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Proceedings OF THE Wesley Historical Society

Editor: REV. WESLEY F. SWIFT.

Volume XXXI

December 1958

“THE WORKS OF JOHN WESLEY”

THE publication of an American reprint of Wesley's *Works* provides a suitable opportunity for a brief bibliographical article which lists the various known editions, and indicates certain problems for which, at present, no solution can be offered. I am grateful for the help of Dr. Frank Baker and Mr. Leslie Gutteridge, who have kindly filled one or two gaps in my own knowledge of this subject.

1. First edition, 32 volumes, 12mo. Printed in Bristol by William Pine, 1771-4. (Set in Epworth Press Library.)

This edition was compiled by Wesley himself, and is obviously incomplete, in that it does not contain Wesley's publications during the last sixteen years of his life. (For details of the volumes, see Green's *Wesley Bibliography*, pp. 156, 162, 171, 177.)

2. Second edition (“prepared by order of the last Conference”, and with an account “of his family and the early part of his life”), 17 volumes, 8vo. Edited by Joseph Benson, and published at the Conference Office, 1809-13. Preface dated 8th May 1809. (Sets in Epworth Press Library and Leeds University Library.)

The volumes are dated as follows: 1 and 2, 1809; 3-6, 1810; 7-10, 1811; 11-15, 1812; 16-17, 1813. The seventeenth volume, though it had a separate title-page, was bound with the sixteenth, and contained only the Index. “This edition, though in many respects better than the former, is still faulty, both in respect to contents and arrangement. It contains much that Wesley neither wrote nor published, while some of his undoubted publications appear to have escaped the notice of the Editors.”—Osborn, *Outlines of Wesleyan Bibliography*, p. 59.

3. Third edition, 17 volumes, 8vo. Edited by Joseph Benson, 1818-?. A reprint of the second edition. (Odd volumes in Epworth Press Library.)

4. Third edition (“with the last corrections of the author”), 14 volumes, 8vo. Edited by Thomas Jackson, and published at the Conference Office, 1829-31. (Set in my possession.)

The Index was paged continuously with the earlier part of vol. 14.

The *Explanatory Notes on the New Testament* were later published as two additional and uniform volumes. "This edition is more correct and complete than either of the others, Jackson having the advantage of access to Wesley's own corrected copy of the first edition. . . . Its progress through the press was watched with the utmost attention."—Green, *Wesley Bibliography*, p. 252. For an account of Thomas Jackson's work on this edition, see his *Recollections of my own Life and Times*, pp. 234-6.

There cannot, of course, be two third editions. It is reasonable to suppose that Jackson regarded Benson's "third edition" (No. 3 above) as only a second impression of the second edition, and therefore disregarded it in his enumeration. This may be the hidden implication of the statement in his Preface (dated 16th May 1831): "With regard to the edition now before the reader—which is denominated the 'third' . . ."

5. Fourth edition, 14 volumes, 8vo. Edited by Thomas Jackson, 1840-2. (Set in possession of Dr. Frank Baker.)

The Preface (dated 13th April 1842) states that this edition is "a faithful reprint of the third [i.e. Jackson's third], with the addition of several original letters, and a very interesting pamphlet in answer to some aspersions which were cast upon the author by Mr. Thomas Maxfield".

6. Fifth edition, 15 volumes, crown 8vo, published 1860-3. (Set in Headingley College Library, Leeds, and odd volumes in Epworth Press Library.)

Volumes 1-10 are dated 1860; volumes 11-13 are dated 1861; volume 14 is dated 1863. Volumes 1-14 were printed by James Nichols, 46, Hoxton Square, and volume 15, which contains the *Notes on the New Testament* and is dated 1860, by R. Needham, Paternoster Row. This edition appeared *after* the Tenth Edition (No. 9 below) and the Eleventh Edition (No. 10 below). No reasonable solution of this mystery suggests itself.

