

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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

An Account of the
SOCIETIES
 FOR
Reformation of Manners,

IN
LONDON AND WESTMINSTER,
 And other Parts of the Kingdom.

WITH A
PERSUASIVE
 TO

Persons of all RANKS,
 TO BE
 Zealous and Diligent in Promoting the Execution
 of the Laws against Prophaness and Drunkenness.

By the BISHOP
A National Reformation.

Published with the Approbation of a
 Considerable Number of the Lords
Spiritual and Temporal.

*Printed in the Strand, by W. and A. G. and sold by
 every Bookseller in Great Britain. Price 1s. 6d.
 who will send one for one sent for the same price and find up
 for the benefit of the workers of humanity. 1761. pp. 16.*

LONDON: Printed for R. DODD, at the Three Pillars
 in Strand; and are to be Sold by the Booksellers of
 London and Westminster. MDCXCIX.



WILLIAM III AND THE REFORMATION OF MANNERS.

Photograph by Rev. Stanley H. Keen, C.F.

THE EARLY SOCIETIES FOR THE REFORMATION OF MANNERS.

There lies before us a book which was published in 1699. It is entitled *An Account of the Societies for Reformation of Manners in London and Westminster and other parts of the Kingdom*. It does not bear the author's name, but it was published with the approbation of a considerable number of Lords Spiritual and Temporal. It was printed by B. Aylmer, at the Three Pigeons in Cornhill, and was sold by the Booksellers of London and Westminster. The book has a present day interest, and we think that a description of its principal contents will be welcomed by the members of our Society.

It is important to note that the contents of the book were strongly approved by the Bishops of Carlisle, Bangor, Chester, Gloucester, Ely, Bristol, Bath and Wells, Chichester and Oxford. Twenty nine of the Lords Temporal, and seven Judges also recorded their approval of the object and of the methods adopted by the Societies. Their approbation is expressed in a letter to the author, which is printed in the book. There can be no doubt that the *Account* is of prime importance. We may safely use it in our attempt to point out some of the aspects of the work done by the earliest Societies for the Reformation of Manners.

In order to promote the work of the Societies, the author prefaced the *Account* by giving an abstract of the then existing "Penal Laws against immorality and prophaneness." Those laws are selected from Acts of Parliaments passed from the time of Henry VII to the reign of William and Mary. As we read the record it is clear that if men can be made moral by Acts of Parliament they had a remarkable opportunity during the years preceding the eighteenth century. The people of England should then have been conspicuous for their high moral tone, their purity of life, and their reverence for the Name, the Day, and the House of God. But a close acquaintance with the history of our country dissipates illusions. If we turn over the pages of books that faithfully describe the moral and religious condition of the people of England in the seventeenth century, we find ourselves face to face with harsh and melancholy facts. It is true that in the days of the Commonwealth an effort was made to bring the nation under the yoke of the moral law. But "the reign of the Saints" has never yet been popular in England. The return of Charles II was hailed with a cry of relief. Irsome restraints were flung

WESLEY HISTORICAL SOCIETY.

aside, and the masses of the people rejoiced in their recovered freedom. Liberty to do wrong asserted its rights, and there was a decisive rebound in the direction of lewdness, swearing and cursing, drunkenness, Sabbath-breaking, and the neglect of public worship. The relapse persisted during the reign of James II, and continued to the close of the century. Throughout this perilous period the laws against vice and irreligion remained on the Statute book. It did not seem to be the business of anyone to apply them ; so the nation went on its reckless way.

The book we are considering contains examples of the oaths which were administered to magistrates, constables, churchwardens, and other persons charged with the duty of restraining offenders against the laws of the country. But these persons were reluctant to prosecute drunkards, swearers, and vicious men and women. They neglected their duty, and the laws were impotent. That fact aroused the attention of the Christian people who deplored the moral condition of the nation. Many of them yielded to a sense of helplessness ; but a few practical men, instead of wasting their time in futile indignation, determined that, if those who were bound by solemn oaths to restrain vice declined to prosecute offenders, they would take up the dangerous and repulsive task.

About the year 1691, five or six private gentlemen of the Church of England formed themselves into a little Society in London, and began an attempt to improve the manners of the people. We are not acquainted with their names, but we know their motives and encouragements. They considered that "the higher the tide of wickedness was, the more need there was of opposing it ; that our crying sins were our greatest enemies, and most threatened our ruin ; that we have laws in force against them ; and that they should have the laws of God, with the prayers of good men, on their side." They, therefore, resolved that notwithstanding all difficulties they would make an effort to promote the execution of the laws against profaneness and debauchery, and would try to suppress these evils by all advisable methods. In this spirit and with this aim "The Gentlemen's Society," as it was called, began its work. Its proceedings provoked furious opposition ; but gradually its membership increased, and its influence was distinctly felt in London and Westminster.

The influence of the little Society was greatly increased by an incident that occurred soon after its formation. The reign of William III and Mary began in 1689. It is well known that the king was frequently absent from England, fighting his battles on the Continent. During his absence the Queen

PROCEEDINGS.

exercised the royal authority. One day an interview took place between Her Majesty and Edward Stillingfleet, the Bishop of Worcester, who is described by Overton as the strongest clergyman of his time. The Bishop was deeply concerned at the moral condition of the country, and at the neglect of the magistrates to administer the laws passed for the restraint of vice. He mentioned the formation of "The Gentlemen's Society," and found in the Queen a very sympathetic listener. She responded at once to his appeal, sent her thanks to the members of the Society, and promised them her assistance. The pioneers of reform suddenly found themselves greatly strengthened. On July 9th, 1691, the Queen's promise was fulfilled, and the following letter was addressed to the Justices of the Peace in the County of Middlesex :

Marie R.

Trusty and Well-Beloved, We Greet you well. Considering the great and indispensable Duty incumbent upon Us, to promote and encourage a Reformation of the Manners of all Our Subjects, that so the Service of God may be Advanced, and those Blessings be procured to these Nations, which always attend a Conscientious discharge of our respective Duties, according to our several Relations; We think it necessary, in order to the obtaining of this Publick Good, to recommend to you the putting into Execution, with all fidelity and impartiality, those Laws which have been made and are still in force against the Prophanation of the Lord's day, Drunkenness, Prophane Swearing and Cursing, and all other Lewd, Enormous, and Disorderly Practices, which, by a long continued neglect, and connivance of the Magistrates and Officers concerned, have universally spread themselves to the dishonour of God, and scandal of our Holy Religion, whereby it is now become the more necessary for all Persons in Authority to apply themselves with all possible care and diligence to the suppressing of the same. We do therefore hereby charge and require you, to take the most effectual Methods of putting the Laws into Execution against the Crimes above-mentioned, and all other Sins and Vices, particularly those which are most prevailing in this Realm, and that especially in such cases where any Officer of Justice shall be guilty of those Offences, or refuse or neglect to discharge the duty of his Place for the suppressing them, that so such Officer, by his Punishment, may serve for an Example to others. And to this end, We would have you careful and diligent in encouraging all Constables, Church-Wardens,

WESLEY HISTORICAL SOCIETY.

