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PORTRAIT OF THE REV. SAMUEL TAYLOR,
OF QUINTON.



VIEW OF QUINTON CHURCH.

THE REV. SAMUEL TAYLOR, OF QUINTON.

In April, 1902, an article on the good Vicar of Quinton appeared in the *Wesleyan Methodist Magazine*, being one of a series on the clerical members of the first Conference. Since then several interesting facts relating to that worthy have come to the knowledge of the writer, which, by request are here presented. The first of these is the statement by Bishop Heber in his *Life of Jeremy Taylor* that the Irish prelate was a lineal descendant of Rowland Taylor, whose great grandson the Methodist vicar claimed to be. Another fact not remembered in time for previous use, is that a letter from the Rev. Samuel Taylor to Howell Harris may be read in the *Wesleyan Methodist Magazine* for 1850, p. 387—a letter revealing an inquiring mind and a catholic spirit. In the library of the Drew Seminary, Madison, New Jersey, U.S.A., are other communications from the same correspondent, copies of which would enable the *Proceedings* to throw fresh light on early Methodism.

The chief addition to our later knowledge of the vicar of Quinton is due to Mr. W. C. Sheldon's discovery that direct descendants of his are now living at Sutton Coldfield, by whose kindness Mr. Sheldon has obtained a photograph of the portrait of, and the use of several MSS. relating to, their pious forbear. In one of these, and in the vicar's own hand, is a reference to Jeremy Taylor as "my great uncle," the bishop being therefore the grandson of Rowland Taylor, the martyr.¹ Another family treasure is a handsome prayer book, bearing the crown and the monogram "G. R." In this is the following entry (copied

1. For further information as to the family of the martyr see *Gentleman's Magazine*, vol. 88, pt. II, p. 390 and vol. 89, pt. I, pp. 248-9.

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and attendance on my Father upon Tuesday
the 16th day of June 1772, &c in full of all Demands
whatsomever in memorandum. It being Warwick
Fair Day when I Paid him in his own Parlor at home &c

2 2 0

Paid Richard Hanly of Over Quinton for makeing
Father's Vault, and for 4 Days' work dun at the
new house this week &c

2 2 6

Tuesday November y^e 10th 1772, I paid the Lord Bishop of
Worcester at his castle in Hartlebury Parrish upon a
Composition with his Lordship for two Heriotts due upon
the death of my Father, being the Composition agreed
upon betwixt his Lordship and me, this Day was Ten
Guineas, I Paid in his Lordship's hands the same Day, the
Sum of Eaight Pounds, Eaight Shillings, in Part of the
above ten Pounds ten shillings, and the remainder was
order'd by his Lordship for me to Pay into the hands of
the Revnd Mr. Selwyn, of Blockley, in the County of
Worcester which I accordingly Paid and Performed
agreeable to my Promise into the hands of the Rev. Mr.
Selwyn, November y^e 21st, 1772. Mem. It was Paid to
James Johnson, Lord Bishop of Worcester.

The Revnd Mr. Selwyn was ordered by the Bishop to remit
the Two Guineas to his Lordship or into the hands of Mr.
Clark of Worcester.

Monday August y^e 2nd, 1773, Sold my Father's 2 Wiggs, to
Mr. Francis Gibbs, Peruke Maker at Campden in Glou-
cestershire for 10^s 6^d & he is to make me a new wigg for
10^s 6^d more.

Sam^{el} Abdias, second son of Sam^{el} Taylor, Vicar of Quinton,
and Ester his wife was Baptiz'd October y^e 28th 1745 &c."

Since the above was written Mr. Sheldon has corresponded
with the Rev. Alexander Gordon, the writer of the article on
Jeremy Taylor in the *Dictionary of National Biography*, on the
pedigree of the Taylors. As Mr. Gordon permits the printing
of his reply we have pleasure in submitting it to the judgement
of our readers.

35, Rosemary Street,
Belfast,

8th February, 1914.

Dear Sir,

Thank you for yours of the 6th, and especially for the
Manuscript of Abdias Taylor's testimony. This refers *only*

to the alleged descent from Rowland Taylor. Abdias claims descent from Rowland's 'eldest son.' Unfortunately he gives no Christian name. Only *one* son of Rowland is known, and that is the eldest son, whose name was Thomas. Abdias is clearly wrong in making Rowland 'of the Cambridgeshire Family of Taylor.' Rowland was a Northumbrian by birth; his sole connection with Cambridge consisted in its being his place of education.

Abdias says nothing of any relationship to Jeremy Taylor, who died (13th August 1667) more than ten years before Abdias' birth (1st January 1677/8). If Samuel's claim to be Jeremy's great-nephew is correct, then Francis was Jeremy's brother. No brother of that name is known.² It would seem that Abdias was an eldest (or only) son; and that his father died before Abdias came of age.

The descent from Rowland is of course possible, though not proved. The connection with Jeremy can hardly be maintained, in face of the silence of Abdias.

With renewed thanks,

Faithfully yours,

A. L. GORDON.

[Communicated by Rev. Richard Butterworth.]

"THE FIRST FOUR VOLUMES OF WESLEY'S SERMONS."

See *Proceedings* ix, 36-45, 86-89, 123.

In the June issue of our *Proceedings*, p. 123, it was intimated that a "Case" had been prepared on the above question by the Committee on Methodist Law, and submitted for the opinion of Counsel. That opinion was given in favour of the view that the Standard Sermons consist of the first four volumes of Wesley's Sermons published in eight volumes in 1787-8. This opinion was accepted by the recent Conference, and it was decided that the "Case" and "Counsel's Opinion" should be printed in the *Minutes of Conference*. In order that a record of these documents

2. The known brothers of Jeremy Taylor are four in number; the family of Nathaniel Taylor and Mary (Dean) runs thus: Edmond *b* 1606, *d* 1607; *Mary *b* 1609; Nathaniel *b* 1611; Jeremy *b* 1613; Thomas *b* 1616; John *b* 1619. A. G.

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and decisions may be found in our *Proceedings*, where the subject was originally mooted, we have pleasure in re-printing from the *Minutes*, by permission of Rev. J. Alfred Sharp, (1) the questions submitted to Counsel, (2) Counsel's opinion, (3) the decisions of the Conference.

I. THE QUESTIONS.

1. What is the meaning of the phrase: "The first four volumes of John Wesley's Sermons commonly reputed to be written and published by him?"

2. To which books does the phrase apply—the original volumes published in 1746, 1748, 1750, and 1760: the "first four volumes" of Wesley's *Works* published in 1771; or "the first four volumes" of the edition of the Sermons published in eight volumes in 1787-8?

