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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php

WESLEY HISTORICAL SOCIETY.

REPORT FOR 1897.

NUMERICAL AND FINANCIAL.

At the close of this, the first year's existence of the Society, in its extended and more public form, the total number of Members is 156. These may be classified thus:—Life Members, 6 ; Working Members, 44 ; Honorary Members, 106.

Balance sheets, showing the financial position of the Society, and duly audited, are printed on the next page. It will be seen that the sum to the credit of the Society amounts to £10 13s. 4d., an increase on the year of £9 18s. 7d. The Council has in consequence decided to issue an additional number of Proceedings during the year. Members may expect to receive their copies towards the end of March, September, and December, respectively. Additional copies may be obtained post-free at sevenpence each, on application to one of the members of the Editorial Sub-Committee.

Further contributions of £10 have been received during the year towards the Publishing Fund. Total receipts under this head amount now to £41 7s. 0d. From this must be deducted debit balances of £1 19s. 7d. and £11 9s. 11d., on account of "The Bennet Minutes" and "Proposed Articles of Religion," respectively, leaving a balance in hand of £27 17s. 6d. This will be further reduced by a new Publication, which it is intended to issue in June.

WESLEY HISTORICAL SOCIETY.

The members of the Society are requested to promote as far as possible the sale of its various publications. Copies can be obtained by them on the special terms stated on the second page of the cover. If they would kindly do this, and secure a few more honorary members, the financial position of the Society would be assured.

TREASURER'S BALANCE SHEET TO DEC. 31ST, 1897.

1897.		1897.	
£	s. d.	£	s. d.
To Balance	14 9	By Receipt Books	7 6
„ Subscriptions.....	35 14 0	„ “Proceedings,” Pt. I.	10 8 6
„ Sales of “Proceedings”	15 6	„ „ „ 2.	8 19 6
		„ Copies of “Articles of Religion” for Members }	2 16 0
		„ Postage and Carriage..	3 19 5
		„ Balance.....	10 13 4
	<u>£37 4 3</u>		<u>£37 4 3</u>

Audited and found correct—

January 31st, 1898.

E. BLACKALL.

BENNET MINUTES' BALANCE SHEET TO DEC. 31ST, 1897.

1897.		1897.	
£	s. d.	£	s. d.
To Sales.....	2 18 11	By Balance.....	4 17 4
„ Balance	1 19 7	„ Postage and Carriage..	1 2
	<u>£4 18 6</u>		<u>£4 18 6</u>

Audited and found correct—

January 31st, 1898.

E. BLACKALL.

ARTICLES OF RELIGION BALANCE SHEET TO DEC. 31ST, 1897.

1897.		1897.	
£	s. d.	£	s. d.
To Sales.....	19 11	By Printer.....	14 10 0
„ Members' Copies.....	2 16 0	„ Postage and Carriage..	15 10
„ Balance ..	11 9 11		
	<u>£15 5 10</u>		<u>£15 5 10</u>

Audited and found correct—

January 31st, 1898.

E. BLACKALL.

THE GENEALOGY OF THE WESLEY FAMILY.

This paper, by one who has only an outside acquaintance with the subject, is necessarily but tentative, and designed to lead to further inquiry and information. The data which have been worked upon are those supplied by the confessedly imperfect historical records contained in Stevenson's volume. Nevertheless, the names on which the ensuing argument turns, and the different forms of them exhibited at different stages of the genealogy, may have their accuracy tested to some extent by the etymology which they yield, the more so as the book in question gives no evidence that the compiler had any thought of their etymological significance in thus presenting the names.

One assumption, which it is hoped may be re-considered, is that the names Wellesley and Wesley, borne variously, and almost indifferently, by the family at different periods of its history, are but varying forms of the same name. The genealogy, if it be worth anything, proves the contrary; and as, in any case, it presents, though unavowedly, a most interesting word-history, this fact must be reckoned with by those who dispute the genuineness of the account.

In the first place, comparing the genealogical table with Stevenson's notes on the same, we find that the place at which lived the first-named ancestor of the Wesley family, Thane Guy, about 938 A.D., was 'Welswe,' or 'Wilswe,' near Wells. The great-grandson of Guy is called Walrond of 'Welswey,' and the grandson of the latter, 'Roger de Wellesley.' Now, it is contended that these variations can hardly have come about by the hazard of reckless conjecture, for they conform too strictly to the etymological probabilities of the case; nor can they well have been invented, for, as was before mentioned, no etymological significance seems to have been thought of as attaching to the names in question. On reference to the Anglo-Saxon Dictionary, it will be found that "wiell' or 'wil,' other-

wise 'wel' (thus accounting for the alternative spellings, 'Wilswe' and 'Welswe'), stands for our 'well' (= spring); also that 'weg' (the g very likely a soft guttural) = 'way.' In the Middle-English period 'weg' had already become 'wey' (through a further softening of the g), or 'we' (through its total loss)—'weg' being still sometimes used, as well as other forms. Either that process had already begun in Guy's time, or, which is perhaps more likely, the genealogy was made out (or copied) later, and the later form, 'we,' substituted for the earlier.

Thus far there is no difficulty. 'Wilswe,' or 'Welswe,' meant 'The Way of the Well'—'Wils,' or 'Wels,' being the contracted genitive, and 'we' (for 'weg') the noun thus qualified. It may be inferred that the home, or estate, was *on the way to some well-known spring*—perhaps one of the springs from which the present town of Wells takes its name. (Observe the fuller spelling, 'Welswey,' in the days of Walronde).

In the next place, let it be noticed that the name changes, in the sixth generation, to the familiar 'Wellesley' (with the pretentious Norman 'de' to give a fashionable twang to it). Now, by this time the Middle-English word for 'well' was 'welle' (dissyllabic); and 'leye' was 'land'—our 'lea,' as meaning meadow. Thus we have, no longer 'the way of the well,' but 'the land of the well'; and we may infer, either that there had been a removal to the estate on which the famous spring was situated, or, more likely, that the family, growing in wealth and influence, had extended its domain, until it now included within its borders the actual locality of the well. (Query. Is the modern 'Wells' simply the 'Wellesley' above referred to, with the 'ley' dropped, as being understood? If so, it is of course a genitive, not a plural. Further query. Has any investigation of the subject been made on the spot? or is it possible to obtain information from the local records?)

Again, in the further examination of Stevenson's genealogical tree and notes, we find that Arthur, the youngest son of Roger de Wellesley, married a kinswoman, the daughter and heiress of 'Wesley,' of 'Westley' Hall, near Bury St. Edmunds—from whom were descended the Wesleys of Bury, and of Westley Hall, Shropshire. Moreover, we find that the fifth in descent from Roger, through his son Stephen, was Sir John de Wellesley, of 'Westleigh,' Devon. So there had been migrations from the old stock, both to East Anglia and to Devonshire, and in each case the new home had been called 'West leigh' (or 'ley') = 'West land.' This name has no possible connection

PROCEEDINGS.

with 'Wellesley'—the resemblance is only superficial. Indeed, the title 'Wellesley of Westleigh' forbids any such confusion. But, for some reason unknown, the settlers in Suffolk called their estate the 'Westlands' (from its local geography? or with a wistful reminiscence of that west-country home from which they had come?); and, long afterwards, the settlers in Devon called their home by the same name (perhaps as suggested by the name of the Suffolk home, and as more emphatically entitled to such a typographical designation).

