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JOHN WESLEY.

[Emery Walker.

From the Painting by Nathaniel Hone, R.A., in the National Portrait Gallery.

HONE'S PORTRAIT OF WESLEY.

Of this portrait Mr. J. G. Wright wrote in *Proceedings*, III, pp. 187-8. "About 1765 a portrait of Wesley was painted by Nathaniel Hone, R.A., who was a miniaturist (1734-1784). It is a large canvas and hangs in the National Portrait Gallery. It was sold among the effects of Miss Wesley, and purchased by the Trustees, November, 1861. It has been many times engraved. He may have painted two portraits, as there is a mezzotint after the same artist, but reversed." Mr. Wright adds in a footnote that—at least in the engravings—these are not simply reversed, as if the painter had *not* drawn in reverse upon his plate; they differ in several small details.

Our illustration is from a photograph taken direct from Hone's painting.

WILLIAM RIPLEY, OF WHITBY.

"He was a burning and a shining light."

John Wesley's *Journal*, 13 June, 1786.

In that part of the North Riding called Cleveland, and near to Rosebery Topping, declared by the typical country maiden, Margery Moorpoot, to be the highest hill in all Yorkshire, was born in 1739 William, son of William Ripley, stonemason and farmer, upon the estate of Sir William Foulis.

When William was twelve years of age his father passed out of this life, on his death bed giving to his son a solemn charge to follow in his steps. But temptations were strong; horse-racing and card-playing found more favour with him than hymn-singing and prayer-meetings. He found no permanent happiness in such pursuits, and had seasons of penitence and intervals of peace,

PROCEEDINGS.

until again overcome by his besetting sins. At length, at a meeting held in the village, afterwards written of by honest John Castello, "They're wakkened at Easby; the Lord is amang 'em";—the Lord was indeed amongst them that night, and William Ripley was soundly converted to God. It would be a longer story than can at present be told to relate the troubles he endured because of his Methodism. The squire, Sir William Foulis, was displeased when he heard that the son of a tenant was consorting with these fanatics; the clergyman saw no reason why a parishioner should listen to any religious teacher other than himself; and in the end their annoyances led him to remove to Stokesley, a few miles away, where he worked at his trade for well nigh a year.

At that time Stokesley, as well as Whitby, was in the York Round. The preachers were Thomas Olivers and Alexander Mather. Work becoming scarce, Olivers advised Ripley to try Whitby. Accordingly, on the eve of Good Friday, 1760, he came to Whitby, where he found twelve members. That very evening he led the class, Alexander Mather having given him the book.

Here he continued to live in that indeterminate position which marks great movements in their beginnings; working at his trade; now building houses and now riding away for many miles to deliver the Gospel message; with equal industry labouring both for the bread that perisheth, and for that which is unto eternal life. He was indeed a man of extraordinary energy. When he had been in Whitby only two years, he built the first chapel. He chose an unfortunate site for it, on the harbour side, between the Church steps and the east pier, where the ground is slippery and unsafe. The fate came upon it which nearly a hundred years after came upon the Cholmley School; the foundations gave way and the building was ruined.¹

Ripley, however, did not live to see the catastrophe. He was probably of delicate constitution. He certainly undertook work beyond the powers of any ordinary man; his business engagements were considerable and sometimes harassing. He tells us that one year, when he had made up his accounts and, as the custom then was, had laid up provisions for the winter, he found himself with one halfpenny left, and he praised God for

1. An Easter-day sermon of Ripley's at Whitby, in 1765, led Mrs. Ann Lamb to find the sense of forgiveness. *MM.* 1808, p. 173. See Wesley's counsel to her about her drunken husband. Should she leave him? Wesley said "If the *unbeliever* depart, let him depart." She did not leave him.—F.

that. His early morning preachings, his class meetings, his long rides in all weathers when in one day he sometimes would hold five services, eventually told upon his health. When Wesley reached Whitby in 1784, he found him looking alarmingly ill. "If you wish your husband to live," he said to Mrs. Ripley, "let him go with me," and so from Whitby, round to all the places Wesley visited until he came to Leeds, where Conference was held that year, Ripley was his companion, and has given us a fuller account of what passed on the journey than is to be found in the *Journals*. [See *On travel with Wesley the Preacher*,—*Proc. IV.*, 5, 127.]

Of William Ripley's family some died in their youth. I remember to have heard it said that the Rev. Daniel Draper, whose calm Christian bravery, when about to go down with the *London*, foundering in the Bay of Biscay, should not be forgotten, at least by Methodists, was his grandson. I do not know on what authority this was reported, nor whether it can be verified. But the life of his daughter Dorothy exhibits a singular phase of religious experience and labour, of which much might be said. In the year 1827 she published in Philadelphia, *The Memoirs of William Ripley, minister of the gospel, Whitby, England*. The late Mr. George Vasey had evidently seen this book, as his brief history of Methodism in the Whitby circuit contains a few extracts from it. I have seen only one copy, which may be that which Mr. Vasey had read. I tried to buy it, but failed, and I am afraid the owner has since then removed. Whilst, however, it was in my care I made a copy of it, and have it in manuscript.

Dorothy Ripley says: "After my honoured parent had been entombed forty years I met with this manuscript, written with his own hand, which I now present to the public, unadorned with sophistical knowledge, for he was a man of the purest mind, and only attended to the simplicity of the Gospel, to win sinners to his Lord and Master Jesus Christ." She also says that a part of his writings went to London and were lost. We may reasonably conjecture that the account of his life was written by Ripley for the *Arminian Magazine*, but that for some reason, or by accident, it was not published.

Dorothy Ripley's admiration for her father was unbounded. "I marked his conduct," she says, "from day to day, till seventeen years rolled round, during which period I never knew him once to omit his duty to his God, bringing in his servants to join with him, and his dearly beloved wife and children, morn, noon, and evening, to hear the sacred Scriptures read, which were

succeeded by fervent prayer; for he had an uncommon gift, accompanied with the unction of the Holy One."

