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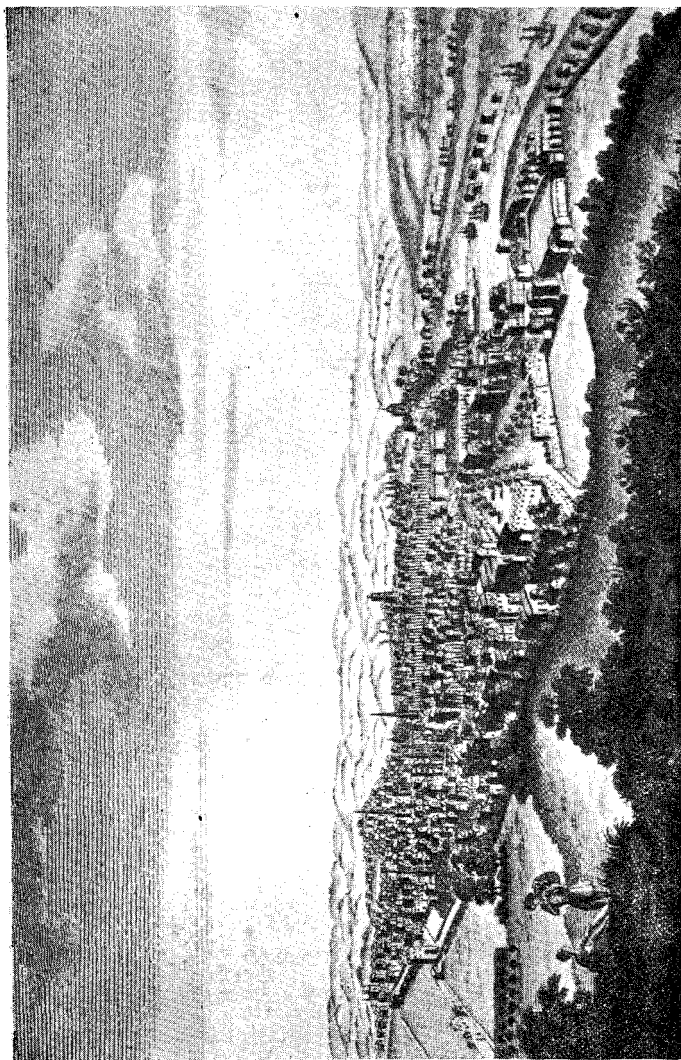
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BRISTOL IN 1790.

(From a contemporary print).

ILLUSTRATION :

THE CITY OF BRISTOL, 1790, from an old print in T.E.B.'s collection. Valuable accounts of Bristol in Wesley's day may be found in a series of articles by the late Rev. H. J. Foster, in Vol. II of the W.H.S. *Proceedings*, and in Dr J. S. Simon's *John Wesley and the Religious Societies*, Chap. xix. Mr. Foster gives carefully verified details of topography and residents. Dr. Simon deals with the position of the city in national and ecclesiastical history. — "Bristol in the opening years of the eighteenth century attained the position of the second city in the kingdom."

BRISTOL, 1790.

WESLEY'S LAST CONFERENCE.

A manuscript by Joseph Sutcliffe, preserved at the Book Room, gives details not to be found in the printed *Minutes* of 1790, in which his own name appears as fifth among the preachers admitted this year after a period of "trial."

He writes, July 27, 1790 :—

"About one hundred and thirty preachers were present ; and assuredly it was a friendly meeting of the brethren. Mr. Wesley, amid his sons, looked fresh and lively, and likely to run out his course for years to come. But he himself, having other views, had prepared a book of Minutes in 12mo from the year 1744 to 1789 ;¹ and a copy was put into the hands of about a dozen of us, who came for admission into full connexion, with this inscription :

"JOSEPH SUTCLIFFE.

As long as you continue to walk by these rules we shall rejoice to acknowledge you as a fellow-labourer.

JOHN WESLEY.

Bristol August 4, 1790."

"A long table being placed across the chapel, which had no pews, Mr. Wesley sat in a chair at the head of the table, and

1. This was the sixth edition of the *Large Minutes* 1744-1789, so called to distinguish this compilation of 'doctrine and discipline' from the *Annual Minutes*. It was the last published during Wesley's life. Several editions were issued after his death. Since 1835 it has not been reprinted separately, but it appears in Williams' and Waller's *Constitution and Polity of Methodism*, and most of the changes resulting from later legislation are noticed. I possess the scarce first edition and others, including the one referred to by Sutcliffe.

about twenty venerable men on the benches, ten on each side, distinguished by bushy or cauliflower wigs, aged men that had borne the heat and burden of the day. Mr. Mather, as a sort of archdeacon, a man of clear head and commanding voice, conducted the whole business of the Conference. Mr. Valton was the secretary, with his small quarto ledger. The rest of the preachers were distributed on the benches, the more aged sitting nearer to the long table."

The first business was 'the cares of the ministry, the examination of probationers, and the strictest enquiry about the candidates coming out on trial.

The second general business was the call of names, and characters, present and absent. Mr. Mather asked, 'Are there any objections to Alex. Mather? any against our venerable father in the chair? The voices were prayers that God would prolong his life. While thus proceeding, he asked, 'Are there any objections?' "Andrew Inglis" (a pause). He was appointed Superintendent of the Sheffield Circuit, and a popular man in the pulpit. On his way to Bristol, he had in some visit preached abroad, and the clerical magistrate had fined him £20, as the Act directs. It was in vain that he pleaded being a native of Scotland, a Presbyterian, and a licensed preacher; the magistrate, knowing what was doing in Lincolnshire, felt disposed, however contrary soever it might be to law, to play the same game. His case before the Conference was worse, because he had paid the fine out of the public collections! The preachers regarded his timidity with great displeasure, as having dishonoured himself and all our former sufferers. Dr. Coke, in particular, was much moved, and said, "I envy the situation in which you then stood, being ready to go to prison for the Lord's work."

Mr. Sutcliffe refers to the case of a Lincolnshire Methodist who had just been fined £20 because a few poor people met to pray and to praise God in his house. He appealed to the Quarter Sessions, but was told that 'the Methodists could have no relief from the Act of Toleration because they went to church; and that, so long as they did so, the Conventicle Act should be executed upon them.'

When the question was asked, '*How are the preachers stationed this year?*' Mr. Wesley put his hand into his pocket and pulled out the manuscript order of the stations, which it is believed no one had seen since he transcribed it in Newcastle on his way to the Conference. While proceeding, very many changes were made for mutual accommodation in regard to the prayers of the

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people, and for personal and family reasons, Mr. Wesley rarely interfering, except now and then saying that he had made such a circuit a promise that Brother — should go to them the next year. It had been reported by some that Mr. Wesley was tyrannical on those points. Certainly no such idea struck me; all was paternal and fair. One rub, indeed, I did hear; it was said that a certain point of discipline had been altogether neglected in one circuit. On hearing that, Mr. Wesley coloured up a little and stamped with his foot, declaring that he would expel the preacher, be he who he might, that should dare to do it. Hearing that, Mr. Robert Roberts rose and looking round on the preachers, said, "Brethren, I think it very hard that we should be threatened in language so strong. We have left our homes and all behind to travel with Mr. Wesley as sons in the Gospel, and to be expelled for a local error in discipline is very severe." Mr. Wesley patted him on the head with a smile, and all was right again. I have since thought of a couplet in Walter Churchey's poems in his eulogy on Wesley :

He carried anger as the flint bears fire,
Which, when struck, emits a sudden spark
And straight is cold again.

On the Sunday (August 1), Mr. Wesley preached in Carolina Court, King Square, to about 1,400 hearers. What struck me was his animation and vocal powers. He preached as though he had been a young man, for the space, it would seem, of nearly forty minutes. He seemed on taking the field against the world to resemble the aged Nestor in camps and wars, with all the gaieties of youth sporting in his temples. But, 'alas, on the Monday evening he desired Mr. Hanby to take the pulpit, having gone beyond his strength in the Court. The order of preaching then was for the old men to take the morning at five, and the clergy to preach in the evening. The people were eager to hear their aged fathers, and would rise to hear them once more. The chapel was full at five.