Once more, pursuing the genealogy, we find that the more permanently Irish branch of the family, after alternating the two family names (both now more strictly surnames), eventually adopted 'Wellesley'—though the great duke signed himself 'Arthur Wesley' until the year 1798, when he was 29 years of age; while the other, and senior, branch, from which the Epworth family were descended, eventually adopted 'Wesley'—though the elder line even of this descent have become 'Wellesley Wesley.'

Such are the apparent facts, as gathered from the genealogy. Even if much of the filling up of that genealogy may be questionable,—and on this point the present writer is not competent to pronounce any opinion,—yet it is likely enough that some of the main elements are correct, and among them those that have been dealt with in the foregoing argument; for, as has been indicated, a more or less fortuitous setting down of names could hardly have yielded the material for such argument—unless the hypothesis of mere coincidence be pushed to an extreme.

Final Query. By tracing the relationship of Garret Wesley to 'his cousin' Richard Colley, son of Henry Colley, of Castle Carbery (1727), and in the recollection that Bartholomew Wesley married Ann, daughter of Henry Colley, of Castle Carbery (1619), is it possible to determine the exact nature of the (presumably undoubted) relationship between John Wesley and the great duke!

THOS. F. LOCKYER.

STUDY OF A PASSION HYMN BY CHARLES WESLEY:

No. xxi. of *Hymns on the Lord's Supper* (1745). See Dr. Osborn's *Wesley Poetry*, III. 229, or *Wesl. Hy. Bk.*, 1876, No. 701, together with *Wesl. Hy. Bk.*, 1831, No. 552, which part is found in *Hys. & Spir. Songs*, 1763, No. 102, p. 148.

The hymn reff., when bracketed, are to the *Old W. H. Bk.*

1.

God of unexampled grace,^a
Redeemer of mankind,
Matter of eternal praise
We in Thy passion find:
Still our choicest strains^b we bring,
Still the joyful theme pursue,^c
Thee the Friend of sinners sing,
Whose love is ever new.

Matt. xi. 19.

2.

Endless scenes of wonder^d rise
With that mysterious tree,
Crucified before our eyes,^e
Where we our Maker see.^f
Jesus, Lord, what hast Thou done?^g
Publish we the death Divine,
Stop, and gaze, and fall, and own^h
Was never love like Thine!

al. 'from,' W.H.Bk.

= of God:
See v. 4,8.

^a Hy. 648-2; cf. 34-6 fr. *Paradise Lost*, iii. 410 "O unexampled love!" Sir John Denham has "Your unexampled mercy." *Sophy*. II. i. 12.

^b Hy. 727-2.

^c Hy. 638-2.

^d "A scene of wonders here we see," *Doddridge's Hys*, No. 307. Cf. Hy. [715-1].

^e Gal. iii. 1, "Before whose eyes Jesus Christ hath been evidently set forth, crucified."

^f Hy. 28-2.

^g Hy. 28-1. The question addressed by the Apocryphal writer to the first Adam ("O thou Adam, what hast thou done?" 2 Esdr. vii. 48) is here transferred to the Second Adam.

^h With the accumulation of verbs in forcible writing, cf. *Hys*. 221-2; 361-6; *P.L.* ii. 950; *Prior's Sol.* ii. 50; *Isa.* xli. 20.

PROCEEDINGS.

3.

- Never love nor sorrow^a was
~~Like~~ Like that my Jesus showed ;
 See Him stretched on yonder cross,
 And crushed beneath our load !^b
 Now discern the Deity,^c
 Now His heavenly birth declare ;^d
 Faith cries out, 'Tis He, 'tis He,^e
 My God, that suffers there !
- al. "Saviour."
 W. Hy. Bk.
 cf. Hy. 23-4.
 Hy. 8. 4 line 5.

4.

- Jesus drinks the bitter cup,
 The wine-press treads alone,^f
 Tears the graves and mountains up
 By His expiring groan :
- cf. Hy. 337-3. }
 Matt. xxvi. 42. }
 John xviii. 11. }
 Isa. lxiii. 3.
 Matt. xxvii. 50.

^a The last line of v. 2 is by the figure "epitasis" taken up with increment, and the question at the end of Hy. 22, "Was ever pain, was ever love, like Thine?" is here answered. Cf. the refrain in G. Herbert's *Sacrifice*, fin.

^b Hy. [24-8], contrast 181-2.

^c 1 Cor. xi. 29, "Not discerning the Lord's body" : for this is a Eucharist Hymn.

^d With the centurion ; see Matt. xxvii. 54, Mk. xv. 39.

^e 'Tis bears the emphasis. The gazer is supposed at first to be in *doubt* of the stupendous fact. Giles Fletcher in *Christ's Victory* attributes such doubt to the angels as spectators of the Crucifixion, "Some flew to look if it were *very He*," and represents them as hardly convinced. In the Hy., *faith*, and *faith alone*, brings conviction of what seemed incredible. The wonder is, that we do not all wonder more. Cf. Hy. [613-4] by S. W., Junr. : "Is this the Infinite?—'tis He!" a Crucifixion Hy. In Hy. 491-8 the exclamation is otherwise used.

^f In the older sacred poetry, either by poetical accommodation, or from a real misapprehension of the Scripture reference, the image of the Conqueror in Isaiah is confounded with that of the Divine Sufferer. In Isaiah the blood is that of the crushed foes : hence the application of the passage to the Crucifixion is somewhat out of place. See Hys. 38-7, 338-5 ; and cf. Christopher Harvey, *School of the Heart*, Epig. 47, "Christ, the true vine, grape, cluster, on the cross Trod the wine-press alone."

WESLEY HISTORICAL SOCIETY.

Hy. 61-1.[25-3].
 Hy. [25-3].

Lo! the powers of heaven he shakes;^a
 Nature in convulsions lies,
 Earth's profoundest centre quakes,
 The great Jehovah^b dies!

5.

{ John i. 3.
 Col. i. 16, 17.
 Heb. i. 2. }

Hys. 20-2: 215-1.
 1 Tim. ii. 6.
 Joel ii. 10, iii. 15.

Dies the glorious Cause of all,^c
 The true, eternal Pan^d
 Falls, to raise us from our fall,^e
 To ransom sinful man;
 Well may Sol^f withdraw his light,
 With the sufferer sympathize,^g
 Leave the world in sudden night,
 While his Creator dies,^h

al. "the," W. Hy. Bk.

^a Matt. xxiv. 29, "The powers of the heavens shall be shaken." "*Heaven*" is emphatic, *this* shaking transcending that of the *earth* just mentioned. The same contrast is seen in Heb. xii. 26, "I shake not the *earth* only, but also *heaven*."

^b *Jehovah*, of Christ, Hys. 66-4, 197-2, 355-3, 249-3, 128-7, 258-2, 79-1. But in ordinary Christian speech this grand name is reserved for God the Father, however strictly applicable to the Son. Hence there is some ground for objection to such expressions as that of our hymn. Neither can death be predicated at all of Deity, as such.

On "*the powers of heaven*," Stier says, "Not the stars, . . . still less the angels: but, as the Vulgate puts it, in this instance correctly, '*virtutes coelorum*,' the sustaining and working powers of the heavenly edifice (with their influences upon the earth)." Beza has "*potestates*" as the rendering of the Greek, *dunamis*. The hymn line seems to allude to the *darkening* of the heavens, and to be the direct statement of the fact, which in vv. 5, 6 is justified.

