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METHODISM IN LIVERPOOL.

(CONTINUED FROM VOL. I, p. 108).

During 1755 Messrs. Michael [? John] Fenwick, Thomas Mitchell, John Macgowan, Richard Moss, John Whitford, Jacob Rowell were the preachers on the "round." Mr. John Macgowan was in all probability the man who published a satirical sermon in 1768 on the occasion of the expulsion of six young students from the Oxford University by the Vice-Chancellor and some of the Heads of Houses, "for holding Methodist tenets and taking upon them to pray, read, and expound the Scriptures, and sing hymns in a private house." The sermon was entitled the "Shaver" (vide Myles, *History of Methodism*, pp. 122-123). Jacob Rowell entered the itinerancy in 1749, and died in the work in 1784. John Whitford was for some time a local preacher, he then joined the itinerancy, but during this year left the work. Richard Moss was born at Hurlstone in Cheshire in 1718, and was led to seek the Lord in earnest under a sermon by Mr. Wesley at the Foundery in the spring of 1739. In 1744 he went to live with Mr. Wesley at the Foundery, was his travelling companion in 1745, and in the district of Newcastle-upon-Tyne began to exercise his gifts in public. In 1748 he was appointed as one of the earliest masters of the Kingswood School. He underwent great persecution, and endured hardness as a good soldier of Jesus Christ. He afterwards was ordained by the bishop of London as a missionary to the West Indies (see Atmore's *Memorials*, pp. 286-8; also *Meth. Mag.* 1798). Thomas Mitchell was born at Bingley in Yorkshire, began to travel in 1748, and finished his course in 1784. This was the second time of his appointment to the Manchester round. Michael Fenwick was an eccentric character. Atmore says of him: "He had a weak head, but his most intimate friends generally supposed him to possess a good heart." He travelled for some time with Mr. Wesley, but his eccentricities were so great that he had to be dismissed from that post. He almost idolised Mr. Wesley, and imitated him, as far as he was able, in his manner of speak-

ing, praying, preaching, writing—the latter so well that it was difficult without strict scrutiny to discriminate between the two hands. Local tradition adds that for some time Mr. Fenwick was greatly disappointed that, notwithstanding his continued journeys with Mr. Wesley, and the many notes, of men and places, made in the latter's Journals, no single reference had been made to himself; so Mr. Wesley in the month of July, 1757, after preaching in the early morning at Clayworth, now in the Retford circuit, made the following not very flattering entry, "None were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hayrick."

In 1756 John Johnson, Richard Lucas, John Hampson, John Haime, John Hacking were the preachers. Mr. Johnson had only entered upon the work the previous year, and lived until the year 1803. Mr. Lucas was one of the very early preachers; deeply serious, of a meek and quiet spirit, zealous for the honour of God. For several years prior to his death, he was obliged through weakness to give up the itinerancy, and he resided chiefly in London. Atmore says he died about 1766: Myles gives the date as 1774. John Hampson was born near Chowbent, and in his youth sat under the famous Dr. Taylor (afterwards of Norwich). He joined the Methodists, and in his seventeenth year began to preach. He was steward of Shackerley in 1752, and on April 20th paid 4s. to the Manchester circuit account. He was physically strong, tall and comely, with a remarkably pleasing voice. His courage was proverbial; he feared the face of no man. Once he was preaching in Norwich when a 'fellow of the baser sort' disturbed the congregation. Mr. Hampson told him plainly that if he did not desist he would compel him. The man continued to disregard the threat, and Mr. Hampson immediately descended from the pulpit, ordering the congregation to remain still; and taking the turbulent fellow in his arms he carried him through the midst of the congregation, and cast him into the street. He then returned to the pulpit and concluded his sermon. For his second wife he married a lady near of kin to a gentleman of considerable property in the neighbourhood of Nantwich. Here he settled for some time, frequently visiting the societies, and preaching occasionally at Manchester, Chester, and other places for many miles round. He preached at the opening of the Octagon in the city of Chester. He also preached the funeral sermon of Mr. Paul Greenwood. From Cheshire he came to Manchester, where he entered into business. But this enterprise did not prove successful, and after a time he rejoined the itinerancy, and con-

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tinued to travel till the Conference of 1784, when he was grievously offended because Mr. Wesley had not inserted his name in the Deed of Declaration; at the subsequent Conference he withdrew from the Connexion. John Haime was an eminently holy and useful man, especially in the army. He was only a short time a regular itinerant preacher. Whilst in the army he began to preach, and in the summer of 1744 he had a thousand hearers—officers, private soldiers, and others. He frequently preached four and five times a day, besides caring for the society, and attending to his military duties. His labours were rewarded with an uncommon blessing, and the society in the army rose to three hundred. Six preachers were raised up amongst them. He died on the 18th day of August, 1784, in the seventy-eighth year of his age. John Hacking began to travel in 1754, and retired in 1760.

During 1757 John Oliver, Henry Floyd, Peter Jaco, John Hacking, and William Allwood, were the preachers. This year Mr. Wesley paid a second and lengthy visit to Liverpool, extending from Thursday, April 21st, to Sunday, May 1st. The following are the entries in his Journal. "Thursday, 21. I rode to Liverpool, where I found about half of those I left in the Society. James S——ld [? Scholefield] had swept away the rest, in order to which he had told lies innumerable. But none who make lies their refuge will prosper. A little while and his building will moulder away. Sunday, 24. We had two very useful sermons at St. Thomas's church; the one on counting the cost, before we begin to build; the other on 'Be ye angry and sin not.' And both of them were exactly suitable to the present case of many in the congregation. The upper part of the high spire of the church was blown down in the late storm. The stones, being bound together by strong iron cramps, hung waving in the air for some time. Then they broke through roof, gallery, pews and pavement, and made a deep dent in the ground. Monday, 25. I walked to the Infirmary, standing on a hill, at the north end of the town. The Seamen's Hospital is joined to it, on each side, by semi-circular piazzas. All is extremely clean and neat, at least equal to anything in London. The old seamen have smaller or larger allowance, according to their families; so that nothing is wanting to make their lives easy and comfortable but the love of God.

"I afterwards spent an hour with Mr. Peter Whitefield, a man of strong understanding and various learning. His 'Dissertation in defence of the Hebrew Points' (which he sent me the next morning) is far more satisfactory than anything which I ever heard or read upon the subject.

"Thursday, 28. I talked with one who, by the advice of his Pastor, had, very calmly and deliberately, beat his wife with a large stick, till she was black and blue, almost from head to foot. And he insisted, it was his duty so to do, because she was surly and ill-natured; and that he was full of faith all the time he was doing it, and had been so ever since.

"Saturday, 30. I took a view of the Free School, a truly noble benefaction. Here seventy boys and thirty girls are entirely provided for. The building forms three sides of a square, and is rather elegant than magnificent. The children are taught to work, in their several ways, as well as to read and write. The school, the dining-rooms, and the lodgings, are all plain and clean. The whole was the gift of one man, Mr. Blundell, a merchant of Liverpool."

This lengthy visit was doubtless in consequence of the first Liverpool division, brought about by the "lies" of James Scholefield, an expelled itinerant. Myles, in his *Chronological History of Methodism* (p. 448), states that James Scholefield was in the itinerancy only from 1755 to 1757; but a "James Schofield" appears in the "account book" of the Manchester round as far back as 1752-3, and it is highly probable that the two are one, the spelling of the name only varying.

Evidently the public buildings of the town, as well as its institutions, had favourably impressed the great evangelist. What would he have said if he could have seen the city to-day!

As there is some uncertainty attaching to names and dates at this period, it may be well to state that the names of the preachers are taken from the "Manchester account book." It is only right to add that in all cases where more ample and extended biographies of the men are available, the particulars as given in the account book are confirmed.

