



THE FRANKLIN HOUSE, FRANKLIN SQUARE, NEW YORK.

The residence of President Washington in June, 1789. (On the right.)

GEORGE WASHINGTON'S LIBRARY.

[GEORGE WASHINGTON'S 'CONTACT WITH METHODISM' in 1785 and 1789.

On May 26, 1785, Asbury and Coke dined with General Washington at Mount Vernon. "He received us very politely," says Coke, and was very open to access. He is quite the plain country gentleman. After we desired a private interview . . . presenting to him our petition for the emancipation of the negroes, and entreating his signature. He informed us that he was of our sentiments, and had signified his thoughts on the subject to great men of the State; he did not see it proper for him to sign the petition, but if the Assembly took it into consideration, would signify his sentiments to the Assembly by letter. He asked us to spend the evening and lodge at his house, but our engagement at Annapolis the following day would not permit it."

In 1789, during the session of the epoch-making M. E. C. Conference in New York, and a few days after Washington had delivered his inaugural address to the Congress, a copy of the address of the representative Bishops, expressing their allegiance to the Government, and signed by Coke and Asbury, was conveyed to President Washington by two American citizens, the Rev. John Dickins and Major Thomas Morrell. The latter had gained distinction in the war, and retained the friendship of Washington. (In 1787 he became a Methodist minister). Washington accepted the copy of the address, and four days later received the Bishops, accompanied by Dickins and Morrell. Asbury then read the original address, and President Washington read his own reply 'with fluency and animation.' Both addresses were in *The Gazette of the United States* for June 6, 1789. At the time the Conference address was presented, Washington was residing in the Franklin House, Franklin Square, New York. We have a copy of an old print, which we use as an illustration.]

T. E. B.

In *Zion's Herald* for September 1, 1920, an interesting article appeared, entitled: "Browsing around George Washington's Library." The Library consists of 354 books which have been fully identified as belonging personally to George Washington. They are contained in a carefully guarded case which stands in a special room on the fourth floor of the Boston Athenæum Library, and the writer of the article has had an unusual opportunity for an intimate study of the contents of the book case.

He says:—"We were of course especially eager to discover whether Methodism was represented in this collection and were glad to find a number of writings from the pens of our early pioneers; Of Wesley's sermons were found 'The Great Assize,' 'Salvation by Faith,' 'The Almost Christian,' 'Original Sin,' 'The Important Question (Matt. xvi, 26)' and 'Thoughts on Slavery.' We can easily imagine how Washington read the thirteen points of the first division of 'The Almost Christian' on

'What is implied in being almost,' and then the second division with its eleven heads on 'What is being altogether a Christian,' or how he scanned these lines, so characteristic of Methodist belief, in the sermon on 'Salvation by Faith': 'and first, whatsoever else it imply, it is a present salvation. It is something attainable, yea actually attained on earth by those who are partakers of this faith.'

A copy of the sermon preached by Thomas Coke at the famous 'Christmas Conference' in Baltimore in 1784, when he consecrated Francis Asbury a general superintendent, is here. It was delivered on December 27, 1784, and the text was Rev. iii, 7-11. (See *Note 1*).

"There is another curious Methodist pamphlet, the 'Address of Thomas Coke to the subscribers for the support of Cokesbury College and to members of the Methodist Society, with the rules and regulations of the college.' We read in these quaint old pages: 'The students shall consist of 1. The Sons of Travelling Preachers, 2. The Sons of Annual Subscribers, the Children recommended by those annual subscribers who have none of their own, and the Sons of Members of our Society, 3. Orphans.' Also we select from the General Rules concerning the College two interesting items: '4. The price of Education shall be £10 per Ann. Maryland Currency,' and '7. The Orphans shall be boarded, educated and cloathed *gratis*.' From the 'Rules for the Economy of the College and Students' here is another pair of important provisions: 1. The Students shall rise at 5 o'clock in the Morning Summer and Winter at the ringing of the College-Bell.' '24. The Elders, Deacons and Preachers as often as they visit Abingdon, shall examine the Students concerning their Knowledge of God and Religion." (*Note 2*).

"We took from the shelf two well-bound books with gold eagles stamped on the backs." They were the *Arminian Magazine* for 1789 and 1790, printed in Philadelphia and sold by John Dickins. (*Note 3*.) In Volume 2, page 47, there was a printer's error in connection with an article on 'The Life and Death of the Reverend John Fletcher.' Where the line appeared 'continued on page 72,' the '2' had been erased and a '5' substituted, evidently with the same pen that wrote 'G. Washington' on the title-page. Was this correction made as our first President sat reading about John Fletcher? Still another Methodist title in the collection is 'The Usefulness and Importance of Human Learning,' a sermon delivered before the trustees of Dickenson College by 'Charles Nisbet, D.D., Principal

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of said College,' on May 11, 1786. (Note 4).

"One of the most worn books of all is a very old New Testament printed in Latin—'Novum Testamentum Domini nostri Jesu Christi, Interprete Theodoro Beza.' Evidently it had been owned by others before it came into Washington's possession, for we found written on the fly-leaf 'Hugh Robinson' and 'Charles Robinson's Book 1748-9,' also 'F. Wilson.' But across the middle of the title-page still plainly can be seen this familiar signature 'George Washington.' His name was written probably when he was a young man of seventeen or eighteen."

The article in *Zion's Herald* is written by an enthusiastic and careful antiquary who does not give his name; but who deserves the thanks of all who are interested in George Washington and the records of the past.

JOHN S. SIMON.

NOTES.

I.—DR. COKE'S SERMON ON BISHOP ASBURY'S 'ORDERS.'

I have an uncut copy of this sermon printed by J. Paramore, London, 1785. The dedicatory page is "To the Rev. Francis Asbury, *Superintendent* of the Methodist Episcopal Church in America . . . by his most affectionate brother Thomas Coke. Baltimore, March 1, 1785." On page 6 we read, 'The Church of England of which the Society of Methodists, in general, have till lately professed themselves a part, did for many years groan in America under grievances of the heaviest kind. Subjected to a Hierachy, which weighs everything in the scale of politics, its most important interests were repeatedly sacrificed to the supposed interests of England' The most importunate entreaties of the oppressed flocks, yea, the representatives of a General Assembly itself' (The Assembly of Virginia) 'were contemned and despised' . . . (Then follows a painful indictment of the clergy) . . . 'The Parochial Churches in general being thereby vacant, our people were deprived of the Sacraments through the greatest part of these states, and continue so still. What method can we take at this critical juncture? God has given us resources in ourselves, and after mature deliberation, we believe that we are called to draw them forth.' Then quoting passages from the apostolic fathers (carefully verified by notes on his sources) Dr. Coke maintains that the 'uninterrupted succession is a point given up by the ablest Protestant defenders of Episcopacy,' and that the 'primitive Christians were so far from esteeming the regular succession as essential to the constitution of a Church, that in some instances Episcopacy was wholly omitted.' He concludes, however, that 'of all the forms of Church-government, we think a moderate Episcopacy the best.' He has much to say in defence of Wesley's ecclesiastical irregularities.