There is testimony also of the esteem in which he was held by contemporaries. James Rogers says: "After spending near one year in this place, I removed to Whitby, where was a large and flourishing society. I felt very unsettled and unhappy, till at last I resolved, God being my helper, to join that loving people. But then, I thought, I was too vile, and was greatly discouraged by reflecting on my repeated backslidings for upwards of four years, doubting I should never stand long. However my convictions increased so that I could take no rest, neither night nor day, till I sent for William Ripley, a man whose memory will long be precious to that society and to me. I expected that he would accuse me of my past ingratitude to God and his people, but not a word of this. No, he saw me labouring under the weight of a wounded spirit, and the comfort he administered to me at that time was cordial to my soul. Without asking me any questions he bowed his knee before God, to write a note to admit me into the society, which I received with a trembling hand." ²

A young man named Christopher Middleton came to Whitby in search of work, and found it in the employ of William Ripley. Here he often heard the gospel, and under the influence of his master was brought to a knowledge of the truth, and became for a brief time a happy labourer in the Master's vineyard. In August 1783, he wrote, "It was never better with me than now; I live more in heaven than ever I did, and the world is under my feet. Last Sunday I went to a little village near the Bay (Robin Hood's Bay) and for the second time spake in public. The house was filled with people, and my soul was filled with God."

"I believe William Ripley is likely soon to change earth for heaven; the Lord give him a bright setting sun." And again, "My soul exults in God; what bright views of endless felicity; glory be to my dear Redeemer. My master, William Ripley, is going to reap the reward of his labours. O what a preacher of holiness! What hold of God! O how happy, how satisfied!" ³

In 1783 Robert Hopkins was sent into the circuit. The day after his arrival he went round calling upon the members, his companion being William Ripley, who from that time became dear to him. At Whitby, Mr. Hopkins had a severe affliction,

2. *Experiences and Labours of James Rogers.*—E.M.P., iv.

3. *A short account of the life and death of Mr. Christopher Middleton,* by his Brother.

PROCEEDINGS.

which seemed likely to prove fatal. "I took farewell," he says, "o my dear brethren Ripley and Thom, and all that were with me. I was afterwards divinely led out to pray in a very fervent manner for my relatives, for brothers Ripley and Thom, and all the friends in the society ; next I prayed for the Reverend Mr. Wesley, and all the preachers in the Connection ; for His Majesty King George, and all the Royal Family ; and lastly for the world at large. I then commended myself to the Lord Jesus Christ, believing I should be, in a few hours, in that happy world where prayer is turned into endless praise. I fell asleep, and when I awoke, these words were deeply impressed upon my mind, 'O Lord, Thou hast chastened me sore, but Thou hast not given me over to death.'"⁴ Amongst the influences which helped to the recovery of Mr. Hopkins, was the warm affection the members at Whitby entertained for him.

And, although it is departing for a moment from the story of William Ripley, we may add that this illness led Mr. Hopkins to write to Mr. Wesley saying he doubted whether the climate of Whitby was suitable for him. Mr. Wesley replied,

"Dear Robert,

The return you are to make for the blessings you have received, is to declare them to all mankind and to exhort all believers strongly and explicitly to go on to perfection. You never need lose what you now experience, but may increase therein, till your spirit returns to God.

You cannot infer that the air of this or that place does not agree with you, because you have a fever there. But if there be a necessity, Christopher Peacock will change places with you.

I am, Dear Robert,

Your affectionate brother,

J. WESLEY."

At Leeds Ripley had consulted the eminent physician, Mr. Hey, who advised a sea voyage ; accordingly he went to London by sea. It was in vain ; he returned home to die, in the December of the same year.

Beautiful was his departure ; his family around him weeping ; his daughter Dorothy singing, by his desire,

"The watery deep I pass, With Canaan in my view,
And through the howling wilderness My way pursue."

⁴. *Life of Rev. Robert Hopkins*, written by his son Rev. Benjamin Hopkins, B.A. Sheffield: 1828.

“And,” he said, “if it is possible from that other world to help those we leave behind in this, I will be with you, to strengthen you in every good thought and purpose ;” and so saying he fell on sleep.

There are two tombstones, standing close by the north wall of the venerable parish church at Whitby. They once bore the names of departed members of the Ripley family, and on one of them was engraved that of this holy man of God. Time, and the fierce blasts of the north-east wind, have eaten away the words which we know were once to be read on it :

“Religion’s sacred cause his soul inspired,
His actions governed and his bosom fired.
In early youth her precepts were his guide,
He lived obedient and triumphant died.
Reader, like him improve thy present hour,
Thy past and future are not in thy power.”

They should be restored ; yet time would again destroy. There are more abiding memorials than stone or brass, and in his *Journal*, under 13 June, 1786, John Wesley has written William Ripley’s sufficient epitaph, in the words which stand at the head of this article.

(The late) R. TATE GASKIN.

SIX UNPUBLISHED LETTERS OF JOHN WESLEY.

(I.) AN EARLY LETTER TO HIS MOTHER.

Dear Mother,

Soon after I had finished my last to you, we left Colen on the passage boat, and travelled slowly four days upon the Rhine, through a double range of rocks and mountains diversified with more variety than ever painter could imagine. Some were smooth as if polished by art, some rough, abrupt and rugged as if torn by a fresh earthquake, some again were quite bare, others were clothed with grass, others with trees, corn, or vines. On Sunday in the evening we came to Mentz, and on Monday before noon to Frankfort, where the father of Peter Böhler (lately with me at London and Oxon) received us with all kindness. About one o’clock on Tuesday we came safe to

PROCEEDINGS.

Mariembourg, a small village seven hours from Frankfort, where Count Zinzendorf has hired for three years (till one is built a few miles off on his own land, which is already begun) a large house and tolerably convenient, which lodges the greatest part of the small congregation here.

The Count received us in a manner I was quite unacquainted with, and therefore know not how to express. I believe his behaviour was not unlike that of his Master (If we may compare human with Divine) when he took the little children in his arms and blessed them. We should have been much amazed at him, but that we saw ourselves encompassed with a cloud of those who were all followers of him as he is of Christ. Eighty-eight of them praise God with one heart and one mouth at Mariembourg. Another little company at Runneburg, an hour off, another at Büdingen an hour from thence, and yet another at Frankfort. I now understand those words of poor Julian, "See how these Christians love one another." Yea, how they love all who have the faintest desire to love the Lord Jesus Christ in sincerity. O may he sanctify to us their holy conversation, that we may be partakers of the spirit which is in them, of their faith unfeigned and meekness, wisdom, and love which never faileth. Dear mother, forget not, often to desire this for

Your dutiful and Affectionate Son
JOHN WESLEY.

