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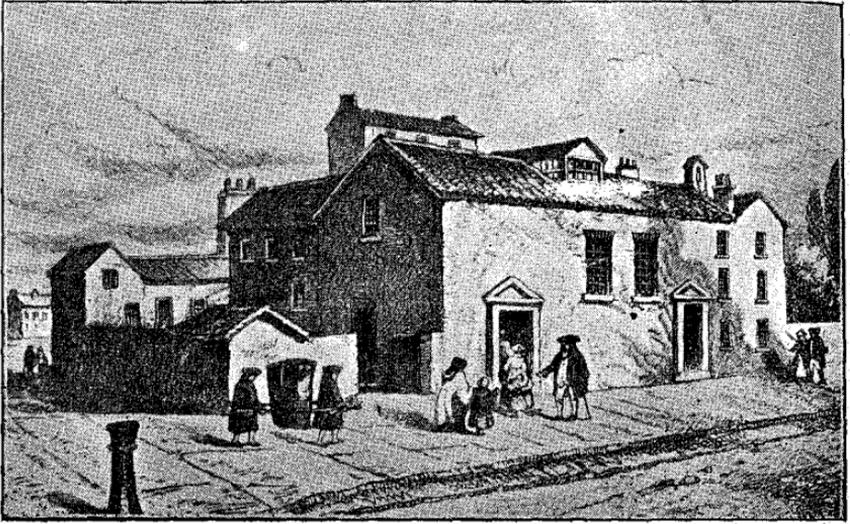
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### THE FOUNDERY.

“The Family at present here in y<sup>e</sup> Foundery consists of y<sup>e</sup> following Persons:—Mr. J<sup>n</sup> Westley; Thos. Butts, Clerk & Secretary; Mr. Cha. Graves, Minister; Mr. Jones, Preacher; Wil<sup>m</sup> Spencer, Secretary’s Assistant and Messenger in outward things;—Salter, Osler & common servant; Mrs. Clavil, Housekeeper and maid servant; Mrs. Carter, Mantuamaker—journey-woman to Mrs. Clavil.”

*Viney’s Diary, Feb. 21, 1744.*

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RICHARD VINEY'S DIARY. 1744.

VII.

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Friday, Feb. 24, was a day of such extraordinary experience for Viney, that with a few condensations I must quote his record. Thus he writes :

Soon after 6 went to Wildstreet to fetch my Linuin that Hughs had to wash. He and I had some talk about my being at y<sup>e</sup> Foundery, and he seem'd much concerned about it, which affected me so that (considering how uneasy I had been and how little my Heart is united to Mr. Westley) I thought of going to Br. Hutton's and see what could be done towards an agreement between y<sup>e</sup> Bre<sup>n</sup> and me (tho when I came from y<sup>e</sup> Foundery this morning I had no other thought but of returning directly) . . . . Hughs and I had more talk and I began to be more uneasy, and had many thoughts contradicting each other in an Instant, but concluded to take a private Lodging somewhere where I was not known, and let no one know save Hughs, that so I might be alone and see nor speak with anybody. While I was telling Hughs of this, I was taken so extraordinary ill, that it seemed as tho I should die with sickness, and be distracted mad with Confusion of mind. I beg'd Hughs to fetch some one to Bleed me; but recovering a little I went, and Hughs with me, to Colson's Court and was Blooded, which soon gave me ease. We then went to several to see for a pryvate Lodging, but could get none. About 11 o'clock, being not able to come to a determination whether I should go again to y<sup>e</sup> Foundery or what I should do, I took a walk round St. James's Park and to y<sup>e</sup> New Bridge at Westminster, and about 1 o'clock return'd to Wildstreet and din'd with Br. Bell & Wife who had invited me this morning. After dinner Bell (who was in verry great concern about me being at y<sup>e</sup> Foundery) went to Hutton's and told him I was at his House, upon which Hutton came and gave me an unsealed Letter from Wensal Neiser, dated Mile End March y<sup>e</sup> 4 N[ew] S[tyle] i.e. last

Wensday in which he declar'd he would have nothing to do with me, and yet advised me not to go to Germany unless I was of another Mind, etc. I not being able to read it readily, Hutton read it for me, it being wrote in German. [Viney's difficulty would be with German manuscript; Hutton had married a German wife.] I then desired Hutton to write something for me (for I had begun writing a Letter to y<sup>e</sup> Brethren in y<sup>e</sup> morning, but my arm was so bad with y<sup>e</sup> Reumatism that I could not well write) upon which, going up in a Room by ourselves, I told him:—"I was y<sup>e</sup> most miserablest man in y<sup>e</sup> World, that I was like Noah's Dove save in its Innocency; that I could find no Resting Place no more than she, and was perswaded never should out of y<sup>e</sup> Church; that I had been a few days with Mr. Westley, but that neither my Heart nor Mind was with him, nor likely to be; that in this I had not so good fortune as Noah's Dove, for tho I had sought to be receiv'd as well as I was able and was convinced yet y<sup>e</sup> Bre<sup>n</sup> would not yet receive me; That now again I acknowledg'd whatever I have at any time acknowledg'd either by word or Letter, tho not with so broken a Heart as I have done before, yet with a full conviction of (tho with a distracted) Mind and with a Heart like Iron, and again earnestly beg'd as one in such a condition could, that my utter Ruin might be prevented by a forgiveness, at least such a one as my condition in Pity called for." Thus far he wrote, and I would have proceeded, but he stop'd short and said he had no freedom to go on, or have anything to do in it, for he perceiv'd I spoke in a desparate way, therefore would advise me to wait till my arm was better and write myself; he added that he wished it was all ended. I answered, Yes, I wished so too, and I believed it was ended, for it seemed as tho' nothing more was to be done. I told him also that I believed my Blood would be required at y<sup>e</sup> hands of some. We then parted, and I took leave of Bells and Hughs, telling them (as I then thought) that I intended to set out of London to-morrow.

About 3 o'clock I went from Wildstreet to Paternoster Row and bought Sydenham and Shaw's works on Physick, and from thence went to the Foundery, whither I got about 5, very wet, and went to my Room, got dry Cloaths, sat by y<sup>e</sup> Fire, read some of Sydenham and Shaw. Reading Sydenham's account of Hysterick and Hypochondriac affections, I was surprized and yet glad to see my disorder under which I have labour'd almost all my Life, and perticularly these year and half past, so plainly described, that I could not have found words to have set it in so

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clear a Light. I find that most of my Confusions, and especially my illness of Sept., December & to day, has been nothing else but Hypochondriac Fits.

