



John Byrom

JOHN BYROM'S EARLY PORTRAIT.

The caricature of Dr. Byrom in his old age which appeared in Nichols' edition of his *Poems*, (Leeds, 1814), is well known, and what appears to be a print from the same steel plate may be found in Dr. Hoole's exhaustive monograph on *Byrom and the Wesleys*, printed by William Nichols, London, 1864. The portrait we reproduce appeared in the Chetham Society's first volume of Byrom's *Private Journal* (1854), and the Editor, Dr. Richard Parkinson, F.S.A., closes his Introduction by "drawing attention to the admirable portrait of Byrom, in his undergraduate days, which accompanies and illustrates this volume. It is the only authentic likeness of him which exists and must displace for ever that wretched caricature of his old age (never meant for other than a caricature) which has been suffered to disgrace the Leeds edition of his *Poems*. The "purple light" of youth, together with the graceful mixture of natural shrewdness, of elevated sentiment, and devotional fervour which so happily characterised the author of "My time, O ye muses," shine forth in every line of it."

The portrait was engraved from a miniature in the possession of Miss Atherton, a descendant of Dr. Byrom.

The volumes of Byrom's *Remains* and *Poems* published by the Chetham Society, Dr. Hoole's pamphlet, Sir Leslie Stephen's delightful Essay in his *Studies of a Biographer* (Vol. I), the new edition of Wesley's *Journal*, the *Journal* and *Letters* of Charles Wesley, and the discriminating notes in Dr. Augustin Leger's *La Jeunesse de Wesley*, would form a fine quarry for members of the W.H.S. Leslie Stephen agrees with Dr. Ward, the editor of Byrom's *Poems*, that it is impossible to read through the *Diary* without deriving a charming impression of Byrom himself, and of the circle in which he especially delighted. He died in 1763. "He was not buried as the law directed, in woollen. His executors had to pay £5 as a fine. . . . Few kindlier men have been buried either in woollen or linen." T.E.B.

DEVELOPMENT OF METHODIST
ORGANIZATION,
AS INDICATED IN THE
"LIVES OF THE EARLY METHODIST
PREACHERS."

The six volumes of the Lives of Wesley's helpers are not only excellent material for the student of religious phenomena, but they also afford many indications of the gradual development of Methodist organization. Lay preaching was first tolerated by Wesley in 1742, and at the first Conference, in 1744, there were four lay preachers present. Next year he reported twelve lay assistants, but it was not until 1746 that the country was divided into seven circuits, and more or less regular appointments began to be made. There seems to have been no formal examination before a preacher was appointed, and as late as 1761 Thomas Taylor was very surprised that he was sent to labour alone in Wales without any inquiries into his beliefs, although he had but recently left the Calvinists (V. 18). Men were put upon the plan as local preachers before they had even preached at all, and were pressed forward to the itinerant work with apparently only the judgment of Mr. Wesley, or one of his assistants, as the determining factor (IV. 24, John Pawson). From the first there appears to have been some form of ordination for the itinerant work, as appears in the case of Joseph Cownley (1746). John Gaulter, who wrote the Life of Cownley in 1794, says "The forms of admission into the Connexion differ from the present. Mr. Cownley kneeled down; and Mr. Wesley, putting the New Testament into his hand, said: "Take thou authority to preach the Gospel." He then gave him his benediction" (II, 7). Men were called into the work in a very casual way in the early days. Thomas Hanby, for instance, began by being "occasionally employed by Mr. Shent and the other preachers, to take part of a circuit for them." (II, 139). This was in 1753 and in the following year Thomas Mitchell asked him to come and help in the Staffordshire Circuit for a few months. As there were too many in the circuit, Hanby set out on preaching tours of his own, and was not admitted as a travelling preacher until the Conference of 1755. John Nelson

was one of the earliest lay preachers, and an itinerant for some years before he received regular appointments. He went as Wesley's companion to Cornwall and on long preaching tours, returning to Birstal to his employment as a mason, and there he did the work of an evangelist in his spare hours—"hewing stone in the day-time and preaching every night." (I, 92). It was not until 1750 that he was stationed as a regular preacher (I, 165). Christopher Hopper also was an itinerant and a schoolmaster until he could not properly attend to the school, and in this way he became the round preacher of the Dales, self-appointed and relying on God for support (I, 199). During part of 1750 he was Wesley's companion, and in March, 1751, attended the Conference at Bristol, and afterwards began to receive regular appointments. It will be seen from the dates of the early Conferences that they were arranged by convenience, and further, that there was no definite date for the close of the Methodist year. In the early days men would be in two or three circuits in one year (cp. Thomas Mitchell, I, 247—250, Lincolnshire and Lancashire; 252—254, Wilts., Cornwall, Norfolk. Joseph Cowley, II, 7—9, Bristol, South Staffordshire, Cornwall, Newcastle). In fact there were many occasional helpers who were semi-itinerants, such as Peter Jaco in 1751 and 1752 (I, 263). In 1754 Wesley is said to have had twelve such helpers with thirty-four regular itinerants and fourteen local preachers. It was generally the custom for an itinerant to be put on probation for a year or two before being received into full connexion. The time of probation was not fixed. The first use of the phrase "admitted on trial" appears to be in the case of George Story at the Conference of 1762 (V, 238). At the same Conference, John Pawson was recommended "as a candidate for travelling as a preacher." (IV, 24). James Rogers was on probation three years being received into "full connexion" in 1775 (IV, 299), but the length of this period on trial was probably due to his ill-health. Thomas Rankin, on the other hand, who began to preach in 1761, was appointed Assistant or Superintendent of the Cornwall Circuit in 1764, along with five helpers (V, 176). One of his colleagues, with whom difficulties arose during the year, was dismissed without trial, but with Wesley's approbation, and a young man was called in to supply (V, 177). The honour of being appointed an Assistant Preacher, or Superintendent, came to John Pawson after travelling five years (IV, 35), to Alex. Mather after three years (II, 180). Thomas Tennant was Wesley's travel companion for five months, in 1770, and was "admitted on trial as a travelling preacher" at