"That evening Mr. Wesley supped and slept at Dr. Castelman's, Deighton Street, King Square. Mr. George Shadford found a home in that house as he had done twenty years before when he embarked with Mr. Rankin for America; and having been my superintendent in Cornwall, he took me to lodge at the same house. The late celebrated Robert Hall was one of the guests, but he and I were that night blest with the grace of taciturnity. Mr. and Mrs. Bradburn, and a Welsh gentleman and his daughter were there. It happened that the

ladies were a little later with their supper than eight o'clock, which was Mr. Wesley's hour; and when nine o'clock came, Joseph Bradford held his watch in his hand, for the watch could speak, but as the servant did not hear, he said to one of them, "Come take away the cloth, it is five minutes past nine, and Mr. Wesley's hour to retire." *O concione vera Scythian!* O speech truly Scythian! the ladies were just ready to enjoy Mr. Wesley's elegance of remarks for half an hour. So he prayed in about twenty sentences and retired with ease and grace.

"The close of this Conference was very impressive. The twelve young men, or perhaps but eleven, on one of the benches, spoke briefly of their experience, their call to preach; and confessed their faith. After this, Dr. Coke came on the fore bench with the Large Minutes on his left arm and delivered a copy to each, putting his right hand on each of our heads. This was ordination in every view; what else could it designate, having sworn thus to the faith, and devotion to the work of the Lord? I do not recollect that this was continued in future Conferences, but am told it followed the Scottish ordinations, and though it was not called ordination, what else could it be? Mr. Wesley took no part in those proceedings; he kept his seat, but saw the Doctor deliver the Minutes to the twelve, laying his right hand in silence on the head of each. His presence sanctioned the whole, for though bound to him by countless [ties], he saw and felt that half a million of people could not be kept together without the bread hallowed by the Lord. The Sacrament followed, and the crowd being great, Dr. Coke and the Rev. Mr. Baddily² a retired clergyman, stepped in among the people in the best manner they could and delivered the sacred elements. We parted as brothers in joyful hopes to meet again: we parted as the sons of Wesley, from whose hand, through the Doctor, we had received the blessing."

Charles Atmore wrote: "Mr. Wesley appeared very feeble; his eyesight had failed so much that he could not see to give out the hymns; yet his voice was strong, his spirit remarkably lively, and the powers of his mind and love towards his fellow creatures were as bright and as ardent as ever."

2. Rev. William Baddiley, Rector of Nailsea, near Bristol. (See *Journal*, viii, pp. 11 note, 88, 89).

METHODISM IN HAVERFORDWEST AND NEIGHBOURHOOD.

Mr. J. Walkley, of Milford Haven, is in possession of a bound volume of the *Haverfordwest and Milford Haven Circuit Magazine* for 1888 and 1889, containing brief historical notes on the above subject, from which the contents of this article have been culled.

At Trecwn, Pembrokeshire, under an old oak tree is a brass plate with the following inscription :—

UNDER
THIS OAK TREE
JOHN WESLEY
PREACHED
A.D. 1777
C. H. BARHAM
TRECWN
A.D. 1877.

For Trecwn, well known in early Methodism, see *Proc.* xi, 23, note by the late Rev. R. Butterworth ; also *Standard Journal* index.

The earliest Society book known to the writer of the notes is of great interest. In it is written, "Joseph Bradford's book, Bristol, March, 16, 1781." This book was given by Wesley for the use of the Circuit in 1781.

The first list of members is headed :—

The names, state, residence, occupation, etc., of the Society in Pembrokeshire Circuit, in July 1781,¹ Saml. Randle.

State	Name	Condition	Occupation	Residence
a	Ruhama Jones	u ²	Gent.	Bridge Street

1. "July, 1781," i.e., as ascertained at the June quarterly visitation of the classes. The Grimsby Circuit Register from 1769 to 1785, and the Horncastle Circuit Register from 1786 onwards, reveal the same rule, and I think the numbers of members reported to the Conferences during Wesley's primacy were invariably the *June* statistics.

2. The 'u' entered after Ruhama Jones (unless it be 'w') denotes that she was *unmarried*. Some of the Assistants in Grimsby and Horncastle Circuits used *s* = single, a better symbol, being less likely to be confused for *w* widow or widower.

M.R.

WESLEY HISTORICAL SOCIETY.

The places then in the Circuit were :—

Haverfordwest	...	60
Spittal	10
Carmarthen	53
Roach	18
Pembroke	22
Houghton	4
Marlass	4
Warren	8
Others	2
		181

Many other particulars are given.

In the footnotes to *Standard Journal* several references are made to letters written by Wesley to Miss Warren, of Haverfordwest (of whom see vi, 315). The writer from whom I am quoting prints one which apparently was not known to the Editor, and so far as I know has not appeared in any other publication. The letter was reproduced "through the kindness of Mr. John Brown." The original is now in the possession of Mr. E. S. Lamplough.

London,

July 31, 1782,

My dear Sister,

It pleases God to give me much better health in general than I had at five and twenty. For many years I was frequently weary, but I know not now what weariness means, so I have just strength enough for what I am called to do, and at the end of my work I feel just as fresh as at the beginning.

Till very lately I had hope of paying you a short visit after the Conference. But I find it cannot be. I must see them in the West of Cornwall where there is a great revival of the work of God, and before I return thence I will be due to the Bristol Circuit.

F. Trustcott writes to me and desires he may not continue any longer in Pembrokeshire. However I will tell him the desire of his friends in Wales, and then leave it to his choice. Mr. Randall has been there two years already, so it is time for him to remove. You are exactly in your place. If you desire it you shall have more employment, but would be a loser if you had less. Peace be with all your spirits.

I am, my dear Kitty,

Your ever affectionate Brother,

J. WESLEY.³

A "Plan of the [Pembroke] Circuit as travelled this year" is given from the autograph of William Palmer, the Superintendent in 1789.

Mr. Walkley further lent the bound volume of the *Haverfordwest Circuit Church Record* for 1897 and 1900 containing a number of articles by Rev. James Phillips, partly covering the ground explored above. He says Wesleyan Methodism in Pembrokeshire began its work in the summer of 1762. The pioneer was Thomas Taylor, for whose experiences see *E.M.P.*, v., 19-24. In Haverfordwest it dates from August 24, 1763.

Mr. Phillips says the Moravians had been established in Haverfordwest fifteen years earlier, and a few days before Wesley's visit in 1763 had been organised into a congregation of twenty-six members by Bishop Gambold, who was spending a few weeks in his native county. They had also several occasional preaching stations, the Pastor being a Swede named Nyberg. He was very much shocked that Wesley should come to preach in the town, "though he has not one acquaintance here, and at the very hour of our preaching!"

This fact and many others were discovered by Mr. Phillips in the Congregational Diaries of the Moravian Church, placed at his disposal by Rev. W. Kirkland. The first volume was written by Nyberg, and covers the years 1763 to 1768. The story is continued to 1820.

A curious note states that on Monday, February 20, 1764, "one of Mr. Wesley's journeymen preachers, who carries about an electrifying machine and acts the doctor, began to preach at the Bridge End to large crowds."

July 20, 1764, the information is given, apparently from the Moravian record, that Wesley preached at Tenby and Pembroke on the Sunday; and that on the Monday, on the way to Haverfordwest, he dined with Mr. Roch, at Clareston. [This date is wrong, as he was in Congleton that day, *Journal* v, 86.]

Nyberg says, "in the Pound under the Castle Walls, he preached an absurd sermon, forgetting our Lord's sufferings and death altogether." Nyberg also recorded with evident pleasure that "Esq. Roch expressed his surprise that Mr. Wesley did not at all preach Christ crucified."