Headboroughs and all other Officers and Persons whatsoever, to do their part in their several Stations, by timely and impartial Informations, and Prosecutions against all such Offenders, for preventing of such Judgments which are solemnly denounced against the Sins above-mentioned. We cannot doubt of your Performance hereof, since it is a Duty to which you are obliged by Oath, and are likewise engaged to the discharge of it, as you tender the Honour of Almighty God, the flourishing condition of his Church in this Kingdom, the continuance of His Holy Religion among Us, and the Prosperity of your Country: And so We bid you Farewell.

Given at Our Court at White-Hall, the Ninth Day of July, One thousand Six Hundred Ninety One, in the Third Year of Our Reign.

By Her Majesties Command,

Nottingham.

To Our Trusty and Well-Beloved, the Justices of the Peace for Our County of Middlesex At Hicks's Hall.

The Queen's letter produced an immediate effect. Its direction to the Justices of Middlesex to be careful and diligent in encouraging "all persons whatsoever" to do their part in their several stations, by timely and impartial informations and prosecutions against offenders was a distinct approval of the methods adopted by the Society. The Justices of Middlesex, the Magistrates of London, and of other cities, from a sense of the great service that had been done the public by such persons giving informations, and from the absolute necessity of the course, in their printed "Orders" invited those who were well-wishers to their country to bring them informations of breaches of the laws against profaneness and immorality. Further, they told them it was their duty to bring such information; and they promised to give them encouragement. (*Account*, pp. 86, 87).

The action of the Queen greatly assisted those who were intent on the reform of manners. The original Society was strengthened in its membership by the addition of many persons who were "eminent in law." Members of Parliament, Justices of the Peace and citizens of London of known ability and great integrity also joined the Society. The members met for consultation, and gave advice and assistance to persons who were anxious to help them in the fight against the vices that were

rampant in the country. The author of the *Account* says that thousands of offenders were brought to punishment for swearing, drunkenness, and profanation of the Lord's Day. Through the influence of the London Society a great part of the kingdom was awakened, in some measure, to a sense of duty, and hopeful progress began to be made towards "a General Reformation."

As time went on other Reformation Societies were formed in London. There was a second which was composed of about fifty tradesmen and others. This Society directed its energies to the suppression of lewdness, and was very successful in its special work. It is estimated that by its action nearly five hundred disorderly houses were suppressed, and some thousands of lewd persons, in addition to many swearers, drunkards, and Sabbath-breakers, were punished. The prosecutions were conducted with prudence and strict observance of the existing laws. As a consequence the Society won the confidence of the Courts. The Lord Mayor of London and the Court of Aldermen, on several occasions expressed their appreciation of the work done, and thus strengthened the hands of the workers.

We note, with exceptional interest, the creation of another Society. It consisted of constables who had become conscious of the fact that it was their special duty to combat the progress of vice in London. They felt that they could no longer ignore the oaths they had taken. Instead of dismissing as "airy nothings" the solemn words to which they had sworn, they studied them seriously, and determined to stand to their pledge. They met together to consider the most effectual ways in which they could discharge their duty. They acquainted each other with the difficulties with which they had been confronted and the manner in which those difficulties had been overcome. As a result of their conversations they divided London into sections, and formed themselves into groups for the inspection of disorderly houses, the apprehension of drunkards and lewd persons, and the profaners of the Lord's Day. They also took up swearers in the streets and markets, and brought them before the magistrates. The author of the *Account* specially commends the Constables' Society. If similar societies had been formed throughout the country, and if the constables everywhere had acted up to the full tenor of their oaths, the work of the Reformation Societies would not only have been lightened but would have been almost unnecessary.

In addition to these Societies there were eight "regulated and mixt bodies" of "house-keepers and officers" in London, Westminster, and Southwark. They differed from the Reform-

WESLEY HISTORICAL SOCIETY.

ation Societies in their constitution ; but, generally speaking, they pursued the same objects. One part of their work was the inspection of the behaviour of constables and other officers. Some of the members accompanied the constables in their search of disorderly houses ; they appeared in the courts in which offenders were tried ; and, when necessary, they gave information against persons who were breakers of the laws.

The giving of "information" by the members of the Reformation Societies was a practice that was certainly open to abuse, but when we consider the condition of public opinion at that time it is not difficult to see why it was adopted. When constables and those in authority declined to deal with notorious offenders the Societies had to endeavour to obtain convictions. They ran great risks in so doing, and they excited violent enmities. It must be distinctly understood that the "informers" belonging to the Societies never received any pecuniary advantage when offenders were convicted in consequence of their evidence. (*Account*, p. 13).

We have named the principal organisations for the suppression of vice which existed in London in the seventeenth century, but we must not overlook the fact, that in London, several ministers of the Church of England formed themselves into a Society that assisted the work of reformation. In addition, Justices of the Peace, in London and elsewhere, entered into an agreement to discharge their duties as magistrates with more fidelity. We wish that the author of the *Account* had given us some information concerning the clerical society ; but he excuses himself from so doing by saying that he was withheld from furnishing further particulars "by some considerations."

In the early days of the movement two clergymen distinguished themselves by "the generous and remarkable assistance" they gave to the founders of the Reformation Societies. The author of the *Account* declares that "their services deserve to be transmitted to future ages." Some of us are familiar with the names of Dr. Horneck and Dr. Jekell. Dr. Horneck was the founder of the ancient Religious Societies. In 1699, thirty-nine of these Societies existed in London and Westminster. We must be careful to observe the distinction between the Religious Societies and those for the Reformation of Manners, but there can be no doubt of the sympathy that existed between the members of the two organisations. The *Account* eulogises the former as "Societies that have proved so exceedingly serviceable in the work of reformation that they may be reckoned a chief support to it." (*Account*, p. 16).

PROCEEDINGS.

In the *Account* we have interesting descriptions of the rapid spread of the Reformation Societies in England, Scotland and Ireland. We refrain from enlarging on the subject of their success as we wish to emphasise the fact that their work received the recognition of the King and of the House of Commons.

Queen Mary's death on December 28, 1694, removed from the Religious and the Reformation Societies one of their firmest friends. They felt the loss but went on with their work. In 1697 the Reformation Societies suddenly achieved national prominence. The House of Commons, in an address to the King, implored him to issue a Proclamation for the suppression of profaneness and vice. They suggested the lines on which the Proclamation should proceed, and these lines were those which had been followed, in the main, by the Reformation Societies. King William consented. In February, 1697, the following Proclamation was issued :

By the King,
A Proclamation,
For Preventing and Punishing
Immorality and Prophaneness.

