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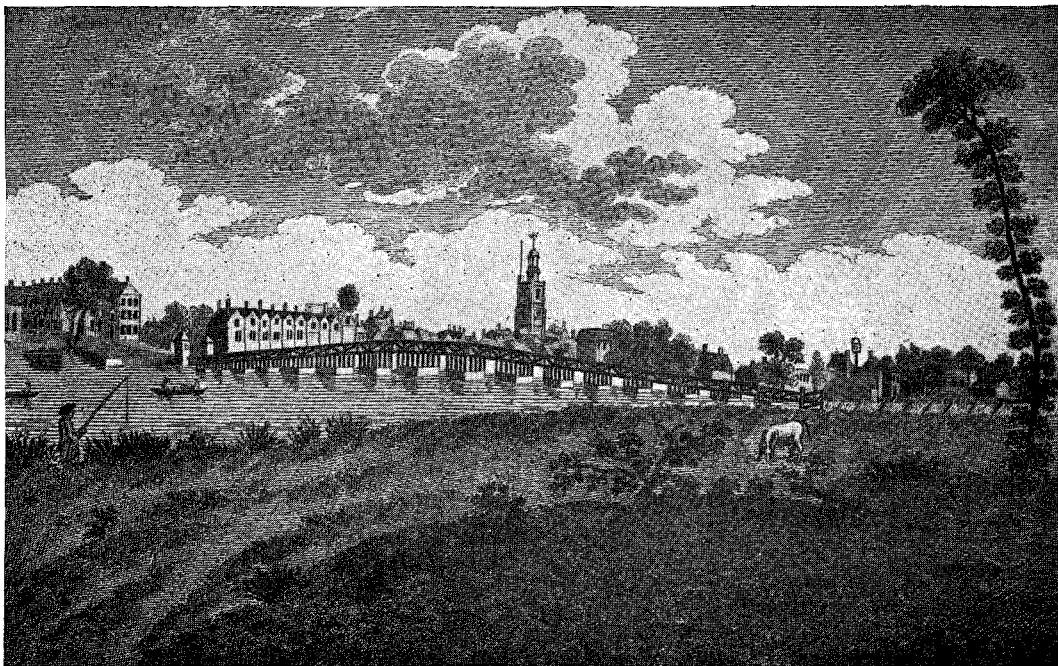
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CHELSEA, FROM BATTERSEA CHURCH YARD, 1780.

Lady Huntingdon's house was near the bridge, on the West

(From a print in T.E.B's collection.)

ENQUIRIES AND NOTES FROM AUSTRALIA.

LADY HUNTINGDON'S HOUSE AT CHELSEA.

Dr. E. H. Sugden, Principal of Queen's College, University of Melbourne, sends the following question:
 "Where was Lady Huntingdon's house in Chelsea, where Whitefield and Wesley preached in 1748?"

So far as we know, not a brick of the Chelsea Mansion of the Earl of Huntingdon remains, but the story of its vicissitudes is curious and suggestive. In his disorderly *Life of the Countess*, Seymour only refers to it as "her house at Chelsea." From other sources we learn that it stood West of the Bridge shewn in our print of 1780, and that the present Cremorne Arms Tavern was adjacent to the site. Thus it was near Lindsey House, altered but still standing, which Count Zinzendorf bought in 1750 and sold in 1770, and it was also near the old Moravian Burial Ground, still carefully preserved, where Peter Böhler, John Cennick, James Hutton and the wife of Bishop Gambold are buried. It was near also to the ancient gateway built in 1520, and still existing, which once gave an entrance to Sir Thomas More's back garden and stables. We may fairly doubt if Lady Huntingdon ever took much interest in the historical or literary associations of old Chelsea, or More's *Utopia*. Seymour does record her long conferences with Count Zinzendorf, and tells us, in his usual style, that her Ladyship received him "with the hospitality, dignity and politeness due to a person of high distinction."

Lyons and Norris Brewer (on *Environs*, and *Middlesex*) tell us that the "mansion" or "villa" was built by Theophilus, Earl of Huntingdon, who was born at Donnington Park, 1696, and died in his house in Downing Street, 1746. It was 'of brick, irregular, not very estimable architecture, but commodious, with a fine suite of rooms.'

From the Huntingdon family it passed to Lord Powerscourt; then to the Countess Dowager of Exeter; then to Sir Richard Littleton; then to the Duke of Bridgewater; next, to Viscount Cremorne. Lord Cremorne greatly improved it, and formed a collection of pictures by Italian and Spanish masters. Lady Cremorne outlived him, and called the house "Chelsea Farm." She was the great-granddaughter of William Penn, and in 1825 the house passed into the hands of her nephew, Granville

Penn. Sold by him, the grounds were converted into a *Stadium*. This not succeeding, the gardens were laid out after the fashion of the notorious Vauxhall and Ranelagh Gardens, and became the "Cremorne Gardens." The wild revelries led to a refusal of license by the Middlesex magistrates of 1877. Then the house was pulled down and the ground was sold for building purposes. Such was the end of Lady Huntingdon's "house at Chelsea."

In 1889 Mr. B. E. Martin, in his *Old Chelsea*, observed the strangely varied associations of this house after it passed from the Huntingdon family. "The name of William Penn is oddly enough associated with the notorious Cremorne Gardens, which lay just here. The very name of this haunt of feasting and flirting by a peculiar irony was derived from the Viscount Cremorne, its former owner, "this most excellent man," known, even when plain Thomas Dawson, before his peerage, as a model of all that was steady and sedate. His second wife, the great-granddaughter of William Penn, was named Philadelphia, from the city of her birth,—a good woman, whose character, her funeral sermon assures us, 'it is difficult to delineate,' and her nephew was 'one of the Hereditary Governors and Proprietaries of the late Province of Pennsylvania.'"