3. See *Min.* 8vo. edition 1862:—Samuel Randall, adm'd. O.T. in 1773, but his name was not on printed Stations for any Circuit. 1774=*admitted* full Connexion 1774-1775, Norwich, *Journal*, vi, 87. In 1784 his name drops out *without explanation*. Myles has Samuel Randal, 1773-1784, when he withdrew. Crowther omits his name from list! M.R.

When Nyberg preached at Philbeach in 1765, among those present was "young Esq. Allen of Fobston," who was "in Wesley's Scheme."

In the next year, 1766, we are told that on Friday, January 10, "Mr. Barnes and one of Wesley's preachers came to town [Haverfordwest] and the latter preached at the Bridge End. That day fortnight "a Wesleyan preacher preached at the Bridge End on Charity." These entries presumably refer to Thomas Newall, appointed to Pembrokeshire Circuit by the Conference of 1765. On Tuesday, June 6, 1766, "Mr. Rodda, a Wesleyan preacher, attended the Moravian service," and heard Nyberg preach. This was Martin Rodda, a young Cornishman who had been appointed to the Glamorganshire Circuit. Three weeks later, John Cole, from Tenby, the only Moravian in the town, told Nyberg that "the Wesleyans had lately begun to preach in that town according to their usual custom."

A quarrel with a man in Pembroke led to Martin Rodda's retirement from the itinerancy, His place in the ranks was filled by his brother Richard, who fulfilled a long and useful course.

In connection with Wesley's visit to Haverfordwest in 1767, Nyberg says, "The Rev. John Wesley preached this week three times in town, and strives hard to collect a Society. He told his few friends that they were welcome to hear the good Mr. Nyberg and the good Mr. H. Davies, which was very kind of him." [But see *Journal* v., 229, and *note*]. Whitefield often preached in the neighbourhood. In 1767 he paid his sixth and last visit. Nyberg says:—"At the conclusion of his sermon he bid the people go to any place of worship where Christ alone is preached. Numbers hastened to our Chapel and crowded it, and Mr. Nyberg preached to them on 'We preach Christ crucified.'"⁴

Many particulars are given of the work accomplished in Pembrokeshire by Captain Toriel Joss (see *Life and Times of the Countess of Huntingdon*, vol. I). On the occasion of Wesley's visit to Haverfordwest in 1768, Captain Joss also preached there, "so that the town was in a tumult when the Bishop of the Diocese arrived on his visitation."

The Congregational Diary contains an interesting note about Tenby, in 1768. In December of that year the place was visited by Abraham Taylor, one of the Bishop Gambold's assistants. There was then only one Moravian there, named John Cole. "Since the Brethren left off preaching here, Mr. Wesley's people have begun and have many hearers, they have also hired a house

4. See Tyerman's *George Whitefield*, II, 517-518 n.

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to preach in. Their preacher here, Mr. Pilmoor, happening to be in town when we were, and to lodge at the same inn we were at, we unavoidably came into company together. I was not sorry for this, as it proved an opportunity of having a good deal of agreeable conversation together, which, I trust, will have some good effect, and moreover of letting him know that the Brethren did not leave off preaching here with the intention not to begin again; so that if the Brethren should ever begin here again, he knows it will not be by way of opposition. He appeared to be a very sensible and candid man, and glad of the opportunity of our company."

In February, 1769, Mr. Jackson, another of the Moravian helpers, was at Tenby. "The Methodist Preacher (of Mr. Wesley's party) who had an appointment to preach the same evening in the town, came to our meeting. Brother Jackson spoke with him about the altering our time of preaching that they might not interfere with each other. He was very friendly, and though he could not just then alter the day, he, as we heard afterwards, appointed their time an hour later." Next day Jackson went to Castlemartin, and called at "John Butler's, where Mr. Whitefield's preachers have preached formerly, and Mr. Wesley's later."

After the Conference of 1769, Wesley spent some days in Pembrokeshire. Though Bishop Gambold's Diary is very full for the week concerned, Wesley is not mentioned.

Wesley's *Journal* contains no reference to the Moravians at Haverfordwest, but the Congregational Diary informs us that on Monday, April 30. 1781, the day on which he addressed the children gathered by Miss Warren, he called at the Moravian Manse: "The Rev. John Wesley, while visiting his people here in the Town, called to take a view of our place. Brother Steinhauer invited him into the house, and he sat down about ten minutes with us, was quite sociable and seemingly free. Amongst other things, he said it was a particular pleasure to him to find that within this last ten years the spirit of prejudice begins to abate and that that shameful practice of the different religious parties in abusing one another is happily abated. He also said that the happiest time he ever spent was in Herrnhutt, and that he told the Brethren when he was there he would like to spend his days among them on account of the love and union of spirit which prevailed among them, but Brother Martin Dober told him he must go home again and preach the gospel to his own country people. It is a pity that he only took the first part of Martin's advice, and has never to this day touched the latter, at least not

designedly. Dearest Jesus, correct him, for after all his rejoicing about the ceasing of religious prejudices, he is still sending up and down with his Preachers bundles of Pamphlets filled with false accusations against Count Zinzendorff, Spangenberg, Molther, etc., to be sold.—God forgive him!"⁵

Wesley's last visit to Haverfordwest took place in August, 1790. It is not described in his *Journal*, but many details are given in his *Diary*.

Mr. Phillips adds the following:—"In my childhood I knew some who remembered that visit. One was Thomas Evans, who lived at Drang. To the last the little man would speak not of the Chapel, but of the Room. Another was Mary Richards, the blind woman who lived on Cartlett Kilns, and who was never tired of telling how, when she was twelve years old, Mr. Wesley laid his hand on her head and gave her his blessing. It was on this final visit that Mr. Wesley preached near the Fishmarket, then the Butter Market. He stood on the horse block, outside the Blue Boar Inn, while the broad shoulders of Mr. John Green served as the old man's desk. My grandmother was present at this service but was too young to remember any particulars."

When Mr. Wesley stayed two or three days in a town he would do as much pastoral visitation as his strength and leisure would permit. Among the houses which he visited was one opposite my own, now occupied by Mr. W. Thomas. From the family who lived there has come the tradition that he was accustomed to carry camomile in his vest pocket, and to drop a sprig of it into his tea-cup.⁶

Mr. Phillips quotes a letter written by Wesley, August 13, 1790, instructing Thomas Roberts to proceed to Haverfordwest to act as Assistant (or Superintendent). He says "This is the most important Circuit in all Wales, but it has been vilely neglected by the assistant whom therefore I can trust no more." Rev. Geo. Eayrs, in his *Letters of John Wesley*, quotes this in the following form: "the late assistant, James Hall."

Mr. Phillips says: "The offending Assistant was William Palmer, who had been appointed here in 1788 and 1789, and at

5. Some of the details gathered from Nyberg have already been printed see *Proc.* xii, 46-47, notes by Rev. M. H. Jones.

6. Wesley's "sprig of Camomile" in his tea-cup. Cf. *Primitive Physic*, 1st ed. 1747, p. 41. *A stubborn Cholick*. Drink largely of Camomile Tea. P. 97.—Pain in the Stomach from Bad Digestion: Take Fasting, or in the Fit, half a pint of Camomile Tea. Do this five or six Mornings. P. 99.—The Stone, (to cure):—Take Decoction of *Agrimony* morning and evening: Or, of Camomile. M.R.

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the end of each year reported a decrease in members. On referring to Hall's *Circuits and Ministers* we find

1788. William Palmer and two others.

1769. William Palmer, James Hall, William Heath.

1790. John McKersey, James Hall.

Mr. Phillips' local knowledge is entitled to full consideration, and the continuance of James Hall by the Conference of 1790 would seem to deny delinquency on his part.

The letter appears in Tyerman's *John Wesley*, III, p. 622, copied from the *W. M. Mag.* 1837, p. 11, in neither of these is the name of the inefficient Assistant given. There is a postscript to the letter which Tyerman omits, viz, "N.B. You are to act as Assistant." The original letter is said to be in the Public Library, Copley Square, Boston, Mass. F. F. BRETHERTON.