3. As the original edition of the four volumes of Sermons contains forty-three sermons, the first four volumes of the *Works* fifty three, and the first four volumes of the 1787-8 edition forty-four, the answer to the second question will carry with it Counsel's opinion concerning the number of sermons that constitute the "Standard" of Methodist "doctrine and practice." If however, Counsel's opinion is in favour of the original edition containing forty-three sermons, he is requested to say whether the sermon on "Wandering Thoughts," which appears in the undated second edition of the original volume of 1750, must be included in the "four volumes of sermons" referred to in the proviso contained in "Model Deeds" from 1763 onward.

4. Are the "tracts" which appear in the fourth volume of the sermons to be considered an integral part of the "Standard" of Methodist doctrine and practice? The attention of Counsel is directed to the fact that the "tracts" appended to the "Sermons" in the fourth volume of Wesley's *Works*, 1771 edition, differ in number and character from those contained in the original and in the 1787-8 editions of the Sermons.

II. THE OPINION.

The First Four Volumes of Wesley's Sermons.

In the instructions laid before me in this matter the relevant facts are so clearly stated as to render comparatively simple the task of answering the questions proposed.

1 and 2. To arrive at the meaning of the phrase "The first four

volumes of Sermons written and published by John Wesley," that phrase must be considered from both a grammatical and a historical point of view. Grammatically, the words are not absolutely clear; but, in my opinion, it is reasonably plain that they mean "the first four volumes, part of a greater number of volumes of Sermons written and published by John Wesley," and that they do not mean either (i) "the four volumes of Sermons which were the first to be written and published by John Wesley," or (ii) "the first four volumes part of a great number of John Wesley's *Works* which first four volumes in fact contain sermons." The words "written and published by John Wesley" should, in my view, be read as descriptive of "sermons." Of the sermons written by John Wesley and published in several volumes, the first four volumes in numerical order are in my opinion indicated.

I have omitted for the sake of brevity the words "commonly reputed to be," for these words may be regarded as merely the cautious phrase of a skilled conveyancer, and intended to substitute common reputation that the sermons were written and published by John Wesley for strict proof of these facts.

If the phrase is considered historically there cannot, I think, be any real doubt as to its meaning. From 1787-8, the date when the edition of John Wesley's Sermons in eight volumes was first published, the phrase "the first four volumes of sermons" would have a natural and obvious meaning. The series of eight volumes of Sermons was, as appears from John Wesley's Will, regarded by him as the standard edition; it is easily divisible into two parts; the first four volumes represent, with the addition of the sermon on "Wandering Thoughts," the four original volumes published in 1746, 1748, 1750, and 1760; the remaining four volumes contain sermons selected from the *Arminian Magazine*; the whole series was officially known as the eight volumes of Sermons, as sufficiently appears from the *Minutes* of the Conference of 1799, vol. ii. p. 22. Naturally, then, if in any legal document it was desired to refer to the first four volumes of that official series, they would be referred to as "the first four volumes of Sermons published by John Wesley." That such was, in fact, the course followed, appears from the form of the trust deeds in the 1817 edition of the *Large Minutes*, and the regulations as to the reading of "Preachers received on trial" of the 1825 Conference. See the *Minutes*, vol. vi. pp. 64 and 65. As against this view must be set the opinion expressed by the editor of the third edition of John Wesley's *Works* in 1831, but with all respect to his learning his remarks in

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the preface are in my opinion based on a misconception of the exact interpretation of the phrase "the first four volumes of Sermons." He appears to consider that the phrase is equivalent to "the first four volumes of the collected *Works*," published in thirty-two volumes, which volumes, in fact, contain or consist of sermons. Merely from the point of view of the language I do not regard this as a possible construction, and when the phrase in the Model Deed of 1832 is viewed in the light of the usage current at that date, and in that light it should be viewed, it becomes in my opinion even clearer that the reference is to the four volumes of Sermons forming part of the well-known edition of eight volumes of Sermons, and not to the four volumes of Sermons forming part of the edition of the collected *Works*.

In my view, then, to sum up, the phrase in the Model Deed applies to the first four volumes of Wesley's Sermons published in eight volumes in 1787-8.

3. If I am right in my answers to questions 1 and 2, it follows that the total number of Sermons constituting the standard of Methodist doctrine and practice is forty-four, and in that number is included the sermon on "Wandering Thoughts."

4. In my opinion the tracts appearing at the end of the fourth volume of the Sermons do not form an integral part of Methodist doctrine and practice, and are not covered by the phrase "the first four volumes of Sermons." Those words are compendious in form. As naturally expanded they would read "the sermons contained in the first four volumes of Sermons," and though tracts which are not sermons at all may be included in one of the volumes which contains sermons and is published as part of the Sermons, those tracts cannot in my opinion be regarded as sermons, though they are included in the covers of the book. The volume, *qua* volume of Sermons, is complete without the tracts, and in my opinion only the sermons in the volume are within the ambit of the phrase in the Model Deed.

OWEN THOMPSON.

4, New Court, Lincoln's Inn.
February 2nd, 1914.

III. THE CONFERENCE RESOLUTION.

The Conference places on record that the phrase "the first four volumes" of John Wesley's *Sermons* is to be interpreted in accordance with counsels opinion, viz: the phrase in the Model Deed applies to the first four volumes of Wesley's *Sermons*, published in eight volumes in 1787-8; and the total number of sermons is forty-four.

SOME WESLEY LETTERS.

Our esteemed member, Mr. Edmund S. Lamplough, has recently purchased a number of Wesley letters, which by his courtesy we are able to publish. A small number of these are already published in the *Works*, but as in some cases slight changes have been made, we reproduce the whole.

To

Mr. Blackwell
At Mr. Martin's, Banker,
In Lombard-Street
London

Dear S^r

I have not had half an hour's leisure to write, since I recd your's of the 14th Instant, in which the note for 15^{lb} 11^s was inclosed.

The Captain's Journey to London, as he own's it was the Happiest so I believe it was the most Useful one he ever had. His Resolution was a little shaken here; but he now appear's more settled than before. Satan hath desired indeed to have us that he may sift us as Wheat. But our Lord hath pray'd for us; so that the Faith of Few has failed. For the Greater Part of those who have been tempted, has come as Gold out of the Fire.

It seem's to me a plain Proof, That the Power of GOD is greatly with this People, because they are tempted in a manner scarce Common to Men: No sooner do any of them begin to tast (*sic*) of True Liberty, but they are buffeted both within & without. The Messengers of Satan close them in on every side. Many are already turn'd out of doors by their Parents or Masters; Many more expect it every day. But they count all these things dung & dross, that they may win Christ O let us, if his name be call'd upon us, be thus minded!

I am,

Dear S^r,

Your Affectionate Friend & Serv^t in Xt

Bristol, Aug. 23, 1739.

John Wesley.