^c Paradox: He "who is the *Beginning*" (Col. i. 18) finds His *end*.

^d On *Pan*, see supplementary note.

^e *Us* and *our* emphatic. Fletcher, in his *Purple Island*, vi. 71, says of man and Christ, "That *he* might rise, *He* fell." In Mason's *Spiritual Songs* is a different antithesis: "My God, Thine only Son did *fall*, that *mercy* might be raised."

^f *Sol*, *Pan*. The allusions to heathen mythology are very rare in the Wesley hys. Cf. Thor and Woden in Hy. 454-7.

^g *Sympathize*, in the fullest etymological sense, "suffer with": Cf. Hy. [25-2]. Perhaps we have here an echo of Milton's *Nativity Hymn*: "Nature in awe to Him Had doffed her gaudy trim, With her great Master so to sympathize."

^h cf. Hy. [25-3].

PROCEEDINGS.

6.

Well may heaven^a be clothed in black,
 And solemn sackcloth^a wear,
 Jesu's agony partake,
 The hour of darkness^b share :
 Mourn^c the astonied^d hosts above,
 Silence saddens all the skies ;^e
 Kindler of Seraphic love,
 The God of angels dies.

Hy. [25-2]. cf. 1 }
 Pet. iv. 13. }
 al. "astonished," }
 W. Hy. Bk. }
 Hy. 73-5. "The
 flame of angelical
 love is kindled
 at Jesus's face."

7.

O my God,^f He dies for me,^g
 I feel the mortal smart !^h
 Seeⁱ Him hanging on the tree—
 A sight that breaks my heart !

Hy. 27-2.

a Is. l. 3, "I clothe the heavens with blackness, and I make sackcloth their covering." Jer. iv. 28, Rev. vi. 12, Hy. [612-3]. "Hung be the heavens with black, yield day to night!"—Shaks. 1 Hen. vi. i. 1.

b *Darkness* both in nature and in the Saviour's soul. *Hour*, indefinitely used, the darkness lasting three hours. Cf. Luke xxii. 53.

c The mourning extends from the *visible* heavens to the *third* heaven : the very angels hush their harps.

d *Astonied* is stronger than "astonished" (as *now* used), and expresses utter bewilderment as well as surprise. But even "astonished" has this older and stronger sense (that of "astounded," the Latin "attonitus," "thunderstruck"). This is the sense in Scripture : see Ezek. iii. 15 ; and in the Wesley Hys, as in Hy. 38-3. See also Hy. 707-3.

e Contrast the opposite effect of "silence in heaven" (Rev. viii. 1), in Hy. 333-6. Cf. "the apocryphal account of Dionysius Areopagita, who said in Egypt concerning this darkness, 'Either the Divinity Himself is suffering, or sympathizes with one who suffers!'"—Stier, *Words of the Lord Jesus*, vii. 471. And with line 1 cf. Giles Fletcher, "Whereat the heaven put out his guilty eye, And *sabled all in black* the shady sky."—*Christ's Triumph*. For the *various* significance of the sign of the darkness, see Stier, who remarks on the correspondence which this and many similar miracles seem to attest between "the material arrangements of the world and the doings of mankind and the Spirit." If this notion is correct, it would seem to involve a "pre-established harmony," applicable in the present case.

f To the *Father*, not of the *Son*, as in Hy. 708-3.

g Both "me" and "I" have strong emphasis.

h The "sword," as it were "pierces thro' my own soul also ;" Luke ii. 35.

i "See" may be indicative, but is more probably imperative.

WESLEY HISTORICAL SOCIETY.

Hy. 20-3.
 f Zech. xii. 10.
 \ John xix. 37.

O that all to Thee might turn!^a
 Sinners,^b ye may love Him too,^c
 Look on him ye pierced, and mourn^d
 For one who bled for you.^e

8.

Hy. 730-1.
 Ps. xlvii. 5.
 Hy. 800-1.
 Hy. 277-2.
 Hys. 571-6 : 728-2.
 Dan. iv. 37.
 1 Tim. i. 17 (A. v.)

Weep^f o'er your Desire and Hope
 With tears of humblest love ;
 Sing,^g for Jesus is gone up,
 And reigns enthroned above !
 Lives^h our Head, to dieⁱ no more,
 Power is all to Jesus given,^k
 Worshipped^l as He was before,
 The immortal King of Heaven.

a In Ps. xxii. 27 (the *Crucifixion* Psalm) we read " *All the ends of the world shall . . . turn unto the Lord.*"

b The sudden change from the wish to the address is highly effective.

c The same sight, viewed by faith, can break *your* heart also.

d It is not quite clear whether " *look*" and " *mourn*" are imperatives, or parallel with " *love*" preceding.

e For *you*, as well as for *me*, cf. Hy. 707-5. Or the thought may be, " *If He bled for you, you may at least mourn for Him.*"

f Like the first disciples just after the Crucifixion, whose *desires* and *hopes* were buried with their Master : Luke xxiv. 17-21.

g Like the same disciples after the Ascension : Luke xxiv. 52, 53, John xvi. 20, 22.

h Rev. i. 18.

i Rom. vi. 9.

k Matt. xxviii. 18.

l Heb. i. 6. Perhaps " *as He was before*" was suggested by John vi. 62, of the Ascension, " *where He was before.*"

PROCEEDINGS.

9.

Lam. iii. 22.
Ps. lxxxix. 33.
Hy. 71-2.
Hy. 65-3.

Lord, we bless Thee for Thy grace
And truth,^a which never fail,
Hastening to behold Thy face
Without a dimming veil :^b
We shall see our heavenly King,
All^c Thy glorious love proclaim,
Help^d the angel choirs to sing
Our dear^e triumphant Lamb.^f

al. "the," W.Hy.Bk.

This fine hymn, (the bulk of which is unfortunately no longer in the W. H. Bk.) so mournfully solemn in the intermediate part, begins and ends with joyous praise, first for the Passion, last for the Triumph.

a For "grace and truth came by Jesus Christ," John i. 17.

b It matters little to the general thought whether the veil is conceived of as on the eye of the beholder or on the face of Deity. In the one case the *vision*, in the other the *glory*, is dimmed. Cf. 2 Cor. iii. 18.

c "All," probably with "love;" but possibly with "we;" this is a kind of ambiguity very common in the Wesley Hys. : Cf. Hy. 4-8, line 1.

d The united song of angels and saints is a very favourite subject in sacred poetry generally, and especially in the Wesley Hys. For points of *difference* in the praise, see Hys. 221-3; 262-3; 678-2 (Watts): and for the *converse* "help" see Hys. 194-3; 722-4; 699-5.

e J. W. (see his Sermon no. 117, "On knowing Christ after the flesh," §§. 6-10, especially § 10) hardly liked this use of "dear," and sometimes, as in Hy. 1-1, altered it. But in this, and some other instances, he allowed it to stand (1763).

f Except in the Apocalyptic figures, the word "Lamb," so common in hys. as a designation of Christ, is never, I believe, thus used, absolutely, in Scripture, i.e. as a personal *synonym* of Jesus Christ; certainly not in John i. 29, 36.