T. E. B.

2.—COKESBURY COLLEGE, 'A Kingswood School in America,' and John Dickins.

John Dickins, the comrade of Asbury was the first Methodist preacher to welcome Dr. Coke when he landed at New York on Nov. 3, 1784. The late Dr. Buckley described Dickins as 'an ecclesiastical legislator who without the loss of spirituality apprehended the relation of a religious community to the development of the New World!' He was the originator of the educational enterprise which bears Coke's name.

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He was born in London in 1746, and was educated at Eton. It would be interesting to know if any other Etonian ever became a Methodist? 'He drinks in Greek and Latin swiftly' says Asbury, and 'he prays and walks closely with God.' Dickins's Educational ideal was that of an old public school boy, for he wanted 'a Latin School.' The two friends talked over the project in 1779. In June 1780 Dickins started 'a subscription paper' for a seminary on the plan of Wesley's Kingswood School. This plan was discussed with Coke in 1784. The Conference sanctioned the scheme, made a collection of £45, started a "College" at Abingdon in Maryland, and named it Cokesbury. Two disastrous fires, and successive financial difficulties shattered it, but it was the genesis of other schools and colleges. 'The grass-grown ruin at Abingdon is a monument to the high ideals and painful sacrifices of the fathers.' Its bell is preserved in the Woman's College, Baltimore. A fire-marked stone, taken from its ruins, was built into the foundation of 'The American University,' Washington, D.C. in 1896, which includes 'A Hall of Languages.' Is this 'The Latin School' of John Dickins's educational dream? The paths of the Eton Boys were strangely divergent in John Dickins's day. Can anyone guess his thoughts when he heard of the career of Charles James Fox who was at the famous school about the same time as himself, or of Lord Chatham, Lord North, Lord Howe. What were his emotions when the Etonian, Lord Cornwallis, was captured with his troops at York Town, in 1781? T. E. B.

3.—THE FIRST BOOK-STEWARD OF THE M. E. CHURCH was John Dickins.

His imprint is on the first publication of the 'Book Concern,' Wesley's Extract from *à Kempis*, and, as the writer of the foregoing article observes, on the American edition of the *Arminian Magazine* in George Washington's library. The 'gold eagles stamped on the back' suggest that he may have had something to do with the presence of the *Magazine* and Dr. Coke's pamphlets, on the President's bookshelves.

John Dickins died in Philadelphia, of yellow fever, in 1798. A chronicler of the time says, 'his death was more sensibly felt by the Methodist Church in general than we had ever known or felt in the death of any preacher that had died among us.' For many years his son, Hon. Asbury Dickins, was clerk of the United States Senate, respected, trusted and retained in office by all parties. T. E. B.

4.—DICKENSON COLLEGE, at Carlisle Pa., was founded in 1783, in honour of John Dickenson, the revolutionary patriot and governor of Pennsylvania. It passed into the hands of the Methodist Episcopal Church in 1833, with John P. Durbin as President. We do not find Dr. Charles Nisbet's name in the American *Minutes* of the period. The title of his sermon is excellent, but was he a Methodist? T. E. B.

WHITEFIELD - WESLEY - JOHNSON WALPOLE.

To retrace the stony road that Whitefield trod means no transition from the tumult of arms to the serenity of a generation of peace. In Scotland, Canada, India, or over the Continent of Europe, British troops were engaged throughout his lifetime in

constant warfare, and his closing days at Boston saw the early lowerings of the storm that began with the Congress of Philadelphia and culminated in the Declaration of Independence. The truth is that the prophet's voice may ring at least as clear above the noise of war as through the silence of peace, and John Wesley's and George Whitefield's lives would finally dispel any thoughtless contention that *inter arma silet religio*.

Whitefield's life had strange vicissitudes, and the common associations of his name with Wesley's tends rather to obscure the characteristics of his strongly marked and distinctive personality. Wesley went to Oxford from a country vicarage and the Charterhouse School; Whitefield from the Bell Inn, at Gloucester, where he served as drawer for some eighteen months. Wesley was a scholar of Christchurch, Whitefield a servitor of Pembroke, which he entered a year after Samuel Johnson, degreeless and discontented, had quitted that "nest of singing birds." Preacher and philosopher, nevertheless, somewhat crossed each other's paths, the inevitable aphorism declaring that "his popularity, sir, is chiefly owing to the peculiarity of his manner. He would be followed by crowds were he to wear a nightcap in the pulpit, or were he to preach from a tree."

That would hardly be taken as a final estimate of Whitefield's preaching, but it is clear that it was of no ordinary character. His first sermon, preached at twenty-one, drove fifteen of his hearers mad, and Benjamin Franklin, listening to his appeal for some charitable object, had first his coppers, then his silver, and finally every coin he carried, gold and all, preached out of his pockets by the speaker's eloquence.

Effects like these argued something far removed from the sententious dogmatism of the average eighteenth-century pulpit. It was no common preacher, either, who could impress in equal degree, if by different address, the rude miners of Kingswood and the gilded circle that crowded the Countess of Huntingden's salon in Mayfair. The Kingswood preaching marked an epoch. The scandal of an ordained priest leaving his pulpit to rant at the mob on a Gloucester hillside was too much for the ecclesiastical digestion of the day, and though Whitefield, like Wesley, never formally quitted the Church of England, the closing of Anglican pulpits against him drove him of necessity to have his chapels licensed as dissenting meeting-places. It is with Wesley's name that field preaching is identified, but Wesley, like the rest, looked with uneasy suspicion on his innovating colleague, till the day when the realization dawned that the Sermon on the Mount

might after all have been delivered in a setting not wholly different from the surroundings of Kingswood Hill.

