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THE LATE MR. GEORGE STAMPE.

*Photo taken August 9, 1918, by his son
Mr. B. C. Stampe*

MR. GEORGE STAMPE.

With deep regret we record the death of Mr. George Stampe, the Treasurer of the Wesley Historical Society. He passed away at Ash Lea, Grimsby, on December 11th, 1918, quietly and firmly trusting in the Saviour whom he loved and served for so many years. Our sympathy goes out to his wife and family. The shadow of war has fallen on them ; and now the passing of one inexpressibly dear to them has saddened their hearts. We know how bravely and reverently they have submitted to the Divine will ; but we cannot deny ourselves the privilege of assuring them that the members of our Society have been troubled by their affliction and bemoan their loss.

Mr. George Stampe was a Methodist "of the old school." He was a man of affairs, keenly interested in business and in the progress of the world. He acted in "the living present," and appreciated to the full the value of the passing day. But, like the old Methodists, he had a profound reverence for the days that are gone. He loved to talk of the Ministers he had known, and the laymen whose work had told on the upbuilding of the Methodist Church. Their names were familiar on his lips as household words. His interest, however passed beyond the sphere of his personal acquaintance. He had that instinct which leads a man to explore the far past, and makes him long to know what was going on "at the other side of the hill" in the years before he was born. He possessed, in no small measure, the historic imagination, and he exercised it in re-creating the vanished scenes of early Methodism. He became a great collector of books, broadsheets, pamphlets, letters, engravings, and portraits which cast light on the events which happened in the first periods of the history of our Church. Sometimes collectors are mere riders of "hobbies," but he gathered his treasures knowing their scientific value, aware of the fact that each letter and print had a meaning in it, and illustrated an epoch or event in which intelligent people should be interested. The letters of John and Charles Wesley were sought out by him with remarkable diligence, and when he found one that had not been

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published he rejoiced exceedingly. He went further. It is well known to the students of Methodist history that there are many incidents that need fuller illumination than is afforded by printed books. Those who have had to cross a seemingly barren tract of ground have often felt sure that if they could recover the letters of the men who lived their daily life in the Societies during these dim and seemingly eventless periods the desert would blossom. Mr. Stampe was a great helper of these perplexed inquirers. Mr. Curnock sang his praises. Many of the notes in the *Standard Journal* of John Wesley gleam with light derived from the Ash Lea "Collection."

At this point it is fitting that we should express our personal obligation to Mr. Stampe. Going beyond the accustomed habit of antiquaries he made us free of his treasures, and we rarely applied to him in vain. Again and again he sent us a handful of letters, browned by time, tender in their foldings, needing to be delicately handled, but giving us the information we required. After reading them there was no "dead past" any more. From his "collection" we have learned much about the men and the events of the great formative days of Methodism. By the perusal of letters and by conversations with him, puzzling problems have been solved, and men who laid the foundations of our Church have looked at us and spoken to us as with a living voice.

Mr. Stampe's "collection" is not only rich in letters, it contains portraits of exceptional value. He was a sound judge of Wesley portraits. His verdicts sometimes shattered the hopes of those who submitted their great discoveries to him, but he was a prudent and a safe guide. Those who are interested in Wesley engravings and paintings will miss his counsels.

From the foundation of the Wesley Historical Society, Mr. Stampe has taken a keen interest in its fortunes. The *Proceedings* contain a number of articles from his pen which are of permanent value. As our Treasurer he has guarded our funds with perfect fidelity. He has not only guarded them; he has increased them by constant and personal and wisely directed effort. The *Proceedings* have been adorned with portraits of the Wesley circle from his "collection" and he has supported the efforts of the Society with an unflagging enthusiasm. We do not care to dwell on the greatness of our loss; it is an inspiration to remember the abundant work he has done in connexion with the Wesley Historical Society.

JOHN S. SIMON.

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A LETTER OF JOHN WESLEY
WRITTEN "ON BOARD" THE SHIP
SIMMONDS."

Jan. 20 1735.

The following is from a facsimile letter in the late Mr. George Stampe's Collection. Mr. Stampe thought it was written to Dr. Burton, and Mr Natrass holds the same view.

Hon^r Sir.

Your prayers have not been in vain, for God hath greatly prospered us ever since we set out from London. We have wanted no manner of thing that is good. Plenty of Temporal conveniences has been added to higher Blessings; even those which we least expected. In the midst of the sick our health has been preserved. When the Strong men fainted, and the Experienced in this Way of Life fell down I was not more affected than if I had been on land, nor ever prevented for one hour, from reading, writing or persuing any other employment.

Whilst we were in Cowes Road, there were Several Storms, in one of which two Ships were cast away on the Back of the Island, as we should have been had it not pleased God to detain us in that Safe Station. By this means too we had many opportunities of instructing and exhorting the poor Passengers; most of whom at their embarking knew little more of Christianity than the name. But God has so assisted our little Endeavours in catechising the Children, explaining the Scriptures, and applying them in private conversation, that we have reason to hope a great part of them are throughly awakened and determined to persue the Prize of their High Calling.

We can't be sufficiently thankful to God for Mr. Oglethorpe's presence with us. There are few, if any, Societies in England more carefully regulated than this is. The very Sailors have for some time behaved in a modest regular manner. The knowing that they are constantly under the Eye of one who has both Power and will to punish every offender, keeps even those who, it is to be feared, have no higher principle, from openly offending against God or their neighbour, so that we have an Appearance at least of Christianity from one end of the Ship to the other, and those who do not love it rarely show their dislike, unless in a Corner, among their intimates. May the Good God

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show them too in this their Day the things that make for their Peace! We have had but one Storm since we were at Sea, and that lasted but a few hours. One unacustomed to the Sea would have imagined the Ship would have been swallowed up every moment: A single wave covered it over, burst into the cabin where we were with a noise and shock almost like that of a cannon, & and after having steeped one or two of us from head to foot passed through into the Great Cabin, from which we emptied it out at the windows. This too I hope was not a little Blessing, the fright it occasioned in several persons having made them more susceptible of Useful Impression.