Supplementary Note on "The true eternal Pan."—Some perplexity has been felt and expressed as to the exact nature and strict propriety of this mythological allusion. Perhaps the following remarks may be of some help to any who may happen to share such a feeling.

1. In the first place we must remember that a century and a half ago, classical allusions of this sort were much more common than they are now. The more simple and natural style of Cowper and Wordsworth had not yet sprung up.
2. "*Pan* (fr. Gr. *pas*, Lat. *pasco*, 'feed') was the god of everything connected with pastoral life. Sudden apparitions of him startled one with awe, whence our word '*panic*.' There were *later* speculations according to which Pan represents the universe, and the god is the *symbol* of the universe."—Smith's *Myth. Dict.* The only foundation for these speculations appears to have been the verbal coincidence, *Pan* being the Greek word for *all* or *everything*.
3. From a large number of allusions in the poets and other writers, we may gather the following conclusions:—
 - a. That the *death* of Pan is a common and favourite topic with the poets, in various ways. John Norris applies it to the death of Charles II. And there is a legendary connexion between this death of Pan and the Incarnation or Crucifixion of our Lord, for which see below.
 - b. That in the poets *God* is sometimes spoken of under the name of *Pan*. The Rev. W. P. Burgess in his *Wesleyan Hymnology* (2nd ed. pp. 224-228), in an able note on this verse, quotes from *Eupolis' Hymn to the Creator*, by Sam. Wesley, Senr.,

"Thy herbage, *O great Pan*, sustains
The flocks that graze our Attic plains,"

 and also the last words of the poem, "Nor can we want; for Thou art *all*," where however, the pantheistic idea is wanting; but, as Burgess virtually observes, it is as though S. W. had said, "The name *Pan* is thine by right; for *all* is in Thee—Thou art *all in all*."
 - c. What is more to the point is that, specifically, the title of *Pan*, the god of shepherds, is expressly applied by the poets to *our Lord*, the good and great Shepherd. "In Spenser's *Shepherd's Calendar*, Pan represents in sober earnest the Redeemer and Judge of the World."—*Life of Spenser*, by Symons. In "July" we find Christ spoken of as "*the great God Pan*," who dwelt on Mount Olivet; and in the Glosse to "May" we read "Great Pan is Christ, the very God of all shepherds. . . The name is most rightly (methinks) applied to Him; for *Pan* signifieth '*all*,' or omnipotent, which is only the Lord Jesus." And in Milton's *Nativity Ode* we have the same application. He says of the shepherds: "Full little thought they than (then) That *the mighty Pan* Was kindly come to live with them below."
 - d. But that which is most to our present purpose is the fact, hinted at above, that there was a legendary connexion between the fabled *Death of Pan* and the *Passion of our Saviour*. (Some, however, seem to refer it to the *Nativity*: see Grosart's *Herbert*, vol. II, lxxxii). One of Mrs. Browning's Poems is "*The Dead Pan*," in her note to which she says, "Partly founded on a well-known tradition mentioned in a treatise of Plutarch (*De Oraculorum Defectu*), according to which, at the hour of the Saviour's agony, a cry of '*Great Pan is dead!*' swept across the waves in the hearing of certain mariners,—and the oracles ceased:" (*Women Poets*, by Sharp, p. 24). In the App. to

PROCEEDINGS.

Pascal's *Pensées*, § 46, we find briefly, "Prophéties: *le grand Pan est mort*," treating of Predictions of the Messiah. Burgess in his Note gives the legend more fully: "Plutarch states that, in the reign of Tiberius, who was emperor of Rome at the time of our Saviour's crucifixion, an extraordinary voice was heard near some islands in the Ionian Sea, which exclaimed—'*The great Pan is dead.*' The augurs were consulted on the occasion by the emperor, but they could not explain the meaning of this supernatural voice."

4. It would seem that Charles Wesley, having in mind both the poetical usage in general, and this legend in particular, here calls Christ, as *God*, and as the good *Shepherd*, giving his life for the sheep, "*the true Pan*," as distinct from the *false* Pan of fable, and the *eternal* Pan, as distinct from the *temporary* creation of men's imaginings. And this Death of Christ he presents to us as the *true* "*Death of Pan*," with results of infinitely more importance than the ceasing of oracles.

I transcribe the following note by Browne to the *Nativity Ode* of Milton (Clar. Press Series, 1872). "Stanzas 19 and 20 of this Ode are founded on a tradition that at the time of the Passion (the time is here changed to the Nativity) the pilot of a ship sailing from Italy to Cyprus was bidden by a supernatural voice to proclaim, when he came to a certain island, that Pan was dead. On arriving at the place named, the ship was suddenly becalmed, until he cried out that Pan was dead; 'wherewithal was heard such piteous outcries and dreadful shrieking, as hath not been the like.' This is quoted in the Glosse to Spenser's *Shepherd's Calendar* (May)." Spenser gives the story (for which he refers us to Plutarch and Eusebius) more circumstantially, and adds, "By which Pan, tho' of some be understood the great Satanas, whose kingdom at that time was by Christ conquered . . . yet I think it more properly meant of the death of Christ, *the only and very Pan*, then suffering for His flock." In connection with the fact that by some Pan was identified with Satan rather than with Christ, it is curious to note that "when, after the establishment of Christianity, the heathen deities were degraded by the Church into fallen angels, the characteristics of Pan [i.e. as grotesquely portrayed in art] . . . were transferred to the Devil himself."—Chambers' *Cyclop.*, art. "Pan."

C. LAWRENCE FORD, B.A.

WESLEY'S MS. POCKET DIARY.

In the last number (No. 2) of the PROCEEDINGS, under the heading, *Wesley's Translation of German Hymns*, I inserted an extract from a pocket MS. diary of John Wesley's, which is in the possession of Mr. Thursfield Smith, J.P., of Whitchurch. I am pleased now to be able to give a description of this singularly interesting little volume.

The book is of Wesley's favourite size, a small 12mo., stoutly bound in leather, and containing 186 pages of good note paper. One hundred and seventy-five of these pages are numbered, and all are filled with Wesley's neat and clear writing. Each of the numbered pages is devoted to the doings of a single day, and each line to the work of a single hour, excepting on one or two occasions when he was voyaging. The whole, therefore, contains a minute account of the way in which Wesley spent every hour of every day, during the time embraced by the record.

The first entry is, "Sat. May 1, 1736. O.S.," the last, "Feb. 11, 1737." Wesley tells us in his printed Journal that he "first set foot on American ground," Friday, Feb. 6, 1736, entering upon his ministry in Savannah on Sun. March 7; and he tells us, "Fri. Dec. 2, 1737, I shook off the dust of my feet and left Georgia, after having preached the Gospel there (not as I ought, but as I was able) one year and nearly nine months." He took his final leave of America on the 22nd. The little record therefore relates to the greater part of the time that he spent as a missionary in Georgia.

In the Journal the entries for the day begin generally at four o'clock in the morning, and end at nine at night; and almost every hour of the day is inserted, whether the writer was on land or at sea. The dates are all given with the utmost exactness at the head of each page. As a day's record covers only about two-thirds of a page, when the last page is reached,

PROCEEDINGS.

Wesley turns back and utilizes the empty spaces, each day then occupying the remaining portion of two pages. This will be seen illustrated on the specimen page following.

