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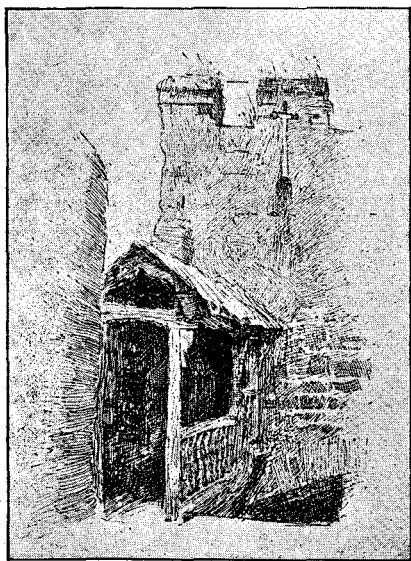
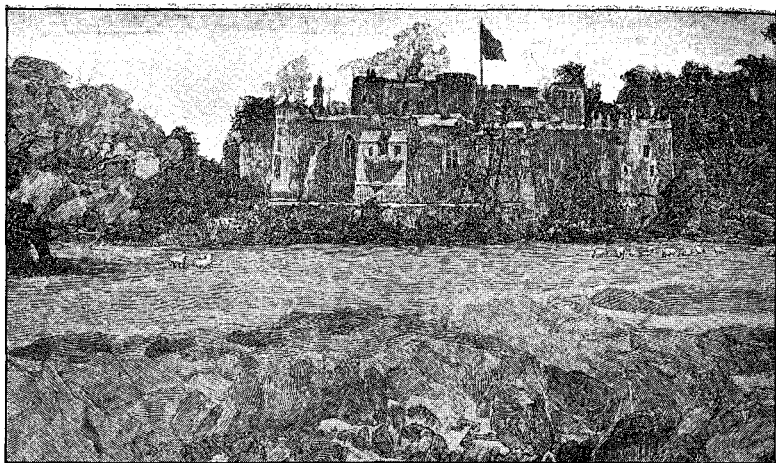
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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

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**BERKELEY CASTLE, AND THE ENTRANCE TO KING
EDWARD II'S ROOM IN THE KEEP,**

PROCEEDINGS.

JOHN WESLEY AT BERKELEY CASTLE
AUGUST 6, 1774.
(ILLUSTRATION).

Wesley writes in his *Journal*, on Saturday, August 6, 1774 :—
“I walked from Newport to Berkeley-castle. It is a beautiful, though very ancient, building ; and every part of it kept in good repair, except the lumber-room and the chapel ; the latter of which, having been of no use for many years, is now dirty enough. I particularly admired the fine situation, and the garden on the top of the house. In one corner of the castle is the room where poor Richard II was murdered. His effigy is still preserved, said to be taken before his death. If he was like this, he had an open, manly countenance, though with a cast of melancholy.”

The following, from the pen of Percy Fitzgerald, may be added to the note in the *Standard Journal*, VI, 34 :—“One of the family, Mr. Grantley Berkeley, states that the room regularly shown to visitors as the scene of atrocity is not the one in which the deed was committed : it is simply a sort of guard-room leading to the keep. He tells us that anyone can see that the “dungeon chamber,” which is overlooked and shut in by the massive walls of the entire wing of the castle, was of all places the one likely to be selected. The other chamber, which stands at the top of the stair that leads from the court, was too exposed, having windows that look down upon the inhabited parts of the castle. Hence those oft-quoted “shrieks of an agonising king,” must “through Berkeley’s roofs” have rung and excited attention. The dungeon was immediately below the “dungeon chamber.” Here we might seem to be reading a passage in *Udolfo*. It is a terrible *oubliette* to which there is no opening : there is only a highly significant pit in the floor, where, the tradition runs, a dead horse was placed, in the hope that the miasma would destroy the king. It had been better that he had perished in this way.”

In this guard-room there used to be a bust which the usual exhibitor pointed out to visitors as the likeness of the ill-fated monarch ; but a child of the house, Mr. Grantley Berkeley, assures us that it was merely an image of King Charles II.”

The chapel which interested Wesley has been restored.

T.E.B.

JOHN WESLEY'S LETTER TO MISS ELLEN GRETTON, 1782.

(Contributed to the *Proceedings* by Mr. Edmund Austen Brede,
together with a letter by Rev. Jos. Bradford, reserved for our
June issue).

London, July 23, 1782.

My Dear Miss Gretton

We are frequently called to give up our own Will, not only when it is contrary to the Will of God, but when it *seem's* to us, we desire to do this or that, purely to promote his Glory. And in cases of this kind, we are required (in a sense) to give up our Understanding, as well as our Will. By making this sacrifice we profit much; We die to ourselves, & advance in the Life of God.

But I do not apprehend you are at all obliged, to make a sacrifice of all y^r religious Friends, all the opportunities of doing good, & all the means of Grace, w^{ch} you now enjoy, if there be any possibility of avoiding it. You have undoubtedly returned your thankful Acknowledgments both to your Father & your Brother for their kind Offer. But I should think it was y^r best way, Neither to accept, nor refuse it for the present.

I commend you to His Care who loves you, & am

Dear Nelly, Your's Affectionately

J. WESLEY.

I know not but I may find a way for your coming to Conference.

Miss Ellen Gretton, the well-educated daughter of a clergyman, came to reside at Grantham about 1777. Coming under the influence of Methodist preaching, and attracted by the character of Mr. F. Derry, one of the first members of the Society, she watched for an opportunity to speak to him about personal religion. Being very diffident, and not knowing how to begin a talk on a subject so new to her, she devised the scheme of knocking off her shoe heel, and then calling to get it mended! Arriving at Mr. Derry's shop, she asked him to repair the shoe, and took the opportunity while she waited to bring forward the real business of her call. She met with all encouragement from wise Mr. Derry, and soon after her interview joined the Methodist Church. She became a most useful worker. She suffered from her old circle of friends and the displeasure of her father, but remained constant. She developed gifts of speech and gave public addresses, though she remained seated while speaking, and never ascended a pulpit, and the old chronicler of 1836 says "She never spoke uncovered, but the utmost modesty was evident in the whole of her deportment."

The *Conference* of August 6th, 1782, to which Wesley refers, was held in London. Did Wesley "find a way" for Miss Gretton to be present?

T. E. B.

PROCEEDINGS.

In his "Methodism in Grantham and its Vicinity," 1836, Thomas Cocking gives a curious account of the beginning of the courtship which led to her marriage with Mr. Wm. Christian, of Skillington. One Saturday, Mr. Christian determined to hear Rev. Wm. Dodwell at Welby Church [Wesley's friend] on the following day. During the night (Saturday) he dreamed a dream in which, being in Welby Church, he saw a young lady enter whom he had never seen before, and "towards whom he felt himself peculiarly moved in affection" and was impressed "that she would become his wife." The next day his dream came true. The young lady "whom he had never seen before" was Ellen Gretton. She lived ten years after her marriage, dying June 3rd, 1793. Mr. Cocking quotes three of her love-letters before marriage and one after. One, at least, throws a side-light on Wesley's letter to her. In a P.S. to her letter of January 25th, 1783, she writes "The enclosed is the letter I mentioned in my last, from my brother. I hope it will give you some satisfaction. I have not heard from my father yet. Though small is my portion of worldly riches, I trust, if it please God to make us one, He will enable me, in some measure, to make up that deficiency by affection. This is all I have to offer. 'Silver and gold have I none; but such as I have give I thee.' May I not say this with propriety? and ask, Will that alone be acceptable?"