The appointments of the preachers are not given regularly in the body of the Minutes of Conference previously to the year 1765. Myles does not always ensure accuracy of date; e.g. he states that John Oliver began to travel in 1760 and retired in 1784, but certainly "John Oliver" appears in the account book for the year 1757. Mr. Henry Floyd, although not mentioned by either Myles or Atmore, was one of the early itinerants, as he travelled in Cornwall in 1755. Mr. Jaco was on this round both for this year, and for part of the next, for the second time. Mr. Allwood, also spelt Aldwood, travelled from 1756 to 1764, in which year he retired.

FRED M. PARKINSON.

JOHN HODGES,

A MEMBER OF THE FIRST METHODIST CONFERENCE.

In no part of our island were the clergymen more favourable to the evangelical revival of the last century than in South Wales. The names of Griffith, Jones, Rowlands, Howell Davies, Williams, Powell, Lewis, Wells, and others are names to be had in remembrance. To these must be added John Hodges, rector of Wenvoe, friend and fellow-soldier of the Wesleys, and first-named member of the earliest Conference. A pilgrimage to the grave of this worthy has prompted the writer of this note to set down the few particulars known to him concerning this almost forgotten Methodist leader in the hope that others with ampler information will supplement this scanty appreciation.

The religious decision of Mr. Hodges dates from a time previous to the first visit of the Wesleys to the Principality. The preaching of the great Welsh evangelists had filled the land with their doctrine, and crowded the valley of decision with multitudes of awakened souls. Howell Davies had on some occasions more than four thousand communicants at his services. When on November 6, 1740, Charles Wesley landed on the South Welsh coast, he was received by his friend, Mr. Wells, the pious rector of the village of St. Andrews, near Dinas Powys. At the service on the following day Mr. Hodges was present, and at the close invited the poet-preacher to minister in his church at Wenvoe. The invitation was accepted, and the evangelist makes the following entry relating to the first of his many visits to Mr. Hodges' parish: "The church at Wenvoe was full as it could hold, while I preached the Gospel from the Good Samaritan. All were visibly affected. I went to Mr. Hodges, (the rectory is close to the church), took secret counsel with him and Mr. Wells. The former, at parting, in great simplicity desired my prayers and a kiss." This affection was reciprocated, for the gentle-hearted rector was always spoken of as "my brother Hodges." "I rode

to Wenvoe, and asked my brother Hodges if he had forbid letting me preach. He told me his church, while he had one, should be always open to me."

But the rector's sympathy with Methodism went much beyond a welcome to his parish. In the Journals of our poet we read how Mr. Hodges accompanied his friend in journeyings oft, and took part at a sacramental service and a lovefeast in London, while the diary of John Wesley makes repeated mention of the Welsh rector as his companion in travel. It cannot be forgotten that he was one of seven clergymen who met in the Foundery on Monday, June 25, 1744, to hold the first Conference; that he was the only ordained minister, save the Wesleys themselves, at the second Conference at Bristol on August 1st, 1745; and that he was again present at the third Conference begun on May 12, 1746.

The fitness of Mr. Hodges as a counsellor appears in several notices respecting him. After preaching in the castle-yard, Cardiff, twice on one day, the first a sermon to alarm and the second to comfort his hearers, Charles Wesley says, "I find the truth of Mr. Hodges' observation, 'The Gospel makes way for the law.'" When during his courtship, the preacher met his friend at Fonmon Castle, the latter proposed the question, "My brother, what are you seeking in this thing? Happiness? Then you will be sadly disappointed. If an help and comfort only, look up to God, and He will surely give it you." That the rector was a man of courage too is sufficiently proved by his letter of reproof addressed to John Wesley in 1758, "for the tartness of some of his controversial writings"—a letter which Wesley had "the honest manliness to publish in the Arminian Magazine."

The visit paid by our Founder to the Principality in 1763 was disappointing, and his Journals at that period contain some very depressing entries. His despondency may partly account for the following: "Sun., August 28. I preached once more in W— church, but it was hard work. Mr. H. read the Prayers (not as he did once, with such fervour and solemnity as struck almost every hearer, but) like one reading an old song, in a cold, dry, careless manner; and there was no singing at all. O what life was here once! But now there is not one spark left." But the fuller explanation of this decline seems to be given in the entry immediately following. "Thence I rode to Cardiff, and found the society in as ruinous a condition as the Castle. The same poison of Mysticism has well-nigh extinguished the last spark of life here also." In his "Poetical Epistle to Howell Harris, Esq.," Charles

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Wesley attributes to this same poison the comparative silence for some years of that great evangelist; but in this he was mistaken. That the slumberous potion did not work in the case of the Welsh rector as in some others who were once renowned for their evangelistic zeal, is clear; for while certain of these renounced their pulpits, he was faithful to his parish where he won the love of all his flock, and died in good old age lamented by all.

His tomb—a plain slab supported by upright stones—bears the following curious and now imperfect inscription: “Beneath . . . remains of the Rever. . . and Pious . . . Hodges, who died April . . . aged 77 years; 50 (or 30?) of which he spent in the faithful discharge of his duties as Rector of this Parish, and was . . . adornment to . . . his profession and of the kind.” Has Methodism no Old Mortality, who will find a sacred joy in restoring the crumbling letters on the tombs of certain of her early saints, some of whom are sleeping in the crowded churchyard of our cities or in the solitary God’s acre in secluded villages? If not, surely some small portion of Methodist liberality might be diverted to the pious task of placing in the cathedral of our Connexion an inscription to commemorate the name of John Hodges.

R. BUTTERWORTH.

AUTOBIOGRAPHY OF MR. ROBERT
PHILIPSON, OF WEAR-DALE,
1750-1828.

Few words are needed by way of introduction. The author, an early Methodist class-leader and local-preacher, was in his seventy-ninth year when he took pen in hand to write his life history. The manuscript comprises fifty-six pages, carefully written upon square sheets of paper. It is complete, but has no title, and the author's name does not occur. From the present vicar of Barnard Castle, the Rev. John T. Penrose, I have obtained a copy of the entry in the Marriage Register of the Parish (then Chapelry), which proves that the author's name was Robert Philipson. With the exception of sundry merely verbal corrections, and the omission of passages that are purely introspective, revealing the struggles and triumphs of a sincere and earnest soul, and of a confession of faith which is appended, the following is a faithful transcript of the original.

JAMES REDFEARN.

I was born at Newland-Side, in the parish of Stanhope, and county of Durham, in April, 1750. I remember very little of my parents, as they both died when I was very young; but I remember when my mother was taken out to be interred, my mind was deeply affected with the solemn thoughts of death. I was then only between five and six years of age, left a poor orphan boy, to the care of strangers at the parish expense. Soon after my mother's death I was put to a free school at Stanhope, under the care of Mr. Bewly; but he died before my three years expired, being then the time allowed by the rules of the school. A new house was then erected, and Mr. Jonathan Hill appointed master; and here, through the kind attention of Mr. Hill and the blessing

of God, I learned to read the Bible and write a little. . . . My three years being expired at this school, a distant relative of my mother, that stood sponsor for me, the late humane Mr. Ralph Gibson, of Chapel-in-Weardale, took me, and I was in every respect treated like one of his own family and sent to school under the care of the late Revd. Thomas Birket, curate of St. John's, Chapel-in-Weardale. . . . Soon after this Mr. Birket declined teaching school, and a free school was established at Chapel, and the late Mr. Robt. Wilkinson appointed master. He was well qualified, and much respected and useful as a preacher amongst the Methodists. . . . When I was about ten years of age I was taken from school, and variously employed in my kind friend's house. He had a brother, a surgeon, boarded with him, and I waited on his horse, and occasionally carried medicine to his patients in the country. Sometimes when thus engaged I found my mind deeply affected with eternal things, especially one night at a late hour having to carry some medicine a considerable distance in a very solitary place to a man that had got dangerously hurt by a blast of gunpowder in the lead-mines. The stillness of the night, and the awful appearance of his face and mangled limbs, and the groans of the dying man all conspired to raise serious reflections in my mind. . . . About this time I heard a confused report of the Methodists. There was to be preaching one Sunday morning at a private house not far distant from where I resided, and I resolved to hear for myself. After watering and doing the necessary offices about the surgeon's horse . . . I set off without acquainting anyone of my intention. But having the river Wear to cross I hesitated a little ; but such was the intense desire of my mind to hear of this new sect, which was everywhere spoken against, I immediately waded through the river. When I got to the house I was over late, Mr. Jacob Rowel was giving out the hymn. I was much taken with the singing and deeply affected under his powerful prayer. . . .