In the *Preface* to the first printed *Extract* from his *Journal*, published 1739, Wesley tells us that it was in pursuance of an advice given by Bishop Taylor in his *Rules for Holy Living and Dying*, that about fifteen years before (1723 or 4) he began to take a more exact account than he had hitherto done of the manner wherein he spent his time, writing down how he had "employed every hour." This he continued to do, he says, wherever he was, "till the time of leaving England," in Oct. 1735. The little volume before us was begun May 1, 1736. He probably continued the practice during the interval. This MS. may, therefore, be looked upon as one of a series of such memorandum or note-books in which these brief epitomes were written.

It may be added that the writing is singularly neat and clear, and bears a striking resemblance to that found in Wesley's later manuscripts. It was all written, of course, with a quill pen, on very good paper, and with durable ink. The little book is much stained, probably with sea-water, for he carried it with him in his rough voyages during his stay in America—several of which voyages are referred to in the book. In one part he uses short-hand (Byrom's system, which he learnt as early as 1731); but it is evident that he was not an accomplished stenographer at the time; and he never attained to the skill of Charles, of whom Byrom writes (1738), "You are so complete a master [of the art of shorthand] that I shame at my own writing when I see the neatness of yours." Dr. Hoole, who himself used Byrom's system, said that Charles's short-hand was "equal to copper plate."

Another interesting feature of this volume is to be found in the use which Wesley made of it, and of probably many others like it. Each was, for the time being, his private pocket-companion. At intervals, as is frequently indicated in the book, and as he tells us in his printed *Journal*, he wrote out at leisure (if such a word is applicable to Wesley) full accounts of the principal events to which the memoranda refer, adding such reflections as at the time occurred to him. From these extended accounts, which he prepared for his own use only, he afterwards made and published "extracts" every three or four years. He issued twenty-one such "extracts" in the course of his life. These *Extracts* form the wonderful *Journal* with which the

WESLEY HISTORICAL SOCIETY.

world is familiar. It is highly gratifying to learn that a large proportion of the extended accounts in Wesley's hand-writing are in safe keeping at the present time. Wesley goes on to tell us why he began to publish the *Extracts*. "I had no design, or desire," he says, "to trouble the world with my little affairs: neither should I have done it now, had not Captain Williams's affidavit laid an obligation upon me, to do what in me lies, in obedience to that command of God, 'Let not the good which is in you be evil spoken of.' With this view I do at length, 'give an answer to every man that asketh me a reason of the hope which is in me,' that in all these things I 'have a conscience void of offence toward God and toward man.'" To the circumstance here referred to, the world is indebted for the possession of one of the most interesting and instructive auto-biographies ever written.*

The following is an attempt to explain some of the curious contractions used in the MS. pocket journal, a specimen page of which in *fac simile* is inserted.

Sept. 9. Th. [1736].

- 4 $\frac{3}{4}$ *pp.m.* private prayer and meditation: *p.w.y.m.* prayer with them-(prob. Delamotte and Ingham, as on the preceding day, *p.w.D.I.*). *rp. x.* read prayers and examined. This would be at 5 o'clock; it so occurs almost daily. If in private, it was self-examination. See his *Collection of Forms of Prayer*, No. 1. *Wes. Bib.*
- 6 *br-b.* breakfast on bread only. "Mr. Delamotte and I began to try, whether life might not as well be sustained by one sort as by variety of food. We chose to make the experiment with bread, and were never more vigorous and healthy than while we tasted nothing else." *Journal*, Mar. 29. *rt.* retired (?), or read together, a common practice.
- 7 *wr. to b S.* wrote to his brother Samuel. *nb* (?)
- 8 *Lr.* wrote letters.
- 9 *vis.* visited, *Mr. Van Reck*, probably a sick parishioner. *rtn.* return (?) *Choc.* Choctaw Indians "the least polished, that is, the least corrupted of all the Indians."—*Jour.*
- 10 *ntw* (?) interview with Mr. Causton, the chief magistrate of Savannah. *ath* (?) at home, or at the house. *nb.* (?)

* (On this mendacious affidavit see *Wesley Bibliography*, No. 20, with the references named.)

PROCEEDINGS.

- 11 *nb* (?) *p.par.* (?) prayed for parish.
 12 *cleand* (?) one entry is "clean'd m. (my) house."
 1 *rt.m* (?) retired for meditation $\frac{1}{4}$ *di* dined-usually at 12.
 2 *vis*, visited. "I began visiting my parishioners in order, from house to house; for which I set apart (the time when they cannot work, because of the heat, viz.) from twelve till three in the afternoon."—*Jour.* May 10.
 3 *vis.* $\frac{3}{4}$ as above. *M.B.' Fr.* Mme. Bourignon's French MS.—previous day, "*M.B.' French MS.*"
 4 *r. Prs* $\frac{3}{4}$ Read prayers *r. Poem on Dea* read, &c.
 5 *Poem* (continued) *t* (?) thought. "Read not cursorily and hastily; but leisurely, with proper intervals and pauses. Stop every now and then to recollect what you have read, and consider how to reduce it to practice."—Pref. to *The Christian's Pattern.* *rt.* retired, or read together, see above.
 6 *rt.* (continued) *ath.* see above. *v. V. Reck* visited Mr. Van Reck. *rt.* retired or read together *t.* thought (?)
 7 *rp.x.* read prayers and examined. See above. *Ger. Sun.* sung with the Germans *35y* 35 present at prayers.
 8 *sun.* $\frac{1}{2}$ continued. *v. V. Reck* as above. *rt.* as above.
 9 *ntr.* frequently occurs, cannot explain.
 $\frac{1}{2}$ *p.* 9-30 prayer.

Fr. 15 Friday 15th Oct. 1736.

- 3 $\frac{1}{2}$ *ca ym.* called them *sl.* ? perhaps from sleep. *pp.* private prayer.
 6 *pp.* continued. *on shore.* *Patr.* probably reading one of Bp. Patrick's works. *calm.*
 7 *boat* evidently voyaging. *Rogs. on v 39 Articles.* He is reading Rogers on the 39 Articles.
 8 *Rogs. Patr.* Rogers. Patrick. as before. *no w.* no wind.
 9 *Ro.* Rogers. *no w.* no wind? *ns.* ? no sun.
 10 *Rog.* $\frac{3}{4}$ *nd.*-apparently *no* originally, and changed to *d.*
 11 *end Rogs.* finished Rogers. *Patr.* as above.
 12 *Patric* as before.

On his outward passage, he and his companions had not been on board more than a few hours when he wrote an account of the way in which each day was spent by them (see *Journal*). It is very similar to the fore-going.

Attention should be drawn to the column of figures 5, 6, and 7, running down the middle of the page. What these refer to I cannot ascertain; but I conjecture the figures refer to minutes spent at the end of each hour in reflection, possibly in brief prayer and in writing down the hour's work: see Extract

WESLEY HISTORICAL SOCIETY.

from Pref. to *The Christian's Pattern*, given above. It will be noted that at the bottom of the column for the day are other figures,—5, 11. 6, 6. They indicate that there are eleven fives in the column and six sixes.

These manuscript pages show that, in addition to the facts made known in the published "Extracts," there lies an unopened mine of details in Wesley's life, which if disclosed would both add to the astonishment already excited by the graphic record of that life, and would invest it with a larger significance for all students, whether of human character in general, or of individual examples of human greatness. And this one illustration greatly increases our desire to see an expansion of the Journals from those MS. records which we are given to understand exist, and the use of which we should all esteem so great an advantage.