This letter is published in the *Works*, No. 117: See a note in *Standard Journal* under date 23rd August, 1739. This note suggests that the Captain was James Whitefield, George Whitfield's brother who died in 1766 at the Countess of Huntingdon's. The money acknowledged was a collection made on Blackheath for Kingswood School. It was the collection reported in Whitefield's *Journal*, August 12th, 1739, "I continued my discourse till it was nearly dark and collected nearly £15 for Kingswood School." See Tyerman's *Whitefield*, I. p. 272.

T. E. B.

"Mr. Martin's Bank." Ebenezer Blackwell was a partner in Martin's Bank, Lombard St.

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To

Mr. Christopher Hopper
in
Newcastle upon Tyne.

Leeds
March 24 1761

My Dear Brother

I stepped over from Manchester hither yesterday, & am to return thither tomorrow. I cannot fix my Route thro Scotland, till I hear from Mr. Gillies. But I expect to be at Aberdeen in four or five Weeks, & at Newcastle, about the middle of May. My best Friend (such she undoubtedly is, in a sense) remain's still in London. I do not expect any Change, till the Approach of Death, and I am content. With regard to *me*, all is well.

John Nelson & John Manners both write to me from York, That they wish T. Olivers wd spend sometime longer in the Newcastle Circuit. I wish so too. I think it wd be better for Himself & for Many others. O let us follow after y^e things wch make for Peace! I am

Yours affectionately,

J. Wesley.

Alas! Alas! So poor Jacob Rowell says, "Mr Wesley has nothing to do with *his* Round: and all the Societies in it, but Barnard-Castle, are willing to separate." In GOD's Name, let One of you go into that Round without delay.

Published in the *Works*, No. 274.

There is no reason to suppose that Jacob Rowell himself was disloyal. Wesley appears not to have visited Barnard Castle, then the circuit town of the Dales "round," since 1752. Rowell's "round" included Teesdale, Weardale, Allendale, Lunedale, Arkengarthdale, Swaledale, and extended to Hexham, North Tyne and Alston. He had suffered from the violence of mobs, he found no provision for his young wife, who was compelled to keep open a small shop near the Market-Cross to secure a bare living, he had the care of about four hundred members in church fellowship scattered over his vast "round," and he sorely needed the presence of Wesley. About ten weeks after this letter was written, Wesley went through the Dales to Barnard Castle, and said "Are these the people that a few years ago were like roaring lions? They were now quiet as lambs, nor could showers drive them away!"³⁵ When Jacob Rowell died in 1784, Wesley described him in the *Minutes* as: "A faithful old soldier, fairly worn out in his Master's service."

T. E. B.

To

Mrs Wesley
At the Foundery
London

Whitehaven, April 24, 1761

My Dear Molly,

Altho' I have not had any answer to my former Letters, yet

I must trouble you once more, & repeat the Advice I gave you before, "Beware of Tale-bearers." GOD has given you Plenty of Temporal Blessings ; And if you only avoid this Snare (to which your Natural Temper lays you open) you may have plenty of Spiritual too. Indeed He mingles Afflictions with your Cup. But may not these be Blessings also ? May they not be admirable Means to break the Impetuosity, & soften the Harshness of your Spirit ? Certainly they may. Certainly they have this effect on many. And why not on *you* likewise ? Is not every thing contrary to your Will, intended to conquer it ? And to bring it into a full Subordination to the Will of GOD ? And when once this is done, what can hurt you ? Then you are invulnerable. You are defended from Head to foot by armour, wch neither the World, nor the Devil can pierce. Then you will go on unmoved, thro Honour & Dishonour, thro Evil Report & Good Report. You will happily experience in your own Soul, the Truth of that fine Observation, "In the greatest afflictions wch can befall the Just, either from Heaven or Earth, they remain immovable in Virtue, & perfectly submissive to GOD, by an inward, loving Regard to Him, uniting all the Powers of their Soul."

I am with much Sincerity,
 Dear Molly,
 Your Affectionate Husband
 John Wesley

What is become of the Chancery Suit ? Of Noah ? Of John & Jenny Matthews & Poor Anthony ?

For John Matthews see *Journal*, 27 Aug., 28 Dec., 1764 ; also letters to C. Wesley, Dec. 23, 1762, Dec. 31, 1764.

To Mr. Hopper

London
 March 1 1762

My Dear Brother

Public Commotions fill the Minds & Hands of those, who might otherwise employ themselves in hindring the Course of y^e Gospel. And probably they are of great Use, to give more Seriousness & Thoughtfulness to a Young and unexperienced Prince.

I am glad you are in the Orphan house, were it only that you may drop a Word in season to T. Olivers. This Day fortnight I am to set out for Ireland. When will you set out for Scotland ? They want you sadly at Aberdeen. Shall I send you Two or Three Guineas for y^r Journey ? James Kershaw may spend a

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Month or two in Newcastle Circuit, to supply yr Place. I think it is of Importance. Much good may *be* done; by you in particular. We join in Love to *you* All. I am

Ever yours
J. Wesley.

Letters or words in Italics are missing from the original, having evidently been torn off; they occur on extreme right edge of page which has been creased in folding and lower portion has perished.

A similar reference to Public affairs at this time occurs in Wesley's letter to Hopper, Jan. 18th: "Public affairs do look exceeding dark; and the clouds gather more and more. Yet the Lord sitteth above the water-floods and remaineth a King for ever. And He (whatever be the lot of His enemies) shall give His people the blessing of peace."

War had been proclaimed against Spain on Jan. 4th. The "Seven Years War" had not ended. Burke's *Annual Register* for 1762, opens: "The endeavours which had been made to bring about peace served only to increase their animosity. And at the same time brought into light those latent motives and dispositions to war which had long lurked in other powers under the veil. . . ." The "young and unexperienced Prince," Geo. III, to whom Wesley refers so cautiously, hated Pitt (Earl of Chatham), and the unpopular Lord Bute, who had been his tutor, was now Prime Minister. John Wilkes was gaining notoriety: he published the first number of the *North Briton*, with its fierce attack on the Bute ministry, in June. T. E. B.

To

Mr. Rankin
At Mr. Jos. Andrew's
In Redruth
Cornwall

London
March 9, 1765.

My Dear Brother

Nothing can hurt you, if you are calm, mild & gentle to all men, especially to the froward. I think you have done all you cou'd do at present for poor bro. Jane. I will send to William Atkinson, & ask him, How the House is settled? I know nothing about it; for I never saw the Writings.

I suppose the Bill intended to be brought into Parliament will never see the light. The Great Ones find other Work for one another. They are all at dagger's drawing among themselves. Our business is, To go strait forward. I am

Dear Tommy,
Your Affectionate Friend & Brother
J. Wesley

Works, Letter 313; If the Bill referred to was *The Bill for laying a stamp duty in the British Colonies in America*, Wesley was mistaken. It received the Royal Assent, by commission, on March 22nd.