7. Fifth edition, 14 volumes, 8vo, undated.

The Library of the Epworth Press contains what purports to be a complete set of an undated fifth edition, all printed by Hayman Brothers and Lilly, Hatton Works, Farringdon Road. A close examination, however, reveals five variations in the type and arrangement of the title-pages. There may be no significance in this; on the other hand, these variations may represent five "impressions" of one edition. The Minutes of the Book Committee for 1860 and 1861 indicate the publication of an octavo edition (as well as the crown 8vo edition, No. 6 above) in these years. This may well be that edition.

8. Sixth to Ninth editions. Neither Dr. Frank Baker nor I have been able to trace any such editions. Mr. Gutteridge suggests that this is an example of a not uncommon publishing device for encouraging sales, by which certain editions were deliberately omitted in the enumeration. He cites the instance of Lambert's *Cricketer's Guide*, the first edition of which appeared in 1816, followed by editions 2 to 10. The editions 11 to 19 never appeared, but edition 20 was published only a year after edition 10. We hesitate to accuse the Methodist Publishing House of sharp practice, but Mr. Gutteridge's surmise may well be correct.

9. Tenth edition, 14 volumes, crown 8vo, all published 1849. (Set in Epworth Press Library.)

This edition, like No. 6 above, was printed by James Nichols, but why it should be designated the Tenth Edition is a mystery. If Mr. Gutteridge's suggestion under 8 above is untenable, then I can only surmise that the Connexional Editor (George Cubitt, who had previously served as Assistant Editor under Thomas Jackson) took into account all previous “impressions” of earlier editions known to him.

10. Eleventh edition, 15 volumes, crown 8vo, published 1856. (Set in the British Museum.)

This edition, also printed by James Nichols, contains a Life of Wesley by John Beecham. In other respects it is a reprint of the Tenth Edition. Volume 15 is the *Notes on the New Testament*, printed by R. Needham. (The *Notes on the New Testament* were frequently reprinted separately, for obvious reasons, e.g. in 1862.)

11. Unnumbered edition, 15 volumes, crown 8vo, published 1865-6. (Set in Epworth Press Library.)

This edition was printed by William Nichols, 46, Hoxton Square—presumably the successor of James Nichols. Volumes 1-11 are dated 1865; volumes 12-15 are dated 1866. In every respect it is a reprint of the Eleventh Edition.

12. Unnumbered edition, 14 volumes, 8vo, published 1872. (Set in possession of the Rev. A. Kingsley Lloyd.)

This is the edition, printed by William Nichols, from which the new American reprint edition (noted below) has been lithographically produced.

13. Fifth edition, 8vo, 1877, printed by Hayman Brothers and Lilly.

I have seen volume 10, so numbered and dated, on the shelves of Epworth Secondhand Books. It stood side by side with volume 12, 1872 edn., and volume 13, fifth edn. undated, all in identical binding, with the Wesleyan Conference Office monogram on the spine. Another insoluble mystery! After this edition, the Conference Office appears to have abandoned its chaotic system of enumeration.

14. An odd copy of volume 7, crown 8vo, dated 1878, printed by Hazell, Watson and Viney.

This is part of an incomplete set in the possession of my colleague the Rev. A. Walter Selby. The other volumes are made up from editions Nos. 10 and 11 above, but the binding is uniform throughout.

15. Unnumbered edition, 8vo. I have seen only volume 3, which is dated 1881, in the Epworth Press Library.

16. Unnumbered and undated edition, 14 volumes, 8vo. (Set in Epworth Press Library.)

Printed by Hayman, Christy and Lilly, Hatton Works, Farringdon Road. This firm of printers was originally (from 1871) Hayman Brothers and Lilly. The name was changed to Hayman, Christy and Lilly in 1890. This set is therefore obviously post-1890.