Wesleyan Methodism commenced its organised work in Chelsea in old Mrs. Day's garret in Royal Hospital Row. Then one of the dancing rooms which had fallen out of use in the notorious Ranelagh was taken at a rent of two guineas, and Captain Thomson, a veteran from the Hospital, became "Chapel Steward." There Wesley preached three months before he died. Did he recall his services of half a century before in Lady Huntingdon's house a few minutes walk away? From mansion to dancing room!! His text was: "*The King's business requireth haste.*"

THOS. E. BRIGDEN.

NOTES ON JOHN WESLEY'S DIARY.

I. THE BAPTIST'S HEAD TAVERN, 1740.

In Wesley's Diary for October 7, 1740, is the entry "7-15 at the Baptist Head; 8 the gentlemen met; 10-30.

The Baptist's Head, or, to give it its full title, "John the Baptist's Head on a Charger," is a tavern in St. John's Lane, Clerkenwell, just this side of St. John's Gate, the old entrance to the Priory of the Knight Hospitallers of St. John. The tavern

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was part of an old Elizabethan mansion, and the name still survives at number 20. Now in 1740 Edward Cave, the publisher of the *Gentleman's Magazine*, was living in St. John's Gate; and he used the adjoining Baptist's Head as a convenient place for meeting his friends and clients. Johnson, who had just emerged into fame with his *London*, and was a regular contributor to the Magazine, his old pupil David Garrick, poor Dick Savage (who was now, however, at Bristol) and other literary men were often there. It is pleasant to think of Mr. Wesley escaping for an hour or two from the squabbles with the Moravians in Fetter Lane, which ended in his separation from them on September 29th of this year, to enjoy the congenial converse of men of his own literary tastes. Possibly he was already planning for his edition of *Moral Poems*, published in 1744.

II. WESLEY AT THE ADELPHI, 1783.

John Wesley, in his Diary for Wednesday, December 10, 1783, has this entry, "5, tea, within, the Adelphi; 9-30 chaise, supper, prayer."

The Adelphi is a terrace of ten houses facing the Thames to the south of the Strand, between Adam Street and York Street, to the west of the Hotel Cecil. It was built by four brothers, named Adam, (hence the name Adelphi, "the brothers") on the site of the stables of the old Durham House, in 1768. What was Mr. Wesley doing there? I conjecture that he was one of a party at Mrs. Garrick's, who lived at number 5. Garrick died there in 1779; but Mrs. Garrick continued to occupy the house; and Boswell in *Life of Johnson* describes a gathering held there on April 20th, 1781, at which were present Hannah More, who lived with Mrs. Garrick as a companion, Mrs. Boscawen, Mrs. Carter, Sir Joshua Reynolds, Dr. Burney, Dr. Johnson and Boswell; in the evening the party was joined by the Bishop of Killaloe, Dr. Percy and others. Mr. Wesley had a good opinion of Garrick, and in his *Journal*, December 28th, 1789, he questions the truth of an anecdote about his disrespectful treatment of a volume of Charles Wesley's Poems, saying, "I think Mr. G. had more sense. He knew my brother well." Mr. Wesley also had a great regard for Hannah More. I conjecture that on this occasion he was one of a tea-party at Mrs. Garrick's; and it is significant that a week after (December 18) he went to see Dr. Johnson at Bolt Court and dined with him; possibly because he had hoped to meet him at Mrs. Garrick's and found that through failing health he had been unable to be there.

E. H. SUGDEN.

WESLEY COTTAGE, SWANAGE.

The "Times" recently reported the following letter from the Rev. Dr. J. S. Simon:—

"In your Estate Market column I often find interesting descriptions of properties possessing historical associations. Last week I noticed that Wesley Cottage, Swanage, is to be sold. Its preservation for so long a time speaks well for the respect of its owner, and for the spirit of the town. On October 10, 1774, John Wesley preached at Salisbury. After the service he had a conversation with a woman who was carrying a baby in her arms. He found that she had walked forty miles to ask him to come to Swanage and preach there. Her name was Mary Burt. Wesley consented, arrived in the town on the 12th, and preached in a meadow to a large congregation. He stayed the night in Mrs. Burt's cottage, and left the next day for Gosport. It is technically true that he 'lived in Wesley Cottage for some time,' but the phrase may be easily misunderstood. He was 'a wayfaring man who tarried for a night,' but his short stay has given distinction to the place in the eyes of this country and America."

The "Times" adds:—"Dr. Simon's letter may suggest the desirability of some slight extension of the negotiations which have lately been so happily carried on between the vendor, Major Burt, and the local authority, with a view to securing for the town in perpetuity the privilege of ownership of Wesley Cottage."

We turn to Dr. Simon's *Methodism in Dorset*, published at Weymouth in 1870, and in view of this revival of interest in "Mrs. Burt's Cottage," the following is well worth re-printing.

The Island of Purbeck claims the honour of having received Mr. Wesley. On Monday, the 10th of October, 1774, after preaching in Salisbury, he was accosted by a woman, carrying a baby in her arms. She had walked forty miles in order to ask him to come to Swanage, a town on the south-east coast of Dorset. With this request he complied, and set out on the following day. A tablet in the Wesleyan Methodist Chapel, Swanage, thus refers to this circumstance:—

"In memory of Robert Burt, who died March 13th, 1825, aged seventy-five. Also of Mary, wife of the above, who died March 13th, 1826, aged eighty-five. Having walked to Salisbury, and brought the Rev. J. Wesley on his first visit to Swanage, she became one of his followers, and remained so until her death, a period of fifty years. This tablet was erected in the year 1848,

by the family of Robert Burt,¹ son of the above, as well as to fulfil an intention expressed by him during his life, as to record their own loss at his death."