WESLEY HISTORICAL SOCIETY.

(To Matthew Lowes)

London

Oct. 13, 1770

My Dear Brother

Health you shall have, if Health is best ; If not, Sickness will be a greater Blessing. I am glad, you have Dr. Wilson near ; A more skilful Man, I suppose, is not in England. If you should continue weak, (as I did from November to March) good is the will of the Lord. You are not a superannuated Preacher : but you are a Supernumerary. I believe, one of your Boys is rejoicing in the Love of GOD.

I am, with Love to S. Lowes,

Dear Matthew,

Your Affectionate Brother

J. Wesley.

This letter is given in Tyerman's *Life of Wesley* III, 78-79. For other letters to M. Lowes, see Tyerman III, 5, 70, 71-72 ; also W.H.S. *Proc.* ii, p. 125.

To

Mr. Churchey

Near the Hay

Brecon

Glasgow

May 15 1774

My Dear Brother

I cannot but agree with you entirely, in respect of John Prickard. Unless he has a clearer Call than I apprehend, he ought not to go to America. The reason is plain ; there is a greater Call for him in Wales, than in the Province of New York or Pennsylvania. And there is no call at all, into y^e Northern or Southern Provinces : To go thither is stark, staring Madness. But if John has a mind. he may come to the Conference at Bristol, & talk with me about it.

T. Judson, at No. 11, Carey Court, Greys Inn is a Christian Attorney. I ordered the third Epistle to be sent to your Sister & I suppose it was. Your Friend, Joseph Benson, sits at my elbow, & is much at your service.

I am, with Love to S. Churchey,

Your Affectionate Brother

J. Wesley

I have seen an exceeding well wrote Book, an Introduction to the Study of the Law, published Eleven or Twelve years ago, I think by one Simpson. It is a thin Octavo You shd have it, if you have it not already.

The Conference begins the *Second* Week in August. Immediately after it, I hope to see you in Brecon.

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Published in the *Works*, No. 490.

John Prickard was appointed, on trial, to Glamorgan in 1774, and to Pembrokehire, 1775. Atmore says (*Memorial*, p. 182), that in 1773 Prickard received a letter respecting a Mission to *Africa*, and felt a strong desire to go. He offered to do so if Wesley and the Conference agreed. But they did not approve of this. Prickard thought them "too cautious." He continued to travel in Great Britain until 1781. Atmore was his colleague that year, and gives an interesting account of their adventures at Lynn, where they suffered much from the violence of the mob. He says, "As I was just setting out to travel, the spirit of Mr. Prickard inspired me with a degree of courage which I did not possess before." Prickard's health failed. John Wesley received him very kindly in London, and recommended a voyage to Ireland. But "all was in vain." A little before he died he wrote: "I often thought with great comfort on Mr. Charles Wesley's words: Young and healthy Christians are generally called to glorify God by being active in doing His Will; but old and infirm Christians in suffering it."

T. E. B.

To

Mrs. Mary Wesley
at the Foundery
in London

Edinburgh
May 18 1774

My Dear Love

I am just now come hither from Glasgow, & take this opportunity of writing two or three lines. I desire you wou'd let Mr. Pine have an hundred pounds of that Money wch is in your hands, provided he gives you his full account, first: wch I must beg of you to send to London to John Atlay, together with fifty pounds for Mr. Nind, the Papermaker, & fifty pounds for Robert Hawes. There is no use in letting the money lie dead. If I do not administer, I can but pay this again. I am just going to preach, & am in great haste,

My Dear Molly,

Your Affectionate Husband

John Wesley

Mr. Pine, i.e., William Pine of Bristol, the printer of many of Wesley's works.

To

Mrs. Martha Hall
At the Foundery
London

Otley
April 24 1776

Dear Patty

Since I recovered my strength after my late Fever, I have scarce known what Pain, or Weakness, or Weariness meant. My

WESLEY HISTORICAL SOCIETY.

Health is far better & more uninterrupted, than it was when I was five & twenty. I was then much troubled with a shaking hand. But all that, is over.

I am glad Peter Hare has a little care for his Mother. You may call upon Mr. Atlay, & desire him to give you two Guineas for her. And whatever her Son will allow her quarterly, I will allow her the same. I much approve of her being with *you*. It may prove a great Blessing to her.

It is not improbable, a Voyage will save Betty Appleton's Life. I think, it will either kill or cure. Let us live to day! I am,

Dear Patty,

Y^r Affectionate Friend & Brother

J Wesley

To

Mrs. Jane Barton

In Norwood

Beverley

Yorkshire

London

Nov. 9. 1779

My Dear Sister

I always loved you from the time I knew you first: And never more than now: Because you now speak freely to me, which I sometimes feared you did not. If you continue earnest to save your Souls, both of you must expect Temptations: And those of various sorts: Sometimes you will be tried by Friends or Enemies: Sometimes by one another. At some times perhaps you will be quite out of conceit with each other, & all things will appear wrong. Then beware of Anger, of Fretfulness, or Peevishness, wch makes the Grasshopper a burden. But from all this, the GOD whom you serve is able to deliver you. *Yea, & He will deliver you.* Trust him & praise Him! I am

My Dear Jenny,

Yours Affectionately

J. Wesley

This letter is given in the *Works*, No. 396, but with the first clause omitted.

(To Samuel Bradburn)

London

Dec 29 1779

Dear Sammy,

Joseph Benson has explained himself at large, and in a very satisfactory manner. Dr Coke wrote also to John Hampson: but I believe he has recd no answer.

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All the real Lovers of Ireland will now love King George, for removing those vile Restraints upon the Irish Trade. But still Icendiaries will not be wanting who will do all the mischief they can. I am not sure that ye loudest Bawlers are not in French pay.

If one Class does not suit Mrs Bruce, let her act in another. But I understand, there is one whole Class (Bro. Brewer's) wch contributes nothing weekly. If so, give no ticket either to Him or any of Them. They break a fundamental Rule of the Society.

You may read in y^e Society, that part of y^e large Minutes, relating to my *Power*.* In our last Conference it was agreed, that a Change of Stewards shd be made directly thro'out England and Ireland. I do not thoroughly approve myself, of G. Dobbyn remaining in the House. I do not forget his base treatment of S. Malenair, whom none had authority to put out of y^e House, with out my Consent. I refer that to *you*. If you judge that bro. Laffan & Howe wou'd be more unexceptionable, let Them be Stewards for the ensuing year. Were there no other objection, that Behaviour of C. Large & Sweeney in the Society, wou'd be a sufficient reason, why they cd bear *no office* among the Methodsts. Beware of Heat Beware of returning railing for railing! I am,

Dear Sammy,
Your Affectionate Friend & Brother
J Wesley

* I hrd by yr. last, you have done it.