17. Unnumbered and undated edition, 14 volumes, 8vo. (Set in possession of Dr. Frank Baker.)

The date is uncertain, but the title-page indicates that it was published at the "Wesleyan Methodist Book-Room, 2 Castle Street and 26 Paternoster Row". The change from 66 to 26 Paternoster Row took place in 1897, and as Dr. Baker's copy is inscribed by its previous owner in 1906, the date of publication must be somewhere between 1897 and 1906. This is probably the edition noted in the Book-room Catalogue for 1905: 14 vols., 8vo, 49s.

Volumes 2 and 8 were printed by Harmer and Harley, 39-44, Cowper Street, Finsbury, E.C.; most of the remaining volumes by Hayman, Christy and Lilly; but a few have no printer's imprint.

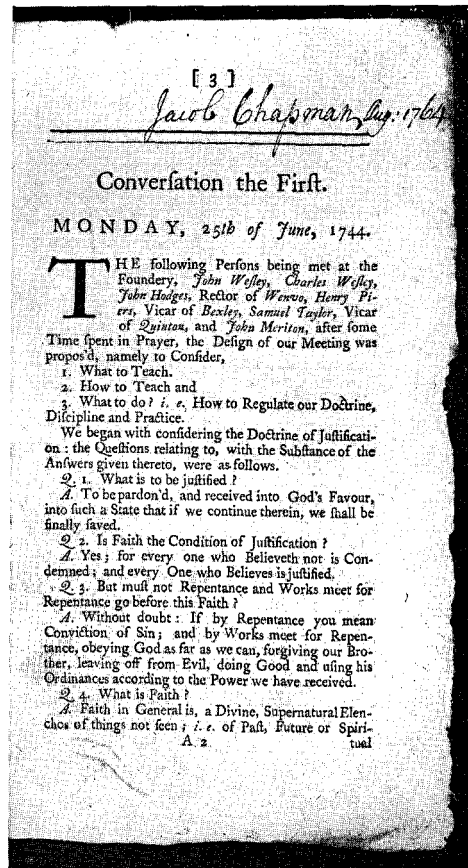
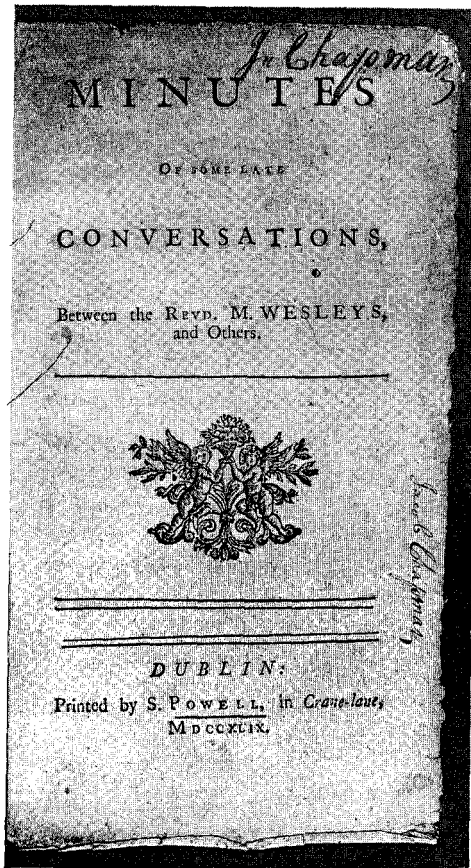
This edition contains the Preface to Jackson's Third Edition, but with the material additional to his Fourth Edition, all re-set, but with larger pages.

It is obvious that our information about the various editions of the *Works* is far from complete, and the present writer would welcome additional information from our members which could form the basis of a supplementary article. One thing is certain: every subsequent edition is based on Thomas Jackson's 3rd edition, 1840-2, and the text is therefore reliable. It is very important that writers on Methodist history who refer to the *Works* in their books or articles should indicate the edition they have used, otherwise it is almost impossible to verify the references.