Whitefield's was a shorter and perhaps more troubled life than Wesley's. To both the divergence of their paths, after the close fellowship of the Holy Club and the evangelism of a larger world than Oxford, brought pain which neither sought to disguise. For one it was Calvinism, and a part in the institution in Wales of a stable Church, and in England of the "connexion" that bore his patron's name; to the other, with Arminius as guide, and free grace as gospel, fell the foundation of the society that to-day forms the largest Protestant Church in Christendom.

It is possible to over-emphasise this doctrinal strife. The mysteries of election and reprobation may have kindled the academic interest of Horace Walpole and Chesterfield and the rest of the Park-lane drawing-room, but it was something far simpler and more vital that stirred to contrition and dedication and resolve the crowds that gathered round the preacher in field or highway. They did not know or care that he made them Calvinists. All that mattered was that he made them new men. It was not that in the flood of tempestuous oratory that poured from Whitefield's lips there was revealed a new message, a sudden disclosure of unsuspected truth. A prophet need hardly have a distinctive message at all. The man who was "more than a prophet" had a sermon of a single word—"Repent"—and that was no new injunction. But if he is a prophet indeed he must have dwelt in regions beyond the attainment of ordinary men, and from lips touched with a glowing coal proclaim a truth that finds utterance because he cannot contain it, and that convinces because of the force and fire that drives it through our outer defences of questioning and cynicism and doubt into that inner soul where all essential truth compels recognition at last.

It was somehow so that Whitefield preached to hearing ears what others were preaching and had preached to deaf. How far in the Evangelical Revival it was the men who made the occasion or the occasion that found the men it is, on the whole, profitless to debate. All we can say is that there were prophets in those days—Wesley and Whitefield and Fletcher and Venn and Romaine, and many another—and because they were recognised as prophets men heard them gladly.

[The above, from a daily newspaper, in one of the 'war years,' (December, 1914), when the bi-centenary of Whitefield's birth was celebrated, was written by H. Wilson Harris, and is well worth preserving.]

JOHN WESLEY AND THE GILBERTS OF ANTIGUA.

PERSONAL AND PROFESSIONAL RECOLLECTIONS BY THE LATE
SIR GEORGE GILBERT SCOTT, R.A.

Edited by his son, G. Gilbert Scott, F.S.A., with an introduction by the
Very Rev. John William Burgon, B.D., Dean of Chichester. London :
Sampson Low, Marston, Searle and Rivington, 1879.

“My Mother’s family were West Indians. My great-grandfather, Nathaniel Gilbert, appears to have been a most excellent man. Living in a century of extreme deadness in religious matters, he was roused to a sense of the age in this respect either by the preaching or by the writings of Wesley. He consequently joined the Wesleyans at a time when they were not considered as severed from the Church of England. At his request Wesley sent over to Antigua some ministers of his society to instruct the negroes and others, but though the whole family joined the new society, it is clear that Mr. Gilbert did not consider himself otherwise than a member of the Church of England, for he brought up his eldest son as a clergyman.”

Sir Gilbert Scott refers at length to his Aunt Gilbert, evidently his great-aunt, his grandmother’s elder sister.

“My Aunt Gilbert was most interesting in her reminiscences. John Wesley was the great saint of her memory. I remember her telling me of his having kissed her, which she esteemed a great privilege. She had been an intimate ally of Mrs. Fletcher, of Madeley, who after her husband’s death, became a sort of female evangelist all round the Wrekin.” He refers to his Aunt’s brother William, who lived in America. For a publication of his entitled “The Hurricane,” see Southey’s *Life of Wesley*.

“She (my great aunt) had a large chest filled with selected letters from her correspondents, from John Wesley downwards ; but this most valuable collection was indiscriminately destroyed after her death, which happened I think in 1832. A grievous error.

She lies buried a little to the south of the Church of Gawcott. My grandmother lived a few years longer and was buried at Wappenham. Both were eighty or upwards at their death.”

The late Mr. R. T. Smith was greatly interested in the Gilbert family through their temporary residence in Whitchurch

and Chester. I had the use of the pamphlets he had collected, and was therefore able to give in my "Chester" book, an account clearer and fuller, according to the gracious verdict of the late Rev. T. McCullagh, than appears elsewhere.

There are many references to the family in the *Standard Journal*.

The footnote, vol. v. p. 10, requires correction.

What does the Editor mean by MS. note? On page 415 of vol. iv., the Editor has plainly distinguished the Nicholas Gilbert mentioned in the *Journal* from a member of the Antiguan family who bore the same name. On page 10 of vol. v, however, he confuses him with a Nicholas Gilbert whom I mention on page 82 of my book. But I do not suggest the identification, nor is there anything in Tyerman pointing in that direction. Myles says Nicholas Gilbert, the early Methodist preacher, began to travel in 1744. The West Indian family did not become Methodist till later. Atmore mentions him *sine origine*.

Standard Journals V., 424 f.n. The phrase "Francis Gilbert was resident in Whitchurch from January 21st, 1768," is indefinite. How long did he remain there? My book which is here quoted is indefinite too. The date of departure seems to have been 1773. See *Proc.* iii, 117.

F. F. BRETHERTON.

REV. ADAM AVERILL'S PORTRAIT, 1798.

(See *Proc.* xii, 114).

In the letter on the Irish Rebellion of 1798, written by Rev. Adam Averill, and published in *Proceedings*, March, 1920, there is a reference in the second paragraph to the visit to his house of a company of the rebels and their treatment of "my picture defaced, with swelling threats to use the original in the same manner." This portrait still exists on the premises of the Dublin Central Mission, which were from the Secession to the Union, the head-quarter of the Primitive Methodist Society in Ireland. The premises were transferred to the United Methodist Church at the Union about 40 years ago, and about 24 years ago the Dublin Central Mission was started there. The picture was probably left by Mr. Averill to the Society which he did so much to found and to inspire with help and influence. I have the authority of

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the son of a well-known "Primitive" minister that the portrait is the same as that referred to in the letter of 1798.

It will be known that Mr. Averill, described in his early career by Mr. Bridgen as "a clergyman in deacon's orders, a Methodist preacher, and a fervent evangelist," was the leader in the revolt of the so-called Irish Primitive Methodist Society,—not to be confounded with the English Primitives, whose reasons for secession were quite different,—from the body founded in Ireland by John Wesley. Mr. Averill became their leader and President of their Conference. He was very determined in his opposition to the parent body, and when, in 1820, Mr. Joseph Butterworth sought to effect a Union of the two Societies, Mr. Averill, for certain reasons detailed in Crookshank's *History of Irish Methodism*, pronounced the Union to be "impossible."