William R.

Whereas We cannot but be deeply Sensible of the great Goodness and Mercy of Almighty God, in putting an End to a Long, Bloody and Expensive War, by the conclusion of an Honourable Peace, So We are not less touched with a Resentment, that notwithstanding this and many other great Blessings and Deliverances, Impiety, Prophaneness and Immorality, do still abound in this Our Kingdom : And whereas nothing can prove a greater Dishonour to a well ordered Government, where the Christian Faith is Professed, nor is likelier to provoke God to withdraw His Mercy and Blessings from us, and instead thereof, to inflict heavy and severe Judgments upon this Kingdom, than the open and avowed practice of Vice, Immorality and Prophaneness, which amongst many Men has too much prevailed in this Our Kingdom of late years, to the high Displeasure of Almighty God, the great Scandal of Christianity, and the ill and fatal Example of the rest of our Loving Subjects, who have been Soberly Educated, and whose Inclinations would lead them to the Exercise of Piety and Virtue, did they not daily find such frequent and repeated Instances of Dissolute Living, Prophaneness and Impiety, which has in a great Measure been occasioned by the Neglect of the Magistrates

not putting in Execution those good Laws which have been made for Suppressing and Punishing thereof, and by the ill Example of many in Authority to the great Dishonour of God, and Reproach of our Religion : Wherefore, and for that We cannot expect Increase or continuance of the Blessings We and our Subjects Enjoy, without providing Remedies to prevent the like evils for the future, We think Our Selves bound by the Duty We owe to God, and the Care We have of the People committed to Our Charge, to proceed in taking effectual Course, that Religion, Piety and Good Manners may, according to Our hearty Desire, Flourish and Increase under Our Administration and Government ; and being thereunto moved by the Pious Address of the Commons in Parliament Assembled, We have thought fit, by the Advice of Our Privy Council, to Issue this Our Royal Proclamation and to Declare Our Royal Purpose and Resolution to Discountenance and Punish all manner of Vice, Immorality and Prophaneness in all Persons from the highest to the lowest Degree within this our Realm, and particularly in such who are Employed near Our Royal Person ; and that for the greater Encouragement of Religion and Morality, We will, upon all Occasions, Distinguish Men of Piety and Virtue by marks of Our Royal Favour. And we do expect that all Persons of Honour, or in Place of Authority, will to their utmost contribute to the Discountenancing Men of Dissolute and Debauched Lives, that they being reduced to Shame and Contempt, may be enforced the sooner to Reform their ill Habits and Practices, that the displeasure of Good Men towards them, may supply what the Laws (it maybe) cannot wholly Prevent. And for the more effectual Reforming these Men, who are a Discredit to our Kingdom, Our further Pleasure is, and we do hereby strictly Charge and Command all Our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Our Officers and Ministers, both Ecclesiastical and Civil, and other Our Subjects, whom it may concern, to be very Vigilant and Strict in the Discovery and the Effectual Prosecution and Punishment of all Persons who shall be guilty of Excessive Drinking, Blasphemy, Profane Swearing and Cursing, Lewdness, Prophanation of the Lord's Day, or other Dissolute, Immoral or Disorderly Practices, as they will answer it to Almighty God, and upon Pain of Our Highest Displeasure. And for the more Effectual Proceedings herein, We do hereby Direct and Command Our Judges of

PROCEEDINGS.

Assizes and Justices of Peace, to give strict Charges at the respective Assizes and Sessions, for due Prosecution and Punishment of all Persons that shall presume to Offend in any the kinds aforesaid, and also of all Persons that, contrary to their Duty, shall be Remiss or Negligent in putting the said Laws in Execution, and that they do at their respective Assizes and Quarter Sessions of the Peace, cause this Our Proclamation to be publicly Read in Open Court immediately before the Charge is given, And we do hereby further Charge and Command every Minister in his respective Parish or Chapel, to Read or cause to be Read, this Our Proclamation, at least Four times in every Year, immediately after Divine Service, and to incite and stir up their respective Auditories to the Practice of Piety and Virtue, and the Avoiding of all Immorality and Prophaneness. And to the end that all Immorality and Debauchery may be prevented, and Religion and Virtue Practised by all Officers, Private Soldiers, Mariners or others, who are Employed in our Service, either by Sea or Land, We do hereby strictly Charge and Command all our Commanders and Officers whatsoever, That they do take care to Avoid all Prophaneness, Debauchery and other Immoralities, and that by the Piety and Virtue of their own Lives and Conversations they do set good Examples to all such as are under their Authority, and likewise to take Care and Inspect the Behaviour and Manners of all such as are under them, and to Punish all those who shall be guilty of any the Offences aforesaid. And whereas several Wicked and Prophane Persons have presumed to Print and Publish several Pernicious Books and Pamphlets, which contain in them Impious Doctrines against the Holy Trinity and other Fundamental Articles of Our Faith, tending to the Subversion of the Christian Religion, therefore for the Punishing the Authors and Publishers thereof, and for the Preventing such Impious Books and Pamphlets being Published or Printed for the future, We do hereby strictly Charge and Prohibit all Persons that they do not presume to Write, Print or Publish any such Pernicious Books or Pamphlets under the Pain of incurring Our High Displeasure and of being Punished according to the utmost Severity of the Law. And We do hereby strictly Charge and Require all Our Loving Subjects to Discover and Apprehend such Person and Persons whom they shall know to be the Authors or Publishers of any such Books or Pamphlets, and

WESLEY HISTORICAL SOCIETY.

to bring them before some Justice of Peace or Chief Magistrate, in order that they may be Proceeded against according to Law.

Given at our Court at Kensington the Four and Twentieth Day of February, 1697. In the Tenth Year of Our Reign.

God Save the King.

The Proceedings of the Societies for Reformation of Manners in the seventeenth century, were keenly criticised, and that criticism has been renewed at intervals, up to the present time.

The possibility of reforming offenders by punishing them is still a subject of controversy. If that punishment is inflicted by the agency of the Church numerous difficult questions arise. Waiving debatable points, we think that it is indisputable that, during the reign of William and Mary, the Reformation Societies did good service in Church and State. The fight against the evils that disgraced the nation quickened the moral sense, and roused the energies of thousands of Churchmen, It had also another good effect. It opened their eyes to the fact that the work of national reform was too great to be accomplished by themselves alone. They appealed to the Dissenters to join them in the crusade ; and the appeal was successful. Many Dissenters became members of the Societies. But the chief triumph of the movement was its success in forcing the civil authorities to face their duty, and inducing them, after perilous delay, to take up work that belonged to them and which they had shamefully neglected.