A brief reference must be made to American editions of the *Works*. The *Bibliography of British History* dates the first edition, in ten volumes, 1826-28; volumes 1-3 being published in Philadelphia in 1826, and the remaining seven volumes in New York in 1827-8. Other editions I have noted are the third, undated, in seven volumes; and editions in seven volumes, edited by John Emory, published in New York, and dated 1835 and 1856. Our members in the United States may care to compile a fuller list for our benefit.

One further point should be noted. The collected *Works* are not complete. They do not contain such publications as the *Lessons for Children*; or the medical works, of which the most important are *Primitive Physick* and *The Desideratum: or Electricity made Plain and Useful*; or such educational works as *The Complete English Dictionary*; or the scientific works, such as the massive *A Survey of the Wisdom of God in the Creation*—to name but a few. As we reflect upon the desirability—nay the necessity—of a Standard Edition of the *complete Works* of John Wesley we are reminded of the words which Father Maximin Piette wrote in his *John Wesley in the Evolution of Protestantism* just twenty years ago:

Soon we may expect from the painstaking and highly qualified Wesley Historical Society a truly critical edition of all the works of their founder. Such a service, from a society as wide-awake and capable as they, cannot long be refused the friends of Methodist research. (page 203.)



THE FIRST PRINTED "MINUTES OF CONFERENCE" (The "Doctrinal Minutes").

(See *Proceedings*, xxxi, p. 155.)



COLLECTION
OF
PSALMS
AND
HYMNS.



CHARLES-TOWN,
Printed by LEWIS TIMOTHY. 1731.

THE CHARLESTON HYMN-BOOK
(Title-page from the 1882 reprint).

It is no lack of willingness on the part of the members of our Society which delays the fulfilment of that hope. Since Father Piette wrote his book a second world war has intervened, and created economic conditions which make the project virtually impossible.

The new reprint Edition

The first seven volumes of the much-publicized American reprint edition of the *Works* have already appeared (35s. each, obtainable from the Epworth Press), and the remaining seven volumes will follow at monthly intervals. We have nothing but praise for the enterprise of the publishers, the Zondervan Publishing House, of Grand Rapids, Michigan, and gratitude that they are making the *Works* again available to students on both sides of the Atlantic. The volumes are being lithographically produced from the 1872 English edition (No. 12 above), in a strong binding with an attractive dust-jacket. The publishers describe the edition as "the first complete unabridged edition in nearly 100 years", but, as our list of editions indicates, "half a century" would be more correct.

Our appreciation of this new edition is mingled with one or two regrets. First, the *Journal* and *Letters*, which occupy half the fourteen volumes, are otherwise available in a Standard, annotated, and more complete edition. It would therefore seem unnecessary to have reprinted these in their original form. Second, whilst we are glad to have the full number of 141 Sermons available again (as compared with the fifty-three in Sugden's Standard edition), we feel that money saved by not reprinting the *Journal* and *Letters* could have been spent to advantage in annotating those sermons not found in Sugden. Third, it is a pity that the opportunity was not taken to include in this edition some at least of the Wesley publications not hitherto included in the *Works*, and others which have come to light since the last edition was published, thus making the *Works* indubitably complete.

Undoubtedly the publishers were prevented by present-day printing costs from effecting some obvious improvements; as it is, this new edition may well involve a serious publishing risk. It is to be hoped, therefore, that both British and American students, who have long bemoaned the inaccessibility of the *Works*, will not disregard the boon which the Zondervan Publishing House has conferred upon them. We hope to notice subsequent volumes—the most interesting of the series—as they come from the press. WESLEY F. SWIFT.

The St. John's church, Cross Hills, Yorkshire, has recently celebrated its 150th anniversary, and a souvenir handbook contains eight most interesting pages of historical material by Mr. Reginald Smith. No price is indicated, but copies may be obtained from the Rev. Kenneth Tibbetts, The Manse, Cowling, Keighley, Yorks. . . . The July 1958 issue of *The Epworth Witness* (pp. 8, 8d. post paid from the Rev. W. Le Cato Edwards, The Old Rectory, Epworth) maintains the standard of its predecessors, and is a venture worth encouraging.