May He who hath helped us, & poured his Benefits upon us, continue to have you and yours under his Protection! May He prosper all the Designes of your Societies for his Glory, and strengthen your Hands against all the Power of the Enemy! He shall repay the kindness you have shown us for his sake especially by making mention of us in your prayers: whereas none stands more in need than

Honrd Sir
Your most obliged and obedient Ser^{vt}
John Westley.

On Board the
Simmonds
20 Jan : 1735/6

A LETTER OF GEORGE WHITEFIELD.
TO MR. JANET (?) TUNBRIDGE WELLS, AND HIS
FRIENDS.

From the late Mr. George Stamp's collection.

London, Jan. 29, 1749/50.

My very dear Friends,

Your kind letter came to hand, and has led me to the throne of Grace. Surely the Lord will hear your prayers, and let your cry come unto Him. No endeavours shall be wanting in me to procure you a minister. But, alas! What shall we say? The harvest is great and the labourers are very few. However, I find you are provided for for one quarter. Be thankful for that, and in the meantime our Lord may do more. Mr. Andrews, I think, is a dear man, and with several others has your interest much at

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heart. Above all the Lord Jesus, the great Head of the Church, has your names not only on His breast plate, but engraven on the palms of His hands. He will water what His own hands have planted, and in His own time and way add to your little flock such as shall be saved. "Blest is the faith that trusts His power, Blest His saints that wait His hour; Haste, great conqueror, bring it near, Let the glorious close appear."

I thank you for your kind hints concerning me. You do well to exhort me to be humble and thankful. I am amazed when I think of what the Lord has done and is yet doing for many souls. Glory be to His great name, the prospect of Gospel days seems wider every day. I am now almost ready to open my spiritual campaign. The blessed Jesus has been pleased to make my winter quarter very pleasant, and many souls are under fresh awakenings. You will follow me with your prayers. I want them much. You shall have mine as the Lord enables in return, that we may all behave as good soldiers of Jesus Christ, and with full purpose of heart, cleave unto the Lord. He bled, He died for us. O that that mind which was in Him may be also in us! O that His doctrines may be transcribed into our hearts, and so reduced to practice that all who know us may take knowledge of us that we have been with Jesus. This can only be obtained by a continual looking up to Him, in whom all our strength and fruit is found. I commend you to his never failing mercy, and begging the continued interest of your prayers, subscribe myself, very dear friends,

Yours most affectionately in the ever blessed Jesus,
George Whitefield

The name of the addressee is not very clearly written, but may stand, I think for Janet, with a little variation. Evidently the writer is not very well acquainted with his correspondent, who is described as a shopkeeper, Tunbridge Wells, Kent, for he gives no Christian name or initial.

The contents of the letter seem to connect it with some historical notes published in 1915 in the *Kent and Sussex Courier* by the Rev. Ernest Dowsett, Pastor of the Mount Pleasant Congregational Church, Tunbridge Wells. The Secretary of that Church has recently discovered an old manuscript containing an account of the formation of the Congregational Church at Tunbridge Wells. In 1743 Thomas Baker and Edward Janet conversed about salvation and a little company of believing friends gathered together. "Some called us Presbyterians, some

Methodists, and what not." They kept to the worship of the Church of England at first, but in the summer of 1749 the ministry of Mr. Colvill an Independent minister of Goudhurst was made useful to them. He introduced them to the Rev. Mordecai Andrews who made inquiries about them and began to talk to the London ministers about Tunbridge Wells. Mr. Daniel Booth, junior, was another friend. He took a house in the town for the season, and grew active in their interests. The next paragraph seems to link these notes directly with the letter. "Mr. Booth, understanding that the Presbyterian minister in this place did not intend to preach any longer here . . . applied to the Trustees of the Meeting for leave that some London ministers of his acquaintance should preach in the Meeting. Leave was obtained, and the ministers nominated that should come down and preach in the summer season."

Mr. Luke Pearce, in his *Historical Associations of the Free Churches of Tunbridge Wells*, gives particulars that agree with these notes, though less detailed. He adds, "Preachers were sent from London for nearly a year, but on Easter Sunday 1750 it appears, Mr. Bayes, the Presbyterian Minister, resumed the pulpit himself, disagreeing with the doctrine of the Independents. For a short time they went back to the Established Church, but finding its ministrations, to their ideas, unsatisfactory, they licensed a hired room, which was dedicated on November 14, 1750." A little later in 1752 they entered a new place of worship situated near the London Road. In Timpson's *Church History of Kent* (1859) p. 465, the name appears as Jarret.

I am inclined to think that the above particulars, taken together, solve a problem which has exercised my mind for some time. Rev. John Telford in an illustrated article in the *Recorder* in 1904, refers to a book on Tunbridge Wells by a writer called Benge Burr, who was a journeyman bookseller in the employment of Mr. George Hawkins, near Temple Bar. In this book, which is dated 1766, it is stated that "A Methodist Meeting House has also been erected at Tunbridge Wells since the rise of that deluded sect." Mr. Telford took this to mean that Wesley had a preaching place of his own at the Wells as early as 1766. When I wrote on Tunbridge Wells in the *Recorder* in 1912 I stated, (and I still believe it to be true), that there is no evidence whatever to connect such a house with John Wesley and his followers. It is not known to Myles, our great authority on the early chapels, and the recorded commencement of Methodism in Tunbridge Wells is dated about 1806. There is no record

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that Wesley's visits resulted in the formation of a Methodist Society.

The unfriendly tone adopted by Burr does not lead one to expect him to be very discriminating in his use of the term Methodist, and the old manuscript above referred to states that unenlightened opponents sometimes applied the word to the little company from whom local Independency originated. In my article I threw out the suggestion that the chapel Burr refers to may have been built by the Countess of Huntingdon or that possibly Sir Thomas Anson had something to do with it. I now think it most probable that we dealing with nothing but a delusion on Burr's own part, and that the first Independent chapel is what he really refers to. But probably certainty is not attainable.

F. F. BRETHERTON.

"THE SPIRITUAL QUIXOTE."