*Notes.* I. "Even in the Last Age there was something of this kind done, particularly by the great and good Dr. Sydenham." Wesley's *Preface* to first edition of *Primitive Physick*, 1747. Viney had searched at all the booksellers' shops in Leeds on Jan. 20th, for Sydenham's book. See *Proc.* Sept. 1922, p. 151. 2. *Bro. Bell*: either Richard Bell or William. William Bell was Registrar of the Moravian congregation in London in 1744.

Saturday, Feb. 25.—*Employ*: Wrote till about 4 o'clock for Mr. Westley, Lists of Tradesfolks' names, &c., as on Thursday. Wrote a Letter to my Wife. Then went to Mr. Nowers's in Bishopgate street, had discourse with his Wife and him about Doctrinal Points, drank Tea, and near 8 went to y<sup>e</sup> Foundry with Nowers, where all those who are in Trial Bands with as many more as will come, meet every Saturday night; at this meeting I was, by Mr. Westley's invitation; it ended between 9 and 10.

*Occurrences.* John Nelson came between 11 & 12 o'clock, from Yorkshire, Mr. Westley having sent for him to be at y<sup>e</sup> Foundry during his Tour to Bristol, Cornwall, &c.

Mr. Westley told me (because I was out all day yesterday and had said nothing to any one before I went) that it had come in his mind, How if y<sup>e</sup> Moravian Bre<sup>n</sup> are Papists and Viney should be one of their Emmisaries, sent by them amongst us.

Mr. Westley preach'd this evening at a Chapple he has on y<sup>e</sup> other side of y<sup>e</sup> Water, and coming home in a Coach, it overthrow'd near y<sup>e</sup> Bridge and he got some hurt in his left Thigh.

*Notes.*—I. Mr. and Mrs. Nowers: the name of Edward Nowers occurs in Wesley's manuscript as one of fifteen married men, members of the select society at the Foundry in February, 1744. In 1745 he was in John Wall's class and Margaret Nowers, his wife, was in Sister Sweet Lewin's. See Stevenson's *City Road Chapel*, 33, 34, 37. Dr. Simon, *John Wesley and the Religious Societies*, p. 304, quotes a passage from C. Wesley's Journal of April 1st, 1739, referring to B. Nowers. Mr. Elsworth, who compiled the index to Dr. Simon's book, enters Mr. B. Nowers but I think C. Wesley's 'B' was an abbreviation for Brother. See also J. Wesley's *Journal* for references to Mr. and Mrs. Nowers, especially II, 353, where Curnock makes another mistake as to C.W's. entry of Ap. 1, 1739, assuming that 'B. Nowers' stands for Mrs. Nowers. I suppose he was misled by the expression 'screamed,' ignoring 'roared out' which so strongly points to a *man*. In a letter to Zinzendorf, March 14, 1739-40, James Hutton writes, 'Charles Wesley had determined to go to Germany, but now he will not, since he has seen Nowers. John Wesley has carried Nowers wherever he could, speaking against the Brethren. I told Nowers he should smart for speaking against us—I mean the Herrndyk brethren, who are part of my herd.' For further proof of Wesley's frequent intercourse with Nowers see the following Diary references all omitted in the *Journal* index: viii. 162; II. 185, 348, 349, 361, 406, 408, 420, 457, 472. It is quite evident that Nowers was one of Wesley's most intimate friends.

## WESLEY HISTORICAL SOCIETY.

2. Wesley's curious suspicion as to Papists. The air was full of such suspicions. Mr. Metcalfe, Moravian superintendent at Broad Oaks writes in his diary, March 7, 1744 (only eleven days after Wesley's suspicion)—'They talked at Thaxtead that we were Papists, and had the Pretender here: that Br. Brown is he, and that we have a great quantity of fire-arms and gunpowder.' N.B.—Wesley's *Journ.*, Feb. 27, 1744, and Curnock's note. See Dr. Simon's *J. Wes. and the Religious Societies*, 318.

3. Accident to Wesley's coach returning from Snowfields Chapel. cf. *Wes. Journ.* where, however, he makes nothing of the 'hurt' to his thigh.

Sunday, Feb. 26.—*Employ*: Heard Mr. Westley preach part of a Sermon from 5 to 6 in y<sup>e</sup> morning. Went with him and John Nelson to breakfast at Mrs. Witham's near Cloth fair, from whence John Nelson and I walked to y<sup>e</sup> Chapple in West Street near y<sup>e</sup> 7 Dials, where I heard him Preach. From thence I went to Bullys in Wildcourt and dined, then went back to y<sup>e</sup> Foundery about 2 o'clock, was at a Conference of y<sup>e</sup> Bandleaders, & at 5 heard Mr. Westley preach again at y<sup>e</sup> Foundery. After Preaching, was at y<sup>e</sup> Baptizing of Mr. Sheffield. Then at a Lovefeast of y<sup>e</sup> Bands, men & women, which held till 9 or 10 o'clock.

*Mind.* Not only more compos'd, but in some measure happy, especially at y<sup>e</sup> Lovefeast of y<sup>e</sup> Bands I found some little union of Heart with y<sup>e</sup> Foundery People.

*Occurrences.* John Nelson on y<sup>e</sup> way to y<sup>e</sup> Chapple told me a great deal of his Experience and how it had gone with him and Mr. Ingham, how they came to part, &c. I find Nelson is a man of more experience & a sounder judgment than I expected. He spoke plain and honest.

*Note.*—Stevenson, p. 30, quotes from a detailed list of ticket-money at the visitation of the Foundery classes in April 1746; John and Mary Sheffield contributed five shillings each.

Monday, Feb. 27.—This morning after John Nelson had preach'd from 5 to 6 o'clock (and thro Heaviness to sleep I was hinder'd from hearing him) Mr. Westley had a meeting with y<sup>e</sup> Leaders of y<sup>e</sup> Classes, men & women, who bring in every Monday y<sup>e</sup> mony collected in each Class for y<sup>e</sup> Poor, and at y<sup>e</sup> same time as much of it as is found needfull by y<sup>e</sup> majority present is given to such who want it. At this meeting I was not designedly, but because my Hat was in y<sup>e</sup> Room and I could not get it till they were gone. When they were gone I went to Bullys in Wildcourt and carry'd my dirty Linnin &c., they having promis'd to give me a Basket to pack up what things I had. Went to Russell Street, bought some medicins. Return'd to Bullys, breakfasted, got Bully to go and buy me 2lb. of snuff and Rich<sup>d</sup> Smith to buy me Pins & Needles. Went to Bennetts to see for a Poker, from thence to Br. Rich<sup>d</sup> Bell's, staid a while

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with Bell's, took Leave, went to Bullys, pack'd all up, took Rich<sup>d</sup> Smith with me and carry'd my things to y<sup>e</sup> Catherine-Wheel, without Bishopgate, left him there, went to y<sup>e</sup> Foundery, dined, took leave of all there. At one o'clock went again to y<sup>e</sup> Catherine Wheel, staid, and Richard with me till past 3, then set away for Yorkshire.

