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THE ANNUAL MEETING OF THE W.H.S. AT LIVERPOOL, 1928.

The Annual Meeting of the Society was held at Liverpool, on July 19. Mr. Lamplough presided.

There were present:—Revs. T. E. Brigden, R. S. Armsby, J. Keddie, E. F. P. Scholes, Geo. Frost (New Zealand), together with Messrs. C. E. Tyack, G. Arthur Fletcher and the Secretary.

The Treasurer presented the audited statement, summarised below, which was considered very satisfactory.

The Secretary reported that there were now 287 Honorary Members, 56 Working Members, and 15 Life Members. The *Proceedings* were sent to 31 Public Libraries or kindred Societies with whom we have an exchange; 16 new members have been received during the year, just balancing the members lost by death or retirement. Special reference was made to the loss of the Revs. Marmaduke Riggall and John Elsworth. Cordial greetings were sent to Rev. Dr. Simon.

The Irish Branch, with upwards of 100 members, is doing well, and it is hoped that a branch on similar lines may be formed in New Zealand.

The Officers of the Society, as printed on the cover of the *Proceedings*, were thanked for their services and re-appointed.

RECEIVED DURING THE YEAR, ENDING JUNE 30, 1928.

Subscriptions, including 3 Life Members ...	96 11 7
Sales of Back Numbers, etc.	4 18 7
<i>Proceedings</i> supplied to Irish Branch	4 11 0
Advertisements.....	1 14 0
Interest, War Loan and Bank.....	4 9 1

£112 4 3

PAID DURING THE YEAR, ENDING JUNE 30, 1928.

Printing <i>Proceedings</i> (4 issues).....	83 0 9
Postages, Stationery, etc.....	7 0 2
Expenses connected with the Smith Portrait	5 13 11

£96 3 10

WESLEY HISTORICAL SOCIETY.

BALANCE, JUNE 30, 1928.

War Loan (5%) invested with Board of Trustees for Wesleyan Meth. Chapel Purposes	100	0	0
Cash in hand or at Bank	18	4	1
	<hr/>		
	£118	4	1
	<hr/>		

F. F. BRETHERTON,
General Secretary.

DR. ADAM CLARKE
AND THE LIVERPOOL CONFERENCE, 1832.

The enclosed autograph letter, in my possession, was written by Dr. Clarke to Rev. Joseph Entwisle on the eve of the Conference, in reference to the Cholera then raging in Liverpool. It is of pathetic interest, in view of his own tragic death from that terrible scourge shortly after the conclusion of the Conference.

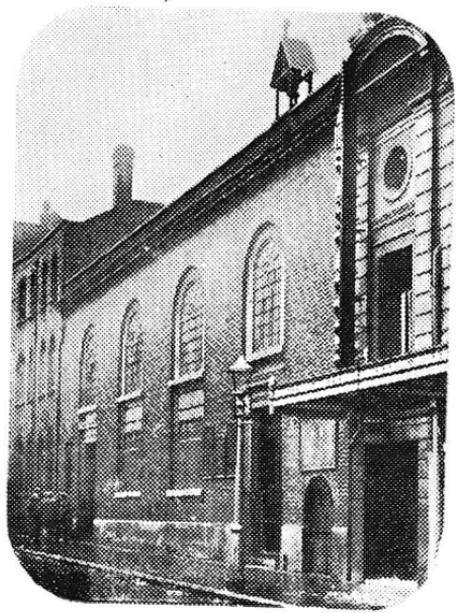
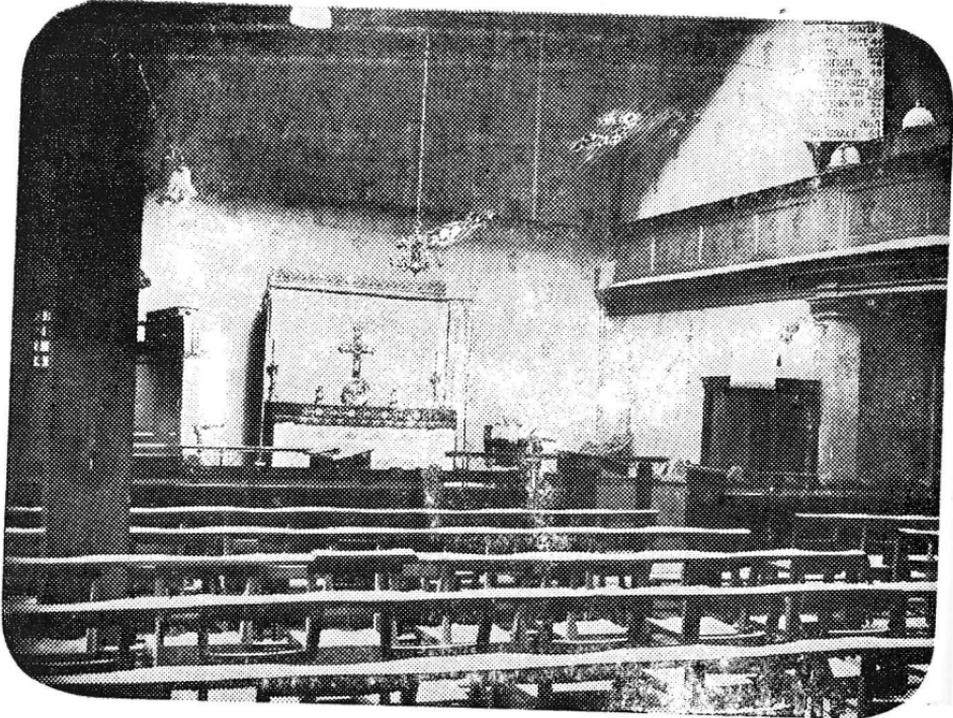
EDMUND AUSTEN.

Pinner, July 11, 1832.

My dear Br. E.

I thank you for your kind offer tho I have nothing to trouble you with except my earnest desire that you will *do the best you can* to get suitable preachers for Zetland. I believe Mr. Bunting (who kindly visited me twice, when I was laid up near L'pool,) will do the best he can for those important islands. He has strongly pressed me to come to the Conf^{ce} and look to them myself: but I am too feeble *yet* to attempt the Journey — but I have promis'd that if able next week sometime, to try it. *I have several things I think of great importance* to the Connexion, to lay before the B^m; & possibly I may never have another opportunity. If I knew any B^r that would be going next week, with whom I might *go even a part of the way*, if able, I should be glad to have his company.

I think, few should go to Liverpool: a GOD not well pleased with the people, and the Cholera are there—50 persons of the Con x n will be sufficient to go thither. The



WEST STREET CHAPEL.

Cholera I find from much observation, delights in *throng'd navigable Rivers* and in *Crowds of people*. It would be prudent in us not to throw ourselves in the way of a Pestilence that walketh in darkness, and of the Destruction that wasteth at noon day. With love to Mrs. E. in which my wife joins. I am my D^r B^r E. Yours aff^y

A. CLARKE.

The Rev^d. Joseph Entwisle, Methodists' Chapel
16 Canterbury Place, Lambeth

WEST STREET CHAPEL.

ST. GILES, SEVEN DIALS.

On February 20th, 1699-1700, John Ardowin obtained a lease of a plot of marsh land 73ft x 46ft deep, abutting on the South on West Street and Tower Street on the North. The Chapel was for the use of the Huguenots who were refugees from France in the Revocation of the Edict of Nantes, and settled in Soho, St. Giles and Spitalfields.

In 1742, the Huguenots removed elsewhere. In 1743, John Wesley took a 7 years lease of the place, which became John Wesley's West end centre, and was the Mother of Gt. Queen Street, Hinde Street and the whole of West end Methodism.