At the age of fifteen I was bound apprentice to Mr. John Gibson, joiner, my kind friend's brother. . . . He took much pains to improve me in arithmetic, and on Sundays after dinner and in the evening we were encouraged to read the Scripture and sing Psalms. . . . When I had been about three years in this family . . . my master was brought to experience the pardoning love of God. . . . He then joined the Methodist society. His friends being respectable people, but much attached to the Church of England and much prejudiced against the Methodists, they opposed him and used all their influence to draw him from the

Methodists again. But he had counted the cost, and saw it his duty to obey God rather than man, and went on his way rejoicing that he was counted worthy to suffer reproach . . . with the people of God. This brought much persecution upon him and his friend, Mr. Wilkinson, who had been instrumental in the hand of God in his conversion. Mr. Wilkinson had recently begun to preach the Gospel, and being master of the free school at Chapel he began to pray with the scholars, and his word was with power, and in the Holy Ghost and in much assurance, so that several people were turned from darkness to light and from the power of sin to the living God. And this the rector of Stanhope, and the curate of Chapel, and the principal men of the parish, that were concerned with the school, could not pardon, for they that are after the flesh persecute them that are after the Spirit. So he must be dismissed. And a day being appointed, the rector of Stanhope, with the curate of Chapel, &c., came and turned him out of the school; and it was reported that the rector, as they came out, punched a stone with his foot, and said to Mr. Wilkinson, "If you be inspired, command that stone to be made bread." But the Lord stood by his servant and gave him strength according to his day, and now he gave himself more fully to the work of the ministry . . . and God owned his word with power. It was about this time that I began to attend his preaching. I now frequently heard the travelling preachers at the high house, and Mr. Wilkinson at a private house near where I resided, and often felt the word to come with power to my mind, so that at times I was truly miserable. . . . I became more desirous than ever to seek the Lord with all my heart. . . .

About this time my fellow apprentice was brought into a serious concern for salvation, and for some time he was so distressed that he could neither eat nor sleep, and often rose up from bed to pray in the night. He began to meet in class, and for a season bid fair for the kingdom. He was much persecuted by his parents, and his father once dragged him out of a class-meeting and used him very ill. . . . His parents being possessed of considerable property threatened to disinherit him and disown him for ever, if he persisted to follow the Methodists. . . . Unhappily he gave way . . . and often he said to me, "I am truly miserable," and wished I might take warning from him and not follow his example. . . . I now looked out for some secret place, where no eye but God might see me, that I might freely give vent to my feelings. For this purpose I retired to a particular place by a small river side close to my master's house, where there was

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a large waterfall, and enclosed with bushes. I had just got upon my knees when to my surprise a large stone was thrown down, and I was so confused that I could never reconcile myself to pray in the same place again. My fellow apprentice had watched me to make sport of me and divert me from the duty of secret prayer. And after I took courage to pray in the room where we slept, he frequently used to laugh at me, and throw his shoes or anything he could find at me. But I bless God I was enabled to bear it all with patience.

My master had recently been appointed to meet a class. He perceived me to be under serious impressions and asked me to go to the class-meeting. . . . I went, and I was much surprised to hear some of them speak of the distress they had laboured under, and how the Lord had delivered them, and brought them into the glorious liberty of the sons of God. . . . Mr. Christopher Watkins was then in the circuit, and was to preach on a Monday night at a village about four miles distant from where I resided. . . . After sermon, under prayer I felt the power of God to descend, and suddenly my mind was penetrated, indeed my whole frame, as I never felt before. . . . In an instant, as quick as lightning, I had such a view of Christ as crucified for my sins and risen again for my justification . . . that I now could say, "Oh, Lord, I will praise Thee, for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. . . ." This was in the year 1770, and about the 20th year of my age.

About this time a remarkable revival broke out, and many were added to the society, and frequently the prayer-meetings continued till midnight and sometimes later, and there was some difficulty at some of these meetings to prevail on the people to go home. Particularly one Saturday night, the meeting commenced at six o'clock, and after two had prayed, before the third had done, his voice could not be heard for the cries of the mourners; several of these soon arose, blessing and praising God. . . . Four young men remained on their knees five hours. The meeting continued till twelve o'clock. About this time one was asked what he thought of this work . . . he answered, "I wish it be all real." He returned to go home, but after he had taken a few steps began to cry aloud for mercy. He cried till his strength was gone, and then laid as one dead till about four o'clock in the morning; then God revealed His Son in his heart. . . .

The revival still increasing, several boys of about twelve or fourteen years of age were savingly converted from the error of

their ways. Mr. Wesley in his Journal says, "The society now consists of 160 members;" and observes, "forty-three of these are children, thirty of whom are rejoicing in the love of God." Many of these were boys, and I was appointed to meet about ten or twelve of them, with four or five married men and women that had recently joined the society. I felt myself every way unfit for the important . . . and arduous work of watching over such a number of young converts . . . but I took up my cross and God gave me strength according to my day . . . This was in the year 1771 . . .

My apprenticeship being now expired, and my master not having employment for me, I was obliged to leave all that was near and dear to me, and in May, 1772, came to Barnard Castle. Being a stranger, and knowing little of the world, and little of my trade, and having no companions to open my mind to, I was much discouraged . . . and went back into Weardale in July the same year.

In April 1773, being out of work again, and it being a very stormy spring and bad travelling, I was much exercised in my mind . . . After travelling many miles, through a kind Providence I arrived safe at Yarmouth, and got work at Mr. William Bushby's; and here in general I enjoyed great peace and communion with God and His people. I was introduced to Mr. George Merryweather, and begun to meet in his class. At first I was much exercised in my mind. I thought he disputed my sincerity, and his singular way of meeting his class made it some time before I profited much under his care. But after I got acquainted with him . . . I found it very profitable to be faithfully dealt with: and here I continued till November, 1774.

From Yarmouth I returned to Barnard Castle again . . . and here I continued till May, 1776, and went to Sunderland, and here I had a new lesson to learn. Till now I enjoyed a good state of health and a great flow of animal spirits. The street that I worked in, being confined and near the sea, affected my spirits and I lost my health. I left Sunderland, and came to Darlington, and I bless God my health was restored, and I was enabled to give myself more fully to the Lord and to His people; for I always . . . esteemed it a privilege to have a name and a place among His people, and whenever I came to a fresh place I always made it a point of duty to meet in class. Our friends in Darlington received me kindly, and showed me many marks of respect. But I was badly situated in the shop where I worked, indeed I never worked with such a number of abandoned

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characters before . . . but I was enabled to bear their scoff and reproaches with patience, for I clearly saw that the end of these things is death ; and by my life and conversation I hope I was of some use to some of them.