*Occurrences.*—Bennett told me he Dream'd last week that he met me in Pauls Church yard with my Hands and Face Black as a Negroe, which gave him some concern.

Br. Hutton I did not see, but sent Br. Bell to tell him I was going, and he sent word back if I wanted mony to carry me down, he would help me, but I thank'd him and said I had no occasion.

*Notes.*—1. *Wesley's Leaders' Meeting.* I think this is the first detailed record of the proceedings of an actual meeting, and it is curious that Viney should have been, by the accident of his hat-location, our historian. Dr. Simon (John Wesley and the Religious Societies, p. 283) with characteristic caution says 'Wesley seems to have met the leaders occasionally,' and in his foot-note refers to Wesley's diary June 6, 1739, the brief record being '6-30 [p.m.] at home, leaders.' This was at Bristol and may, or may not have been a formal meeting and perhaps refers to band-leaders as indeed Dr. Simon indicates. The printed Rules of the united societies first published in 1743 provide for a meeting of Minister, stewards and leaders every week.

2. Mr. Bennett, or Bennet, mentioned by Viney was not John Bennet of Chinley.

Viney's homeward itinerary is vivacious, but as it does not directly bear on our W.H.S. research we must omit. He arrived home on Saturday evening 'dirty and weary.'

March 3.—Since I left Pudsey y<sup>e</sup> following occurrences have happened.

My wife has been much out of order with a Cold and Tooth ach, so that she was oblig'd to have a Tooth drawn (by Dr. Pearson). She went last Sunday to y<sup>e</sup> Church Meeting at Hillas's in y<sup>e</sup> forenoon and to y<sup>e</sup> Publick Preaching at 5. N.B.—She has been at no Society nor meeting of y<sup>e</sup> Bre<sup>n</sup> since I have been excluded.

Br. Horne is gone to Nottingham and Ocbrook to vissit y<sup>e</sup> Societys there, and is comé home thro Derbyshire & Cheshire and vissit Duckenfield &c.

I find matters are so ordered now that nothing, great nor small, is done in y<sup>e</sup> Yorkshire societys by y<sup>e</sup> Brethren, but what Mr. Ingham is first consulted with and his approbation obtained. He vissits and speaks with each Soul in y<sup>e</sup> Societys this month, and Br. Teltchig & wife follows him, and Br. Holland is to follow them and do y<sup>e</sup> same.

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Br. Gussenbauer, when he heard by Letter from London that I was gone to Mr. Westley, seem'd to be glad, & thought it was y<sup>e</sup> Best thing I could do. Br. Teltchig on y<sup>e</sup> other hand was much cast down when he heard it.

Sis<sup>r</sup> Loyd has vissited my wife twice, and Claggett once, since I have been gone. A meeting or Public Preaching at 5 in y<sup>e</sup> afternoon was began last Sunday at Hillas's, and Gussenbauer Preach'd.

Pet. Sims from London is here. He came to Nottingham with Neiser and from thence alone, and got to Pudsey, Sunday, Feb. 12, y<sup>e</sup> day after I went from hence. Br. Hutchings and Pet. Sims went last Thursday 7 night into Cheshire, to Duckenfield &c., and vissited y<sup>e</sup> Societys. They returned to Smithouse this day.

The Letter I wrote to my wife last Saturday was intercepted by y<sup>e</sup> Bre<sup>n</sup> and she received it from them, notwithstanding I had directed it for her at John Hutchison's, which direction would have brought it directly to her if it had not purposely and designedly been intercepted.

*Notes.*—Nearly all these names occur frequently in Wesley's *Journ.* Note particularly, 1. *William Horne*, merchant's clerk, Aldermanbury, born at Wakefield, 1716, ordained Moravian deacon in Germany, married Mary Bowes, Aug. 1744. She was born at Leeds, 1717. Was she daughter of George and Mary Bowes of George Yard, Little Britain, of whom Wesley writes in his *Journal*, II, 366?

2. *Peter Sims*, butcher, Paved Alley, Leadenhall Market, born at Peckham Rye, 1716. For the Sims family see *Wes. Journ.*, but the Diary references to Peter are unindexed.

3.—We note the almost dominant influence which Ingham was now exercising among the Moravians in Yorkshire; cf. Tyerman, *Oxford Methodists*, 124.

4. *Mrs. Viney*; in a Letter to Count Zinzendorf, March 14th, 1740, Hutton, after referring to Viney's work at Oxford, says, "His wife is a dear sister; when one sees the Englishwomen near her, her broken eyes and whole mien manifest at once that she is worthy to be eldest among these women at Oxford and to walk as their pattern. She labours without knowing that she labours. She told me when I was lately at Oxford she did not know what to tell souls—she was not fit to labour. I was glad to find an Englishwoman who (from a sense of her incompetency) would not be a labourer; but I found her labour and even her looks had been very beneficial to some souls, and her behaviour is a constant sermon." It is pleasing to have this glimpse at the modest wife of our diarist.

(To be continued.)

M. RIGGALL.

## WESLEY LETTERS.

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### JOHN WESLEY'S LETTER TO JONATHAN PRITCHARD, 1758.

Liverpool,  
March 25, 1758.

Dear Jonathan,

I am persuaded, what you say is true. John Nelson may be usefull at Chester : And at other Places in this Circuit. So I have appointed him to come without delay. If there be a Supply for other Places, He may spend a week with you : But no Place must be neglected. O Jonathan, make the best of Life ! With Love to Your Wife, and all the Brethren, I am

Your Affectionate Brother,

J. WESLEY.

The above letter was recently purchased by me at Sotheby's.

It is addressed to "Mr. Jonathan Pritchard, in Boughton, near Chester." The date corresponds with Wesley's visit to Liverpool, in 1758, as described in his *Journal*.

The reference to Nelson corresponds with a letter from Nelson to Charles Wesley, 17 March, 1758. "I have been quite through the Manchester Round." "I was glad to hear from you but I have been abroad two months."

Several letters from Wesley to the same correspondent are given in my *Early Methodism in and around Chester* ; and in the Winter Number of the *Recorder*, 1904, I wrote a detailed account of the correspondence.

Information concerning Jonathan Pritchard is strangely scanty, considering the important position he evidently occupied in Wesley's regard.

F. F. BRETHERTON.

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### JOHN WESLEY'S LETTER TO MRS. FREEMAN, DUBLIN, 1764.