The Chapel is a dingy brick building with a door at each end of the building. The interior has 3 large galleries supported on panelled square wood pillars. The ceiling and roof are carried by Ionic columns. Over the bay of the Nave next to the Chancel is a large square Lantern with flat ceiling; in either side of the Lantern are 3 light arched windows. The Chancel is the full width of the Nave between the galleries. The end wall has a window known in Wesley's time as "Nicodemus Window."

There has been a connection between West St. Chapel and "Chapel House," by a small passage and gallery, where fashionable admirers could sit and listen to the service without being seen; after Wesley's death this place was filled in, and was not found again till 1901, when the wall was pulled down and rebuilt. In 1902. "Chapel House" was demolished. The vestries with rooms over now occupy the sides of Chancel, but formerly these were part of the Church. The top part of the pulpit (formerly a

3 decker occupied by Wesley, Whitefield, Fletcher, John Valton and Taylor) is still in use as a reading desk. The present pulpit of 18th Century oak was the gift of St. George's, Bloomsbury, and the white marble font, date 1810, came from the parish church St. Giles.

To a man of antiquarian taste the communion cups used at the Sacramental service are specially attractive and interesting. These cups were given to the French Refugees, who were exiled in England by the Revocation of the Edict of Nantes and worshipped at West Street Chapel.

The communion Service passed into the hands of Wesley, and was afterwards used at Gt. Queen Street and is now preserved at Kingsway Hall, West London Mission.

The inscription on the Cups is as follows :—

Hi duo Calices dono sunt ab Honesto
Viro Petro FENOWILLET die octavo Julii MDCLIIIC.
In usum congregationis Gallicae quae
habetur in via vulgo dicta West Street de
Paroecchia SÆgidii ; si vero dissolvitur
Congregatio in usum pauperum venundabuntur.

“ These 2 cups were given by that worthy man, Peter Fenowillet, on the 8th day of July 1703, for the use of the French congregation which is held in the street commonly called West, in the parish of St. Giles ; if however, the congregation should be dissolved, they shall be sold for the use of the poor.”

Look at the simple silver cups, which John Wesley, his brother Charles, John Fletcher, Dr. Coke and others, have passed to the kneeling communicants. There was scarcely a London Methodist for 40 years who did not gain strength and comfort as the cup was placed in his hands, from thoughts of the Love that stretches out its hands to us from the cross. Methodism has never seen more hallowed communion services than those ; sometimes the morning service lasted from 10 a.m. till 3 or 4 p.m. The London Society numbered 1,950 members and arrangements were made by which they were divided into 3 parts, so that there should not be more than 600 Communicants at one Sacramental service.

In this venerable building Wesley and his congregation gave thanks together on one anniversary of the Epworth Fire for his safe and wonderful deliverance. During the earthquake panic Charles Wesley preached a wonderful sermon on the 46th Psalm,

John Fletcher melted all the hearts of his people, and George Whitefield thrilled his congregation by his earnest and powerful sermons, so great was his oratory. The house at the side of the chapel was for sometime the home of Wesley's sister, Mrs. Harper (Emilia Wesley).

At West Street in 1759, there was for a moment no small risk of a repetition of the Leeds disaster; the floor began to sink whilst he was preaching, but the people got off quietly, without a cry or disturbance. In the case of the Leeds disaster, the rafters broke off short by the main beam, when the floor sank in and the people lay in heaps in a tumult of dust. In John Wesley's *Journal*, September 15th, 1759, "Having left orders for the immediate repairing of West Street Chapel," Wesley said, "I went to see what they had done, and saw cause to praise God for the work done. The main timbers were so rotten that in many places one might thrust his fingers into them. So that probably had we delayed till Spring, the whole building must have fallen to the ground."

Sunday, January 13th, 1760. "I preached again in West St. Chapel, now enlarged and thoroughly repaired. When I took this place 18 years ago, I little thought the world would have borne us till now. But the right hand of the Lord hath the pre-eminence, therefore we endure unto this day."

"December 25th, 1778, Christmas day. Our service began at 4 o'clock as usual. I expected Mr. Richardson to read prayers at West St. Chapel, but he did not come; so I read prayers myself and preached and administered the sacrament to several hundred people."

February 25th, 1788. "I took a solemn leave of the congregation at West St, by applying once more what I had enforced 50 years before. 'By grace are ye saved through faith.' At the following meeting, the presence of God in a marvellous manner, filled the place."

John Wesley founded a dispensary for the poor, also a Charity school for poor children, at West Street, and preached in the chapel on its behalf.

For nearly 50 years, John Wesley, when he was in London, found Joy and refreshment in visiting the Society at West Street. He preached here for the last time in February, 1790, to the "largest congregation" he ever saw.

7 years after Wesley's death, the lease of West Street expired, and such a high price was demanded for its renewal, that the leading men at West Street Chapel thought it was high time that

WESLEY HISTORICAL SOCIETY.

Methodism should have a freehold of its own. John Arthur, a cabinet maker in Gt. Queen Street, was one of the Leaders at West Street; he found out that there was a chapel in Gt. Queen Street for sale, so he negotiated concerning the Chapel, and in July, 1798, West Street Chapel was given up, whence they removed to their new premises in Gt. Queen Street, which was demolished in 1910. The site is now occupied by Kingsway Hall, West London Mission.

Within the Crypt there was a massive and strongly built safe room, where ample provision was made for the perfect security of a large number of circuit documents and records, ancient and modern. There was to be found a unique and unpretentious collection-book, bound in vellum. It only measured 12 x 4 inches but it discloses many a secret about the giving at West Street Society from March 9th, 1764, to October 12th, 1796. Here are a few items:—

	£	s.	d.
Paid to the stewards of the Foundery for the furtherance of the Gospel from Nov. 4th, 1764, to Oct. 6th, 1765,	31	10	8

EXTRACTS FROM WEST STREET

COLLECTION BOOK.

	£	s.	d.
1767, Feb. 28th, Collection for Foundry School	15	5	3
1769, Aug. 20th, For Ye Missionary's... ..	10	11	6
1773, Jan. 14th, For Ye Lending Stock	15	4	0
Collections up to this date had been mostly made for the poor, but on March 18th, a collection was made for the preachers, & realised	10	18	6
This was paid to MR. Mather			
1775, Jan. 18th, To House keeper, gift at 'Xmas	0	5	3
April 5th, To Brother Barham for Bread	0	4	0
Feb. 18th, To Advertisement for Charity sermon	0	6	0
1777, April 14th, To America for MR. Pillmore	2	12	0
April 23rd, To Bro. Jn. Worton to pay his passage to Ireland	1	11	6
1778, April 1st, To MR. Oliver's Friend	2	14	0
To MR. Chas. Wesley's Poor	2	14	6
1701, Nov. 14th, To Bro. Teer for loss by fire	5	5	0
Feb. 8th, Collection on Fast Day	6	9	0
1784, Aug. 6th, Watch night nothing	—	—	—
Aug 13th, DO.	6	9	0

PROCEEDINGS.

	Aug. 29th, Dr. Coke, Collection for American Preachers (Large sums were raised for Dr. Coke's Mission)	13	6	0
1787,	on Dec. 30th, we notice for the 1st time a collection made at a Sacrament. The contributions in the classes, it should be remembered at this period were used in relief of the Poor and not for the support of the ministry. Here we notice an entry.			
1791,	Jan 2nd, Received of MR. Wesley ... (This was two months before MR. Wesley's death, and his gift would be distributed amongst the sick and the poor).	5	0	0
1792,	Jan. 1st, Rec ^d a 5th part of the Covenant collection from the New Chapel at City Road	9	0	0
1793,	a "Quarterly Collection," appears for 1st time & realises	7	0	0

If hearers at West Street did not put buttons, &c., into the collection boxes, it is clear they sometimes dropped in spurious coin, for now and again it met with deductions on account of "Bad silver" "and loss by bad half pence."