In view of this attitude it may be assumed that if the old gentleman in the Paradise, which no doubt he has been enjoying for many years, was conscious of the happily consummated Union of the two Methodist Societies in Ireland, he would not have given it his blessing, unless his earthly views had become moderated by his celestial conditions. And this, perhaps, gives some significance to the following little episode:—

Shortly after the founding of the Dublin Central Mission on the old Primitive Methodist premises the Committee was sitting in the vestry with the late Dr. McMullen presiding. It was through his wise and far-seeing efforts that the Union had been effected and the Mission established. He was sitting immediately under Mr. Averill's portrait, when, without warning, the picture fell, almost on the great grey head of the venerable chairman, but without harming him. Of course, the fall of the picture can be explained on purely natural grounds, by the breaking of the cord or the loosening of a nail. But it is quite possible that some very-advanced student of spiritual phenomena may be prepared to see a mysterious connection between Mr. Averill's views and the accident, and that from his celestial altitude the old sturdy ecclesiastic had instigated the demonstration to protest against the Union and the transfer of the old premises to the forward movement of modern Methodism.

The picture is an oil painting, shewing signs of age, and is very much soiled. It represents a face of great determination and not remarkable for beauty. I have tried to obtain a photographic reproduction, but am advised it would not be a success.

By the way, what is the correct spelling of the name? The letter gives Averill, Mr. Crookshank, and Mr. Curnock in the

Standard Wesley's Journal, spell it Averell. The well-known Shillington Methodist family, of Portadown, were related, and incorporated the name, using the "e."

Mr. Averill's ecclesiastical charge was Tentower, Durrow, not Jentover.
ROBERT MORGAN.

IRELAND.

NOTES ON WESLEY'S JOURNAL.

Standard Edition.

III. 404. "*Mr. T's at Castle Hyde.*"—Castlehyde was in the parish of Litter, a mile or so from the town of Fermoy.

"Mr. T." was Rev. Thomas Tuckey, A.M. who in 1743 had been appointed Rector and Vicar of the Parish of Litter. He had been Curate of Rathcormack from 1734 to 1743: during the last year of which period he was curate to Rev. R. Lloyd. Mr. Lloyd was born in 1699 and was Rector and Vicar of Rathcormack 1742-1775. (See Brady: *Records of Cork, Cloyne and Ross*).

III. 410. "*John Reilly.*" Gibson's *History of Cork*, (II. 393). gives this sheriff's name as Hugh Reily.

III. 464. "*Shannon Church Lane*" should be SHANDON Church Lane.

IV. 45. Note 1. (*Balligarne*). This note is *very* inaccurate. Wesley could not possibly have got to Ballingarrane where the Palatines lived in less than three or four days for the return journey from Cork.

V. 503. "*Passage.*" This is not *Passage West Co. Cork* (as suggested in the Index). It is Passage in Co. Waterford.

VI. 188. Note 1. on "*The Volunteers.*" a ridiculous note.

These men were Cork citizens, belonging to a local volunteers' union. To this day it is customary for loyalist associations to take names like "Derry, Aughrim and the Boyne" without having the remotest local connection with Aughrim. For a full account of these Volunteers with their officers, colours, uniforms, etc., see *Cork Archaeological Journal* for Jan. 1893.

A verse or two of their song, set to the tune "Alley Croker" may be quoted:—

St. Patrick, he is Ireland's Saint
And we're his volunteers, Sir,
The hearts that treason cannot taint,
Their fire with joy he hears, Sir.

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'Mong ' Union Men '
And 'Culloden,'
There's not one man a damn'd rogue
" True Blue " and " Boyne "
With " Aughrim " join
To mount a verdant Shamrock.*

*Pronounced there as often now in South of Ireland as if it were ' Sham-rogue. '

VII. 275. Note 1. "*Sir Samuel Rowland.*"—I wonder what authority there is for this. Gibson's *History of Cork* gives among the list of Mayors (II 394)

1786. Sir Samuel Rowland.

1787. James Kingston.

In May, 1787, therefore, the mayor would be Mr. James Kingston. It is not without interest that since Wesley's time several of the Kingston families in Co. Cork have been Methodists.

R. LEE COLE M.A.,B.D.

THE ARMINIAN AND METHODIST MAGAZINE.

BRITISH AND IRISH EDITIONS.

I.

As the owner of a complete set from 1778 to the present day, I am endeavouring to improve my collection by adding well bound copies in place of some that have become dilapidated.

I have learnt that it is well to examine with care any copy that may present itself.

Two volumes have recently come to hand which present problems upon which I should be grateful for light.

1812. My standard copy, as I think I may call it, has 960 pages.

This other copy has only 518. The Index is drawn up to correspond. Space seems to have been saved by the omission of the large dissertations.

It is well known that at a later period there was an abridged edition, marked *sixpenny edition* on the title page.

Particulars as to the earlier abridgement will be welcome. What years are affected?

1810. The "new" copy turns out to be an Irish edition.

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There are 5 portraits all different from the 13 in the English edition. The letterpress is apparently the same as in the English edition, but two months behind. Particulars as to the Irish edition desired.

SOME NOTES ON THE IRISH EDITION OF THE METHODIST MAGAZINE.

II.

A set of this edition is in the Conference Office Library, whether complete or not I cannot say: perhaps some Irish member will kindly tell us. The first vol. (1803) is a duplication of the British edition, but the type must have been reset, though the appearance of each page is almost exactly identical; the headlines are, however, in another kind of type. There are no portraits, and no signs of any. (This latter remark does not apply to some of the following vols., as traces remain of some portraits having been cut out). The imprint on this vol., and all the following vols., to 1822, which is the last in our set, is

Dublin

Printed for the Methodist Book-Room, No. 13, Whitefriar Street,

By Robert Napper, No. 29, Capel Street,

And sold at all the Methodist Preaching-houses in Ireland.

In 1804 there are 576 pp. as against 624 in the British ed. There are 10 portraits, 8 of which are in the British ed., and 2 from 1803 (Brit., ed.). The difference in paging is due to the fact that an appendix appears in the Brit., ed.: there are also other differences: e.g. in the Irish ed., an article is omitted on the Irish rebellion which appears in the Brit. ed.