THREE LETTERS OF JOHN WESLEY

THE Rev. C. F. Gribble, M.A., the General Secretary of the Department of Overseas Missions of the Methodist Church of Australasia, has kindly sent to me copies of three letters of John Wesley, hitherto unpublished, which are the property of the Department. He notes that some of the words are difficult to decipher.

I

JOHN WESLEY TO JOHN VALTON

London. 18 February 1785.

My Dear Brother,

I am entirely of Mr. Davison's opinion that nothing but the Spring and cold bathing, with an entire cessation from speaking in public, can possibly restore you. I desire, therefore, you would not on any solicitation whatever speak in public at all. If you are censured for this, bear it as your cross. You are herein not to please man but God. I myself was silent from November till March, or I should not have been alive now. I am

Your affectionate Friend and Brother,

J. WESLEY.

This letter was certainly written to John Valton, a preacher who travelled from 1775 to 1794. His autobiography is printed in the sixth volume of *Wesley's Veterans*. At this time he was the Assistant in Bradford, and in a precarious state of health. He tells how, at the beginning of October 1784, he was "prevailed upon, by the advice of a physician, to cease from speaking and for a time to retire from all public labours". On 18th May 1785, he notes "a return of all my former pains", and on the same day he set out for Scarborough. He returned on 25th June, "having found relief by bathing in the sea". Under date 23rd August 1785 he records that "by the advice of physicians I am again obliged to leave my circuit and go to the sea, the salt water being beneficial to a scorbutic complaint with which I am afflicted. I spent a fortnight at Bridlington and at the Quay."

MR. DAVISON. This reference dispels any doubt as to the recipient of the letter. On 6th January 1784 John Wesley wrote to Valton and referred to "Dr. Davison", whom, he says, "I do not know". (*Letters*, vii, p. 203.) Wesley wrote again on 13th October 1784, remarking "Dr. Davison's advice was good". (*Letters*, vii, p. 243.) Apparently Telford discovered nothing about Dr. Davison.

A letter of John Wesley to John Valton, dated 8th October 1785, was published for the first time in *Proceedings*, xx, p. 14. It was fully annotated by F. F. Bretherton, whose notes have bearing upon the foregoing letter and should be consulted.

"I myself was silent from November till March." The reference is to the period from 26th November 1753 to 26th March 1754, under which date the *Journal* entry is "I preached for the first time after an intermission of four months". Curnock states that the Sermon Register (q.v.) shows that he preached or expounded more than once,

but this seems very doubtful. See *Journal*, iv, pp. 90-2 and viii, p. 208.

II

JOHN WESLEY TO RICHARD RODDA

To Mr. Rodda,
At the Octagon in Chester.

Bristol, September 23rd, 1785.

My Dear Brother,

I hope the poor people in Thirsk Circuit will now take courage. They made heavy complaints for want of preachers.

It is no wonder the flock at Madeley require some pains before they are brought into order. Mr. Fletcher had no conception of discipline, but by and by they will requite all our labour. I think Dr. Coke will do well to call at Madeley. In what manner could the Circuit be divided?

I don't know what to say to S. Barry. I am not made of money. I have many dependent upon me. I do not like the girls staying at home, in hopes of getting a husband. However, you may let him [*her*] have two or three guineas.

I am your affectionate friend and brother,

J. WESLEY.

The Octagon was the first Methodist chapel in Chester, so called because of its shape.¹