FLORENCE A. REEVE.

JOHN WESLEY AS PHYSICIAN.

AN APPRECIATION BY G. GISLER, M.D., BASLE.

Nine articles on John Wesley's medical knowledge and work have recently appeared in the *Weekly Journal*,¹ which is the organ of the Methodist Episcopal Church in Switzerland.

Dr Gisler begins by contrasting Wesley's "altogether sensible biblical and friendly" attitude towards physicians and physic with the depreciation of both which is characteristic of Marcion's modern successors who hold that sickness is the result of some departure from holiness, and that the Christian who uses medicine lacks faith in God. Wesley had an unwavering trust that God

1. *John Wesley's Tätigkeit und Bedeutung als Arzt*, von Dr. med. G. Gisler, Basel. Zürich: Schweizer Evangelist, Nos. 12 to 20 incl, 1928.

would hear and answer the prayer of faith, but to him it was also self-evident that use must be made of remedies provided by God, sometimes through the medium of doctors and apothecaries. "He regarded it as his bounden duty to penetrate into the mysteries of Nature, to discover its healing powers, and when he found anything that brought relief and help to sufferers to make use of it, frequently after he himself had 'tried' it and proved its efficacy."

In proof of these statements, extracts are given from Wesley's *Journal* (1st March, 1746; 13th November, 1753; 17th July, 1746; 1st August, 1748; 14th October, 1780). In this carefully kept record evidence abounds that Wesley had unusual powers of observation and that his interests were diversified. He possessed "all the qualifications needed for the making of a distinguished practical and scientific physician." Mention is made of his skill in diagnosis and of his "fabulous memory." At Oxford he began the study of anatomy and therapeutics in his leisure hours, and resumed those studies in 1735 when he was about to visit America.

Further quotations from the *Journal* are given to show how gradually "this great spiritual leader and physician of the soul" became also "a physician of the body," and how, to meet the needs of sufferers, he organized bands of sick visitors with instructions, which are highly approved, to be "cleanly" in all their dealings with patients.

Dr. Gisler lays stress on Wesley's unselfish motive in writing medical works. It was not for gain, but to satisfy his orderly and systematic mind and to place the results of his experience at the service of a wider circle. From the 21st edition of *Primitive Physic*, "kindly lent by the Rev. F. F. Bretherton, B.A.," copious extracts are made. The last three words in § 2 of the "Introduction:" "the air itself that surrounds us on every side is replete with shafts of death" are rendered "germs of death" (*Todeskeimen*), and this is the striking comment: "*Nota bene*, this was written in the year 1747 when nothing was known of bacilli as communicators (*Erreger*) of disease."

Some of Wesley's pronouncements are said to reveal his "empirical" limitations; in certain conditions some are even dangerous, as *e.g.*, the chewing of roots and the laying of them upon wounds. But high appreciation is expressed of his pungent denunciation of medicines which "consist of too many ingredients," also of his recommendation of "simple" remedies, and his earnest endeavour "to free medicine from its complicated fetters,"

That Wesley remained open to new knowledge is evident from the numerous improvements in his prescriptions made in the later editions of his book ; and that his own esteem for medical men remained unchanged is proved by the repetition, in the 1780 edition, of his advice, printed in italics : " in complicated cases, or where life is in immediate danger, let every one apply, without delay, to a Physician that fears God."

It is frankly recognised that some of Wesley's prescriptions are quaint and curious, yet they are said to compare not unfavourably with remedies recommended by contemporary Continental physicians, and some of these "hair raisers" are quoted. For example, Professor Theodori Zwingeri, M.D., Basle, a physician of renown in the 18th century, prescribes powdered hedgehog, and young mice burnt to powder and mixed with sugar. Many of Wesley's remedies however, it is acknowledged, are still in use. He knew for instance when quinine was harmful and when it was beneficial. His precautions against infections are especially noteworthy and praiseworthy, for the dangers resulting from miasma in the atmosphere were, in his days not realized. Wesley was also in advance of his time in his practical hygienic suggestions, in his firm belief in the curative properties of cold water, whether taken internally or applied externally, and in his denunciation of alcohol.

In the later numbers of the *Evangelist* reference is made to Wesley's treatise on Electricity and to his publication of extracts from a medical work by Dr. Tissot. Dr. Gisler brings his most interesting appreciation to a close, by quoting some of Wesley's own experiences in sickness, and some of his explanations of the good health enjoyed he in old age. He has been eminently successful in his presentation of Wesley in this special phase of his multitudinous activities. To those who know him as the ecclesiastic, the organizer, the preacher or the pastor, he is clearly and sympathetically revealed as " a physician by God's grace " and his success is rightly ascribed, in large measure to his personality.

J. G. TASKER.

I have copies of the following on my bookshelves.

GEORGE CHEYNE, M.D., F.R.S. (Born in Scotland 1761. Died 1743).

THE ENGLISH MALADY, or a Treatise on Nervous Diseases. Second Edition, 1734. London, G. Strahan.

AN ESSAY OF HEALTH and Long Life.

6th Edition, 1725.

9th Edition, 1745.

[There are seven references to Dr. Cheyne in *Wesley's Journal*, and two in the University book-lists of Chris. Wordsworth's *Scholae Academicas*.]

WESLEY HISTORICAL SOCIETY.

- TISSOT, DR. (*Wesley's Extracts*. Third edition, 1776. Hawes, *rinter*.
Sold at the Foundery.
Fifth Edition. Corrected, *with Index*, 1793.
- WESLEY, JOHN. PRIMITIVE PHYSIC. 1761. 9th Edition. 'Corrected
and enlarged.' (References to Cheyne and Sydenham). Printed
W. Strahan. Sold by the Booksellers of London and West-
minster. 12th Edition, *Corrected and much enlarged*. Wm.
Price. Bristol, 1765. 24th Edition with Wesley's last corrections,
1792. T. E. B.
-

THE PERSONNEL OF THE FETTER LANE SOCIETY.

The Rev. J. N. Libbey writes to Mr. Brigden (August 9th) of the following note on the Fetter Lane Society. He says, "It is confessedly of a rough and tentative character . . . but some further particulars may be elicited which would throw light on the Society. Variant spellings of names from different sources have been retained."

From its formation in May, 1738, until its re-organisation as a Moravian Society in August, 1741, the Fetter Lane Society had a unique position in relation to those who were its leading members; but its influence extended also through many others who were in touch with it, some of whom were leaders in their own spheres of religious work. From this point of view it may be worth while attempting to trace, so far as can now be done, the names of the various persons connected with the Society during the three years.

From Rule 12 of the "Order" of the Society as to the calling over of the names of members, may be inferred the existence of a Roll of Members. But no such Members' Roll has been preserved, and it is now impossible to compile a full or accurate list of members. From references in various sources, however, the names of a number of persons connected with the Society from 1738-1741 can be collected. Such a collection must be, in the first instance, of a very tentative kind, and is set down here in the hope that additions and corrections may be made by readers.