There is something exceedingly charming in Mr. Wesley's references to this visit. "When we came to Corfe Castle, the evening became quite calm and mild, I preached in a meadow near the town, to a deeply attentive congregation, gathered from all parts of the Island." The next day, after preaching in the morning, he walked "over the remains of the Castle," and remarks upon the gallant and successful defence made "against all the power of the Parliamentary forces, by the widow of the Lord Chief Justice Banks," fired with the recollection of this, he declares it to be "one of the noblest ruins" he "ever saw."² Riding away three or four miles to the southward, he preached about noon at Langton, "to a large and deeply serious congregation." Here he found a small Society, but was not satisfied as to their spiritual state. In the evening of the same day he came to Swanage; and preached in a meadow "to a still larger congregation." Here he "found three or four persons, and all of one family, who seemed really to enjoy the faith of the Gospel. Few others of the Society (between thirty and forty in number) appeared to be convinced of sin. I fear," he writes, "the preachers have been more studious to please than to awaken, or there would have been a deeper work." From which we gather that active pioneers had again pierced the country, and prepared the way for his visit. "The people," he adds, "in general, are plain, artless, good natured, and well behaved. If the labourers here are zealous and active, they will surely have a plentiful harvest."

Some few years ago, as a Wesleyan minister was being driven from Wareham to Swanage, to attend a Missionary Meeting, he recollected that, on the occasion of Mr. Wesley's visit to the latter place, he stayed at the house of a person named Collins. Anxious to discover whether any family of that name still resided at Swanage, he made inquiry of his driver, when he was delighted to learn that that person was himself the grandson of the individual

1. Then lately deceased.

2 He does not mention another circumstance connected with the place, which is not so much to the honour of its fair mistresses. At the gate, in the year 978, a huntsman drew rein, and blew his shrill horn in summons to the porter. When he turned to go away, he reeled on his saddle, struck through the back by a coward's dagger; and the world forgets not that so perished young Edward II., king of the Anglo-Saxons, through the malice of his step-mother, Queen Elfrida.

attacked by the mob—promised to have a chapel erected in the district. These military associations were well maintained during the recent Great War, when the church was frequently crowded with soldiers, many of whom, after leaving Ireland, wrote to express their gratitude for the home which they had found here. The Church Roll of Honour contains thirty names, of whom four made the supreme sacrifice.

Since the Church was created a separate Circuit in 1863, it has had the service of eighteen pastors, whose photographs are on the walls of the Church Parlour, Five of these were able to take part in this Ter-Jubilee celebration."

THE IRISH EDITION OF THE "METHODIST MAGAZINE."

[In reference to Mr. Wallington's suggestive notes (*Procs.*, XIII, p. 12), and his request for further information, the following notes have been received from Mr. D. B. Bradshaw. Dublin.]

My set of the Dublin edition of the *Methodist Magazine* runs from 1802 to 1822 inclusive, and I have not seen any copies bearing dates earlier or later. The volume for 1805, which is wanting in the Conference set, was duly issued. The monthly issue had a blue cover, which usually had on the back page a Catalogue of Books sold at the Book Room, No. 13, Whitefriar Street, Dublin. These included Wesley publications, Lives of Methodist worthies, Sermons, Hymn Books, &c. Mr. Wallington's surmise that the type was locally set up is probably correct, and the following Notice taken from the cover of the November, 1811, issue (which has a strangely modern sound about it) appears to confirm this:—

TO OUR READERS.

In consequence of the great rise on printing and paper for some years past, our Magazine has been sold *quite beneath its value, and considerably under what we could afford.* Two-pence per sheet (it seems) was the usual price for books sixty or eighty years ago; now certainly, those who are the least informed must know well, that it is not possible for us to continue to give three sheets each month (with a Portrait in every second Number, which is a great expense to us) at 6½d. with any safety to ourselves. We therefore intend to raise each Number to 8d. from January 1812: a price quite below that which many of our judicious friends think should be charged, and which still leaves it, by many degrees, the cheapest work in Ireland.

P.S.—The Preachers, and our Friends in general, are requested to exert themselves in procuring Subscribers, and to make a correct Return of them to the Book-Room, before January, 1812.

* The Magazine cannot be sold under 10d. after some time.

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Apart from the differences in paging and textual contents between the two editions referred to in Mr. Wallington's article, the main interest of the Dublin edition at the present time is in the series of Portraits of Irish Preachers. The Library of Congress *Portrait Index* (Washington: Government Printing Office, 1906) contains the names of all the Portraits in the *Arminian*, *Methodist* and *Wesleyan Methodist Magazines* from 1798 to 1841 (except vol. 4), but as it makes no reference to the Portraits in the Irish Edition it is evident that the latter was not known to the compilers of the *Portrait Index*. It is singular also that the Portraits are not included in the Index of the annual volumes of the Irish Magazine nor in the monthly contents table. Up to the present, therefore, no list of these portraits has been published and as enquiries are sometimes made on the subject it seems desirable that as complete a record as possible should be made available for reference. In two or three volumes of my set one portrait is missing, and occasionally one may find that in duplicate volumes the plates are differently arranged. Apparently the Portraits of Irish Preachers were not introduced till 1806, six engravings being included in each volume.

Some very interesting particulars are given in Mr. W. G. Strickland's *Dictionary of Irish Artists* of the Miniature Painters and Engravers to whom we owe this Portrait gallery of the past. Speaking of JAMES PETRIE (d. 1819) he appositely remarks: "Petrie's work was wanting in delicacy and refinement, and he did not err on the side of flattering his sitters. Such works as the series of portraits engraved in the *Methodist Magazine* are examples of this where the portraits suggest prize fighters rather than ministers of religion."

PATRICK MAGUIRE (1790-1820), whose work as an engraver appeared in many of the early volumes, was chiefly a book illustrator. He lived at Trinity Place and Anglesea Street, Dublin.

JOHN MARTYN (d. 1828) considered an excellent engraver, was also mainly a book illustrator.

HENRY BROCAS (1762-1837) contributed "portraits and subjects in etching and stipple to the various Dublin Magazines." He was the great grandson of a Cromwellian cornet of horse. Four of his sons were artists.

EDWARD JONES (circ. 1775-1862) was a well known Miniature painter and his silhouette portrait is reproduced in Strickland's *Dictionary*. He lived for many years at No. 6 Chatham Street, then at 32, Heytesbury Street, and he died at 16, Charlemont Mall on 17th February, 1862.

WESLEY HISTORICAL SOCIETY.