Those who are acquainted with the history of the Societies in the seventeenth and eighteenth centuries are aware of the fact that, notwithstanding considerable success, they failed to achieve the reformation of the English people. But their failure was not in vain. It prepared the way for a process of reform which has made the eighteenth century conspicuous. That process was employed by men who aimed at the moral and spiritual reform of the individual. That reform was not effected by physical punishment but by the stroke of conscience, the sorrow of a true repentance, the assurance of forgiveness which came when the Lover of sinful men was seen on the Cross, and by the transforming work of the Holy Spirit. John Wesley pointed out that path to moral reform to myriads of his fellow-countrymen. His testimony was received ; and, gradually, the dawn-light and the brightness of a new day shone in England.

JOHN S. SIMON.

THE LATE REV. RICHARD BUTTERWORTH.

The Wesley Historical Society has sustained a great loss in the death on September 13, of the Rev. Richard Butterworth, in the eighty-fourth year of his age. Of the graciousness of his character and the great service rendered by his varied and effective ministry, it is not necessary to speak at large in this brief appreciation. The writer of this notice, however, gladly testifies to the intellectual and spiritual stimulus he himself received from the ministry of Mr. Butterworth just at the time when, as an accepted candidate on the President's List, he was awaiting his call into the active work. The friendship thus begun forty-seven years ago has been continued to the last.

It is as a fellow-labourer in connection with the Wesley Historical Society we wish more especially to bear tribute to Mr. Butterworth. He was a member of our Society from the beginning, and it is probable that no one has surpassed him in the number and variety of his contributions to our *Proceedings*.

In the first volume, four of the "Notes and Queries" are from him, viz., Nos 6, 7, 8, and 41. In the same volume is his first article, on "Mrs. Rich." In volume ii, he has articles on "The Poetry of Madame Bourignon," "John Hodges, a member of the first Methodist Conference," "Wesley on Mary Queen of Scots," "Tersteegen's 'Spiritual Flower Garden.'" These articles well illustrate the characteristics that mark all Mr. Butterworth's subsequent contributions. His acquaintance with and researches in the literature of the eighteenth century have thrown much light upon the less known personages mentioned in the Wesley writings: he had a deep interest in hymnody and psalmody especially in those of the Reformation period on which he lectured with great ability: he was eclectic in spirit and never failed to recognise what was good in those of whom he wrote. Mr. Butterworth's literary work was not by any means confined to our *Proceedings*; many articles on kindred subjects are to be found in the pages of the *Wesleyan Methodist Magazine* and of the aforesaid *Christian Miscellany*. In the Editor's preface to the *Standard Journal* Mr. Butterworth's name appears among those to whom special indebtedness is acknowledged. A small number of notes in the subsequent volumes have his name attached to them, but there is no doubt that these are only a slight representation of much

WESLEY HISTORICAL SOCIETY.

valuable material from his pen that has been absorbed in this monumental work.

Our present issue contains the last article received from Mr. Butterworth: it will be read by all with interest at once shadowed and deepened by his removal from us. The Editorial Staff greatly regret the loss of so excellent and revered a colleague, faithful minister and true saint of God.

J. CONDER NATTRASS.

RICHARD CONYERS. LL. D.

(OF JESUS COLLEGE, CAMBRIDGE).

'A contemporary and life-long friend of Henry Venn, and like himself an earnest evangelical in after life. Vicar of Helmsley, Yorkshire, for many years; afterwards, through the presentation of John Thornton, whose sister he married, vicar of St. Paul's, Deptford. Died 1787.' *Venn Family Annals*, p. 69, 91.

'At Helmsley was Richard Conyers, ringing his Protestant Angelus every day, and teaching his peasants to pause in their work and breathe a silent prayer whenever they heard the sound coming floating over the fields.' *Hist. of the Evangelical Party*, Balleine, p. 80.

On Dr. Conyers, whose name appears in Wesley's Letter to Lady Huntingdon on the *Union of the Evangelical Clergy*, see *W. H. S. Proc.* xii. pp. 33, 34. T.E.B.

"WARNED OF GOD IN A DREAM," OR HOW THE
VICAR BECAME A PREACHER OF GRACE.

Writing to Mr. Robert Keen, of London, on September 28, 1767, Whitefield says: "To-morrow, God Willing, I go to Dr. Conyers. He earnestly desires to see me . . . Every stage, more and more, convinces me that old Methodism is the thing. Hallelujah." A more genuine bit of old Methodist experience it would be difficult to find than the conversion of the zealous vicar of Helmsley, as narrated by Tyerman in his *Life of Wesley*, vol. ii, p.p. 335-7. Those who have profited by Tyerman's moving account will be interested in the following extract from a letter "dated Sep. 19, 1769, relative to Dr. Conyers at Helmsley in Yorkshire," and published in the *Christian Magazine*, 1792. "The Doctor had been remarkably pious from his youth, and devoted himself to the work of the Ministry from a desire to do good. His zeal for usefulness was such that dividing his parish into several districts, he visited them in turn, preaching three times every day of the week in one part or other of his parish. He

PROCEEDINGS.

went on thus for some years, a stranger to the views he now has of salvation by Jesus Christ. His preaching was awful, earnest and movingly pathetic, directing men to repentance, and pleading the mercies of God. Many people were in this way greatly impressed and much reformed.

“At length, about nine years ago, he waked one morning from a dream, in which he thought himself in a dismal and dark place, and asking a person by him what place it was, he was answered “Hell.” Terrified and looking about, he saw a great serpent which was wounded in his tail, but not much hurt by it. The guide that stood by the Doctor then told him that the serpent was the devil, who was wounded in the tail by his preaching; but that was to little purpose: he must therefore endeavour to crush the serpent’s head, and that could only be done by preaching Christ crucified. The Doctor took little notice of this dream at first; but as he was musing on it in his study, opening his Bible he cast his eyes on Eph. iii. 8. His thoughts first fixed upon the expression of the Apostle’s humility, “Unto me who am less than the least of all saints,” which he thought overstrained and affected; he reasoned thus: The Apostle was, to be sure, much my superior in learning, much more in his apostolic character; yet he could not, he thought, in justice, adopt these words to himself, his mind was therefore rather disquieted. He then said to himself, “Well, but what is this grace that was given to the Apostle?” This he thought also rather affected, since he knew the Apostle’s character might qualify him, upon his conversion, for a preacher, without making such a wonder of it. “But then, said he, “there must be something more in it. What are these unsearchable riches of Christ he was to preach?” He did not understand the expression. But while he was musing upon it he thought he would examine his own notes and see if he could find anything of this grace, and the unsearchable riches of Christ in them. He searched in vain; at the same time sudden grief and shame seized his mind; he threw all his notes into the fire. His views were now changed; and falling down on his knees, with a melting heart, he earnestly begged of God that he might know what that grace, and those unsearchable riches of Christ were. It pleased God now to enlighten his mind, he read the Gospel with other eyes, and everything he saw in it seemed to him new, as though it had been a revelation just come from heaven. Seeing now the glories of Christ crucified, and feeling this grace upon his heart, he soon understood the meaning of the dream, and the design of the Christian ministry. Grieved and ashamed to think

WESLEY HISTORICAL SOCIETY.

of his former preaching, he went round to his people in his usual turns, freely told them his grief and shame for his former errors, and the danger of them, and opened unto them the great subject of his future ministry, 'the unsearchable riches of Christ.' Souls before convinced of their misery by his awakening preaching, now drank in the word of salvation, as the thirsty ground does the rain of heaven. And thus to his unspeakable joy, his labour among them met with great success." (The late) R. BUTTERWORTH.