James Hutton, writing of the summer of 1738, says: "There were of us at this time in London some 30 or 40 Hearers," and in his second account refers to the size of the Society in 1739 as follows: "We, as were from the beginning, remained a small Society. We did not take in everybody as a member, but remained small in number and only preached to many others, publicly and in conversation." The original members are noted

in P. Böhler's diary: "At nine in the evening I met, at Hutton's house, the elder Wesley who had come back from Oxford It was just at the time fixed by the Brethren who are of one mind, and are seeking closer fellowship with one another, and therefore wish to begin a Band with one another, viz. Hutton, Bray, Edmond, Wolf, Clark, Oxlee, Procter, Harvey, Sweetland, Shaw, and the elder Wesley." Certain references to the numbers in the Society occur in J. Wesley's *Journal*, May 1, 1741. "Those 10 who joined together on this day three years."

Sept. 17. 1738. "On Monday I rejoiced to meet our little Society which now consisted of thirty two persons."

Jan. 1. 1739. "Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins and my brother Charles, were present at our Lovefeast in Fetter Lane with about sixty of our brethren."

July 23, 1740. "Our little Company met at the Foundry instead of Fetter Lane. About twenty-five of our brethren God hath given us already, all of whom think and speak the same thing; seven or eight and forty likewise of the fifty women that were in band desired to cast in their lot with us."

The names themselves may for convenience be grouped under certain heads from such information as has been found, but in this grouping, as in regard to the names themselves, further information may lead to correction. References for individual names have been given in case of sources less generally known, but not to Wesley's *Journal*, Benham's *Life of Hutton*, or similar works.

A. PERSONS AFTERWARDS IN THE WESLEYAN CONNEXION:—

John Wesley, Charles Wesley, John Bray, Matthew Clark, Westley Hall, William Seward, Thomas Hanson, John Harrison, — Easy, William Exall (or Extell), Edward Nowers, William¹ Purdy. Women, Jane Muncy.

Of persons in London mentioned in J. Wesley's *Journal* for this period as visited by him, a number were probably connected with the Fetter Lane Society, even in cases in which this is not

1. See J. Wesley's letter to Victory Purdy of February 1, 1784. W. Holland's Diary of a journey from London to Haverfordwest, November—December, 1746, under date November 25, at Bristol, contains the following: "Visited Mr. Purdie who formerly belonged to Fetter Lane Society, but left it when Mr. Wesley did, and was turned out afterwards by Mr. Wesley for marrying. He looks like an old Separatist, has a little Society of his own in Bristol, and another in the Country. He has published some Hymns etc. . . . I went and heard Mr. Purdie preaching exceeding loud to about 12 persons, but his doctrine was evangelical."

indicated in this *Journal*. According to J. Hutton's account, at the separation in 1740, the women followed Wesley. (cf. *Journal*, July 22, 1740).

B. PERSONS AFTERWARDS IN THE MORAVIAN CONNEXION:—

James Hutton, Richard Viney, Charles Kinchin, John Gambold, Benjamin Ingham, George Stonehouse, Charles Delamotte, William Delamotte, John Cennick (received May 4, 1739), William Holland, William Oxlee, John Edmonds, Richard Bell, William Bell, George Bowes, John Browne, John Hutchings, John Simpson, John West, Thomas Knight, Charles Metcalf, Peter Knolton, Thomas Gladman, George Chapman, Francis Okely, Bernard Hartley, Wm. Bonham, William Hammond, Jonathan Agutter, John Holmes, John Clark, William Stanton, Joseph Humphreys, John Paul Brockmer, Joseph Hodges.

Women. Esther Delamotte (*married* W. Holland). Esther Hutton (*m.* I. C. Kinchin, *2. L. E. Schlicht*). Esther Sutton Hopson (*m.* J. West), Mrs. Martha Claggett (*m.* m. Clifford), Eliza Claggett and Susannah Claggett (daughters of the foregoing), Mary Ewsters (*m.* W. Pearson), Margaret Lloyd (*m.* Thos. Moore), Jane Chambers (*m.* W. Hammond).

Moravians from the Continent staying for longer or shorter periods in London included Peter Böhler, Fred W. Neisser, John Toeltschig, A. G. Spangenberg, Phillip Molther, Anna Nitschmann, George Marshall. They met with and worked in the Society, but it is not clear how far they should be regarded as actual members. The number 10 given by Wesley for the original members, is complete in Böhler's list without his own name.

C. OTHER MEMBERS.

George Whitfeld, Henry Piers, Thomas Broughton, John Burton, Richard Thompson, Shepherd Wolfe, Thomas Proctor, John Shaw, William Fish, John Harvey Sweetland. One woman's name, Selina, Countess of Huntingdon, is also mentioned.

The following names of persons formerly in connection with Fetter Lane are taken from a list probably of about the year 1743, in the Moravian records. Lind, Seagrave, Gold, Patterson, Weintraub, Newman, Samrier, Malkin, Grumsky, Gibbs, Sparkes, Vinany, Drickmann, Hole, Jones, Fisher, Roberts, Williams, Preville, Hill, Hughes.

Some of these were originally members of the German Society which also met at Fetter Lane, and it is possible that one or two others may have come into the Society after August, 1741.

A few names not otherwise known are found along with the

PROCEEDINGS.

names of others who became members of the Society in a list attached to the Diary of F. W. Neisser for January to March, 1738, viz.—Bird, Humberstone, Mason, Blade, Arld, Restel, Russel, Morse.

D. CORRESPONDENT MEMBERS.

Howell Harris, George Thompson (of St. Gennys in Cornwall) and others who met with the Society when in London, and corresponded with its leaders should perhaps be classed as correspondent members as provided for in Rule No. 33 of the "Orders" of May 1, 1738.

J. N. LIBBEY.

IRELAND: JOHN BARRY OF BANDON.

Bandon, in Co. Cork, was visited eighteen times by Mr. Wesley. It was a great Protestant stronghold in the eighteenth century: on its walls there appeared the inscription:—

"A Jew, Mahomedan or Atheist
May enter here; but not a Papist."

In spite of this fact, the early Methodists had great difficulties in getting a footing in Bandon. One of the families which became attached to Methodism about the time of Wesley's death was named Barry. It was of French Huguenot extraction and had originally written the name "du Barry." The generation of the family that first gets mention in our documents is that of Revs. John and William Barry, who became Wesleyans sometime in the seventeen-eighties. They came of a musical connection and William led the music for a time in the worship. Eventually William entered the ministry of the Established Church, and John was received on trial in 1816 by our Conference. He was not ordained, however, until 1824, when he received an appointment as a Missionary to Jamaica. He returned home in 1832 and had the opportunity of giving useful evidence before Committees of both Houses of Parliament in London, concerning the slave trade. He returned to Canada and to Bermuda, but having ruptured a blood-vessel, he returned to England in impaired health in 1836. After a short residence in Guernsey,

Channel Islands, he revisited America and the West Indies, and died in Montreal, on 21st June, 1839.¹

In an interesting article the *Cork Historical and Archaeological Journal* for June, 1928, gives a narrative of the history and family of Rev. John Barry, compiled in 1911 by Mr. J. Barry Deane. Further quotations need not be made from it here, but it shows two interesting lines of genealogical connection. The first is with the Vipond family, who played an important part in Wesleyan and Musical circles in Dublin and London. I have for instance a little volume of two sermons on "The Doctrines, Discipline and Mode of Worship of the Methodists," preached at the opening of Ebenezer Chapel, Deal, in September 4, 1806, by W. Vipond.

The second connection, of great interest to Irish Methodists, is with the McIntosh family, from which sprung Dr. McIntosh, for a long time Principal of the Wesleyan Connexional School, Dublin, Henry S. McIntosh, who was for many years Headmaster of Methodist College, Belfast, Dr. McIntosh, of Clantarf, Dublin, and others.