the Conference of that year (VI, 238). Benjamin Rhodes spent one year only on probation (VI, 231). John Pritchard seems to have had two years on trial (VI, 259—261), part of which time he was Wesley's companion, and another part at Kingswood School. It is strange to find Sampson Staniforth ordained by the Greek Bishop Erasmus and yet carrying on his own business in Deptford while acting as the pastor of the neighbouring societies and preaching every evening (IV, 146). The circuit called Yorkshire in the 1746 *Minutes* was more popularly known as "Grimshaw's," and his strong personality seems to have had full authority in it as long as he lived. This comes out clearly in the record of Thomas Lee (IV, 158—161). In all probability Ingham's societies would have had a similar history if he and Wesley had remained friends. As it was, some fell back to the Independents, (V, 17) and some remain Inghamite to this day. Quarterly Meetings in the Circuits would probably begin about 1749 or 1750, but we read of them first in these volumes in America.¹ They were apparently in regular operation when Thomas Rankin arrived there in 1773 (V, 197, 202, 208) also in Nova Scotia with William Black (V, 270). They appear to have begun generally with a lovefeast, but as to their constitution we have no clear information. It is in America, too, that we find the first use of the term "minister" (VI, 166). It is interesting to trace the early usage of some of our more familiar phrases in these volumes. "Wesleyan" appears as early as 1760 (VI, 145) but evidently it has not yet developed into a technical term, as it is used along with "Whitefieldite." In 1782 we hear of invitations to London but preference for a "country circuit." (Ch. Hopper, I, 219). By 1800 we come across the terms "Chairman of the District" (II, 232), "District Meeting" (v. 73) and "Stationing Committee" (II, 233). In 1783 we find the term "Supernumeraries" in use (V, 212). It has sometimes been stated that the custom of holding prayer meetings after the Sunday evening service was largely due to that prince of evangelists, John Rattenbury. However that may be, they were much encouraged by John Valton in his work in Yorkshire in 1783 (VI, 109). In 1782 we hear of the cumbrous Macclesfield circuit being worked sectionally. The Covenant Service was instituted in 1755 but it is not until 1770 that we find any reference to it in these volumes, John Pawson then having his first opportunity of joining in it,

1. For commencement of Quarterly Meetings, see W. H. S., vii, 78. See also Gregory's *History of Methodism*, I, 81.

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(IV, 41). The term "Circuit Steward" we find in use in 1789, (VI, 130), but the office had been in existence then in some form or other for nearly forty years. It would almost seem as if at the beginning the London Stewards acted as treasurers for the Connexion in the provision made for preachers' wives. This was probably due to the fact that Alex. Mather was living in London when his case made such provision necessary (II, 171). Mrs. Mather received for her maintenance in 1757—8, four shillings a week and that rate was fixed as the standard with £2 a year added. But in Ireland in 1768—9 Mrs. Taylor received £4 or four guineas for the whole year (VI, 84). The Worn-Out Preachers' Fund was begun at the Conference of 1763, to the amazement of John Pawson and with reluctance by John Wesley himself (IV, 27). At this time the number of itinerants was rapidly approaching a hundred, and some of them began to grow old and infirm. At the first the preachers moved from circuit to circuit and to the Conference as best they might: later, travelling grants were made by the Conference but these were rarely equal to the needs of the case. In 1757 Alex. Mather walked from London to Epworth, to his appointment, a distance of one hundred and fifty miles. The casual nature of this early finance may be best seen in Thomas Taylor's defence of Methodism against the charge of fleecing the people (V, 82—84).

Most of the money raised in the classes at the beginning was given to the poor (cp. *Journal*, Standard Edition, III, 281). In its origin it was of course used for building purposes: at what date it came to be devoted to the support of the ministry is not clear. For an interesting case of payment of class money, see V, 298.

It is interesting to note that as late as 1766 it was possible for Whitefield to invite one of Wesley's prominent preachers to give him a month or six weeks' help at the Tabernacle after due notice had been given (II, 30).

We find in these volumes one reference to the religious societies in the Church of England. As a boy, in 1752, John Pawson met with such a society which met regularly on Sunday evenings in the vestry of the High Church of Hull (IV, 2). The more carefully the developments of early Methodism are studied the more one is impressed by the wise opportunism, eminently practical and eminently English, which faced difficulties as they arose, and conquered them by cautious re-adjustment and slow development of a great organization.

A. W. HARRISON.

'THE MOST SAUCY AND VIRULENT SATIRE ON THE CHURCH OF ENGLAND'

On 9 January, 1758, Wesley wrote thus in his *Journal*: "I began a letter to Mr. Towgood, author of "The Dissenting Gentleman's Reasons," I think the most saucy and virulent satire on the Church of England that ever my eyes beheld." As the first of the letters in Towgood's satire appeared in 1746, it was probably one of the many later editions of this "elaborate and lively tract" that Wesley read. But nearly three years before he was moved to reply to it in print, he had discussed its chief points with his brother, as appears in the *Journal*, 30 April and 1 May, 1755. Charles Wesley, writing to his wife, says: "My time is chiefly spent with my brother, at Birstal, in reading over the Dissenter's book. He found and showed me many flaws in his arguments against the church." The Letter to the Rev. Mr. Towgood, of Exeter: Occasioned by his "Dissent from the Church of England fully justified," is dated Bristol, 10 Jan., 1758, and forms one of the thirteen tracts in the "Preservative against Unsettled Notions in Religion." (See Green's *Bibliog.*, No. 191.) Whether the great Dissenter noticed, in any way, Wesley's "Letter" we know not. In the advertisement to the eighth edition the *Printer* makes a contemptuous reference to "An Answer to Mr. Towgood's Dissent, &c., by T. Andrews": but nowhere does Wesley's name appear. Towgood's work possesses an interest for all Methodists, apart from its smartness, inasmuch as Tyerman is manifestly right in his opinion that the reading of it by the brothers Wesley led to the debate on the question of separation from the Church of England in the Conference held in Leeds in May, 1755—one of the most important debates ever recorded in the history of Methodism.

A glance at the table of contents of Towgood's volume will at once explain the strong language of Wesley. "The constitution of the Church of England and of the Church of Christ extremely different, if not absolutely inconsistent with each other." "The Church a creature of the Magistrate, who may alter, new form, or improve this part of our constitution whenever it is thought proper." "The Church of England denies to its members the right of private judgment." "Terms of ministerial conformity in the Church of England, unreasonable, un-Christian, and

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oppressive." "Christianity forbids obedience to civil governors in things of a religious nature." "Schism not chargeable on the Dissenters, but undoubtedly on the Church," &c, &c.