Mr. Cocking says that, after her marriage, her own family became reconciled to her being a Methodist.

Wes. Journ. (Standard ed.) notes two letters of J. Wesley to Mrs. Christian. The dates seem to identify her with this lady.

M. RIGGALL.

AMERICANA.

The Two existing Copies of Wesley's CHARLESTOWN HYMN BOOK, 1737, and early American Hymnals.

The following valuable record is by Mr. James T. Lightwood, the author of *Hymn Tunes and their Story*, (Epworth Press), and editor of *The Choir*, with which is incorporated *The Musical Journal*. It adds much to previous papers in our *Proceedings*, on Wesley's first *Collection of Psalms and Hymns*, 1738. (See *Proc.* vol. xiii, pp., 90-92, and facsimile of the title page). Mr. Lightwood writes:—

This book is now very rare, so rare indeed that only two copies are known to exist. What became of all the rest? I have no available answer to this query, but I have a strong suspicion that the copies were nearly all destroyed. In August, 1737, in a *Letter of Grievances* presented to the Grand Jury at Savannah, John Wesley is charged with 'introducing into the Church and service at the altar, compositions of Psalms and hymns not

respected or authorised by any proper judicature.' Whether this led to trouble we cannot tell, but the fact remains that all the copies disappeared, and not a single one was known to exist till 1878, when the distinguished hymnologist W. T. Brooke had the good fortune to discover a copy. Here is his own story of the find :—

One autumn evening in the year 1878, I was proceeding down Old Street, and called in at the shop of Messrs. Bull and Auvache for a book from their catalogue. The junior partner said he had a scarce little book to show me, and produced the volume. He thought it might be Whitefield's. The price was half a guinea. I thought it too high, and declined it, but returned a minute or two later and secured the book. It was still light enough to read, and as I turned the pages I came across first one and then another of John Wesley's translations from the German. I gasped with astonishment and delight as I realized the prize I had secured, and instead of proceeding home, visited 81, Sun Street, determined in my own mind to draw Sedgwick¹ out. The following dialogue took place between us :—

B. 'Sedgwick, what's the date of John Wesley's first hymn-book?'

S. '1738, of course. You know that well enough.'

B. 'Oh no, it isn't. There's a book before that!'

S. 'Well, I say there's not.'

B. 'And I say there is, and I'll prove it within five minutes.'

S. (grumpily). 'You've always got some bee in your bonnet Well, what is it now?'

B. 'You and Dr. Osborn (the thirteen-volume edition of the poetical works of J. and C. Wesley had been recently completed) and all authorities say 1738. I say there's an earlier book dated 1737; and I also say it was not printed in London, but in America; and I also say that it has five of John Wesley's translations from the German in it; and I also say (drawing the little book from my breast pocket) that there it is.'

Sedgwick took the volume from me in utter silence, examined each page, taking about twenty minutes in the process; then, as he laid his hands on my shoulder, he said, solemnly: 'Young man, you've got hold of a very good thing. The Wesleyans (I know them) will move heaven and earth to get hold of it; don't you let them have it; no, not even if they offer you a

1. A second-hand book-seller who specialised in hymnology.

PROCEEDINGS.

five pound note for it.' I replied that I had no intention of selling it. I wrote an account of it in *Notes and Queries*, and this being re-published in the *Methodist Recorder*, drew general attention to it. The well-known collector, Mr. R. H. Love, saw it, as did Dr. Osborn and the Rev. Richard Green, who asked my permission to have a facsimile made. To this I readily gave my consent.

This original copy was sold by Mr. Brooke for £5 to Mr. W. G. Thorpe, of the Middle Temple. In 1894, it appeared in the auction room, but was withdrawn at £24. In 1904, it was sold for £106, to a person who gave the name of Smyth, and it has now, I believe, found a home in America. The only other copy known is in the Lenox Library, in New York.

II

Charles Wesley stayed only five months in America, but John remained long enough to form a band of followers who remained faithful to him after he returned to England in 1738. This will doubtless account for an interesting, though little-known reprint of one of the earliest collections of poetry issued by the brothers, and which was first published in this country in 1739, This American reprint bears the title :

HYMNS and SACRED POEMS, published by John Wesley, M.A. and Charles Wesley, M.A. Philadelphia. Printed by Andrew and William Bradford and sold for the benefit of the Poor in Georgia, 1740.

This duodecimo book contains twelve pages of introduction and two hundred and thirty-seven pages of hymns. What appears to be the only existing copy of this interesting work is now in the library of the Historical Society, Pennsylvania, and it is duly noted in catalogue of the society's library which was published in 1885. Its existence has hitherto escaped the attention of all our English hymnologists.

During the next thirty years American Methodism increased, and in one particular at least its adherents were as enthusiastic as their brethren in the old country. They wanted to sing, the only difficulty being the want of necessary hymn-books. As far as we can tell the only collection available was Whitefield's own Collection of Hymns, a number of which were sent to him whilst he was in Philadelphia in 1764. 'I received the hymn-books,' he says in a letter to his friend Keen. But what the American Methodists desired was a collection of hymns similar to those used by the Methodists in England, and this they got in 1770, when this publication appeared :—

WESLEY HISTORICAL SOCIETY.

HYMNS and SPIRITUAL SONGS intended for the use of Real Christians of all Denominations. By John Wesley, M.A., Late Fellow of Lincoln College, Oxford. The Fourteenth Edition. Bristol Printed, and Philadelphia Reprinted by John Dunlop at the Newest Printing Office in Market Street. MDCCLXX.

This became the standard hymn-book in the English Societies at the time. Three years later Isaac Collins reprinted at Burlington three more of the Wesley hymn books, and published them in one volume of 356 pages. These were reprints of:—

1. The 1770 book above referred to, with six hymns added by the American editor.

2. A 'Collection of Psalms and Hymns,' which was the same as Wesley's 1741 hymn-book, with the same title.

3. 'Hymns for those that seek and those that have Redemption in the Blood of Christ.' The ninth edition. The first edition of this book was published at the Foundery (London) in 1747. The eighth edition appeared in 1768, and so the American issue was duly labelled 'ninth edition.'

Now there is no getting over the fact that both these hymn-books, 1770 and 1773, were pirated editions. In other words they were the copyright of the Wesleys, and neither John Dunlop nor Isaac Collins had any right to reprint them. It is certainly interesting to learn that the very first American Methodist Conference, held in Philadelphia in July, 1773, took prompt steps to stop this illegal traffic, and amongst the 'rules' drawn up on that occasion we read:

4. 'None of the preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren.'

5. 'Robert Williams to sell the books he has already printed but to print no more unless under the above restrictions.'

Robert Williams was an emigrant from England, and received a permit from John Wesley to preach in America. The above extract certainly appears to credit him with being the founder of the business which has developed into one of the greatest book-producing concerns in the United States.

JAMES T. LIGHTWOOD.

THE FRENCH PROTESTANT MÉREAU AND THE METHODIST CLASS TICKET. A PARALLEL.