[REV. RICHARD GRAVES, son of Richard, of Mickleton, co. Gloucester, gent. PEMBROKE COLL., matric, 7 Nov., 1732, aged 17, B.A., 1736; All Souls' Coll., M.A., 1740, of Claverton, Somerset, died 1805. REV. CHARLES GASPER GRAVES, brother of above, MAGDALEN COLL., matric, 14 Oct., 1736, aged 19: demy 1736-41, B.A., 1840, rector of Tissington, co. Derby, 1759, died 28 Aug., 1787.] T.E.B.

In his invaluable volume *Anti-Methodist Publications*, the Rev. Richard Green makes brief mention of the *Spiritual Quixote*, but admits that he has been unable to examine the "comic romance." Readers of the "Proceedings" may, therefore, welcome a short account of this witty work which was "frequently reprinted." Its author, the Rev. Richard Graves, was of the same College at Oxford as Whitefield, and they took their B.A., together on the same day in July, 1736. Graves became Vicar of Claverton, near Bath in 1749, and remained there to the end of his days, without even a month's absence. In addition to his parish work he took in pupils and also devoted his time and great learning to literature. The "Festoon," "Euphrosyne," and other "esteemed works," including several admirable translations, prove that he had the pen of a ready and fertile writer. But his great success was *THE SPIRITUAL QUIXOTE*; or *The Summer Ramble of Mr. Geoffry Wildgoose, A Comic Romance*, the second edition of which in three volumes dated 1774, has been used in the preparation of these notes.

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The romance originated in the intrusion into the parish of Mickleton, Glos., of a shoemaker from Bradford-on-Avon, who held a meeting in an old house in the village. Three persons at least have been supposed to have been the hero of the piece, Sir Harry Trelawney, the Rev. Joseph Townsend, rector of Pewsey, and the author's own brother, Charles Gasper Graves, so well known to the Methodist leaders. It is easy to find reason for these guesses, but impossible to resist the objection that these three were in holy orders whereas Wildgoose remained a County Squire. A more probable guess is that one of the secondary figures in the romance, the learned layman disguised as Mr. Townsend, was the author's father. The motive of the work is to satirise "the itinerant and illiterate preachers among the Methodists." The style is clear and vivacious, though the lateral stories are so many and detailed as to detain the readers too long from the main line of the novel, and sometimes offend him by an occasional coarseness almost equal to that of Sterne.

The death of his father recalled Mr. Wildgoose from Oxford before completing his terms ; but in his county seat he had the advantage of a good library left by his scholarly parents. Being religiously inclined he turned his attention to Puritan writers, and this prepared him to welcome the teaching of "their lineal descendants" the Methodists. He mentions Law's *Christian Perfection* and Wesley's *Journals* and tracts and much more frequently, the opinions of Whitefield. After attending two or three services conducted in his native village by some laymen he was so far confirmed in their doctrines as to hire a room and begin to address the humble poor who were attracted by his eloquence as well as his social position. This brought him into association with his future companion in the Summer Ramble, Jerry Tugwell the village cobbler. This worthy had a love for travel and a love of good food and drink, which grace had partially subdued, so that when the young Squire proposed to have the advantage of his company in a "Pilgrimage of grace" Jerry readily consented, in the hope of plentifully gratifying both his pet tastes. He left his stall without a parting word to his wife Dorothy, as his master left the paternal mansion without bestowing a farewell kiss on his widowed mother.

At Bristol Methodism was to be seen at its best and many an enquirer turned his steps to the capital of the west saying "May we know what this new doctrine is?" From his old castle in Wales the young squire of Fonmon was drawn to Bristol, and to it, and with the same purpose, the master of Mickleton journeyed with his

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attendant. The ramble, however, went so far beyond its first objective as to embrace a visit to Kingswood, where he first met Whitefield; Bath, Gloucester, Cardiff where he first met Howell Harris; Newport, the Forest of Dean, Monmouth and Tewkesbury, and by the advice of Whitefield had a further extension to Warwick, Stratford-on-Avon, Ashbourne, the Peak, and sundry villages, hamlets and mansions *en route*. The theology and oratory of the great evangelist at first attracted Wildgoose; but admiration was succeeded by most unjustifiable charges of luxuriousness, indolence, and jealousy. Wesley fares somewhat better, as the interesting account of the Squire's first meeting with him serves to prove. While Quixote the second was resting at noon under the alders in a beautiful valley, and discussing the good fare which Jerry produced from his wallet, two more travellers came to the spot to enjoy the grateful shade. "One of them looked like some mechanical handicraftsman, but the other, (though his hair was in the style of Ralpho in Hudibras) had a gentleman-like appearance, both in his dress and in his address. Ready to improve the shining hour, Wildgoose opened the conversation by plunging into the wandering mazes of the Calvinistic tenets which he had heard from Whitefield and others. The stranger opposed his opinions with great vehemence and said he would sooner reverence his Bible than believe those doctrines as Calvin of old, or Mr. Whitefield of late, taught them." "Sir," said the Squire, "I suppose you are a follower of John Wesley's." "No," replied the stranger, "I am John Wesley himself."

Another interesting interview took place at Leasowes between the rambler and Shenstone. The poet was giving directions to some labourers in ornamenting his gardens, but on making himself known, Wildgoose and his man were conducted to the house and hospitably entertained, and then shewn the beauties of the place, "his cascades and the reservoirs that supplied them, the prospects of the country from various points of view, the grove dedicated to Virgil, the rivers, statues and admirable inscriptions" which "drew people of distinction from all parts of England." In return for the poet's kindness the fanatical Squire let out the water from the fountains and threw down the graceful statue of the Piping Fawn.

In his tour Wildgoose met with many charming people among whom were included Mr. Townsend and his daughter, Mr. Rouvell and his wife, Sir William and Lady Forester, Mr. Aldworth, Mr. Rivers; but nowhere did he find one more

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worthy of high esteem than his old acquaintance Dr. Greville "who revived the practice of primitive piety in his person and his own parish."¹

The justification of the sub-title of the book, "A Comic Romance," is chiefly to be found in the doings and sayings of the Sancho Panza of the piece; but the practical jokes played on and by him need not be recounted here.