It may be that Wesley's condemnation of Towgood would have been less vigorous had he remembered that the old Dissenter was replying to the "Three Letters" of the Rev. Mr. White, whose charges against the Nonconformists were outrageous. "You represent them as carnal, evil and deceitful workers, disorderly walkers, whom God will undoubtedly bring into judgment; and the faithful, far from being permitted to enter into any pastoral relation to them, are not permitted to have any Christian communion with them; no, not so much as any intimate, unnecessary acquaintance and familiarity with them in common life." Such language was worthy of Wesley's persecutor, the Rev. Geo. White, of Colne, and it is little wonder that it aroused the wrath of the "Dissenting Minister at Exeter." In a tract entitled "A Candid Enquiry into the Democratic Schemes of the Dissenters," another clergyman had denounced the Nonconformists in the bitterest terms—as wild beasts, savage brutes, and children of the devil.

Towgood's satire is very keen and abundant. "When you stript the pope of his supremacy and gave it to our princes, you should have taken care not to have left his infallibility behind." Referring to the two Houses of Convocation waiting upon Queen Anne in the case of Whiston's books upon the Trinity, and which she refused to condemn though all the bishops and clergy pronounced them heretical, he says "Behold here, Sir, a woman exercising spiritual, ecclesiastical authority over the man! Yea, behold the representatives of the clergy of the whole land, a most learned, grave, and venerable body, waiting upon a woman, to learn from her mouth what the Church is to believe, and what to reject, as to this great mystery of faith." To one who so thoroughly believed in the Divinity that doth hedge about a king, this must have been lacerating.

But Wesley admits the ability of the Letters as containing "the strength of the cause"; and in the "advertisement" to the seventh edition it is written: "The established reputation of this work, and its unanswerable arguments in defence of Nonconformity render it a sort of standard book with the Dissenters." Dr. Stoughton writes with equal strength concerning it. A final quotation, from the Preface to the sixth edition, must close our notice of this "elaborate and lively tract": "They are Nonconformists to the established church in those points only, in which

she is not conformed to the primitive and apostolic plan of discipline and of worship, as established in the word of God ; and that, if the governors of this Church would lay aside those things which many of the most eminent of the clergy, as well as the most discerning of the laity, have long known, and even acknowledged, to be no part of genuine Christianity, the differences between Churchmen and Dissenters would cease, and we should immediately join together 'with one heart, and with one mouth, giving glory to God.' ”

R. BUTTERWORTH.

ANTICIPATION AND THE PROLEPTIC ADJECTIVE IN CHARLES WESLEY'S HYMNS.

In literature, *Anticipation* is a figure of speech by which future events are spoken of as already past or as now present.

In the Bible illustration "Thy King cometh" (Zech. ix. 9, Matt. xxi. 4, 5) we have a present tense where logically a future is required. It is present by Anticipation as though the writer saw the King before him.

Anticipation is termed '*Prolepsis*,' when in the same phrase there are two parts, and the definitely expressed action of the verb is actually said to cause the condition which is anticipated in the Proleptic Adjective.

In the Bible illustration, "The deaf adder stoppeth her ear" (Ps. lviii. 4) the property of deafness does not exist in the ear until after the action of the accompanying verb is completed. So also in the example "For me the widow's mate expires": we have one clause implying present tense—'expires'—and a definite implication of future time, viz., 'widow.' This is true prolepsis. The time stated is present, yet in the same clause the future is anticipated by the word 'widow,' which is inapplicable till the action of expiring has become past.

The following are a few classic examples of the use of the proleptic adjective:—

From Keats' 'Pot of Basil.'—"So the two brothers with their murdered man rode past fair Florence:" i.e. the man about to be murdered rode past.

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From Shakespere.—

1. He speaks of Hamlet as “the expectancy and rose of the fair state:” i.e. the state was to become fair or adorned by him.

2. “Ere humane statute purged the gentle weal:” i.e. the commonwealth became gentle after it had been purged by humane legislation.

3. “What is infirm, from your sound parts shall fly:” i.e. what is infirm shall fly from your parts, which will thus become sound.

4. “When Jove will hang his poison in the sick air:” i.e. the air will be sick after the poison is hung up.

5. “I will piece her (Cleopatra’s) opulent throne with kingdoms.” (Opulent by anticipation).

The Anticipatory adjective has its place in the Methodist Hymn Book, though only in the Wesley Hymns.

An excellent illustration is furnished in hymn 500, v. 1, if we follow its history:

1. “From all entanglements beneath,
Call off my anxious heart.”

This is the text of the hymn as originally published in 1749. But when John Wesley in 1780 issued his standard hymn-book *with his final revisions* he altered the word “anxious” into “peaceful,” and in this form the hymn was issued until the hymn-book of 1876 returned to Charles Wesley’s own expression. John Wesley’s adjective “peaceful” is anticipatory, the sense being, “my heart will be peaceful when called off from worldly entanglements.” John Wesley’s change in the hymn makes it a noble expression of faith, but it altogether diverges from the original intention of the poet.

Other examples are:—

2. “My simple upright heart prepare.’ ’ Hymn 435, v. 1.
i.e. when the heart is prepared, it will then be upright.

3. “Thy mighty name salvation is,
And keeps my happy soul above.” Hymn 107, v. 2.
i.e. his soul is happy because kept.

4. “Lift up thy countenance serene,
And let thy happy child
Behold, without a cloud between,
The Godhead reconciled.” Hymn 354, v. 5.

Wesley implies that this happiness is the result of the Divine revelation. The happiness mentioned in these lines is not the ordinary state of happiness, but the more intense form indicated in the verses:

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"Thee I can love, and Thee alone,
With pure delight and inward bliss ;
To know Thou tak'st me for thine own,
O what a happiness is this !" Hymn 526, v. 7.

"How happy every child of grace
Who knows his sins forgiven." Hymn 618, v. 1.

5. "Fill our spotless souls with God." Hymn 525, v. 1.
i.e. if the soul be filled with God it will then become spotless.

6. "Come, Holy Ghost, all quickening fire !
Come, and my hallowed heart inspire." Hymn 535,
v. 1. i.e. hallowed (made holy) by the inspiration of the Holy
Ghost. Here the sense of the word "hallowed" is not merely
"consecrated" or "set apart," but the experience expressed in
the lines :

"Hallow each thought ; let all within
Be clean, as Thou, my Lord, art clean." Hymn 476, v. 2.

"Hallowed, and made meet for heaven." Hymn 828, v. 2.