There is in our set no vol. for 1805; and it seems as if none was issued, for on the 1806 titlepage appears the line: "Volume XXIX; or the *Third* of the New Series." As this line also appears on the titlepage of the Brit. ed., however, that point is not settled. The no. of pages respectively for 1806 is that of 1804. There are important changes from the Brit. ed. A long biography of John Johnson is given, displacing several articles and reviews; and the Irish missionary intelligence, given in the Brit. ed., is also omitted. Many letters to and by Wesley and Whitefield &c., are inserted. There are five portraits, of preachers who had appeared in the Brit. eds., of 1803, 1804, and 1805.

In 1807 and 1808, as before, the Irish ed., is 576 pp. and the Brit., 624. There are 6 portraits and the same difference

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in contents: i.e. displacement of articles occasionally to allow Irish biographies to appear, also Wesley letters, &c. (These letters had all been previously published).

In 1809 each ed., has 576 pp. Five portraits remain in our set, though it looks as if at least eight were originally given. These are all of *Irish* preachers, and did not appear in the Brit. ed. Their names are Andrew Hamilton, Samuel Steele, William Smith, Jas. Jordan, and Samuel Alcorn. Under the first four is placed "Petrie pinxit. Maguire set.;" the last is both painted and engraved by Maguire.

In the 1810 Irish ed., there are 576 pages as before, but in the Brit. ed., only 528. Six portraits, as usual, are inserted, two of which have been cut out in our set, the other four being John Fletcher, Thomas Browne, James Bell and Bleakley Dowling, the last three Irish preachers. Fletcher's portrait is that which appeared in the *Arminian Magazine* for 1788. The material, in the main, is as the Brit. ed., but articles are altered in position or displaced altogether where considered advisable.

In 1811 the Brit. ed., leaped up to 960 pages, and this number was retained till 1822, when it dropped to 836; while the Irish ed., remained steady at 576 to the same date. Usually there are five or six portraits in each volume of the remainder of the set, except the last, which contains only three, two of which had appeared in previous vols. Altogether the 1822 vol., bears traces of a winding-up process, and I shali be surprised to hear of any following that year. What portraits do appear are those of Irish preachers, usually five or six in each vol. In May 1821 a view is given of Lower Abbey Street Chapel, Dublin. The tendency in later issues is to publish the British articles, and matter generally two or three months "behind time" and obviously many articles in the parent magazine have to be omitted altogether for want of space in the years between 1811 and 1822.

Mr. Crookshank was of course acquainted with this edition of the Magazine, though he does not specify it in the preface to his *History of Irish Methodism*. References to it are occasionally given in the footnotes, one, I notice, to the year 1802. The complete issue is valuable to the student of Methodism in the Sister Isle. Does any member possess such a set? If so, he will be perhaps willing to supplement these notes.

A. WALLINGTON.

ELECTIONS TO THE LEGAL HUNDRED.

The Committee on Methodist Law, being charged by the Conference to consider the subject of elections to the Legal Hundred, requested me to prepare a paper shewing the past and present methods of such elections. The paper was read at the last meeting of the Committee, and it was suggested that its publication in our *Proceedings* would be of advantage.

THE PAPER.

The Committee has been directed to consider "the way of devising a more satisfactory method of election into the Legal Conference." In order that we may discharge our duty, I would suggest that we should, first of all, ascertain the method of election laid down in Wesley's "Deed of Declaration," and, then, examine the changes that have been made in that method up to the present time. Having done this we shall be able to see if it is possible to devise a more satisfactory method.

I. In examining the "Deed of Declaration" we find that, after the Conference has assembled, it is necessary to fill up all the vacancies occasioned by the death of any of its members, or by the absence of those who have not attended the Conference for two years without having received its necessary consent and dispensation. If the latter persons are not present on the first day of the third yearly assembly of the Conference they cease to be members of the "Hundred," and their places have to be filled. Vacancies are also caused if the Conference in the course of its business expels a member of the "Hundred." In that case, immediately after his expulsion, another person must be elected in his stead.

In filling up the vacancies the Deed directs that "no person shall be elected a member of the Conference who has not been admitted into connexion with the Conference as a preacher and expounder of God's Holy Word for twelve months." With that exception all the preachers in "full connexion" are eligible for election. As to the method of election we are dependent on the provisions of the second and fourth clauses of the Deed for necessary information. The second clause provides that the act of the majority in number of the Conference is the act of the whole Conference "to all intents, purposes, and construction whatsoever"; and the fourth clause provides that "no act of the Conference shall be the act of the Conference until forty of the members thereof are assembled . . . nor until all the vacancies

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occasioned by death or absence shall be filled up by the election of new members, so as to make up the number of one hundred." The Deed also makes it imperative that during the assembly of the Conference there shall always be forty members of the "Hundred" present at the doing of any act, otherwise such act shall be void.

It will be seen, therefore, that in the case of vacancies in the "Hundred" they may be filled by any preacher who has been in "full connexion" with the Conference for twelve months, but that no member is duly elected unless there are forty members of the Legal Conference present at the "doing of the act." Guided by the second clause of the Deed it is reasonable to suppose that the persons elected must be, in each case, chosen by a majority of the voters in the election.

II. The Deed of Declaration was signed by John Wesley on February 28, 1784, and enrolled in Chancery on the same date. At the Conference of that year its provisions came into operation. A new book entitled "The Minutes or Journal of the Conference of the People called Methodists" was used, and in it the proceedings of the Conference were recorded. When I examined it I found that an attested copy of the Deed of Declaration was entered in this Journal, the authority of the Deed being thereby acknowledged. The entries in this book cast light on the subject we are considering. First of all, we find that preachers who had, in the formula of that and many succeeding years, "desisted from travelling" lost their place in the "Hundred." They might be men who were expelled for misconduct, or they might, perhaps, for family or other reasons have retired for a year or two from the itinerant work, but they all came under the excluding force of the eighth clause of the Deed. That clause empowered the Conference to expel and put out from being a member thereof any member for any cause which to the Conference might seem fit or necessary. The Conference evidently came to the conclusion that "desisting from travelling" was "a fit and necessary cause." At the Conference of 1784 there were two members of the "Hundred" who "desisted from travelling." One was Robert Lindsay who had been stationed in Ireland. He "desisted" for a year, and then re-commenced to travel. His place in the "Hundred" was filled by Francis Asbury who, in a few months afterwards, was ordained in America as a "Superintendent." The second was Joseph Sanderson, in whom I take a personal interest. He was the brother of my great-grandfather, William Sanderson, who was also one of John Wesley's preachers. Joseph Sanderson retired to Dundee for two years and then resumed his

itinerant work. I do not know the reason why Robert Lindsay "desisted"; but the exclusion of Joseph Sanderson, who retired "without blame," illustrates the fact that the eighth clause of the Deed could be made to apply to a case of mere temporary "desistence," if the Conference so determined.