Utp
July 6th, 1738.

(II.)

Sheffield
May 14, 1747.

Dear Sir

Are you not yet weary & faint in your mind? Do you continue to strive for the Mastery? It is a Good, tho' Painful Fight. I am sometimes afraid, of your turning back, before you conquer. Your enemies are many, & your Strength is small. What an amazing thing will it be, if you shou'd endure to the end?

I doubt you will sometimes be in danger, by a snare you are not aware of. You will often meet with persons, who labour, till they are delivered of all they know: And who (perhaps, "with very Good Intent but little Wit") will tell you abundance of things, good or bad, of the Society, or any Member of it. Now all this is

WESLEY HISTORICAL SOCIETY.

Poison to your soul. You have only, to give an Account of Yourself to God. O may you do it with Joy, and not with Grief! I am,

Dear Sir,

Your very affectionate Servant

JOHN WESLEY.

[The foregoing is a copy of a letter preserved in the minister's vestry of Wesley Chapel, Ablewell St., Walsall. It is written on a single sheet, small quarto, and is endorsed on the back,

Rev^d Mr. John Wesley
Sheffield. 14 May 1747.

There is nothing to indicate to whom the letter was written.—J. C. N.]

(III.)

Westminster

November 13, 1777.

Dear Billy,

It is well if the Houses both at Driffield and Gisborough be not too small. Mr. Atlay will send you a compleat set of my Works. If you increase in substance, you are in great danger of decreasing in grace.

Treacle-plaisters wd very probably prevent, that crackling of the joints. To prevent Worldly Mindedness, be as much employed in the work of GOD, as you possibly can.

Peace be with you and yours!

I am, Dear Billy,

Your Affectionate Brother,

J. WESLEY.

To Mr. Will Ripley,
In Whitby,
Yorkshire.

NOTES ON THE FOREGOING LETTER.

This letter was written on one of the days between Monday, November 3rd, 1777, and November 16th, the labours of which are thus summarised by Wesley in his *Journal*.—"I began visiting the classes in London, in which I was fully employed for seven or eight days; afterwards I visited those in the neighbouring towns, and found reason to rejoice over them." Westminster was a "neighbouring town" in those days.

Were the "Houses" mentioned in the letter, chapels or residences? One would naturally say the former, but the dates given in Myles seem to point the other way, viz., Driffield, 1787; Gisborough, 1790.

I am told by the owner of the letter I quote that it is the remnant of a large correspondence between Wesley and Ripley, which unfortunately went astray from the family about 1851. Where are these letters now?

F. F. BRETHERTON.

PROCEEDINGS.

(IV.)

[Not hitherto published in this country.]

TO MISS ELIZABETH RADBURY, WHITTLEBURY.

London Oct. 29, 1781.

My Dear Betty,

I love to see anything that comes from you, although it be upon a melancholy occasion. Nothing can be done in the Court of King's Bench till the latter end of next week at the soonest, and till then I am trying all milder means which may possibly avail.

If nothing can be done this way we can but fight at Sharp's there. But prayer and fasting are of excellent uses.—
“For if God be for us, who can be against us.”

Probably I may visit you this winter.

I am, Dear Betty,

Yours as always

Most affectionately,

J. WESLEY.

The above appeared in the *Cleveland Herald* of July 3, 1867, with the following statement:—“Among the many interesting relics brought to light during the enthusiasm of the centenary of American Methodism is an original letter of the Rev. J. Wesley written in 1781 to Miss (Elizabeth) Radbury, of Whittlebury, England, and given to her niece Mrs. Ann Partridge, whose father Joseph Lissell was one of Wesley's local preachers. She was, in 1867, eighty years of age, and resided in Union, Erie County. She made a centenary offering of the original letter to Alleghany College. There it is preserved as a sacred relic.” Evidently some hostile interference on the part of the Rev. Henry Beauclerc and his accessories is referred to in the correspondence.

[Communicated by Mr. F. W. Symes, of Gloucester.]

R. GREEN.

(V.)

Dublin,

May 3rd, 1783.

Dear Tommy,

I Thank Bro. Robinson for his letter and hope we shall soon be able to supply you with books. At present we have rather too little than too much Persecution. We have scarce enough to keep us awake. Send me as particular an account as you can of all that relates to Mary Casement. I hope you still find a Witness in yourself, not only of your Acceptance but of your Salvation from In-bred Sin, and of your loving God with all your heart. And you should constantly and explicitly exhort all Believers to aspire after this, & encourage them to expect it

WESLEY HISTORICAL SOCIETY.

now. The advice of bro. Robinson herein is good. If you wou^d learn the Manks language I sh^d commend you; but it is not worth while to learn Greek or Latin. Bro. Robinson sh^d send me to London the particulars of that young man's death. My kind love to Barrow and Bro. Brown.

I am,

Dear Tommy,

Your affectionate Brother,

J. WESLEY.

[Mr. A. M. Broadley sends the above letter. It was manifestly written to Thomas Tattershall, whose colleague in the Isle of Man was Jasper Robinson. Can any member elucidate the references to Mary Casement, Barrow, and brother Brown?—F.]

(VI.)

Glasgow, May 14th, 1786.

My dear Brother,

There is no reasonable doubt you had at the time you mention a real Blessing from God. I make no question but he did then give you a taste of his pardoning love. But you was not then thoroughly convinced of Inbred Sin—of the Sin of your nature. God is now convincing you of this, in order to give you a clean heart, and Satan strives hereby to drive you to Despair, But regard him not: Look unto Jesus: Dare to believe! On Christ lay hold! Wrestle with Christ in mighty prayer. Yea

“A sigh will reach his Heart: A Look
Will bring him down from Heaven.”

He is at hand!

I am,

Your affectionate Brother,

J. WESLEY.

[Lisbellaw is a small village in Co. Fermanagh, where Methodism has long had a name and a place. It is now the residence of the Superintendent Minister of the Maguiresbridge Circuit.

In May, 1787, Wesley was there, and found the people “ripe for the highest doctrine of the Gospel.” He was the guest of Mr. James Copeland, one of a family but recently settled in the place, and which long were among the strongest supporters of Methodism in Fermanagh. Rev. Wm. Copeland was a prominent minister of Irish Methodism, and with Mr. Hugh Copeland, of Enniskillen, Sir Wm. McArthur served his apprenticeship.