Pray give my kind Love to S. Bruce, & tell her I will consider her letter.

1779 was the year when Wesley had trouble with Alexr. MacNab. See Tyerman iii, 303 *et seq*.

S. Bradburn was at this time stationed in Ireland; according to the *Minutes* he was at Cork. See Blanshard's *Life of S. B.*, p. 78 *et seq*. See another letter to S. B., 17 Oct., 1778, Blanshard's *Life of S. B.*, p. 73 *et seq*.

"*Vile restraints on Irish trade.*"—On the assembling of the Irish Parliament in 1779, Grattan, in an amendment to the Address, had demanded free trade, and the following motion was carried: "That it is not by temporary expedients, but by free trade alone that this nation is now to be saved from impending ruin." The "vile restraints," as Wesley calls them, had come down from the days of William III. The Government, with the American War going on, France and Spain hostile, and the Irish Volunteer Movement originating in Belfast, could no longer resist concessions, and in the English Parliament Lord North had propositions passed, (1) allowing the free export of wool; (2) of glass and all glass manufactures; (3) and free trade with all the British plantations on condition of equality of Customs.

Stewards.—The Conference of 1779 may have agreed to the change of Stewards recommended by Wesley, but this does not appear in the printed *Minutes* for that year.

T. E. B.

WESLEY HISTORICAL SOCIETY.

(To Samuel Bradburn)

Chester
April 7 1781

Dear Sammy

I advise Betsy every morning, to swallow very gently a spoonfull or two of warm water, as soon as she rises. I believe, this will ease her Morning Cough. And I advise her, every night, when she lies down, to put a little stick-Licorish (scraped like Horse-radish) between her Gum & the Cheek that lies uppermost. This will suspend the Evening Cough for half an hour or more. Then she may spit it out. But she must needs add daily exercise, wch (till she is stronger) shou'd be that of a wooden Horse; that is, a long plank, suspended on two tressels. Now, Sammy, for Almighty Faith! I am

Your Affectionate Friend & Brother
J Wesley

To Miss Loxdale

London
Dec. 9. 1783

My Dear Nancy

Because I loved you, & because I thought it my duty, I wrote freely to you on a tender point. But I have done: I do not know, that I shall speak one word more concerning it. The regard wch I have for you will not suffer me to give you any Pain w^{ch} answers no good purpose. So you may still think him as holy as Thomas Walsh: I will say nothing against it.

Only beware of one man of the Devil: Do not tack things together, w^{ch} have no real connexion with each other: I mean, your Justification or Santification, & your Marriage. GOD told you, that you was Sanctified. I do not say, "GOD told you, you sh^d be married to that man. Do not jumble these together: If you do, it may cost you your Life! Profit by the friendly warning of,

My Dear Nancy
Your's Affectionately
J Wesley

To

Mrs Fletcher
At Madeley, near Sheford
Salop

London
Dec. 31, 1785

My Dear Sister

I thank you for the Papers, It was not needfull, that you shd copy them over again, As they are very legibly written, & I am

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well acquainted with with (*sic*) your Hand. I love to see it, Indeed I love every thing that belongs to *you*, as I have done ever since I knew you. A few more materials I have procured from Mr. Vaughan, & Some more from Joseph Benson. I am willing to glean up all I can, before I begin putting them together. But how am I to direct to Mr Ireland? Or would *your* writing a line be of more weight, to induce him to give me what Assistance he can, by y^e first Opportunity?

I thank you for mentioning that mistake in the Sermon. I doubt not but you & Mr Ireland, may set me right in many other particulars, wherein I have hitherto been mistaken. But it wd be pity to Stay till next year.

Was it in London he met with y^e honest Jew? That is a very remarkable Circumstance. Do you know any particulars, of his ill usage at the Custom-house? Where was this Custom-house?

Tenderly commending you to Him who will make all things work together for your Good, I am,

My Dear Sister,

Your ever Affectionate Brother

J. Wesley

To

Mrs Freeman

At No 2 Ely Place

Dublin

Whitby

June 13, 1788

My Dear Sister

If all the members of our Society could be persuaded to attend St Patrick's Church, we shd not need the Sunday Service at the New Room. I wish you wou'd always attend the Church, except when I am in Dublin. Unless you choose to make another, namely, when Dr Coke is in Dublin.

I commend You and You (*sic*) to Him that loves you and am,

My Dear Jenny,

Your Affectionate Brother

J Wesley

For another letter to Mrs. Freeman see W.H.S. *Proc.* viii, 98-99. In regard to the subject of this letter see a letter from Wesley to William Whitestone (May 20, 1788), *Proc.* viii, 48.

Bath
March 3, 1790

My Dear Brethren

I have only one thing in view, To keep all the Methodists in Great Britain one connected people. But this can't be done unless the Conference not y^e Trustees appoint all their Preachers.

Therefore the Bond I recommend to y^e Proprietors of all the Unsettled Preaching houses is in this form.—The condition of this obligation is such that if A, B, C, D &c the Proprietors of y^e Preaching house at Trowbridge lately built for the use of the Methodists to give a bond to settle the said House in Seven Trustees, chosen by Mr. Wesley, as soon as ye present Debt on it is paid ; then this bond is void ; otherwise, it shall remain in full force.

Long Writings I abhor. This is neither too long nor too short. Any of you that writes a fair hand, may write this on properly stamped Paper, without any Lawyer. I am,

My Dear Brethren
Your Affectionate Brother
John Wesley

London
January 22. 1791

My Dear Brother

I am half blind, and half lame ; but by the help of GOD, I keep on still. You have good reason to thank him, for the Blessings He hath given you, from your youth up untill now. Undoubtedly many of these were sent, as you observe, in answer to the Prayers of your good Brothers. Now, do all the good you can, to your poor neighbours. A word spoken in season, how good is it. Wishing You and Yours all Happiness.

I am
Your Affectionate Brother
J Wesley

Was this written to Mr. Thos Greathead, Linen Draper, Sheerness?

T.E.B.

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(FACSIMILE)

To

The Revd. Mr. Walker
In Truro
Cornwall

London Nov 20, 1755

Revd & Dear Sir,

I return you many thanks for the welcome Letter from Mr. Adam, as well as for your own. I have answered his, (which is wrote in a truly Xtian Spirit) & now proceed to consider yours. After having observed That Two of our Preachers are gone from us & none of y^e remaining (to my Knowledge) have at present, any *Desire* or *Design* of separating from the Church.

1. Those Ministers who truly feard God, near an hundred years ago, had undoubtedly much the same Objections to ye Liturgy which some (who never read their Works) have now and I myself so far allow the force of several of those objections, that I shd not dare to declare my Assent & Consent to that Book in the Terms prescribed. Indeed they are so strong that I think they cannot safely be used, with regard to any Book but ye Bible. Neither dare I confine myself wholly to Forms of Prayer, not even in the Church. I use indeed all ye Forms ; but I frequently add Extemporary Prayer, either before or after Sermon.

