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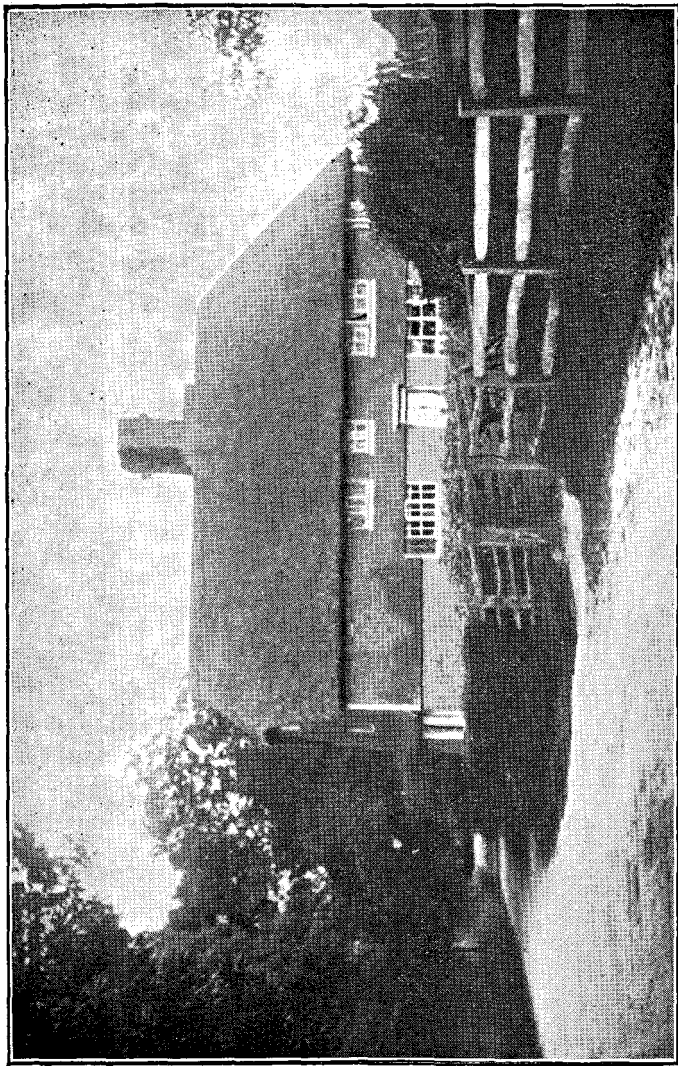
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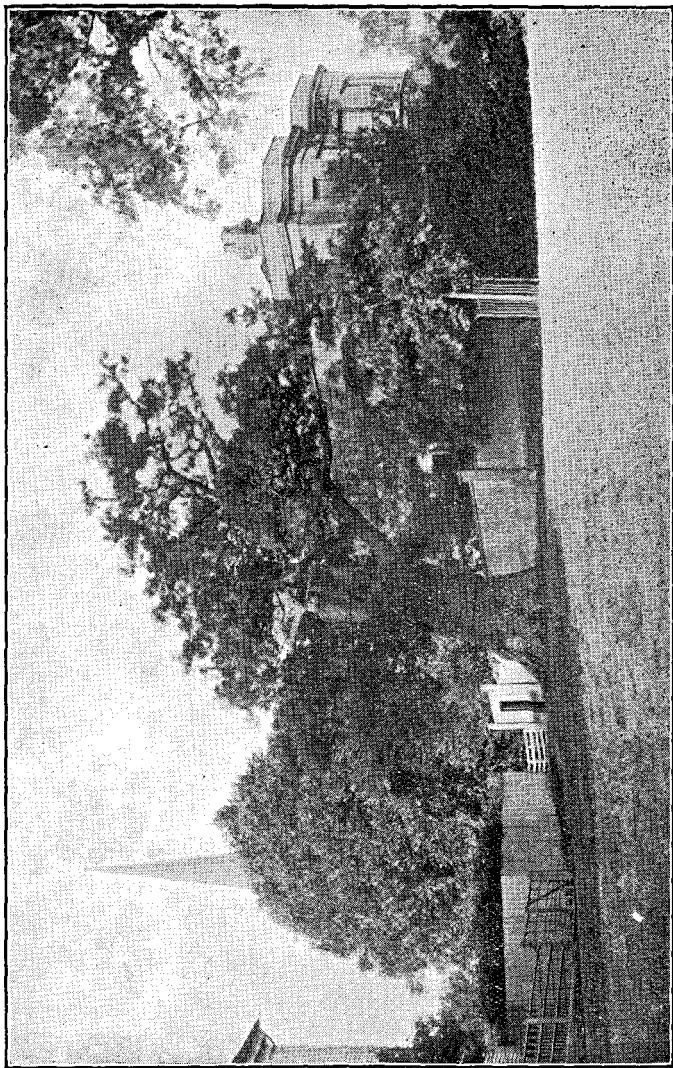
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PERRYMAN'S CROSS HOUSE, NORTHIAM,
WHERE JOHN WESLEY PREACHED.



QUEEN ELIZABETH'S OAK, NORTHIAM.

JOHN WESLEY, DR. STONESTREET, AND EARLY METHODISM IN NORTHIAM, EAST SUSSEX.

Northiam¹—locally pronounced “Norjam”—is one of the most picturesque villages in the county of Sussex. Its natural beauty is further enhanced by the numerous old black and white timbered houses which meet the eye at every turn, and are of absorbing interest to the antiquarian.

A great attraction is the fine old mansion of Brickwall² with its extensive park well stocked with deer, situated at the extreme east end of the village street. At the other end, there is the equally interesting XVth century manor house of Dixter.³

But the special pride and glory of Northiam is the ancient oak tree (now supported by chains), on the village green, under whose refreshing shade Queen Elizabeth rested and dined twice during the month of August, 1573. There she left her shoes of green damask silk, with heels $2\frac{1}{2}$ inches high. They are now preserved in a glass case at Brickwall.

Can we wonder that the natives have an ancient couplet which runs thus:—

“Oh rare Norjam! thou dost far exceed
Beckley, Peasmarsh, Udimore and Brede.”

Some of the old houses make a special appeal by their association with early Methodist history.

1. In the Doomesday Survey it is called Higham, there is special significance in the closing words of the paragraph—“It has been waste.” There is no doubt this refers to the devastation in this part of the County at the time of the Norman Conquest. In fact, one can trace the course of Harold’s march by the ‘waste places’ which stand upon record in Doomesday. The prefix “North” was probably applied to distinguish it from neighbouring places called Higham in Salehurst, and South Iham, on whose site New Winchelsea was built. In various documents covering a long period we find the name written as Hiham, North Higham, Northamme, Nordium, and Norgiam.

2. The home of the Frewen Family since 1666.

3. Used as a Red Cross Hospital during the late War, by kind permission of the owner, Mr. N. Lloyd.

One—the “Carrier’s” farm house⁴—for a time the abode of the Rector, the Rev. John Frewen,⁵ was in 1588, the birthplace of his son Accepted Frewen, who afterwards became Archbishop of York. In more recent times the house was occupied by ancestors of my own, and was a centre of marvellous religious activity during the ministry of Rev. T. Collins (1832-5), and for some years after. (See *Collins' Life* by Coley, chap. v.)

John Wesley, during his first tour in Sussex in October, 1758, singled out this village for two separate visits.

After conducting a service at Rolvenden on Thursday morning, October 12, ‘Wesley travelled some half a dozen miles to Northiam, where at one o’clock we find him preaching at the house of Dr. John Stonestreet,⁶ a medical practioner, at Perryman’s Cross.’

Wesley records in his *Journal* :—

“The house was stowed as full as possible, but still many more were constrained to stand without, though it rained much.”

On the following Sunday, October 15, he writes :—

“After preaching (at Rye) at 8, I rode again to Northjam (Northiam) and preached in Mr. Stonestreet’s orchard, to far the largest congregation I have seen in Sussex.” (Vol. 2, p 438, 1879. Ed.).

Wesley stood under a large apple tree, which is now gone, and the orchard much diminished in size. The house is still standing at Perryman’s Cross and is a fine example of an old weather-tiled structure with thatched roof.