The above letter was written to Mr. James Copeland about a year before Wesley's visit to his house, and dealt with some of Copeland's spiritual difficulties. It is now in possession of Mr. Robert Trimble, J.P., of Swanlinbar, Co. Cavan.—W. A. H. ROBINSON.]

AN UNNOTICED PUBLICATION:
"SOLD AT THE FOUNDRY, 1743."

Was it by THOMAS BUTTS?

I have a copy of the following :

" A Letter from a Private Person to his Pastor, concerning the People called Methodists.

London : Printed by W. Strahan and sold by T. Trye, near Gray's-Inn-Gate, Holbourn, and at the Foundry, Near Upper Moorfields, 1743. (Price Two-pence)."

(Signed at the end " T.B. ")

The letter begins " Sir. You have often charged me with being a Methodist ; I then not having an opportunity to give you an answer, was almost silent about it. But I have since felt myself constrained to let you know my mind concerning it, which is as follows :

" The last time you spoke with me, you told me that you heard say I was a mighty man at the *Foundry*, and that I belonged to the Bands. I then told you that I did not ; but yet that I did go to hear Preaching there, of which I was not ashamed. You asked me, And could I bear to hear them ? And said you wondered and were astonished that any Man of common sense could bear it, much more a religious man and a Professor : For they preached up Free will, and general Redemption ; and denied the glorious doctrine of election and reprobation ; and there is a mixture of Quietism, and such strange confused stuff, and then persons fall into Fits, and cry out ; and then they have all joy and heaven in their hearts, and neglect their Business. You added that you understand the Wesleys have each four or five hundred Pound *per Annum* collected for them."

Then follow T.B.'s answers to these charges, well and tersely expressed, with an admirable collection of passages of scripture bearing on the questions. I give a few extracts :—

1. " I confess that I do go often to hear them, and am willing to go more frequently than I do : For I find their Doctrine more directly adapted to my present wants, than any I can hear in Town besides."

4. " As to Christ's dying for all, I need not say much about that, because the Word of God is so full of it ; so I chuse leave that with you, to get clear of it how you can, for I can't."

WESLEY HISTORICAL SOCIETY.

5. "You charge them with Quietism : This you would not do was you to hear them, for I have often heard them treat on that subject, but never heard them protest against any one thing so much as against that : But you told me some time ago that the Devil employed himself to carry about lies : Indeed I believe it : so I hope we are agreed at least on this point.

6. "As to persons crying out or being in Fits, I shall not pretend to account exactly for that, but only would make this observation upon it :

"It is well known that most of them that have been so exorcised, were before persons of no religion at all ; but they have since received a sense of pardon, and have peace and joy in believing, and now are more happy and holy than ever they were before. And if this be so, no Matter what Remarks are made on their Fits.

7. "But then you say they neglect their business. This charge seems to proceed merely from surmise, on account of their going to hear so often : Whereas, it is evidently known, many Families that used to be sotting and quarrelling at Alehouses in the evenings, so as often to make themselves unfit for work in the mornings, whereby they lived miserable : Now after work, instead of spending part of their day's earnings at the Ale-house, do hear the preaching, and hereby their Hearts are made so glad that they can rise at five to hear the Word, and go chearfully to work at six, and are better husbands on all accounts.

8. "'And then they have all Joy and Heaven in their hearts.' I begin to think strange at this, to hear you make so light, and banter about Heaven being in the hearts of persons ; because if we do not feel joy, and heaven and love to God shed abroad in our hearts while here, I can't tell how we shall be meet for the eternal enjoyment of Him in Glory."

In this style "T.B." packs twenty-two pages with common sense and sound doctrine.

Now Charles Wesley, in his Journal, refers to Thomas Butts as "T.B." (Aug. 17th, 1744.) Thomas Jackson so interprets the initials, in his index to the letter to "Tommy." There are numerous references to him as the travelling companion of the Wesley's—seven, at least in Charles Wesley's Journal, and two in John Wesley's. On April 19th, 1744, Charles Wesley notes: "I sent T. Butts to Wednesbury, with £60, which I have collected for the sufferers." These were the sufferers from the notorious 'riots.' T. Butts' name does not appear in the lists of the first Bands at the Foundry, as given by Stevenson. The reason why he was not in

PROCEEDINGS.

the jubilant "Bands" may have been based on the self distrust and conscious need expressed in his "letter," when he writes: "For notwithstanding I have been a professor many years, yet I find I am far short of possessing that glorious Gospel-rest that Christ hath promised to all that truly seek; for I am now groaning under the bondage of corruption, and crying out, 'O wretched man that I am'! which condition I find to be miserable, and a state not to be rested in; and I trust I shall not rest until I am delivered from it, and brought into the glorious liberty of the children of God: For the word of God and these ministers tell me that there is Deliverance to be had."

Thomas Butts, Charles Wesley's friend "Tommy," signs himself "T. Butts" in the circular letter which he and W. Briggs issued when they were appointed Wesley's first Book-Stewards. A letter by him appears in the *Arminian Magazine*—1779, p. 259—on the duty of all to pay their debts. Stevenson (*City Road Chapel*, p. 276) says he was described as "a man as honest as honesty itself." The frank common sense, the unaffected sincerity, the reasonable straight-forward style of the letter signed T.B. would be in every way worthy of this honest man, who was one of the first two connexional lay-officials.

THOS. E. BRIGDEN.

A METHODIST PREACHER'S DIARY FOR 1799.

I have in my possession an interesting Methodist relic, a Pocket Book for the year 1798 which belonged to the Rev. Joseph Pescod, who travelled from 1776 until 1805. The Pocket Book is for 1799; but all the dates have been altered to make it serve for the later year, a fact which speaks eloquently of small stipends. It is rather smaller than the ordinary Methodist Pocket Book of to-day, and on opening it one is first of all impressed with the convenience and utility of it. Quite an astonishing amount of Methodist and general information is to be found between its covers. As the title page says, it contains "Memoirs never

WESLEY HISTORICAL SOCIETY.

before published, Poetry, Anecdotes, and a variety of useful and edifying articles."¹

Opposite the title page appears a portrait of John Wesley. Then follow an account of Dr. Annesley; a Hymn; Remarks on 2 Kings, xxi, 3; a poem written by Mr. John Ryley on Mr. Wesley's recovery from fever in 1775; a letter from Whitefield to Wesley; another Hymn; moveable feasts; a Table of the Moon; and a Marketing Table. At the end of the book there is an account of one or two Methodist worthies, a "remarkable account of a Child," such as Wesley himself would have delighted in, and a few other matters of interest, including two letters from John Wesley, an Account of Places of Worship, Hackney Coach Fares, Holidays, Banking information and, a table showing the value of dollars in English money.