London,.

March 2, 1764.

My Dear Sister,

Such Love as yours is need not be ashamed. You must make me amends for anything past that looks unkind, by altering it for the time to come. You have no Reason to doubt of the Work of God. It partly shines by its own Light : And when that is not sufficient (as in Times of Temptation) a clear Witness shall be superadded, and see that you strengthen your Brethren : Particularly those who are tempted to give up their Confidence.

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O lift up the hands that hang down ! Help those especially who did once taste of pure Love. My will has nothing to do in my coming over this Spring. If a Ship be ready, I shall embark. O Jenny, Look up & receive more ! I am

Your affectionate Brother,

To

J. WESLEY.

Mrs. Jane Freeman.

The above is contributed by Rev. R. H. Ludlow, Wicklow. It is taken from the original in the hands of Miss Webster, of Dublin, a descendant of Mrs. Freeman.

Mr. Ludlow adds the following notes : *Standard Journals*, V. 47, a note says, "On Mar. 2, he wrote to Miss Freeman." Should it not read *Mrs.* ? *Proceedings*, viii, p. 98, Mr. Ludlow has seen the letter and says it is addressed on the back "To Mr. James Freeman on the Combe, Dublin." The Combe is near St. Patrick's Cathedral.

*Proceedings*, viii, p. 169, Mr. Ludlow has also seen this letter, and it is addressed on the back To Mrs. Freeman  
at No 2

Ely Place.

I have a facsimile of the above letter, in a collection of letters to Mr. and Mrs. Freeman, by R. R. Belshaw, lithographed by Hodges, Smith and Foster, Booksellers to the University, Dublin. The late Rev. R. Green, in preparing the forthcoming edition of Wesley Letters transcribed this from my facsimile.

T.E.B.

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JOHN WESLEY'S LETTER TO HIS  
"BOOK-KEEPER" (?), 1772.

Lewisham,

Feb. 27, 1772.

The thing w<sup>th</sup> I desire you to do is this : To see that an exact account be kept of all the Books in Great Britain & Ireland, printed and sold on my acc<sup>t</sup>. You comprehend how many particular Branches are contained under this General. To do this accurately will require much Thought. But you will bear that burden for God's sake & for the sake of

Your Affectionate Brother

JOHN WESLEY.

Anything that will elucidate this letter, now in my possession, will be welcome.

F. F. BRETHERTON.

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JOHN WESLEY TO MISS NANCY BOLTON, 1780.

Epworth,  
June 22, 1780.

My Dear Nancy

Your Letters are always welcome to me But none more welcome than your last. It gives me much pleasure to hear, both that God has delivered you from that torturing Pain, & that He has established your soul in his pure Love, & given you abiding Witness of it. I doubt you have not many in Oxford Circuit, whom you can converse with on that subject. I believe the two that have y<sup>e</sup> same de—<sup>1</sup> experience are Hannah Ball & Patty Chapman. I wish you cou'd converse with them, either by Writing or Speaking: I think each might be profited by the other. I have been a little uneasy since I saw you, for fear you should want anything. If you conceal any difficulty you are under from me, you do not use me as your Friend. Wou'd not you give me all the pleasure you can? I cannot tell you how unspeakably near you are to,

My Dear Nancy,

Yours most affectionately,

J. WESLEY.

The above letter was found by Mrs. Mills, now of Hoylake, formerly of Chester, amongst the papers of her father, the Rev. J. D. Julian (1835-1896). She thinks it has not yet been published. I shall be glad to know whether this is so. So far as my investigation goes I agree with Mrs. Mills.

The whole style of the letter, together with the reference to the Oxfordshire Circuit, indicate the recipient as Miss Nancy Bolton, of Witney, to whom Wesley wrote so frequently throughout a long period.

F. F. BRETHERTON.

For other letters by Miss Bolton, see Wesley's *Works*, where sixteen appear (vols. xii and xiii). For others see *Proceedings* W. H. S., vol. viii, pp. 39, 159-161, 199. Facsimiles of two others, from the originals in possession of the late Miss Collins, of Warwick, appear in Dr. Fitchett's *Wesley and his Century*, another in *Proceedings*, xi, p. 176. T. E. B.

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1. Remainder of word illegible owing to its being torn out of the paper, probably "deep" or "dear."

## AMERICANA.

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### *Five points in the history of the American Methodist Episcopal Church.*

The American Methodist Historical Society presented five bronze tablets to the First Methodist Episcopal Church in Baltimore, on March 21, 1919. The first was to Robert Strawbridge, who 'founded the first society in Maryland and America; the first preacher of American Methodism.' The tablet was unveiled by a nephew of the sixth generation. There were also smaller tablets, forming the four parts of a cross, to Henry Maynard, whose Baptism in 1762 was 'the first recorded Methodist baptism in the world'; to John Evans, 'the first recorded Methodist convert in America'; to Richard Owings, 'the first native American to become a Methodist preacher'; and to William Watters, 'the first native American to become a travelling Methodist preacher.' The tablets were designed by Hans Shuler, the distinguished sculptor.

Was Richard Owings the *Richard Owings* stationed at Fairfax in the American *Minutes* of 1786, and re-published 1813 by Daniel Hitt and Thomas Ward? In Steven's *Hist. of Methodism in the M.E.C.* the name is spelt *Owen*, 1, p. 74. In Hurst's *Hist. of Methodism*, Vol. IV., p. 31, it is also spelt *Owen*, but on p. 107 we find "Owen or Owings." In his obituary in the *Minutes* for 1787 it is "*Owings*," described as "one of the first *local* preachers on the continent," who "died at Leesburgh in Virginia last September." On the respective claims of Edward Evans, of Philadelphia, and Richard Owings to have been the *first* native American preacher see Hurst's *Hist.* 1, p. 107. The tablet appears to settle the question.

T.E.B.

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## CORNWALL.

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### THE "METHODIST PREACHER," AND THE WRECK OF THE ANSON FRIGATE.

DECEMBER 27, 1807.

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In the *Globe* newspaper, Oct. 23, 1902, the following paragraph appeared:—

In a storm on December 27, 1807, the "Anson," an old

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frigate, the third British warship to bear that name, was wrecked, and sixty of the crew lost their lives. The ship entirely disappeared. But now, after the lapse of ninety-five years, it has been discovered. In the clear water of Mount's Bay, off Porthleven, four fathoms below the surface, and about 200 yards from the beach at low water, Captain Anderson, of the West of England Salvage Co., saw the old frigate. He himself went down in a diving suit to investigate. He found the upper deck of a warship. Three feet of the vessel was clear of the sand. Masts, rigging, and bulwarks were gone. The rest of the ship, buried in sand and shingle, was apparently in good condition. On the upper deck were seven pieces of cannon. Four of these were of brass, and still revealed the name, "Anson," surmounted by a crown.