Borrowings from the *Journals* of Wesley and Whitefield are easily discovered, e.g., the reply of the worthy magistrate to the old man who complained that the Methodists had "converted" his wife. "If the converting of his wife was all the mischief they had done, he wished they would 'convert' all the scolds in the parish; the harmless falling of the long wall while Wesley was preaching at Stonesey Gate; the charge of being a Jesuit; the trailing of the dead fox around the Town Hall at Cardiff while Whitefield essayed to hold a service therein.

During his preaching tour Wildgoose took the opportunity of visiting the rural schools, and on one occasion asked the teacher whether she had met with any of "Mr. Wesley's excellent tracts" on religious teaching for the young, and proceeded "to relate some of the wonderful accounts of youthful piety in Wesley's Journal."

After an eventful absence of two months, the Squire returned to his native village, "firmly resolved that whatever his opinions on some particular points were, he was determined for the future to keep them to himself, and only endeavour to enforce the practice of religion in his own family and amongst his neighbours." Three principal reasons supported this resolution (1) The smallness of the spiritual results of his preaching notwithstanding its popularity. (2) His ardent attachment to Miss Townsend, who, like himself, had left home in search of religion. (3) The counsel of Dr. Greville: "I grant you that there may be some cause of complaint against the negligence of the clergy; and that if the people had plenty of wholesome food or sound doctrine, they would not be hankering after the crude trash of some of your itinerant preachers. But does this warrant every ignorant mechanic to take the staff out of the hands of the clergy, and set up for reformers in religion." This sentence contains the Q.E.D. of the whole twelve books of *The Spiritual Quixote*.

R. BUTTERWORTH.

¹ In one of his letters to Mrs. Thrale, Johnson mentions Dr. Grevil, of Gloucester, but he was a doctor of medicine.

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THE TREVECKA LETTERS, FIRST LIST,
1733-1742.

[In our *Proceedings*, IX, 127-130, is a valuable article by the Rev. M. Jones, B.A., who as tutor at Trevecka College, 1906-9, had the M.S.S. of Howell Harris in his custody. He is the Secretary of the *Calvinistic Methodist Historical Society*, (see our *Proc.* XI, pp. 181-9). The Rev. Hugh L. Hughes, in his *Life of Howell Harris*, spells the name of the College *Trevecka*; the Editor of the C. M. Hist. Soc. prefers *Trevecka*, so we adopt this spelling, which is the older form found in the letters. We also find *Trevecka* in the first complete *Survey* (§22) by John Cary, at the end of the 18th century.]

T. E. B.

In this collection of over 2,000 letters there are to be found several by writers associated with the Methodist Revival of the 18th century, living outside the Principality of Wales. It may help the historian to trace the influence of English Methodism on that of Wales and *vice versa*, if these English Letters at Trevecka are studied, and some information gathered about the correspondents themselves. These Letters have recently been re-catalogued in chronological order, with a view to obtaining help from the members of the Wesley Historical Society. I append this first list of letters :—

Date	Letters from	Written to
Sept. 26, 1733	John Meredith, London	Howell Harris, Trevecka
Nov. 30, 1738	Mr. Holems (Moravian)	Mr. Vincey (Moravian)
March 3, 1738/9	Mr. Whitefield	Mr. Samuel Mason
" 3, "		Mr. Abbott
" 10, "	Mr. W. Seward	"
April 25, 1739	Mr. Thomas Jones, Cwmyoy	Mr. Whitefield
May 1, "	Isabel Allen (or Allers?) Michel Church	Howell Harrits
" 5, "	Richard Panting, King's Stanley	"
June 8, "	Mr. Whitefield	Mr. Miller
" 28, "	A. Gifford, London,	Howell Harris
July 2, "	Ye Unicorn in ye Strand ditto.	
" 11, "	Mr. Lomax	Mr. Whitefield
" 17, "	Elizabeth Cooke, Stoke Newington	Howell Harris
August 4, "	Richard Burnham, Broad Street, London	"

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Date	Letter from	Written to
August 6, 1739	Elizabeth Cook	Rev. Thomas Jones, Cwmyoy
" 24, "	S. Philipps, Newbury	Howell Harris
October ? "	Mr. Hutton	His sister
" 31, "	Mr. W. Seward	Mr. Samuel Mason
Nov. 8, "	Joseph Stennett, London	Howell Harris
" 8, "	Mr. Whitefield	Mrs. Martha Bucher
" 8, "	Mr. W. Seward	" "
" 9, "	Mr. Whitefield	Mr. Powell
" 19, "	Anonymous	Mr. Zenger, printer of <i>New York Weekly Journal</i>
Dec. 6, "	Mr. W. Seward	Mr. Low
" 10, "	" "	Samuel Mason
" 29, "	Mr. Whitefield	Mr. S. Mason
Jan. 21, 1739/40	John Oulton, Leominster	Howell Harris
Feb. 4, "	Mrs. Anne Dutton, Great Gransden	" "
" 21, "	Dr. Doddridge	Mr. Dennis
Endorsed 1740	John Lewis, printer, London	Howell Harris
" "	John Acourt	" "
May 22, "	Sarah Mason, London	" "
June 14, "	" "	" "
July 2, "	Gomericus	Author of <i>Englishman's</i>
" 3, "	John Acourt	Howell Harris [<i>Evening Post</i>]
August 9, "	Elizabeth Clifford, London	" "
" 14, "	Samuel Mason	" "
October 2, "	Isabel Allen	" "
" 23, "	Daniel Abbott	" "
Nov 12 & 24, "	John Stock (Bath)	" "
Dec 25, "	John Oulton (Leominster)	" "
Jan. 13, 1740/1	Samuel Mason	" "
Feb. 28, "	Sarah	" "
March 7, "	Jonathan Warne	" "
" 19, "	John Oulton	" "
May 29, "	" "	" "
June 23, "	Philo veritas (endorsed S. Mason)	John Lewis, printer
" 26, "	John Cennick	" "
July 2, "	Thomas James, Bulth	Mr. Thos. Rawson, London
" 9, "	Jacob Rogers, Bedford	Mrs. Eliz. Burston, "
" 11, "	Wm. Chandler	Anon.
" 30, "	John Keys, London	Mr. J. Humphries
August 3, 1741	Joshua Bourne	Howell Harris
" 17, "	Elizabeth Eavins	" "
" 17, "	John Lewis, printer	" "
" 21, "	Howell Harris	Brother Whitefield
" 24, "	Sarah Langdon	Howell Harris
" 28, "	Griffith Twynning, Bullhook	" "
Sept. 5, "	James Clark	" "
" 5, "	Francis Pugh	Wm. Woodford
" 9, "	Henrietta Maria Smith	Howell Harris