2. In behalf of many of ye Canons, I can say little ; of the Spiritual Courts, nothing at all. I dare not therefore allow the Authority of the former, or ye Jurisdiction of ye latter. But I am not yet required to do it, so that Difficulty does not lie yet.

3. " Whether it be lawfull to attend ye Ministrations of one, whom I know God has not sent to minister, seeing he expressly disclaim's that Call of God, which is at least as necessary as ye Call of Man " : Is really a question which (as I said before) I cannot answer to my own satisfaction. Neither can I tell.

4. How far that Command of our Lord, *Beware of False Prophets*, obliges me to refrain from hearing such, who put Darkness for Light & Light for Darkness. I am still in doubt, whether quietly attending them while they do this, be not, in effect, the *bidding them God speed* ; the strengthening their hands in evil, and encouraging others to hear them, till they fall into Hell together.

I am still desirous of knowing, In what Particular Manner you think the present Work of God could be carried on, without the Assistance of Lay-preachers. This I will fairly weigh, & give you my Thoughts upon it.

Some little things occurred to me in reading yr Sermons, which I had a Desire to communicate to you. In the great Points I cannot observe any Difference between us We both contend for ye Inward Kingdom, the Mind that was in Xt Jesus, the Image of God to be new stampd upon ye Heart. I am sometimes much discouraged at finding so little of this in myself. Assist both with your Advice and Prayers.

Dear Sir,

Your very Affectionate
Brother & Servant

John Wesley.

All but the last Paragraph of this, I had wrote three Weeks ago, But the dangerous Illness of my Wife prevented my finishing it sooner.

This letter is found in *Meth. Mag.* for 1782 under date October, 1757, which is a misprint for 1758. Tyerman gives it in an abbreviated form, *Life of Wesley*, II, 281. It is probable that "the letter from Mr. Adam" is the one given by Tyerman II., p.p. 209-10, with Wesley's reply. The whole question of the relation of Methodism to the Established Church was discussed at the largest Conference which had yet been held (1755).

The letter is of special value as it reveals Wesley's attitude towards the Book of Common Prayer, the Canons, and Ecclesiastical Courts, and it is in keeping with his remarkable revision of the Liturgy and the Articles in his *Sunday Service of the Methodists in His Majesty's Dominions*, 1786.

A SIDELIGHT ON THE DUBLIN (WHITEFRIAR STREET) PREACHING HOUSE IN 1789.

At 8 o'clock on Sunday morning, 29th March, 1789, John Wesley landed in Dublin for the last time and proceeded direct to the new room, (Whitefriars Street). "He had been," says Wm. Myles, "29 hours on the sea, during which time he was exceedingly ill and unable to get through the labours of the day. He therefore requested me to read prayers for him at ten o'clock; after which he preached; but having the Lord's Supper to administer to about five hundred persons he desired me to assist him by giving the cup to the people." (*Arm. Mag.* 1797, p. 313)

The participation by an unordained person in the administration of the Lord's Supper became the occasion of an

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acrimonious controversy in the Dublin press, and Wesley made his defence in a letter addressed to the printer of the *Dublin Chronicle*, dated at Londonderry, June 2, 1789, which began, "As soon as I was gone from Dublin, the "Observer" came forth, only with his face covered."

This is noted in *Anti-Methodist Bibliography*, under 1789, as follows:—

547. DUBLIN OBSERVER. The Dublin *Observer* joined in the outcry. Wesley says that the Editor endeavoured to prove him to be "a double-tongued Knave, an old crafty hypocrite, &c., &c."

This paragraph is in error, however, and is based on a misapprehension, there being no such Editor and no such paper. "Observer" was the pen-name of a writer who attacked Wesley with extreme bitterness in the *Dublin Chronicle* of 23 April, 1789. Speculation appears to have been rife as to the identity of the "Observer" as a correspondent calling himself "Spectator" writing to the paper in June 1789, said, "I must remark, by the bye, that, as soon as I showed myself in Whitefriar Street Meeting-house, I was surprised to see the eyes of almost all the congregation turned upon me, and while I was endeavouring to find out the cause, I heard one saying to another, in a pretty loud whisper, "That's the Observer!" I smiled at the mistake, and began to pique myself on the honour that was done me; when the sudden recollection, that I might share in the Observer's shame, made me change my countenance, and wish that my *short face* had been in a less conspicuous situation.

While the Rev. Edward Smyth denied that he was the "Observer," he attacked Wesley with almost equal vehemence on his own behalf. Wesley, however, wisely declined to interrupt his work for the sake of a controversy with such antagonists, and with a brief incisive rejoinder he parted company with Mr. Smyth. The letter has not, I think, been reproduced before, and in passing, one may point out that a quoted expression that might be out-of-place was permissible one hundred and thirty years ago. It was possibly written in his carriage when travelling between Newry and Drogheda.

To the Publisher of the *Dublin Chronicle*.

June 20, 1789.

Since Mr. Edward Smyth, as he says, "has me in his power," I hope as he is stout he will be merciful; and that he will remember the words of the honest Quaker, to him that

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answered the "Earnest Appeal,"—"Canst thou not be content with laying John Wesley on his back, but thou wilt tread his guts out too?"

John Wesley.

Wesley was charged with being a dissenter, and a hostile pen records: "I heard Mr. Wesley's apology for calling Mr. Myles to assist him in the Sacrament. It was no other than this: "That he was just come from the sea, weary and fatigued and needed assistance."

Some light is thrown in the correspondence on the introduction of the Church Service into Whitefriar Street. A friendly writer in June 1789, says: "About a year ago, Mr. Wesley assented to (not urged) the having of forenoon service in Whitefriar lane meeting house (or chapel as Mr. Smyth sarcastically hints) merely with a view to accomodate the Preacher's useful discourse to a greater number of his hearers, whose extreme age, infirmities, or, perhaps, whose engagements in a domestic or servile way precluded them from the morning or evening preaching; but his acquiescence was accompanied by this special reserve, that previous to their discourses they should read and use the whole church-service including occasional psalmody in the place of hymns; he likewise not only recommended, but enjoined it as a peculiar and indispensable duty on both the people and Preachers, to attend their own parochial or other Churches and receive the Lord's Supper on the first Sunday of every month. How this could be called a secession from the Established Church will be easily and best determined by every unprejudiced person."

A glimpse is also afforded of the Church-going habits of the early Methodists by another writer in the *Dublin Chronicle* of 6, June, 1789.