In the *Gentleman's Magazine*, 1808, we find the following account of the wreck, and the plucky action of a "Methodist preacher and his party," whose names are worth discovering:—

'*Plymouth, Jan. 7.* We are extremely concerned to have to report the loss of the Anson Frigate, of 21 guns, Capt. Lydiard, which was wrecked on Monday, Dec. 28, in *Mount's Bay* on the coast of Cornwall. Capt. Lydiard (see p. 88) and the first Lieutenant were lost; the second Lieutenant was saved; the number of men preserved is not known, as many who got on shore deserted.—She sailed from Falmouth on Christmas Eve for her station off the Black Rocks, as one of the lookout frigates of the Channel Fleet. In the violent storm of Monday night, it blowing about W. to S.W. she stood across the entrance of the Channel towards Scilly, made by the Land's End, which they mistook for the Lizard, and bore up, as they thought for Falmouth. Still doubtful, however, in the evening Capt. Lydiard stood off again to the S. when a consultation being held, it was once more resolved to bear up for Falmouth. Running eastward and northward, still under the fatal persuasion that the Lizard was on the north-west of them, they did not discover their mistake till the man on the look out a-head, called out "breakers!" The ship was instantaneously broached to, and the best bower let go, which happily brought her up; but the rapidity with which the cable had veered out, made it impossible to serve it, and it soon parted in the hawse-hole. The sheet anchor was then let go, which also brought up the ship; but after riding end-on for a short time, this cable parted from the same cause, about eight in the morning, and the ship went plump on shore, upon the ridge of sand which separates the Loe-pool from the bay. Never did the sea run more

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tremendously high. It broke over the ship's masts, which soon went by the board; the mainmast formed a floating raft from the ship to the shore; and the greater part of those who escaped, passed by this medium. One of the men saved, reports that Capt. Lydiard was near him on the mainmast; but he seemed to have lost the use of his faculties, with horror of the scene, and soon disappeared.

At a time when no one appeared on the ship's deck, and it was supposed the work of death had ceased, a Methodist Preacher, venturing his life through the surf, got on board over the wreck of the main-mast to see if any more remained; and some brave hearts followed him. They found several persons still below, who could not get up; among whom were two women and two children. The worthy Preacher and his party saved the two women, but the children were lost. By three o'clock no appearance of the vessel remained.'

A similar account appears in the *Naval Chronicle* of 1808, but the name of the 'Methodist preacher' is not given. The names of the preachers stationed in the Helstone circuit during that year may supply a clue to the name of the man who went to the rescue: John Woodrow, John Davies, or James Spink. The body of Captain Lydiard was picked up at sea, and interred at Falmouth, on January 1st.

T.E.B.

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## FRENCH PROPHETS AND ENTHUSIASM.

“RAISING THE DEAD?” (WESLEY'S SERMON 33).

[We are glad to receive the following from a minister of the American *Methodist Episcopal Church, South*, who is a member of our W.H.S. An earlier question on *Enthusiasm* was sent by him some months ago, which has had no reply, so we append notes and apologise for the delay.

T.E.B.]

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Upon Wesley's statement concerning that sort of "Enthusiasm" which lays claim even to raising the dead, "a notorious instance of which is still fresh in our own history" (Sermon xxxii, 18), Dr. Sugden observes: "I have not yet found any other reference to this case of the raising of the dead" (*Standard Sermons* vol. ii, p. 93).

The reference is probably to the well known attempt of the

## PROCEEDINGS.

French Prophets to raise the body of Thomas Emes, one of their adherents who practised as a surgeon among the poor. "Dr." Emes died December 22, 1707, and it was prophesied that he would be raised May 25, 1708. For fear of a disturbance the government placed guards at the grave three days before the time for the resurrection, and large crowds gathered in "Bunhill-Fields" on May 25th, but the "Doctor" disappointed the assemblage by remaining in his grave. The whole story is fully told in a number of contemporary pamphlets. One account is to be found in Theophilus Evan's *The History of Modern Enthusiasm . . . . The Second Edition . . . . London . . . . 1757*, pp. 105-6.

REV. UMPHREY LEE, M.E.C.,  
Ennis, Texas.

The reference in Wesley's sermon must have carried his mind back to his own early boyhood. He was five years old when town and country gossip told of the vagaries of the French prophets, and the collapse of Thomas Emes. In 1706 there arose, says Calamy, (*Calamy's Own Life*) "a mighty noise concerning new prophets." Harley, Chief Secretary of State and Lord Godolphin made enquiries into this through Dr. Calamy whose personal friend John Lacy, a leading member of his congregation, came under the influence of this strange section of the brutally persecuted Camisards, refugees from the Cevennes. Some, with minds unhinged by suffering, became the dupes of superstition. In some points they resembled some of the sectaries in the strange sects of the Commonwealth. They threw themselves into trances and convulsions and were visited by crowds. They were joined by Sir Richard Bulkeley, a baronet of ancient family, who wrote

An answer to several treatises lately published on the subject of the prophets. Lond. 1708.

John Lacy, Calamy's friend, named above, was probably the author of "The General Delusions of Christians touching the ways of God revealing Himself to and by the prophets. 1713."

Bishop Hoadley wrote his 'Vindication of the Ancient Prophets' in answer to Sir R. Bulkeley. Spinckes the Nonjuror, and Hicckes (of the *Devotions*) followed.

Lee wrote his 'History of Montanism,' brought in the modern fanatics, and their "distemper," and tried to be gracious saying 'Everyone . . . . will see good reason to pity rather than laugh.'

Southey devotes five pages to the Camisards and the "Prophets" in his *Life of Wesley*.

Canon Overton has a valuable chapter on *Enthusiasm* in his *Hist. of the C. of E. in the 18th Century*.

Even Anthony, Earl of Shaftesbury, in his *Characteristicks of Men, Manners, Opinions, Times*, (Edn. v, 1732), directing his first

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“letter” against these claimants to prophetic gifts, shows some mercy to enthusiasts ‘suffering from a contagious disorder of the mind, bred of melancholy, at times when men are most unfitted to judge of themselves or of things above them.’ A fashionable sceptic to some extent Shaftesbury was, but he did not deny that there was a true inspiration, a real feeling of Divine presence, not always easily to be distinguished from the false. He would not have even French prophets brutally treated by a mob “willing to bestow kind blows upon ’em, and fairly stone ’em now and then in the open street. Tho’ the Priests of their own nation would gladly give ’em their desired Discipline, and are earnest to light their probationary fires for ’em, we *English* men, who are masters in our own country, will not suffer the Enthusiasts to be thus used. Nor can we be supposed to act thus to their Phenix sect, which it seems has risen out of the Flames, and would willingly grow to be a new Church by the same manner of propagation as the old one, whose *seed* was truly said to be *from* the blood of the Martyrs.”