The Journal of 1784 sheds light on the subject of the creation of vacancies in the "Hundred," and also shows the method that was employed in filling them up. The successor of Joseph Sanderson was Robert Carr Brackenbury, of Raithby Hall, Lincolnshire. As he had not been in "full connexion" for a year his election was invalid. With John Wesley in the chair of the Conference, and Dr. Coke present who had so much to do with the preparation of the Deed of Declaration, and with a copy of the Deed inserted in the Journal, it is strange that such a mistake should have been made. The mistake was acknowledged the next year when the following entry appears in the Journal:—"The former election of Robert Carr Brackenbury, Esq., as a member of the Conference is confirmed."

Before we pass from 1784 we must note two other points. In that year it is certain that a preacher who was a supernumerary was not disqualified for a place in the "Hundred" although he was no longer an Itinerant. Thomas Rankin, at the Bristol Conference of 1783, that is before the execution of the Deed, asked John Wesley to appoint him as a Supernumerary in London. The request was granted, and notwithstanding the fact that he was already a Supernumerary his name appeared in the Deed of Declaration. It was not removed in 1784. His case was exceptional. It will be remembered that, when the Deed was being arranged, Wesley was pondering his scheme concerning the ordination of preachers in America. The problem involved not only America, Scotland and the Foreign Mission Stations, but also England. In 1788 he ordained Alexander Mather, as a "Superintendent," and the next year Henry Moore and Thomas Rankin, as "Presbyters," with a view to their ordaining other Methodist preachers for England "when the time should come." The inclusion of Thomas Rankin's name in the "Hundred," and the continuance of his name as a member of the Legal Conference, may, perhaps, be explained if we keep these facts in mind.

The second point concerns the inclusion of the names of a considerable number of preachers who, when the Deed was executed, were stationed in Ireland. Eleven are mentioned. At that time the interchange of preachers between Great Britain and Ireland was constant, and some of the most influential of Wesley's

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"Assistants" crossed the Channel and laboured in the Irish Circuits. The regular interchange was continued until 1797, when it was agreed that it should cease. It is an interesting fact that Mr. James Macdonald, the grandfather of Mr. F. W. Macdonald, was the last Irish preacher who came to England under the then existing regulations. The claims of Ireland to be represented in the "Hundred" were not extinguished by the change. That is evidenced by the fact that, in 1810, the Conference directed that when any one of the Irish brethren, who are of the "Hundred," shall cease to be so by death, expulsion, or being superannuated, the vacancy shall be filled by inserting in the Deed an Irish preacher to be elected and recommended for that purpose at the preceding Irish Conference. (*Journal* 1810). In 1877 the Conference declared that ten places in the "Hundred" are to be filled by members of the Irish Conference.

We have seen that during the life of Wesley certain changes took place in the administration of the provisions of the Deed of Declaration. We must now fix our attention on those which have occurred since his death. In Grindrod's *Compendium of the Laws and Regulations of Wesleyan Methodism* there is a sentence, at the beginning of the book, which excites surprise. He says "Any preacher who has been one year or upwards in 'full connexion' is legally qualified to be elected into the Deed; but the Conference by immemorial usage limited its choice to the senior Ministers of the Connexion until the year 1814," (p. 2). Usage is a good plea in certain cases; it can be urged with effect under conditions that have been defined by Lord Lyndhurst. If there is no law opposed to the usage; or if the law is not clear, evidence concerning usage receives the consideration of the Judges. In the case before us, however, there is a law, and it is clear; so usage is a plea which cannot be accepted. As to the usage being "immemorial," we must view that assertion in the light of the proceedings of the Conference of 1784 and 1785, in the case of Mr. Brackenbury. If we do so, Grindrod's statement simply means that he cannot fix a date when the Conference began "to limit its choice to the senior Ministers of the Connexion." That such a custom did prevail is proved by a statement which occurs in the well-known "Plan of Pacification," which was agreed upon in 1795. In it the following paragraph appears:—"The hundred preachers mentioned in the enrolled Deed, and their successors, are the *legal* persons who constitute the Conference: and we think the junior brethren have no reason to object to this proposition, as they are regularly elected according to seniority."

We cannot fix the date when the Conference first determined to confine its choice to the senior preachers. Mr. Sharp has searched the Journal for some definite resolution on the subject, but has not been able to find one.

It was fortunate that, in 1814, there were a few preachers who were making a special study of the constitutional system of Methodism. Among them Jabez Bunting stood pre-eminent. He, and those who were associated with him, directed their attention to the subject of elections to the "Hundred"; and, also, to the elections of Presidents and Secretaries of the Conference. We are only concerned, at present, with the former problem. It occurred to those who were moving in this matter that while the Conference at large could not *elect* new members of the Hundred, permission to *nominate* them might be given to preachers who were not themselves members of the Legal Conference; such permission being duly safeguarded. It was a bold step to take, but the advocacy of Jabez Bunting, and those who acted with him, was successful. The Conference, in 1814, passed the following resolution:—"The 'Hundred' shall continue to fill up three out of every four vacancies in the Deed on the ground of seniority; but in every fourth case of vacancy which shall occur, all the preachers present at the Conference, who have travelled fourteen years and upwards, shall have the right of nominating by ballot any preacher, who to them may appear proper for immediate admission into the number of the 'Hundred'; and the 'Hundred' shall be requested in such case to elect the person so nominated as a member of the Legal Conference. No person shall be so elected who has not travelled at least fourteen years." This cautious resolution reveals the wisdom of a man who perceives the limits of the attainable, and takes care not to overstep them. We may regret the closing sentence which excludes men who are declared by the Deed to be eligible for admission to the "Hundred," but we recognise the value of the concession made in 1814. It was a first step on the path which has led us to an enlargement of our liberties. When we remember that in 1814, the principle of nomination was also applied to the election of the President and Secretary, we shall look on that year as memorable in the legislative annals of our Church.

It must be noted that, in the same year, the Conference passed a resolution concerning elections to the "Hundred" on the ground of seniority. It was agreed that "when there are more preachers of equal standing in our work than can be admitted

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into the Deed on the ground of seniority, the list of such persons shall be read, and a selection of the number wanted shall be made by ballot of the Hundred." This also was a new departure of great significance.

Since 1814 several changes in the method of electing members of the Legal Hundred have been introduced; but, in the main, they follow the lines laid down in that year. It will be serviceable if we briefly note them.