The room in which Wesley preached, with its stout oak beams and joists and wide chimney corners, remains much the same as in his day.

A smaller room at the east end of the house, and adjoining the main road to Brede, was the doctor’s surgery. A human skull remained for many years in the thatch inside the roof, doubtless left by the doctor. It was held sacred by a succeeding occupier, a saddler by the name of Rowles, who too often by

4. The House contains a handsomely moulded beam with a trefoil at each end. It originally formed the upper portion of the rood loft screen in Northiam Church, and was probably removed at the time of the Reformation.

5. A learned and pious Puritan divine of high standing, and author of several theological works. Born 1558, died 1628, (See *Worthies of Sussex* by M. A. Lower).

6. The name is frequently met with in Kent and Sussex; probably derived from the old Roman “Stane-Street,” running between Chichester and London. There is also one in Kent.

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intoxication made his own head of as little use as the one above him. (C. Coleman, M.S.)

The cross-road is no longer there. In 1863 the owner of Brickwall diverted the road to enlarge the park, making a new one in a southerly direction to take its place.

The site of the old road can still be seen running through the park, flanked on either side by massive oak trees, under which Wesley rode on his journeys from Rye to Northiam, and from thence to Ewhurst. Unfortunately this road (which connected Beckley street with Millcorner) is not shown on the old map of E. Sussex which appeared in the March number, 1925, of the W.H.S. *Proceedings*.

In these visits to Dr. Stonestreet, we have another instance of Wesley's keen interest in everything relating to medical science.

There is abundant evidence, from his *Journals*, that he welcomed every opportunity of conversing with medical men, investigating new cures, and inspecting institutions for the sick.

Wesley, quite early in his career, felt it was his duty, not only to minister to the needs of the souls of the people, but also to provide remedies for the ills of their bodies. For this purpose in 1747 he organised dispensaries, and they proved an immediate success. At the same time he published his *Primitive Physic*, several editions following each other in quick succession.

Some of the remedies were truly wonderful! and great indeed must have been the faith of those who tried them!

It is a fact that Wesley travelled a considerable distance out of his way to visit Dr. Stonestreet. It is quite possible that the great evangelist may have made his acquaintance during his medical apprenticeship (perhaps in Kent) some years previously; or his name may have been mentioned by Thomas Mitchell, who was preaching in the neighbourhood two years earlier, in 1756; or one of Wesley's hearers at Rolvenden may have made some reference to the doctor. Unfortunately we have no conclusive evidence on these points.

Wesley, however, may have been attracted to Northiam by another reason. The village at that time was a centre of medical interest by the fact that Dr. Thomas Frewen⁷ of the "Farthing's" house⁸ was issuing various treatises in reference to "Inocu-

7. Born 1704, died 1791, son of Rev. Thankful Frewen, Rector of Northiam.

8. In the recent renovation of the old Farthing's house, a hidden window in a large front room was brought to light. On the window-sill, several patients had written their names in pencil, giving their addresses and the dates of their inoculation, ranging between 1760 and 1763. They also added other remarks!

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lation for Small Pox." He proceeded to put his theories into practice by starting a private establishment for inoculation, which was well patronised by patients from far and near; in fact there was generally a long waiting list. (See *Collier's Letters*, Sussex Arch. Col., vol. 45, p. 102). This new treatment caused considerable excitement in the neighbourhood and much opposition from the clergy, who denounced it from their pulpits. Naturally, Wesley would be interested in the controversy.

In the year 1762, Thomas Rankin, one of Wesley's ablest preachers, was appointed to the Sussex Circuit. He gives in his *Journal* some circumstances relating to a wonderful revival at Northiam and Ewhurst, with special reference to "that memorable day in March when the Lord visited Mr. Richardson's soul." This was the Rev. John Richardson, Curate at Ewhurst Church. (See W.H.S. *Proceedings*, vol. xv., p. 3). He goes on to say: "I was engaged almost the whole of the day in praying and speaking to the people. I was so filled with the love of God that I scarcely slept the whole night, and yet I got up in the morning as a giant refreshed with wine" (*Early Meth. Preachers*, vol. v. p. 174).

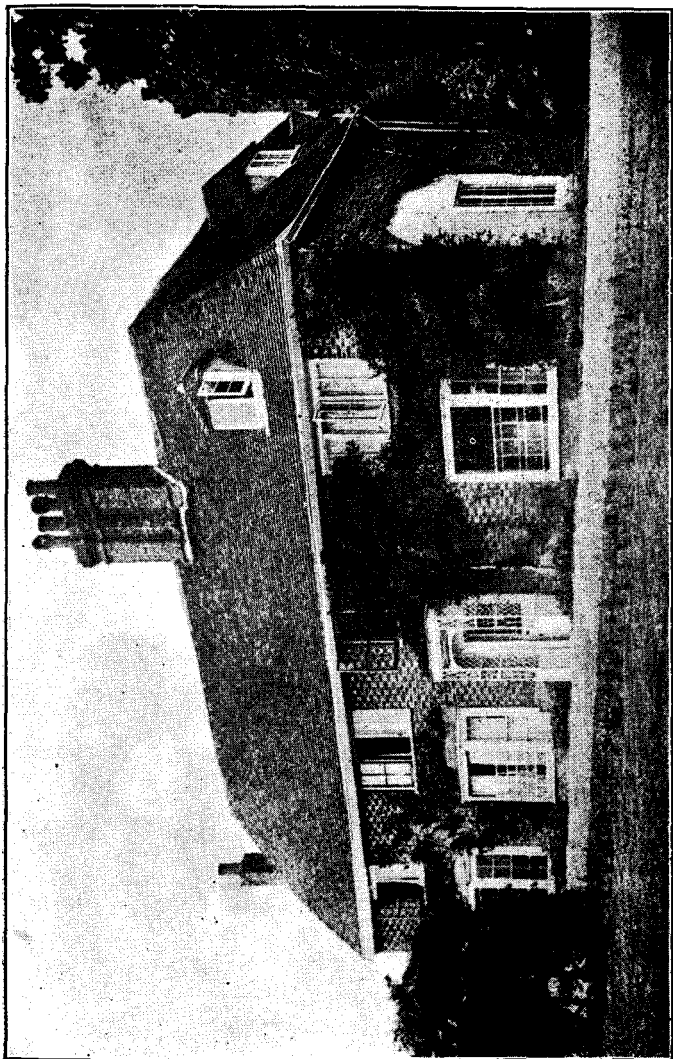
After an absence of nine years, we again find Wesley at Northiam. Under date November 5, 1767, he records in his *Journal*: "About noon I preached at Norjam." (He followed the local pronunciation). The only remark he makes in reference to this visit is: "I was surprised to hear the Tower guns so plain at about 50 miles distance." (Vol. iii, p. 288).

The service was held in Dr. Stonestreet's house (*Coleman M.S.*) Although there is no record of Wesley visiting Northiam again, he may have done so, as he was at Rye and other places in the neighbourhood several times afterwards. Through the courtesy of the Rev. A. Frewen Aylward, M.A.⁹ (Rector of Northiam), I have been able to take notes from the Parish Registers. I find that Dr. Stonestreet was baptised at Northiam Church on 31 March, 1700, and that he was the second of four sons¹⁰ born to John and Martha Stonestreet.

I have also examined the Northiam "Overseer's Poor Book" covering the period 1769-1798, (the earlier books are missing). It shows that Dr. Stonestreet was engaged by the parish as one

9. The present rector is a lineal descendant, on his mother's side, of the Rev. John Frewen, who was rector of Northiam as far back as 1583. Surely this is unique!

10. Joseph born 1699, Thomas 1704, William 1706.



CADBOROUGH HOUSE, RYE.

John Wesley's favorite resort when visiting Rye and Winchelsea.

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of their medical officers.¹¹ See two extracts from the Accounts :

Mar. 1771. Paid Mr. John Stonestreet for
Phisick and Surgery as by
Agreement

April 1772. To John Stonestreet as per bill £5 5 0
£5 5 0

We cannot throw any light on Dr. Stonestreet's religious life prior to his meeting with Wesley in 1758. The list of members of the Sussex Circuit before 1774 has been lost, and so we are unable to trace the date of his enrolment. In that year, however, we find his name recorded amongst the eleven members of the Society at Northiam. (See "Sussex Circuit Book"). The numbers increased to twenty-one, two years later.