Shaftesbury gives us a glimpse of the French prophets, who did not all reach Doctor Emes’s perilous attempt to raise the dead. He says, “they are at this very time the subject of a choice Droll or Puppet show at Bart’lemy Fair. There doubtless their strange voices and agitations are admirably well acted by the motion of wires, and inspiration of pipes. For the bodies of the Prophets, in their state of prophecy, being not in their own power but, as they say themselves, mere passive organs, actuated by an exterior Force, have nothing natural in any of their sounds and motions.”

The reports on Doctor Thomas Emes vary. J. B. Marsden in his ‘Christian Churches and Sects’ (The French Protestant Church)—writing on Towns “infested” with prophets and prophetesses, and their English imitators, says, “Happily one of them in London stumbled on a prediction which at once brought his veracity to the test. He foretold that on a given day a certain dead man would revive.” This differs from the account given above by Theo. Evans. The French churches in London censured and repudiated the prophets.

Wesley’s well known references in his *Journal* to the ‘prophets’ are occasionally touched with humour, but when strange physical manifestations, convulsions, sighing, cries, began to break out at Methodist services, he was evidently troubled, especially at Bristol. Some of his older hearers had seen and heard of phenomena not unlike these, and ‘enthusiasm’ of this

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type alarmed them. But it was early controlled and checked, partly no doubt by the development of Methodist singing as a safer expression of the deep emotion of the great spiritual awakening.

T.E.B.

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OLIVER GOLDSMITH AND  
METHODISM.

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It is probable that this great Anglo-Irish writer knew something of Methodism, at least from the outside. It is likely that he became acquainted with John Wesley through Dr. Johnson. In his play, "She Stoops to Conquer," he introduces a song, sung in the alehouse, "The Three Pigeons," by Tony Lumpkin to his companions, whom the playwright describes as "several shabby fellows." The song is appropriate to the surroundings and audience and the second of the three verses is as follows—

"When Methodist preachers come down  
A-preaching that drinking is sinful,  
I'll wager the rascals a crown  
They always preach best with a skinful.  
But when you come down with your pence,  
For a slice of their scurvy religion,  
I'll leave it to all men of sense,  
But you, my good friend, are the pigeon."

We might have expected better than this both in rhyme and reason, from Goldsmith, but he probably thought it suitable to the circumstances, and we extend to him a modified forgiveness.

However, time brings its revenges and justifications, and I have pleasure in passing on the following little incident, which, perhaps, is suggestive of many things.

The play, "She Stoops to Conquer," was recently performed at the Abbey Theatre in Dublin. This theatre was established some years ago as a protest against the class of play generally presented by the existing theatres, and to specialise in Irish dramatic productions free from the degrading features so common to the contemporary stage, especially in England. The promoters of the "Abbey" include such names as Lady Gregory, the late J. H. Synge, and W. B. Yeats, and a strict censorship is maintained over the plays presented.

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At the recent presentation of "She Stoops to Conquer," Tony Lumpkin omitted this anti-Methodist and bacchanalian song, and another of a higher standard and character was given. Probably another consideration influenced the substitution: that the New Ireland is resolved not to sneer at any phase of religion, and, perhaps, that Methodism in Ireland has won regard and esteem, as we now know to be the case from many other lines of evidence.

ROBERT MORGAN.

26, North Circular Road,  
Phoenix Park, Dublin.

Goldsmith seems to have shared the common prejudice against the "enthusiasm" of Methodists, and does not appear to have known the Wesleys, Fletcher, and the evangelical Romaine. He mentions Whitefield in one of his essays (xvii) "Folly may sometimes set an example for wisdom to practice, and our regular divines may borrow instruction from even Methodists, who go their Circuits and preach prizes among the populace. Even Whitefield may be placed as a model to some of our young divines; let them join to their own good sense his earnest manner of delivery." No doubt the bacchanalian song in "She Stoops to Conquer," as "realism," was true to the life of the pothouse, but good taste was shown in omitting it when it was adapted to the modern stage.

T.E.B.

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## THE PLACE OF THE LORD'S SUPPER IN EARLY METHODISM

(BY THE REV. T. H. BARRATT).

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The subject matter of an article bearing this title contributed by the Rev. T. H. Barratt to the *London Quarterly Review* for July is so germane to the work of this Society that reference should be made to it in these pages.

Starting with Wesley's emphatically phrased sermon on the Duty of Constant Communion written in 1733 and reaffirmed in his old age, Mr. Barratt inquires:

I. To what extent, in this respect, did Wesley practise what he preached?

II. To what extent did he persuade the Methodists to do the same?

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III. What difference, if any, was made to Wesley's sacramentarianism by his evangelical conversion?

To find an answer to the first question Mr. Barratt searched through all the materials afforded in the Standard Journals and arrived at a conclusion which will probably surprise even those who have long been students of Wesley's life: "On the whole we may state, with reasonable confidence, that throughout his apostolic life Wesley approached the Table of the Lord once in about every five days." Sunday morning and Saturday evening were Wesley's favourite times for the Communion.

The second question receives from Mr. Barratt the same thorough investigation, many remarkable particulars being given. The conclusion reached is that Wesley succeeded beyond all expectations in persuading the Methodists to constant communion where and when the opportunity was given them by their own preachers in their own places of worship; that he succeeded also, though to a less extent, in getting them to communicate at the parish churches when he himself was present, but that there is little evidence of such attendance in his absence, or in the absence of some clergyman in sympathy with him. At the same time it must be presumed that loyal members of Society would do their best to observe the rule concerning attendance at the Lord's Supper.

The third question opens up a matter of high importance in Wesley's personal religious history. In Mr. Barratt's opinion the changes which took place in Wesley's sacramentarianism though not obvious at first were vital.

He ceased to be a sacerdotalist, intercommunion had his practical sympathy and he made an evangelistic use of the Lord's Supper, inviting all sinners seeking salvation to the table. The change from slavish obedience to a true spiritual communion is best seen in the hymns in which both John and Charles Wesley utter their heartfelt experience of conversion.

The article concludes with an account of the difficulties which confronted Methodism in the later years of Wesley's life and after his death with respect to sacramental administration.

This very slight summary of a full and richly furnished article will have served its purpose if our readers will turn to it for themselves.