Being now weary of removing so frequently from place to place, and proving the truth of the old proverb that a tumbling stone gathers no moss, I turned my attention to Barnard Castle again, and arrived here in August, 1776, and got work at the late Mr. William Raines' ; and now, being comfortably situated amongst my old friends again, I began to think of changing my life and settling at Barnard Castle. Previous to this I had got acquainted with Jane Cumings, and thought her a suitable help-meet for my future life ; and after making it a matter of much deliberation and prayer, and every obstacle being removed—though it was with some reluctance that her uncle, Joshua Hammond, being then a widower and in the decline of life, having brought her up from a child, consented to our union—we were united together in marriage, June 26, 1777, in the 28th year of my age ; and I have abundant cause to bless God I found her in every respect a suitable help-meet.

About this time I was appointed to meet a large class . . . and several of the members of considerable standing in the way. William Hutchinson, of Cotherston, had met it for some time previous to this, and was well received, and they had prospered under his care. Living at so great a distance the preachers could seldom see the class-paper. The first time I went I was introduced by Mr. James Gurthrey, a young man just come into the circuit under the care of the late Mr. John Crook. It was with much reluctance that I went, but the Lord gave me favour in the sight of the people. It is now gone fifty-one years since I first took charge of this class. . . . And now there is not one of them living that then met in it but myself.

Soon after my conversion I had some serious thoughts that I was called to act in a more public way. Before I left Weardale I had occasionally exercised in our public prayer-meetings, and sometimes conjointly with my brethren in the country ventured to give a word of exhortation, and on one Sunday evening in my master's house attempted to speak. . . . In the summer of 1777, Mr. Jonathan Brown was in the circuit, and pressed me to preach for him one Sunday afternoon in the old chapel. I attempted to speak from Titus iii. 5, 6. Giving way to the fear of man brought a snare, and I was much embarrassed, and for some time after much ashamed to look my

friends in the face again. . . . It was when Mr. Butterfield and Mr. Frankland were in the circuit that I was encouraged to take a text again. . . . Not having a proper command of my voice, setting it too high at the beginning, I was often much exhausted, so that it was two or three days before I was well again. . . . Soon after this I was put on the local preachers' plan with Brother Holdroyd, and James and Hugh Oliver.

In the year 1802 I had a severe illness which soon terminated in a confirmed dysentery. . . . I had then not the least thought or desire to get better. The class having met, I wished to be propped up in bed to give them my last advice and dying charge . . . being much exhausted in speaking to them, but very happy. In a day or two after this, all being still and quiet about me, I fell asleep and had a remarkable dream, I thought I was conveyed upon the banks of a large river that appeared to overflow its banks, and thrown prostrate on the edge of the river. I thought I struggled to get back; but to my own apprehension for some time I thought surely I must fall in and perish. But making a sudden effort to get back, I soon found I was upon safe ground. When I woke and was musing on my dream, one of my pious members, the late Christiana Hanby, came to the bed-side and said, "Robert, fear not, you will not die now: I have been praying, and have got a promise for you, The Lord will add other fifteen years to your life." I was much surprised with what she said, and wondered she should be so positive. From this time I began gradually to recover. . . . After I recovered my health I sometimes gave a word of exhortation, and occasionally preached in the country places. . . . I never recovered my former strength, having had several returns of the same complaint; but the cup that my heavenly Father putteth into my hands, shall I not drink it? But what made preaching a greater trial to my mind . . . was my bashful timidity, as I could never overcome that. . . .

I have had many difficulties to pass through, specially the last nine years of my life since I lost my dear wife. I may say I lost my better half, and the only worldly comfort that I had. Since then my life has been a chequered life indeed. I was enabled to give her up, and could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And now I entered into a state to which I was a total stranger, and which, in my present situation, rendered it very painful to both body and mind; but the Lord has been better to me than my boding fears, in raising me up kind friends to support me, and hitherto I have lacked nothing, my bread has been given and

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my water sure. . . . And now, through mercy, I am as well as I can expect ; but I am sensible I am labouring under a growing disorder for which there is no cure. I mean old age ; but I bless God I am not sorry that it is a mortal disease, for who would wish to live always in such a world as this, who has a Scriptural hope of an inheritance in the world of light ? . . . I have lived to a good old age, and seem to have lived long enough for myself. I have known something of the evils of life, and have had a large share of afflictions. I know what the world can do, and what it cannot do.

It is now gone fifty-seven years since I was first enabled simply but solemnly to lay hold on the Lord Jesus Christ as God's gift to a lost world, as a Saviour from sin ; and though my views were dark at that time compared with what they are now, yet I remember I felt a heart-satisfying trust in the mercy of God . . . so that I rejoiced with joy unspeakable almost continually. And I leave it as my testimony that He has been a Father to the fatherless, and the stranger's shield, and the orphan's stay, even to hoary hairs. And to old age has He carried me, and not one good word has failed of all that He hath promised. He has done all things well. This God is my God ; He will guide me even unto death, and through death, and afterwards bring me to glory.

In the simplicity of my heart, and without
reserve, I declare my sentiments.

August 11th, 1828.

METHODIST ANONYMA,

AN ATTEMPT TO ELUCIDATE THEIR AUTHORSHIP.

A. WORKS PUBLISHED ANONYMOUSLY BY WESLEYAN MINISTERS.

1. A statement of Facts, in opposition to Assertions in "The Churchman." By a Wesleyan from Principle. Dated Birstal, 14 June, 1837. Leeds: R. Inchbold, printer. 12mo.; 4 pp. By *Hugh Beech*. Authority:—The Good Soldier, by John H. Beech, pp. 131 and 132.

2. A Short Account of the Death of Mrs. Mary Hutton, who died 24 February, 1777. The Second Edition. 12mo., 24 pp.; no printer's name. By *Joseph Benson*. Authority:—Preface signed and stated.

3. A Memento of the Intellectual Character and Amiable Nature of the late Rev. David McNicoll, Minister of the Wesleyan Church. Glasgow; W. R. McPhun. 1841. 12mo.; 10 and 232 pp. By *Frederick Calder*. Authority:—G. Osborn.

4. Mercy's Monument: a Letter from a Missionary at Hobart-Town to a Praying Father in England, concerning the Penitence and Hopeful Death of his Prodigal Son. London: J. Mason. 1850. 16mo.; 16 pp.; No. 325A Book Room Tract. By *Benjamin Carosso*. Authority:—The Tract is dated from Helston and signed with the initials B.C.

5. Wesley!!! or the Midnight Visitor. A Tract for all Methodists. By Adelphos. London: Houlston and Stoneman. 1847. 12mo.; 24 pp.; Pateley-Bridge printed. By *Benjamin Clayton*. Authority:—Intrinsic evidence shows that the writer must have been the Wesleyan Minister stationed in Pateley in 1847, viz., B. Clayton.

6. A Letter to the Author of "Unitarianism Defended." By a Young Wesleyan. Whitby: Horne and Richardson. 1849. 12mo.; 10 pp. By *Robert Webster Clegg*. Authority:—Personal

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Whitby information. R. W. Clegg, born at Whitby, 10 January, 1830, went out as a Missionary to the West Indies; after his return to England he left the ministry and retired to Whitby, where he died, 14 May, 1882.

7. A Call to Peace and Brotherly Love; being a calm and friendly Expostulation with the Methodists of Ireland; occasioned by the late publication of a tract for the avowed purpose of dividing the Connexion. By a Lover of Peace. Cork: E. N. Connellan. 1818. 12mo.; 29 pp. By *William Copeland*. Authority:—G. Osborn.