R. LEE COLE.

COMPRESSED NOTES ON WESLEY AND ORDINATION.

I

1746. Wesley "*considered*" the question of setting apart the preachers by imposition of hands. See *Minutes*, 1746.
 "We would not make haste. We desire to follow Providence, as it *gradually* opens."
 1754. Said to his brother Charles: "We have in effect, ordained already." Charles W. declined to write in this, or sign the certificates. (Jackson's "*Life of Chas. W.*" Vol. v. 185).

1. The *Conference Minutes* record: "John Barry was a man of an amiable disposition, genuine piety, and of considerable talents for the work of the ministry. He was appointed a missionary to the island of Jamaica in 1824, and on his return in 1832, he had the opportunity of giving useful evidence before committees of both Houses of Parliament, intimately connected with the interests of the negro race. He was afterwards appointed to Upper Canada and Bermuda, but having ruptured a blood-vessel, he returned to England with impaired health in 1806. After a short residence in Guernsey, he visited America and the West Indies; but the means used for his recovery proved unavailing, and he died in Montreal, June 21, 1838."

PROCEEDINGS.

1760. *Charles Wesley* came to a wider view of his brother's idea, and acknowledged the right of ordained Dissenting ministers to administer the Sacraments, but insisted that "there should be ordination in one form or another. . . . But let a man be proved first, then let him exercise the office of a deacon, which was to baptise: of a presbyter, which was to administer the sacrament. But ye have no right to do this *without any ordination at all, Episcopal or Presbyterian.*"

1784. (Then came the problem of America, Scotland, Missions). "The Form and Manner of *Making and Ordaining of Superintendents, Elders and Deacons,*" 1784. This appears in "The Sunday Service of the Methodists with other occasional Services," 1784, and

I have before me the Editions of 1788 and 1792. Both of these contain the above "form and manner" of "*making*" and "*ordaining,*" preceded by the Prayers.

Both use the terms: "*Ordaining, Supert., Elders, Deacons.*" (The *American*, 1790 Ed., *prayer for the Church Militant* "Thy servants the *Rulers of these United States*" is substituted for "*Thy servant, our King*" etc. But other Editions soon appeared, printed in America).

(There is a facsimile of the *title* of the edition for "*North America*" with other occasional Services, London, 1784 in Hurst's *Hist. Methodism* N—319).

ORDINATION. The rubric in my 1788 copy reads:

Then the Superintendents and Elders present shall lay their hands upon the head of the *elected* person kneeling before them upon his knees, the Superintendent saying:

- (1) "Receive. . . . and remember. . . ."
- (2) Then the Supt. shall deliver him the Bible, saying. . . .
- (3) Then the Communion Service. . . .

II.

Minutes, 1792.

Minutes, 1793. (Original Edition printed at Leeds), contains full list of all Preachers—Great Britain & Ireland, British Dominions, United States America, West Indies.

'Directions concerning Preachers.' 1793.

"No gowns, cassocks, bands or surplices shall be worn by any: Concerning *Titles and Distinctions*: The *Title of Reverend* shall not be used by us towards each other in future. The distinction between ordained and unordained preachers shall be dropped."

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(Does Dr. Moore think that this means that the *ordination of ministers* should discontinue and be abolished? Two years after Wesley's death?

Go back to previous year :

[1792.] *Minutes* (after Wesley's death).

"Resolved: No ordination shall take place in the Methodist Connexion *without the consent of the Conference first obtained*" (*Large Minutes*: a copy of which was to be given to each preacher when taken *on trial*):—

"No ordination shall take place in our Connexion *without the consent of the Conference*; nor shall gowns and bands be used among us; or the *title of Reverend* be used at all."

(1793) modified—"Shall not be used by us *towards each other.*"

In 1818 practically rescinded. The *Rev.* appears in *Minutes* 1818 in *Committees only.*

1798. See John Braithwaite's '*Certificate of Ordination*,' July, 1798—Edinburgh, "*by the imposition of hands*"—"as a fit person to administer the Holy Sacraments and feed the flock of Christ." *W.H.S. Proc.* pp. 78-79.

III.

FULL CONNEXION—ORDINATION.

1822. See *Memoir of Joseph Entwistle.*

Debate of *Ordination* (President Clarke. Sec. Newton) Considerable difference of opinion.

"*On one point all agreed*:—

That the old method of admitting into *full connexion* had *all the essentials of Scriptural Ordination*, and that its validity was not to be questioned.

But some contended for the Imposition of hands as a circumstance sanctioned by Scriptural ordination and usage of the ancient church, and which would add much to the solemnity and impressiveness of the ordinance.

Others objected to change on the ground that the peace of the Methodist Church would be endangered as there was difference of opinion on the point of ritual and that upon the whole it was inexpedient to make any change for the present.

After discussion '*ended without a vote.*'" *Entwistle's Autobiography.*

1836. "The Conference after mature deliberation, resolves that the Preachers who are this year to be publicly admitted into Full Connexion, shall be *ordained by imposition of hands*: that this shall be our standing Rule and usage; and that any

PROCEEDINGS.

Rule of a contrary nature which may be in existence, shall be, and is hereby, rescinded." Why? See also Rigg's *Church Organisation* viii, 309.10-11.

IV.

THE TRANSITION PERIOD.

The irregularities that perplex the general reader of our Church History from 1792 to 1836 involve reference to the numerous *biographies* of the veteran pioneers to 1850, and some knowledge of the social evolution, expansion of our Church, and Missions, especially in British America and the United States. Dr. A. Sutherland's "*Meth. Church and Missions*," and *Fernley Lecture*, reveal the difficulties of the colonial pioneers—we may consider the active local preachers of overseas Methodism at one stage a 'set back' to orderly and "constitutional" organisation—but we must make all allowance for work of pioneers who took up spiritual tasks, and won victories in stormy times. As in Britain, *all* the non-constitutional irregularities did not arise from a passion for disorder and "status" ecclesiastical.

A STANDING RULE.

1836. (*Minutes*) Fuller report:—

"The preachers who are this year to be publicly admitted into full Connexion, shall be *ordained* by imposition of hands; that *this shall be our standing rule and usage in future years*, and that any rule of a contrary nature, which may be in existence, shall be, and is *hereby rescinded*."

"N.B. The Conference agrees that *returned missionaries* who have travelled with acceptance four years and upwards, having been"

"*already set apart to the office of the ministry by the imposition of hands*, shall not be *re-ordained* with the approved candidates for the home work, who may be received into full connection,

but that there shall be a formal *recognition* of them by the President and Secretary for the time being at a separate public service appointed for that purpose. . . ."

1841. *Standing order*—"the persons by whom the Conference shall confer *ordination to our Ministry* by imposition of hands shall be the President, Ex-President, and Secretary of the

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Conference for the time being, with two of the Senior brethren to be nominated by the President.

1844. *Letters of Ordination*—Missionaries to receive.

See *Form of Service*—Book of Public Prayers and Services. (Based on Wesley's Occasional Services 1788.)

Gregory in his handbook prepared 'by order of the Conference' says:—

The Conference of 1836 decided on the ordination of Wesleyan Ministers by *imposition of hands*.

They had already been ordained by lifting up of hands of the presbytry (especially in the case of missionaries urgently needed).

Henceforth they were also to be ordained by "*laying on of hands*."

Some Wesleyan M. missionaries had been ordained in *both ways!*

"It was a firm reply to the claims of diocesan Episcopacy to the *monopoly of ordination*, and a quiet assertion of pastoral standing and duties against *ultra-democratic agitation and lawlessness*."

V.