In reading the first volume of *Les Protestants d'autrefois*, by Dr. Paul de Félice, for another purpose, I came across a parallel that seems to me to be of interest. I offer it here with much diffidence. The volume referred to deals very fully with the Temples, the Religious Services and Pastoral Acts (Communion Services, Services for Fast Days, Baptisms, Marriages, Burials and Adjurations, *i.e.*, Professions of Conversion from Romanism).

The *Méreau* (also called *marreau*, *marque*, or *marron*) was a thick piece of lead, badly moulded, on which the impression was generally the work of an artist who lacked artistic experience. These medallions were of two principal types.

1. The obverse had the representation of a cup and loaves. On the reverse were letters giving in abbreviated form the name of a church, and, sometimes a date.

2. The obverse bore a figure of a shepherd, and the reverse a text of Scripture, such as "Fear not, little flock."

It was usually the sign or mark that the bearer had fulfilled certain religious conditions that entitled him (or her) to take part in some act of worship or to claim certain privileges. The signification most generally attached to it was that of a permit, *e.g.*, the *méreau* of the Communion was a permit to take part in the Lord's Supper.

The *méreau* itself was given quite gratuitously. But they who subscribed toward the expenses of the services usually paid quarterly, and paid on receiving the *méreau*.

The *méreau* was not invented by those of the Reformed Churches. Its origin remains a mystery whose solution is possibly to be found in pagan antiquity. The religious chapter-houses used it as a permit giving access to certain periodic distributions of money (*numéraire*).

It was also a means of control of pilgrimages or "voyages" made by proxy to sanctuaries that were famed for the healing of men or animals. It was given up at the sanctuary and served as a guarantee.

WESLEY HISTORICAL SOCIETY.

It is, therefore, not surprising that the Protestants of the 16th and 17th centuries and later, should adopt the *méreau*. It was necessary to distinguish between true believers and spies. So this piece of lead served as a proof that he who possessed it was "recognized as being of our profession."

Calvin is said to have suggested the use of *méreaux* for cases of discipline of this kind. He made the suggestion at the Council of Geneva (Jan. 30, 1560). But the first case of their use on record was in 1562. The matter had been debated at the consistory of Mons (Oct. 30, 1561). Their Minutes state that it "has been advised that Nicholas Anton shall make two or three thousand "*méreaux*" that the inspectors may distribute them to each of the faithful in the Canton, that they have catechised. Each of these faithful shall lay his *méreau* on the Table when the Holy Supper is administered to him, and the said '*méreaux*' shall be locked up (*serrés*) by the secretary (*secrétaire*)."

The use of these *méreaux* was discontinued at the time of the Revocation of the Edict of Nantes, but was resumed at the "Desert Period." It did not disappear completely until 1840. Abroad it continued longer. It was possibly in use at the French Refugee Church in Berlin in 1873.

The life of the believer must tally with his profession of faith. Pastor Béraud, a rigid and strict Calvinist, forbade the Lord's Supper to Madame de Mornay because she was worldly enough to have threads of steel ("*fil d'arichhal*") in her hair. In spite of her pleas, she had to go elsewhere, and then appealed to the synod, with what result we are not told.

To help the Pastors, Elders were appointed to catechise the members of the flock who lived in their districts, and to distribute to them their *méreaux*. They also had to vouch for the lives of the recipients. It was the business of the Elders to settle any money question connected with the distribution, such as the quarterly payment of subscriptions. Applicants were expected to apply *personally*. The employment of "*personnes interposées*" was strongly depreciated, as it often led to abuse. In fact some did escape in the crowds of communicants by laying other medallions on the Table. For they could not easily be identified.

I find that *secrétaire*, *greffier*, scribe, were terms for the same official *i.e.*, the Secretary of the Consistory (or Church Meeting), *somewhat* like our leaders' meeting and quarterly meeting combined, but with different functions.

PROCEEDINGS.

As the Lord's Supper was celebrated every three months, and also, the subscriptions were paid quarterly, commencing with Easter, the idea naturally arose of paying the subscription at the time of receiving the m^éreau. Therefore, beside the disciplinary side of the giving of the m^éreau, there was given to it a fiscal side. (Félise, vol. 3, p. 161).

This strikes me as an interesting parallel to our Class Ticket. From Dr. Simon's Summary of Methodist Law and Discipline (1914) we find that "Neither the Superintendent, nor any other Preacher, shall give Tickets to any until they are recommended by a Leader, with whom they have met at least three months on Trial" (p. 25).

"It is most important that a united and earnest attempt should be made to secure the presence of all our members" (at the Lord's Supper), "and the showing of tickets at the Lord's Supper." (p. 50).

The Class Ticket must be shown at the Lord's Supper, the Covenant Service (p. 53), Lovefeasts (p. 52) and at Society Meetings (pp. 20, 42, 44). I note, also in connection with the Lovefeast, that it says on p. 52 "Let it also be understood that any person who is proved to have lent a Society ticket to another not in the Society, for the purpose of deceiving the doorkeepers, shall be suspended for three months. (1808, vol. 3, p. 31)."

I know that all this has been considerably modified in our day. Whether this is for the best or not, it is not my business to say.

Rev. T. E. Brigden has drawn my attention to the fact that "Wesley borrowed the idea of the Class Ticket from the "ancient Church."

Mr. Brigden gives as references 12th and 33rd of the *Apostolical Canons*, Wesley's *Plain Account of the People called Methodists*, and one of his letters to Miss Bishop. (See also W.H.S. *Proc.*, vol. v., 33.)

"Metal tokens of Church Membership, or for admission to the Lord's Supper, in Methodism have been rare. But the late Rev. C. H. Kelly owned a metal token dated in the centre "1787," surrounded by the words, "Wesleyan Methodist Church," and used for admission to the Lord's Supper in Scotland. The late Rev. R. Green also had one of these. The late Mr. J. G. Wright had, or had seen, a *Moravian* token, metal, stamped *Unitas fratrum* and *Eph. V. 24.*, and these tokens were used in England to admit serious persons into some of their meetings. These were not tokens of membership, and were given up on entrance to the meeting."

In Richard Heath's *The Reformation in France* (II. 129) is a good account of Huguenot ritual, and the following sentence: "The deacons had the care of the poor, and with the elders gave notice of the communion, which was done by leaving a little lead ticket at the dwelling of each person entitled to be present."

G. VANNER ROWE

THE TREVECKA LETTERS.

VI.