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Date	Letter from	Written to
Oct. 7, 1741	Howell Harris	Mr. Cennick at Brinkworth
" 12, "	"	Bro. Church & Bro. Abbott
" 14, "	"	Mr. Blackden
" 30, "	Susannah Young, St. George's	Howell Harris
Nov. 1, "	John Adams, Little Summerford	"
" 1, "	Howell Harris	Mr. Whitefield
" 6, "	"	Daniel Abbott
" 10, "	Anon	Mrs. Alleine
" 19, "	Henry Shergall	Howell Harris
" ? "	Samuel & Ann Blackden	"
Dec. 1, "	Francis Pugh	"
" 10, "	Elizabeth Paul	"
" 10, "	Howell Harris	Samuel Blackden, Shoemaker London
" 15, "	Eliz Paul & J. Beake	Howell Harris
" 22, "	Daniel Abbott	"
Jan. 22, 1741/42	Jn Oulton	"
Feb. 2, "	Mary Ravens	"
Endorsed 1742	Isabella Johnson	Charles Wesley
" "	" "	John Wesley
" "	" "	Charles Wesley
" "	Elizabeth Wilkins	Howell Harris
" "	Elizabeth Wood	"
" "	Elizabeth Crossland	"
" "	Isabella Johnson	"
" "	Wm. McCulloch of Scotland	"
March 27 1742	Jn. Oulton	"
July 3, "	Francis Pugh & Eliz Paul	"
" 20, "	Howell Harris	Mr. Gwynn, of Garth
" 29, "	Daniel Abbott	Thomas James, Bulth
Aug 16, "	Mr. Boyd's Letter to Mr. E. an eminent minister in Scotland.	Mr. Jn. Lewis printer for his Newspaper
" 20, "	Jn. Oulton	Howell Harris to John Lewis, printer
" 28, "	Howell Harris, in London	Charles Wesley
" 31, "	Mrs. Whitefield	Howell Harris, blaming Jn. Wesley
Sept. 3, "	John Keys	" at the Tabernacle
" 7, "	Brethren at the Tabernacle	"
" 9, "	Stephen Fisher, Thos. Coleman	"
" 11, "	Howell Harris	"
" 11, "	" in London	Brother Whitefield
" 14, "	"	Mr. Mc.Culloch Cambuslang
" 15, "	"	John Cennick
" 18, "	Henry Sibley, Shoreditch	Mrs. Langden
" 21, "	George Thompson, London	Howell Harris
" 23, "	Catherine Benfield	"
" 24, "	Sarah Burton, Bristol	"

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Date	Letter from	Written to
Sept. 28, 1742	Jane Hume Campbell, Edinburgh)	Howell Harris
(Endorsed Sept)	George Nutting	"
Oct. 6 "	Stephen Fisher	"
" 12, "	John Taylor	"
" 12, "	N. Cuttenden (Qui—Hall?)	"
" 14, "	Jonathan Hollier (or Houltier Broad St.	"
" 15, "	Anne Dutton	"
" 15, "	Joseph Stephens, Eliz Whitmere	"
" 19, "	Joseph Johnson	"
" ? "	Ann Antell	"
Nov. 1, "	George Thomson at Bro. Blackden	"
" 27, "	Philip Stephens & a poem	"
" 29, "	J. Grace, Junior London	"
Dec. 5, "	Eliz. " " "	"
" 23, "	Eliz. Paul	"
" 25, "	Howell Harris	Mr. Samuel Church, Deptford
" 26, "	Francis Pugh	Howell Harris
" 27, "	Richard Collins	"
" 29, "	Sarah Burton, Bristol	"

To be continued.

M. H. JONES.

NOTES ON THE LIST OF TREVECKA LETTERS.

JOHN MEREDITH.—Was this Meredith one of the preacher^s "in connexion with Mr. Whitefield," who followed John Cennick at Portsmouth? Life of *Countess of Huntingdon*. ii. p. 375?

MRS. HOLEMS (MORAVIAN), MR. VINCEY (MORAVIAN). Assuming these names to be *Holmes* and *Viney*, see *Art.* on "*Smith House, Lightcliffe*, First Head-quarters of the Moravians in Yorkshire, *Home of Mrs. Holmes*, of *Wesley's Journal*." W.H.S. *Proc.* vii. 169-173. On Richard Viney, much is said in *Wesley's Journal* (Stand. ed. notes), and Dr. Gerhard A. Wauer's Dissertation on *The Beginnings of the Brethren's Church*, 1901. Dr. Wauer corrects some errors in Benham's *Life of James Hutton* relating to Viney. Some of the Trevecka letters may throw light on Viney's association with Wesley and the immediate cause of the Publication of *Part iv* of *Wesley's Journal*."

JOSEPH STENNETT.—Was this the eminent Baptist, Dr. Stennett (son of Joseph Stennett the hymn writer) to whom Dr. Stoughton refers in his *Hist. of B. in England*, v, 434? He was Baptist pastor at Little Wyld St. London.