Year.	Preacher.	Painter.	Engraver.
1806	Thomas Barber	J. Petrie	Maguire
	John Dinneen	"	"
	William McCornock	"	"
	Mathias Joyce	"	"
	John Darragh	"	"
	John Grace	"	"
1807	Thomas Kerr	"	"
	William Hamilton	"	"
	William Wilson	"	"
	Robert Smith	"	"
	Mathew Stewart	"	"
	Andrew Hamilton	"	H. Brocas
1808	Charles Graham	"	Maguire
	Alexander Moore	"	"
	Thomas Ridgeway	"	"
	James Irwin	"	"
	Samuel Wood	"	"
	Francis Armstrong	"	"
1809	Andrew Hamilton, junr.	"	"
	Samuel Steele	"	"
	James McQuige	"	"
	James Jordon	"	"
	William Smith	"	"
	Samuel Alcorn	E. A. Maguire	P. Maguire
1810	James Bell	Petrie	"
	Thomas Browne	J. R. Maguire	"
	Bleakley Dowling	Petrie	"
	James Rennick	J. R. Maguire	"
	Robert Banks	"	"
1811	Rev. John Wesley (aetat 87)		"
	James Smith	J. R. Maguire	"
	John M. Carter	"	"
	James Stewart	"	"
	Matthew Tobias	"	"
	Michael Murphy	"	"
1812	Rev. Charles Westley (<i>sic.</i>)		"
	George Stephenson	J. R. Maguire	"
	John Hamilton	"	"
	Daniel McMullen	"	"
	Francis Russell	"	"
	Daniel Pedlowe	"	"
1813	Rev. Thomas Coke, LL.D.		
	William Douglas	J. R. Maguire	P. Maguire

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Year.	Preacher.	Painter.	Engraver.
1813	James McKown Alexander Sturgeon Matthew Lanktree John Clegg	J. R. Maguire " " Edward Jones	P. Maguire " " "
1814	Charles Mayne William Ferguson John Clendinen Andrew Taylor Thomas Johnson	S. Williams Chesney Edward Jones " "	Brocas Maguire " " "
1815	Gideon Onseley David Waugh Henry Deery Robert Bailey Zechariah Worrel Thomas Longheed	" " " " " "	" " " " " Brocas
1816	James Carter James Sterling William Kidd William Stewart John Stuart [Engraved Map of Ceylon showing Methodist Mission Stations]	" " " " "	" " Maguire Brocas " H. Brocas
1817	John Wilson George Hansbrow John Rogers Charles McCord John Hadden James McCutcheon	Jones " " " " "	Martyn " " " " "
1818	Richard Reece James Rutledge George McElwain Robert Strong Archibald Campbell John Howe	Jones " " " "	" " Nolan Martyn " "
1819	Walter Griffith <i>President of the Irish Conference 1915.</i> Richard Phillips John Foster Michael Burrows James Oliffe Samuel Kyle	No name of Painter or Engraver) Jones E. Jones " "	 H. Brocas Maguire J. Martyn " H. Brocas

WESLEY HISTORICAL SOCIETY.

Year.	Preacher.	Painter.	Engraver.
1820	Thomas W. Doolittle John C. Irvine Samuel Harpur Charles McCormick William Keys John Nesbit	E. Jones " " " " "	H. Brocas " " " " J. Martyn
1821	John Gaulter <i>President of the Irish Conference 1818.</i> Williom Armstrong Robert Carson William Foote James C. Pratt [Engraving of South Ele vation of the Wesleyan Methodist Chapel, Lower Abbey Street, Dublin. S. Williams, Architect and Builder.]	E. Jones " " "	Brocas J. Martyn H. Brocas J. Martyn "
1822	Jabez Bunting George Burrows James Johnston John Waugh Samuel Downing	E. Jones	Prescott Thomas Prescott " " J. Martyn

The last volume of the Irish edition of the Magazine was dated 1822, but the following year saw the birth of the *Primitive Wesleyan Methodist Magazine*, published at the Primitive Wesleyan Methodist Book Room, 62, South Great Georges Street, Dublin. It filled a useful place for a period of fifty-four years until the Union of the two Irish Methodist Societies. Some of its historical articles on early Methodism are of considerable importance, but its contemporary records of the work of the Primitive Wesleyan Society are invaluable to the student of Irish Methodism.

D. B. BRADSHAW.

Dublin, May 1921.

SOAME JENYNS, M.P., 1704-1787.

(See Wesley's *Journal*, July 24, 1776).

In his essay on "Detached Thoughts on Books and Reading," Charles Lamb puts Soame Jenyns among the authors whom he could not read. Assuming that he had made a fair

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attempt, it would be interesting to know which of the volumes of Jenyns exhausted his patience, Was it the Poems, to which Gray gave the faint praise "Mr. S. Jenyns now and then can write a good line or two such as these :

"Snatch us from all our little sorrows here,
Calm every grief, and dry each childish tear."

Or was it the "Political Tracts," which, after making no small stir, soon ceased from troubling the political leaders of the day? A third guess is probably the correct one, viz., that it was the "Free Enquiry into the origin of Evil" which Johnson severely criticised in the "Literary Magazine"; which Boswell's friend Courtenay described as pointing the way

"To pathless wastes, where wilder'd sages stray, —

Where like a farthing liuk-boy, Jenyns stands,

And the dim torch drops from his feeble hands";

and which Wesley still more strongly condemns in his sermon on "God's Approbation of His Works." That it was "A view of the Internal Evidence of the Christian Religion" will not be believed by any who have either read the little volume, or even Johnson's description of it as "a pretty book, not very theological indeed." Such a work Lamb would have read to its colophon. Unconsciously the gentle essayist pays a compliment to the genius of Jenyns by classing his works with those of Hume, Gibbon, Robertson, Beattie, Josephus, Paley and Adam Smith as "books that are no books, though they ought to be in every gentleman's library."