W. H. S. "PROCEEDINGS."

For articles giving accounts of Ordinations, see the following in the *Proceedings of the Wesley Historical Society*: Last issue: Vol. xv. September last, 57 & 58.

1790. *Joseph Sutcliffe*: Full account of the last Bristol Conference: *twelve young men ordained*—Wesley—and others.

1797. *John Braithwaite*, Edinburgh. *Copy of Certificate* of his ordination signed by Duncan M'Allum, Thos. Warwick, Thos. O. Warwick.

(The Order of administering the Lord's Supper among the Methodists in Scotland—Reference to use of "the Hymn Book"—("Hymns on the Lord's Supper—Wesley's publication 1745.") "Ordained for the administration of the Sacrament" etc.)

Vol. ix, pp. 145-154. Vol. x, 65-157, 74-133 (Manchester).

Lists of Wesley's Ordinations (and notes) & certificates.

Vol. xii, p. 67-8. Matthew Lumb 1787. West Indies.

& 107. Thomas Owens 1787-8.

Wm. McDormick " "

Benjamin Peace " "

and others in later articles.

Vol. vii, 8

Vol. xv, 57 & 78.

See also facsimiles of ordination certificates.

VI.

AMERICA. I have the "*Minutes of the Methodist Conferences Annually held in America from 1773 to 1813.*" New York. Pub. by D. Hitt & T. Ward 1813.

(In 1787 "*The General Minutes, or Discipline,*" was published separately in pamphlet form—It contained the Sacramental, *Ordination*, and other administrative forms).

The title of the Form for Superintendents in the *Ritual* is: 'The form of *ordaining* Superintendents.'

1788. NOVA SCOTIA: (*Minutes*) and 1787. Three out of the four preachers had not been ordained for administration of the Communion—William Black, John Mann and James Mann. They found this lessen their influence so they went to the Conference at *Philadelphia* where "ordination was readily accorded them."

CANADA. William Lossee—first. *Upper Canada*. On trial, 1789, 1792. pleaded for an *ordained* minister—for Sacraments, Darius Dunham appointed, ordained deacon—and later "Elder." See Stevens iii, 169-70. Sutherland, 37-38.

(The Church in Canada made independent of the American Bishops by Conference at Pittsburg 1828).

T.E.B.

WHO WERE "THE DESCENDANTS OF THE WESLEY FAMILY AT LEEDS?"

Dr. C. S. Nutter, of the New England Methodist Historical Society, writes as follows:

"We have in our Rooms a painted portrait of John Wesley evidently in his later years, but with no discoverable name of the painter. Upon the back of the frame has been pasted the following in modern typewriting:

Presented to the Anti-Slavery Society of Boston, Mass., by family descendants of the Wesley Family, Leeds, Eng. Bought in 1857 by Marius R. Robinson, editor of "The Anti-Slavery Bugle," Salem, Ohio. He

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was tarred and feathered a number of times before the war because of his pronounced views on slavery. He died in 1878. Portrait presented by Mrs. Robinson to C. G. Snyder, Salem, O. in 1889. Bought by Rev. C. W. Smith at sale of Mr. Snyder's household goods 1924."

Can anything be ascertained concerning the "descendants of the *Wesley Family of Leeds, Eng.*," and of this painting?

F. F. BRETHERTON.

SAMUEL SEBASTIAN WESLEY AT LEEDS, 1842-1849.

Dr. Samuel Sebastian Wesley (b. 1810: d. 1876) was a grandson of the Rev. Charles Wesley, 'the poet of Methodism,' and son of Samuel Wesley (1766-1837), the musical genius who was the student and herald of Bach and Handel. At the age of seventeen, Samuel Sebastian Wesley began his career as chorister and organist in three of the London churches. Soon after he came of age he was chosen organist of Hereford Cathedral, 1832. [In 1835 he married the sister of 'the Dean, the learned Dr. Merewether.'] We find Foster's *Alumni Oxonienses* recording, June 21, 1839: "*Samuel Sebastian son of Samuel of St. Pancras, London gent, Magdalen Coll. Age 28; Matric. 17 June: B.Mus. and D.Mus. At Exeter Cath. 1835; Leeds Parish Church 1842; Winchester Cathedral 1849, and at Gloucester Cathedral 1865, until his death 19 April 1876.*"

For our present purpose we wish to call attention to his popularity as organist at *Leeds Parish Church*, when Dr. Hook was in the midst of the great work of renovation and church extension which he so nobly carried out where, in thirty years, the population had increased from 53,000 to 123,000. Dr. Wesley, the organist of the Parish Church, was the means of greatly improving the taste for church music in the town, and when he was called to Winchester Cathedral the gentlemen connected with the church choir at Leeds presented him with his portrait painted in oil as a "mark of their friendship and the high appreciation they had of his musical genius." When he left Leeds he took five sons with him to Winchester where they found special opportunities for education. Two of his sons became clergymen, two medical men, and one went to Australia.

This does not elucidate the inscription on the portrait of John Wesley named by Dr. C. S. Nutter, and reference to "the family descendants of the Wesley Family, Leeds, England," but

it may suggest further research by the "New England Methodist Historical Society. We shall be glad to receive a photograph of their portrait of Wesley for reproduction in our British *Proceedings*. We cordially thank Dr. Nutter for his enquiry.

T.E.B.

Interesting information on Dr. Sebastian Wesley, supplied mainly by Mr. W. Parlbly, appeared in the record of the Cathedral service at Hereford in commemoration of the famous organist. *Proc.* xvi. 17-20.

AMERICA, U.S.A.
LETTER FROM WESLEY TO THE REV.
MR. HEATH.

The following letter is in the possession of the New England Methodist Historical Society, whose headquarters are at Boston, U.S.A.

It is made available by the courtesy of Dr. C. S. Nutter, the Society's Librarian.

Limerick,
May 18, 1787.

Dear Sir,

I trust that you have long since received my last the purport of which was that neither you nor your family shall want any thing as long as I have either money or credit.

But I am sadly embarrast for the present by not hearing from Dr. Coke. I had indeed a short letter from him last month in March or April from Charlestown in Carolina. But I had not then seen Mr Asbury but he could give me no material intelligence. It falls out untoardly that I am at so great a distance from you otherwise I should easily have removed your painful apprehension which must naturally arise from your being left in so strange an uncertainty.

I am just setting out for the West of Ireland, but I could not go into my chaise till I had again done what is in my power to ease your mind and to testify my invariable affection both to you and to dear Mrs. Heath and my beloved children. You now trust in God farther than you can see Him.

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This is well pleasing to Him,
And far beyond thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.

To His care I commit you and am,
Dear Sir,

Ever Yours,
J. WESLEY.

This letter should be read in conjunction with one published by Hodder and Stoughton, "Letters of John Wesley," p. 282, where the main incidents of Heath's career are set out.

Wesley recommended him to preside over Cokesbury College. Dr. Nutter says that one day when the teacher of Latin was absent Mr. Heath undertook his duties. It appeared that his Latin was rusty and from this arose so great a questioning of his general competence that he resigned and returned to England. How far the allegations of incompetence may have been justified it is difficult at this time to determine.

On December 2, 1788, Wesley wrote from Chatham to Henry Moore praying him to write strongly to Dr. Coke with reference to Mr. Heath whom they had taken "from his livelihood, and (whether he has behaved well or ill) we are obliged in honour and conscience to bring him home. I will give fifty pounds toward it. Tell him of Caesar and Pompey."

When the long expected new edition of Wesley's letters gives us this letter in full we may have further light on this little known helper. Wesley left him £60 in his will.