"Since the Church service has been introduced into the Whitefriars preaching house, a few men have branded the Methodists of Dublin with the name of separatists. But it is well known that according to the calculation of some who have a right to know, that out of 1200 Methodists in the Society in Dublin, 300 of them were rarely found in the established church on any Lord's Day. But it might be questioned, how then did they occupy their time on that day? Far be it from me to suspect, that at least 900 God-fearing persons spent their hours idly at home. No! but now having a taste for extempore preaching, some joined in the worship of the Moravians, others went to hear Lady Huntingdon's preachers, some having a better taste heard

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Mr, McDole, while others of them went to the celebrated *Bethesda*, and other dissenting meeting-houses. Now this is a matter of fact that will not bend, so that many hundreds of the Methodists never joined in the worship of the established church at all.

“ From this view of things, Sir, I will submit it to the judgement of your unprejudiced readers whether the change that has lately taken place in Whitefriars has brought those persons nearer to the established church or set them at a greater distance from it. The Observer tells us that he is no Methodist, but he might have saved himself the trouble, for the bad temper in which he writes and the abusive language he has been pleased to adopt, would full convince a discerning man that he did not deserve the name of Methodist.”

D. B. BRADSHAW.

A METHODIST SERMON REGISTER OF THE EIGHTEENTH CENTURY.

[Concluded from Page 138.]

Lord's Day, May 16, at seven in the morning, Mr. S. Bradburn pre^t at Methodist Chapel, Leeds, from Phil. iii, 3.

Sunday, May 23, at eight in the morning, Mr. Jos. Waterhouse from Aiden, preacht at the Methodist Chapel, Keighley, from I Sam. xvi, 7. At ten, Mr. Simpson (from Scotland) pre^t at Independent Chapel, Keighley, from John iii, 3. At two Mr. Wm. Roe (from Farsley) pre^t at Baptist Chapel, Haworth¹ from Phil. iii. 12. At five, Mr. Benjⁿ Rhodes pre^t in the Market Place, Keighley, from Heb. ix, 27.

Sunday, May 30, Whitsunday Mr. Jos. Drake² (from Thornhill) pre^t at Morley from John xvi, 7-8. In the afternoon at two Mr. Jos. Drake pre^t at Morley again from Rom. viii, 9

Wednesday, June 2, Mr. Bradburn pre^t at Beeston from John xiv, 16-17.

Sunday, June 6th, Mr. Allen pre^t at Morley from I Pet. iii, 12. In the Afternoon at two Mr. Allen pre^t at Morley again from

1. The Baptist Chapel at Haworth was erected largely through the help of William Grimshaw.

2. A preacher named Joseph Drake began to travel in 1794, and died in 1815. This is probably the same man.

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- Joshua xxiv, 15. Again at five Mr. Bradburn pre^t at Leeds from Micah vi, 8.
- Wednesday, June 9, in the evening at 7 Mr. Valton preached at Morley from I Sam., xvii, 37.
- Thursday, 10th, in the morning at 5, Mr. Valton pre^t at Morley from Heb. iv, 15.
- Tuesday, July 6th, at 7 in the evening, Mr. Valton pre^t at Lee-fair or Tingle moor a funeral sermon for Mary Townend aged 19. Being persuaded by her husband to hear the Methodists, March 9, 1783, she was then in a measure convinced but the Wed^y after being the 12th she went to Morley, being the first Watch Night held there. She was fully convinced of her deplorable state in such a manner that she roared out on account of her sins and was enabled to believe her sins were forgiven before and returned home rejoicing in the God of her salvation. She died in the Triumph of Faith with an hope full of immortality. From Isaiah i, 3, "my people doth not consider."
- Sunday, July 18, Mr. Allen prech^t at Morley from Job xxii, 21. At two in the afternoon the Rev. Mr. John Wesley pre^t at Bingley Church from Psalm xc, 12. Again at five, Mr. Wesley pre^t at Keighley from II John vs 8.
- Monday, 19, in the morning at five, from Judges i, 27. Again at one Mr. Wesley pre^t at Baildon from Matt. xv, 28. At half after six Mr. Wesley pre^t at Otley from Matt. iv, 10³.
- Lord's Day, July 25, Mr. John Milner pre^t at Morley from Matt. iii, 2. At one the Rev. Mr. Wesley pre^t at Birstal upon the Common from Acts ix, 31. Again at five Mr. Wesley pre^t at Leeds in y^e fields⁴ from Rev. xx, 12.
- Monday, 26, Mr. Wesley preacht at Leeds from Psalm lxii, 1.
- Tuesday, July 27, at 6 in the evening Mr. Wesley pre^t at Leeds from Luke xii, 7.
- Wednesday, 28, in the morning, Mr. Thomas Taylor pre^t at Leeds from Phil. i, 18: "Christ is preached and I therein do rejoice yea, and will rejoice." Again at 6 in the evening Mr. Wesley pre^t at Leeds from Mark xii, 30.
- Thursday, July 29, at ten in the forenoon, being y^e General

3. A footnote is appended to this entry as follows: A. Edmondson dined this day at Miss Riches [Miss Elizabeth Ritchie] with Rev. Mr. Wesley and Mr. Saml. Bradburn, and again rode with them (as he had done the day before from Keighley) to Leeds.

4. Footnote. "N.B. — It was supposed that the numbers of his hearers was 20,000."

- Thanksgiving, Rev. Dr. Coke and the Rev. Dr. Baley⁵ read prayers in the Methodist Chapel, Leeds: Mr. Wesley pre^t from I Cor. xiii, 1-4. Mr. Wesley pre^t again at six in y^e evening from Matt. xxii, 39⁶.
- Friday, 30, at six in the evening, the Rev. Mr. Fletcher pre^t at Leeds from Heb. xi, 39-40.
- Saturday, July 31, at six in y^e evening Mr. McAllum⁷ pre^t at Leeds.
- Sunday, August 1, at seven in the morning, the Rev. Dr. Coke preacht at Leeds from John i, 1: "And the Word was God." At ten in the forenoon the Rev. Dr. Baley read prayers and pre^t at Beeston Chapel from Psalm cxliv, 19. Again at three Mr. Atkinson [Rev. Myles Atkinson of Kippax] pre^t at y^e Old Church from I Pet. i, 12. At five the Rev. Mr. Wesley preacht in the field back of preaching house, Leeds.
- Monday [August 2] at five in the morning [R.C.] Brackenbury Esq. pre^t at y^e Methodist Chapel, Leeds. Again at six in y^e evening Mr. Wesley pre^t at y^e above mentioned place.
- Sunday, August 8, the Rev. Mr. Fletcher pre^t out of doors at Morley from Luke xviii, 8. At half after four the Rev. Mr. Fletcher pre^t at Birstal from I Cor. xv, 34.
- Sunday, August 22, in the afternoon, the Rev^d Mr. Benjamin Ingham pre^t at Beeston Chapel from I Pet. ii, 4-5.
- Lord's Day, Sept. 5, the Rev. Mr. Cross pre^t at White Chapel in the North near Cleck-Heaton from Psalm xxvii, 4. Again at two the Rev. Mr. Cross (vicar of Bradford) pre^t at Wike Chapel in the North from Psalm xxvii, 4 (the same subject in the forenoon but left unfinished till this opportunity).
- Wednesday, Oct. 6, Mr. Rutherford⁸ pre^t at Beeston from Matt. xxviii, 5.
- Sabbath Day, Nov. 28, at ten in the forenoon, Captain Scott⁹ pre^t at Cannon St. Independent Chapel, Manchester, from Phil. ii, 16.
- Thursday, Dec. 2, at seven in y^e evening, Mr. Parson Greenwood preacht at Keighley from John vii, 38.