It was the defective theology of Jenyns that brought him under the censure of Wesley, and not the lack of "lively talents and a style eminently pure and easy" which he was allowed to possess. "He is undoubtedly a fine writer," says Wesley, but whether he is a Christian, Deist or Atheist I cannot tell." In the sermon already mentioned he is more confident, for he there describes Jenyns "as a bold man who has since personated a Christian, and so well that many think him one." This is severe, and almost leads one to doubt whether Wesley's resentment of two or three passages in Jenyns' most popular book permitted him to read the concluding pages in which he states that he had once been an infidel, but on examining the claims of Christianity he had been convinced of their justice, and this conviction had led him to place the results of his examinations before other doubters —especially those of an easy or too busy mind who would not be likely to read more formal and voluminous works, in the hope of leading them to the same conclusion as himself, "If we will not

accept of Christianity we can have no religion at all." It has often happened that one who has undergone such a change has brought over some relics of the past, and such persons in their attempts at conciliating others are prone to make extreme concessions. This should be borne in mind in passing judgment on Jenyns' apology. On the authority of Boswell we have it that the Bishop of London, after a serious conversation with Jenyns, declared him to be an avowed and sincere Christian, and his biographer assures us that he was "one of the most amiable and exemplary of men." A note in the Standard Edition of Wesley's *Journal* states that Jenyns attended the ministry of Whitefield.

Mrs. Elizabeth Carter's Letters contain two or three interesting allusions to our author and his "View of the Internal Evidence." "Mr. Jenyns, in the consideration of not loading the attention of those whom he chiefly meant to benefit by his book, has too often expressed himself with a conciseness which renders his meaning obscure." Elsewhere she writes: "Our papers are full of advertisements of answers to Mr. S. Jenyns' book, which I am sorry to see; for though I think it not unexceptionable, yet, as upon the whole, it might catch the attention of those who would not look into a more voluminous work, and might lead them to a further inquiry; it is vexatious to see any attempt to depreciate it. I hear that at the fashionable clubs it is gold to silver, since the appearance of Mr. Jenyns' book, that the Christian religion is true." Hannah Moore knew "a philosophic infidel who was converted to Christianity by a study of the 'view.'" A further proof of its merits and success was its recognition as one of the standard works on the internal evidences of Christianity. It ran through many editions; probably the latest being that of Bohn in 1850, and was translated into several foreign languages. Among the answers to it were those of Dr. Maclaine and Henry Taylor. The passage which gave offence to Wesley occurs in an argument aiming to prove that the Bible contains a Divine revelation, but is not in itself such a revelation, and therefore admits of errors in non-essential matters, owing to the imperfect secular knowledge of the times of the sacred writer.

This admission is common to-day; but Wesley saw its peril, and held that to allow the possibility of error in any point is to concede the possibility in all. This doubtful paragraph may have prevented Wesley from doing justice to the teaching of Jenyns on the atonement, repentance, faith, and other central truths. But it may be that when our Church Leader was singing some of the Methodist hymns on heaven he remembered some thoughts in the

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book he had condemned. "That celestial mansion of which we should never lose sight, and to which we should be ever advancing during our journey through life." "It" (the observance of the new commandment) "would also preserve our minds in such a state of tranquility, and so prepare them for the Kingdom of Heaven, that we should *slide out of* a life of peace, love and benevolence into that celestial society, by an *almost imperceptible transition.*"

Grant this, and then from all below

Insensibly remove ;

Our souls their change shall scarcely know,

Made *perfect* first in love.

With ease our souls through death shall *slide*,

Into their Paradise.

Scott, the Evangelical, in his *Force of Truth*, wrote, "In 1776, I heard a dignified clergyman, in a visitation sermon, recommend Mr. Soame Jenning's (!) 'View of the Internal Evidence of the Christian Religion.' In consequence of this recommendation, I perused it, and not without profit. The truth and importance of the Gospel revelations appeared, with convincing evidence, to my understanding, and came with efficacy to my heart by reading this book. I received from it more distinct heart-affecting views of the design of God in this revelation of Himself, than I had before; and I was put upon much more serious reflection and earnest prayer to be led to, or established in the truth, concerning the nature and reality of the atonement by the death of Christ: for hitherto I had been, in this respect, a Socinian, or very little better."

RICHARD BUTTERWORTH.

JOHN WESLEY'S VISITS TO STANLEY AND WINCHCOMBE (NEAR CHELTENHAM) WITH NOTES ON EARLY METHODISM IN THE NEIGHBOURHOOD.

There are several references in Wesley's *Journal* to visits he paid to villages in the neighbourhood of Winchcombe. Gretton, a village two miles away, is mentioned once, and more frequently, Stanley, an adjoining hamlet in the same parish. The following visits are recorded:—

1739, Sun. Oct. 7th. Between five and six, I called upon

all who were present (about three thousand) at Stanley on a little green near the town, to accept of Christ as their only "wisdom, righteousness, sanctification and redemption."

Here evidently he stayed the night. He put up at the farmhouse, where lived Mr. Parker, the grandfather of Mr. Edward Parker, of Cheltenham, who still possesses the arm-chair which Wesley used on these visits and the table at which he wrote. These good people were converted under the preaching of Wesley, perhaps on this first visit. That a real friendship grew up between Wesley and the Parkers is evidenced by his many subsequent visits to Stanley, and by the fact that he calls their house "home" in a later entry (March 20th, 1764) when he writes: "I preached at Painswick. We rode home over the bleak mountains (the Cotswolds) to Stanley, where an earnest congregation was waiting." The old pack horse road still exists over the Cotswolds, although now little used. It is probable that he also made his home at Stanley on his visit to Stow-in-the-Wold in 1767, as there is a tradition in the Parker family that their grandfather drove Wesley to Stow and other places.

That Wesley frequently passed through Stanley *en route* from Stroud to Gloucester or *vice versa*, is shown by the following entries in the *Journal*, 1746, Tues. Feb. 18th, "We pushed on through thick and thin and with much difficulty got to Stanley. Thence, after an hour's stop we hastened on," and again, Tues. April 25th, "I preached at Evesham." Wed. 26th, "About ten at Stanley; in the afternoon at the Friars in Gloucester." He was no doubt refreshed at the comfortable farm-house of the Parkers on these visits.