John Stonestreet is there described as a doctor, unmarried, and living at Perryman's Cross. His name appears each year until 1777. He died at the commencement of 1778, in his 78th year, and was buried on January 16, in the Northiam Churchyard, an Affidavit being made that he was buried 'in woollen' according to law.¹²

After the death of Stonestreet, Methodist preaching was continued in various cottages in Northiam Street.

Services were also held at Tanhouse, an ancient timber structure at the extreme south end of the parish, particulars of which I hope to give in a future article.

EDMUND AUSTEN.

EARLY RECORDS OF JOHN WESLEY'S OWN CIRCUIT STEWARDS IN THE FIRST LONDON SOCIETY.

I.

There are still in existence one or two account books which give us interesting information of the finances of the 18th century circuits. But it will be admitted that the steward's account book of the first London Society, where John Wesley himself was a minister in receipt of regular stipend, has an interest of its own.

11. Dr. Batchelor and Dr. Watson were also engaged.

12. A statute was passed in the reign of Charles II, which enacted that all persons dying are to be buried *in woollen*, on pain of forfeiting £5, and that an Affidavit shall be made of such burying before a J.P.

The Act was repealed in the reign of George III. The law was passed that the consumption of wool might be increased and thus satisfy the clothiers and wool growers.

WESLEY HISTORICAL SOCIETY.

By the kindness of Miss Lidgett, of Blackheath, I am able to offer a brief description of this massive book, which weighs about 10lbs, and measures 19 by 16 inches.

Its title page says that it is an "Account of cash received and disbursed by the Society in London under ye direction of the Reverend Mr John and Chas Wesley."

Some account of this book was given in the *Methodist Recorder* of April 22 last, but it seems worth while to present further details in this Journal, which is specially devoted to Methodist history.

The book was kept by four different stewards, one of whom held office from 1768 to 1791. His hand-writing is wonderfully neat, being indistinguishable, in places, from fine copper-plate. It would be interesting to know the name of this careful accountant!

The record is good evidence of the preachers actually appointed to the London Circuit from 1766 onwards. It shows some differences when compared with the excellent record given by the Rev. T. Galland Hartley in Hall's arrangement of circuits. In that book, John Wesley's name does not appear until 1771 as a minister in the London Circuit. But the account book reveals that he was in continuous receipt of stipend from the London Society during the period 1766-1791. The amounts he received vary between £15 and £30 per annum. This was not a princely stipend for so princely a preacher!

In 1771, Charles Wesley comes on the books at a stipend of £30, which rises in 1774 to £60 and maintains that level. John, however, contents himself with the humbler sum of £30.

The first entries that concern Charles Wesley are in Midsummer, 1767, when he was evidently on a visit. His lodging cost £26 15s. 6d., his travelling expenses £21, and Hackney coaches £1 19s. 10d. The last entry, which is in 1789, gives his burial expenses as £63 9s. 10d.

When John Wesley died, they hung the New Chapel (City Road) with black cloth, which cost £41 16s. od.; and the cloth was afterwards given to the poor.

The places included in the London Society accounts for 1766 were West Street, Spitalfields (spelt by the first steward "Spittlefields"), Snow's Fields, The Foundry, and Wapping. Next year Westminster is entered. City Road Chapel was opened in 1778, and appears in the accounts in place of the Foundry. Queen Street is substituted for West Street in 1798, and at the beginning of the 19th century, Lambeth, Rotherhithe, Deptford,

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Hoxton and Mitcham are included. Of these, the Foundry was the strongest financially, with West Street second. In the June quarter of 1756, we have these items:—

Weekly collections in ye classes at West Street, £52 15s. 6d.
do. The Foundry, 121 17s. 5d.

These items continue large all the way through, and in 1779 City Road was contributing over £400 from its classes.

The amounts expended on the poor were always a considerable proportion of the total income; and in the year 1783 this item came to £847 12s. 4d., out of an income of just over £3,000.

Smaller sums entered in every year show that our forefathers were constantly on the look-out to aid the poor and distressed, as witness the following entries:—

By Annuity to Mr Finch	£4 10 0
„ Sister Young for coals for sundry poor...	3 5 0
„ Sister Mitchell to pay her rent	17 0
„ The Rev Mr Delante, being sick	10 6
„ A poor woman, expenses to Paris	2 5 6

The Love Feast was in full swing in those days, and was evidently well attended, judging by the amounts expended for ‘bunns,’ namely £6 one quarter, and £4 2s. 6d. the next! Or perhaps the appetites of our ancestors were particularly healthy!

The education of the children was going on in 1766, as shown by the item “Cash to Kingswood School £3 8s. od. ;” and this work also accounts for the entries:

1 Quarter’s salary to Mr. Matthews, schoolmaster £8 15s. od.
do. Rachel Browne, schoolmistress £3 10s. od.

But we note with sorrow that the poor mistress is on a much lower scale than the master! and neither appears to be on the Burnham scale!

Speaking of wages, we note an item paid to ‘brother Butcher for a quarter’s wages, 13s. od. We wonder what work brother Butcher had to do for this princely sum! A Mr. Cock received 7s. od. for printing a thousand hymns, and a bricklayer got 2s. 1d. for work done! Surely it was time that the trade unions began to operate! The bricklayers seem to have been particularly modest in those days, for another one only received 9s. 5d. for his job. How times change!

The different conditions of 18th century Methodism in London are revealed by the frequent expenditure in connection with horses, as for example:

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By ye Farrier's bill	£4	13	0
„ Mr. Luker for corn	23	3	6
„ Hay and Straw	7	2	0
„ Horses at Livery	1	5	4

And such items as 'Candles £7 10s. od,' 'Letters £8 10s. 11d.' are also reminiscent of the days when there was no electric light and no cheap postage.

We must also include under the signs of different conditions the entry, "Shaving at Conference £12 12s. od." The personal neatness of the preachers is no longer the concern of the Conference! Let each man see to his own face!

We are reminded of the one-time close connection of Methodism with Anglicanism by an entry in 1768 to the effect that £3 13s. 6d. was paid to 'Clergymen at West Street and Spital Fields.'

The well-known interest of our church in outside causes, and the development of its connexion spirit, are both evident from various entries in this London circuit book. It cost £54 17s. 11d. to send 'Messrs. Boardman and Philmore to New York' in 1769; £34 4s. 1d. to send Messrs. Ashbury and Wright' in 1771, and £13 8s. od. for 'the preachers to America' in 1773. Frequent contributions are also made to the 'Benevolent Society,' 'Kingswood School,' the 'Missionaries,' and to causes outside London such as Nottingham, Colchester. Twickenham, &c., where new societies were being started.

The legal dealings of the London Society, its borrowings and lendings, find expression in such items as these:

Borrowed of Messrs. Duplex	£200	0	0
Mr. Atlay, Principal and Interest	25	0	0
Copy of Mr. Jackson's Will	2	2	0
Borrowed of Dr. Coke	105	11	8
Mr. Carter, for drawing a writing	4	2	0

It is with sadness that we mark the presence of wolves among the lambs of early Methodism, as is plain from the following entries:

Stolen out of the Vestry at West Street	£5	15	0
Replacing Chandeliers and branches stolen out of Snowfields chapel	9	19	6
Bad Silver and Copper	6	1	8

Turning to the sources of income, these are fairly regular in their character. Sacramental collections, Seats, Classes, Bands, Love Feasts, and Burial Ground, furnish the chief amounts, and

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the largest amounts usually come from the classes and the sacramental collections.

The income is augmented occasionally by small and curious items such as these :

Of a Local Preacher, for his horse at Conference	...	...	...	£	7	6
Two persons unknown	...	...	...	2	2	0
An horse sold	...	...	...	4	4	0
Sister Hundlebee's legacy	...	...	...	5	5	0
Dividend, Hand in hand	...	...	...	0	16	0
Spitalfields	...	...	...	0	16	0
Bad Money and Old materials sold for	...	...	...	23	3	0

Items of this character show that our predecessors 'gathered gear by every wile that's justified by honour!'