P.S.—A fuller account of Dr. Conyers' conversion, his first works, and how he suffered persecution may be read in the *Life and Times of the Countess of Huntingdon*, I. 277-280, and for his later life, I, 327-329, 374.

Note.—A writer in the New York *Christian Advocate* for November 1st, referring to Sir Robert Perks's statement, says there is a portrait of Wesley by Romney in the Smithsonian Institution, Washington, D.C. He does not give particulars.

ROMNEY'S PORTRAIT OF WESLEY.

Last July a replica of Mr. J. W. L. Forster's well-known Canadian portrait of John Wesley was unveiled at the Central Hall, Westminster, in the presence of the artist and a distinguished company. Sir Robert Perks, who presided at the ceremony, in the course of his address made one or two statements, which have been widely published, but which need a little qualification, to say the least of it. It was in 1743 that Williams painted his portrait of Wesley, when the latter was forty years of age (*Proc.* iii. 186), not thirty-four years, as the report states, for at that age he was in Georgia. Sir Robert goes on to say that "Romney painted Wesley *four times*, but only one of these, portraying him as a very old man, has come down to us, and it is hung in the dining-hall of Christ Church, Oxford. Where the other three have gone, no one knows. Perhaps some day a lucky searcher might discover one hidden away in a dealer's shop," &c. I was referred by Sir Robert to the Curnock (Standard) edition of the *Journal* for information concerning the above statement, but have not succeeded in finding any. Wesley sat four times to Romney, it is true, but that was for the original picture.¹ This was painted at the special request of Mrs. Tighe, of Rosanna, Co. Wicklow,² and it remained in her possession till her death in 1815, when it was sold to Mr. Joseph Butterworth, M.P.³ The

1. See *Proc.* vii. 123, Wesley says, "I have sat four times to Mr. Romney, and he has finished the picture."

2. See *W. M. Mag.*, 1910, p. 527; *Journal*, vii. 513.

3. *Notes and Queries*, 1865, p. 166.

PROCEEDINGS.

artist is said to have received £40 for the painting, including the frame. Later it was acquired by the Rev. J. H. Butterworth, at whose sale at Christie's in 1873 it was bought for 530 guineas by Mr. W. R. Cassels, of Kensington, who in 1900 loaned the portrait for the Romney exhibit at the Grafton Galleries. On Mr. Cassels' death in 1906 it was bought by Messrs. Agnew for £720 at the sale of his effects. About ten years later Mr. J. H. McFadden, of Philadelphia, a cotton merchant and art collector, purchased it from Messrs. Agnew for a sum not stated, and it is still in that gentleman's possession. The writer of a well-informed⁴ article in the *N.Y. Christian Advocate* for March 22nd, 1917, states that he has a letter from Mr. W. Roberts, "the greatest Romney authority," which declares there can be no question that this particular picture is the original portrait.

There are two replicas⁵ of the Romney portrait known to exist. The first was for many years in the possession of the late Rev. G. Stringer Rowe, and has now passed into the hands of his daughter, Miss Rowe, of Wrotham, Kent. Mr. G. Vanner Rowe, one of his sons, writes me: "I went some years ago with my father to a house in S. Kensington [*cf. above*] to see what was said to be the portrait. It was darker in the dress and surroundings, but was evidently by the same hand as ours." The "Rowe" portrait was purchased of a London dealer about 1842.⁶ It has been exhibited at the National Portrait Gallery. A photograph of it (reversed) appears in Vol. III. of Tyerman's *Life of Wesley*. The other replica is in the dining-hall of Christ Church College at Oxford. It was bought about 1890 by the authorities there for £150, but from whom it is not stated.⁷ Both these latter versions have the peculiarity that the clerical dress appears to be heavily trimmed with fur, a feature which is absent from the painting first referred to. I believe the Oxford authorities claim, as stated by Sir Robert Perks, that theirs is the original painting, but it is difficult to see how this can be substantiated in view of the facts set forth above.

A copy of the original was painted by Mrs. Henry Tighe before it passed out of the possession of the family. It has been preserved, and in 1910 was in Kellavil, Ireland, the mansion of T. W. Webber, Esq.⁸ Another copy was made in 1817 for the

4. Except that he names Mrs. Henry Tighe, author of *Psyche*, as the lady who commissioned Wesley to have the portrait painted, whereas it was her mother.

5. "Replica," *i.e.*, duplicate of a picture, &c., made by the original artist.

6. *N. Y. Christian Advocate*, March 22, 1917. 7. *Ibid.*

8. *W. M. Mag.*, 1910, p. 527.

WESLEY HISTORICAL SOCIETY.

Rev. Mr. Roberts,⁹ of Bristol, by Mrs. John Taylor, "the talented daughter of Mr. Spilsbury;"¹⁰ and still another copy by the daughter of the Rev. Joseph Sutcliffe about 1837 (says Mr. G. J. Stevenson). Wesley commissioned John (or Jonathan) Spilsbury to make an engraving from the original painting, "for," he says, "it is thought to be a good likeness, and many of my friends have desired an engraving taken from it," and by June 1st, 1789, copies of this were issued. The most notable reproduction of this famous painting since then is that by Ward (*see note*), a striking example of a multitude which have followed, in various sizes and by many differing processes.

A. WALLINGTON.

A CATALOGUE OF WESLEYANA.

It is to be hoped that our members have not overlooked the issue of an elaborate "Catalogue of Manuscripts and Relics, Engravings and Photographs, Medals, Books and Pamphlets, Pottery, Medallions, etc., belonging to the Wesleyan Methodist Conference, and preserved at the office of the Conference.

Upon this work the Rev. J. A. Sharp, who has long been an active member of the Wesley Historical Society, has bestowed a large amount of skilled care, in which he has enjoyed the help of Mr. Arthur Wallington. It is stated in the preface that the latter has supplied most of the annotations.