7. "Let all my hallowed heart be love." Hymn 535, v. 4.
i.e. the heart will become holy, when filled with love.

8. "My every sacred moment spend
In publishing the sinners' friend." Hymn 563, v. 4.

If the moment is sacred because so employed, then the adjective is proleptic.

9. "But still my watchful spirit keep." Hymn 440, v. 4.

"He thy quiet spirit keeps." Hymn 399, v. 2.

If the adjectives thus used, imply that the spirit is watchful and quiet because kept (Ps. cxxi.), then they are proleptic.

Why did Wesley employ this figure of expressing future events in the present tense? I think it was because it was in keeping with his habit of mind of bringing the future into the present. It brought Heaven and the heavenly Spirit nearer to him, and so helped more fully to satisfy his longing soul.

These instances of *literary* prolepsis in his case indicate *moral* prolepsis, "a prevision and apprehension of holiness which we call faith," i.e., they illustrate his spiritual outlook over the borders of time when all is eternal and forever present.

"Whate'er we hope, by faith we have,
Future and past subsisting now.
Faith lends its realising light,
The clouds disperse, the shadows fly ;
The Invisible appears in sight,
And God is seen by mortal eye." Hymn 345, v. 3, 6.

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“We more than taste the heavenly powers,
And antedate that day.” Hymn 618, v. 4.

“That antepast (foretaste) of heaven.” Hymn 303, v. 3.

The same thing is shown in Wesley's use of the word “anticipate” in two instances that are no longer found in our hymn-book :

“With me your chief ye then shall know,
Shall feel your sins forgiven ;
Anticipate your heaven below
And own that love is heaven.” Old H.B. 1, v. 9.

“Who, conscious of their pardon sealed,
Of joy unspeakable possest,
Anticipate the heavenly rest.” Old H.B. 493, v. 2.

In these two cases the word means not simply to “forecast” or “hope for,” but to “seize” or to “take possession beforehand.”

Could we have a finer example of this ‘Anticipation,’ either literary or moral, than is found in the three omitted stanzas of Hymn 537. ? As originally published in *Hymns and Sacred Poems* (1740) p 158, these stand as follows—

X.

“Sorrow and Self shall then expire,
While entred into Rest,
I only live my GOD t’admire,
My GOD forever blest.

XI.

No longer then my Heart shall mourn,
While purified by Grace,
I only for His glory burn,
And always see his Face.

XII.

My steadfast Soul, from falling free,
Can now no longer move ;
Jesus is all the world to me,
And all my Heart is love.”

The intermingling of future and present tenses in these verses—the latter representing faith's immediate apprehension of blessing, is most marked. In John Wesley's revised hymn-book of 1780, to which reference has been made already, the word “self” in verse 10 is changed to “sin,” and verse 12 reads thus :

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My steadfast soul from falling free,
Shall then no longer move ;
But Christ be all the world to me,
And all my heart be love.

I consider the original form more poetic, and, to the mystic soul, much more real. It may be added that verse 10 was omitted in the revision of 1830, and verses 11 and 12 in that of 1904.

In these instances of Anticipation we see in Charles Wesley a genuine poet, one in whose words we have "form married in true harmony to meaning." Herein we have a verbal representation of the "spirit of Eternity where there is no time." And, most assuredly if that spirit of Anticipation, which, both in its literary and spiritual applications, is so marked a feature of the hymns of the Wesleys, were found in us, their advanced experience would be ours also, and our religion would be more intense, more joyous and more attractive.

GEORGE SEVERS.

NOTES ON WESLEY'S JOURNAL.
STANDARD EDITION, VOL. III.

P. 9, 14 May, 1742: letter to Mrs. Taylor, *Methodist Recorder*, 24 Dec., 1901, p. 12.

P. 9, 17 May, 1742, note, line 8 from bottom: letter to C. Wesley, Works, xii, 108, should be xii, 110.

P. 11. Note, line 3, *W.M. Mag.*, 1865, p. 236." Query.

P. 29. Note, line 2, for "Aug. 26," read "Aug. 28."

P. 39, 6 August, 1742. Wrote letter to Howell Harris, xiii, 159.

P. 61. Note, 2nd line, "W.H.S., viii, p. 57," should be viii, 51.

P. 72. Note, 10th line from the bottom, "the shell of the new House," "The third place appropriated for Methodist worship, being the second in order of erection." *Orphan House*, p. 16.

P. 78. Note, last line, "below p. 477." Query.

P. 79. Note, first line: "See p. 43," should be p. 45.

P. 93. "Fri., 16 [Sept., 1743] preached on St. Hilary Downs." "From Ezekiel's Vision of the Dry Bones, and there was a shaking among the people as he preached. As we returned Mr. Wesley stopped his horse to pick the blackberries, saying, "Brother Nelson, we ought to be thankful that there are plenty of blackberries, for this is the best country I ever saw for getting a stomach,

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and the worst that I ever saw for getting food. Do the people think we can live by preaching?" I said "I know not what they may think; but one asked me to eat something as I came from St. Just, when I ate heartily of barley bread and honey." He said "You are well off. I had a thought of begging a crust of bread of the woman where I met the people at Morva, but forgot it till I had got some distance from the house." Nelson's Journal, E.M.P., i, 74-75.

P. 94. Tues., 20 [Sept., 1743] Downes had been lying ill of fever during the three weeks Wesley was in this neighbourhood. "All that time, Mr. Wesley and I lay on the floor: he had my great coat for his pillow, and I had Burkitt's Notes on the New Testament for mine. After being here near three weeks, one morning, about three o'clock, Mr. Wesley turned over and finding me awake, clapped me on the side, saying "Brother Nelson, let us be of good cheer: I have one whole side yet, for the skin is off but on one side." Nelson's Journal, E.M.P., i, 74.

P. 99. Bentley Hall. See W.H.S. *Proc.*, vi, 117.

„ Note, line 3, "above, vol. i, p. 77." Query.

„ "Mr. Lane." See W.H.S. *Proc.*, iv, 64.

P. 114. 24 Jan., 1744, "Mr. W. beginning to preach to a very numerous auditory in the Court of the Three Cups Inn, at Taunton, had scarce named his text when the Mayor came in formality and ordered the Proclamation to be read, which immediately silenced the Preacher." W.H.S. *Proc.*, vii, 175.