In conclusion, some interest may attach to certain notes made by the steward who kept the accounts from 1792-1803. He is evidently a man who liked to have all things in order, with no irregularities in the accounts. In 1801 he says, "All monies collected do not appear in these accounts. Several stewards omit to enter the collections made for the Missionaries, Kingswood School, etc. To have a correct account these errors must be avoided in future."

And in 1803 he puts this note, "Queen Street poor accounts are for the last nine months only, and Deptford accounts are from Michaelmas to the end of the year. Mitcham books unintelligible!"

A note in 1800 regarding Hoxton reads, "After Divine impressions had taken place in the minds of many persons, and a class formed by the labours of the Community preachers in Hoxton, the chapel was taken by the advice and direction of Mr. Pawson, and opened by him and Mr. Clark, 3rd September, 1797. The Travelling and Local Preachers took on themselves to supply the chapel with preachers . . . Mr. Mather confirmed this, and exerted himself to the utmost in support of the work."

ALFRED H. LOWE, B.D.

JAMES HUTTON'S ACCOUNT OF "THE BEGINNING OF THE LORD'S WORK IN ENGLAND TO 1741."

(TRANSLATED FROM THE GERMAN MS. IN THE
HERRNHUT ARCHIVE).

The Extracts inserted in Benham's *Memoirs of James Hutton*,
1856, also read like translation.

My dear Br. Neisser,

I willingly do as you desire of me, and give you a description of the Lord's Work in England in these last times, from the beginning, on to the present day.

(1) Somewhere about the years 1686, 7 or 8, some Godfearing Ministers were troubled as to how the Papal Religion (which had a great supporter in the then reigning King James II who was a zealous Catholic), could be resisted in its great and rapid progress, which it made through the indefatigable work, and outwardly strict life of many Catholic Missionaries, who swarmed in England at the time, and had led some good souls astray.

The good Ministers, some 2 or 3, began to found 'Religious Societies' as they are called. These consisted mostly of young people, who met in the Vestry, outside of the ordinary service time, had a form of Prayer and Society Rules drawn up by their own or some other pious Minister. The rules consisted mostly of admonitions to Christian virtues. Their members were all serious people, who were seeking their salvation according to the best of their knowledge. At first their pious life restored the honour of the Church of England in the eyes of the Catholics, who before had reviled the Church of England as if there were no pious folk in it. These small groups multiplied mostly in London. The Bishop of London always looked on them with a favourable eye, and they did nothing without his direction.

The beginning was good enough, but like many other well meant things, it soon lost something of its first love. I speak generally, for is not to be denied that many among the members of these Societies loved the Saviour; many were upright good

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souls, and to this day some amongst them are dear Souls, but their movement became formal. The Spirit which existed at first died down too soon. Offences came in. The spirit of the world drove out the real blessing in their hearts that should have remained. Their anxiety about their salvation soon passed, and their way to it was darkened. Of the death of Jesus, of His merits, of his Atonement of Peace and Righteousness through His Cross, nothing was heard ; at least nothing was to be perceived. Hearts were cold to the Man of Sorrows, they forgot Him and his tears, his Anguish, Sweat and Blood, which he had shed for their sins. They sought salvation through their works, through Church-going, through an honest life, through receiving the Sacrament, through their own work and pains ; and remained as always happens, slaves of the Devil, the World, and Sin. But still they tormented themselves from day to day with any new method of Salvation which was proposed to them, as if it lay in self-denial, in humility, in purification, etc. In short, they were driven hither and thither like a ship at sea, by every wind of Doctrine.

I am glad that things went so, for it confirmed in me the precious truth, that there is no other name than the name of Jesus in Heaven and on Earth.

I mean that things went thus among those few who sought something good ; for most were quite fallen asleep or dead souls, who troubled about nothing but their peace in this world ; and, since they had once committed themselves only wished to continue in their creditable pastime on Sunday Evening, where with little money they could have the pleasure of hearing themselves talk, of being admired ; and accordingly fancy they were better than the world which did not do the like.

(2). Things remained thus till the year 1727, or 28, when in Oxford some Students made a covenant with one another to live piously, and seek the one thing needful. They met together often, had conversations about the state of their souls, rose early, prayed much, fasted much, admonished everyone, and strove as hard as they could against their sins ; gave away much to the poor, visited the sick and prisoners, and tried to devote all their hours and their whole time, to the service of God and their neighbours, and at the same time they diligently pursued their studies.

In the regulation of their whole time they followed a certain orderly method, of which they made much. They were called Methodists by their enemies. The world heaped on them many lies and slanders, as is usual at Universities amongst young students.

Their whole doctrine consisted in the Renewal of their nature through the Spirit of God and their own effort, a new Birth which should take place through leaving off evil things and thoughts, and taking up better thoughts and deeds; till the man by degrees became quite renewed. Some followed this plan pretty strongly; but most were weary. In the end, some are dead, some are become Ministers, some have still something special about them. But all this time, the Saviour, the dear Lamb, the Friend of Sinners, the Reconciler of all the World through his blood, was neither preached nor believed on amongst them. They were indeed orthodox in point of Arianism and Socinianism, so far as one could note, but their hearts made no especial matter of Jesus, of his death and righteousness. (O! if they had only known this). These Methodists were esteemed by some among the aforementioned Societies, and through this became acquainted with them.

1735.

(3). The Moravian Brethren, to the number of 10 or 11 first went out to Georgia under the leadership of 2 worthy Brethren, (1) August Gottlieb Spangenberg, well reported of in several Universities, and (2) Johan Telschig, the son of a Magistrate in Moravia, who had left all in his fatherland for the sake of religion. These went out and built themselves a house there in Georgia. Their stay in England before their departure for Georgia was blessed, and they made acquaintance among some Germans in London, whom the Saviour has since used for the extension of the acquaintance amongst the Germans in London; and who¹ now are a credit to the Church, and are become his true servants. This took place about the year 1733 or 1734. Half-a-year afterwards the Methodists in Oxford were made acquainted with a certain Bookseller's Apprentice,² who was visiting his school friend in Oxford, and by chance when seeking an opportunity to sin, fell into acquaintance with one of the Methodists named Charles Wesley. The apprentice was introduced to the leader of the Methodists, John Wesley, Charles's brother; but at that time the Apprentice was quite wild, and had only begun a friendship out of hope they would sometime be useful to him in his profession, but he had also an admiration and respect for such pious folk.

The Apprentice heard that they came sometimes to London

1. This refers back to "some Germans."

2. The writer of this account, James Hutton.

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to their Brother,³ a Clergyman and Schoolmaster in London who lived near the Apprentice's father. He therefore invited them, when they came again to London, to his father's house. Some time afterwards the two Wesleys felt in their hearts a call to withdraw from the World and go to Georgia; because they thought it would be easier there to live a stricter life before God, and that they would have opportunity to escape sins, etc., and further to show test it cost them nothing to resign all; and thereby testify their following of Jesus, and their hope and confidence in the reward of him who forsakes Father, Mother, etc.

1737.

So they came to London and a Minister there, by name Benjamin Ingham, he also went with them, since he believed he had a call thither from God. While they were in London, they were in the house of the Apprentice's father, who is an old kindly Minister. John preached very solemnly and earnestly from the words:—'One thing is needful,' etc. namely, the renewal of fallen man, etc; and through his preaching and the pious walk also of his brother Charles, the beginning of an awakening in London was made, with the Apprentice and his sister. The Apprentice was much touched, and since he had lived very wild in the world, he was the more earnestly awakened, and took a great desire to go with them to Georgia. Since the brothers Wesley were the cause of his awakening, they were very dear to him and he to them. At the same time a Merchant's son⁴ also was moved to go with them to Georgia and to leave all. In short there was at the time amongst the few acquaintances, the appearance of an Apostolic time; four were to have gone to Georgia, but two remained behind.