It is claimed that none of the other collections, which are to be found in different parts of the world, can compare in interest, value and variety with the Conference collection.

Mr. Sharp says that it is intended "eventually" to fit up a special room to contain the whole of the Methodist treasures at present under his care. May this very admirable intention speedily be carried into effect!

The letters and diaries of John Wesley and manuscripts of Charles Wesley are the most valuable part of the collection described. Books and pamphlets on Methodist history and biography are very numerous, and are very clearly catalogued.

9. This was Thomas Roberts, M.A. In 1825 he published a mezzotint engraving, by William Ward, A.R.A., of Romney's picture, with an etching of Epworth Church (by John Jackson, R.A.), underneath. This engraving is still on sale at the Book Room. See *Meth. Mag.*, 1825, p. 704.

10. *Notes and Queries*, 1865, p. 166. This was Maria Spilsbury, daughter of the engraver, a frequent exhibitor at the Royal Academy. Did Ward use this copy to engrave his portrait?

PROCEEDINGS.

An appendix, contributed by the Rev. George Eayrs, F.R. Hist. Soc., briefly describes the interesting Everett Library at the Victoria Park United Methodist College, Manchester. Mr. Eayrs also refers to the Hobill Library at the Nether Green United Methodist Church, Sheffield. I had the privilege of inspecting the Hobill Library during the Sheffield Conference, and was much impressed by its extent and by the careful way in which it is arranged and housed. It is under the care of one of our members, Rev. W. Bainbridge, who will be pleased to show anyone over.

A copy of "Wesleyana," kindly given by Mr. Sharp to the Society, is in my hands for the use of our members. It is a book no worker in the wide fields of Methodist history can afford to neglect.

F. F. BRETHERTON.

A PILGRIMAGE TO HERRNHUT.

I was much interested in Rev. Stanley H. Keen's article in the last *Proceedings*, entitled "A Pilgrimage to Herrnhut" and should like to make one or two comments on it.

I was at Herrnhut in 1913, and spent a week-end there, writing an account of the visit in the "Methodist Recorder." I do not therefore understand Dr. Müller's statement that he had never had a visit from a Methodist minister before Mr. Keen's, for I had a pleasant interview with the learned Archivar then. I was in extremely unclerical dress, which may explain Dr. Müller's lapse of memory. It was on that visit that I discovered the unpublished letters of Wesley to Zinzendorf. I promptly communicated the fact to Mr. Curnock, with the suggestion that he should secure copies. No doubt Mr. Curnock made detailed enquiries after that from Bishop Hasse, but it was I who told him of the letters, and put him in the way of getting the loan of them. It is not a very important matter, to be sure—perhaps it is even reprehensible vanity on my part—but I confess I should like the little discovery to be placed to my credit.

Mr. Keen's reference to the "Universitäts Archivum" is a mistake. There is no University at Herrnhut, of course. He has probably been misled by some phrase about the Archiv of the *Unitas* (i.e. of the *Unitas Fratrum*, the Brethren's Unity, the name of the Moravian Church).

HENRY BETT.

WESLEY HISTORICAL SOCIETY.

Mr. Keen sends us the following notes on Mr. Bett's communication.

1. I distinctly recollect Dr. Müller telling me that no Methodist minister had before visited Herrnhut. I was surprised at the time, for it ought to be a place of Methodist interest. Possibly the "unclerical attire" may explain the mystery.

2. I only came across Mr. Bett's name once in the correspondence I saw, i.e., in the first letter Mr. Curnock wrote asking for the loan of the letters. Mr. Curnock referred to Bishop Hasse, as having suggested the possibility of procuring these letters for the "Journal" and the letter concluded, "Mr. Bett joins me in kindest regards," I regret that I therefore robbed Mr. Bett inadvertently of the credit of this discovery, which Mr. Bett ought certainly to have. I found no evidence of Mr. Bett's interest in the matter.

3. "Universitats" is a mistake. I took down in shorthand what seemed to me to be "Universitäts" from Herr Simmering. The word should be "Unitas."

ROBERT STRAWBRIDGE AND AMERICAN METHODISM.

See *Proceedings* xiii, 153-157.

Dr. Simon sends us further information with regard to the date when Robert Strawbridge began his work in Maryland, which clearly shows that to him belongs the honour of being the "Founder of American Methodism."

1. A publication issued in connection with the Baltimore Conference of 1908 contains an article on Strawbridge. It produces evidence in favour of the view that he went to America in 1760, and immediately begun his work. He is known to have baptized Henry Maynard in 1762. An extract is given from *Asbury's Journal* under date, May 1, 1801, concerning the settlement of Pipe Creek, as follows: "Here Mr. Strawbridge formed the first Society in Maryland and America."

2. Some few years ago a joint Commission representing the Methodist Episcopal Churches, North and South, and the Methodist Protestant Church, was appointed to investigate the "Origin of American Methodism." The Commission, which consisted of about twenty members, did its work thoroughly, as is

PROCEEDINGS.

evidenced by its report, a big pamphlet of 116 pages, which is dated 1916. It was unanimously decided by the Commission :

(7). "That among all those who have wrought constructively in the development of Methodism in America, to the work of Robert Strawbridge in Maryland belongs the honour of priority."

When the final vote was taken fourteen votes were cast. The voting was by ballot. Strawbridge's name was on all the papers, and no ballot-paper contained the name of Embury.

RICHARD VINEY'S DIARY, 1744.

IV.

CORRIGENDA : on the second line of p. 152, Sept. *Proc.* read Sunday, the 22nd instead of 21st; and p. 151 add *Note on the Barber's Window at Leeds :* Undoubtedly Wm. Shent's, who was converted *circa* 1742. See *John Nelson's Journal*.

Every page of the Diary throbs with interest, but as the space at our disposal in the *Proceedings* is severely limited, many details must be omitted. On *Monday, January 23rd*, Viney visits the Gussenbauers and Teltchig, breakfasts at Mr. Holland's with whom he proceeded at 9 o'clock to the General Meeting (Moravian).

Occurrences : Br. Gussenbaur walk'd all y^e way to Field head with Br. Teltchig and told him his whole mind and propos'd going to Germany to beg y^e Count's Pardon etc., he told him near y^e same as he had me last saturday & yesterday. I accompany'd Br. Holland to Field head, and Br. Teltchig back. They both assur'd me of their readiness to [have] receiv'd me as their fellow Labourer if it was in their pow'r. I spoke freely to both, told them I had wrote to Mr. Westley & what & my Reasons for it, as also that I had receiv'd an answer. They both seem'd much for my going to Germany to y^e Count and y^e Pilgrim Conference to make a full End of all my matters.