It has been supposed by many persons that Byrom's system of short-hand, which was used by the Wesleys, was lost. This is an error. I possess it, and have used it in deciphering portions of the MS. Pocket Diary. The title of Byrom's book is, *The Universal English Short-hand: or The Way of Writing English in the most easy, regular and most beautiful manner, applicable to any other language, but particularly adjusted to our own*: Invented by John Byrom, M.A., F.R.S., and sometime Fellow of Trinity College, Cambridge; Now published from his manuscripts. *Frustra per plura*. Manchester: printed by John Harrop, opposite the Exchange. 1767. 8vo. pp. ix. 92. vii.

R. GREEN.

MEN WHO HAD TO DO WITH THE FORMATION OF THE FIRST METHODIST ROUNDS.

One of the oldest and largest of the early "Rounds" was Haworth, and the first person who raised Societies in the Lancashire portion of it was William Darney. I have been gathering all scattered notices of this old Methodist preacher, but hitherto have failed in obtaining any information respecting his birth-place, early life and conversion. He appears to have been a godly man at a date too early to warrant the supposition that he owed religious awakening to any Methodist source. Through such portion of his career as can be traced he held somewhat Calvinistic views, and anti-Wesleyan opinions on the doctrine of Christian perfection. These, in connection with the fact of his being a Scotchman, seem to point to Scotland as the land of his second birth. Can anyone supply information on this matter? Also could any member of the Society lend me a book on the leading doctrines of Christianity written by Darney?—[*The Fundamental Doctrines which are contained in the Holy Scriptures, laid open to the meanest capacity, &c. &c.* Glasgow: 1755. 16mo. pp. 292.]

Four early Methodist preachers who also broke up the fallow ground of this large Round, were Jonathan Matlew [?], Thomas Lee, Paul and Parson Greenwood. I shall feel deeply grateful for any information respecting the early life and ministerial labours of these good men. Especially would letters of theirs or references to them in correspondence be of value in joining together the fragments already collected.

WESLEY HISTORICAL SOCIETY.

Jonathan Catlow, one of the first preachers, went out of this Round; and John Nelson probably preached the first Methodist sermon in Haworth, and certainly the first in Keighley. The latter was also stationed one year in the Round. Any information not yet published concerning these godly men would be most interesting and useful.

J. W. LAYCOCK.

THOMAS LEE.

In reply to Mr. Laycock, he will find references to Mr. Thomas Lee, in Wesley's *Journal*, July 19, 1757; *The Arminian Magazine*, 1787, p. 70; Tyerman's *Life of Fletcher*, p. 545; Stamp's *Methodism in Bradford*, pp. 55, 60; *Meth. in Sheffield*, pp. 134, 141, 187; *Meth. in Halifax*, pp. 57, 91, 115-6; *Meth. in Grantham*, p. 127; *Nottingham*, 118; *Lives of Early Meth. Preachers*, I. 222, II. 171, 198, V. 158, 160; Wesley's *Works*, XII. 318, 401, 404, XIII. 513; *Methodism in Thirsk*, p. 91. I think also in the first vol. of the *Methodist Family*, p. 108; Crookshank's *Methodism*, I. 152, 155, 156, 165.

PAUL GREENWOOD.

References to Mr. Greenwood are to be found in Wesley's *Works*, XII. 309; C. Wesley's *Journal*, II. 229; *Arminian Magazine*, 1779, p. 426; 1795, p. 148; Crookshank's *Hist. of Meth. in Ireland*, I. 23, 85, 93, 95, 122, 133; Tyerman's *Wesley*, II. 381; *Lives of Early Meth. Preachers*, I. 168, 209, 247, IV. 27, 35, V. 12; *Hist. of Meth. in Rossendale*, p. 60; *in Manchester*, p. 33; *Bristol*, p. 47; *Macclesfield*, p. 87; *Sheffield*, p. 210; *Halifax*, pp. 63, 108; *Wes. Magazine*, 1839, p. 328.

C. H. CROOKSHANK

WILLIAM FOWLER, OF WINTERTON.

In the *Methodist Recorder*, early in this year (1897), appeared the following paragraph :—A WESLEY MEMORIAL.—Rev. J. T. Fowler, a clergyman of the Church of England, has recently caused a stone tablet to be affixed to a cottage in the village of Winterton, North Lincolnshire, bearing the inscription :—‘Here Mr. Wesley Preached First in Winterton.’ Mr. Fowler’s grandfather was a class-leader in the village, and in a list of his members, with pencilled notes by the leader, occurs the following :—‘John Glover. First good under Mr. Storey. Mr. Wesley Preached first time in Winterton under his window.’ In Wesley’s *Journal*, under Aug. 8, 1761, is the following entry :—‘Sat. 8.—I preached at Winterton to such a congregation as I suppose never met there before. From thence we rode on to Barrow,’ etc.

In the *Wesleyan Methodist Magazine* of 1834, p. 312, appeared an interesting obituary notice of Mr. Fowler, by his son.

In 1869 I wrote *Notes on William Fowler and his Works*, which is a record of a very remarkable and comparatively unknown career. It contains an account of his introduction to the Court of George III. [‘He was an ingenious and laborious self-taught draughtsman ; the engraver and publisher of various Roman tessellated pavements, subjects in ancient stained glass, and architectural antiquities, which introduced him to the most favourable notice of several of the most distinguished literary and scientific characters in the English and Scotch Universities, and various eminent Societies, of most of the principal nobility, and of the Royal Family of Great Britain.’—*Obituary Notice.*]

Some interesting MSS. of an autobiographical character, throwing some light on early Methodism in the North of Lincolnshire, have been recently found by his grandson, and it is to be hoped some portions will be allowed to appear in print before long.

In 1888 his grandson, in the course of an address before the Archaeological Society (which was afterwards published) at Winterton, gave some interesting particulars of his life.

H. W. BALL.

A CONVERT OF MR. WESLEY'S.

The Rev. Dr. Ford, Vicar of Melton Mowbray from 1773 to 1820, was the friend and correspondent of John Wesley. Local tradition is unanimous in declaring him to be one of Wesley's converts; but for proof of this, other than the bare assertion of Methodist writers, I had searched in vain, until a few days ago I came across an old pamphlet, entitled, *Reminiscences of The Rev. Thomas Ford, LL.D., formerly Vicar of Melton Mowbray*: by Vincent Wing. The pamphlet has no date, but Mr. Wing is still remembered by many of the inhabitants of Melton Mowbray. He was a great friend of Dr. Ford's, and was at one time churchwarden. Several of his relatives still reside in the town. I do not know that there has ever been a Methodist in the family. On pages 23 and 24 of the *Reminiscences*, Mr. Wing says: "This makes it a question that may very naturally be asked, Did he, who was honoured to be the spiritual parent of so very many, acknowledge any one as the instrument of his own conversion? The effect of the 84th Psalm upon him when a boy has been told; but this impression does not appear to have been lasting. Yes, there was one much endeared in his memory, whom he used to speak of as his 'reverend father in God.' This was an individual, whom a conventional churchmanship of that period could not hamper with its stricter rules, and who was consequently persecuted as a fanatic: like Job he might say, 'I am full of matter, the spirit within constraineth me, as wine which hath no vent'; and feeling the necessity of leaving the more beaten track, he was impelled into the 'highways and hedges,' to seek and to save that which was lost. The subject of this biography, like another Saul of Tarsus, was in early life 'exceedingly mad against' such, and so extreme was his zeal against that way, that he supplied his pocket with stones to throw at this man of God as he was preaching in the open air. But like Saul he

PROCEEDINGS.

had weapons to encounter, which were not carnal, but mighty through God. Finding himself confronted, not with the fanatic as he had supposed, not the hypocrite, not the saint ironically, but 'a saint of the Lord,' the prayers and appeals of the persecuted disarmed the persecutor; and he who went to revile retired to pray. The honoured spiritual father of Dr. Ford was John Wesley."