8. A Sermon on the Doctrine of Illumination. London: Blanshard. 1810. 8vo.; 16 pp. By *Dr. Coke*. Authority:—G. Osborn, who calls it "A Sermon on Matthew ii. 1-12."

9. The Life of the Rev. Thomas Coke, LL.D., a Clergyman of the Church of England, but who laboured among the Wesleyan Methodists for the last thirty-eight years of his life, and who died suddenly on shipboard, after being four months at sea, on his passage to the East-Indies, whither he was conducting a Company of Christian Missionaries, of whom he was the Superintendent. Written by a Person, who was long and intimately acquainted with the Doctor. Leeds: A. Cumming. 1815. 8vo.; 544 pp. By *Jonathan Crowther 1st*. Authority:—Some copies of the same, or of a later, issue have "By Jonathan Crowther" on the titlepage.

10. Remains of the late Rev. David McAllum, M.D. With a Memoir. London: J. Mason. 1829. 12mo.; 48 and 304 pp; Leeds printed. By *Jonathan Crowther 2nd*. Authority:—Author's name given with Memoir.

11. Buy and Read. A Check to Needless Self-Indulgence, or an address to all whom it may concern, on the subject of wasting property. Fifth edition, enlarged. Barnard-Castle: Atkinson. 1835. 12mo.; 12pp. By *Myles C. Dixon*. Authority:—This tract is enumerated in a list of Works "by the same author" prefixed to Dixon's Funeral Discourse on the Apostle of the Dales (*i.e.* Jonathan Kershaw); Kendal, 1846. Osborn is therefore in error in attributing it to George Douglas.

12. Address from the Committee for the Management of the Methodist Missions, to Messrs. Shaw, Broadbent, Carver, Callaway, and Jackson, Missionaries about to sail to South Africa, and to the island of Ceylon. London: Conference Office. 1815. Demy 8vo.; 16 pp. By *Joseph Entwistle 1st*. Authority:—My copy bears the mss. endorsement "written by J. Entwistle senior."

13. Particulars of the Battle of Waterloo : being an Extract of a Letter from Serjeant C. W., of the Third Battalion, First Regiment of Foot Guards, to Joseph Butterworth, Esq., M.P., London. Darlington : Blackburn. 1816. 16mo. ; 16 pp. By *James Etchells*. Authority :—The above is a textual and probably pirated reprint of "Piety and Valour in the Field of Battle : exemplified in some interesting Particulars of the Battle of Waterloo, extracted from a Letter from a Serjeant in the British Army to a Member of Parliament in London. Southampton : Skelton. 1816. 12mo. ; 12 pp.," to which a prefatory note, signed by Mr. Etchells, is prefixed.

14. The Visions of Sapience ; or, a Report of the Speeches delivered at an Extraordinary Congress, convened by His Satanic Majesty, for the purpose of taking into consideration the propriety of presenting James Douglas with a Vote of Thanks for his late attempts, in two pamphlets, to render Methodism contemptible, and Devilism respectable. By Criticos and Castigator. London : J. Nichols. 1815. Demy 8vo. ; 60 pp. By *James Everett and William Naylor*. Authority :—G. Osborn.

15. The Head-Piece ; or, Phrenology opposed to Divine Revelation. By James the Less. London : Longmans. 1828. 12mo. ; 114 pp. ; Manchester printed. By *James Everett*. Authority :—Everett's Polemic Divine, page 199.

16. The Disputants ; or, the Arguments in favour of the newly established Theological Institution among the Methodists brought to the test ; and the Institution itself proved to be un-Wesleyan, un-Scriptural, un-Necessary, impolitic and dangerous. By a Disciple of the Old School. London : Fisher. 1835. 8vo ; 107 pp. By *James Everett*. Authority :—G. Osborn,

17. Wesleyan Takings : or Centenary Sketches of Ministerial Character ; as exhibited in the Wesleyan Connexion, during the first hundred years of its existence. London. 1834. 16mo. ; in two sixpenny numbers, 30 pp. each.

do. London : Hamilton, Adams, & Co. 1840. 12mo. ; 10 and 394 pp.

do. London : Hamilton, Adams, & Co. 1841. 2 vols. 12mo. ; 60 and 381, 16 and 364 pp.

By *James Everett*. Authority :—see below.

18. Fly Sheets from the Private Correspondent. 1846-49. Five parts 12mo.

do. Demy 8vo. reprint. Birmingham : W. Cornish.

do. " " Huddersfield : W. Pratt.

By *James Everett & Co.* It would be pure affectation at this period

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of time to profess any doubt as to the authorship of the "Takings" and of the "Fly Sheets." During the half century which has elapsed since the expulsion of Everett, Dunn, & Griffith, not a single fact has transpired which points in a different direction; whilst some circumstances, such as the particular type and get-up of the publications in question, which can now be more critically compared with other printed matter of the same time and locality, render at the present time almost certain what was at first only a reasonable surmise. As I have in my own possession a unique collection of more than twelve hundred York printed items, comprising approximately everything that was printed in the city in the present century, I may presume to speak with some little authority in the matter, and to express my belief that both the "Takings" (2nd and 3rd editions) and the "Fly Sheets" were printed by Coultas of York. I am aware that it is generally supposed that the "Fly Sheets" were printed by Burdekin; but the latter's printing plant never was large, and some things published by him were printed at other offices in the city, and though it is probable that he had some hand in the publication of the Fly Sheets, I do not think that they were actually printed at his office in High Ousegate.

19. Gatherings from the Pit-Heaps, or, the Allens of Shiney Row. By Coleman Collier, 1861.

do. Second edition. London: United Methodist Free Church Book Room. 1868. Crown 8vo.; 16 and 126 pp.

By *James Everett*. Authority:—Authorship acknowledged in preface to 2nd edition.

20. A Memorial of the late Mr. Bourne. Presented to the teachers and scholars of Denby and Street Lane Sunday Schools. London: Hayman. 1862. 24mo.; 8 and 100 pp. By *James Everett*. Authority:—Introduction signed by J. Everett.

21. Christian Perfection exemplified in the Life of Margaret Featherstone. With a sermon on the same subject. Whitby: Horne & Son. 1870. 24mo.; 4 and 104 pp. By *Peter Featherstone*. Authority: Personal information.

22. Letter I. To Mr. T. A—, of K—, East-Riding of Yorkshire. Leeds: 22 October, 1827. Leeds: H. Cullingworth, printer. Demy 8vo.; 8 pp. By *Thomas Galland*. Authority:—Letter II, a subsequent pamphlet, is signed.

23. The Gospel: or, Christ riding in the Chariot of Salvation. By a Member of the Church of Christ. Newcastl: Saint. 1771. 12mo.; 24 pp. By *Christopher Hopper*. Authority:—Manu-

script endorsement on my copy ; with the addition, "This has also been attributed to Wm. Darney."

24. Learning and Piety United : or, a Plea for the Wesleyan Theological Institution. By the author of "Horæ Britannicæ." London : W. Mason (sic) ; Knutsford : Howarth and Slater. 1843. 12mo. ; 35 pp. By *John Hughes*. Authority :—Titlepage of *Horæ Britannicæ*.

25. A Helmet for the Head-Piece ; or, Phrenology incompatible with Reason. By Daniel the Seer. London : Longmans. 1828. 12mo. ; 78 pp. ; Manchester printed ; appended to Everett's Head-Piece. By *Daniel Isaac*. Authority :—Everett's *Polemic Divine*, p. 199.