'At y^e General Meeting were many very Good Letters read from Breⁿ and others, y^e Principal were from Gradin who with Conrad Long &c have been Prisoners in Petersburg a year & $\frac{1}{4}$; from Molther that he had settled a Church at Mountmorail last General Elders Feast; from y^e Superintendant in y^e Isle of Oesal who had been put under arrest 18 days and set free again without being told any reason for either; & lastly a Journal of y^e Groenland Brethren from y^e middle of 42 [1742] till y^e same time 43. Mr. Ingham read them all and afterward Preach'd on "Kuow ye not that your Bodys are Temples of y^e Holy Ghost."

'Sis' Loyd and Clagget came and sat with my wife from 3 to 5 this afternoon and drank tea with her. They talk'd of many Indifferent things but never touch'd on any of y^e old matters between me and y^e Breⁿ, which I was glad to hear. . . . David Taylor invited me to his Societys in Cheshire and told me he was now going to Sykehouse to vissit that society.

'I spoke to James Stansfield to come and work for me. I having a pritty deal of work now, and he promis'd to come next thursday.'

Notes.—1. *Teltchig*: Viney invariably spells John Töltshig's name thus. Curnock's invaluable note on this interesting man in *Wes. Journal Standard* ed., vol. i, p. 478, should be carefully read. 2. *William Holland*: the reader of Luther's Preface to the Ep. to the Romans in the Aldersgate Street room when Wesley's 'chains fell off.' 3. *Arvid Gradin*, a Swede, whose rich experience Wesley reports at large as it fell from his own lips at Herrnhut, *Standard Journ.* vol. ii, p. 47. Spangenberg's *L. of Zinzendorf* tells us that his imprisonment in Russia was five years; we infer, therefore, that the persecution which Viney here records lasted 3½ years longer. 4. *Philip Henry Molther*; to whom Wesley submitted his translation of Rothe's German Hymn 'Now I have found the ground wherein.' On Jan. 25, 1740, Molther returned the translation with a suggested alteration in the verse 'O Love, thou bottomless abyss' which Wesley adopted. 5. *Isle of Osel*: which to us recalls the Great War. 6. *Superintendent*; Viney is so accurate in his terminology (tho' not always in orthography) that I am inclined to think he heard this word in the General Meeting. The Moravians had their 'Bishops,' however. It is interesting to us Methodists, whether it was Ingham's translation of the German title or Viney's own; possibly the Superintendent in Osel was only virtually though not formally a Bishop. 7. *David Taylor*: Countess of Huntingdon's coachman. This reference to 'his Societies in Cheshire' is historically interesting. We shall meet with other allusions to him in Viney. 8. *James Stansfield*: who figures frequently in V's kaleidoscope as his workman although the 'pritty deal' of stay-making never seems to have been more than a fair amount. We are indebted to Stansfield for the leisure he provided for Viney's miscellaneous side-tracks in amateur surgery, book-browsing and book-binding, daily neighbourly gossip, his self-revealing and, above all, his vivid etching of Ingham, Lady Margaret, John and Mattie Nelson, Charles Caspar Graves, Dr. Thomas Brook (a hitherto unknown Itinerant preacher), Clayton the Vicar of Wesley, Thomas Westell, Thomas Richards, Thomas Meyrick, Jonathan Reeves, John Bennet and his parents at Chinley, James Hutton, a Rembrandt-like portraiture of Mrs. Holmes of Smith House, Matthew Errington, the tailor-saint or Newcastle Orphan-house, John and Charles Wesley, and a host of other worthies and unworthies. If it had not been for Stansfield's help, Viney might never have tramped to London, nor ridden with Wesley to Newcastle, never have revealed the priceless secrets as to Wesley's first Conference, Susannah Wesley's clever anonymous pamphlet, and much else which will be henceforth indispensable for students of Methodist and Moravian history.

'Tusday y^e 24. *Employ.* Finnish'd Boning of Hauptmans stays and cut them fit for Stansfield to work on when he comes. Made Hutchisons also fitt for trimming; these employ'd me till

PROCEEDINGS

candlelighting i.e. half past 5. Wrote yesterday and to days Journal, and Hutchison having bought me some Leather I Bound Miss Claggets Book.

Mind. Much employ'd in thinking what I should do with respect to y^e Brethren, whether go to Germany, or write to y^e Count or how . . . *Occurrences.* Br. Teltchig set out early on Horsback for Osset from whence he and Mr. Ingham gos to Nottingham and Ocbrook to settle y^e Societies there. . . . Sis^r Teltchig walk'd to Holbeck and carry'd Ignatius, from whence she goes tomorrow to Aberforth.

'Wensday y^e 25. . . . Copied something in my parchment Book. *Mind.* My thoughts still as yesterday, but could come to no determination. O Lord make plain thy Will, or if 'tis not yet time to do anything then please shew me that I must wait !

'Thursday. . . . *Mind:* near as y^e two last days, not uneasy, yet not compleatly happy. *Occurences.* James Stansfield came from Fieldhead at 8 this morning to work with me. Br. Holland came to Hauptmans while I was there and behav'd as he always do's, very Loving to me, and promis'd he would come sometime to see me with Br. Hauptman. Sis^r Clagget I vissited and found well, staid but little with her.

'Friday y^e 27. *Mind:* pritty much taken up with my Business, but y^e thoughts of myself and Brethren had their full share likewise.

'Saturday y^e 28. As yesterday, from 7 in y^e morning till 7 at night. We finished Hutchison's stays, and Hauptmans almost, should quite but had not Calamanco enough. After supper read some of Quincy. . . . Br. Hauptman Preach'd to night at y^e Hatters.

Notes.—1. *Miss Claggatt:* this was Elizabeth C. a daughter of Widow Martha C. She was eldress of the Single Sisters in Yorkshire. See the interesting note in *Wes. Journ.* (Standard) ii, p. 112. Born at Castleford, Yorks, Dec. 20, 1715, [*Benham's Hutton*, p. 96.] 2. *Ignatius Töltschig:* Ingham also had a child called Ignatius. 3. *Gottlob Hauptmann:* vice-elder. In July, 1738, he was with Wesley and Ingham in Germany. See *Wes. Journ.* ii, 14, 19. 4. *Quincey:* a medical book, probably Quincey's *Medicum Lexicon*, or his *Dispensatory* [*Min. Conf.* 1745.]

Sunday y^e 29. *Employ of Body and Mind.* The desire I have had for some time past of knowing our Saviours will, what he would have me to do, reviv'd, and I pray'd inly and earnestly that he would vouchsafe to shew it me. After sometime waiting on y^e Lord by prayer I made 3 Lots, on one I wrote Yes, on y^e 2nd, No, and y^e 3rd I left Blank. I then pray'd him to let me know by these if he would answer me further by Lot. I

WESLEY HISTORICAL SOCIETY.

draw'd one, and it was *yes*. I then made 6 Lots and wrote as follows:

1. Seek to make matters up with Count Zinzendorff.
2. Pursue seeking Union with Westley.
3. Seek a new Field where no one has been.
4. Be Still and wait for further Light.
5. The first thing is to be more Humbled.
- y^o 6. was Blank.