FRED. C. WRIGHT.



LITERATURE: ANONYMOUS AND PSEUDONYMOUS.

The amount of Methodist Literature of this class is very great, and is still rapidly increasing. A recent addition was made just before the Birmingham Conference, in the shape of an imaginary conversation between an old Methodist layman and a young Methodist minister on "The Law of the Methodist Itinerancy." The pamphlet was printed and sold at the offices of the Midland Educational Company in Birmingham, but its authorship is concealed under the pseudonym of "So-and-So." Who the writer really was, still remains to be discovered.

Not much more than a bare start can be said to have been made in the work of identifying these wise or modest or timid writers. "Onesimus" was either Joseph Benson, or Kitson, of Leeds—possibly both. "Philaethes" again appears to have been a pseudonym in request. It was adopted by Thomas Taylor for his "Caution against the Ten Horns"; but it is found nearly eighty years later on pamphlets devoted to the "exposure" of Louth Free Methodism and of the "ignorance" of a Mr. Sharpley. These pamphlets are attributed on good authority to the Rev. William Edwards, at one time secretary of the Chapel Committee. Mr. John Noble, of Armagh, was probably the "Friend" who in 1814 addressed the Methodists of Ireland on the propriety of having the sacraments administered by their own Ministers, whilst the Rev. Thomas Waugh was the writer in 1819 of "A Conversation between James, a Wesleyan Methodist, and Robert, Edward, and Charles, three of his Had-been Brethren."

The problems that await solution are however far more numerous than the identifications for which a partial success may be claimed. A curious and rather venomous little duodecimo of a dozen pages was issued in Manchester in 1846 under the title of "Wesley's Ghost, by *Vetus* (Job. iv. 15, 16)."

PROCEEDINGS.

But who was "Vetus," an old man whom age had neither softened nor ripened? "*Conscientia*" was not a badly-chosen pseudonym for the author of an 1861 pamphlet on "Thou shalt not muzzle the mouth of the ox, or the Voluntary Churches of England in account with their Ministers." It is not altogether unlikely that the Rev. Joseph Willis wrote that; or that the Rev. E. J. Robinson in 1871 came to the aid of such as were perplexed about "Lay Representation in the Wesleyan Conference" and graced his title-page with the couplet—

At last I thought, since you are thus divided
I print it will; and so the case decided.

The late Dr. McCutcheon was "Hibernicus," who wrote a valuable contribution to the Bridges Controversy, in 1858.

"An earnest and affectionate address to the people called Methodists," printed for the "Bookseller to the Society for Promoting Christian Knowledge," has had a large circulation. The third edition is dated 1746, and the sixteenth edition 1815: but the author's name nowhere appears.

The authorship of the following too appears to be unknown: "A Short Preservative against the doctrines revived by Mr. Whitefield and his adherents, by a Curate of London; 1739"—"A Short History of the Donatists with an Appendix in which the Donatists and the Pharisee are compared with the Rev. Geo. Whitefield and the Methodists; 1741"—"The Reasons of the declension in the Congregational Churches, with Reflections on Methodism, &c., by an Independent; 1766"—"The Book of Kane": Written at Stockport in the year 1804: 3rd. Ed. printed at Stockport by H. Leigh, 1838—"Free Grace, the Experience and Triumph of every true Christian; 1796." The last-named is a defence of strict Calvinism against 'Arminian error,' and repeats Toplady's accusation that Wesley 'tossed up' to determine whether he should print Calvinism or Arminianism, but it yields no clue to the name of its author.

R. WADDY MOSS.

SALE OF WESLEY'S PUBLICATIONS.

Mr. Wesley wrote on Oct. 26, 1775, "40,000 copies" of *A Calm Address to the American Colonies* "have been printed in 3 weeks, and still the demand for them is as great as ever." Tyerman gives that number in *Life and Times of Wesley*, iii. 191.

Mr. Marriott writes Dec. 17, 1842—"The amount of the Book Stock at the Catalogue Prices at Mr. Wesley's death exceeded £12,000, but the real value at Trade prices something more than £8,000. The Sale of Books has continued to increase. In 1796 the amount of the Sale was £6,598 4s. 9d., but for several years past the amount has exceeded an average of £40,000. The number of *Arminian Magazines* printed at the period of Mr. Wesley's decease was 7,000. They continued to increase to the number of 24,000 and have receded to the present number of 13,500. Janeway's *Tokens for Children*, though not mentioned in the list of Mr. Wesley's Publications inserted in the Works have continually been on sale at the Book Room from 1749. At his death the stock on hand was 7,300, the sale being constantly large."

In a letter to John Atlay, Mr. Wesley writes from Bristol, Sep. 4, 1788, directing Atlay to "hire one or two proper persons to make an Inventory of all the Books that are either in the Shop, or under the Chapel: then George Whitfield may know what to do."

The following is the answer—

"London, Sep. 20, 1788.

Rev. and dear Sir,

We have almost this moment finished our job of taking the Stock, and as near as we can tell your stock is this day worth £13,751 18s 5d., according to the prices fixed in the catalogue; however you may be sure it is not less than that; most of these are saleable things. You will be sure to find sale for them, if you live, and if not they will be of equal value to those to whom you leave them.

I am, Rev. and Dear Sir,

Yours truly and affectionately,

JOHN ATLAY.

PROCEEDINGS.

An Inventory was taken in 1791 of the books in the Parlour, the Shop, and the Warehouse. The value was £3,930 12s. 5d. It is signed by John Parsons and James Barker, who added the following :—“This valuation, on consideration of the Stock and Trade being carried on in the usual chanel (sic). But if disposed off (sic), divided and reprinted by different persons, and published in opposition to the said Stock, then we compute the value of the Stock to be, £2,230 12s. 5d.”

EDWARD MARTIN.



NOTES AND QUERIES.