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JOHN OULTON, LEOMINSTER.—Mr. Wm. Parlb'y, in W.H.S, *Proc.* xi pp. 118-9, writes on Wesley, Whitefield, Seward and Oulton, and refers to Mr. Oulton's reply to Wesley on 13 July 1739 which appeared in the *Arminian Mag.* 1791. This correspondent of Howell Harris and Wesley, says Mr. Parlb'y, "came from a pastorate in Cheshire to be pastor of the Baptist Church at Leominster in 1731, and after a term of 17 years here, removed to Liverpool in 1748." Perhaps some reader can answer Mr. Parlb'y's questions about the good man who wrote on "Predestination and Election"

ANNE DUTTON of *Great Gransden*.—A full account of this writer of many letters and verses, forming 47 publications, may be found in *Proc.* xi p.p. 43-46, by Mr. A. Wallington. Lieut. J. C. Whitebrook, a contributor to *Notes and Queries* (1916), has sent to Mr. Brigden a printed *Bibliography* of Anne Dutton. She was born about 1695 in Northampton. Her second husband was Benj. Dutton, Baptist pastor, who was lost at sea in 1743. She died at Gransden in 1765, where there is a stone to her memory. To the "cause" she left an endowment and 200 volumes of old Puritan Divinity

WILLIAM McCULLOCH: Minister at Cambuslang. See Robe's *Narratives of the extraordinary work of the Spirit of God at Cambuslang, Kilsyth, &c., begun 1742*. Glasgow Edn. of 1790. His "Attestation" to the facts of the revival, p. xv. T.E.B.

THE CHRISTIAN MONTHLY HISTORY.

A note on Lewis's *Weekly History* was printed in *Proceedings*, xi, 39-43, and the following particulars of a contemporary journal, copies of which are exceedingly scarce, may be worth recording. I am much indebted to the Librarian of New College, Edinburgh, for giving me the opportunity of seeing the copies of the *Monthly History* which are in his care, and may mention that there are none either in the British Museum or in the Bodleian.

Number I. contains Title, one leaf; Introductory Letter' signed J. A. ROBE, and dated 'Kilsyth, Nov. 1943,' pp. 3-39; Advertisement, p. [40]; *The Christian History*, pp. 1-24.

The title of this journal, small octavo. in size, is—

WESLEY HISTORICAL SOCIETY.

THE
Christian Monthly History :
OR, AN
ACCOUNT OF THE
REVIVAL AND PROGRESS
OF
RELIGION,
ABROAD, and at HOME.

To be published Monthly.

NUMBER I. FOR NOVEMBER.

ACTS XV. 3. . . . [Three lines of text.]
EDINBURGH.

Printed by R. FLEMING and A. ALISON, and Sold
by the Booksellers in Town and Country.

M.DCC.XLIII.

The first part of Robe's Introduction is largely a review of the various 'Accounts' of the religious work in Scotland as shown by the printed letters and pamphlets of the time, in which he weighs the soundness and credibility of the testimonies there recorded. He then refers to his *Narrative* of the doings at Kilsyth and other places in Scotland published in 1742, which he had proposed to carry on as a current history of the religious movement, but now considered might be better done if confined to a paper established for the purpose. He speaks of the success of *The Weekly History*, published in London, also of one in Glasgow; and of Prince's Boston *Christian History*, hoping to secure for his projected paper success similar to that which had been gained by these.

His aims were :—

- (1) To give an authentic account of the revival of religion in Edinburgh and neighbourhood, and in other parts of Scotland.
- (2) The exactest and best vouched Accounts of what Revival is, or hath been of Religion, in other Parts of *Britain and Ireland*, in *New-England* and other *American English Colonies*.

PROCEEDINGS.

(3) Accounts of the Conversions to Christianity from Paganism.

The Editor was cautious in his prospects, for he states that "if, upon Trial of a Number or two, a Number of Subscribers, sufficient to repay the Charges, do not cast up, it will of Course be dropt."

There were two impressions of the paper taken, one on fine paper at sixpence, and one on coarse paper at fourpence.

The first number commences with an account of the Religious Revival in America, together with copies of various papers, such as Testimonies and Declarations. The earliest is dated 1738, and consists of Edwards's narrative of doings in Hampshire, Massachusetts. These are followed, and the number completed, by the continuation of Robe's Narrative of the revival of Kilsyth, referred to in his preface.

Number II, dated December, containing 64 pages, continues the accounts received from America, and a long extract, dated June 14, 1743, from John Moorhead, pastor of the Presbyterian Church in Boston, recounting the work there during the previous three years. In this he mentions the visits of Whitefield and Charles Tennent,—the latter, he says, "preach'd with vastly superiour success to Mr. Whitefield." Robe contributed the second part of his account of the progress of the Revival at Kilsyth, to which is attached a long letter from John Warden, Minister at Campsy (which runs with Kilsyth) giving an account of his work there. The number concludes with "Short Advices from various Correspondents."

From the publisher's announcement printed in the *Monthly History* for April, 1745, it appears that publication was continued through the year 1744, though it will be seen that this was somewhat irregular.

The announcement and the "proposals" seem of sufficient interest to reproduce:—

Our Labour in collecting and publishing several Materials of a Christian History for the Year 1744, have been kindly accepted by many religiously disposed People, tho', through many unforeseen Accidents, it was not published Monthly, as it was first proposed and intended.—Persons not a few, both in *South and North Britain*, of Judgment, Piety and Learning, have urged us to continue it for another Year; and such a number appearing to call for it, as may be at least sufficient to defray the Charges of Printing, we are resolved, with a Dependence upon the gracious assistance of

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our God through Jesus Christ, to comply with the foresaid Desire ; In hopes that the Reverend and godly Ministers of the Gospel, and other pious Correspondents will be pleased to send us *Accounts* of the *Revival of Religion*, that they may have certain Information of from time to time.

It is now proposed and designed, if the Lord will, to publish two sheets Monthly, for Twelve Months to come, including this current *April*, according to the Proposals printed in the last Page of this Number.

The " Proposals " are as follows :—

Edinburgh, May 1st, 1745.

PROPOSALS for printing by SUBSCRIPTION, Mr. ROBE'S *Christian Monthly History*.

As SIX Numbers of this History have been already published, the World have had an Opportunity of judging of the Usefulness of the design, and, in Part, how the same is executed.

It was at first designed, to have published four Sheets Monthly ; but this was found to be too chargeable for some People who inclined to be served with it.