LAURENTIUS NYBERG: See D. Benham's *Memoirs of James Hutton*. Zinzendorf, in a letter to Hutton dated April 10, 1759, says, "I lately had a very hearty conversation with the elder Petitpierre, who, when pastor of the French Church at Dublin, was acquainted with the brethren Berzelius and Nyberg." Benham quotes *in extenso* many letters which passed between Nyberg and Hutton and Bp. Böhler, relating chiefly to the grievance of the Swedish Church because the Moravians had *re-ordained* Nyberg in London as *deacon* (3rd Feb., 1752), and *priest* (30th Sept. 1754), although he had previously been in priests' orders in the Swedish Church.

In his letter to Böhler from Haverfordwest, Feb. 26, 1767, Nyberg says: "I am now entering my 47th year, and hope I shall not cumber y^e ground (of the Brethren) many years longer. Our Saviour is exceedingly gracious to us, and blesses us, and our congregation in Haverfordwest; which makes my life bearable, that would otherwise be a burthen indeed! O, how well for me, that I have access to His wounds! I am just now reading the manner of convoking the Council of Trent, and would desire the Directory, if they treat my letter *en bagatille*, to let it, however, lie in the archives."

There is no allusion to Wesley or Methodism in this correspondence.

M.R.

WESLEY'S DAY AND WESLEY MEMORIALS.

As Secretary of the Eastern Section of the International Methodist Historical Union Committee, may I ask the earnest attention of all the members of the Wesley Historical Society to the following matters:

1. *Wesley's Day*, 1925. The anniversary of Wesley's evangelical conversion (May 24, 1738), fell on a Sunday this year. Last year, the Saturday was used most impressively and earnestly for a Procession of Witness in London, and

open-air evangelistic services in Hyde Park. The number of Methodists participating in these is variously stated as from 5,000 to 8,000, besides thousands of spectators and listeners. These proceedings were organized by a united committee of Methodists, at the instance of the London Mission Committee and the All-Methodist London Evangelistic Campaign Committee. After very careful consideration, it was decided that these committees were unable to organize the celebrations this year. The Rev. George H. McNeal, M.A., minister of Wesley's Chapel, City Road, is very wishful to do all possible to use Wesley's Day, and so is this Committee (International Methodist Historical Union) as was reported in *Proc.* xv, 16. Wesley's Day is an invaluable occasion for evangelistic, inspirational and historical appeal. All W.H.S. members are invited to do whatever they can in their local centres.

2. The International Methodist Historical Committee is endeavouring to discharge a duty laid upon it by erecting memorial plaques on buildings in London, and elsewhere, associated with the life and work of John and Charles Wesley. The Chairman of the Committee (Rev. J. Alfred Sharp, D.D.), and the writer, as requested, are proceeding in this matter, and are trying to discover a suitable building in Aldersgate Street, London, on which a plaque will be erected to indicate where the building stood in which the Religious Society held the meeting on May 24, 1738, when Wesley felt his heart "strangely warmed" and trusted in Christ for salvation. As our members know, the exact spot where this historic experience occurred is not easy to locate. Curnock has a considerable note on it in *Wesley's Journal* i., 475. With this is a map showing the locality. Here Nettleton Court is shown as opening out upon Aldersgate Street. No date is given on the map. It is the same as that referred to by that careful and delightful investigator and expositor, the late Rev. Henry J. Foster, in his article in *Wesley Studies*, "The Society Room in Aldersgate Street?" The date there given to the map or plan is 1739-40. Very much of the locality is altered now. Nettleton Court does not now open on to Aldersgate Street. It is reached, as Dr. Sharp and I recently found (March 1925) by going up Maidenhead Court into Nichol Square, where a short *cul de sac* bears the name Nettleton Court. It seemed to us very difficult to find the exact spot where stood Hall House, in which it is held by some—upon a balance of evidence—that the Religious Society met, at which Wesley was present on the memorable evening. Investigations

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of maps and plans are proceeding. The writer would be glad if any member of the W.H.S. can give particulars of maps and plans subsequent to that of 1739-40, by which the alterations can be traced in the crowd of buildings now there, and the re-arrangement of 'courts' and openings can be exactly traced. Visitors from all parts of the world enquire for this historic spot, especially American Methodists.

Information may be sent to me, c/o Rev. Dr. J. Alfred Sharp, 25, City Road, London, E.C. 1.

GEORGE EAYRS.

HONLEY, IN ALMONDBURY PARISH, YORKS.

(See Wesley's *Journal*, vii, 382 note.)

In this interesting footnote one particular is incomplete and others are probably inaccurate. Canon Hulbert in his large *History of Almondbury* says "that it is impossible to construct a correct list of all the Curates of Honley." Many blanks occur, but he prints a list of Incumbents and Curates, as far as can be ascertained, beginning with the year 1575, and ending with 1885. On May 9th. 1885, the Rev. E. L. Welch was inducted to the Chapelry of Honley by Canon Hulbert, Vicar of Almondbury, and upon the death of the latter, Mr. Welch became the first Incumbent of Honley to claim the title of Vicar of the Parish.

Under date 1788 is the name of Rev. *John Alexander, M.A.*, (doubtless one of the three named in the footnote) and it is stated that this clergyman read the prayers when John Wesley preached *in the Churchyard*. (This is news!)

The name *Hampson* does not appear in Canon Hulbert's List, and *Sedgwick* is only named in a list of clergymen who are enumerated separately as having often officiated at Honley Church.

Connected with the above footnote, the fact may be added that in 1795 an application was made to the Bishop that a resident Curate might be appointed; and we find, probably as a result thereof, that Rev. George Mason, M.A., was appointed Assistant Curate to Mr. Alexander in that year, at a stipend of £40 per year, and other fees.

In 1789 Elkanah Hoyle was Assistant Curate, and in 1797

Richard Foster, B.A., held that office. (See Yorks. County Mag. i. 1891. pp. 170-2.

The significance of the reference in the footnote to the marriage of Wm. Brook and Hannah Clapham is not very apparent; but monumental tablets in the Church bear the names of Wm. Brooke, ob. 21 April, 1846, aet 82, and his wife, Hannah Brooke, ob. 26 March, 1840, aet 78.

The name Brooke is found frequently in parochial matters at Honley; e.g. in the list of Church-wardens (or Chapel-wardens, the earlier name) we see

1685 Will Brooke de Honley
 1746 William Brooke
 1788-95 John Brooke
 1801 William Brooke
 1830-31 Thomas Brooke; and as late as
 1887-88 William Brooke (see *ib.* 173)

A lady writing in Yorks N. & Q. (1890. ii. 223) says that she had heard old people say that John Wesley preached in the churchyard, and that he wore a black surplice; and as a result of his preaching, a year afterwards Deanhouse Chapel was erected, the first Wesleyan Chapel built in the Valley of the Holme.

M. F. RYLE.

CHARLES WESLEY AND LAY PREACHING.

I have recently secured what I regard as one of the most important letters Charles Wesley ever wrote. It deals with the question of Lay Preaching as one of the causes of ultimate separation of the Methodists from the Church of England. Students will know how concerned Charles Wesley was over this prospect. The letter was written to the Rev. Samuel Walker, of Truro, and is part of the correspondence that worthy had on this subject, both with John and Charles Wesley.

Tyreman deals with this correspondence in his *Life and Times of John Wesley*, II, pp. 244, *et seq.*, and quotes from the letter under consideration. Here it is, *in extenso* :—

Bristol

Dear Sir,

Aug. 21st, 1756.

Yr. Last brings a Blessing with it. I hope to consider it fully with my Bro., who is expected every hour. I have not time to answer: only in few words.

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Lay-preaching it must be allowed is a Partial separation ; & may, but *need* not, end in a Total one. The Probability of it, has made me tremble for years past ; & kept me from leaving the Methodists. I stay not so much to do good, as to prevent evil. I stand in the way of my Brother's violent Counsellors, the object both of their Fear & Hate.