In the same ship with Wesley, Bishop David Nitschmann with some 20 Brethren and Sisters from Herrnhut went to Georgia. The Apprentice accompanied Wesley and Ingham as far as Gravesend, was much edified by the simple dress and manner of the venerable Bishop David Nitschmann, who always looked so happy, and of whom one said:—'The Bishop is at the same time a Carpenter.' This pleased him (the Apprentice) uncommonly, especially because he imagined that he was now living again in Apostolic times; for all texts that he read in the New Testament about self denial were dear to him, and it might

3. Samuel Wesley, older brother of John and Charles.

4. Charles Delamotte.

be said, he was not afraid of any of them. John and Charles Wesley at once made themselves acquainted with the Moravian Brethren on the Ship. Ingham also did the same.

Charles Wesley who confessed a special love towards the Apprentice wrote him with admiration, "What good souls the Moravians are, they are much better than I," and described to him something of their character and conduct.

Then John Wesley sent to the Apprentice his Diary of his journey to Georgia. The Apprentice who, in the meantime, in his zeal for conversion had become acquainted with some pious folk, communicated the letters and the Diary of John Wesley to his acquaintance. Therein was described much of the behaviour of these Brethren in a storm and on other occasions. The Apprentice founded a Society which had no connection with those named above, though it consisted of members of some of them. At this Society it was the custom to read Wesley's Diary. He (the Apprentice) read this at 6 or 7 different times. And this became the occasion of several meetings of good souls being begun or increased. In short this gave the first information about the Moravian Brethren. We knew nothing further about them than that those who were on the ship were very good people. We knew little or nothing of their Church,

1737.

A quarter of a year later came Count Zinzendorf, and preached many times in London. He was made acquainted with several Germans who made a covenant with one another to have fellowship among themselves, and to seek their salvation in Jesus' Blood and stand fast. At that time Charles Wesley came back from Georgia, and found Count Zinzendorf in London. He spoke much of him and made the Apprentice and his father acquainted with Count Zinzendorf, and could not praise Count Zinzendorf and his brethren enough.

But soon afterwards Count Zinzendorf went away, without becoming acquainted with more Englishmen, except the Trustees of the colony of Georgia, who were introduced to him by the Archbishop of Canterbury, who took warmly to Count Zinzendorf after he had talked much with him, and examined into his cause and behaviour. He also gave a testimonial about him.

In the meantime, while the Wesleys were in Georgia, the Apprentice became acquainted with some Methodist students at Oxford, to whom he was recommended by Charles Wesley. He corresponded with them and was encouraged. He communicated

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the letters which passed between them to his friends ; then when the students came to London, they were introduced by him to his younger and older acquaintances, who were eager and pious ; and by others they were recommended to a pulpit in the Tower of London where they preached. The Apprentice and his acquaintance told their other friends. Amongst other young awakened preachers who came to London was Whitefield. He was a young, agreeable, earnest preacher, who however preached little about the Saviour and Justification through him, but more of the New Birth, Transformation, etc. But he preached in such a way that many souls were moved, mostly young folks, to seek their salvation ; but how, they knew not, otherwise than through fasting, weeping and striving. (O ! dear Lamb that thou shouldst be so forgotten !) The Society which was begun and added to by the Apprentice and his friends, gained many souls, (through Whitefield, and other students, who preached in a more than ordinarily earnest way), and continued on the Methodist plan, in visiting the sick, much praying, etc. as described above.

Whitefield also felt an inward call to go to Georgia, and since this was everywhere made known, and by most was looked upon as a cause undertaken without selfish interest, everybody ran after him ; and as there are many schools in London maintained by voluntary contributions, the gentlemen who cared for these schools called in Whitefield to preach for them in many Churches, at the time when a collection is taken up after the sermon for the schools. This he did in so moving a way that such money was collected, especially much small money, so that one could see, it came out of the purses of the poor. A well meaning gentleman had it printed in the Newspaper, that a young Minister who could have a good parish in England, but had forsaken all, and would soon go to Georgia, had preached on the day for money to be collected for the schools ; and that so much money was collected in copper. Many hundred people were curious to hear this Whitefield. The gentlemen who asked him to preach for the schools, because they had influence, induced the clergy to open their pulpits to him, which otherwise they were unwilling to do, because such an astonishing mass of people followed him. In his moving preaching, many people were awakened and touched. They came to him for further help ; and he, since he had to go away, recommended them to the new society, and to certain members of it ; so that the society was much increased, and its circle of acquaintance widely extended. Then also the presidents of all the other old Societies asked him to preach for them in the

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quarterly sermons which were delivered for them. Thereby this new society was made acquainted with the other old ones, on a more definite footing ; so that both amongst them and the new society's circle of acquaintances, a new life came in through Whitefield's preaching ; for still at this time we did not know of the dear Friend of Sinners.

One of the old Societies had also begun an early preaching every Sunday, with their own Minister, and had the communion from him every Sunday early at 6 o'clock. The money which was offered at this time, provided a certain sum for the Minister, and the rest they gave to a school. Many pious people from far and wide in London attended this early preaching. One clergyman also was induced to offer his pulpit⁵ to one of the Methodist Clergy every Tuesday, when a sermon was preached. From old times the Minister of the Church had a special fee for preaching on certain occasions, but he willingly took a rest and was glad of a Minister (Methodist) who would preach for him for nothing. Whitefield recommended this Methodist preacher to his Acquaintances in London. We also went there frequently.

At this time J. Wesley came back from Georgia, about the end of the year 1737, or the beginning of 1738. He preached in this Church, since he was in town, and since he liked preaching. His earnest way of preaching suited us uncommonly well, and many hundred souls attended his preaching. Just at this time came the 4 Brethren who were to go to Georgia, Richter, Schullius, Böhler and dear Br. Wenceslaus Neusser ; Wesley and the Apprentice received them at the house of a Merchant, and they were lodged for a while at the house of the the Apprentice's father.

They began at once with their German dear Souls, some small number who since the time of Count Zinzendorf had remained joined together ; they preached to them with power and demonstration from the Gospel. At once they were affected, and some 6 or 7 of them to this hour have not only remained with the Saviour, but are also blessed Witnesses of him on whom they have believed, through the preaching of these brethren.

The Apprentice, who by this time was Bookseller,—Hutton,—had introduced them to his acquaintances ; and another a Tailor,—R. Viney,—an Englishman who however understood German, had introduced them to some of his acquaintances, who belonged, with himself, to one of the old Societies.

Here ends the first period of the Gospel.

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II.

Böhler, a Studied Brother who soon learnt some English, and what he could not say in English, the Tailor interpreted in our Company when he was with *his* people, the Bookseller who understood Latin interpreted amongst *his* people.

The beginning was very simple. We put questions to him, he answered everything from Scripture. Then all at once to our great astonishment, we saw that whoever believes on Jesus, has eternal life, etc. This truth came upon us just at the right time, and we gained a view of the only way to salvation which was very gladdening to us; we received it with joy, and there followed unspeakable blessing on every discourse which Böhler, or Neisser, (who by that time could also speak some English), delivered. They came into our Society, and preached there the word of life. It fell on hearts with varying effect. Part bore fruit, part was lost.

They went also to Oxford, Böhler and Neisser, and preached there to the students the Word of the Cross. But none of them received it other than J. (& later C.) Wesley, Gambold, Hutchings and Kinchin. They held to it. The other 5 or 6 half believed, but either dissembled or feared, and are miserable people to this hour.

J. Wesley preached this Gospel everywhere as soon as he believed it, and many received it. Wesley's manner and the Gospel itself (which is a perceptible offence to all who willingly retain their selfrighteousness), made much ado in the Societies. Many were very angry with him, but he went on.

Bohler before he left, made some rules for those who had grace, and to begin with formed only one Band, out of 6 or 8 in whom he had most confidence. This gradually increased, out of the first new Society founded by the Bookseller, etc., and from other souls lately awakened, and met in the Bookseller's House, when they wished to meet apart. (*Note.* Fetter Lane Society 12 May 1738).

In the meantime, the above mentioned Tailor, and some others, (amongst whom were some of the Germans who were awakened by Br. Neisser, and the others Richter and Schuius, for at first God's work through his Gospel went more quickly among the Germans than among the English), went to Germany to visit the Moravian Brethren.