Its chief interest, however, lies in the Diary itself, which records with minute fidelity the labours of this servant of God. The glimpse afforded into the life of a "rank and file" Methodist preacher more than 100 years ago, is the more interesting because the record was kept for private purposes only. Joseph Pescod would have been surprised that a century later his pocket-book would be eagerly scanned and prized as a memorial of the past. I transcribe a few of the items.

At the Conference of 1798 Mr. Pescod was appointed to the Burton-on-Trent Circuit, with William Hicks as his colleague. On a memorandum page at the beginning of the Diary he writes the following prayer: "Lord, help me to spend this year more to thy glory than I have done the last. I bless thy Name that I have not wickedly departed from my God: but I see a thousand defects in myself. I bless thee for a mediator through whom I still have access to thee. O let me feel the utmost efficacy of Jesus's blood to cleanse my soul from sin, and fill me with all the life of love! The Church of God is more tranquil than at the beginning of the last year. Bless the Lord. The Nations of the Earth are yet all agitation. Lord breathe the spirit of peace amongst mankind."

"Jan. 1. I returned to Burton and then went to Repton, had a comfortable time. Praise the Lord. 7. I preached at Burton to a thin congregation. 16. Lord have mercy on Callowhill. 17. Poor Hickson. [Hixon]. 18. Wretched Uttoxeter." Mr. Pescod evidently had a very brotherly colleague, as the two follow-

1. The Pocket Book is "printed by G. Whitfield, City Road," and then, in very small type, is added: "J. Suffield, scr. et sculp. No. 30, Kirby Street."—H.J.F.

PROCEEDINGS.

ing-entries show : "Feb. 8. On account of the snow, Mr. Hicks went in my turn to Bootharp. 9. Mr. Hicks went in my turn to Tamworth. 13. The roads being impassable to Hickson, I went to Doveridge. 16. The melting of the snow occasioned a flood in our street : the water was in several houses, we were thankful it was not in ours. Feb. 19. At Thuraston [Thurwaston] I had a tolerable congregation. Lord send thy word to all their hearts ! 20. And pretty many at Hatton Moor. April 9. A woman found peace while I was preaching at Aldress [Alrewas]. May 8. Poor, poor Callowhill. 9. Wicked Hickson, June 9. Doveridge. I renewed tickets. Thos. Parker and his wife left us in a pet. Lord convince them of their folly."

Mr. Pescod attended the Manchester Conference of 1799, and there are several notes referring to it :

"July 28. I heard Messrs. Bradburn, Coke, J. Taylor, and Mather. The congregations were very large and attentive. Lord, bless the word of thy Messengers. 29. Mr. Warrener preached. Mr. Bradburn chosen President. 30. Minutes of the Districts were read, and the Book Business was settled. 31. Various Questions were discussed. We had still sweet peace. Aug. 1. Characters were examined, and a free conversation on the preaching and conduct of Preachers employed the day."

Then follow three pages of Conference Notes, written in pencil and evidently during Conference, dealing with suggestions from different Districts with regard to Book affairs and other matters. It is interesting to notice that Birmingham suggested that the Legal Hundred should constitute "a perpetual committee for stationing the Preachers."

At this Conference Mr. Pescod was appointed to the Gainsborough Circuit, and on the first Sunday he records : "I preached twice at Lincoln with freedom, the people seem to receive us cordially. Lord, make us useful ! O revive thy work and send us great success this year. Sept. 10. I walked to Stocketh [Stockwith], a very dead place. Lord, quicken it ! 17. I went to dirty Owersby, had a few people. Lord, reach their hearts. 18. At dirty South Kelsey, I had a few hearers and few attended. 19. At dirty North Kelsey I had a few dull hearers. 20. Through miserable roads and much water I got to Waddingham. 22. I preach^d at Scotter and Kirton with tolerable liberty : but I hear of no souls either convinced or converted since I came into this Circuit. Oct. 5. I had a small company at Ingham. Lord give both them and me more of the inward life and power of religion. 6. I preach^d at Ingham in the morning, at Lincoln

afternoon and night. The rude boys made a noise as usual. 17. The poor souls at Faldingworth seem to get none forward. Lord rouse them. 30. My mare was laid fast in the mud at Owersby. I got her drawn out with a horse. 31. I think I never saw dirtier towns than the two Kelseys. O that the people would seek clean hearts. Nov. 4. At Scawby I preach^d a funeral sermon with tolerable liberty. Bless God. 6. At Messingham I had not many hearers, and the few as well as myself were dull enough. 8. I had a very dull time at Scotton. Lord, have mercy on me."

The Diary since Sept. reveals a sense of dissatisfaction with the spiritual condition of the Societies in the Circuit, and probably most preachers can appreciate the entry under Nov. 14. "I had a poor few at Faldingworth. O Lord how long shall thy servants labour in vain." "Nov. 16. I went to Gainsbro merely to satisfy the people. O when will men look beyond the feeble instruments, to God from whom alone all blessings come." About this time, however, better days seem to have come for he records: "Nov. 22. I had many hearers and a good time at Scarle. I trust the Lord is about to bless us;" and he not unfrequently now has occasion to bless God for "good congregations" and "comfortable times."

"Dec. 30. I went to Hibbiston [Hibaldstow]. The man who built the Chapel was impelled thereto by a Dream wherein the spot of ground was shewed to him. He bought it and built y^e Chapel. I had many attentive hearers. 31. At Scawby we had but few people. I preached, and Mr. Wilson gave an exhortation. The night was very cold, and I fear the hearts of some of the people were cold. Yet some, thank God, appeared to be blessed. O God revive thy work in this place."