The Regulations you propose are the same in substance which I have been long contending for in vain. GOD incline my Brother's Heart to admit of them ! I know he will not hear *laying aside his Lay-preachers* in so many words. All I can desire of him, to begin, is

1. To cut off all their Hopes of his ever leaving the Church of England.
2. To put a stop to any more new Preachers, till he has entirely regulated, disciplined & secured the old ones.

If he wavers still & trims betwⁿ y^e Church & Them, I know not what to do. As yet it is in his Power, if he exert himself to stop the evil. But I fear he will never have another opportunity. The Tide will be too strong for him & bear him away into the Gulph of separation. Must I not therefore enter my Protest & give up the preachers formally to Him ? Hoc Ithacus volit : & they impatiently wait for it. The restless Pains of bad men to thrust me out from the Methodists seems a plain argument for my continuing with them. I want light, would have no will of my own, but prove what is that good & perfect Will of GOD. In my next I may have time for a more particular Answer. Be so good to write again ; & continue yr. Prayers for, dear S^r,

Your sincere tho weak & despised Brother

C. WESLEY.

Wesley arrived in Bristol, held his Conference, and on September 3, 1756, wrote a long letter on the subject to Walker, which Tyreman says "ought to have been conclusive." But the matter did not end. Walker accused Wesley of "timidity" (!) "He is," he says in another letter to Charles Wesley, "hindered by his own fears, which give the preachers an advantage they could not otherwise possibly have." . . . "It has been a great fault all along to have made the low people of your council ; and, if there be not power enough left in your brother's hands to do as he sees fit ; they will soon shew him they will be their own masters."

ALBERT F. HALL.

The correspondence on this subject was spread over a considerable period, see Wesley's letters to Samuel Walker and Thomas Adams, *Works*, xiii, pp. 184-198. An earlier letter of Wesley to Walker, dated November 20, 1755, is published *W.H.S. Proc.* ix, 187-188. There was considerable danger at

this time of separation from the Established Church, as Thomas Walsh, Joseph Cownley and some other preachers had "occasionally administered the Lord's Supper to the people who were like-minded with themselves, and also to one another" (Jackson, *Memoirs of C. Wesley*, p. 264). The danger, however, was averted, as the result of discussion at the Conference which began in Leeds, May 6, 1755. J.C.N.

RICHARD VINEY'S DIARY, 1744.

XII.

Mon. June 4 (*continued*).—I got to Durham about 2 o'clock, dined at y^e Boot & Shoe just by y^e bridge which crosses y^e River Were. After dinner, having a mind to see Durham, I walk'd first to y^e Market place, then to y^e Mûnster; saw y^e Library, was at Prayers at 4. Then view'd y^e Church, y^e Vestments, Sanctum sanctorum &c.; and at 5 left Durham. About $\frac{1}{2}$ a mile from Durham stands y^e 19th mile stone from Darlington, 1 mile & $\frac{1}{2}$ farther is Farewell Hall, from thence to Sunderland Bridge 1 mile, from thence to where y^e road turns off to Kirk Mennington, Leeds, &c., 2 mile & $\frac{1}{2}$; just here stands y^e 14th mile stone. From hence to Ferry-hill 1 mile. Hither I got at 8 o'clock and put up at y^e Black Swan, had tea for supper and went to bed at Dusk. * * *

Durham is a large City, has 7 Churches, is situate on y^e side of y^e River Were in a bottom, and y^e Mûnster with y^e Bishop's Castle & Prebends Colledge stands on the most eminentest part of y^e Mount. There is a very large Market place in y^e midst of y^e town. There has been walls round y^e City but they are demolish'd.

The Library is curious for y^e order in which y^e Books are placed, otherwise is nothing extraordinary save some old pieces of Urns, Coffins, &c. which have at different times been dug up, but as I had only an old woman to shew me, she could not tell me whence they were taken or what suppos'd to be. I met here with a book which I could have been glad to read if time and opportunity admitted: it was *The Anatomy of Melancholy*, wrote by Democritus Jun^r, 6th Edit., London, Printed 1652.

The Mûnster is large and handsome; at y^e East end behind y^e Alter is a little Chapple dedicated to St.—[Cuthbert] whose Tomb there was formerly much vissited. In y^e Quire is a handsome Pulpit said to cost £505 or Guinias. It makes no great shew, but there are 5 or 6 large figures inlaid with fine wood which looks like painting. But y^e most remarkablest thing here

is, 5 Popish Priest Vestments or Robes, 4 from ancient times and y^e 5th was a present of K. Charles 1st. On y^e 4 are curiously wrought in needle work of gold and silk several scripture historys very natural, but y^e 5th is only deep blew satin with spangles. Three of those are yet worn every Sunday by those Ministers who go to y^e Alter, and this perhaps is y^e most remarkable thing of all and not to be found in any other place in England. It is said there are not a whole set of Vestments beside, in England. This Bishoprick is reckon'd worth 10000£ per annum, and y^e Richest in England. It is 2000£ per annum more than York.

Notes.—For the substance of the following notes I am indebted to the Rev. H. D. Hughes, M.A., librarian of the Durham Cathedral Library.

1. *Fasewell Hall*, now a farmhouse.
2. Viney, having been employed by Wesley in arranging the books at the Orphan House, was particularly struck with the order of the Cathedral Library. If he had spent more time and had had a competent guide he would have found more than three hundred extremely interesting MSS. including three of the seventh century, besides many rare printed books.
3. *Urns, Coffins*: Mr. Hughes says, "I don't know what these would be. We have in the Library *now* the relics of St. Cuthbert's coffin, but that was not taken out of the grave till 1827, so he could not have seen it. (There is an old stone coffin and a wooden chest at the Castle University College.) I think he must have mistaken three mediæval *chests* for coffins, (1) a large money chest, (2) a deed chest, (3) a small money chest which stood originally near St. Cuthbert's shrine behind the high altar. (1) and (2) are as big as coffins."
4. Burton's *Anatomy of Melancholy* is still in the Library.
5. *Five or six large figures, &c.*: These are also in the Library. They are 6 panels with figures which appear to have been *burned* like pokerwork on the wood.
6. *Popish Vestments*: Four 15th century copes. The fifth was *bought* by the Dean and Chapter on the occasion of the visit of Charles I. It was crimson not "blew";—but one of the copes is blue. The spangles were *cherubs, &c.*
7. *Not a whole set of [such] vestments beside in England*: Mr. Hughes says: "should say Viney was incorrect, although possibly few would be worn. Ours were discarded in 1759. They are now kept in specially made cope cases, in the Library."

From Ferry-Hill to Thirske 33 miles: the first 27 are measured and have stones, y^e other 6 long computed.

Tu. June 5.—Rose before 5, neither eat nor drank but p^d 6^d for my Supper and set out at 5. As soon as I got out a man was riding by with a spare horse. I agreed with him for 6^d to ride some miles. We rode from Ferry hill to—a little village, 5 miles; from thence to—a Church Town 3 miles; from thence to a little place of 2 or 3 houses, 3 mile. Here I lighted & was forced to have a pint of ale to change half a guinea to pay y^e

Postman for riding. From hence I walk'd to Darlington 2 miles ; past thro y^e town and about $\frac{1}{4}$ of a mile from y^e town just at y^e 14th mile stone from North Allerton I breakfasted on bread, butter & milk and p^d 2^d. From hence to——3 mile ; here is y^e river Tease which parts Yorkshire and Durham, but is no bridge ; here I ferry'd over, paying 1^d. From hence to Smeetin [Smeaton], a pritty little town with a Chapple, 4 miles. From hence to Northallerton is 7 miles, but there are houses almost every mile. I called at one, a little one, & dined, p^d 3^d ; it was 4 mile short of Northallerton, thro which I passed at $\frac{1}{2}$ hour passed 2. They say 'tis 19 measur'd miles hence to Borrough Brig which is y^e post road. I left y^e post road to y^e right and went to a single house, y^e Blew Bell, 2 miles, and eat and drank, p^d 4^d. From hence to Kilmonton [Kilvington], a little town with a Chapple, $3\frac{1}{2}$ mile. From thence to Thirsk $\frac{1}{2}$ a mile. Here about 7 o'clock I took up my quarters at y^e Coopers' Arms just coming into y^e Town.