Under July 27th, 1748, Wesley writes: "About two, we set out for Stanley, I scarce ever felt the sun so scorching hot in England. I began preaching in Farmer French's orchard (there being no room in the house) between seven and eight, and the poor earnest people devoured every word." I have been unable to discover any information in regard to this worthy man.

Again in 1749, Nov. 26, and in 1755, April 2, he refers to preaching at Stanley, and under Tues. Mar. 10th, 1761, he writes, "I designed to have rested on Wednesday, but notice having been given of my preaching at Stanley, we got thither through roads almost impassible about noon, so I stood in the yard and proclaimed salvation to a loving, simple people; several were in tears, and all of them so thankful that I could not repent of my labours."

The last recorded visit to Stanley is found on Mon. Mar. 15th,

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1779. "In the evening I preached at Stroud, the next morning at Gloucester, designing to preach in Stanley at two, and at Tewkesbury in the evening; but the minister of Gretton (near Stanley) sending me word, I was welcome to the use of his church. I ordered notice to be given that the service would begin there at six o'clock. Stanley Chapel was thoroughly filled at two. It is eighteen years since I was there before, so that many of those whom I saw here then were now grey-headed; many are gone to Abraham's bosom. May we follow them as they did Christ."

"I was preparing to go to Gratton, when one brought me word from Mr. Roberts that he had changed his mind: so I preached in Mr. Stephen's orchard to far more than his church would have contained. And it was no inconvenience either to me or them as it was a mild still evening." The clergyman here referred to by Wesley was the Rev. Richard Roberts, who was vicar of Winchcombe and Gratton (or Gretton as the village is now called) from 1778 to 1793. The orchard where Wesley preached still exists and is situated close to the fountain.

This last visit to Stanley and Gretton was made only twelve years prior to his death, when he travelled by coach. An old man, resident in the neighbourhood, was wont to tell the late Mrs. Willis, of Winchcombe, that when he heard that Mr. Wesley was coming to Stanley on this occasion, he "took up the gates and stiles to make room for Mr. Wesley's chariot."

In further reading the *Journal*, we find the next entry bearing on the locality under Wed., Mar. 17th. "I preached at Tewkesbury about noon." Where then did Wesley spend the night of Tuesday, Mar. 16th? There can be no doubt that he rode on to Winchcombe to stay with John Staite, who was one of the earliest Methodists there. Twice he rode from Winchcombe to Bristol to hear John Wesley preach and he was converted to God under his ministry. No doubt in the intervening eighteen years since Wesley's previous visit to Stanley, changes must have taken place as he mentions, and probably the friendly farmer, Mr. Parker, with whom he was accustomed to stay, had in the meantime either died or left. He was probably invited by John Staite on this occasion to sojourn with him for the night at Winchcombe. That he slept one night at John Staite's¹ house is certain, for Mr. John Roberts, who was great-grandson of John Staite, treasured the pair of brass candlesticks, used by Wesley in his bedroom during his visit. There is also a tablet commemorating

1. See "Winchcombe Worthies" by Rev. C. Willis, "Wesleyan Methodist Church Record," February, 1897.

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this visit, placed many years ago on John Staite's house at Winchcombe by the late Mrs. Dent of Sudely Castle near by. It reads as follows :

In one of his
Evangelistic Journeys,
the Rev.
John Wesley, A.M.
lodged here.

We may therefore conclude that although no mention is made of this sojourn at Winchcombe in the *Journal*, Wesley stayed there the night of Mar. 16th, 1779. There is an existing tradition that Wesley preached in the town on this visit outside the "Great House" and certainly it would hardly have been in keeping with his usual practice had he not done so. Probably it was early on the Wednesday morning before setting out for Tewkesbury. According to the Rev. C. Willis the following parting Hymn was given by the Evangelist to John Staite at this their last meeting. He says, "It is printed and is enclosed in a strong wooden case and gives undoubted evidence of age." It was given to Rev. C. Willis by Mrs. Green, great grand-daughter of John Staite.²

Our souls by love together knit,
Cemented, mixed in one ;
One hope, one heart, one mind, one voice,
'Tis heav'n on earth begun ;
Our hearts have burned while Jesus spake,
And glowed with sacred fire,
He stopped, and talked, and fed, and blessed,
And filled th' enlarged desire.

CHORUS.

A Saviour ! let creation sing !
A Saviour ! let all heaven ring !
He's God with us, we feel Him ours,
His fulness in our souls he pours
'Tis almost done, 'Tis almost o'er,
We're joining them who've gone before,
We soon shall meet to part no more.
We're soldiers fighting for our God,
Let trembling cowards fly,
We'll stand unshaken, firm and fixed,
For Christ to live and die !
Let devils rage, and hell assail,
We'll force our passage through,
Let foes unite, and friends desert,
We'll seize the crown our due.
A Saviour ! etc.

2. See Gloucester, Cheltenham and district Wesleyan Methodist Church Record, August, 1897, by Rev. C. Willis.

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The little cloud increases still,
The heavens are big with rain ;
We haste to catch the teeming shower
And all its moisture drain ;
A rill, a stream, a torrent flows
But pour the mighty flood !
O ! sweep the nations, shake the earth !
Till all proclaim Thee God.

A Saviour ! etc.

And when Thou mak'st Thy jewels up,
And set'st Thy starry crown ;
When all Thy sparkling gems shall shine,
Proclaimed by Thee Thine own,
May we, a little band of love,
Be sinners saved by grace,
From glory into glory changed
Behold Thee face to face.

A Saviour ! etc.

This stirring Hymn and Chorus is not a Wesley Hymn. It is to be found in Williams and Boden's Hymn Book, 1801, p. 605, where the author named is "Miller." This is confirmed by Julian who mentions that it is contained in W. E. Miller's Original and Select Hymns, 1802. It was never incorporated into our Wesleyan Hymn Book although it appears in the Methodist New Connexion Hymn Book, 1804, p. 170.