Richard Rodda was then, nominally, the second preacher in the Chester circuit, but actually the Assistant. The nominal Assistant, when the appointments were made, was John Fletcher. F. F. Bretherton² explains how Fletcher's name had "appeared in the *Minutes* for 1781, but was then put down for London, after John and Charles Wesley. After the Conference debates of 1784 and 1785 it was the wish of this saintly man to be included again, formally and expressly, among the Methodist preachers; a wish for the gratification of which precedents could be found. Madeley was then regarded as belonging to the Chester Circuit . . . and John Fletcher was therefore put down for Chester." Bretherton continues: "The sequel was very touching. The Conference of 1785 closed on Wednesday, August 3rd. Eleven days afterwards Mr. Fletcher . . . passed away." Therefore when this letter was written Rodda was *de facto* the Assistant, and in that capacity had a certain responsibility for the Methodists of Madeley, with some of whom, at least, he was experiencing difficulty. Wesley was aware of conditions in Madeley in general. On 25th March 1779 he had noted in his *Journal*: "I preached in the new house which Mr. Fletcher has built in Madeley Wood. . . . The people here exactly resemble those at Kingswood; only they are more simple and teachable. But, for want of discipline, the immense pains which he has taken with them has not done the good which might have been expected." Three years later, on 22nd March 1782, he noted: "Both Mr. and Mrs. Fletcher complained that, after all the pains they had taken, they could not prevail on the

¹ F. F. Bretherton: *Early Methodism in and around Chester*, pp. 58 ff.

² *op. cit.*, p. 131.

people to join in society, no, not even to meet in a class." Having preached to them and enforced "the necessity of Christian fellowship", he continues: "I then desired those that were willing to join together for this purpose to call upon Mr. Fletcher and me after service. Ninety-four or ninety-five persons did so, about as many men as women. We explained to them the nature of a Christian society and they willingly joined therein."

S. BARRY. Sister Barry. At this point the third letter falls to be considered.

III

JOHN WESLEY TO RICHARD RODDA

To Mr. Rodda,

At the Octagon in Chester.

Bristol, September 29th, 1785.

My Dear Brother,

Today we have sent that bad boy, Isaac Barry, to his mother. But she has no food to spare. Therefore give her six guineas, in the manner you see best.

Dear Richard, Adieu!

Sister Barry was the widow of James Barry, one of the preachers. In *Letters* (vi, pp. 47, 215, 224) there are three written to him by John Wesley. He began to travel in 1774, and died in 1783. At more, in his *Methodist Memorial*, amplifies the slight obituary notice in the *Minutes*—all obituaries were short in those days—and writes: "He was for many years a faithful labourer in his Lord's vineyard; and as he laboured much, so he suffered much, but with unwearied patience. In his death he suffered nothing, stealing quietly away. But his end was *peace, quietness and assurance for ever!* He died at Gainsborough in the year 1783." He travelled in Chester from 1778 to 1780 and then moved to Leicester, in 1781 to Epworth and in 1782 to Gainsborough. It would seem that Mrs. Barry had found Chester congenial, as she returned to live there.

The Barry family consisted of at least six boys and several girls. The six boys were admitted to Kingswood School, the first in 1773 and the last in 1790. It would seem that Sister Barry was in financial difficulties, probably owing to the number of children dependent upon her, and had appealed to John Wesley. At the Conference of 1783, the first after her husband's death, she had been granted £24 from the Preachers' Fund, and she received the same amount the following year. But at the Conference of 1785, held shortly before this letter was written, the grant had been reduced to £20. Hence, probably, her appeal to Wesley, for the next year, 1786, the original amount was restored and continued.

The Conference of 1783 was a memorable one for the Barry family, for, in addition to the official report of James Barry's death and the grant of £24 to his widow, a grant of £6 was made from the Kingswood Collection on behalf of a daughter, Sarah, and Isaac was admitted to Kingswood School.

The boy arrived at a time when conditions in the school were causing grave anxiety to John Wesley. A detailed indictment was presented to the 1783 Conference and appears in the *Minutes* of that year. The wording is clearly Wesley's. Among the many evils noted are that "the children are not religious, and do not observe the rules . . . they run up and down the wood and mix, yea, fight with the colliers' children. . . . They ought never to play; but they do; yea, in the school."