This list is a continuation of the one already published in the *W.H.S. Proceedings* (see vol. xiii, p. 190). The originals or transcripts of these letters are now filed with hundreds of others mainly concerned with Wales or written in Welsh, among the Trevecka MSS. and the historical data contained in them is being collected and prepared for the press by me at present. Only those letters are inserted in the following list which were written by or to people in England associated with Early Methodism and which incidentally may have some connection with the Wesleys or throw light on some phase of Methodism outside Wales. Any information which readers of *W.H. Soc. Proc.* can give to identify the correspondents of the following letters, will be gratefully welcomed by

M. H. JONES,
Penllwyn, Nr. Aberystwyth.

Date	Letter from	Written to
Jan. 3, 1747	John Stevens	Howell Harris
„ 16, „	Mary Perkins	Thomas Adams
„ 17, „	William Alls	James Relly
Feb. 1, „	Andrew Kinsman (Plymouth)	H. Harris
„ 6, „	John Kennedy (Exon)	„
„ 14, „	Howell Harris (at Plymouth)	J. Wesley
„ 18, „	James Relly	Bodington
Mar. 3, „	J. Wesley (copy)	H. Harris
„ 8, „	Richard Wilking	„
„ 12, „	Wm. Mackittrick Wilbury)	Bro. Fox
„ 16, „	John Miller	Bros. and Sis. in Conference
„ 20, „	Joseph Smitherman	John Edwards
„ 21, „	Harrington Eustace	H. Harris
„ 25, „	Wm. Cook (Ludlow)	James Ingram
Apl. 3, „	Mrs. Dutton	H. Harris
„ 27, „	Wm. Cross	„
„ 29, „	John Holloway and W. Mackittrick	James Cox
May 5, „	Hereford Society	H. Harris
„ 11, „	Mary Biggs and Thos, Wood	Joseph Smitherman
„ 12, „	Ann Welch	John Stevens
„ 18, „	Henry Restall	Thomas Adams
„ 25, „	Howell Harris	C. Wesley, Mr. Gwynn and Bro. Moore of Tewkesbury (A.B.S.)
June 8, „	Wm. Holdford (Ports'outh)	H. Harris

PROCEEDINGS.

Date	Letter from	Written to
June 15, "	Joseph Gough	The Preacher at Tabernacle
" 29, "	Herbert Jenkins	Mr. Bateman
" 29, "	P. Boddington	Mrs. Doyle
Aug. 4, "	John Blake	H. Harris
" 18, "	Stephen Dixon	Thomas Adams
Sept. 4, "	Thomas Warrell	H. Harris
" 5, "	John Rely	H. Harris
" 14, "	Obadiah Satchell	"
Oct. 18, "	Thos. Munday	John Edwards
Nov. 30, "	Richard Burr	Mr. Smith at Tabernacle
Dec. 3, "	H. Harris	Miss Sally Gwynne (185c)
" 3, "	"	Mr. Phillips of Bwlth
" 4, "	"	Bro. Crowley in Chatham
" 18, "	John Edwards	Brethren at Glo'ster
Jan. 8, 1748	H. Harris	Bros. Edwards, Jenkins, Boddington
Feb. 28, "	"	J. Wesley (Copy)
April 8, "	"	C. Wesley (187)
May 3, "	Richard Wilkin	H. Harris
June 13, "	Bro. Gambold	"
Aug. 12, "	C. Wesley	H. Harris (Copy)
" 27, "	Griffith Bynnes	"
Aug. (?)	H. Harris	J. Wesley (Copy)
" 29, "	Evan Williams	John Lucket (Deptford)
Nov. 22, "	H. Harris	Miss Gwynn of Garth (Copy)
" 26, "	Edward Phillips (Builth)	H. Harris
Dec. 18, "	Mary Ann Page	"
" 31, "	Mary Biggs (Inworth)	"

John Wesley's letter to H. Harris of March 3, 1747, is at the Book Room, and will appear in the new edition of Wesley's Letters. For notes on many of the writers of these letters, see the lists of letters from I to V in previous issues of these *Proceedings*.

Charles Wesley to H. Harris, Aug. 12, 1748. The same, or another letter by Charles Wesley appears in List V. According to Charles Wesley's *Journal* I, 256, the letter, recorded in List V, as Nov. 6, 1740, was dated Nov. 10. It is so short and pacific that we cannot refrain from transcribing it from the *Journal*.

" My dearest Friend and Brother,—In the name of Jesus Christ I beseech you, if you have his glory and the good of souls at heart, come immediately, and meet me here. I trust we shall never be two in time or eternity. O my brother, I am grieved that Satan should get a moment's advantage over us; and am ready to lay my neck under your feet for Christ's sake. If your heart is as my heart, hasten in the name of our dear Lord, to

Your second self,

C. Wesley.

T.E.B.

WESLEY HISTORICAL SOCIETY.

- The Rev. M. H. Jones invites identification notes.
- 1747, Feb. 1. Andrew Kinsman See *Wes. Journ.* V, 523; also *Proc.* xiii, 178.
- „ „ 6. John Kennedy (Exon) ? Rev. John Kennedy. See *Wes. Journ. Index.*
- „ „ 18. James Relly, See *Wes. Jour. Index.*
- „ Mch. 16. John Miller ? Mr. Miller, Lutheran Minister. See *Wes. Journ. Index*, 347.
- „ „ 20. Joseph Smitheman ? Mr. Smitheman of Braintree, Nov. 1771. See *Wes. Journ.* V, 437.
- „ Ap. 3. Mrs. Dutton. See *Wes. Journ. Index.*
- 1748 Jun. 13. *Bro. Gambold* ? *Hector Gambold* [mentioned as having gone to *Wales* in *Viney's MS. Diary*, 1744].
- I have not gone through the whole of Mr. Jones' list ; *Wes. Journ.* may give clue to others. M. Riggall.

SCOTLAND

A LETTER FROM DR. JOHN GILLIES TO JOHN WESLEY.

For a good account of Dr. Gillies', see Butler's *Wesley and Whitefield in Scotland*, pp., 123-124. "He was the means of bringing John Wesley to Scotland."

Dec. 30, 1752.

VERY DEAR SIR,—One of your letters, of this doubled stroke, has, I trust, proved true ; that He Himself has become my light and my comfort. O help me to praise Him ! I feel a great deal of what some will call melancholy. The world is more and more a wilderness to me ; but I love to pour out my heart to Jesus, and find relief and sweet peace in so doing. The only thing for which I would desire to remain longer here, is, that I may yet, by his Almighty grace, be made a real saint, and may be instrumental in his hand of bringing in others. I earnestly beg your prayers that these desires may be granted. Pray let me know how your health is. Dr. Russell, in Truro, writes that you are spitting blood. I hope it is the effect of some mere transient ailment. He writes also that you are got the length of the Galatians in your Notes on the New Testament. May the Lord long preserve you and succeed your labours more and more !

I am, Rev. and very dear Sir,

Yours most affectionately,

JOHN GILLIES.

(Contributed by Mr. G. Brownson).

PROCEEDINGS

RICHARD VINEY'S DIARY, 1744.

V.