5. Cornelius Bayley, D.D., formerly a Master at Kingswood School, at this time Incumbent of St. James', Manchester, which was built for him: see Tyerman's *Wesley* iii, 397, 417-418.

6. See Tyerman's *Wesley* iii, 417-418 for an account of this visit of Wesley to Leeds.

7. Duncan McAllum (1775-1834).

8. Thomas Rutherford (1772-1806).

9. See *Life and Times of Countess of Huntingdon* i, 317-320; Tyerman's *Fletcher*, 116, 118, 120.

- Sunday, December 7, Rev. Dr. Kershaw, Vicar of Leeds, pre^t at Old Church, Leeds. In the afternoon the Rev. Mr. Atkinson [vicar of Kippax] pre^t at Beeston Chapel (a Charity sermon for the benefit of Sunday Schools) from Daniel xii, 3.
- Lord's Day, Jan 23, 1785, Mr. James Hindmarsh¹⁰ pre^t at the Methodist Chapel, Keighley, from John xvi, 8-12.
- Saturday, April 2, at six o'clock, the Rev. Mr. John Wesley pre at Manchester Oldham Methodist Chapel from I Thess. iv, 3.
- Sunday, April 3, the Rev. Mr. Simpson, of Macclesfield, who wrote the *Apology* read prayers [and] Mr. Wesley pre^t in the forenoon at Oldham St. Methodist Chapel from John xxi, 22. Again at five Mr. Wesley preach^t at Oldham St. Chapel, Manchester, from John [text not given].
- Monday, April 4th, in the morning at five, Mr. Wesley pre^t at Manchester from Luke xii, 7. At six in y^e evening, Mr. Wesley pre^t at Bolton from Matt xxi, 21.
- Tuesday, April 5th, in the morning at five, Mr. Wesley preach^t at Bolton from Heb. xii, 5.

WEAVERS' HALL, BRISTOL.

Wesley in his *Journal* under the date Saturday, 7th April, 1739, tells how he that evening "at Weavers' Hall begun expounding the Epistle to the Romans." In the Standard Edition of the *Journal* the following footnote is given: "The Old Hall of the Weavers' Guild in Temple Street, now entirely gone, having been swept away in the opening of Victoria Street."

By the kindness of Dr. Simon we are able to print a copy of an indenture of the date 5 October, 1751, by which the Common Hall of the Company of Weavers of Bristol was leased to the Bristol Stewards. Wesley was in Bristol and Kingswood, 28 September to 16 October, but does not refer to this transaction.

The name of a Robert Wilway appears in the list of 'The United Society in Bristol, Jan. 1, 1741,' reproduced in facsimile W.H.S. *Proceedings* iv., p. 89.

In May, 1739, the Society at Baldwin Street found a temporary meeting place in Weavers' Hall: *Proc.* v., p. 8. But see also pp 12-13 in same article.

10. At one time a Master at Kingswood School. See W.H.S. *Proc.* vii, 66-67.

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This indenture made this eleventh day of October in the year of our Lord God One Thousand Seven Hundred and Fifty One Between Charles Williams, Rob Hake of the City of Bristol Weavers and the Worshipfull the Company of Weavers of the sayd City of the one part, and John Dyer John Sprage Daniel Jenkins and Robert Wilway Stewards of the Rev. Mr. John Wesley's Society of and for the use of the said Mr. John Wesley and his Society of the other Part witnesseth, That for and in consideration of the rents herein after reserved and contained, on the part of the Stewards aforesaid to be by them Paid unto the masters and Company aforesaid, Hath Demised Granted and to Farm letten, and by these Presents doth Demise grant, and to Farm lett All and singular that Messuage or Tenement situate Lying and being in that Lane or Street called or known by the name of Temple Street, in the City of Bristol and now occupied by the said Masters and Company of Weavers as ther Common Hall and such appurtenances as is hereby intended to be demised the said stewards from this Present Eleventh Day of October for and during the full term of seven years next ensuing Yielding and Paying therefore yearly and every year during the term aforesaid unto the Masters and Company (for the Time being) the full sum of Three pounds of Lawful Money of Great Britain on two of the most usual Feasts Days (that is to say) the Feast of y^e Annunciation of the Blessed Virgin Mary and St. Michael the Arch Angell by evan and equal Portions. Provided that if itt shall happen that the said yearley rent of Three Pounds or any Part thereof shall be behind or unpaid for the space of Two months next after any of the Feast Days whereon the same ought to be paid as aforesaid (being Lawfully Demanded) that then and at all times then after itt shall and may be Lawfull for the said masters and Company unto the said Demise Messuage or Tenement and Premises or into any Part thereof in the name of the whole to re-enter and the same to have again, re-possess and enjoy as in their estate and the said stewards thereout and from thence to expel any thing herein contained in any wise Nottwithstanding. And the said stewards doth Covenant and Grant to any with the said Masters and Company, that they shall and will during the said Term hereby Demised well and truly

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Pay or cause to be paid unto the said Masters and Company the said yearly rent or sum of Three pounds on the Days manner and form Abovementioned thereof According to the true Intent and meaning of these Presents, etc.

Signed and Sealed

SARAH COLSTON.
THOMAS USHER.

JOHN DYER.
ROBERT WILLWAY.

Extracted from—

“Some Account of the Guild of Weavers in Bristol : Chiefly from MSS., Edited by Francis F. Fox and John Taylor.”

LITERARY NOTICES.

The *Constructive Quarterly* for June contains an interesting article by Dr. J. Augustin Leger on “Wesley’s Place in Catholic Thought.”

In *Experience* for October there is given a translation from the Latin of a remarkable Covenant with God, made by John Fletcher in 1754. It is a heart-searching production. The original document in Fletcher’s handwriting, and signed with his own blood, is in the possession of Mr. George Stampe.

CORRIGENDA.

Rev. C. H. Crookshank, M.A., sends the following corrections : *Proc.* ix, 167 : for Gunner Lynch read James Lynch, and for George Carkins read George Erskine.