This report gives us a glimpse of the kind of world into which young Isaac was introduced. It was an unfortunate moment in the history of the school for the arrival of a high-spirited boy, who seems to have adapted himself so readily to the new situation that, after two years, he was sent back as a "bad boy" to his widowed mother. Mr. Sackett, the present Headmaster of Kingswood, informs me that the school records give no information about Isaac or his brothers except their names and year of admission. (See also the *History of Kingswood School*.) We are therefore left to wonder whether the misdeeds of the "bad boy" were such as would be visited by a penalty so dire as expulsion in this more tolerant and understanding age.

W. L. DOUGHTY.

One of the most intriguing characters of early Methodism was Benjamin Ingham, a member of the Holy Club, and companion of Wesley on the mission to Georgia. Ingham's associations with the Wesleys and the Moravians, and his subsequent preaching activities in Yorkshire, Lancashire and Westmorland, form one of the most interesting chapters of eighteenth-century religious history. The available information about Ingham (and there are still many gaps to be filled) has been gathered together by Richard Walker Thompson in *Benjamin Ingham and the Inghamites* (pp. 116, 10s. 6d., from the author at 81, Stricklandgate, Kendal, Westmorland). Mr. Thompson's arrangement of his material is not above criticism, but this is an interesting and useful little book, not least because it sheds a good deal of light on the origins and history of the dozen or so "Inghamite Chapels" which still persist under that name on both sides of the Pennines. There is even one in Canada! We commend this book, and hope it will stimulate further research. . . . Half a century has passed since the fourth and last of our Society's *Publications* was issued. Now the fifth *Publication* appears, in the shape of *John Cennick (1718-55): A Hand-list of his Writings*, by Frank Baker (pp. 32, limited edition of 100 copies, 10s. 6d., from our Publishing Manager). It is based on the material which was printed in *Proceedings*, volume XXX, but the discovery of new and important Cennick holdings has led to numerous additions and some revision. This booklet enhances Dr. Baker's reputation as a scholar, and our own claim to be a learned society, for it is just the sort of treatise the Wesley Historical Society exists to promote; and though the limited edition presupposes a limited demand, it will remain an important standard work of reference and a guide to all workers in this field. . . . The 1958 issue of *Bathafarn*, the Journal of the Historical Society of the Methodist Church in Wales, consists almost entirely of articles in Welsh. The Editor of *Bathafarn* regrets this, and appeals "for more members and more articles from the English-preaching Districts within and without Wales". The Society has unfortunately increased its debit balance from £9 to £20.

HUGH BOURNE AND JOHN WESLEY

A Comparison

I HAVE met some people whose partisan love for Hugh Bourne was so intense that they had next to no regard for John Wesley. On the other hand I have met some, well-versed in Wesleyana, who were obviously of the opinion that Hugh Bourne was of so less a breed as scarcely to be worthy of serious study. Both attitudes are regrettable and mistaken.

No one would pretend, I think, that Hugh Bourne was a great man in the sense that John Wesley was great; yet nevertheless a serious comparison between the two men will result, I believe, in the conviction that John Wesley had no truer or greater disciple than Hugh Bourne. In the following brief outline of such a comparison I shall give more detail concerning Hugh Bourne than John Wesley, because the latter's life is so much the better known.

The comparison can begin at the very beginning. Both men were born into Church of England homes. Both owed much less to their father than to their mother. In each case, indeed, the father, despite certain good points, was a most unsatisfactory person. There is no need to dwell on the serious demerits of Samuel Wesley. What is not so well known is that Joseph Bourne, Hugh's father, while a strict Churchman and a hater of Dissent, was nevertheless, according to his son's own testimony, "a very drinking, violent, passionate man". One good thing he did, however, was to make Hugh, as a child, learn by heart large sections of the Prayer Book, including Morning and Evening Prayer, the Litany, the Te Deum, etc. Thus it came to pass that Hugh as well as John was steeped in the Prayer Book from earliest days—a common heritage of inestimable value. Both declared in after years that they did not proclaim any doctrines that were contrary to the faith set forth therein.