A brief outline of what we know of Viney previous to 1744 may be useful, before we proceed further with his Diary. In 1736 Viney visited Germany with John Holmes and others. In 1738, James Hutton and Richard Viney were the first two Englishmen whose names were entered on the Moravian register at Fetter Lane. Viney interpreted for Peter Böhler and other preachers who could not speak English. I suggest that it is not improbable that he was present at the memorable meeting in the Aldersgate Street room, on May 24, 1738. On June 14, Viney, Ingham, John Töltschig and others, went with Wesley to Holland and Germany. Zinzendorf afterwards said "It is through Wesley that Viney was prepossessed in my favour." In 1739, he was again at Heerendyke (Ysselstein), and while there he wrote a pamphlet, dated May 25, which was printed in London: "A Letter from an English brother of the Moravian persuasion in Holland, to the Methodists in England, lamenting the irregularity of their present proceedings. London: Printed for J. Roberts, at the Oxford Arms, in Warwick Lane. 1739. (Price threepence)" 8vo., pp. 19. Signed on p 16, Richard Viney. This pamphlet has long been very scarce. In the Spring of 1740 Viney was at Oxford. Charles Wesley, March 20, writes in his Journal, "By three we got to Oxford, where the little flock is kept together by our brother Viney; whose stillness does not yet consist in trampling on God's ordinances." I suggest that the last clause of this sentence may have been inserted by C.W. at a later period. Returning to London, Viney resumed his work as a tailor, but continued preaching to the Fetter Lane Society. In July 1741, he was at Oxford where John Wesley had 'much talk' with him. October 7, 1741, he was appointed President of the London Moravians, with James Hutton and William Holland as Stewards. In 1742, Viney and his wife removed to Broad Oaks, Essex, to superintend the Moravian boarding school, established especially for Missionaries' children. Their child, Mary Viney, died there and was buried in Wimbush Churchyard. On November 24, Viney wrote the official report of the school. June 27, 1743, he set out for Yorkshire as preacher and Warden of the Moravian Societies at Smith House and neighbourhood. In the autumn came his trouble with Spangenberg, which led to his excommunication

WESLEY HISTORICAL SOCIETY.

from the Moravian Church. His letter to Wesley in December is the major key and introduction to the extraordinary fascination of his diary for 1744.

'Pudsey, Tuesday, Jan. 31. . . , *Mind*: more compos'd than yesterday. Great difficultys appear'd about my joining with Mr. Westley which made me almost Doubt whether it was the Perfect good Will of y^e Saviour, but Hope . . . succeeded. . . . To Br. Gussenbauer I told my Intent of going to London next Monday 7 night, but not with what Intent.

Wednesday, Feb. y^e First. . . . Employd y^e later part of y^e day in y^e study of Physick (Quincey).

Feb. 2. . . . Br. Hauptman kept a Singing hour. Br. Holland and Gussenbauer went to Bowlin near Bradford to preach. It is a new Society began by Br. Bell instead of y^e Bradford Society which is now ceased.

Feb. 3. . . . Scotch Will has preached 2 or 3 days following here in Pudsey.

Feb. 4, he leaves home at 2 o'clock, calls at Uttley's at Holbeck, passing through Leeds 'by y^e old church a little before 4, drink'd half pint of ale at Whitchurch; went thro Perlington and got to Lady Margaret's at Aberforth just at 7. Sup'd, sit a while with her and Sis^r Holland, & about 9 kept a Singing hour for y^e family and read y^e 11th chapter to y^e Hebrews. Try'd on Lady Margaret's stays, and went to bed.

Sunday, Feb. 5. . . . This being y^e first sunday in y^e month there was a Sacrament at Aberforth church, Lady Ingham went and one of her maids, but no one else. . . . A letter came from Mr. Ingham at Nottingham where Br. Teltchig and he have vissited y^e Societys at Ocbrook and thereabout, and intends to stay there till next Saturday, and then go to Ockbrook &c, to Chindley & Duckenfield, and then home about next thursday 7 night. . . . Dr. Liegh and Dr. Biram were here last Tuesday night just as Br. Holland happen'd to be here. Lady Margaret propos'd to me to stay till wensday night to keep y^e Society, but I excused myself on account of getting my business done that I might go to London.

On Monday he walks in the garden before breakfast, keeps a Bible hour for the family, passes through Leeds 'where I put a Letter in y^e post from Lady Margaret for Mr. Ingham,' dines 'at y^e Saddle, had an hour's discourse with Mr. Jackson.' In the evening he reads 'a Pamphlet called y^e Second Spira.'

'*Occurrences*: I had an oppertunity of speaking freely of our Saviour to Mr. Jackson and his wife, who keeps a hardware shop

PROCEEDINGS.

just by y^o Posthouse in Leeds. I bought a lock and hinges of them and there being something to be done to them that they might be skrew'd on, I waited somtime, and from one thing to another came to talk of Methodists, Moravians, Perfection, Faith in Jesus, Marriage &c. The man is a reasonable man, has heard Mr. Westley twice, and seems to be at a stand not knowing what he shall think; she seems likewise to have ears to hear.

Notes.—1. As this is Viney's second record of *Dr. Leigh* and *Dr. Byrom* making visits together (see under Jan. 17), we may fairly assume a mutual friendship. Wesley's regard for both is shewn in his Journal. Rev. George Leigh, LL.D., was vicar of Halifax, 1731-35. He was a native of Cheshire. In Halifax there is a curious tradition that he had a hand with John MacGowan in writing *The Shaver*, published anonymously in 1768. 2. Can any of our antiquarians at Leeds trace *Mr. and Mrs. Jackson* in the annals of early Methodism? One would like to know the sequel of the Wesley ferment and Viney's 'hour's discourse' on the burning questions of the day.

'Feb. 9. *Mind*: a little perplex'd, doubtfull about my going to join with Mr. Westley yet saw no probability of matters being made up with Spangenberg &c. With y^o Brethren here it might soon be made up, but with him and others of his sort I fear never. O Lord Jesus help me! shall I own myself in all things to blame, then O do thou make it clear to me; or is it thy perfect and foredesign'd Will that I should be a means of helping Mr. Westley, then free and preserve me from doubt. Lord, thy Will be done by me and in me.

Feb. 11, Viney took elaborate leave of his Pudsey friends, then walked through Holbeck to Bankhouse to 'y^o Single Brethren's House by y^o moor side' where he 'read some of Fox's book of Martyrs,' and slept.

'*Occurrences*: I met Br. Holland as I was going to Bankhouse. He was going to Chappleton to keep Conference with y^o Single Sisters (as I think he does every week). I took leave of him and desired him to remember me to y^o Intercessors and tell them that I earnestly beg'd their prayers for me, for that I was going to London with an Intent to bring matters to a Height, that I might know where I shall dwell and what do for y^o future, but that I am as yet intirely undetermin'd how I shall do or what when there, but that I found a desire rather to die than act contrary to y^o Saviour's Will. He promis'd me he would, & heartily wish'd me a good & happy journey, as did also all from whom I took leave, and all seem'd well satisfied with my going except my Sistr Gussenbauer, who seem'd cast down because as she said she knew not why I went nor what I intended. N.B. I have told no soul of y^o Lots I drew last Sunday 7 night.

On Sunday, Feb. 12, he walks to Aberford, drinks tea with Lady Margaret and attends morning service at the parish church; preaches to Mr. Ingham's Society in the evening and keeps the singing hour with the family. . . . "Occurrences: Lady Margaret paid me half a Guinea more for her stays, and made me a present of a Guinea for my Journey to London. She paid me to night because I think of going early tomorrow. The Minister Mr. Bentham preached on our Saviour's being tempted. He is a very polite sort of man and seems to affect speaking in a Learned and Lofty style; it seems he takes some pains in y^e Parrish.' [So Mr. Viney could 'damn with faint praise'; not the first or the last at the art.]"

'Monday Feb. 13 to Saturday y^e 18. Traveling. About 8 this morning, after having breakfasted with Lady Margaret, recommended myself to her Prayers, and Keeping a Bible hour for y^e Family, I set out from Aberforth and pursu'd my Journey, thus—[For economy of space and type we condense Viney's interesting itinerary which he enters minutely in tabular form; we do not alter his orthography].