P. 141. "Met John Nelson." Of this interview, Nelson writes, "We came to the sign of the Angel, and had some conversation together. He exhorted me to watch and pray; and did not doubt but my captivity would turn to the glory of God and the furtherance of the Gospel. I went to answer my call, and Mr. Wesley went into the Minster." Journal, E.M.P., i, 128.

P. 145. Mr. Piers: Rev. Henry Piers, Vicar of Bexley. See *W.M. Mag.*, 1880, 38—39; 1902, 133, and W.H.S. *Proc.*, v, 225.

P. 169. Sat., 16 [Mar., 1745]; letter to Rev. James Erskine, Works xiii, 162.

P. 169, note: for further references to Adams, the Osmotherley priest, see W.H.S. *Proc.*, vii, 28.

P. 172, note: "It is suggested that this is the Rev. Mr. Clark," &c. This suggestion, I believe, is not correct. The Mr. Clark addressed more than eleven years later, appears to have been the Rev. James Clark, Rector of Hollymount, for details concerning whom see my History, vol. i, 111—112, 129, the *Journal*, 25-27, June, 1756, 2 June, 1758, and Tyerman, ii,

373—374.

P. 176, note, line 1, "Cheney Street." Should not this be Cheney Square? See *W.M. Mag.*, 1835, p. 606.

P. 186. 2 July, 1745, "a kind of gentlewoman:" Mrs. Madron. The family was subsequently reduced to the deepest poverty, and their residence was purchased by a son of Wm. Chenhalls. *Methodism in St. Just*, p. 31.

P. 187. "Mr. Eustick." A service conducted by C. Wesley, near Botallack, was disturbed by Mr. Eustick, who drove a pack of hounds into the congregation. At the close of the subsequent service indoors, C. Wesley said, "The man who has troubled you this day shall trouble you no more for ever." A few weeks afterwards Eustick died in a state of raving madness. See C. Wesley's *Journal*, 25 July, 1746, *Methodism in St. Just*, p. 31.

P. 187. "William Chenhalls." An innkeeper in St. Just, who with his wife had been awakened through the preaching of Wesley, and from that time had opened his house for the reception of the preachers. *Methodism in St. Just*, p. 16.

P. 194. 15 July, 1745. "I preached:" at the house of his friend, Diggory Isbels, at Trewint. *Meth. Rec.*, *Winter Number*, 1894, p. 26.

P. 214. "General Wentworth." Major General Sir Thomas Wentworth, who died at the court of Turin in 1747, according to a communication from the War Office, the only major general of that name who was serving at or about the year 1745. There was in 1744 a Thomas Wentworth, a brigadier general, the third son of Sir Matthew Wentworth, but he had probably retired from the service. *Meth. in Doncaster*, p. 7.

P. 216. 23 Oct., 1745. "Within a week, the Right Hon. Field-marshal Wade, and Prince Maurice of Nassau arrived with about nine thousand Dutch and English soldiers, which, when added to General St. George's dragoons, General Sinclair's Royal Scots, and other troops, made about fifteen thousand men, all encamped upon Newcastle Moor." Tyerman, i, 493.

P. 225. 9 Novr., 1745, "Bilston." Wesley was not without friends in the town; there were already several God-fearing men there, who had heard him preach at Wednesbury, and were staunch and devoted adherents. Amongst them were a burly miner named Stephen Hipkin, and a stout son of Vulcan, Samuel Ferriday. The town was then under the spiritual care of a clergyman, who was also a gentleman and a Christian, viz., Rev. Edward Best, *Meth. Rec.*, 2 Mar., 1901, p. 131.

CHARLES H. CROOKSHANK

EXCERPTS FROM
JOHN VALTON'S M.S. JOURNAL.

(Continued from page 152).

9 SEPTEMBER, 1790. This evg. I was enabled to preach with life and power at Wall, and had a solemn, profitable lovefeast afterwards. Several of my dear Redruth friends met me there, and stayed all night at Bro. Francis Hale's hospitable house.

13 SEPTEMBER. Yesterday, I preached at 10 in our room to a pretty congregation and had a very good time. Having strongly recommended the Church to our people, many of them accompanied me in the afternoon, and we had a very good time. This morning I took my leave of this affectionate people. They seemed much affected at my leaving them. Surely we shall meet again to part no more. Mr. Leggatt, the preacher [Rev. Benjamin Leggatt] accompanied me to Helston, where I am to preach this evg.

14 SEPTEMBER. This evg. I preached at Falmouth, one of the largest and best towns I have seen in Cornwall. We had a large and serious congregation, who received the Word with pure affection.

15 SEPTEMBER. This evening I preached to a crowded house at Penryn. They have here a beautiful preaching house in a lovely situation, only it is now too small.

16 SEPTEMBER. This evening I preached to a very large congregation at Redruth, and suppose we had above 1,000 hearers. Here also I heard the Word was not in vain. I have this day sent a letter to Mr. Wesley, desiring leave to stay a little longer in Penzance Circuit, as the Assistant will not be here for some time.

20 SEPTEMBER. Yesterday I preached at Gwennap at about $\frac{1}{2}$ past 9. The house was crowded.

22 SEPTEMBER. This evening I preached again at Truro, and afterwards we held a lovefeast. We had a solid time, but the people do not seem in this County to be so loquacious as the Kingswood Colliers, or the Yorkshire people!

24 SEPTEMBER. This day was mostly spent in giving out tickets at St. Ives. In the evg. I preached to a very serious congregation. A clergyman present was the only one that seemed to behave amiss, and it was said "he was in liquor." However, when I exclaimed against Drunkards he stole away. After

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preaching I read out 12 improper members, and left 118 in Society.

26 SEPTEMBER. This morning I preached at 10, and afterwards led the people to Church. In the evening I preached again to a crowded house.

29 SEPTEMBER. I attended the Quarter Meeting this day at Redruth, and in the evening preached to a large congregation. Four travelling preachers were present, and several sensible local preachers. We had afterwards a lovefeast. I think I have found the people in general in Cornwall to be slow to speak in lovefeasts.

30 SEPTEMBER. I preached at Perron, a preaching house remote from any village, and situate on a barren moor. The house was full of hearers, and the people were very attentive. Soon one and another dropped, and several cried out aloud. Some fainted away and were carried out. Between 9 and 10, I left them to themselves.