The House at Ferry Hill where I lodged is kept by a Widow, a Religious sort of a woman, and Mr. Wesley & his friends always call there, so that she knows em all by name. Ferry hill is a little Town but not a parish of itself, it belongs to Kirk-Mennington [Kirk Merrington]. Between Ferry Hill & Darlington we passed by y^e greatest number of Limekilns I ever saw together, I think there were near 20.

Darlington & Northallerton are pritty towns with many good houses, but I think y^e first is y^e Best. The road between these two towns is pleasant, y^e Houses stand thick as they are within 20 mile of London. Thirske is a pritty large town I hear, but my road lay only along by y^e East side. It seems there is a Market and many good Inns.

Notes.—Viney's itinerary illustrates one of the routes to and from Newcastle frequently taken by Wesley and his itinerants. For Wesley's visits to Darlington, Northalleiton, Smeaton and Ferry Hill see *index* to his Journal. On 18th July 1743, he writes : " I set out from Newcastle with John Downes, of Horsley. We were four hours riding to Ferry Hill, about twenty measured miles. After resting there [no doubt at the widow's, the 'religious sort of a woman'] an hour we rode softly on, and at two o'clock came to Darlington." Nelson was released from the army on 29th July, 1744, and says : " The week after I set out for home, and brother Tinkler assisted me with a horse as far as Ferry Hill, where we commended each other to the grace of God, and I set out on foot."

Grace Murray's diary under date April 26, 1746, (as quoted erroneously for February 26th in her *Memoirs*) states " Mr. John Wesley came to Newcastle ; and the day after his arrival, as we were sitting at dinner, a gentleman in black came up to the door. Mr. Wesley said, ' It is Mr. Bennet ; I left him yesterday at *Ferryhill*.'" Wesley's *Journal* shows that the date was February, not April.

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From Thirske to York, 17 computed miles but verry long.

Wed. June 6.—Rose a little before 7. Breakfasted on bread, butter & milk, p^d 2^d for supper, 2^d for breakfast & 6^d for 3 pints of ale. Set out half hour past 7 & went to Thornaby [Thormanby] 4 verry long mile. Here I drank a gill of ale at y^e Queen's head. From hence to Asingwold [Easingwold] 3 mile, here I dined on eggs p^d 4^d. My feet being verry sore I would Gladly have hired a horse, but could get none. I went from hence to y^e Angel, a single house 3½ miles. Drank a Gill of Ale. To Shipton 2½ mile. To York 4 miles, whither I got about 6 o'clock.

Call'd at a Barber's opposite y^e Old maids hospital, got shaved and enquiring for John Nelson, heard where he Quarter'd and went to it, y^e Wild Man a little within y^e Gate. He not being at home they sent for him and y^e meanwhile I drank Tea and a rummer of Wine. Between 7 & 8 he came and I found they are to march towards Newcastle tomorrow early. At 8 I went with him to y^e house where he eats, (one Margeret Townsends in Coney Street). Here several people met, to whom he gave an exhortation, recommended me to them, prayed with them, and about 10 we left them and went to y^e Wild man (his quarters) where I lodg'd with him, but it was 11 or after before I got to sleep.

This day was exceeding hot and fine till about 4 when a little Shower of rain cooled y^e Air a little.

Notes—1. *The Wild Man* a little within the Gate. Nelson's *Journal* locates it in Peter-gate. 2. Wesley's first visit to *Shipton* seems to have been on Feb. 28th, 1747. 3. Viney probably slept in Nelson's room at the Wild Man. They would have much to talk over, especially about his experiences at the Orphan House.

York, Thurs. June 7.—John Nelson having had orders to be ready to march at 5, we rose at ½ 4 [3.30] and went where we was last night, Townsend's in Spurrier Gate, Coney Street; there we drank Tea, sang some Verses, and he got his things together and at 5 went to y^e Parade. I went with him and staid in y^e Street till near 6, when perceiving they was not yet ready to march, I went to y^e Minster, staid part of y^e Service, then went to y^e Wild Man and waited expecting they would march by there, but about 7 they went by in another street so that I did not bid him farewell. Staid at y^e Wildman and had some talk about Religion with a London Tradesman & y^e Lanlady, breakfasted with them on Tea, and after 8 went and enquired for and found Mr. Dawson a Master Staymaker with whom I was acquainted 7 years since in

London. He and his wife were exceeding Civil. After having sat a while with them, a little after 10 he went out with me to shew me y^e Town. We went first to y^e 'Size Hall, by ye Manssion House, then to y^e Minster, saw what was to be seen there, also y^e Chapter House; then to y^e Asembly House, then went home with him. Dined with them and had some Religious discourse. After dinner he had me to y^e Northwest part of y^e Town, where we ferry'd over y^e River and then mounting y^e Wall we walked all round that part of y^e City towards y^e west & south on y^e Wall till we came again to y^e River opposite y^e Castle. Here crossing over we went in y^e New walk almost to y^e farther end, then returning by y^e Bridge end he went home & I turned into Townsend's about 3 o'clock. Here were some people who wanted to see and talk with me, wherefore Peggy Townsend had been to see for me at Dawson's. Staid there about an hour and then, Peggy desiring it, I went with her to the Minster, was at y^e prayers, saw Mr. Wansford. After Prayers we walked and talked (in y^e Minster) of Spiritual things till near 6. Then went to several Booksellers to see for a Book I had seen at Durham but could not get it. [Probably the *Anatomy of Melancholy*.] Went home with her, drank Tea & at 7 went again to Dawson's to take leave of them, but they would not part with me till I had sup'd with them which was after 8 some time. Some people being come together at Townsend's, she came to call me. Took leave of Dawsons, went to Townsend's, spoke to 14 or 15 people such things as I thought most usefull for them, then prayed with them and after 10 went again to y^e Wild man to Lodge.

After a graphic description of "York City" and its Minster, Viney proceeds:

From York to Pudsey, 23 computed miles.

Fri. June 8.—Having had but little sleep y^e other night, and sitting up late last night, I did not rise till past 6. Margeret Townsend came to y^e Inn to call me, with whom I went to her house, breakfasted, and spoke with a few people who were there, and about 8, commending them to y^e Grace of God, I left them and set out of York. Margaret Townsend went with me about 2 mile speaking much of her experience.

Notes.—It is difficult to refrain from comment on Viney's charming story of Nelson and his little flock at York, most of whom (perhaps all) were the fruit of his labour, in his military bonds partakers of his grace. Future students and historians of early Methodism will eagerly supplement Nelson's own narrative with our diarist's new light, every glint of which is exceedingly precious. The Wild Man in Peter-gate becomes more than ever a Methodist shrine, still more so Peggy Townsend's house in Spurrior Gate, Coney Street. Those farewell gatherings on Wednesday evening and Thursday morning.

PROCEEDINGS.

supplemented by Viney's subsequent meetings on Thursday afternoon and evening, and again on Friday morning, are vivid proof of Nelson's superlative power as a winsome evangelist. And it was as a fearless soldier with the gleaming two-edged sword of the Spirit of God in his hand that he won these trophies of grace at York. The whole episode, as Viney relates it, is dramatic in the highest degree; and by no means the least in interest and suggestiveness is the pathetic scene in which Margaret Townshend (as Nelson spells her name) appears, restless in her bereavement, seeking comfort with Viney in the Minster services and afterwards gathering together the little society in her home for mutual fellowship and intercession. One wonders that Viney was not confirmed in his "mind" to join the Methodist evangelism without further hesitation. Even Behmen and his *Complexions* might have taught him this wisdom; but he was as surge of the sea, tossed into spray by every turn of the wind.