On Monday he walked 32½ miles to Bautre; Tues. 28¾ to Newark; Wed. 24 to 'y^e Bull' (presumably a way-side public house); Thurs. 33 to Ockenbury cum Weston, Fri. to Gravelly 34; Saturday to London 33.

The 'Places past thro' were Fairburn, Brotherton, Ferry Bridge, Darrinton, Wentbridge where he spent 'for Ale' 1d., Robin Hoods Well, 'for Water 1d.' Red House, The Turnpike, Doncaster 'at y^e Harte and Hind for Ale 2d.' 'gave a frenchman 2d.,' Bautre 'at y^e Bull 2s. 2d.,' 'Elepye house for Dinner 8d.' Tuxford, Newark 'at y^e Ram 3s. 6d.,' Long Billington 'at y^e White Hart, Milk and Bread 2d.,' Grantham 'for dinner 4d.' Colesworth, y^e Bull [way-side inn] 1s. 2d., Brigcastorton, Stamford 'for breakfast 6d.,' The Cabbin, 'for dinner 4d.,' Stilton, Wheat-sheaf 'for ale 2d.,' Ockenbury cum Weston 'at y^e Ax 1s. 6d.,' Ockenbury, Bugden, Oposite St. Neots 'for breakfast 3d.,' Eaton, Temsworth, Biccleswade 'for dinner 8d.,' Baldock, Graveley 'at y^e George 1s. 3d.,' Stevenage, Welwin, . . . Mills 'for breakfast 3½d.,' Hatfield, Barnet 'for ale 2d., for dinner 7d.,' Highgate 'for ale 1½d.,' London 'for shaving at Malkins' 2d.' The total cost of his journey was 14s. 6d., so that a handsome fraction was saved out of Lady Margaret's 'guinia.'

'Occurrences: Monday noon just as I got to Red House a Captain's servant came in my road from Wakefield way. We walked together y^e rest of Monday, part of Tusday and Wensday

PROCEEDINGS.

and all day Thursday to y^e Wheatsheaf Ockenbury, when he went Huntingdon road on his way to Halstead in Essex, and I kept y^e coach road. He being short of mony I bore some of his charges. I also met with a french man who had served a Scotch Lord in y^e french army, but deserted from Frankfort and had been in Edenburgh [Edinburgh], and was now going to London in very poor circumstances.

People were every where alarmed with a Report that y^e French with a large Fleet of ships and many men were near Plymouth or Falmouth intending to Invade England on y^e behalf of y^e Pretender's eldest son, which when I came to London I found confirm'd, for y^e King had sent word to y^e Parliament that he had certain intilligence that y^e Pretender's son was really in France if not on board y^e Fleet; upon which both houses addressed His Majesty, promising to stand by him with their lives and fortunes, and y^e day I came to Town the Lord Mayer and Aldermen went in their coaches and did y^e same.

When I came to London (which was about 5, Saturday night) I found at Hutton's y^e eldest son of y^e Count of Ebersdorff nephew to y^e Countess Zinzendorff, with his Gentleman and Servant come to vissit England: they have not been here long.

Bro. & Sis^r Hutton welcomed me very lovingly and told me I should make their house my home. N.B., when I came to Islington I was not yet determined whether I should go to Hutton's or whether first, but after some thoughts I determined to go thither that they might have y^e first opertunity of speaking with me and making any proposals if they had any to make.

This was y^e proper Prayer-Day of y^e Breⁿ, but I found they had put it off till Wensday and had only a little meeting like a $\frac{1}{4}$ hour. Br. Hutton took y^e opertunity (whilst y^e rest was at y^e $\frac{1}{4}$ hour) of asking what my mind & thoughts were. I told him that I was undetermin'd what I should do, but that my Intent was to see and settle how I should lead my Life for y^e future, & that I saw but little likelyhood of things being made up with y^e Breⁿ. He said, he thought I was come with a design of going to Germany and making matters up with y^e Count. I answered, I had had *some* thoughts of that kind, but was never determin'd on it, and it did not seem to me best to go over, because if I went to beg his Pardon, I must at y^e same time accuse Spangenberg. And afterwards in discourse I said that I had nothing against any Br., and could confide in any save Span., whose word I could hardly trust more than a Highwayman's word. He beg'd me earnestly with Tears not to confuse any of y^e souls under y^e care

WESLEY HISTORICAL SOCIETY.

of y^e Breⁿ. The which I promised him I would not designedly, and would avoid speaking with any of them, but if they Reason'd and were confused on my account, without speaking to them, I could not help that.

Sunday, Feb. 19. London: Wildstreet & y^e Foundery & Wildstreet. *Employ*: 'Rose soon after 6, wrote a little. Breakfasted with Schlicht's. Wrote again. Sat near two hours with Hughs. Dined with Hutton's, but returned again to my room directly, where I wrote something more of my Journal for y^e past week. Being in great concern about what and how I should do, I earnestly beg'd our Saviour Pardon and full Absolution for all Faults and his direction what I should [do], and having had that Answer from him about my coming to London Jan^y y^e 29, I now ask'd by 3 Lots, No, Yes, & blank, If it is his perfect Will & Pleasure that I should seek to speak Mr. Westley this day? The Answer was Yes.

But now not knowing how far I should proceed, I wrote y^e following Lots, viz.

- 1.) Vissit Westley, and speak at a distance only of joining perhaps with him.
- 2.) Speak a little freely to Westley that you have thoughts of joining with him, but do nothing positive.
- 3.) Speak a little freely of your Thoughts with Westley, and propose some Conditions.
- 4.) Seek without further Hesitation to join fully & wholly with Westley.
- 5.) was a Blank.

Out of these 5 I draw'd one and opening it, found it to be the 4th. O Lord, as Thou Wilt!

About half hour after 3, I went to y^e Foundery, & got there soon after 4, drank Tea and sat with Mr. Westley and another [here followed the word, *minister*, which Viney afterwards blotched out] till 5, when Mr. Westley Preach'd. I heard him, and afterwards He and I alone sat and talk'd till past 7. Then returned to Wildstreet, called at Hutton's, went to Bulleys', sup'd with them & staid till $\frac{1}{2}$ hour past 9, came to Hughs's & about 10 to bed.

With Mr. Westley I spoke to this effect. "That I was excluded y^e Moravian Church for some difference between us about Church Government, after I had first resigned my offices and had been declared by Lot to be an enemy to y^e Good order of God in his Church and a Satan. That this was not so much y^e cause of their excluding me as that I would not acknowledge my objections to come from a bad spring, or, that I would not quite recant all I

PROCEEDINGS.

had said and own it to be false, or because I was not of y^e same mind with them about y^e Count and y^e Pilgrim Church. That now seeing I was excluded and I saw no likelihood of being again received or of my answering their demands, and as I could not live in y^e world alone, but must have fellowship with children of God, Therefore I was now come to him to see if he would receive such a one as I am, an excluded member of y^e Morovians &c. either into his Society as a member of it, or into y^e Labour, or how,

His Answer was to this purpose "That if we could become united quite one in heart, that then he believed I might be of use to them, but two seeming difficultys appeared. First, whether my exclusion might not be a temporary one with a view hereafter to get a greater affluence over him. Secondly, That his Bro^r Char. had oftsaid he was too credulous; and that Cha. himself did not soon or easily alter his mind about persons of whom he had once believed that they were wrong: but added that as to y^e first, time would prove, neither did he fear, forasmuch as he knew God is with him; and as to y^e second, time and conversation he thought might gain on his Bro^r by degrees. He proposed my beginning my business in London and being a member of y^e united societeyes, and in time his people might have confidence towards me. He said he would recommend me to business. He added that he had thoughts of Beginning an CEconomy, partly a boarding school, partly an Orphan House, and partly a working house for poor people, over which he thought I might Superintend, but that this could not be began before he returned from Cornwall, whither he designed to go soon and not return till May.