2 OCTOBER. This evening I rode to Mousehole, a village of fishermen. It is about three miles from Penzance. A more pleasant ride I have not seen in Cornwall. You ride between two hedges on the top of a cliff, with the sea at the bottom, and a high hill on your right hand. I did not expect to see such a large preaching house and so many hearers.

4 OCTOBER. I went to St. Ives' Quarter Meeting this morning. We had but few leaders present and it was a most uncomfortable time. High words passed between two of the principal persons, which I believe gave pain to all that were present. In the evg. Bro. Jonathan Crowther preached and afterwards we had a most comfortable lovefeast.

6 OCTOBER. This morning I took my leave of my dear Redruth friends, and, we parted with great regret. A young man came to conduct me to St. Ann's.

8 OCTOBER. This evg. I preached at Truro, and had but an indifferent time.

11 OCTOBER. This evg. I preached in the Court House at Bodmin by leave of the Mayor. I stood at the Crown Bar and had far more hearers than our preaching House would hold. Bro. Bland [Rev. Charles Bland] and Bro. Boyd [Rev. John Boyd] the preachers of this Circuit, each sang and prayed afterwards.

12 OCTOBER. This evg. I had many hearers at Port Isaac, a small preaching village removed from all the vanities of the world. The friends that receive us, Bro. and Sister Wood, are remarkably kind to the preachers.

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15 OCTOBER. This evg. I was obliged to lay at an Inn in Oakhampton, a poor, ungodly town between Launceston and Exeter.

17 OCTOBER. This morning I preached at Exeter, and the word was made a blessing. In the evening we had the largest congregation that has been seen, and I laid on with all my might. I attended the Church Service in the morning in the Cathedral, and had the comfort of receiving the Sacrament with many of our people.

18 OCTOBER. This morning I breakfasted with Mr. Salter, a rich man whose wife is in our Society. Having learnt the state of the temporal affairs of this Society, and finding there was a debt of £150 upon the Preaching House here, which is a heavy burden upon the poor Society, the Lord enabled me so to speak to this gentleman that he gave me his word before we parted that he would pay off this debt.

20 OCTOBER. I came safe this day to Wellington, a town abounding with Dissenters. I was very much pained to find, that thro' some dispute with the Assistant, he and his fellow labourer had forsaken them.

22 OCTOBER. I laboured hard to profit a few people to whom I preached at Weston.

28 OCTOBER. This day I returned to my habitation in peace and safety, thro' the kind providence of my gracious God. I found my family in peace and safety for which I desire to return most hearty thanks to my merciful Redeemer. I bless my God that I have met with no accident—the Lord has preserved both man and beast.

31 OCTOBER. This evg. I preached in my own home. The people seemed better satisfied than myself. I believe that several felt the Word, and some contrite tears were shed. When I returned from the Lands' End I found that the preaching was shut out at the Cupola thro' the bad conduct of the people there; however, my wife had opened our Room for them, and I hope it will be made useful.

15 NOVEMBER. Yesterday I preached at Kingswood at 2 o'clock.

2 DECEMBER. I was obliged to go into Bristol and preach in the Room for Mr. Suter [Rev. Alexander Suter], who was ill with a cold.

16 DECEMBER. These last four days I have been engaged in giving out tickets with Mr. Moore [Rev. Henry Moore], in Bristol. The weather was very stormy and much rain fell, so that we had

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not so many as we otherwise should have had.

20 DECEMBER. This day four years the Lord in the riches of His mercy bestowed upon me a faithful helpmate, every way calculated to help and succour me. Blessed be the Lord we have lived in sweet harmony together, and have reason to conclude that our union was of the Lord. May I be for ever grateful for this precious loan!

28 DECEMBER. This morning most of the Local Preachers met us at Bristol. We spent all the morning in renewing our plans and in the aftn. we had some friendly conversation together.

NOTES ON WESLEY'S JOURNAL.

1770. (Continued from p. 172).

- 15 Jan., 1770. London: letter to Miss Bosanquet, *Works*, xii, 402.
- 16 Jan. London: letter to Christopher Hopper, xii, 310.
- 17 Jan. Burnet's *Theory of the Earth*, W.H.S. *Proc.*, iv, 175.
- 3 Feb. Rousseau on Education, W.H.S. *Proc.*, iv, 175.
- 13 Feb. Hutchinson's *Works*, and *Life* by Spearman, W.H.S. *Proc.*, iv, 175, 216.
- 17 Feb. London: letter to Lady Maxwell, xii, 346.
- 21 Feb. Lewisham: letter to Rev. Walter Sellon, xiii, 45: letter to Rev. George Whitefield, xii, 159.
- 28 Feb. Baron Swedenborg's *Works*, W.H.S. *Proc.*, iv, 175.
During this month (Feb.) Wesley, "for the last time, took part in a religious service and administered the sacrament in the mansion of the Countess of Huntingdon, in Portland Row," Tyerman iii, 59.
- 2 March. London: letter to Matthew Lowes, Tyerman iii, 70.
- 15 March (? 13 March, see *Journal*). Tewkesbury: letter to Mrs. Jane Barton, xii, 493.
- 18 March. "Elizabeth Longmore": see *Methodism in Wednesbury*, p. 55.
- 21 March. "Bilston," see *Meth. Rec.*, 21 Mar., 1901, p. 13.
- 21 March. "Mr. A.": evidently John Allen, one of the preachers appointed to the Staffordshire Circuit, 1768.
- 26 March. Macclesfield: letter to Miss Bosanquet, xii, 402.
- 29 March. "The new preaching-house": in Toad Lane, see *Meth. in Rossendale*, p. 167.