And so the Diary closes. Every page of it bears witness to unwearying zeal, and anxious, almost painful concern for the spiritual welfare of the Societies under the care of this devoted man of God. With a ministry composed of men of whom Joseph Pescod is a type, it is not difficult to understand the remarkable growth of the Methodist Church in its earlier days. On the last page of the Diary he writes thus: "By the mercy of God I am brought to the conclusion of the year 1799. I have not heard of any remarkable revival of the work of God anywhere since August last. Nor does it appear that I have been of much use to the Church of Christ myself this year. But my soul cries, 'Lord, pardon my defects, and revive thy work!' The political world has been all in confusion. The Duke of York's Expedition to

Holland has failed, with great loss. Bonaparte has return^d to France after the conquest of Egypt: and the Nations seem to be at a loss what to do. But God sitteth above the waterfloods and reigneth King forever."

H. G. GODWIN.

NORTH WALES IN JOHN WESLEY'S JOURNAL.

5 August, 1747. "We rode in a green vale shaded with rows of trees": The vale of Dyfi, near Machynlleth (see Young's *Methodism in Wales*, p. 279). From Machynlleth he would pass through the beautiful winding Vale of Corris to Dolgelly, and thence [on the following day] through the Ganllwyd Glen on his way to Carnarvon.

6 August. "Baldon Ferry": Moel-y-don Ferry. It crosses the Menai Straits at Port Dinorwic, Moel-y-don being on the Anglesey side. [The Rev. J. Hugh Michael, B.A., learned from the ferryman that in his lease the ferry is called by four different names: Moel-y-don, Mol-y-don, Bol-y-don, and Llanwyn.—H.J.F.]

26 August. "Ryd-y-Spardon": Rhydyspardyn, about $1\frac{1}{4}$ mile west of Llangefni on the old road to Holyhead. There was no Nonconformist Chapel in Anglesey prior to 1764, but there were private houses open, where travelling preachers were welcomed.

5 March, 1748. "Trefollwin": Trefollwyn, $1\frac{1}{2}$ mile north east of Llangefni. [See Chr. Hopper, *E.M.P.*, i, 202].

6 March. "Llanfehengel, about six miles south west of Llangefnye": should be Llanfihangel. There are four places of this name in Anglesey, but none of them is located in the position indicated in the *Journal*. The Llanfihangel that Wesley referred to was no doubt Llanfihangel Tre'r Beirdd, which is situated six miles north east (or perhaps more strictly, north) of Llangefni.

"Llanygorse" (in 1809 edition, "Glanygorse"): Glan-y-gors. As there are several places bearing this name, a difficulty arises as to which one is referred to. If Wesley returned the same day to Llangefni, he would probably preach at Glan-y-gors in the Parish of Llangwylllog, being about one mile from the Church. This

would be on his way back to Trefollwyn farm, where he was staying. If, however, he passed the night at Clwchdyrnog (see under 25 March, 1750), he would most likely preach at Glangors-fawr or Glangors-bach, adjoining farms about $2\frac{1}{2}$ miles north west of Llanerchymedd, and about 3 miles from Clwchdyrnog. The former alternative appears more likely to be correct, as probably Wesley did not visit William Pritchard until March, 1750.

25 March, 1750. "We came to the sands": known as Traeth Mawr, $2\frac{1}{2}$ miles from Tan-y-bwlch. This low-lying plain stretches from Portmadoc almost as far as Aberglaslyn, the hills rising picturesquely from either side. The sands, to the extent of 7,000 acres, were reclaimed from the sea by an embankment nearly a mile long, erected by Mr. Madocks towards the end of the 18th century, at a cost of £100,000.

25 March, 1750. "Trefollwyn" was not the name of a Parish. (See above, 5 March, 1748).

25 March, 1750. "WILLIAM PRITCHARD," of Clwchdyrnog: "He was a native of Lley, Carnarvonshire. After his conversion he joined the Independent Church at Pwllheli, and his house became the home of pilgrim evangelists. He had a controversy with Chancellor John Owen of Bangor, and after being harassed for two or three years in the ecclesiastical court, won his case, but the Chancellor induced his landlord to turn him out of his farm. He was obliged to find a new home in Anglesey, near Llangefni. His new neighbours disliked his preaching services and devised all manner of schemes to molest him. One Sunday morning, a mob of about 250 attacked his house, breaking windows and threatening to kill everyone that hindered them. For this they suffered justice; and the terrors of the law limited their churchly rage. But one method was still available—to have him driven out of his farm. This was done in 1745, and was again repeated some five years later. He found refuge at last in a leased farm on the Bulkeley Estate, called Clwchdyrnog. Here he welcomed preachers of all denominations and of all degrees; amongst them being John Wesley. He himself remained faithful to his Church at Pwllheli, eighty miles away, attending its monthly communion up to the time of his death in 1773." (Elvet Lewis: *Nonconformity in Wales*). Clwchdyrnog farm is little more than one mile by road to the north of Llanddensant village.

1 April. "Llanerell-y-madd": Llanerchymedd.

13 August, 1756. Place Bagh: "Plas-bach, about four miles south east of Conway, in the Parish of Llansantffraid-glan-Conway, on the Denbighshire side of the river Conway." [D. Young, p. 549].

PROCEEDINGS.

14 October, 1777. } WESLEY'S COACH JOURNEYS BETWEEN
 See also } CHESTER AND HOLYHEAD: The following
 8 May, 1783. } advertisement which appears in the Dublin
 8 April, 1785. } *Freeman's Journal* of 26 to 28 March, 1771,
 11 August, 1785. } is quoted here as indicating the travel con-
 4 April, 1787. } ditions which obtained at that day on the
 Chester-Holyhead coach route:—

CHESTER POST COACH to Holyhead (in 2 Days) sets out on Monday, March the 4th, at the Hour of Six in the Morning (from the White Lion and Yatch (*sic*) Inns in Chester, and to continue every Monday, Wednesday and Friday, at the above Hour, and the same Days, from the Eagle-and-Child, and Welch's-head Inns, in Holyhead), hung on Steel Springs, genteel and easy. The Proprietors are determined to spare no Expence to accommodate all Gentlemen and Ladies in the best manner; and if they chuse to take a Bye-coach, they will undertake to carry them to and from Holyhead to Chester, in one Day and a Half, as the Parties shall agree. Each passenger to pay two Guineas; one at the time of booking, and the other at entering the Coach. Each Passenger to be allowed twenty Pounds of Luggage, and for the Overplus to pay twopence per Pound. There will be a Boat kept at each Ferry on purpose; each Passenger to pay Sixpence. Performed (if God permit) by

D. Smith, }
 John Hart, } Chester.
 Jared Jackson, Holyhead.

C. Knowles, Gwyndu.
 J. Carter, Conway.
 B. Thompson, St. Asaph.

The Proprietors will not be accountable for any Jewels, Rings, Watches, Plate, Money, or Bank Notes, that may be lost except entered or paid for as such. The Books are kept at the White-lion in Chester, and Eagle-and-Child, Holyhead. The London Post Coach and Machine sets off from the White-lion and Yatch Inns every day in the Week.