26. The Wesleyans Vindicated from the Calumnies contained in a Pamphlet, entitled "The Church of England compared with Wesleyan Methodism," and recommended by the *British Magazine* to the Clergy and Laity of England for general distribution : in a Dialogue between a Churchman and a Methodist. Third edition. London : J. Mason. 1837. 8vo. ; 32 pp. By *Thomas Jackson*. Authority : George Osborn.

27. Free Enquiry, Mutual Deliberation, and Liberty of Conscience, proved to be the only bonds of lasting union amongst the Methodists. Exemplified from the avowed sentiments of the most respectable preachers and leading friends in our Connexion. Published in nearly fifty pamphlets and circular letters, since the death of the Rev. Mr. Wesley. Bristol : R. Edwards. 1796. 12mo. ; 99 pp. By *Alexander Kilham*. Authority :—G. Osborn.

28. Extracts from the *Courier*. 1797. 12mo. ; 12 pp. By *Alexander Kilham*. Authority :—Intrinsic evidence.

29. To Every Lover of Truth. By G. O. Philanthropos. 8vo. handbill. By *Alexander Kilham*. Authority :—Intrinsic evidence.

30. Thoughts on the Dangerous Nature of Man's Fallen State, and the Necessity of Real Piety ; on the Nature of Repentance and Faith ; on Justification, and Perfect Love. Canterbury : J. Saffery. 1808. 16mo. ; 20 pp. By *William McAlum*. Authority : Manuscript endorsement on my copy.

31. A dialogue between a Methodist Preacher and a Minister of the Church of England. The second edition. 1778. (*sine loco*) 12mo. ; 59 pp. By *Nicholas Manners*. Authority : Geo. Osborn.

32. Preachers Described and the People Advised. York : Pennington. No date. 12mo. ; 36 pp. By *Nicholas Manners*. Authority : Appended subsequently, though with separate pagination, to N. Manners' volume of *Discourses*. York. 1780.

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33. Rules for Holy Living. London: Ward and Co. 1854. 53rd edition. 32mo. By *Robert Newstead*. Authority: Geo. Osborn.
34. The Master Saith; or, Meditations on the Words of Jesus, relating to the life to come. By a Disciple. London: Conference Office, 1878. 16mo.; 16 pp. By *George Osborn*. Authority:—Common report.
35. An Affectionate Address to the Members of the Methodist Society in Leeds and elsewhere, respecting the late transactions at Bristol. To which is added a postscript, containing some remarks on a pamphlet entitled Observations on a Separation of the Methodists from the Established Church. By Onesimus. Leeds, 1794. 12mo.; 36 pp. By *Thomas Olivers*. Authority: Probability only.
36. Memoir of Mr. William Posnet (*sic*), late of Macclesfield. Liverpool: R. Scragg. 1848. 18mo.; 78 pp. By *James Leonard Posnett*. Authority: Geo. Osborn.
37. Observations on the Resolutions adopted at David-Street Sunday school room, and privately circulated for signature among the members of the Wesleyan Methodist Societies in Manchester and elsewhere. By an Impartial Observer. Manchester: Love and Barton. 1834. 12mo.; 11 pp. By *Charles Prest*. Authority: Manuscript endorsement on my copy.
38. The Backwoods Preacher. Autobiography of Peter Cartwright. Reprinted from the American edition. London: Simpkin, Marshall and Co. Leeds: H. W. Walker. 1858. 12mo.; 21 and 509 pp. Edited by *William T. Radcliffe*. Authority:—The Editor's Introduction is dated from Leeds, and signed W. T. R.
39. Seeds of Truth, for sowing broadcast in Wesleyan Ground; being a conversation between a minister and a leader on the evils of penitent form revivals. By a Wesleyan Minister. London: Partridge, Oakey and Co. 1854. 16mo.; 39 pp. By *William Spencer*. Authority:—Geo. Osborn.
40. The Siege of West-Cross Citadel. A Poem, in three Cantos. London: T. Goode. 1834. Post 8vo.; 35 pp. By *John Wesley Thomas*. Authority:—Manuscript Glosses, Key to the Persons, and uncomplimentary lines added to my copy of the pamphlet by one of the actors in the "Siege."
41. Memoir of Mr. Thomas M. Haswell. London: J. Mason. 1843; second edition, 1847. 18mo.; 177pp. By *Philip C. Turner*. Authority: Geo. Osborn.
42. Sermons on Important Subjects. By several Ministers of the Wesleyan Methodist Connexion. London: J. Mason. 1832. Demy 8vo.; 8 and 520 pp. Edited by *Valentine Ward*.

Authority: Life of Peter McOwan, page 346.

43. Sermons by Wesleyan Methodist Ministers. 1849-52. 3 vols. 12mo. Edited by *William Horton*. Authority:—Geo. Osborn.

44. A Defence of the British Constitution, against the attacks of Civis upon the Methodists and Dissenters, and the Conductors and Teachers of the Macclesfield Sunday School. In three Letters, addressed to the editor of the *Macclesfield Courier*. With an introduction and postscript. By Phileleutherus. London: W. Heseltine. 1813. 8vo. ; 56 pp. By *Samuel Warren*. Authority:—Manuscript endorsement on my copy.

45. The Touchstone; or, Free Thoughts on the Propriety of establishing a Wesleyan Theological Institution. Manchester: Love and Barton, n.d., 12mo. ; 12 pp.

do. Second edition. Manchester: Love and Barton. Crown 8vo. ; 16 pp.

do. Third edition. London: J. Mason. 12mo. ; 15 pp. By *Francis A. West*. Authority:—Geo. Osborn.

46. Christianity and Communism. London: J. Mason, n.d. 16mo. ; 12pp. being no. 632A of the Book Room Tracts. By *Robert M. Willcox*. Authority:—Initials and place mentioned.

47. Temporal Prosperity and Spiritual Decline: or, Free Thoughts on some Aspects of Modern Methodism. By a Wesleyan Minister. London: Hamilton, Adams, and Co. 1866. Crown 8vo. : 9 and 358 pp. By *Thomas Withington*. Authority:—Authorship acknowledged on the titlepage of his other work, "Safe Steps in Perilous Times."

48. A Letter addressed to the Rev. John Grundy, containing Strictures upon a Sermon delivered by him before an Assembly of Unitarian Ministers, at the Unitarian Chapel in Lincoln, 29 June 1808. Manchester: C. Wheeler. 1810. 8vo. ; 64 pp. By *Thomas Wood*. Authority:—A second edition in 1818 has the author's name.

49. Absence from Class; or, a Conversation between a Leader and one of his Members. London: Book Room. 1848. 16mo. ; 15 pp. By *Theophilus Woolmer*. Authority: G. Osborn.

CHARLES A. FEDERER.

I should be glad of information respecting the following:—

a. Anti-Popish Tracts for the Multitude. Under the Superintendence of a Sub-Committee appointed by the Wesleyan Book-Committee, 1851. No. 1. Popish Aggression, or, a Review of the

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History, the Politics, and the Religion of the recent Bull of Pope Pius IX. By a Wesleyan Minister. London: J. Mason. Demy 8vo. ; 15 pp.

b. A few Plain Words concerning the Established Church and the Wesleyans. By a Methodist Minister. London: J. Mason. 1841. 12mo. ; 20 pp.

c. An Earnest Appeal to the Christian Public of Great Britain, on behalf of the Heathen. By an Old Missionary. London: J. Mason. 1839. 16mo. ; 8 pp.

d. Memorials of Josiah Gregory: a Somerset Collier, an early Methodist Local-Preacher and Class-Leader, more than half-a-century a Pillar in the Church at Paulton. By a Somerset Preacher. London: Book Room. 1870. 18mo. ; 29 pp.

e. The popular Preacher; or, Who, and what is Spurgeon? By a Wesleyan Minister. London (Otley): W. Walker & Son. n.d. 8vo. ; 34 pp.