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- 1 April. Chester : letters to Mrs. Marston, xii, 494, and to Miss Marston, *W.M. Mag.*, 1851, p. 385.
- 4 April. Sellon's *Reply* to Elisha Coles' *God's Sovereignty*, W.H.S., iv, 176.
- 12 April. Whitehaven : letter to Mrs. Bennis, xii, 389.
- 13 April. "Carlisle" : see *W.H.S. Proc.*, iv, 180.
- 15 April. "Joseph Guilford" : see *Meth. in Sheffield*, p. 215.
- 20 April. See *Life of Lady Glenorchy*, p. 152.
- 25 April. "Benjamin Chappel" : see Tyerman iii, 65—66 ; *W.M. Mag.*, 1851, p. 837.
- 5 May. Letter from Dr. Wrangel, of Stockholm, to Wesley, Tyerman iii, 66—67 ; see also *Journal*, 14, 18 Oct., 1768.
- 6 May. "Arbroath" : see *Meth. Rec.*, Winter Number, 1905, p. 64.
- 8 May. [Arbroath] : letter to Mrs. Jane Barton, xii, 376.
- 12 May. Wesley's first interview with Lady Glenorchy, Tyerman iii, 64.
- 13 May. "Edinburgh . . . the chapel" : Lady Glenorchy's chapel, originally a Roman Catholic chapel, but recently opened for service by Presbyterians, Episcopalians and Methodists, see *Life of Lady Glenorchy*, p. 132. "Our chapel" : on the Calton Hill, *ibid*, p. 132, *Life of Lady Maxwell*, p. 48. "In the year 1765 we laid the foundation of our Octagon in Edinburgh", Christopher Hopper, *E.M.P.*, i, 213.
- 21 May. "Morpeth" : "one of his hearers on this occasion was Thomas Rutherford, a young man then resident in the Dales, but subsequently for four and thirty years an acceptable and successful itinerant preacher," *Orphan House of Wesley*, p. 127.
- 28 May. "The meeting of the children" : Wesley once preached to children in the Orphan House, from *Prov.* viii, 24. The sermon was composed of words of not more than two syllables, *W.M. Mag.*, 1843, p. 661.
- 13 June. Yarm : letter to Mrs. Bennis, xii, 389 ; given more fully in *Correspondence of Mrs. Bennis*, p. 27.
- 16 June. The *English Grammars* of Dr. Priestley and Bishop Lowth, W.H.S., iv, 176.
- 18 June. "Scarborough" : in 1768, Scarborough sent as its contribution to York Quarterly Meeting the sum of half a guinea, Tyerman ii, 410.
- 22 June. "York" : Wesley attended the Quarterly Meeting, and appointed William Tomlinson and Thomas Robinson as circuit stewards, *Meth. in York*, p. 105.

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- 24 June. York : letter to Mr. Merryweather, Tyerman iii, 83.
- 28 June. "Mr. Sutcliffe" : see *Meth. in Halifax*, p. 116.
- 30 June. "Keighley" : in Haworth Circuit, Tyerman iii, 68.
- 4 July. "A young woman of two and twenty" : Sally, daughter of Zechariah Simpson, *Meth. in Halifax*, p. 116. "Old Dr. A——r" : Dr. Alexander, W.H.S. *Proc.*, vi, 147.
- 6 July. Letter to "a Member of the Society," xii, 287.
- 7 July. "Miss Bosanquet" : who had removed to Cross Hall, Morley; Tyerman iii, 68.
- 8 July. "Woodhouse" : here the first chapel had been erected in 1769, at the expense of Mr. Garforth, *W.M. Mag.*, 1840, p. 1044.
- 13 July. Sarah Crosby writes, "Wesley left Leeds yesterday. [This does not agree with dates in the *Journal*]. I never heard him preach better, if so well. In every sermon he set forth Christian Perfection in the most beautiful light. Mr. Rankin, who travels with him, is a blessed man, and seems to fear no one's face." Tyerman iii, 68.
- 18 July. Rev. Solomon Ashbourn's monumental inscription, W.H.S.*Proc.*, iv, 182—183.
- 27 July. Ashby : letter to Mrs. Bennis, xii, 390 ; given more fully in *Correspondence of Mrs. Bennis*, p. 30.
Nottingham : letter to Mr. Merryweather, Tyerman iii, 70, *Meth. Rec.*, Winter Number, 1894, p. 94.
- 31 July. Loughborough : see *W.M. Mag.*, 1907, p. 242.
- 4 Aug. London : letter to Mrs. Rebecca Gains, xii, 509.
- 7 Aug. The 27th Conference began, Tyerman iii, 70—73 ; *Minutes* i, 89 ; *Lives of E.M.P.*, i, 215, iv, 42, vi, 83 ; *Meth. in Isle of Wight*, p. 82.
- 11 Aug. [London] : letter to Mrs. Marston, xii, 495 ; letter to Miss Marston, *W.M. Mag.*, 1851, p. 336. Letter about this date to Mr. Merryweather, Tyerman iii, 70.
- 18 Aug. Bristol : "Wesley stood in the shadow of St. Mary Redcliffe Church, and six days later, Chatterton, whose genius and career are so closely interwoven with St. Mary's Church perished in his misery and pride." Pawlyn's *Bristol*, p. 63.
- 19 Aug. Bristol : letter to Mr. James Freeman, W.H.S. *Proc.*, viii, 98.
- 26 Aug. St. Ives : letter to Mrs. Marston, xii, 495 : letter to Miss Marston, *W.M. Mag.*, 1851, p. 336.
- 31 Aug. Lyttleton's *Dialogues of the Dead*, W.H.S.*Proc.*, iv, 176.
- 15 Sept. [Bristol] : letter to "a Member of the Society," xii, 288.

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- 28 Sept. "Mr. Hindmarsh": James Hindmarsh, see *Hist. Kingswood School*, p. 56—58, *Methodism in Yarmouth*, p. 84—90. "Robert Hindmarsh": *Hist. K. School*, p. 58.
- 5 Oct. Bristol: letter to Joseph Benson, xii, 412.
- 13 Oct. London: letter to Matthew Lowes, Tyerman iii, 78—79; letter to Christopher Hopper, xii, 310.
- 24 Oct. "Northampton—a more commodious house": the meeting-house on the Green, built some forty years before by a small church of strict Baptists, *Meth. Rec.*, 30 May, 1907, p. 10.
- 5 Nov. Norwich: letters to Mrs. Jane Barton, xii, 376, and to Miss Bishop, xiii, 19.
- 10 Nov. Whitefield died at Newbury-port, near Boston, U.S.A., 30 Sept.
- 16 Nov. London: letters to "My dear Sister" xii, 455, and to Miss Bolton, xiii, 164.
- 24 Nov. London: letter to Samuel Bardsley, *Meth. in Sheffield*, p. 235.
- 3 Dec. "Chatham—the new house": see *W.M. Mag.*, 1880, p. 452.
- 14 Dec. London: letters to Mrs. Marston, xii, 496, and to Miss Marston, *W.M. Mag.*, 1851, p. 336.
- 21 Dec. London: letter to Christopher Hopper, xii, 311.
- 28 Dec. London: letter to Joseph Benson, xii, 415.
- 29 Dec. London: letter to Miss Foard, Tyerman iii, 79. A letter, No. 212, to an un-named correspondent belongs to this year.