After Bohler had gone, J. Wesley went to Oxford and other places in England, and preached the word with good success in some places. In London however those who believed the Gospel and were closely bound together loved one another much, and

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rejoiced over the amazing love of God in Christ, but were much opposed by many from the old Societies. This brought many to examine our case, who instead of becoming foes, became our friends.

At this time Br. Telchig came from Georgia, who strengthened us, and gave us good advice, and admonished us ; but since he had to go to Germany, could not stay with us ; but Ingham (who a year before came back from Georgia, and had preached there with good success in many villages, and set up several Societies) and J. Wesley went with Telchig to Germany. There were of us at the time in London some 30 or 40 hearers, with the Bookseller, who, in Wesley's absence, held the meetings for edification ; but we still for a while had access to the new Society and to some old Societies, in which some of us had become members. This however did not last very long. We were compelled to leave the Societies, but their bitterness against us, and the Saviour's care brought many afterwards to us. Bound together in the Gospel, we increased daily. We corresponded with the Moravian Church, partly since Ingham and Wesley were in Germany, but also since we had amongst us no experienced Brother who could tell us of the Gospel, and at the same time knew how to warn us of the foe ; for we were all but children in Grace ; so we fell into one confusion after another, were in danger of being chilled by the Reformed here (who only have a name to live but are dead), who are the only ones who speak of faith in the Son of God, and purely on that account were dear to us ; also by the 'Inspired,' who would gladly have brought us to their party. Shortly after Wesley and Ingham's return from Germany (Wesley was seldom with us in London, and Ingham went to Yorkshire), also he and his brother were also not grounded, but still at that time they did much, and protested against the 'Inspired' etc. Some half fell away, and fell into sin etc., and would still talk and boast of faith ; but the Lord was constantly amongst us, and left us not, but blest us amazingly many times. It would have gone badly amongst us if the Lord had not graciously held his hand and eye over us.

Our Society, which we now so called, received the name 'The Fetter Lane Society' from the street where we had our meeting place, (the Bookseller's house was too small), and had many good regulations, which were very useful to us. Otherwise things would have gone still worse. The brothers Wesley visited us from time to time, and still now and then had permission to preach in some churches. They also preached with us in our meeting room. Many people followed them till we were over full, and some at this time came into our Society.

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1739.

Whitefield also came from Georgia. Some of us went to meet him, explained to him our teaching, which we did not hear from him when he went to Georgia, but he preached otherwise. He accepted our teaching and preached it, many thousand people followed him, until the clergy absolutely refused him all their pulpits ; so that he was compelled either to be silent or to preach in the fields.

Through him also some more came to us. In the meantime Ingham continued in great blessing in Yorkshire, soon had 40 societies in as many villages ; so that some thousands of souls were touched by him ; but many went back, partly from insincerity, but partly from want of workers.

Amongst the Germans in London things went on quietly but steadily. Many went to Germany, after they had received grace, through the word of our Brethren, Richter, Piesch and Cossart who were sent by the Church ; and the Germans still remained to our joy, partly witnesses, partly, the fewer, happy souls who remain at home. Br. Cossart visited the Bishop in the Isle of Man, and was blessed there. The Bishop took a liking to him. He was also in Liverpool, not without blessing, and also did much good in London, amongst some of our Society members, who listened to him, and on other visits.

The Bookseller went to Germany and visited the Moravian Church. This visit was a great blessing to him, and all England, for the Brethren in the Church sent the worthy Br. John Telchig back with him to London. The Church became more closely acquainted with the English. The Society was told more about the Church by him. The arrival of our dear Br. Spangenberg from Pennsylvania, likewise the stay in London of the Brethren Molther, Hagen and Verding, who were to go to Pennsylvania, also gave an impulse to our Society.

Wm. Delamotte a young student from Cambridge awakened through Ingham, preached at this time in London to some thousands of people. He was a Member of our Society. Through his being here something came into his heart, and on the advice of the Brethren he left off preaching (for there was opportunity for unprofitable things in London), and went to Yorkshire, with Br. Telchig, to visit Ingham. Verding also went with them. Our Delamotte preached there again in much blessing, and our Br. Ingham gained in him a very blessed helper. Telchig spoke with the souls in private, and brought them nearer to true peace in their hearts. In the meantime Molther was waiting for the ship to

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Pennsylvania. He learnt English and preached with much blessing in our meeting room. He began like Böhler, and there was new life. The only difference was in Böhler's time we heard the Gospel for the first time, now we heard it for the second time, and had to prove our hearts, whether we had the first time rightly grasped it. Then the souls were led by the Lord to know their condition through the word in Molther's mouth; they learnt to know themselves; the backsliders, and those entangled again got to understand how they stood, and as poor sinners craved for grace, and many gained it. The Bookseller who was one of those who after the first hearing became unfaithful, also helped to bear witness how it was with him, and this was for a blessing. Others also gave their testimony, and confirmed his words.

But Wesley became hostile, partly through our imprudent behaviour towards him, partly from inability to bear that he should be less thought of amongst us than Br. Molther. In short he broke off from us, contradicted our teaching publicly, but we contradicted his only quietly. He took away from us almost all the women folk who then belonged to us but only some 14 men. He became our declared enemy.

During Br. Molther's illness our meeting became very small, and Wesley gave opportunity for those who were unsound and wished to remain so, to leave us.

The Tailor, Viney, mentioned above, came to England⁶ and was sent to Oxford. He there held meetings and Bands, but not many of the people came. There Wesley gained the victory, for a while.

1740.

(Anno 1740. A.) Br. Gussenbauer and wife came to England. They were to go to Pennsylvania, but when the ship was ready they could not go on account of her pregnancy. In this year the Bookseller went to Germany, and obtained the Sister Louise Brandt, in order to have in London a sister who could carry on the work among the women folk who were partly the fruits of the first awakening, and partly new people. He brought with him to England Br. David Nitschmann the Bishop, Anna Nitschmann and her father, and Molther's wife, who were to go to Pennsylvania. They were here in blessing among Germans and in part among English. Molther went away.

(B.) Br. Rauch came from Germany to go to New York, to preach to the Indians. He was much blessed to some Germans.

6. From Heerendyke in Holland.

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Half a year afterwards Br. Adolph Marschall came to England. He was also in blessing and the populace which had disturbed us at our Great Chapel, drove us to split into small groups. Then were Telchig, Viney, Marschall and blessed to our people. But we were in quiet, and grew inwardly; also in numbers, but without noise.

1741.

Half a year later came the Brethren Schlicht, Kinchin Pyläus and Zander."

We are indebted to the Rev. J. N. Libbey, M.A., a minister of the Moravian Church, for this valuable translation.

RICHARD VINEY'S DIARY, 1744.

XIV.

Thurs., June 14.—Rose at 6, began boning & making for trying Lovebond's stays. My design was to get it ready and go with it to try, and from thence [Tong] to Birstal to Mr. Westley; But my Head which ach'd from y^e Time I rose, grew so bad that I was able to do but little work. . . . My *Mind* was stupid and confused by reason of y^e pain in my head. . . .

June 15.—Rose at half past 4: closed y^e stay, shaved, breakfasted on milk & before 6 set out. Went thro Tongue [Tong] & Atherton & got to Birstal a little past 7. Called first at Nelson's then went to Mrs. Abigail's, had some talk with her about her stays and of spiritual things too. Then returned to Nelson's, drank Tea with Mr. Graves and had much talk with him about Experience and Doctrinal points till near 11 o'clock. Then went to Tommy Brooks, spoke with him about my wife's Breast, had some ointment of him and talk'd much with him about Christianity. Went from thence about 12, called at Tongue, try'd on Lovebond's child's stay. Met with Hackerwelder at his door & had some talk him. Got home before 2 o'clock. Dined, wrote in my Journal. At 4 I went to Falneck spoke and sat a while with Mrs. Holland, then looked about and saw how they went on with repairing &c. Then went down to y^e Newhouse i.e. Teltchig's. Met Ockershausen on y^e way. When I came to y^e Newhouse, I first spoke a while with Teltchig, then with Holland, then returned home by 6 o'clock. Drank Tea. Went to see a house which I heard was to be let of Benj. Farrar's. . . . This has been a verry fine, Glorious, and very warm day.