F. F. BRETHERTON.

## THE SERMONS OF JAMES ROGERS. 1781-4.

Mr. E. T. Markham, of Crouch End, has an interesting MS. book of Sermons which he picked up off a second-hand bookstall. It is an octavo volume bound in leather with a clasp and folding cover; a convenient packet for a saddle-bag, so that an itinerant preacher's whole body of divinity could travel round the countryside with him. Opening the book we are immediately impressed by the "book-plate" which is the size of the early class ticket with the ornamental border. In place of the text, in bold characters we read JAMES ROGERS 1781. This is of course the husband of Hester Ann Rogers who was living in the preacher's house at City Road, when John Wesley died there. In the picture of the death bed scene by Claxton he is present and also, kneeling by the bed, his wife and little son. We turn back, however, to our collection of old Methodist sermons. There is at the beginning a careful index of texts according to the books of the Bible: then follows 322 Sermons all numbered, for the most part with a page allotted to each. Divisions and subdivisions are carefully numbered and separated by ruled lines. The notes are naturally very condensed and starred with Scripture passages of which the references only are given. The Sermons may be said to be entirely scriptural and evangelical. The Old Testament is largely used but it is "gospelized" throughout, if we may borrow one of James Rogers's expressions. There are a few references to expository works much used by the early preachers. Wesley's *Notes* are frequently mentioned—generally in the phrase "See Wesley's notes on this passage." This even applies to the Old Testament in a sermon on Nahum, i, 7. Burkitt and Matthew Henry are the next in order of importance as books of reference. We have also one reference to Doddridge's *Expositor*, to Brown's *Dictionary*, and an instruction to "read Kershaw's *14th Dialogue*" on Rev. vii, 13-17.<sup>1</sup> A quotation from Luther and a reference to Josephus complete the book-references in these 300 sermons. The preacher is "a man of one book" with a practical message ending always with "apply," "enforce the subject" and once with the phrase "enlarge awfully here."

<sup>1</sup> James Kershaw published in 1780 "An Essay on the Principal Parts of the Book of the Revelations (sic) in a Series of Dialogues" (2 vols.) See Book Room "Catalogue of Wesleyana" p. 138. A. W.

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There is singularly little controversy here: a few echoes of the Calvinist struggle but very faint; a few references to Socinians and Antinomians, otherwise we are chiefly in the section "Exhorting Sinners to return to God." Rogers begins with a series of Sermons on the Sermon on the Mount and the Lord's Prayer and keeps to the centre all the time. His only secular reference is to the History of England, showing the Providence of God in our great national deliverance at Crecy, the Armada, at Blenheim and recently when the French tried to land at Dover. He points the moral to his sermon on "Thou art weighed in the balance and found wanting" by a reference to Voltaire—see *Magazine* vi, 645. We gather that the date of sermon 153 was about 1784. Sermons 157 and 167 were evidently made during his term in Dublin and there is a reference in No. 118 to "our ever dear and honoured pastor, Mr. Fletcher, who being dead yet speaketh." These are all the references we find to persons and seasons in the midst of eternal themes. His congregation is once exhorted to "read Mr. Wesley's *Journals* from end to end" and in preaching on Zech. iv. 10, "Who hath despised the day of small things?" he makes a reference to the oppression of the Methodists half-a-century ago as we see from Wesley's and Nelson's *Journals*. All this had changed when he spoke. It is interesting to observe that he occasionally puts down the numbers of his hymns. For this sermon for instance, his special hymns are 372 and 209. If we turn to the 1780 collection of Hymns we shall find that these are 'Who hath slighted or contem'd' 'The day of feeble things' and 'See how great a flame aspires' respectively. The previous sermon on Zech, iv, 7, has, naturally enough, the hymn, "O great mountain who are thou," to go with it. Sometimes there is a reference to a hymn in a written collection which cannot be traced and once a reference to one in Simpson's *Hymns*,<sup>2</sup> which may be known to some member of W.H.S.

One is impressed throughout by the careful method which has even drawn up a special "book of metaphors" to explain Biblical names and symbols. One would think at a glance that we have in this volume a three years' course of sermons but we find that James Rogers had a "former book" in which his sermons were written out in more detail.

He was one of the most trusted of Wesley's younger preachers: began to travel in 1774:—married in 1779, and died in 1807.

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2. Was this *Select Psalms and Hymns* (600) compiled by the evangelical W. Simpson, of Macclesfield (1766)? T.E.B.

## WESLEY HISTORICAL SOCIETY.

In 1802 he was chairman of the Whitby District. His second wife, who was one of the sainted women of Methodism died at Birmingham, in her 39th year, on Oct. 10th, 1794. She married James Rogers in 1784 and went with him to Dublin, where they had three prosperous years, the membership of the Society increasing "from 500 to 1100 and more."

The interest of such a volume of sermons is certainly not in the originality of the subject matter but in the type it represents. James Rogers may be regarded as a typical Methodist preacher at the time of Wesley's death. A. W. HARRISON.

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## NOTES AND QUERIES.

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606. "John Wesley's visit to WHITBY AND ROBIN HOOD'S BAY, with contemporary facts, by E. W. Dickinson. *Second* edition Whitby, Horne & Son, Ltd." We are not surprised that another edition of this excellent local history has been called for. Here are 60 pages written in racy and reliable style, linking local facts with national movements, obtainable by post for fourpence! It is a model for all who wish to record facts relative to local Methodism. The author is a worthy member of the W.H.S. This *second* edition accentuates, more strongly than the first, "the political vagaries, the abominable sports, the barbarous punishment of crimes, and the horrors of the slave trade as they existed in the latter half of the 18th century."

T.E.B.

607. WESLEY'S MS. COPY OF THE EARLY MINUTES OF CONFERENCE, with corrections in his handwriting. At the end of a pamphlet by the Rev. T. Jackson (1834), Mr. G. Brownson finds the following :

"The MS. copy of the Minutes of the early Conferences from which Watson made some extracts in his *Life of Wesley*, and which contained corrections in Wesley's handwriting, was the property of a private individual, who is since deceased."

Mr. Brownson asks '*who was this individual?*' An answer may be found in the the special W.H.S. Publication, No. 1, 1896 (Preface) p. 4. *John Bennet's copy of the Minutes . . . 1744, 1745, 1747, 1748.* From the document which is placed with these minutes we learn that 'the

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private individual' was Wesley's step son-in-law, Mr. Smith of Newcastle. On his death it passed to his daughter, Mrs. Sundius; then successively to Richard Smith; his widow; Miss E. Tooth; Mr. Morley of Leeds; and his widow, who gave it to Headingley College where it remains to-day.

