, pp. 84-85.—*T.E.B.*