Boston, U.S.A.

C. S. NUTTER.

THE CHRISTMAS PILGRIMAGES AND SONGS OF THE WESLEYS, 1737-1790.

On Christmas Eve, 1737, the ship Samuel had just crossed the bar at Charlestown with John Wesley on board, bound for England. The rolling of the vessel prostrated him more than all the tempests had done during his first crossing of the Atlantic two years before. His soul was also tempest-tossed, but, characteristically, we find him in Christmas week looking out for comrades, first a negro lad, next a "poor Frenchman, who, understanding

no English, had none in the ship with whom he could converse," another negro, and then the "cabin-boy." For a fortnight the captain and sailors were at their posts day and night, the sea broke over the ship with a noise "like cannon and thunder," the ship would not obey the helm, nor could the steersman, drenched with sea and rain, see the compass, and was forced to let the vessel run before the storm. Then came "a small, fair wind," all was well, and Wesley was able to "apply the word of God to every soul in the ship." He also found a quiet time for a review of his whole life. "For many years," wrote he, "I have been tossed by winds of doctrine." But this honest and humane "High Churchman" had certainly learnt one lesson of the Holy Incarnation—sympathy with every type of man, on land or sea.

Charles Wesley's "Hymn for Christmas Day" appeared first in a small volume of "Hymns and Sacred Poems" published by the brothers, "printed by W. Strahan, sold by James Hutton at the Bible and Sun, without Temple Bar, and at Mr. Bray's, a Brazier in Little Britain, 1739." A copy of this is before the writer, and within it is a perfect wax impression of Charles Wesley's own seal, with a cross and crown, and the motto, "Be thou faithful unto death." In this first edition the hymn begins:—

Hark how all the welkin rings,
Glory to the King of Kings.

Other "Hymns for the Nativity of our Lord" by Charles Wesley were published in a 24 pp. pamphlet, of which we have also a well-thumbed copy, which may have travelled in some preacher's saddle bag about 1744, to minister to the joy of a Christmas Day.

From 1740 to the end of his "Wanderings" John Wesley records the personal uplifting for himself and others experienced on Christmas Day. At Bristol he "walked, with many *singing*"; preached, and went with them for "Communion, St. James's Church." In London, 1744, he writes "God was before me all the day long. I sought and found Him in every place, and could truly say when I lay down at night, 'Now I have *lived* a day.'" Three years later he records, "We met at four and rejoiced in God our Saviour," and tells how he and others found "much revival of soul." In 1749 "God was greatly with us during this whole season . . . to lift up them that had fallen, and comfort the weak-hearted." In 1761 he reports on Christmas Day the conversion of "a violent, cursing man, who had been persuaded by his wife to go to the service to see 'if anything would do him good.' He did so. In the first hymn God broke his heart." At

Spitalfields in 1762, "God did appear in the midst of the congregation and answer as it were by fire." In 1770 "Full of work ; but not tiresome work. I began in the Foundery at four, West Street at nine. In the afternoon met the children at three. Preached at five, then had a comfortable season with the Society." And so on to his last Christmas Day in 1790, when he preached on "*God was in Christ, reconciling the world unto Himself.*"

The Wesley brothers were much influenced by Milton. His work was "inimitable," says John Wesley, in his preface to his edition of Milton for the people, with its annotations (1763, and the last, 1791). Many passages in which the Wesleyan hymns reflect the language of Milton are given by the Rev. Henry Bett in his delightful book on the "Hymns of the Wesleys in Their Literary Relations." Keeping to the Christmas hymns of Charles Wesley, we notice one, not named by Mr. Bett, which John Wesley considered "the very best" in his brother's "Nativity Hymns." The hymn is 979 in our modern hymn-book. We have space only for fragments :—

All glory to God in the sky,
And peace upon earth be restored !
O Jesus exalted on high,
Appear our omnipotent Lord !

Who, meanly in Bethlehem born,
Didst stoop to redeem a lost race,
Once more to Thy creatures return,
And reign in Thy kingdom of grace.

Thou only art able to bless,
And make the glad nations obey,
And bid the dire enmity cease.
And bow the whole world to Thy sway.

No horrid alarum of war
Shall break our eternal repose,
No sound of the trumpet is there,
Where Jesus's Spirit o'erflows ;

It seems very probable that Charles Wesley, in writing the last verse, had in his mind the stanza in Milton's Ode :—

No war or battle's sound
Was heard the world around ;
The trumpet spake not to the arméd throng ;

John Wesley's estimate of this hymn is given in a letter of his to Charles Wesley, December 26, 1761: "Pray tell R. Sheen I am hugely displeas'd at his reprinting the *Nativity Hymns* and omitting the very best in the collection, 'All glory to God in the sky.' . . . I beg they may never more be printed without it." On March 1, 1791, the day before John Wesley died, on being asked if he suffered pain, he answered "No," and began *singing* the first two verses of this hymn.

Hark! the herald angels sing remains the most widely known Christmas hymn in all English-speaking countries. It is one of five hymns which found a place at the end of the Book of Common Prayer about 1782. The tune to which it is now sung (Berlin or Mendelssohn) was adapted by Dr. Cummings from Chorus II. in Mendelssohn's *Festegesang*, composed in 1840 to celebrate the introduction of printing! It is curious to find Mendelssohn himself writing, "I am sure that piece will be liked very much, but it will never do to sacred words."

Viewed from the purely literary standpoint, the excellence of Charles Wesley's lyrical poetry has not been unrecognised. One of the latest critics of eighteenth-century literature, Professor Edmund Gosse, of Trinity College, Cambridge, says: "There can be little question that the sacred songs of Charles Wesley, most of them called hymns of experience, reach at their noblest the highest level of Protestant religious poetry in this country since the days of George Herbert."

T.E.B.

JOHN WESLEY ON SINGING AND MELODY, 1770.

I.

I have before me a copy of Wesley's "SELECT HYMNS: with TUNES annext, Designed chiefly for USE of PEOPLE CALLED METHODISTS. . . . Bristol. . . . 1770." The following is the PREFACE:—

"1. Some years ago a Collection of Tunes was published, under the title *Harmonia Sacra*. I believe all unprejudic'd persons who understand music allow, that it exceeds beyond all degree of comparison, any thing of the kind which has appeared in *England* before: The tunes being admirably well

chosen, and accurately engraven, not only for the voice, but likewise for the organ or harpsicord.

2. But this, tho' excellent in its kind, is not the thing which I want. I want the people called *Methodists* to sing true, the tunes which are in *common use* among them. At the same time I want them to have in one volume, the *best Hymns* which we have printed : and that, in a *small* and *portable* volume, and one of an *eafy price*.

3. I have been endeavouring formore than 20 years to procure fuch a book as this. But in vain : Masters of music were above following any direction but their own. And I was determined, whoever compiled this, fhould follow *my* direction: Not *mending* our tunes, but setting them down, neither better nor worfe than they were. At length I have prevailed. The following collection contains all the tunes which are in *common use* among us. They are pricked *true*, exactly as I desire all congregations may sing them : And here is prefixt to them a collection of thofe hymns which are (I think) fome of *the best* we have published. The *volume* likewise is *small*, as well as the *price*. This therefore I recommend preferable to all others.

JOHN WESLEY."

II.

"OBSERVE DIRECTIONS.

That this part of Divine Worship may be the more acceptable to God, as well as the more profitable to yourself and others, be careful to observe the following directions

I. LEARN *these Tunes* before you learn any others ; afterwards learn as many as you please.

II. Sing them exactly as they are printed here, without altering or mending them at all ; and if you have learned to sing them otherwise, unlearn it as soon as you can.