11 July, 1785. "Gwendy": Gwyndu, five miles north west of Llangefni, Anglesey.

12 July. "Kimmel": Kimmel, two miles south east of Abergele, Denbighshire.

26 March, 1789. "Clowrust": Llanrwst.

In compiling these notes, I wish to express my indebtedness to Mr. A. M. Killop, J.P., of Ty Mawr, Llanerchymedd, for the kind assistance which he gave me regarding places in his own locality.

D. B. BRADSHAW.

BATH NOTES.

AVON STREET. Wood's *Hist. of Bath*, p. 76. "Avon Street . . . is thirty feet broad and contains fifty-one Houses, which from a regular and tolerable bigness have fallen into an irregularity and meanness not worth describing."

J.W. Journal, 20 Sep., 1758. "Room" too small; encouraged them in their design to take a piece of ground and build.

Mary Gerrish (ob. 19 March, 1825; *W.M.M.*, 1825, p. 286) "one of the oldest members of our Society." "About the year 1776¹ joined the first class that was formed at Bath, and which met in an obscure room in Avon Street, the only place of worship then possessed by the Meth. Soc. in this city." Cf. *Journal*, 24 Sep., 1779. James Gerrish.

This probably does not necessarily mean that the first class in B. was formed in the year 1776. Tuck, *Wes. Meth. in Frome*, p. 42, gives from the old society-book at Frome, the roll of members at Bath, in Sep., 1757. There are 19, of whom all but three,—including Betty and Sarah Naylor [Cf. *J.W. Journal*, 8 July, 51, 27 Mar., 57²—]—live in Avon Street, and all follow homely occupations.

J.W. Journal, 21 March, 1777. "Our chapel stands in the midst of all the sinners."

Had been enlarged, and a gallery added, in 1770. See Alex. Mather, *E.M.P.*, ii, 184.

Memoirs of F. Shum, *W.M.M.*, 1825, p. 654. "At this time the chapel was in Avon Street, amidst the poor and refuse of society, so that few people of character or respectability in the world's esteem were to be seen there, unless at the time of Mr. Wesley's annual visits. At other seasons the congregations were small and the members of society were persecuted or treated with contumely and scorn."

Mr. Fox-Andrews says that this Avon Street chapel is that shown in the engraving in the *Life of Mrs. [Geraldine Hooper] Denning*; and continued in use after the opening of King Street, until the Milk Street mission was undertaken. The site is now occupied by St. James' parish-room.

THE CHRISTOPHER INN. See *Mem. of Edward Hadden*, ob. 12 Aug., 1824; *W.M.M.*, 1825, p. 140. (His father's obituary

1. See addendum (2).

2. See addendum (1).

PROCEEDINGS.

is in *A.M.*, 1787, p. 75; written by Miss B[ishop?] of Bath, Wesley's correspondent.)

Mrs. Hadden, his mother, married a second time, to Mr. Grange. After his death she kept on her husband's inn, The Christopher. "It was at The Christopher that Mr. Wesley found a home for many years whenever he visited Bath." On the Sabbath her house was private, and her domestics were at liberty to attend public worship. "She acquired an ample fortune."

Mr. G. B. Caple (*Proc.*, I, 127) finds in the old Trustees' Book of King Street that the "proprietors" of this chapel,—of whom Wesley was one, and drew his interest,—held their annual meetings at The Christopher.

Robert Spence, in his *Life*, p. 58, relates a vivid incident of the commercial room at The Christopher.

W.M.M., 1825, p. 285. Mr. Sam. Franckom, ob. 19 Feb., 1825.

W.M.M., 1825, p. 859. Mr. Thomas Ball, father of Mrs. Elizabeth Collinson (*Stev.*, *City R.*, 497) "was regarded by the revered father of Methodism with peculiar esteem and confidence."

ADDENDA.

(1). Were these connected with the Mary Naylor of the (bracketed) references? She is at Bradford-on-Avon in the Wheatley troubles. She was with Ch. Wesley in the riots at Devizes, in Feb., 1747. For her he wrote an elegy. She died 21 Mar., 1757. C.W. mentions her, always in the neighbourhood of Bath, 9 Oct., 1745, 30 June, 1748, 29 Nov., 1753. Wesley does not precisely say that he buried her in London, though it looks likely. His mention of her "courage" suits a Devizes heroine. C.W. vehemently repudiates any idea of her spiritual decline. Does he include his brother amongst her censors? "The saints whom erring saints condemn."

(2). Wesley to Miss Bishop. *Works*, xiii, 18 [1767]. "We have had a society in Bath for about thirty years, sometimes larger and sometimes smaller"; with some later particulars of interest. On this "thirty years" see *W.M.M.*, 1846, p. 1088.

H. J. FOSTER.

NOTES AND QUERIES.

348. METHODISM IN THE COUNTY OF HEREFORD.—The present year, 1907, celebrates a century in the existence of the Hereford Circuit. For some years I have been collecting materials from various sources for a *History of Methodism in*

Herefordshire. Probably all that is known from Wesley's and Whitefield's works relating to Methodism in Herefordshire is in my hands. If any member of the W.H.S. can furnish information or references that would further the object in view, such assistance will be most welcome.—*Mr. Wm. Parlby*, [The Priory, Holmes, Hereford.]