Nelson's discharge I hear is sent down, and Shent is gone

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down with a man from Nottingham who is to go a Soldier in his stead towards Newcastle to release him. His wife was verry Civil to me to day, and would fain have had me staid all day.

Mrs. Abigail enquired a little about my difference with y^e Brethren, connexion with Westley, &c, but I endeavour'd to avoid speaking of y^e first as much as possible, and concerning y^e 2nd I gave her satisfaction, but in general I endeavour to bring in usefull discourse, with which she seemed highly satisfied.

Mr. Graves was glad to see me. We had much talk about Doctrinals & experience and agreed entirely. Some words which I had spoke to him at Oxford cleaves so close that he cannot forget them. He seems not to be of Mr. Westley's mind about perfection, sanctification, &c.

Mr. Brooks told me frankly that he and Graves agree well together, but that neither are satisfied with Mr. Wesley's taking so much upon him, nor with his Doctrins, but were afraid to speak their Minds freely lest he should count them "still" Brethren. Perswaded me much to go to London to y^e Conference to make my objections, and seem'd to have great hopes that I might do them much service concerning Doctrines. He [Dr. Thos. Brook] seem'd to declare a great respect for me.

Hackerwelder behaved as he used to do and no stranger. He told me Teltchig came home alone this forenoon; that Martin Dober was soon expected from Germany; that Neiser would not come to Yorkshire before, if at all; that Spangenberg are likely to go from Holland to Penvsylvania and not come to England; that Reinicke is to go with them.

Sis^r. Holland, when she knew that I was at her house, invited me up stairs and talked pritty free and civil, only like all y^e rest avoided calling me Brother.

Bro. Teltchig, when I came to his house and let him know I was there, came out to me. I saluted him, and welcomed him home. He has been gone 3 weeks this day. He went first to Stilton where Neiser and Bishop Nitchman met him; from thence they went to Lamb's Inn, and afterwards he went to Harwich with Nitchman and his company, Larish and his wife and Gussenbaur, who all went over with y^e Pacquet Boat. From thence he returned to Lambs inn, staid there 6 days, then to London & from thence hither. After having inquired of my children and heard they were well, I told him I heard y^e Girls' school was coming to Yorkshire. He said they had Thought of it a long while. I said my reason for asking was because I had had thoughts about my children.

Teltchig seemed to put on a civil and yet a sort of

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indifferent air. I perceive he is no more that Simple Tender hearted Teltchig he us'd to be.

Bro. Holland then came out to me and we tenderly saluted each other. I told him my Business was about y^e 36 shillings I had had of him, that I thought to have p^d him before. He desired me most tenderly to accept of it as a pryvate present from himself, but suddenly recollecting himself, he said I should give his Love to my Wife and desire her to accept of it which would be better on several accounts.

June 16.—Rose before 5, wrote in my Journal till 7. . . . Read in Quincy &c. Began likewise to write a Letter to Mr. Westley with my Thoughts about Justification &c The Heat of y^e weather and our room made me unable to do much work.

In my *Mind* I have been much employ'd in thinking and meditating on Sanctification, Justification, and also on y^e things which passed between y^e Brethren & me yesterday, but these last reflections were not verry Gratefull to my mind. They made me a little melancholy.

I began reading Mr. Westley's Extract of Mr. Norris's Reflections on y^e Conduct of Human Life, this evening.

Yesterday when I went to Birstal I partly expected to see Mr. Wesley, but found that he came wensday night from Aberforth & Leeds, and went from hence Thursday morning with Mr. Bennet (who came to meet him) to Derbyshire.

Notes.—1. If Viney quotes the precise title of Wesley's *Extract* of Mr. Norris's *Reflections*, &c., he probably had a copy of the *first edition*. Cf. *Green Wes. Bibly.*, No. 25. 2. Here are two additions to Wesley's itinerary (1) that he called at Aberford on the Wednesday (no doubt to see Mr. Ingham); (2) that John Bennet came to Birstal on purpose to meet him.

Sun. June 17.—Rose at 5, finish'd reading of Mr. Norris's Reflections on y^e Conduct of Human Life. Wrote in my Journal many things forgot till near 10 prepared to go to Chapple, but was too late. Read & finishsd Democritus's Preface to y^e Anatomy of Melancholy. At 2 went to y^e Desenting Chapple, heard Mr. Wainman Senr. preach on serving y^e Lord in *Holiness*. At 5 went to Chapple [Chapel of Ease] and heard Mr. Baily read or preach on, Worship God in y^e Beauty of Holiness, from Dr. Bis. (N.B. he intends this summer season to explain y^e Common Prayer to y^e People every Sunday evening at 6, and this being y^e first day, he made this as a Preface.)

Mr. Horne preach'd this morning at Bankhouse, and James Charlesworth in y^e evening at 5.

Notes.—1. Rev. — Baily: see *Proc.* xiv, pp. 97, 103.

2. *William Horne*: see *Proc.* xiv, p. 54.

3. *James Charlesworth* was Warden of the Yorkshire Moravian Society

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June 18.—Read in Democritus; newfolded some of y^e Books [Methodist] I had from Leeds last tuesday & put em in y^e Press.

In my *Mind* I was yesterday pritty well, to day Stupid and confused in y^e forenoon thro the Head ach. In y^e afternoon a Multiplicity of thoughts about what I should do, about a dwelling, a School. &c. Thought most on beginning a day school, perhaps at Halifax.

June 19.—When I was at Newcastle Mr. Errington spoke freely to me of his State and ask'd my advice, and in answering him I learn'd much for myself and from that time I have often thought on y^e things that was then clear'd up to. I perceive that most of my confusions of Mind, Disorders of Body & a Thousand ills have been owing to want of Rule and Method in and for all my Actions, for tho I have always scoff'd at rules by which people have brought themselves in Bondage, or thought to merit Salvation or overcome their lusts, and in such a way I still have as mean an opinion of them as ever, yet I see that Method in what we do is as nessesary as cloathing our selves according to y^e Weather to avoid catching the Ague &c. Some things I heard from Mr. Clayton [see *Proc.* xiv, 141] came again to my mind, & what I have read in Democritus confirms me yet more. So that I think for y^e future I hope to remember that a man is not safe from Confusion when he has no rule to walk by and that from hence comes so many Changes in his Mind and such weak Resolutions.

My *Mind* has been much employ'd, and my study has been rather too hard for my health, on y^e Dealings of God with Souls, a Labourer's Work and Method of Preaching; of Justification, Sanctification &c; for seeing Mr. Wesley Invited me to their Conference & I do not go, I thought to write my thoughts on these heads and send them tomorrow by y^e post, but this I must defer now till next post.

Sis^r Gussenbaur, who has been at Smithouse 5 weeks yesterday, came home to Pudsey this day.

Bro^r Holland's child (which is yet alive) was baptized this afternoon at Falneck by Bro. Teltchig & call'd Elizabeth. Most of y^e Church members were present.

My Thoughts as above brought me to think on my own Call, and I cannot help thinking it is to Labour in some shape among Children for their Good, and y^e good of Posterity. But how shall I do to come into the way of this my Call? The Breⁿ have excluded me their Communion, & beside, some of their Methods with Children I cannot approve. Mr. Westley would employ me this way, but we are not of one Mind in Doctrines, nor does his

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Aim in having a school appear to me extensive enough, he proposing to take only Justified Children (as he speaks).

There are 3 ways present themselves to me, viz: 1. To go Dr. Leigh & endeavour to set up a school at Halifax; or 2. To go to Duckenfield or some other place and preach so long till it can be brought about to build and set up a school; or 3. To go to Hull & endeavour there by y^e few already awaken'd or thro Mr. DeLamott to set up one there. On y^e first, open'd on 1 Macc. 13, 48.

Notes.—1. *William and Elizabeth Holland* were married March 31, 1741. They had a son, Isaac. Mr. Holland left the Moravians in 1747, and died in February, 1761. His wife was the daughter of a merchant at Greenwich. She survived her husband until 1780, and was buried at Chelsea.

2. For *Charles Delamotte* see numerous references in Wesley's Journal, Standard Ed.

3. Viney's sortilege in this instance, with its curious touchstone of the text in Maccabees, may have had decisive influence, for he did remove to Halifax in the following January.