With a full determination by y^o help of y^o Lord to act as I was directed I draw'd one, and it was ye 2nd.

I then made 4 more & wrote as follows:

1. Go to London and speak with John Westley.
2. Go to Newcastle and speak with Charles Westley.
3. Write first of all to John Westley.
4. was Blank. Of these I draw'd y^o first.

These Things employ'd me in much stillness till y^o afternoon, when I walked out to Falneck &c. an hour.

Occurrences: . . . Scotch Will^m Preach'd again to day as on this day 14 night twice, here in Pudsey, and appointed next Wensday evening to preach again and take down y^o names of as many as think well to form a Society.

'Mon. Jan. 30. . . . Having consider'd what work I have by me I computed it would take me till next Saturday senight, therefore concluded to set out for London this day 14 night (if God permits) and hinted somthing of my thoughts of going to my Wife, who seemed unwilling to believe it unless she go's with me.

Note.—I defer comment on Viney's curious reticence even from his wife who is almost a non-entity all through the Diary. His excessive caution and frequent hesitation are psychologically self-revealing.

(To be continued).

M. RIGGALL.

THE TREVECKA LETTERS.

V.

LETTERS RELATING TO JOHN AND CHARLES WESLEY—THE TREVECKA M.S.S.

I have lately completed my Inventory of the Trevecka Letters—amounting to some 2,500 in all and ranging in date from 1725 to 1797. The Collection includes not only originals, but draughts of his own letters made by Howell Harris and re-copied by his

PROCEEDINGS.

assistant James Ingram or by David Hughes, the Schoolmaster at Trevecka, as well as copies of letters related to the Trevecka Collection but now kept in private and public libraries or printed in biographies and periodicals. As far as Howell Harris was concerned the following list indicates the Correspondence that passed between him and the Wesleys. Is it complete? I have not had an opportunity of searching the *Arminian Magazine* for letters that may be there, and of course, I do not know what may be found in the collection of letters catalogued by the late Rev. Richard Green, Editor of the *Wesley Historical Society*. These, and many others, are soon to be edited and published. The *Wesley House Catalogue of Wesleyana* (1921) I have seen, and some of the letters were copied by me in 1920. I shall be grateful to members of the W. H. S. for any information that may lead me to the discovery of other letters to be copied and added to the Trevecka Inventory.

(Rev.) M. H. JONES,
Penllwyn, nr. Aberystwyth.

Date	Letter from	Written to	Notes
Jan. 2, 1740	J. Wesley	H. Harris	(at Wesley Publ. House)
Feb. 1, ,,	H. Harris	J. Wesley	W.H.S. <i>Proc.</i> xiii, 102
July 16, ,,	"	"	(Tyerman's <i>J. Wesley</i> , vol. 1, p. 315
" 29, ,,	J. Wesley	H. Harris	<i>Wesleyana</i> , Wes. P. H'use
Oct. 10, ,,	H. Harris	J. Wesley	(Tyerman's <i>J. Wesley</i> , i., 321
" 27, ,,	"	"	(Ed. Morgan Syston's <i>Life of H. Harris</i>
Nov. 6, ,,	C. Wesley	H. Harris	(Jackson's <i>C. Wesley</i> , i., 239)
Feb. 1741	H. Harris	C. Wesley	
Oct. 19, ,,	"	J. Wesley	
" 24, ,,	"	"	
Feb. 28, 1742	"	"	
Aug. 6, ,,	J. Wesley	H. Harris	(Wesley's <i>Works</i> ; also in <i>Journal</i> , iii., p 30) (Tyerman's <i>J. Wesley</i> , i., 375)
" 28, ,,	H. Harris	C. Wesley	<i>Wesleyana</i> , Wes. P. H'use
Oct. 31, 1743	"	"	
May 27, ,,	"	J. Wesley	
May 25, 1744	"	"	
July 16, 1745	"	"	Ed. Morgans Syston's <i>Life of H. Harris</i>) Brief account of H. Harris, 1791

WESLEY HISTORICAL SOCIETY.

Date	Letter from	Written to	Nates
Aug. 21, ..	C. Wesley	H. Harris	Jackson's <i>C. W. I.</i> , 420
Feb. 14, 1747	H. Harris	J. Wesley	
Mar. 3, ..	J. Wesley	H. Harris	<i>Wesleyana</i> , Wes. P. H' use
May 25, ..	H. Harris	C. Wesley	
Dec. 3, ..	"	Miss Sally Gwynne	
Feb. 28, 1748	"	J. Wesley	
" 28, ..	J. Wesley	H. Harris	(Is this to be 1748 or 49? at Wesley P. House
April 8, ..	H. Harris	C. Wesley	
Aug. ..	"	J. Wesley	
" 12, ..	C. Wesley	H. Harris	
Nov. 22, ..	H. Harris	Miss Gwynne	
Dec. 13, ..	C. Wesley	H. Harris	
Jan. 1, 1753	H. Harris	J. Wesley	(Tyerman's <i>J. Wesley</i> , ii, 154
Feb. 14, 1755	"	J. & C. Wesley	
Mar. 3, ..	Poem by C. Wesley	H. Harris	<i>W. H. S. Proc.</i> vi. 8 (in full)
No Date 1756	H. Harris	J. Wesley	(only a fragment)
Dec. 21, 1757	"	"	
July 10, 1760	Wm. Lunell	"	
June 20, 1761	H. Harris	C. Wesley	(Ed. Morgan Syston's <i>Life of H. H.</i>)

In Tyerman's *Life of G. Whitefield* (1890), Vol. ii., 570.

Letter by G. W. to J. Wesley *re* Trevecka College. Sept. 12, 1769.

In *Welsh Calvinistic Methodist Record*—a Magazine printed in 1852.

Letter by H. Harris to Charles Wesley. No date given.

NOTES AND QUERIES.

595. WESLEY'S SERMON PREACHED AT SHELLEY, near Huddersfield, *May 1, 1788*.—The text was II Cor. vi, I. Can any one find this sermon printed in *Magazine* or book?—*Mr. J. E. Kenworthy, Far Bank, Shelley, near Huddersfield.*

CORRIGENDUM.

In the article on Dr. Sugden's Edition of Wesley's *Standard Sermons*, p. 163, line 7, delete the words "and in the Deed of Declaration of 1784." The Deed of Declaration does not mention the *Standard Sermons*, but its object was "to render effectual the trusts" of the properties used for Methodist purposes, which trusts had as their doctrinal foundation the *Sermons* and the *Notes on the New Testament*.