349. I have recently met with a copy of an early nineteenth century satirical poem entitled *The Methodists Unveiled!! The Battle of the Trees, or Dr. Syntax at his Living. A Poem by Peter Porcupine, Junr. London: Published by J. Johnston, 98, Cheapside, and sold by all Booksellers.* According to the preface the poem was published 14 January, 1816. Can any member of the W.H.S. give the real name of "Peter Porcupine, Junr"?—*Mr. Wm. Parlby.*
350. BONAR'S STORY OF JOHN WESLEY.—The following story is quoted from A. A. Bonar in the *Expository Times*, vol. V, p. 82, as illustrating I John, i, 7. I do not recollect meeting with this incident anywhere else. I should like to know whether the story is trustworthy.

John Wesley was once stopped on the road by a highwayman. He quietly gave up all his money, and as the man was going away, he said to him, "Let me speak one word to you. The time will come when you will be sorry for the life you are leading. Remember this, 'the blood of Jesus Christ cleanseth us from all sin.'"

Many years after, Wesley was leaving a church where he had been preaching, when a man approached him and asked if he remembered being stopped on the highway. "I was the robber," he said. "The verse you quoted clung to me, and changed my life."—*Rev. F. F. Bretherton.*

351. LIVERPOOL METHODISM.—*Rev. F. M. Parkinson* (W.H.S. *Proc.*, i. 106) says "We are left in no doubt as to the exact date" when was "built the first Methodist Preaching House in Liverpool" i.e., Pitt Street, and gives 1754. It should be 1750. The record in the *Annals of Liverpool* in 1754 refers to date of registration not erection.

Wesley's visit to Liverpool 4 Aug., 1762, is not mentioned in the index to the *Journal*.

"Our Parish Church," which Wesley mentions in *Journal*, 21 April, 1757, and elsewhere, was St. Thomas.' It has recently been taken down. "The Old Church" which Wesley mentions in *Journal* 3 May, 1759, is St. Nicholas, near the landing stage.

PROCEEDINGS.

- Can any member help me with information as to *Liverpool Methodism?*—*Rev. Geo. Lester.*
352. WE HAVE NO PANNIERS (*Journal*, 29 Sep., 1748.)—Can any member explain the exact force of this reply. Was the owner of the “hoarse voice” which came out of the darkness a robber lying in wait for a helpless traveller; or a confederate of smugglers; or a would-be purchaser of smuggled goods, expected that night to be brought into the neighbourhood?—*Rev. H. J. Foster.*
353. “Mr. V——of C——” (*Journal*, 25 Sept., 1771)—Can any member identify these names. As a trial guess:—Crediton is suggested by Wesley’s movements in the neighbourhood on some other occasions.—*Rev. H. J. Foster.*
354. “HYMN WANTED.”—Under this head in the Notes and Queries of *T.P.’s Weekly* appeared following query:—“About 25 years ago I picked up an old Methodist hymn book (probably then 70 or 100 years old) in which the following curious verse appeared in one of the hymns. I quote from memory, but I know I am substantially correct.

“Come, honest sexton, take thy spade,
And let my grave be quickly made.
Now, dig it wide, and dig it deep;
That my poor soul may safely sleep.”

Can any one give me the entire hymn?—*D.G.P.*”

No reply to this query has appeared in *T.P.’s Weekly*. I share the querist’s desire to see the “entire hymn.” But can it be possible that such a piece of doggerel ever appeared in a Wesleyan (or other) hymn book. I know it was the practice of pious people in the “the good old times” to embellish their books of devotion with such metrical nonsense on the fly leaves, and, probably, the querist has met with something of this kind written in an old hymn book. But this question states that the verse “appeared in one of the hymns.”

Can any of our members who are familiar with the old hymn books throw light on this curious question?—*Mr. Robert Morgan.*

355. NOTES ON PLACE NAMES IN JOURNAL.—NORTH WALES IN JOURNAL. (Mr. D. B. Bradshaw, *Supra*, p. 53). In Wesley’s time the main road from England to Holyhead, by way of the Bangor ferry, crossed Anglesey by the road passing through Llangefni and Gwyndu. The modern road lies a little to the south of this, and was part of Telford’s scheme

for expediting the Irish coach-borne mails across Anglesey, sanctioned by Parliament in 1819, and including the supersession of the ferry by the well-known suspension bridge over the Menai Strait. "Gwendy," on the older road (Journal, 11, 7, 85) was popularly, though not very exactly, reckoned to be half way between the Strait and Holyhead. Perhaps therefore we may locate at Gwyndu Mr. Jenkin Morgan's "house, near half way between the Ferry and Holyhead," where W. had "lodged three years before," (24. 3. 50). He is apparently, then, the "Mr. Morgan, a neighbouring schoolmaster,"—i.e., near "Thomas Thomas's, near Ryd-y-Spardon," (26. 8. 47, 3. 3. 48).

- Is anything known of the "honest exciseman (Mr. Holloway)"—Christopher Hopper calls him "Holiday,"—whose house was "a little quiet solitary spot where no human voice was heard but those of the family." (3. 3. 48., 25. 3. 50).
356. **BROADWATER.** (27. 8. 60).—Mr. W. C. Sheldon says: "A hamlet in the parish of Wolverly, near Kidderminster. In popular speech called "Broadwaters." Mr. F. W. Brampton, of Wolverly Court writes him: "Situated on the main road from Wolverhampton to Kidderminster; being only a mile from the latter, it is now regarded as a suburb of Kidderminster. It takes its name from a succession of lakes, all fed from the same streams, as in the case of Sutton Park. A number of water-mills used to be driven by the said stream, some of which remain, and it may be interesting to note that the paper for Bank of England notes is still made near to Broadwaters. There is no local record whatever of Wesley having stayed in the village, but there are still many old cottages certainly going back to his time."
357. **THE NEW INN.** (23 Aug., 1774).—Shown upon a map of about 1775 in possession of Mr. J. T. Lightwood. Proceeding from Llandilo Vawr towards Llandoverly, at a point a mile or two from the former place a road turns off on the left hand for Lampeter. The Inn stands in the angle of the forking of the two roads. [See further Young, p. 209.]
358. **ROUBILIAC'S BUST OF WESLEY.**—The missing Roubiliac bust mentioned in the *Proc.*, Vol. V, 162, is now, I believe, in the possession of Mr. J. G. Wright, of Bournemouth. And it is my opinion that these busts were taken from the marble bust that is in the National Portrait Gallery.—*Rev. Richard Green.*