John Staite the friend of Wesley, lived till 1842. He was one of the earliest class leaders in Winchcombe. When aged and infirm and confined to bed, he used to meet and conduct his class in his bedroom. He was greatly esteemed by everyone for saintliness of character.³

The Methodism of Winchcombe and the surrounding villages seems to have been very vigorous in these early days, fostered no doubt by the frequent visits of John Wesley himself to the neighbourhood. It was from Winchcombe that the preachers came to supply Cheltenham towards the end of the eighteenth century. Services were held at Winchcombe for some years in the "Great House," where lived a good Methodist, Mr. Joseph Smith and for some years one of the ministers in the Gloucestershire Circuit was stationed here, Joseph Burgess being the first in 1785, and Samuel Lear the last in 1810, when Winchcombe was in the Gloucester Circuit. The Winchcombe Circuit was founded in 1812. This included Gretton, Stanley, Gotherington and Cheltenham, which, until the end of the eighteenth century, was an inconsiderable hamlet. A Chapel or Preaching House, as

3. Winchcombe Worthies.

existing in Winchcombe, is mentioned by Myles in his "Chronological History of the people called Methodists" among a list of the preaching houses in Gloucestershire, wholly devoted to the worship of God and built in 1789.

Certainly during Samuel Lear's ministry another Chapel was built in 1810. At one end was the gallery occupied by instrumentalists. People came to it regularly from Gretton Hill, Toddington, Hawling, Charlton Abbots, Guiting, Exford and Swell, a distance of 11 miles. Those who came from outlying places brought their dinners and spent the day in the town, returning after the afternoon service. It was through these zealous and devoted people who thus came to Winchcombe that Methodism was planted in many of the Cotswold villages, and it was one of these, Nellie Bateman, who formed a Society at Stow-on-the-Wold.

There is no record of a Chapel built at Stanley in "Myles's List" or in any local records or traditions. The chapel to which Wesley refers on his last visit, must either have been an adapted building or part of a farmhouse used for that purpose, perhaps a barn or loft or large farm kitchen.

Winchcombe played an important part in the development of Cheltenham Methodism and most of the early circuit stewards were Winchcombe men, such as John Fisher, Thomas Howman, John Staitte, Joseph Smith. In deference to the rising spa, the circuit name was changed in 1813, to the Cheltenham Circuit.

The Society at Stanley seems later to have amalgamated with that at Gretton where a chapel was built in 1815 and still exists. We find it dropping off the plan as a separate preaching place about 1822. To-day it is quite a small hamlet on the outskirts of the larger village of Gretton.

G. H. BANCROFT JUDGE.

NOTES AND QUERIES.

572. OLD SOCIETY CLASS REGISTERS.—The Rev. E. H. Sugden in his article, *Proceedings*, xii, p. 75, asks what is the significance of the symbols prefixed and affixed to the names of members? A collation of similar records would probably give the answer. I assume that the original "class list" to which Mr. Sugden refers is an extract from the register compiled and left for his successor by the Assistant (Superintendent) of the Circuit. The following samples taken from the Grimsby Circuit Registers furnish parallels to Mr. Sugden's quotation.

PROCEEDINGS.

RAITHBY SOCIETY, 1784; IN THE HANDWRITING
OF THOMAS CARLILL.

State	Names	State	Occupation	Places
.	R. C. Brackenbury	w	Esq.	Raithby
.	Wm. Crow	}	Gardener	do.
a	Hanh. do.		do.	
a	Wm. Hobson	m	Farmer	do.
.	Ann Holms	w	Spinr.	do.
.	Hanh. do.	u	do.	do.
.	Eliz. Jackson	u	do.	do.
a	John Edwards	}	Farmer	do.
.	Eliz. do.		do.	
.	Wm. Riggall	u	Farmer	do.
a	Richd. Smith	}	Cutler	Hagg
.	Bridget do.		do.	
a	Wm. Hoyles	}	Labr.	do.
a	Mary do.		do.	
a	Ann Marshall	m	Spinr.	do.
a	Wm. Ellis	m	Labr.	do.
a	Mary do.	u	Sert.	do.
.	Richd. Brackenbury	}	Capt.	Raithby
.	Jane do.		do.	
.	Jane Gun	w	Gentlewoman	do.
a	S. Riggall	u	do.	do.

Notes.—(1) The prefix *a*, I think, means “one who is a penitent; who is seeking for salvation, but does not profess to enjoy living faith in Christ.” Mr. Carlill having distinctly headed the first column as ‘State,’ makes this interpretation probable. An alternative explanation would be that it denotes a frequent or habitual absence from class; or, possibly, that the member was not present at the renewal of tickets. The *dot* may mean “justified” or “sanctified”; or it *may* imply that the member was present at the quarterly visitation when the minister compiled his list, but I think not.

(2) The letter *u* undoubtedly means unmarried. The William Riggall whose name occurs in this list was my great-grandfather; he is entered at Raithby by William Dufton in 1785 as *married*, and in subsequent years at Tetford. (The *n* in Mr. Sugden’s M.S. list is no doubt cacography for *u*.) In the interesting lists of some of the Societies in the Frome Circuit (Tuck’s *Methodism in Frome*, pp. 35-40) the letter *S* is used to indicate unmarried. It is possible, however, that Mr. Tuck (who was a printer) substituted *S* for *u*.

(3) *Robert Carr Brackenbury*: In Mrs. Richard Smith’s *Raithby Hall* (a very scarce book), the date of Mr. Brackenbury’s second marriage, with Miss Sarah Holland of Lough-

borough, is not given. Up to 1792 in the Grimsby Circuit Register his name occurs as a widower; and the first entry of his wife's name is in 1797, but unfortunately the Raithby class names are omitted between 1792 and 1797.

CONISHOLME [near Louth] SOCIETY, 1781; IN THE HANDWRITING [presumably] OF GEORGE SHADFORD.