Viney proceeds: From York are miles stones to Tadcaster, first to a little Hut $4\frac{1}{2}$ mile. Here I drank $\frac{1}{2}$ pint of mead. From thence to Tadcaster is $4\frac{1}{2}$ mile: here I eat and drank & rested from 11 till almost 12. It is a pritty largish town, at least has one *verry* long good street. From Tadcaster to Leeds is reckoned 10 miles. Thus over moors to a lane where are several Inns and the southmost one is y^e blew boar, to this Boar is 5. Here I eat and drank. From hence thro 2 or 3 villages to Leeds 5 more. I got to Leeds about $\frac{1}{2}$ 6 and went to Shent's, drank milk & eat, and between 6 and 7 went from thence to Fernly $2\frac{1}{2}$ mile, drank a gill of ale, and got to Pudsey between 8 & 9, $1\frac{1}{2}$ mile.

Mr. Shent I find is gone to London to see about getting Joⁿ Nelson discharged, so that I only saw his wife. Mr. Graves [Charles] has been at Leeds, Birstal, &c. some time and is now at Birstal.

When I got home I found my Wife pritty cheary, but she has been much out of order with a sore breast which throw'd her into a Feavor. Nelly (who has been with her all y^e time) has likewise been verry ill but is now pritty well again. The Brethren by sending, and y^e Sisters by coming, have shewn themselves verry civil to my wife. Sis' Telchig, Loyd, Clagget, Ockershausen &c. have been to see her. The first desired she would be free to speak if she had need of any thing, and when Nelly was ill they sent molly grey, who staid 2 days to help with the child &c.

Mrs. Moor has sent a loving friendly Letter to me y^e day after I went away, begging me not to join with Mr. Westley. She came to see my wife y^e wensday after and was very civil, & gave my wife to buy a bottle of wine.

Sat June 9.—Rose at 7. Looked over my things and put such in order as have been disordered since my departure. Looked to see what books I have of Mr. Westley's, and what

wanting. Lanced my wife's breast and drest it. Wrote in my journal.

Occur.—Hannah Mortimer from Smithouse came hither to see how my wife was. She was sent by Mrs. Holms to see her, and Mrs. Holland. Betty Grey came hither with her, but soon went away again. Sis^r Hauptman came towards evening to see my wife. Sis^r Gussenbauer is still at Smithouse. She would willingly have come to be with my wife when she was so ill, but though y^e Breⁿ offer'd it to my wife yet they did not seem forward for it unless my wife had desired it. Br. Gussenbauer, I hear, is gone to Germany with Mr. Larish.

Mind. Yesterday and today I have been pritty calm, i.e. not uneasy, tho in some care about what I shall do for y^e future, I do not find any Inclination to go to London to Mr. Westley's Conference, nor indeed to have anything further to do with him. I cannot see any real fundamental Difference between y^e Count & him: true, in appearance, in Doctrine & in Practice there is difference, but in y^e main *Aim* of both I can see none. They both seem to seek to be *Chiefs* over great Numbers of People, but neither of them will own it. Whether y^e Lord will excuse this, or whether have this so for y^e sake of carrying on y^e Great work in y^e world, I am unable to determine. [There seems to be a grain of modesty, Richard, in this item!] Did I know that y^e Lord would have it so, then I think I would soon join wholly with one of em and own it to be right, but as I question this and cannot look on their aims other than y^e effects of Pride, I seem most inclined to live a retired Life without having anything to do with either.

(To be continued).

M. RIGGALL.

A CERTIFICATE OF ORDINATION AND A SUGGESTIVE "RUBRIC" OF 1798. SCOTLAND.

John Braithwaite, the younger son of an officer in the Excise, was born at Parton, near Whitehaven, in 1770. Early in 1790 he became a local preacher in the Whitehaven Circuit. In August of the same year he was called to the itinerancy by the last Conference at which Wesley presided. Braithwaite records

in his diary "August 5. This morning a letter from Bristol Conference informs me that I am appointed as a travelling preacher, to go to Scarborough circuit, (which was afterwards changed for Glasgow)." In 1797 he was appointed to Edinburgh, where he was ordained for the administration of the sacraments. The following is a copy of the Certificate which was written on parchment with three seals, attached to the respective signatures.

"KNOW ALL MEN BY THESE PRESENTS,—That we whose names are underwritten, (being ordained Ministers,) did on the 9th day of July, in the year of our Lord, 1798, set apart for the office of an Elder in the church of God, by the imposition of our hands and prayer, and with a single eye to the glory of God, JOHN BRAITHWAITE, whom we judge a fit person to administer the Holy Sacraments, and feed the flock of Christ ; and as such we commend him to all whom it may concern.
Given under our hands and seals, this 9th day of July, 1798.

(Signed) "DUNCAN M'ALLUM,
"THOS. WARWICK,
"THOS. OLIVERS WARWICK, M.D."

It was a period of transition in Methodist Church history in relation to the Sacraments, and it is interesting to find the following "Rubric" in a small manuscript manual in John Braithwaite's hand-writing.

The order of administering the Sacrament among the Methodists in Scotland. After sermon, pray and sing ; desire the congregation to sit down ; fence the tables by shewing who may, and who may not partake : Here read Gal. 5th chapter, 19, 21 verses. Desire the Elders to bring forward the elements, and the communicants to fill the tables ; give out a suitable hymn from the Sacramental Hymn Book,¹ and after singing one verse come down from the pulpit ;—let an Elder (if another Minister be not present,) continue the hymn till you retire for a little refreshment ; being returned, read the words of the institution, 1 Cor. 11th chapter, 23 and 26 verses, as your authority and warrant ;—offer up the prayer of consecration ; then proceed to serve the tables by an

1. HYMNS ON THE LORD'S SUPPER by John Wesley, M.A., Fellow of Lincoln College, Oxford, and Charles Wesley, M.A., Student of Christ Church, Oxford. With a preface concerning the Christian Sacrament and Sacrifice. Extracted from Dr. Brevint. (First edition : Farley, Bristol, 1745. Ninth edition : Paramore, London, 1786).

exhortation founded on some suitable passage of Scripture, and ending with these words, 'The Lord Jesus, the same night, in which he was betrayed, took bread, and when he had blessed it, (as I trust he has done *this*,) he broke it and said, Take, eat, this is my body which is broken for you, this do in remembrance of me.' While the bread is distributing, either sit down and make a short pause, or continue exhorting, till you come to give the wine, which you must precede with these words, 'After the same manner also he took the cup when he had supped, saying, 'This cup is the New Testament in my blood; this do, as oft as ye drink it, in remembrance of me.' Dismiss each table with these words, 'Go from the table of the Lord in peace, and may the God of love and peace go with you.' After serving the last table, and before you dismiss it, (and let it be observed always while the tables are emptying and filling, sing some suitable verses,) you yourself having also communicated; you must re-ascend the pulpit, and desire the Elders to remove the elements, while you sing a few verses of a hymn;—then give an exhortation to communicants, beholders, and to those who never yet communicated; then follows the concluding prayer, then sing, 'Praise God from whom all blessings flow,' &c., subjoin, 'Go from the table of the Lord,' &c., and finally pronounce the blessing.

T.E.B.

NOTES AND QUERIES.

651. WESLEY'S STUDY, NEWCASTLE.—A correspondent tells me he has met a gentleman whose partner's father bought Cleveland House, North Shields, at the death of Mr. Solomon Mease. In a footnote to Stamp's *Orphan House of Wesley*, p. 16, it is stated that Wesley's Newcastle study was re-erected in 1857, in the grounds of that gentleman's house. My informant says that the *Contents* of the study were presented to the Wesley Museum, London. Is this so? Is anything known of the ultimate fate of the structure itself?—*F.F.B.*
652. BENJAMIN INGHAM'S JOURNAL.—Tyerman in his *Oxford Methodists*, pp. 63-80, gives *in extenso* the above most interesting and important document, in which Ingham tells the reasons that led him to accept the invitation of John Wesley to go with him to the Indians, and narrates the story of the voyage to Georgia and his mission there. As a parallel record to that of Wesley, Ingham's Journal is of great value.