III. Sing *All*. See that you join with the congregation as frequently as you can. Let not a flight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.

IV. Sing *lustily* and with a good courage. Beware of fingling as if you were half dead, or half a sleep ; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of *Satan*.

V. Sing *modiftly*. Do not baul, fo as to be heard above, or diftinct from the reft of the congregation, that you may not defroy the harmony ; but ftrive to unite your voices together, fo as to make one clear melodious found.

VI. Sing *in Time* : whatever time is fung be fure to keep with it. Do not run before nor ftay behind it ; but attend clofe to the leading voices, and move therewith as exactly as you can ; and take care you fing not *too flow*. This drawling way naturally ftals on all who are lazy ; and it is high time to drive it out from among us, and fing all our tunes juft as quick as we did at firft.

VII. Above all fing *fpiritually*. Have an eye to God in every word you fing. Aim at pleafing *Him* more than yourfelf, or any other creature. In order to this attend ftrictly to the fenfe of what you fing, and fee that your *Heart* is not carried away with the found, but offered to God continually ; fo fhall your finging be fuch as the *Lord* will approve of here, and reward when he cometh in the clouds of heaven.”

T.E.B.

NOTES AND QUERIES.

681. THE LATER CORDIALITY OF METHODISTS AND MORAVIANS. In view of the present cordiality between the two historic churches, we may collect the instances of the growth of a better fpirit. Here are fome of the more obvious examples,
1. 1757. *G. Whitefield* (remember his challenging “Ex-postulatory Letter,” 1753) testified of the Brethren “I do not find that their fopperies are continued, and I hear alfo that they have difcharged many debts.” [L. Tyerman, *Whitefield*, ii, 389.]
 2. 1763. *John Wesley* renewed his friendship with *Gambold*. [*Journal*, v, 40.]
 3. 1770. *John Wesley* defended the Brethren againft Lyttelton. [*ibid.*, v, 383.]
 4. 1771. *John Wesley’s* “open” conversation with James Hutton. [*ibid.*, v, 481.]
 5. 1775. Cordial and frank exchange of letters between J. Wesley and Peter Böhler. The Methodist leader faid that by the grace of God he would “go on, following peace with all men, and loving your Brethren beyond

- any body of men upon earth, except the Methodists." [T. P. Lockwood, *Böhler*, 103-7.]
6. 1781. J. Wesley's visit to the Moravian Manse at Haverfordwest. [W.H.S. *Proc.*, xv, 65-6; cf. more hostile entry, quoted, W.H.S. *Proc.* xii, 47].
 7. 1783. J. Wesley's birthday visit to the Brethren's fine settlement at Zeist, in Holland. He attended the children's lovefeast, when a "Birth-Day Ode" was sung in his honour. His own account (*Journal*, vi, 428) is inadequate, and should be supplemented by "Moravian Messenger" (1871), 130, and Hegner's "Forsetzung" of the "Brüdergeschichte," iii, 6.
 8. 1785. *Latrobe* (Moravian minister) preached in Wesleyan chapels at Pudsey, Leeds, Sheffield. (D. Benham's "Memoirs of James Hutton," 844: "Even the followers of Mr. Wesley, the least reconcilable, perhaps, of all the Brethren's defamers, sought the services of Br. Latrobe").
 9. 1785. Charles Wesley's daughter, with her father's approval, attended Moravian services. Charles himself wrote a cordial letter to Latrobe, praying for unity of spirit; if this be attained, after fifty years; he will then say, "Lord, now lettest Thou Thy servant depart in peace." (Jackson's *C. Wesley*, ii, 403).

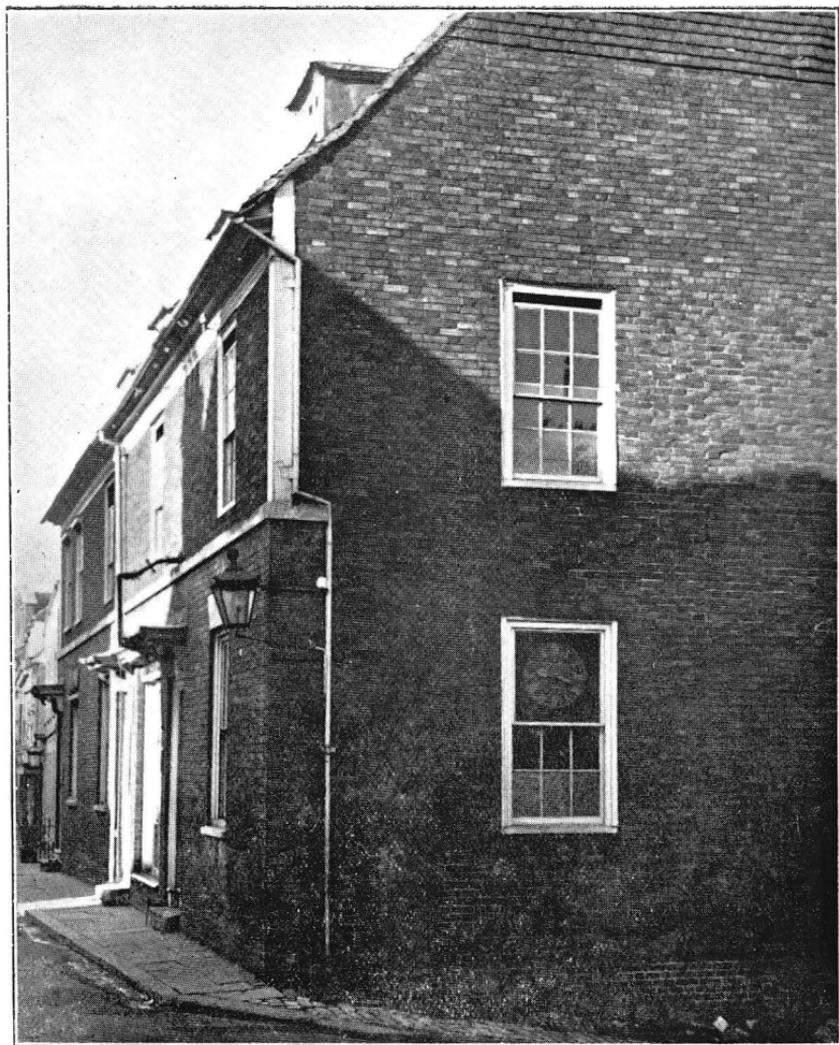
LESLIE T. DAW.

The late Rev. Richard Green in his *Bibliography* of the Works of John and Charles Wesley (*second edition*, 1906, p. 65), concludes 'That the Brethren felt themselves compromised by the Count's hymns is obvious from the action taken in reference to his hymn-book: (see Spangenberg's *Life of Zinzendorf*.) They have their place in the history of the very painful discussions of that time; but they have long been expunged from the Hymn-book of the Moravian church.' T.E.B.

This number of the *Proceedings* completes Volume XVI. Normally we issue one part a quarter, and to keep up the regular running of the numbers this is counted as parts 7 and 8. The same expedient was necessary in the case of parts 3 and 4. It is hoped that it may not be necessary again. Difficulty arises from the fact that the supply of material is uneven; happily there is no sign of the stream running dry. We hope to issue title-page and index to Vol. XVI with the first part of Vol. XVII. F.F.B.

CORRIGENDA.

In this volume XVI, p. 105: "Batcher" should read *Batchen*, and on same page, 7th line from bottom, 1812 should read 1822.



**MR. AND MRS. JOHN HADDOCK'S HOUSE IN RYE,
WHERE JOHN WESLEY STAYED.**