And about any other Methodist Anonyma.

CHARLES DELAMOTTE.

About ten years ago, whilst on a ramble in North-Lincolnshire, I chanced to visit the sequestered churchyard of Aylesby, and lighted upon the burial-place of Charles Delamotte. The discovery of the resting-place of one who had enjoyed an intimate association with both John and Charles Wesley led to numerous enquiries respecting his connection with Barrow-on-Humber and with this village of Aylesby. The result of those enquiries, though not all that I desired, was not altogether without interest.

As to the gravestone, it had the appearance of being comparatively new. I learned however that this was "not the original headstone." That, it was stated, had formerly stood against the south wall of the church, and during the renovation of the building (in 1857) had received such serious damage as to be incapable of repair. At his own expense, Mr. Francis Sowerby, a well known Methodist of Aylesby, caused a new gravestone to be erected, and obtained from the Rev. Luke Tyerman a copy of the original inscription, which, singularly enough, he had sent to him (Mr. T.) several years before. The inscription reads as follows :

Charles Delamotte

Departed this life the 14th day of April, 1796.

ÆT SUÆ, 82.

Farewell, dear friends, to me it matters not
By whom respected or by whom forgot :
A sinner born I was ; and quite undone,
But for the love of God's beloved Son.
In Jesu's arms I lay my soul to rest :
In Jesu's blood I trust I shall be blest.
O God the Son ! impute thy righteousness
To be my glorious robe and only dress.
For holiness I've none except in thee ;
Accept that holiness, O God, for me.

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The best of works can never justify,
They prove a faith on which we may rely.
'Tis not the gift that sanctifies the deed,
But love of God from which they do proceed.
Now faith and hope are ceas'd ; I die in love,
To sing thy praise with all the saints above.

Resurgam
Hallelujah.

Some items of information which were elicited in reply to my enquiries may now be given.

Miss Sowerby wrote me, on Dec. 5th, 1889 : " It is generally thought that Charles Delamotte did not die here (Aylesby). I know my father used to say so."

Rev. J. E. Sampson, in a letter dated Vicarage, Barrow-on-Humber, Oct. 30, 1889, wrote : " I find a burial registered ' 1790 ; Feb. 16 ; Elizabeth, wife of Charles Delamotte ' ; but beyond this the memory of Delamotte has faded out of Barrow . . . I have not found Charles Delamotte in our Register of Burials, and wrote to Mr. Tyerman for his authority (i.e. for stating that C.D. died at Barrow), and received the reply which I enclose." From Mr. Tyerman's letter I made the two extracts which follow :—
" My authority for stating that Charles Delamotte died at Barrow is a note written, at least half a century ago, by Mr. Francis Harris of Manchester, and addressed to Mr. Thomas Marriott of London, who, excepting Mr. Everett, was the greatest Methodist antiquarian of that period." Mr. Tyerman adds : " I ought to say that by a misprint (Life and Times of Wesley, i. 119) Charles Delamotte is stated to have died in 1790. It ought to be 1796."

From another correspondent (Mr. Anderson Bates) I learned that " a Mr. Delamotte was connected (probably by marriage) with the Grays of Laceby, and from that time he visited them ; that Aylesby was the burial place of the Grays ; and that his connection with that family would be a reason of his being interred at Aylesby."

Desirous of gathering all the information I could respecting Charles Delamotte, I extended my enquiries to Fetter Lane, and was introduced by Mr. J. F. Pensel to a Moravian antiquarian of Leeds, who prefers to be known as E.M.C. This gentleman after numerous enquiries wrote me, saying : " I can trace nothing of Charles Delamotte." He informed me however that William Delamotte died on Feb. 22, 1743, and was buried in the churchyard of St. Dunstan in the East. Correspondence with the Rev. Alex. C. Hassé, of Ockbrook, Derby, was most fruitful. He tells

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me that "the name of William Delamotte appears in a list of Moravian Fetter Lane members drawn up in 1742 in which he is entered as a communicant 'Single Brother.' The name of one Elizabeth Delamotte also occurs; she was born in 1684, died in 1771, and was interred in the Moravian burial ground at Chelsea." (Is this the "Betsy" of Charles Wesley's Journals?)

At Fulneck search was made on my behalf, and thence came the information that "Charles Delamotte occasionally visited Fulneck, and was visited by brethren from Yorkshire." The names of five ladies bearing the name of Delamotte are recorded as having been either in the Fulneck Ladies' Boarding School or in the Sisters' House.

Whilst on a visit to Georgia in February, 1897, I enquired and searched diligently for all the places in and around Savannah mentioned by the Wesley brothers in their journals. A few of them are still traceable—"Thunderbolt" especially—and it was with peculiar pleasure that I discovered the very spot where John Wesley and Charles Delamotte once kept school. This property has been in the hands of the same family ever since the grant of land was made by King George II. in the early days of the settlement. I was permitted to examine the original documents to which is attached His Majesty's autograph signature.

GEO. LESTER.

LETTER OF DR. COKE.

The following letter was among the last, if not indeed the very last, written by Dr. Coke, seventeen days before his death.

On the South Pacific Ocean, not a great way from
the island of Madagascar, April 13th, 1814.
To the Messrs. Bunting, Morley, and Reece, and
their colleagues, and also to Mr. Atmore.
Very dear friends,

I seize an opportunity of sending you a few lines by a British Frigate which is going to the Isle of France. It is very doubtful whether this letter will reach you before the conclusion of next Conference. I have written to you letters by the way of the Brazils, St. Helena, and the Cape of Good Hope, in which I have earnestly requested the Conference to send me two missionaries licensed for the Continent [India] (with a license for myself) to meet me in Calcutta in May or June in the next year, 1815. Be so kind as to write to me, directing your letter "to the care of the Rev. Thomas Thomason, Chaplain to the Honourable the East India Company,—and to the care of George Udney, Esq.,—Calcutta." And I'll request that the two missionaries may enquire for me at Calcutta, at the houses of the two gentlemen above-mentioned. I will certainly be at Calcutta God willing in time to meet them. I may be in the vicinity of Calcutta when they arrive. But if so, I shall be immediately sent for, or they sent to me. I have written several letters to the Committee and President on the same subject.

I cannot indulge a doubt for a moment but God will be pleased to open our way in Bombay and its vicinity. He is bringing us there in a way quite unthought of at the last Conference; and has wonderfully provided for me in his gracious Providence letters of recommendation, which will prevail, I am sure, under his blessing.

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Unless I have the two missionaries I earnestly petition for, I shall have no missionaries for Travancore, Tranquebar, and Tanjore, Madras, Calcutta, and Rajamaught. The last of these places I have great hopes of for the reasons given in my former letters.

I observed in my former letters that I will gladly lend or give the money necessary for the outfit of the two missionaries, as the Conference may judge most expedient—only let me have them.

I have *in form* authorised Mr. Holloway, and requested him, in my two last letters to him, as well as in a letter written to the Committee by the Cape, to advance the money as above on my account.

As soon as I have anything of importance to write to you from Bombay, I shall write to you again.

Ceylon, of course, I shall visit from Bombay. The Lord will bless me on the continent, at Bombay, and elsewhere; and to have nobody to leave behind me at the place (Bombay and its vicinity excepted) where the Lord may own me most upon the continent will be very heart-breaking.

I beg my love to your dear wives, and to the brethren in your districts—and to dear Mr. and Mrs. Hague. Please to tell him that I intend to write to him from Bombay.—I am, very dear Friends, Yours most affectionately and faithfully, T. COKE.