In 1866 the old rule of 1793 concerning supernumeraries continued to operate. Every preacher who had been permitted to become a supernumerary was considered such for four years. At the end of that term he was deemed "superannuated." If he were a member of the Legal Conference he continued to be so for four years; then his place became vacant. The case of the venerable Thomas Jackson may be taken as an illustration. In 1866, having been a supernumerary for four years, he ceased to be a member of the "Hundred." He had been the President of the Conference in 1838 and in 1849, but that fact did not give him any exceptional privilege in respect of his membership. It was enough that he was "superannuated," and he had to retire. We are inclined to think that our present rule concerning the continuance of Ex-Presidents in the "Hundred" is connected with an incident that occurred at the London Conference in 1872. Mr. Jackson was present, and, according to the statement which appears in the "Postscript" attached to his *Recollections of my own Life and Times*, "his brethren took the opportunity of paying him a graceful compliment by choosing him a second time to be one of the hundred Ministers of whom the Legal Conference is composed; a distinction never before conferred on any Methodist Preacher." It was the last Conference he attended. He died on March 10th, 1873. In 1877, the year when the Scheme of Lay Representation was adopted, the Conference inserted a sentence in one of its resolutions which exempted "superannuated" Ex-Presidents from exclusion from the "Hundred." (Journal, 1877).

In 1869 the Conference revised its resolution concerning the right of Ministerial nominations. It was resolved that Ministers of ten years' standing should be entitled to vote in all cases wherein at that time only Ministers of fourteen years' standing were so entitled; but that Ministers of only ten years' standing should not themselves be eligible for election into the Legal Hundred. This resolution contained a valuable concession, but its closing sentence conflicts with the provision of the Deed of Declaration.

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In 1890 the Conference passed a resolution which reminds us of a circumstance on which we have commented. It was resolved that in the case of a member of the Legal Conference who has been permitted to retire for one or two years "he shall not thereby cease to be a member of the Legal Hundred, provided he then, that is to say, at the end of the first or second year returns to the full work; and he shall remain a member of the Legal Conference for two years after becoming a Supernumerary permanently." (*Minutes* 1890, p. 212; 1895, p. 361.) In the same year it was resolved that in the case of a member of the Legal Conference having been entered on the *Minutes* as "without pastoral charge" in conformity with the resolution of the Conference of 1888, at the expiration of four years from the commencement of such an arrangement he shall cease to be a member of the Legal Conference. (*Minutes*, 1890, p. 212)

In 1895 the Conference decided that the Representative Session should in future precede the Pastoral Session. This decision affected the method of election to the Legal Hundred. In order to assist us to determine the question sent down to the Committee, we must conclude our survey by stating the processes now pursued.

The elections to fill the vacancies caused by the death of members of the "Hundred," and those which arise from the absence of members of the Legal Conference for two years without "dispensation," takes place when the Representative Session has been opened. The rule concerning them is as follows:—

"The elections into the Legal Conference by seniority shall be by the votes of the members of the Legal Hundred only, from a list of twelve names of Ministers nominated by the previous Pastoral Session of the Conference. A list of all the Ministers in Full Work who have travelled not less than thirty-six years shall be presented to the Pastoral Conference, and from it the list of twelve shall be compiled by the votes by ballot of all Ministers in Full Connexion who are present at the Conference." (*Minutes* 1909, p. 361).

This resolution would have been clearer if it had indicated more definitely that "the previous Pastoral Session" means the Pastoral Session of the Conference held in the preceding year. It will, also, be seen that nothing is said about the necessity of a majority of votes in the case of each individual election. Inasmuch as these elections are "acts of the Conference" we presume that the second clause of the Deed of Declaration applies to them, and that "the act of the majority in number of the Conference . . .

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shall be had, taken, and be the act of the whole Conference to all intents, purposes, and construction whatever."

At the close of the Representative Session the Pastoral Session assemblies, and the vacancies caused by "superannuation" are filled. In 1877 it was agreed that a Supernumerary should retain his place in the "Hundred" for two years instead of four. At present the rules concerning the filling of vacancies are as follows:—

1. The declaration of vacancies caused by superannuation shall be deferred until the Meeting of the Conference in its Pastoral Session, and such vacancies shall then be filled up by election by the Legal Conference after nomination. (*Minutes* 1899, pp. 241, 242),

2. In regard to these vacancies the Legal Conference shall formally declare by separate vote that certain Ministers, having been Supernumeraries for two years, and not having been Presidents of the Conference, cease to be members of the Legal Hundred, and that their places have to be filled up. (*Journal*, 1877).

3. All Ministers in Full Connexion permitted to attend the Conference, and being present in its Pastoral Session, shall have the right of nominating, by ballot, any Preacher for admission into the number of the "Hundred," and the "Hundred" shall be requested in such cases to elect the person so nominated as a member of the Legal Conference. No person shall be so elected who has not travelled at least fourteen years. (*Minutes*, 1899, p. 242).

4. Should the Conference, during its sittings, expel any member of the Legal Hundred, another Minister to supply his place shall be immediately elected, after nomination in the usual form. (*Minutes* 1902, pp., 510, 511; 1903, p. 525).

In considering these regulations we again note the absence of any direction concerning the necessity of a majority of votes being cast in each individual case of election to the Legal Conference; and we must once more point out that the exclusion of Ministers who have been in Full Connexion for twelve months and upwards is not in accordance with the provisions of the Deed of Declaration. Reviewing the whole case the Committee will judge whether our present mode of electing Ministers into the "Hundred" is satisfactory. If not, the Conference has asked us to point out "the way of devising a more satisfactory method."

JOHN S. SIMON.

THE TREVECKA LETTERS. III.

English Letters in the Trevecka Collection of MSS.,—written by Englishmen or to Englishmen. (See W.H.S. *Proc.*, Vol. xii, 2).