CHARLES H. CROOKSHANK.

A LETTER FROM WILLIAM THOMPSON TO JOSEPH BENSON.

To Mr. Jos. Benson,
Methodist Chapel, Hull.

Manchester,
Jan. 20, 1798.

Dear Brother,

It is a long time since I have seen or heard from you, and I am not certain whether I am a letter in your debt or not, but believe I would not have troubled you at present, had it not been for the following reasons.

1st. Many of the preachers have got it into their heads, and

hearts too, that there is a design immediately to introduce travelling Bishops, or something like it.

2nd. They fear that you are gained over to that side of the question, or you never would have given your consent to the untruths contained in the Address to the Methodists in America concerning Dr. Coke.

3rd. They ask me, both preachers and people what discord or division has been among the Methodists since he was admitted that he has been at the bottom of it. They mention Birstal, Dewsbury, London, Bristol, Litchfield, and all the uneasiness about the Sacrament. They say if these things are true (which I am sure they are) how could the Methodist preachers declare to the world that he is a man of peace!!! I shall not be surprised if a pamphlet be published to the world on that subject. Many of the preachers also have their fears that some of the profits of the Books are applied by the senior brethren to their travelling expenses, letters, &c., without the knowledge of the Hundred. I believe nothing short of the following plan will satisfy the people and the preachers in general. 1st. Let a committee be appointed annually to receive the Yearly Collection. 2nd. Another to receive Kingswood. 3rd. Another to receive the Collections for the Missions. 4th. One for the Preachers' Fund. 5th. One to examine Geo. Whitfield's accounts, and to report to Conference how much they have received and to whom they give the money, and to what purpose it is applied. This plan, or something like it, will satisfy both preachers and people in general, and make our temporal concerns as clear to the world as the noonday sun, and which I think is the duty of the Senior Brethren to do as soon as possible.

The Kilhamites here say that their party increases much in Hull, though here they are but low, and [I] hope in a short time they will come to nothing. We have a few noisy, shouting people here whom I cannot get brought into order, and am not without my fears that they will become Kilhamites in the end, as many of them are at Macclesfield already. At Birmingham, your old friend, Wm. Parsons, Smallman, Dunn, &c., who were the chief of the Shouters, are become so perfect that they "have no need of Christ, because they have no sin, nor can commit any," and were excluded the Society, by the unanimous voice of the Preachers, Stewards, Leaders, and People. I am happy to inform you that from the accounts I have had from different parts of this Kingdom the Work of the Lord is revived, and in many places the Societies nearly double since Conference. We have a good

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work here, but am not without my fears that the Shouting People will hurt it in the end. My wife has been very bad for some time, but, thank God, she is a little better, and joins me in best respects to Mrs. Benson, yourself and fellow labourers,

And am Your Aff^o Friend and Brother,

WILL^m THOMPSON.

Give my respects to Mrs. Thompson. No doubt you have heard of Mr. Morden's death, of Leeds.

[From the collection of Mr. George Stamp.]

A LETTER OF JOHN WESLEY TO
MISS NANCY BOLTON.

London, December 20, 1789

My dear Nancy

I rejoice to hear that you still stand fast in the liberty where-
with the Christ has made us free, and it is certain you never need lose
anything which God has wrought, till you attain the full reward.
You already find the fruit of patient suffering, in being a partaker
of his Holiness. Go on, in his name and the power of his might
till he says "Come up hither."

You send me a pleasing account of my dear Miss Leake,
who I hope will run and not tire. It is true

A thousand snares her path beset

But she has a strong Helper, and also that uncommon Blessing,
an experienced and faithfull Friend. The very first time I saw
him after my return from Witney, I spoke to Mr. Whitefield of
her Books. I am surprised he has not sent them yet and will
immediately refresh his memory.

Permit me, my Dear Friend, to caution you, yet again, Be
not too zealous in Business, Run no hazards, it is far easier to
get into difficulties than to get out of them.

Wishing you and our Dear Friend, Miss Leake, a continual
growth in grace

My dear Nancy,

Yours most affectionately

J. WESLEY.

The original of the above is in the possession of Mr. J.
Vanner Early, Springfield, Witney. It is not identical with any
of the letters to Miss Nancy Bolton of Witney, published in
volumes xii and xiii of *Wesley's Works*. As far as I am aware it
has never been published heretofore.

F. F. BRETHERTON.

NOTES AND QUERIES.

479. ALTRINCHAM OLD CHAPEL: A CORRECTION.—The Editors have received the following letter from Mr. Francis Rainer, of Bowdon:—

“I have recently been reading with much interest several numbers of the *Proceedings* of the W.H.S. I beg, however, to call your attention to an unfortunate error in Note 442, *Proc.* vii, 141-2. The contributor of that note is referring to the old Chapel in Altrincham, and, after quoting Ingham, says:—‘After its disuse as a Chapel it had many changes of fortune, ownership and use.—In 1907 when I saw it, it had been new fronted and turned into a small theatre.’ This is quite true of another old chapel in Altrincham, the old Unitarian Chapel, built about the year 1816, but not of the first Wesleyan Chapel in Altrincham.

“The prominent historical facts relating to the old Wesleyan Chapel opened by Thomas Taylor are the following:—It was built by the Methodists of Altrincham, Bowdon, and Dunham Massey, for a Chapel, and opened in 1788. It is the oldest place of worship in Altrincham. It gave the name of “Chapel Walk” to the once narrow roadway in front, now widened and extended, and known as Regent Road, and the narrow street at its side is known as Chapel Street. The last Wesleyan public preaching service held in it was probably on Sunday, 6 May, 1866. About 18 months after that date it was acquired by the Congregationalists and opened for service by them in the spring of 1868. On its disuse by them, some years after, it was acquired on behalf of the Church of England, and became, and is now a Mission Church called “All Saints,” in the Parish of St. Margaret, which includes parts of Altrincham and Dunham Massey.

480. “A HOUSEHOLD PLACARD.”—See W.H.S.*Proc.* viii, 173-174. The Rev. George Eayrs’ enquiry finds a full answer in *W.M. Mag.* for Oct., 1912, in an article on *Mr. Richard Crawley and his Family Rules*, from the pen of Rev. A. H. Walker, B.A. The article is a most interesting one, and makes reference to entries in the *Journal* under dates 19 Oct, 1749, and 6 April, 1781.