Health: I find I have a great Cold which is settled in my upper Jaw on y^e right side, & gives me great pain. *Weather*: Cloudy and many short showers.

Occurrences: I find from Hughs that Wensal Neiser has told Hughs's wife of my excommunication and in such a way that she understood I had desired it many times.

Mrs. Larish sent to me in the morning and invited me to breakfast, not with herself but with Br. and Sis' Schlicht. Schlichts both received me in genteel civil manner.

Br. Hughs came to me before noon and asked me tenderly If I had occasion for any mony, and said he had not much, but what he had was at my servis. I thank'd him & told him I had no occasion.

Notes.—1. *Lady Margaret Hastings* was married to Mr. Ingham on Nov. 12, 1741, at the residence of her brother, the Earl of Huntingdon, in London. She was twelve years older than her husband and in 1744 would be in her 45th year.

WESLEY HISTORICAL SOCIETY.

2. *Rev. — Bentham* of Aberford. I suggest research for particulars concerning this 'polite sort of' painstaking clergyman.

3. *Eldest son of the Count of Ebersdorf*: research invited.

4. *Ernest Ludolph Schlicht*: In March 1742, Whitefield conferred with Spangenberg, Viney, Schlicht and others respecting a negro boy whom he had brought from America. They undertook to provide for him and he was sent to Herrndyke. For Schlicht see Benham's *Hutton* and *Wes. Journ.* Curnock describes him as "a quaint, shadowy, scholarly Brother." The Moravian Hymn Book of 1746 contains several of his own hymns and tunes. In June 1749, Zinzendorf in a letter to the Archbishop of Canterbury mentions him as 'the primary minister in the county of York.'

5. *Viney's sortilege*. It is observable that they were 2 to 1, in the first draw, against the answer, 'Yes;' and 4 to 1, in the second draw, against unhesitatingly seeking full union with Wesley. Benham in his *Life of Hutton* quotes Viney's written declaration of his complaints, and made at Spangenberg's request. His objections were: 1.) "The unscriptural use of the lot. 2.) Arbitrary church government in connection with the lot, drawing in by its means restraint of conscience, outward oppression, and the disposal of persons and their property. 3.) Zinzendorf's more than papal domination, by means of the pilgrim congregation. 4.) The conduct of the pilgrim congregation, (that is Zinzendorf) towards the Moravian Church, and all other equally oppressive and artful proceedings." Benham says that Viney himself desired an appeal to the 'lot' on the several points of his objections. It is, therefore, evident that he had no scruple against sortilege *per se* but only when he judged it unsuitable i.e. unscriptural in its application. I think in those days questions of marriage and residence were, amongst Moravians, decided by lot.

6. *Viney's report of conversation with Wesley on Feb. 19*. Wesley's own account is quite consistent with Viney's. Each supplements the other. The variations are such as we might expect in records written from memory. Benham gives a rather long account of the Viney-Spangenberg dispute and, referring to Wesley's *Journal*, says that Viney's statement to Wesley 'varies a good deal from the one' he (Benham) gives. I confess I see little, if any, grounds for his criticism. Coming to Viney's report of Wesley's reply, which for us is by far the most interesting and important matter, we note that Wesley himself, as his manner often is, condenses his own part of the conversation.

There is no reason to suspect Viney of material misstatement here, though I doubt whether Wesley used the word 'affluence' which, I take it, is Viney's verbal mistake for *influence*. Wesley's suspicion was not unnatural. The serious theological dispute between the Moravians and himself had led to honest antagonism. Moreover, if Wesley had read Viney's pamphlet of 1739 against the Methodists, he might well be on his guard. His reference to his brother Charles is delightful, and bears the stamp of genuineness as voucher for Viney's report. The final sentence about the *threefold economy* is one of the many new lights which the Diary flashes on the Prime Minister of Methodism: a great project in Wesley's big heart, in its unified details unfulfilled, but in its affluence (I thank Mr. Viney for the word) our enrichment and, by the grace of God, our glory to this day.

(1) 'partly a boarding school.' Benham, p. 88, writing about the Moravian school called 'Lamb's Inn,' at Broad Oaks, Essex, says, "This was the commencement of the boarding schools afterwards established in England." I suppose he refers to Moravian schools; but where were the boarding schools even approximating the ideal which was in Wesley's heart and which he honestly believed the Great Architect of the Universe had shewn him?—even "the form of the house, and the fashion thereof, and the

PROCEEDINGS.

goings out thereof, and the comings in thereof, and *all* the forms thereof, and *all* the ordinances thereof: this is the law of the house: Upon the top of the mountain the whole limit thereof round about shall be most holy." Such was undoubtedly Wesley's (dare I say Quixotic?) ideal: in 1741 he had already opened a school at Kingswood for the children of rough colliers, and now we know that it was in his heart to establish one after the same pattern in London.

(2) 'partly an orphan house.' On July 26, 1738, Wesley was "admitted into the Orphan House" (at Halle, Germany) "that amazing proof that *all things are still possible* to him that believeth. . . . Six hundred and fifty children, we were informed, are wholly maintained there; and three thousand, if I mistake not, taught. Surely, such a thing neither we nor our fathers have known as this great thing which God has done here!" And the man who wrote those glowing words said to Viney, "Neither do I fear, forasmuch as I know God is with me." Then, almost in the same breath, he proceeded to talk of what was in his heart about an Orphan House after the same pattern for London. Although he himself did not live to build it, his son in the glad tidings, Bowman Stephenson, did; and as I write this very sentence I see a group of happy orphans skipping past my window into Miramar the latest branch of the National Children's Home and Orphanage so generously given a few weeks ago by Sir Arthur and Lady Black. Affluence, again, Master Viney! to us because Wesley "had thoughts of beginning an œconomy. And these 'thoughts' were germs of grace, or as he himself would say, the 'grain of mustard seed' which God sowed in his heart at Halle.

(3) '*partly a working house for poor people.*' This part of Wesley's dream is, I think, another new light, and adds special significance to his *Journal* under the dates Feb. 17, Feb. 27 and March 22, which shew how large a share in his practical sympathy, *at this very time*, the poor were receiving. As we shall soon see, he refers to it again three days afterwards. Meanwhile, see *Wes. Journ.* Feb. 14, 1771.

7. *Mrs. Larisch*: wife of Charles H. Conrad von Larisch. In 1743 they resided in a mansion in Dartmouth Row, Blackheath. In Sept. 1744 they removed to Red Lion Sq., Holborn. Larisch was lord of the estates of Schofritz and Lomnitz, in Upper Silesia. In 1743 he married Dinah, daughter of Hugh Raymond, Esq., a wealthy man from whom she inherited £9,000 which she spent largely in Moravian work. See *Chas. Wesley's Journal*, 1739, Apl. 16 to May 24, for interesting references to her as Miss Raymond.