June 20.—As I thought last night, so it proved, for my hard study so affected my Brain that I could not get to sleep when I went to bed; my Brain seem'd crack'd (as y^e saying is), but after rising again and taking some Hartshorn drops, I got to sleep before 12.

Sis' Gussen' came about 10 to see us. She seems pritty chearfull. She says that the Breⁿ proposes taking Smithhouse for y^e Girls' school, that Neiser has wrote to Mrs. Holms about it, that she is exceedingly confused, that Teltchig was there last sunday & she asked him if she should let any of Newhouse, & he answer'd they would have nothing to do with it; from which she concluded that they are against it, therefore is determined not to let me any of it.

June 21.—Another Comet they say has been seen lately in y^e night which gave an uncommon light for y^e space of 2 hours. A Rumour is spread that a Noted Phycissian has said there will be a Great Sickness or Plague soon, and has advis'd y^e drinking of Tar-water. However this is certain that Mr. Darnbrough's family and some others have began drinking Tarwater by way of prevention.

June 22.—My chief employ all day was reading, and writing a Letter to Mr. Westley and his Conference which I intended to send tomorrow but could not finish it. In y^e evening, having a little overstudyd myself, I took relaxation in reading Dr. Sydenham on y^e Plague &c till 11 o'clock.

June 23.—My Mind very calm & composed and I shun'd studying that I might be y^e fitter for it tomorrow to finnish my Letter.

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Sis' Gussenbauer came again this afternoon. We had talk together about y^e Breⁿ. I find there is some difference between y^e Breⁿ. and Mr. Ingham about Falneck insomuch that it is Question'd whether Teltchig &c will go there. It seems they don't care to be so much under his ordering, i.e. they would be Lords tho it is his land. Mr. Ingham it seems has been confused from y^e time Mr. Westley was with him, and y^e Breⁿ. are displeas'd with Ingham for having any thing to do with Westley. [This is important: cf. Viney's entry under June 16th.]

Teltchig has spoke in a Lofty manner to Mrs. Holms about rich People and their Stuff, and she is in the utmost confusion about y^e schools coming to Smithouse. Sis' says everything is carry'd on with y^e utmost secresy, so that neither one nor another in Yorkshire knows any thing how matters are carry'd on save Teltchig only. I hear y^e Principle Charge now laid against me by the Breⁿ. & for which they bound themselves to have no connexion with me till I was humbled is, That I drove Span. (a chief Labourer) to such straits and brought him into that temptation of casting Lots about our difference which he ought not to have done, but should have condem'd me without further tryal.

Sun. June 24.—Rose at 5, wrote more for y^e Letter I intend to send to Mr. Westley. At 8 went to Hillas's and heard Kendrick preach affectingly. Then breakfasted with Sis' G. and Hillas's. Returned home, wrote a little more, & finding an inclination to go to Birstal, I set out before 11, got there soon after 12, dined at Brooks's, and he with many others desiring it, at $\frac{1}{2}$ 2 I preached on y^e 2nd of y^e Ephs., then drank tea, wrote a little and at $\frac{1}{2}$ 5 preach'd again on y^e same Chapter, then drank tea, staid awhile at Nelson's, then called at another house, and got home after 8, wrote again and at Dusk went to bed.

At Birstal I preached y^e first time in y^e house where they used to preach but y^e number being large and most of y^e Brethren's Society being there, y^e 2nd time I preach'd without doors, but towards y^e end it rain'd.

John Nelson is not yet discharged. Shent had got a man for 5 \mathcal{L} at Nottingham to go in his place, and had him up to London. The Earl of Stairs saw him and gave a discharge for Nelson on condition this man went. Shent was returning from London with y^e man and going directly to y^e Regiment at Sunderland when y^e man gave him y^e slip somewhere on y^e road. Now that discharge is no use, and they have all to begin again if they will have him loosed.

From Tomy Brook I hear that neither he, Graves, nor Bennet are contented with Mr. Westley's Doctrin of Perfection, nor with his driving people on so furiously to Works, going to Church, Sacrament &c.

PROCEEDINGS.

Notes.—1. *John Nelson's discharge from the Army.* This abortive attempt to procure his release is one of Viney's valuable additions to the story of events in 1744. Hitherto we have known nothing about the elusive substitute who accepted the ransom of £5 and then gave William Shent 'the slip.' Charles Wesley's rejoicing in his *Journal*, June 6, 1744, was premature: "Toward the end of my discourse at the chapel [West Street, London], Mr. Erskine was sent to receive a soldier brought by William Shent, to redeem John Nelson. He immediately took him to Lord Stairs, and got a discharge for John Nelson. Our brother Downes also we received out of the mouth of the lion. Our prayers return thick upon us."

2. We note that Viney's services at Birstal were held on June 24, the day before Wesley's Conference met in London. Dr. Thomas Brook's murmur-gossip about Bennet and Charles Graves may have been evoked by Viney's conversation with him. Bennet himself was either in London already or on his way thither to attend the Conference.

3. It is not quite clear whether Viney's expression "in the house where they *used* to preach" refers to an earlier preaching-house, or to the one in use at the time equivalent to "are used." "The first time" probably means Viney's 1-30 p.m. service that day.

4. We reserve further comments on Mrs. Holms and her "Confusions" for our next article.

[To be continued.]

M. RIGGALL.

JOHN WESLEY'S VISITS TO YORK, WITH CONTEMPORANEOUS FACTS, BY E. W. DICKINSON,

This little booklet of some 50 pages, written by one of our members, was published at the time of the Conference. The twenty-six visits of Wesley are gathered together in a very convenient and interesting fashion and the circumstances connected with each described.

The history of Methodism in York was written in an excellent volume published by Dr. Lyth in 1885. Since those days Wesley studies have made much progress, and Mr. Dickinson has had the advantage of the Standard Edition of the Journals. He points out a little error in the footnote on page 23 of the fourth volume, where *March* in all probability should be *April*.

The second part of his title is no misnomer, and Wesley's work appears against the background of his times.

An excellent feature of the book is to be found in the

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accounts given of the various York Churches in which Wesley preached, and of the clergy with whom he came into contact.

Mr. Dickinson has published a similar booklet on Whitby.
F.F.B.

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ANNUAL MEETING, 1926.

The annual meeting of the Society was held at York during the Representative Session of Conference. The Rev. A. H. Walker, B.A., presided, and the treasurer, Mr. B. C. Stampe, presented the financial statement, showing an income of £101, and expenditure £90. The Rev. F. F. Bretherton reported that the Society now numbers 369 members, and the quarterly *Proceedings* are sent to 29 libraries or kindred societies.

Officers were re-appointed, together with the Revs. Dr. Simon (President), T. E. Bigden, A. W. Harrison, B.Sc., D.D., W. Bardsley Brash, B.D., B.Litt., and R. S. Armby, B.A., who form with the President and Secretary the Editorial Council. The Rev. M. Riggall is Minute Secretary. Mr. Edmund S. Lamplough, who has long been interested in the Society and the work it stands for, was asked to become Vice-President. The great loss sustained in the death of the Rev. J. Conder Natrass, a valued helper for many years, was sympathetically referred to. An Irish section of the Society is in process of formation and a repository is being established in Dublin.

The delivery of a lecture under the auspices of the Society in connection with the next Conference is under consideration.

Evidence is forthcoming that the *Publications* and *Proceedings* of the Society are receiving increasing attention from students in various parts of the world. For example, recent works by a Belgian scholar, Dr. Maximin Piette, on *La Réaction Wesleyenne dans L'Evolution Protestante*, and an American, Dr. Prince, on *John Wesley and Religious Education*, both quote freely from them.

It will be helpful to the Society to have a larger attendance at the annual meeting. Will members please look out for the announcement of meeting which will be arranged in connection with the Bradford Conference, probably on the first Friday.

For the conditions of membership, see p. 2 of cover. The Secretary, (Rev. F. F. Bretherton, 40, The Avenue, Linthorpe, Middlesborough), will be pleased to send a prospectus, and give any information about the work of the Society.

F.F.B.