The present Design thereof is, to print only TWO Sheets ; to publish them regularly the first *Monday* of every Month ; to transmit them with the first Opportunity to every place where there are Subscribers ; and to have no Title-page but one for the whole Year.

CONDITIONS

- I. That two Sheets shall be published the first *Monday* of every Month, on a Type of a smaller size than the Numbers formerly published.
- II. The Price for the fine, is Three-pence, and for the Course, Two-pence, each Number.
- III. They that subscribe for Six, shall have a Seventh *gratis*
- IV. That no more will be printed than what are subscribed for.
- V. That the first Number will be published the first *Monday* of *May*, 1745.
- VI. That the Connection may end with each Number as much as possible, a Quarter less or more will be printed than the Two Sheets, as happens best to answer.

N.B. PROPOSALS will be got at all the Places to which the former Numbers were sent.

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None of the numbers for the year 1744 have been seen, but from the statement above, it would appear that the three were issued, for the "Proposals" mention Six numbers having been already published. The number for April, 1745, contains 28 pages, and in it is submitted a 'plan' or 'concert' for fixing certain times for praise and prayer on account of the recent Revival in Scotland. It was agreed by those concerned that such times would be when "people of all employments would be the most free from their worldly Business," and these were held to be Saturday evening and Lord's Day morning. Also for the same purpose the first Tuesday in each quarter; the quarterly days being in November, February, May and August. It was also provided "That *the Proportion of Time* to be thus employed at every particular weekly and quarterly Diet, be *as much as unavoidable necessary Business, and other Duties, can permit*. This Course of prayer and praise was to be observed for two years, dating from the 1st of November, 1744, it not appearing expedient to fix a longer time. The 'plan' is followed by a long "Argument" for persuading others to join in the Agreement for such meetings, and by a second communication entitled *A SERIOUS CALL from the City to the Country, to join with them, in setting apart some time, viz. from Seven to Eight every Tuesday Morning, for solemn seeking of God, each one in his closet now in this so critical a Juncture*.

The last was originally written in 1712, and was reprinted by the Editor of the *Monthly History* as an earlier example of what was now proposed (1745).

Number III (June, 1745, pp. 61-92) contains an Account of the Progress of the Revival in the Shires of Ross and Sutherland, the State of Religion in Kilsyth, a long Account of the Revival in Rhode-Island and East Indies, and extracts from Prince's *Christian History* (Boston). The last Number which I have seen is Number IV (July 1745, pp. 93-124) in which are printed more extracts from Prince's *Journal*, and accounts of the work in America.

In W.H.S. *Proceedings* xi, 42, particulars are given of the second series of Lewis's *Weekly History*, which was entitled *An Account, &c.*, and Vols. II and III are collated, these being all which have been met with. Tyerman, in speaking of this, mentions "vol. vi, 1744," and though no copy of such a volume of this rare journal seems to be known it was certainly published, for it is advertised on a tract entitled :—

A letter from Mr. Habersham, (Super-Intendent of Temporal Affairs at the *Orphan-House* in *Georgia*), To the

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Reverend Mr. Whitefield : containing A Particular Account of the Spiritual and Temporal State thereof, Dated *March 2, 1744* and sent with others, bearing Date *June 7.* Publish'd at the Request of his Friends. London : Pr. by J. Lewis, 1744. 8vo. pp. 16.

and on the verso of the title-page is the following announcement :

Just published, (To be continu'd every Seven Weeks, at the Price of Four-pence, the First Number of the Sixth Volume, of) *The Christian History: Or, A General Account of the Progress of the Gospel.*

ROLAND AUSTIN.

NOTES AND QUERIES.

532. **QUAINT ENTRIES IN A STEWARD'S BOOK. 1759-1765**—The following extracts are from the old Quarterly Meeting (or Society Steward's) Minute Book of Coleford (or Bradford? Wilts) now lying before me ; dated from March y^e 29th, to January 9th, 1768, most of which is (I think) in the hand-writing of William Ashman, of Coleford (Early Methodist Preacher and for sometime "General Steward" of the Circuit).

EXTRACTS.

	£.	s.	d.
March y ^e 29-1759			
p ^d for shewing Mr. Jonsin's hors.....	0	0	7
August 30th ..Sweeping the Chimly	0	0	5
June y. 28 1759			
p ^d . for y ^e Quarterly Collection at Bradford.....	2	2	0
July 5-1759			
Subscrib ^d for a Sarmon Book.....	0	3	0
Feb. y ^e 28-1760			
for enlarging Mr. Hanby's stockens.....	0	0	8
Paid for wots & bens.....	0	2	5
Paid for waishing Mr. Gilbert.....	0	0	3
Paid for Bleeding Mr Furz and fisick.....	1	10	½
In Sept, 1765			
Paid fore y ^e preachers and for Mr. Wesley's Table	0	15	1½
(No date exact)—Paid for caring Mr. Mather's			
Things to Bristol	0	5	3

[The first Chapel at Coleford, Somerset, was built in 1750, and the first at Bradford, Wilts., in 1767. William Ashman was admitted on trial at the Manchester Conference 1765. T.E.B.]

MARMADUKE RIGGALL.

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533. WITH DR. COKE TO HOLYHEAD, 1786.—Mr. W. B. Lumley inserts the following letter in our *M.S. Journal*. On 7th July, 1786, Dr. Coke had acted for the third time as President of the Irish Conference. At the British Conference, three preachers were appointed to labour in Nova Scotia; Hammet (an Irishman), Warrener, and Clarke. Dr. Coke embarked with them at Gravesend on 24th September in the same year. The writer of the letter to Dublin was, evidently, not a Methodist :

Holyhead,
13 July, 1786.

Dear Sir,

After a passage of twenty-two hours arrived here, the mail coach sett off about an hour & half before we arrived of Course I Can't set off until to-morrow about 9 or 10 o'clock.

I hope my Aunt is better than when I set off.