28. Early Methodism in Bath. Help of any kind in compiling a sketch of the above, or suggestions as to likely sources of information, loan of MSS., &c., will be welcomed and appreciated by *Mr. G. B. Caple, 1, Prospect Place, Beechen Cliff, Bath.*
29. When did Charles Wesley's family remove to London? I have before me in C.W.'s handwriting a list of personal expenses dated "Chesterfield Street, Marybone, 1769." The first item is "Stamps for title-deeds, 13s. 6d." On the next page, with the date 1770 at the top, "June 15, paid Mr. Ashlin £30": and on March 1st, "for water, one quarter, due last Xmas, 6s. od." On the following page we read:—"Paid by the Society for the house in Chesterfield Street, Marybone, 1770, Nov. 7, one year's ground-rent, due to the Duchess of Portland, Michaelmas last, £8 16s. od. Oct. 10, Window tax, half year on Lady-day last, £1 6s. 6d. Sep. 3, Half year's rent of Water, due at Midsummer, £0 12s. od. Sep. 5, Lighting a lamp from Oct. 20, 1769, to May 5, 1770, 19s. 6d." Other similar items follow, but these show that the Society paid rent and taxes from Michaelmas, 1769, although the family did not remove from Bristol to London till February, 1771.—*Rev. E. Martin.*
30. DATE OF THE BIRTH OF CHARLES WESLEY. This is fully and satisfactorily discussed in Telford's *Life of C.W.*, pp. 14, 15, where it is fixed at December, 1707. The following will corroborate this. Dean Liddell, Christ Church, Oxford, wrote in 1878, "Charles Wesley was elected from Westminster School to Christ Church, Oxford, on June 11th, 1726, and by the rule of the election, he must at that time have been under the age of nineteen." He would

PROCEEDINGS.

then be eighteen years and six months old. He could not have been born earlier, and it is not likely he could have entered then if he had been born in a later year.—*Rev. E. Martin.*

31. Some time since, amongst a number of ancient books and papers brought to light in the old Methodist Sunday School, at Woolwich, were several tin plates, labelled "liar," "swearer," "thief," &c. These had a hole at each end, through which a string was passed, by which the plates were suspended round the necks of scholars guilty of the offences named upon them. Was this kind of punishment ever meted out in other schools, or was it peculiar to Woolwich?—*Rev. Fred. C. Wright.*
32. Sir Joshua Reynolds' Portrait of Wesley. Can any member give any information as to the present whereabouts of the above portrait? In 1884 it was said to be in the possession of Mrs. Bristow, of Brixton, London.—*Mr. J. B. Leslie.*
33. Which portrait of Wesley was originally published in the first volume of the *Arminian Magazine*? I have two different examples taken from different copies of that volume.—*Rev. E. Martin.*
34. THE LIFE OF JOHN WESLEY, Fellow of Lincoln College, Oxford, and Founder of the Society of Methodists (2 Tim. iv. 2; 1 Cor. iii. 5). London: Seeley, Jackson and Halliday, Fleet St., and B. Seeley, Hanover St. 1856. 12mo. pp. viii. 277.

Inquiry has been made as to the authorship of the above. It has been supposed that it was written by Dr. R. Bickersteth, Bishop of Ripon. The following note shows this to have been a mis-apprehension. "I do not know who was the author of the *Life of Wesley* referred to but I am sure that it was not Bishop Bickersteth, of Ripon. In 1876, I published *Incidents in the Life and Times of the Rev. John Wesley, M. A.*, in which on page 9, in a list of the various Lives of Wesley known to me, I stated that the author was the Lord Bishop of Ripon. I then made the statement upon what I believed to be sufficient authority. I afterwards wrote to his Lordship and asked him if he were the author. He replied that he was not the author of the work in question, but only the general editor of the series of such Lives, of which this was one, which at that time was being published by Messrs. Seeley and Co."—*Mr. J. B. Leslie.*

35. Can any one say who was the author of *The Life of the Rev. John Wesley*, published by the Religious Tract Society some years ago? It was issued in two parts, Nos. 75 and 76, n.d., 12mo., pp. 144, and formed part of a series comprising several volumes entitled *Christian Biography*. This was in volume xiii., and was bound up with *Life of the Rev. George Whitefield*, Nos. 73 and 74, *Life of the Rev. Augustus Hermann Francke*, No. 75, and *Life of the Rev. Jonathan Edwards*, No. 76. Each volume was complete in itself and each Life was sold separately, in parts or bound.—*Rev. R. Green.*
36. In Jackson's *Life of Charles Wesley*, Vol. ii. p. 86, there appears to be a curious mistake in an extract from a letter from John Wesley.—“I am *proximus ardet Vcalegon.*” Surely J. Wesley wrote *Jam proximus etc.*,” as in *Virg. Æn.* ii. 311. The mistake might easily be made if the “J” were but slightly removed from the “am,” and written as “I,” [as was Wesley's practice]. See specimen of J. W.'s handwriting in the Christmas No. of *Recorder*, 1892.—*Mr. C. L. Ford.*
37. In the Minutes of Conference under date, Thursday, May 15, 1746, there is the following record:—“Q. 1.—What is a sufficient call of providence to a new place? suppose to Edinburgh or Dublin? A. 1.—An invitation from someone that is worthy, from a serious man, fearing God, who has a house to receive us. 2.—A probability of doing more good by going thither than by staying longer where we are.”

The Rev. William Smith in his *History of Wesleyan Methodism in Ireland* (p. 8.), says, “At length one of the preachers, Mr. Williams, then zealous for God, crossed the Irish Channel, and began to preach in Dublin. Multitudes flocked to hear, and for some time there was much disturbance, chiefly, though not wholly, from the lower class, who are mostly Romanists. He soon formed a small society, several of whom were happy witnesses of the truth which they had heard, viz., that God does now also give the knowledge of salvation by the remission of sins, to those who repent and believe the Gospel. Mr. Williams wrote an account of his success to Mr. Wesley, who determined to visit Ireland immediately.” On Tuesday, August 4, 1747, Wesley set out from Bristol, and passing through Wales, reached Dublin in the morning of Sunday,

PROCEEDINGS.

August 9. In the evening he preached in St. Mary's Church, and the next morning met the little society at five o'clock, and preached at six. According to the Minutes of Conference, under date June 3, 1748, Charles Skelton, from Ireland, was received into the work as an "Assistant;" see *Minutes*, Dublin, 1749, p. 29; *Bennet Minutes*, p. 48. Did Wesley send Mr. Williams to Ireland? Or did Williams go there of his own accord? I have never been able to find the "missing link."—*Rev. Oliver McCutcheon.*

38. From the *Gentleman's Magazine*, 1751. "Marriages. Feb. 18—The Rev. Mr. Wesley, Methodist Preacher, to a Merchant's Widow, in Threadneedle Street, with a Jointure of £300, per annum." The "Jointure" (I mean its amount) may be news to many.—*Mr. Thos. Hayes.*
Wesley took care that it was settled on her and her children.—*Rev. J. Telford.*
39. In Wesley's Journal under date Sunday, Sep. 8, 1782, is the following entry:—"My brother read prayers, and I preached to a very uncommon congregation. But a far more numerous one met near King's Square in the evening, on whom I strongly enforced, 'Ye cannot serve God and mammon.' Permit me to observe here, how you may distinguish a genuine small Field's Bible [he always used one when preaching in the open air] from a spurious one: the genuine reads here 'Ye *can* serve God and mammon,' but in the spurious, the 'not' is supplied." This is not according to my observation: the error is 'Ye cannot serve and mammon' ('God' is left out). [This is so in Wesley's own Field's Bible. The word 'God' is omitted. *R.G.*]—*Mr. F. M. Jackson.*
40. The above is one of several minor corrections of Wesley's *Journal* made in our MS. Journal. There are also many names mis-spelt, and others of which only the initials are given; and there are numerous, and in some instances considerable gaps in the narrative. These add weight to the call for another edition of the Journals; a call that is emphasized by the knowledge that some quantity of illustrative material has already been accumulated.—*Rev. R. Green.*

WESLEY HISTORICAL SOCIETY,

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