(To be continued).

M. RIGGALL.

THE FIRST HYMN BOOK OF THE METHODIST NEW CONNEXION. 1800.

I have examined the first edition of *A Collection of Hymns for the Use of the Methodist New Connexion; from various authors; designed as an Appendix to the Large Hymn Book, printed by Edward Baines, Leeds; and sold by T. Hannam, Leeds; and the*

Preachers in *the New Connexion, 1800*. The book is bound in leather, and the size is $4\frac{1}{2}$ by $2\frac{1}{2}$ inches.

I remember nearly forty years ago, the late Sir Edward Baines saying that in looking over the early business accounts of his father's, he discovered that the very first order given him as a printer was from the Methodist New Connexion. This would probably be the "Minutes of Conversations between Travelling Preachers and the Delegates from the People, late in Connexion with the Rev. Mr. Wesley, held in Ebenezer Chapel, Leeds, in August, 1797"; also "Outlines of a Constitution: proposed for the Examination, Amendment and Acceptance of the Members of the New Itinerancy, by Wm. Thom and Alex. Kilham, Ministers of the Gospel" (See Plate xxviii, p. 496, Vol. I. *A New History of Methodism*).

I. *The Inception of the Book.*

In the "M.N.C. Minutes," (1797) Question 6 asks, "What shall we do respecting books for the year?" The answer is, "Let two thousand of the large hymn book in a small edition, with sacramental, and festival hymns annexed, be either printed immediately, or purchased as soon as possible; and let them be sold on reasonable terms. Let the Christian Pattern, Primitive Physic, and other books be purchased and circulated among the people. Let the first four volumes of Mr. Wesley's sermons be printed in six penny numbers, and published once a month, and be circulated on as reasonable terms as can be devised."

The statement in *A New History of Methodism* (Vol. i, p. 501), that "The first M.N.C. Conference authorized an issue of Wesley's hymns, with the significant addition of sacramental and festival hymns," is true but somewhat misleading; e.g., Dr. L. F. Benson, in *The English Hymn* (1915) quotes the above as though it were carried out. Such a hymn book was never published. Reasons are not given, but the following year's *Minutes* (1798) gives in answer to the Question, "Shall any books be printed this year, or any account published of the Bookroom?" this reply; "A New Hymn Book, the price not to exceed eighteen pence, shall be printed, as a Supplement to the Large Hymn Book"—as the title-page already quoted shows—"and an account of the Bookroom shall be published on the cover of the next March Magazine." Some further information is given on the matter in the "Minutes" of the 1803 M.N.C. Conference (Hull). "That the large Hymn Book shall as soon as convenient be reprinted, the same size and type as before; and likewise the Supplemental Hymn Book, so printed that it may be bound up with the large Hymn Book, or sold

PROCEEDINGS.

separately." Also, in the Advertisement of the New Hymn Book (Price 1s. plain or 1s. 2d. neat), in the "Minutes" (1800), it is stated to be "a Collection of Hymns from various Authors, arranged under proper heads, intended as an Appendix to the Large Hymn Book," with this footnote, "In this small volume will be found a variety of Hymns, immediately adapted to the different parts of Public Worship—a deficiency in the large Hymn Book which has been often lamented—several of the most popular Hymns are also inserted."

II. *The Compilers.*

It would be interesting to learn who were the compilers of this *Appendix* or *Supplement*, afterwards designated "The Small Hymn Book" Kilham would not be able to render much, if any, help, since he died December 20th, 1798.¹ Likely men would be Revs. John Grundell (the blind preacher) and Wm. Thom—both members of the Book Room. (See "Eminent M.N.C. Ministers," by Rev. H. Smith). The Rev. Stephen Eversfield, a member of the Annual Committee, and the Rev. Alexander Cummin—ministers who helped to form the New Connexion—may also have given some assistance. Mr. Eversfield was President of the Conference in 1800—but both he and Mr. Cummin resigned their ministry in 1802. The Supplement was already published then. There was a gifted layman, a friend of Wesley's, a man of saintly character, Robert Hall, of Nottingham who was Secretary of the 1799 Conference, and a member of the Annual Committee. He would almost certainly be on the Selection Committee. Other names of laymen I might suggest, but that would be pure speculation. The work was done, and on the whole—considering their limitations—well done.

W. BAINBRIDGE.

[Mr. Bainbridge has contributed to several issues of *The United Methodist* notes on the hymns which appear in this supplemental Collection of 1800.]

1. Since this article was set in type the following interesting note has been sent to me by the Rev. Thos. E. Bridgen, whose knowledge of Methodist lore is extensive. A letter by Kilham, was addressed to Mr. Richard Beal, Shopkeeper, Solley Street, Sheffield, as follows:

Nottingham, 20th Sept., 1798.

Dear Bro.,

The hymn books which I borrowed will accompany this line. I sincerely thank you for the lent of them (*sic*) The hymns we have selected are gone to John Grundell for him to examine and alter. I hope the collection will be worthy of all acceptation . . .

Yours, etc ,

A. KILHAM."

This throws much light on my inquiry.

NOTES AND QUERIES.

596 *Who were the Culeymites, or Culamites? Billingham and Wrangle.* (The Rev. A. W. Harrison enquires).

1. In *Proceedings* VII, p. 137, Mr. G. Stampe gives the long title of a sermon preached against the followers of David Culy of Billingham (a village in Lincolnshire Fens) who formed two congregations. The text of the sermon, preached by the Rev. Dr. Thrace, at Richmond, Surrey, was "*Beware of dogs!*"

In *Proc.*, VIII, p. 51, appears a quotation from Thomas Blanshard's account of Mr. John Gilbert of Wrangle, in which reference is made to "Culy's people." "Culy himself appears to have been little better than a madman," says Blanshard, "but his followers were less rigid in their peculiarities." (*Meth. Mag.* 1802, pp. 462-5). The term was wrongly applied to Methodists. T.E.B.

2. Wrangle is well known as the scene of the persecution of Thomas Mitchell on Sunday, Aug. 7th, 1751. Mitchell narrowly escaped with his life and the case was brought before the King's Bench. John Gilbert was present on that occasion and was thrown into the same pond, for attempting to continue the service. A.W.H.

The view of David Culy expressed by Thomas Blanshard cannot be justified, and probably arose from imperfect information or mere rumour. In the *British Weekly* for April 30th, 1914, there is a leading Article by the Editor on "Baptist Country Ministers" in which he refers with appreciation to David Culy: (so he spells the name) "We wish we had room to write about David Culy, whose chapel was at Gyhum, near Wisbech. Mr. Culy was the son of one of those who helped to drain the Fen country. He wrote a book giving his theological views, which was very widely circulated, and he gathered a church which he served as pastor. He became the head of a sect long known as Culeyites, which continued for about a hundred years after his decease." The doctrine and practice of the Culeyites are said to have resembled those of the High Calvinistic Baptists who were very numerous in Fenland.

There is a sketch of David Culy in the *Dictionary of National Biography*. The following bibliographical note is by Mr. Brigden:

David Culy, *Works*, in three parts, 1. The glory of the two crowned heads, Adam and Christ, unveiled. 2. Letters. 3. Hymns. 12 mo. Boston, 1787. J.C.N.