I had a very holy set of Companions on Shipboard, a Rev. Dr. Coke Coadjutor to the great Mr. Wesley and to be his successor. He's now on his way to America from whence he lately came after preaching the gospel among the good people there. He was accompanied to the ship by about 10 or 12 other Canting Methodist Preachers and Mr. John Keene my neighbour. The Philharmonic Society passed us by on the water with an Elegant band and some Choice Singers with Johnson & Bannister among them. Not to be behind hand with them our Holyband began singing Psalms until we reached the pacquet which was about an hour. We likewise had prayers regularly every 5 or 6 hours. I believe I could give a very good Methodist Sermon myself by this time. There's a Mr. Dunn a young gentⁿ from Dorset St now with me bound likewise for London to-morrow I'm at present on the search for fine Walsh Flannell have not yet been successful. Please to present my best respects to Aunt wishing her a quick return to perfect health,

I remain

D^r. S^r.
Y^r oblig'd
Hum. Servt
Mich. Copinger.

[To Mich^l Sweetwan Esq.
No. 19 New Buildings
Dame St.
Dublin]

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534. AN INTERESTING TOMBSTONE AT ST ANDREW'S CHURCH
NEWCASTLE-ON-TYNE.

The tomb of William Smith Esq
of High Friar Street
in this town
Who departed this life 30th May 1824
aged 88 years
and of Jane Smith his Wife
who died 17th January 1820
aged 83 years
Here also lie buried
Mary Stamp their daughter
Who departed this life 11 November 1794
aged 25 years
And Mr Thomas Prior Flanders
Who died September 1813
aged 33 years
and his daughter Jane Vazeille
Who died 2nd January 1814
aged 4 months
the above named Jane Smith
was the daughter of
Anthony and Mary Vazeille
the latter when a Widow
Married the Reverend John Wesley
Founder of Methodism
& was buried in Camberwell
Churchyard on October 12th 1781

—Rev. F. F. Bretherton

535. A WESLEY PULPIT FROM WINTERBOURNE—PRESENTED
TO EMORY UNIVERSITY.—Mr. Arthur Wallington contributes
to the Manuscript Journal a cutting from the *Nashville
Christian Advocate* October 20 1916 which informs us that a

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pulpit probably made for Wesley by the miners of Winterbourne about 1740 has recently been presented to the Emory University, U.S.A. "For many years it has been in an old Cottage in Kendleshire."

Interesting particulars are added about this piece of furniture which may be identified, presumably, with "a venerable, heavily-built preaching desk" mentioned in the note on Kendalshire, near Bristol, *Standard Journal* ii, 332.

536. A CHAIR OF JOHN WESLEY FOR THE METHODIST-CHURCH IN AUSTRALIA.—According to the Nashville Christian Advocate (June 17, 1909) a chair used by John Wesley, formerly in the Vestry of the Great Queen Street Wesleyan Church London, has been presented to the Meth. Church of Australia by Miss Clifford whose great grandfather obtained possession of the relic.

—*Mr. A. Wallington.*

537. HOWELL HARRIS AND CHARLES WESLEY AT HICKS'S HALL, CLERKENWELL, 1740.—I have an old wood-cut of *Hicks's Hall*, mentioned in Charles Wesley's *Journal*, Sat., 31 May, 1740:—

"I have took sweet counsel with Benjamin Ingham and Howell Harris. A threefold cord cannot easily be broken.

I heard the Foundery was lately presented at Hick's Hall for a seditious assembly. Sir John Gunson interposed, and objected, that no persons were named in the presentment. Upon this they presented Charles Wesley, Clerk, J. Hutton, bookseller, Timothy Lewis, printer, and Howell Harris, *alias* the Welsh Apostle. But our friend Sir John quashed the whole."

Hicks's Hall, Clerkenwell, stood about 220 yards from Smithfield, and preceded the Sessions House built in 1779, on the West side of Clerkenwell Green. It was the Sessions House where the twenty-nine regicides and many of the conspirators in the 'Popish Plot' had been tried. So the "Welsh Apostle" and Methodist poet escaped the fate of earlier "Sedition mongers," through Sir John Gunson's intervention! Sir John had joined with Justice Elliott in severely chiding the Churchwardens of Islington on April 29th, when they forbid Charles Wesley's preaching and demanded his local license. (I. p. 148). *T.E.B.*

THE REV. NEHEMIAH CURNOCK AND MR. GEORGE STAMPE.

In 1913, the late Editor of the Standard edition of Wesley's *Journal* wrote as follows, in the *W. M. Magazine* :

“ At the Centenary of Wesley's death in 1891, the *Methodist Recorder* published an illustrated number, which was republished by the Book Room, under the title of *Homes, Haunts and Friends of John Wesley*. The volume has long been out of print. Twelve years later, at the Bi-centenary of Wesley's birth, the interest rose to a still higher point. It found expression in magazine articles, books, public meetings, a pilgrimage to Epworth, and ultimately in the publication of a volume, entitled *Wesley Studies*. These celebrations were indebted to a number of collectors and students, amongst whom Mr. George Stampe ranked high. To-day he is known wherever the name of Wesley is honoured, because of the variety and abundance of his Wesley treasures, and even more so because of the generous help he has afforded to historians engaged in the study of Wesley and of Methodism. Many of the most interesting facts respecting the Wesley family, the early days of Methodism, and the heroes and heroines of the Great Revival could not have been written had Mr. Stampe locked his library door. I gratefully seize this opportunity for expressing my own indebtedness, during many years, to his unstinted kindness. It was he who introduced me to Wesley's first Oxford Diary, not only allowing me to see the book in his study, but entrusting it to me during the many months when I was engaged upon the problem of Wesley's cipher. Whenever I have needed original letters, or rare books, or special information, I have gone to my friend, knowing that whatever help lay in his power would be freely placed at my disposal, and always in the interest, not only of personal friendship, but of the Methodism that he so fondly loves.

In 1893 the late Rev. Richard Green and Mr. Stampe founded the Wesley Historical Society. The Society has rendered invaluable service, most of all to the editor of the Standard edition of Wesley's *Journal*. Mr. Stampe hopes to complete a History of Methodism in Lincolnshire, for which purpose he has accumulated an immense mass of material.”