Addressed to the Rev. Jabez Bunting, Leeds, England, with the additions, “By the Isle of France”; and “If Mr. Bunting be gone to Bristol when this letter arrives, it is requested that it be forwarded to him immediately.”

G. STRINGER ROWE.

NOTES AND QUERIES.

85. Would it not be a good enterprise to publish as complete a collection as possible of Wesley's letters still extant? They would have to be gathered from public and private sources chiefly in great Britain and America. This would of course entail time, patient work, and some expense. But the result would be of immense interest and permanent historical value. It would be invaluable for purposes of reference, and a mine of information for all students of early Methodism. The number of letters published in Wesley's Works is small in comparison with the number known to exist, and those that do appear in the Works have been rather severely pruned. What I now advocate is the publication of a complete edition of Wesley's Letters, chronologically arranged, printed *verbatim et literatim*, and thoroughly indexed.—*Rev. J. Redfearn.*
86. Has the pamphlet entitled "Remarks on the Vote given to Lord Sandon by the Rev. Jabez Bunting at the late Liverpool Election," signed "Manchester, 8 January 1833, E.," ever been attributed to Everett? It is rather in his style, but somewhat ungraciously laudatory of Bunting. I am tempted to think that the pamphlet (printed by Everett and Thompson, Manchester) is meant to mislead too curious enquirers into the authorship of the "Takings," the first two of which had appeared shortly before.—*Mr. C. A. Federer.*
87. In Stevenson's *Meth. Hy. Bk. Illustr.* p. 451, 1st edition, it is said of John Wesley: "Although he had marvellous skill in transforming and improving the hymns of others, yet he had to depend upon his brother Charles to polish his own original poetical efforts?" Is there any authority for this assertion; if so, where is it to be found? On the other hand is there sufficient ground for the generally received notion that Charles Wesley's hymns were greatly improved by John Wesley's "corrections"? Are there not many instances in which those corrections were not improvements?—*Mr. C. Lawrence Ford.*

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88. In Charles Wesley's "Account of his two Sons," he says, "Dr. Boyce came several times to my house to hear him, gave him some of his own music, and set some hymns for us." It is safe to assume that those hymns were by our poet. What then became of the tunes of the eminent doctor of music? Was any memoir written of that charming friend of the Wesleys, Mr. Jones of Fonmon Castle?—*Rev. R. Butterworth.*
89. The following extract from Smith's *History of Wesleyan Methodism* (iii. p. 361) may throw light on Mr. Symons' question (No. 80):—"In the ensuing year, doubts were entertained as to whether the date of Wesley's entrance into the ministry were the most suitable period for commemoration, as having originated Wesleyan Methodism; and those doubts prevailed. For at the next Conference no notice of the subject appears on the Minutes; nor is there any further official reference to it until the Conference of 1837."—*Rev. R. Green.*
90. The following letter of John Wesley to his wife was one of a number sold by auction at Messrs. Sotheby's mart some time ago, and now in my possession. The letter shews Wesley's relation to his wife at the time of writing to have been a very happy one, and indicates that in some important financial transactions he did not hesitate to entrust her with his commissions.

Edinburgh,

May 18, 1774.

My Dear Love,

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

My Dear Molly,

Your Affectionate Husband,

JOHN WESLEY.

The letter is addressed to "Mrs. Mary Wesley in Bristol," and is redirected to the same "at the Foundry in London."
—*Rev. J. Redfearn.*

91. **WILLIAM DARNEY AND THONG.**—Darney's name disappears from the Minutes in 1769. We catch a glimpse of his subsequent career in a short "History of Methodism in Almondbury," published in 1864 by the Rev. Richard Roberts. It is there stated that in 1770 Mr. Darney resided at Thong near Holmfirth, and that he visited Almondbury weekly. Then follows a deeply interesting account, detailing his success in Almondbury, the cruel persecutions he suffered, his indomitable courage, and the protection that was afforded him by a friendly magistrate, the Rev. Mr. Zouch, vicar of Sandal, near Wakefield.

The chapel at Thong, in the Holmfirth circuit, with which Mr. Darney was connected in 1770, was built in 1767. It appears to have been the earliest Methodist chapel in the neighbourhood. It is certainly the mother chapel of Methodism in Huddersfield, Almondbury, Kirkburton and the surrounding locality. It then formed a part of the Birstal circuit. In 1769, when the whole income of the Connexion for Home Mission, Contingent, and Chapel purposes was less than £2,500, the Conference granted £104 to the building fund of the Thong chapel; and a further grant of £13 was made in the year 1772. Under the date of July 8th, 1772, Mr. Wesley writes in his Journal, "Our house [at Halifax] was well filled at five in the morning. At ten I preached in the new house at Thong; and at two in the market-place at Huddersfield, to full as large a congregation as at Halifax. Such another we had at Dewsbury in the evening; and my strength was as my day." The fact of Mr. Wesley's visit to Thong is cherished in the minds of the present-day Methodists in that village. In the vestry of the chapel there is an old-fashioned oak chair, beautifully carved, in which Mr. Wesley sat during his short visit in 1772.—*Rev. T. Brackenbury.*

92. The following letter written by the Rev. S. Bradburn, on April 19th, 1792, from Manchester, to the Rev. Richard Rodda is worthy to be placed on record, as showing the intense feeling excited on the question of ordaining the preachers, who had been working for so many years in the ministry. "Our District meeting was truly harmonious. We fully approved of what T. Taylor had done in Liverpool. He was ordained, and next Sunday is to administer the Lord's Supper. Mr. Snowden is appointed to be his colleague next year, and he was ordained that he might assist in the good work, and in the meantime do what is needful in

- Warrington, &c. Mr. Thos. Taylor, being ordained before, is authorised to baptize and administer the Lord's Supper in Blackburn at the request of all his leaders there. Some of our friends having expressed a desire to have the sacred elements in Salford, and having heard that many in Birmingham were desirous of the same, I was ordained, that whether I go or stay, I might comply with the wishes of God's people . . . Messrs. Roberts, Myles and Clarke were perfectly agreed that we ought to be ordained, but put off their own ordination till the Conference, as they had no immediate call for it. Mr. Clarke will then demand it in the name of the Lord. This I see plainly is the only way to tear up by the roots the usurping power of an aristocratical faction. If there be a public ordination at the Conference, the brethren shall either own me as a presbyter, or ordain me again with all that have been ordained in the same way. We can already form a presbytery in any part of the kingdom on an emergency . . . I have been at Chester, where Mr. Bennet is by no means too calm. However Mr. Parry, the steward, means to petition Conference for one ordained preacher to be sent there next year to administer the Lord's Supper to all who wish to receive it, leaving the rest to go to the Steeple House for it . . . I wish you to be ordained before the Conference were it only that you need not appear second to any in this distinction, which is really of no use, but for orders' sake."—*Rev. E. Martin.*
93. Referring to Dr. Moulton's notes on the *Wesleyan Hymn Book (Proceedings, part i. pp. 26,-7)*, I have gone through hymn no. 297, "Shepherd Divine, our wants relieve," a short hymn of twenty-four lines, and I have marked no fewer than eighteen different Scripture allusions in it. They are John x. 11, Mark xiii. 33, 1 Pet. iv. 12, Mark x. 21, Luke xviii. 1, 1 Thess. v. 17, Rom. viii. 26, Eph. vi. 12, Exod. xxxii. 11, Rev. ii. 17, Rom. v. 5, Gen. xxxii. 26, &c., Heb. ii. 3, 1 John iii. 2, Matt. xvii. 1, 2 Cor. iii. 18, Rev. xxii. 4, iv. 8.—*Rev. E. Martin.*
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Members will save busy men some labour and inconvenience, if they will kindly act upon this notification without delay.