608. RELICS—WESLEY'S INFANCY. The following appeared in a newspaper on January 22nd, 1907. Where are these relics?

All the world ultimately "comes up" at auction, it is said. The "cream satin" christening robe, two "infancy" muslin caps, and three tiny shirts of John Wesley made £2 17s. 6d. at Sotheby's yesterday. The relics formed part of a series relating to the Wesley family, inherited by the vendor, the Rev. F. A. Cotton, from the younger brother of Miss Nancy Bolton, of Witney, Oxon., to whom, in 1771, John Wesley wrote, "Keep that safe wch. God has given you. Never let slip any Blessing wch. you have recd. Regard none who tell you, 'You must lose it.' No: you never need lose one degree of Love." The eight Wesley lots brought £18 13s. 6d. Thirty-five letters from Dr. Johnson, chiefly to Mrs. Piozzi, 1767-83, made £240; eleven from Benjamin Disraeli to his sister, 1833-5, £43; 5 vols. of Pozziana, £94; a letter of Marie Antoinette, written on April 7, 1790, £96.

What has become of the christening robe? Is it the one named in the Book Room Catalogue?

609. WESLEY HEIRLOOMS.—Mr. W. Wills Clinton suggests that a *catalogue* might be compiled of Wesley "heirlooms held by different families" In our thirteen volumes many of these have been described or referred to. Will some reader compile a list? Dates, accurate names, evidence of genuine worth will be essential. Mr. A. Wallington sends the following cutting:—

### TEA WITH WESLEY — SILVER SPOONS.

Editor *Northwestern Christian Advocate* :

From time to time I have seen accounts in the *Advocate* of Wesley heirlooms held by different families, and thought, perhaps, some of your readers might be interested in our Wesley heirloom, three solid silver spoons, out of which Wesley often drank his tea.

My great-great-grandfather, the Rev. Mr. Wright,<sup>1</sup> was

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1. Was this Duncan Wright?

## WESLEY HISTORICAL SOCIETY.

ordained by Wesley himself, and often assisted him in his meetings. One evening after services as they stepped out on the street, they were greeted with a shower of rotten eggs, and great-great-grandfather picked Wesley up in his arms and ran with him to a place of safety.

Wesley was a frequent visitor at the Wright home and these were the spoons Mrs. Wright used for company. The rest of the set were lost when Grandma Pennington's house burned. She had only time to pick up these three which lay on the table, and to save grandfather's certificate, a big roll of parchment, which is said to be the oldest teacher's certificate issued by the British Government.

My great-grandmother, the Rev. Mr. Wright's daughter, could sing every hymn in the Methodist Hymnal. I wonder how many can do that now!

I sometimes like to boast of our Methodism as we have been rocked in Methodist cradles, ever since there were Methodist cradles.

MARY L. MELLE.

*Preston, Minn.*  
*April 25, 1923.*

Rev. W. Bainbridge, Sheffield, adds the following :—  
COMMUNION CUPS, PULPIT BOOK BOARD of Lumley Chapel,  
Co. Durham.

Miss Vivian, Pengegon House, Camborne, has a mug (or mugs) which John Wesley used in that town for the Communion Service. I have in my possession the book board of the pulpit of the old Lumley W.M. Chapel, Co. Durham, in which J. W. preached; also the chapel in which James Everett (then connected with Sans St., Sunderland) preached his first sermon.

610. JOHN WESLEY'S PREFACE TO THE HYMN-BOOK.—Many doubtless, have regretted the "scrapping" of this characteristic and famous piece of writing by its omission from the latest Methodist Hymnal. But, happily, contemporary literary men can find a use for it. In a volume of "Modern Essays" reprinted from leading articles in 'The Times,' published by Edward Arnold in 1915, with an introduction by J. W. MacKail, LL.D., Fellow of the Royal Society of Literature. Dr. MacKail quotes Wesley's fourfold claim for the literary

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excellence of the Hymn Book, and adopts it as his own claim for the quality of his collection of Essays. It is refreshing to meet the old words once more, and in such association.

ROBERT MORGAN.

Dublin, May 4, 1923.

611. A MANCHESTER PLAN OF 1784. *John Pawson to Charles Atmore.*—Manchester, Aug. 21st, 1784. Our Plan is as follows :—

Sunday	Aug. 29	Stockport
Monday	" 30	Middleton
Tuesday	" 31	Oldham
Wednesday	Sep. 1	Delph
Thursday	" 2	Ashton
Friday	" 3	Manchester
Saturday	" 4	
Sunday	" 5	Davey-holme
Monday	" 6	Stockport
Tuesday	" 7	Davey-holme
Wednesday	" 8	Sunderland
Thursday	" 9	Rungey
Friday	" 10	Morley Green
Saturday	" 11	
Sunday	" 12	Manchester
Monday	" 13	
Tuesday	" 14	
Wednesday	" 15	
Thursday	" 16	
Friday	" 17	
Saturday	" 18	
Sunday	" 19	Rochdale
Monday	" 20	do.
Tuesday	" 21	Oldham
Wednesday	" 22	Redhall
Thursday	" 23	Ashton
Friday	" 24	Bungs
Saturday	" 25	
Sunday	" 26	New Mills
Monday	" 27	Stockport
Tuesday	" 28	B Smithy Green
Wednesday	" 29	Quebeck
Thursday	" 30	Levensume

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Friday	Oct.	1	Manchester
Saturday	"	2	
Sunday	"	3	Manchester
Monday	"	4	do.
Tuesday	"	5	Davey-holme
Wednesday	"	6	Manchester
Thursday	"	7	do.
Friday	"	8	do.

*Copied from the original, by the late Mr. G. Stamp.*

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## THE ANNUAL MEETING OF THE WESLEY HISTORICAL SOCIETY.

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This was held in connection with the Conference. Mr. E. S. Lamplough presided. The officers of the Society as printed on page 2 of the Cover of the *Proceedings* were thanked and re-appointed.

The accounts, duly audited, were presented, showing a balance in hand of £38 15s. od., together with £25 invested with the Board of Trustees for Chapel purposes, to cover liabilities on account of Life Subscriptions.

As the corresponding balance last year was £50 4s. 10d. inclusive it will be seen that the financial position is improving, largely through an increasing membership.

A conversation took place with respect to irregularity in the payment of subscriptions. The position in this matter has improved, but there is still ground for reminding all members that the Subscriptions are due in March each year and that they will greatly help by paying promptly without reminder.

## CORRIGENDA.

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Cover of Proceedings, June. (Contents). Letter to Miss Gretton. Date should be 1782, p. 34, last line delete *too*.

p. 42, seventh line. For Mr. Edward S. Lamplough read Mr. Edmund Lamplough.

Note 605, p. 48, insert comma after Farbank.