The purpose of the present note is to intimate that the original document is still in existence in excellent condition, and is in the possession of Rev. H. Larken, Rector of Crowland. Tyeiman has printed it verbatim, save that he has put the date at the beginning instead of the end. Ingham left Savannah on February 26, 1737, so the Journal is the record of only part of his work in Georgia. He left with the intention of returning and taking other workers with him, but he never did so.—*J.C.N.*

653. WESLEY'S TRANSLATION OF ZINZENDORF'S HYMN. (M.H.B. 63).—Under *Notes and Queries*, No. 648, I am asked for further information about the hymn, "*O God of God in whom combine, The heights and depths of love divine,*" a translation by John Wesley of Zinzendorf's hymn (No. 586 in the *Herrenhut Gesangbuch* of 1735), *Herz, der göttlichen Natur*. The six verses of the English are a paraphrase rather than a version of the seven verses of the German. There is no phrase that corresponds with the invocation "O God of God." Doubtless, as Mr. Bridgen suggests, it is Wesley's recollection of the Nicene Creed. The German hymn appears (in part) in Knapp's *Evangelischer Liederschatz* (which the note mentions) as No. 1202, with an altered beginning, *Herzenslamon, Immanuel*.—*Rev. Henry Bett, M.A.*

In the M. New Con. H. Bk. 1863, it begins "O God the Son," and in Dale's Eng. H. Bk., 1875, it begins, "Almighty God, in Whom combine."
T.E.B.

654. "THE BLADONIANS," (see *Note 643* in March issue, p. 26).—Dr. Norman Penny, of the Friends' Historical Society, kindly calls attention to my vague word "them" at the end of the note referring to earlier erratic sects sometimes confounded with the Quakers. Is it not probable that John Blades and Margaret Barlow echoed some of the lingering theories of the 'Fifth Monarchy-men'? In his *Journal* (Leeds edn. vol. i.), Fox records how these men "prophesied that this year (1656) Christ should come, and reign upon earth a thousand years." These "failed in their prophesy," and George Fox remarked; "But Christ *is* come and doth dwell in the hearts of his people, and reign there. Thousands, at the door of whose hearts He hath been knocking, having opened to Him, and He is come in, and doth sup with them and they with Him." This was the experience of John Finley, the miner, sixty years later, of whom John Braithwaite, in 1795-7, gave such a good account.

Some of the "Bladonians" emigrated to America and joined the Shakers, who gave an account of one of their own principles in *The Testimony of Christ's Second Appearance, &c.*, published at Albany, America, 1710. A fair account of this strange community is given in Marsden's *Christian Churches and Sects* (pp. 807-811). American histories tell more of their later social development.—T.E.B.

655. LORD MANSELL, 1758.—

(Correction of a note in *Wesley's Journal* from the *Western Morning News*, sent by Mr. G. Brownson).

Sir,—I shall be obliged for the hospitality of your columns to correct an inaccuracy in the Standard edition of John Wesley's *Journal*, which (as it concerns that great man) may be of interest to your readers.

In vol. iv., p. 284, August, 1758, we read :

Wed., 30.—I rode on to Margam. There used to be preaching here till Lord Mansell, dying without children, left the estate to Mr. Talbot. He forbid all his tenants to receive the preachers, and so effectually put a stop to it. But he did no glory in it long. A few months after God called him home.

And the note says :—

or, rather, Sir Thomas Mansell, Bart., who died November 29, 1750, and left the fine estate to his son-in-law, Mr. John Talbot, of Laycock Abbey.

John Wesley, however, is correct, and the editor is mistaken. Bussy, fourth and last Lord Mansel, and ninth baronet of Margam, died in 1750, and there was no Sir Thomas Mansel in existence at that date. I should add that during the 17th century my family usually spelt their name with a double ll, and it is so spelt in three patents of baronetcy granted them in that century. In the patent of peerage dated 1712 the older spelling with one l, which one finds in all old charters, and in the *Roman de Rou*, was reverted to.

COURTENAY MANSEL.

The Reform Club, October 2.

656. JOHN WESLEY'S TREATMENT IN CITY CHURCHES.—

To the Editor of the "Westminster Gazette."

Sir,—The strictures of the *Lord Mayor of London*, noticed in your column, on the treatment accorded to *John Wesley* by the City Churches, may render it of interest to recall to recollection that the reception Wesley received from the clergy of the then *Established Church in the City of Dublin*,

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was, as he himself recorded, very cordial and appreciative. Many of the pulpits in the churches of the City of Dublin were filled by Wesley. An old pulpit preserved among the treasures of St. Patrick's Cathedral is valued not merely from the fact that Swift preached from it, but because it has been occupied by Wesley. The very last occasion on which Wesley, if I am not mistaken, officiated in a church of the Establishment was in St. Patrick's Cathedral. He states that he attended Divine Service there with the Cathedral clergy, and that the Dean, when the time came to approach the altar for the celebration of Holy communion, gently touched him on the shoulder and took hold of his surplice to bring him with the other clergy as one of the participants in the administration of the Sacrament.—I remain, Sir, your obedient servant,

July 4, 1919.

J. G. SWIFT MACNEILL.

657. "ARTHUR WESLEY," ETON. "*My book.*"—(Mr. W. Wills Clinton, who sends the above from the *Westminster Gazette*, adds two cuttings from *The Times*).

The Provost of Eton (Dr. M. R. James) has acquired and presented to the School Library at Eton a book of singular interest, which was bought by Samuel Rogers, the banker-poet, at a sale in 1853, and which descended to another member of the family. It is a thick manuscript volume which belonged to the Duke of Wellington when he was at Eton. He has written his name, "*My Book, A. Wesley,*" on the first page (he did not adopt the form "*Wellesey*" till 1798). It consists of mathematical rules and examples, worked with great neatness. They begin with vulgar fractions, and pass on to geometry, with Euclid, Book VI, problems connected with areas and volumes, and a little trigonometry; but there is no algebra. Wellington was born in 1769, and his Eton career, of which very little is known, lasted from 1781 to 1784.

658. "NATIONAL PORTRAIT GALLERY."—Recent acquisitions. Purchases. August 11, 1924. *Rev. William Romaine (1714-1795)*, evangelical preacher and lecturer, author of several works on Faith, supporter of Whitefield, and chaplain to Lady Huntingdon, painted in 1758, by Francis Cotes, R.A.—Canvas, 50 by 40in. (Room XVI). *Samuel Wesley (1766-1837)*, composer and musician, son of the Rev. Charles Wesley, the hymn-writer, painted by John Jackson, R.A.—Canvas, 30 by 25in. (Room XIX)."

THE ANNUAL MEETING OF THE WESLEY HISTORICAL SOCIETY.

There was a record attendance at the Annual Meeting held at Lincoln on the seventeenth of July, about thirty Members of the W.H.S. being present. The Rev. John Telford, B.A. presided.

Hearty greetings were sent to our President, Rev. Dr. Simon.

The officers of the Society were re-appointed, and Rev. W. Bardsley Brash, B.D., B.Litt., was appointed as an additional assistant Editor. The efficient voluntary service rendered by Miss C. M. Bretherton, daughter of the General Secretary, was heartily acknowledged.

It was reported that Mr. Arthur Wallington has prepared an Index to the Illustrations which have from time to time appeared in the *Proceedings*.

The total receipts for the year were £98 17s. 3d., and the expenditure £93 7s. 5d.

The General Secretary reported that there are now 294 honorary and 49 "working" members, and 18 subscribing libraries, a total of 361. It is gratifying to know that the interest in our research work is increasing.

M.R.

CORRIGENDA.

Vol. xv., p. 34. The quotation from Dr. Simon at the beginning of Mr. Wallington's article should read "It is possible to recover the names of three of these preachers."

Vol. xv., p. 36. For Hannah Bowers, under July 21, 1763, read Bowen. For Bartholomew Coke of Breenes, under October 11, 1764, read of *Brecon*.

Vol. xv., p. 45. The date of the introduction of Methodism into New Rochelle should be 1770, as correctly stated on p. 42.