. Edward Wilson	. Ann Oliver
. Josh. Harwood	. John Wilson
. Dory. do.	a Benj. Oliver
. John Riggall	— John Gray
a Ann do.	. Manl. Mamwell
a Thos. Willows	— Stephen Emeson
. Ann do.	a Thos. Hall
a James Codd	

Notes.—I do not understand the cryptic hieroglyph — which occurs 25 times in the Assistant's lists of the year 1781. The residences and station in life are not entered for that year.

There are thousands of these names in the old Grimsby Circuit registers, and occasionally quaint comments by the scribe, as, for instance, on July 17, 1787, Lancelot Harrison, after writing the twenty-five names for Alford, adds "The Society above is but poorly, [a colloquial word frequently in use in Lincolnshire] May God be their help." Again, John Peacock closes his circuit list with the words: "To the best of my k[sic]nowledge this is a Just Number of y^e Circuit in y^e year 1780." He had written 758 names but summed them up thus: "Number 700-48."—*Marmaduke Riggall.*

573. ROBERT GRAY, D.D.—(*Not in Green's A.M. Bibliography*). Born in London, 1762. Rector of Craike, 1799. Rector of Bishopwearmouth, 1805. Bishop of Bristol, 1827. "While at Craike, 1801, Mr. Gray published a small volume at the Oxford University Press, entitled: A DIALOGUE BETWEEN A CHURCHMAN AND A METHODIST in which the grounds of communion and separation are fully examined and the principal points of difference fairly discussed with a reference to Scripture. This tractate went through two editions. It would be no abuse of terms however to say that the arguments used in it are either full or fair. The Methodist has the worst of the wordy warfare throughout, and finishes off by consenting to return to the bosom of the Church, which says he, 'I must say has always displayed that moderation, that toleration towards others, which is

the presumption of truth and the characteristic of the Christian spirit.' The Churchman would I fear, have found he had got an adversary of a very different sort from this good, easy, credulous, simple-minded man whom he is represented to have encountered and tackled.—

(*Brockie's Sunderland Notables, 1794*).

This is not mentioned in Green's Anti-Methodist Bibliography, which is in the main confined to works published in Wesley's lifetime.—*F. F. Bretherton*.

574. LEWIS TIMOTHY, OR TIMOTHY LEWIS?—The Charlestown *Collection of Psalms and Hymns, 1787*, has the imprint "Charles-Town, Printed by Lewis Timothy. 1737." In Charles Wesley's *Journal* May 31, 1740 we are told that four persons were presented at Hicks' Hall for holding seditious assemblies at the Foundry; viz. "Charles Wesley, clerk, J. Hutton, bookseller, Timothy Lewis, printer, and Howell Harris." This seems to suggest that in the imprint "Lewis Timothy" means "Timothy Lewis," the surname being placed first. Timothy Lewis was a printer, and was prominent amongst the supporters of Wesley at the Foundry in 1740. Is anything further known about this man? Did he return with Wesley from Georgia? Or is the coincidence merely a fluke? *E. H. Sugden, Queen's College, Melbourne.*

575. METHODISM IN ALLENDALE.—In connection with Wesley's visit in 1748, we read in *Standard Journal* iii, 364, that "Mr. Topping with a company of the better sort waited for us. I soon found it was a vain attempt to dispute or reason with him. He skipped so from one point to another, that it was not possible to keep up with him."

Mr. Topping appears in the *Index* as a "wordy disputant." A footnote refers to an excellent article in the *Methodist Magazine* 1872, from which it appears he was the Clergyman of the parish. This was not Mr. Topping's first anti-Methodist endeavour. He opposed Hopper, (see *E.M.P.*, i, 192), "Mr. Topping, minister of that place, used all his art, power and influence to stop it, but he could do nothing."

I have recently acquired a little book on the parishes of Allendale and Whitfield, by Mr. George Dickinson. For a work of this character, the references to the establishment of Methodism (both Wesleyan and Primitive) are unusually detailed, well-informed and sympathetic.

In the list of incumbents of Allendale appears, 1734, *John Toppin*, who is referred to in Wesley's *Journal* as having

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disputed with him in Allendale market place. In the library of the Allendale reading room are several religious books given by Mr. Toppin for the use of his parishioners. He died in 1756 and was interred in the Churchyard at the east end of the Church.—*F. F. Bretherton.*

576. DR. COKE AT DUNDEE.—Memo. of extracts from the Steward's account book.

1.	1785, Oct. 11. Doc ^r . Coke's Horse.....	2/8
2.	1788, Mar. 25. To a bass and Crewet rod. Wine 4/-; Brushes and paper for Dr. Coke 1/9.....	6 7
3.	Apr. 1. To Dr. Coke's Expences and freight, &c.—Stick Wax 6d.	13 7
4.	1789 Jany. 13. To Dr. Coke's Subscription	1 1 0
5.	1790, Mar. 23. To letters to Dr. Coke... To horfe hire to Do,	1 17 4 7 0
6.	April 21. To a night's keeping for Dr. Coke's horfe.....	1 6

—*M. F. Ryle.*

THE ANNUAL MEETING OF THE WESLEY HISTORICAL SOCIETY.

This was held in connection with the Conference. Though the Meeting had been announced in the Methodist papers, and also in the *Proceedings* issued a few days previously, the attendance was very small. Will those of our members who may attend the next Conference look out for our meeting and try to be present?

Mr. E. S. Lamplough presided and the officers of the Society were re-appointed. (See page 2 of the Cover of the *Proceedings*).

A letter of goodwill was sent to the President of the Society, the Rev. Dr. Simon, who was unable to be present.

The accounts duly audited were presented, showing a balance in hand of £40 6s. 1d. As however this amount is £3 less than that with which the year began, and expences are increasingly heavy, the financial situation received serious consideration and will continue to do so at the hands of the officers. The best solution of the problem would be the enrolment of a number of new members. Our members are asked to do what they can in this direction amongst their circle of friends. Explanatory circulars and sample copies of the *Proceedings* can be obtained from the Secretary.