Date	Letter from	Written to
Jan. 7, 1745/6	Thomas Adams	Howell Harris
" 10, "	H. Harris	Thos. Adams
" 12, "	J. E.	"
" 13, "	Thos. Reynolds	"
" 17, "	John Wilshire	"
" 30, "	Henry Restall	"
Feb. 4, "	Stephen Dixon	"
" 4, "	Dennis Perronet	Bishop of London
" 8, "	Thos. Adams	Mrs. Adams
" 10, "	John Stevens	H. Harris in London
" 11, "	Mary Briggs	"
" 13, "	J. G.	"
" 15, "	Anthony Devyor	"
" 18, "	M. T.	Mrs. Eliz. Pugh
" 18, "	Collingwood Ward	H. Harris
" 20, "	Mrs. Dutton, Gwernfithen	"
" 25, "	S. M(ason)	"
" 25, "	J. Burton	"
March 2, "	Wm. Hull	"
" 4, "	J. Syms	"
" 11, "	Collingwood Ward	Thos. James, Builth
" 11, "	Eliz. Paul	H. Harris
" 13, "	Eliz. Adams	Thos. Adams
" 15, "	J. Edwards (London)	H. Harris
" 19, "	Ann Parsons	Jn. Edwards
" 20, "	H. Harris	Mrs. Eliz. Wood
" 22, 1746	Mary Ann Page	Mr. Reynolds, Hampton
" 29, "	John Edwards	Thos. Adams
" 31, "	Wm. Hull and Jn. Whitney	Herbert Jenkins
April 5, "	J. Edwards and Js. Hutton	Howell Harris
" 8, "	M. Jenkins	Thos. Adams
" 9, "	James Ingram	John Edwards
" 11, "	Herbert Jenkins	Howell Harris
" 11, "	James Relly	Thos. Adams
" 12, "	Robert Keen	Anon.
" 21, "	J. Burton	H. Harris
" 23, "	Thos. and Eliz. Adams	Herbert Jenkins
	Hampton	
" 25, "	Jn. Stevens	Thos. Adams
" 27, "	Andrew Kinsman	"
May 7, "	Samuel Wells, Tewkesbury	Thos Adams
" 9, "	John Lewis, Printer	H. Harris
" 10, "	Wm. Vines	Bro. Edwards
" 14, "	John Lewis	H. Harris in London

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Date	Letter from	Written to
May 16, 1746	James Erskine	H. Harris in London
" 17, "	Richard Smith and Michael Heaton	John Lewis, Printer
" 19, "	S. Burton	Thos. Adams
" 20, "	Thos. Worrell	Anon.
" 24, "	James Rely	H. Harris
" 25, "	Wm. Vine	John Edwards
" 25, "	Samuel Wells	Thos. Adams
" 28, "	S. Burton	H. Harris
" 30, "	John Lewis	"
June 2, "	James Erskine	"
" 5, "	M. Biggs	"
" 9, "	James Erskine	"
" 21, "	Thos. Bodington (London)	"
" 25, "	Eliz. Wood	"
July 1, "	James Erskine	"
" 1, "	Obadiah Satchell	"
" 2, "	Thos. Adams	Messrs. Rely, Edwards and Ingram
" 7, "	Edward Godwin	John Edwards
" 7, "	H. Harris	"
" 7, "	"	Thos. Adams
" 7, "	"	Bros. Ingram and Rely
" 8, "	George Fox	H. Harris
" 9, "	Js. Beaumont	Jn. Edwards
" 12, "	W. Moore and others in Dublin	Bro. J. Edwards in London
" 19, "	H. Harris	J. Rely and James Erskine
" 27, "	Christopher Bassett	Bro. Rely
Aug. 1, "	Thos. Adams	"
" 7, "	James Ingram	Edwards and Rely
" 9, "	Josiah Smitheman (Braintree)	Bro. Edwards
" 11, "	Nathanael Franklin	"
" 12, "	H. Harris	Herbert Jenkins
" 22, "	Anna Taylor	H. Harris
" 24, "	James Erskine	"
" 25, "	Thos. Adams	"
" 26, "	H. Harris	Herbert Jenkins
" 26, "	"	Bro. Dixon
" 27, "	"	Thos. Adams
" 28, "	"	Bro. Rely
" 28, "	H. Harris	Bro. Jn. Edwards
" 30, "	"	Sister Taylor (Hereford)
" 30, "	"	G. Whitefield
" 30, "	"	Jn. Cennick
Sept. 2, "	Harrington Eustace [Chinner]	James Ingram
" 3, "	H. Harris	Jn. Edwards
" 6, "	"	Thos. Adams
" 8, "	"	G. Whitefield
" 12, "	James Rely	H. Harris in London

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Date	Letter from	Written to
Sept. 12, 1746	H. Harris	G. Whitefield
„ 14, „	J. Blake	Bro. Relly
„ 17, „	Jn. Edwards	H. Harris
„ 19, „	G. Watson	Js. Ingram
„ 20, „	Stephen Dixon	H. Harris
„ 30, „	Thos. Heath	Thos Adams
Oct. 4, „	Thos. Adams	H. Harris
„ 6, „	Mrs. Whitefield	„
„ 9, „	Thos. Howard	„
„ 9, „	Jn. Miller and J. Blake	„
„ 10, „	H. Harris	Thos. Adams
„ 14, „	„	Sister Wood
„ 14, „	„	Bro. Edwards and the Conference
„ 19, „	James Relly and Andrew Kinsman	H. Harris
„ 21, „	Eliz. Wood	„
„ 23, „	Eliz. Wood and J. Stephens	James Relly
„ 23, „	Thos. Adams	H. Harris
Nov., 1746	John Stephens	Bro. Relly.
Endorsed		
„ 1, 1746	Herbert Jenkins	Thos. Adams
„ 4, „	Jn. Edwards	H. Harris
„ 6, „	H. Harris	Joseph Williams Kidder- minster
„ 10, „	Ann Stevens (Plymouth)	Anon
„ 11, „	Benj. Townsend	H. Harris
„ 13, „	H. Harris	Thos. Adams
„ 15, „	Jn. Edwards	Js. Relly
„ 18, „	Thos. Adams	„
„ 19, „	Howell Harris	Jn. Edwards
„ 27, „	Thos. Dale (Burwar)	H. Harris
„ 30, „	Grace Watson	„
Dec. 3, „	Ann Wildman	Anon.
„ 6, „	H. Harris	Bro. Dale near Old Radnor
„ 6, „	Jn. Edwards and Js. Ingram	H. Harris
„ 7, „	Andrew Kinsman	Js. Relly at Exon
„ 9, „	Ann Helling	Bro. Stevens
„ 9, „	Wm. Vine	James Ingram
„ 10, „	Jn. Stevens	Bro. Relly
„ 10, „	Thos. Adams	„
„ 14, „	Js. Helling	„
„ 15, „	H. Harris	Gabriel Harris, Mayor of Gloucester
„ 15, „	„	Bros. & Sisters in Conference
„ 21, „	Mary Ann Page	James Relly.

(To be continued).

M. H. JONES.