Whatever may have been the deficiencies of the father, in each case the mother was a treasure. The whole world knows the story of Susanna Wesley and her influence upon John. What is not so well known is the story of Ellen Bourne and the part she played in Hugh's life. Ellen was a devout Anglican. At first, like Susanna, she was a stranger to a personal experience of salvation, instilling into her son the supreme importance of fearing God and keeping the commandments. Like Susanna, she taught him to read, and like Susanna "by her industry and her great labours she kept the family from want". Like Susanna, too, she later came into an evangelical experience. It was said of John Wesley that he was obviously the son of his mother. The same can be said of Hugh Bourne. Her influence on him was profound all through his life. One can catch a strong echo of Susanna in these words, addressed to her sons, and to Hugh especially, by Ellen when they began to preach:

Stand firm and unshaken by the infant cause: fan the holy flame, follow the openings of Divine providence, and when I am no more with

you, the God of Abraham will be your guide. And thou, my son Hugh, son of my right hand, let not affliction and death prevent thee from fulfilling thy appointments. Go, my son, preach the Gospel.

No wonder Hugh's last words on earth, spoken in response to some kind of vision vouchsafed to him, were: "Old companions! Old companions! My mother!"

It is well known that John Wesley was a serious little fellow in childhood, ready to reason about anything, and especially about religion. The same was equally true of Hugh Bourne. Writing of those days, he later declared:

The Lord began to work upon me when I was a child. The very first thoughts that ever I can recollect were thoughts of God. . . . I soon learned to read, and greatly delighted to read the Bible. . . . When I arrived at about seven years of age, by constant reading and studying, I began to understand the nature and spirituality of the commandments.

Nevertheless, it is clear that later both men came to recognize their need of the profound religious experience of change we call conversion, and began to seek it earnestly. It is a striking coincidence, however, that this experience came to both men quietly and as a result of the reading of a spiritual classic. In the case of John Wesley, it was as someone was reading from Luther's Preface to the letter to the Romans that his heart was strangely warmed; while in Hugh Bourne's case, it was while he himself was reading John Fletcher's *Six Letters on the Spiritual Manifestation of the Son of God*¹ that it pleased God to reveal His Son in him. In both cases the experience came as a climax to a long and painful period of seeking, and at a mature age (thirty-five in the one case and twenty-seven in the other). In both cases, moreover, its most striking result was the same—the birth of an overwhelming and dominating passion for the souls of men, particularly those "the least, the last, the lost", about whom no one else bothered. In both cases this passion led to unorthodox methods of approach to the outsider—field-preaching in the case of John and camp-meetings in the case of Hugh. Both methods were essentially variants of the same approach; both incurred the severe displeasure of the religious authorities; and both eventually led to separation. Thus both men became the leaders of mighty movements of the Spirit which resulted in the creation of a people of God who were formerly not a people, but rank outsiders left to perish in their own sins. Both movements profoundly affected the course of social and political development in this country and further afield. Both men devoted their lives to the leading and oversight and consolidation of these movements, and to that end travelled the length and breadth of the land unceasingly—the one on horseback, the other on foot.

There are many other striking points of comparison. I will cite a few. Both men were lovers of sound learning. Hugh Bourne, of course, was not a scholar like John Wesley. He never had the

¹ See *Proceedings*, xxviii, pp. 131-7.

opportunity to go to Oxford, nor had he John Wesley's capacity and quality of mind. But considering his limitations, it is wonderful to realize how far his love of learning actually took him. Listen to him:

When quite taken from school (at the age of twelve) my zeal for reading and study was intense. I went through arithmetic afresh, with geometry. I also paid attention to astronomy and natural philosophy, and made progress in history and geography: but my chief study was the Bible and religion.

To assist in his biblical studies, Hugh Bourne later acquired a good working knowledge of Hebrew and Greek. When editor of the *Primitive Methodist Magazine*, he actually contributed an Ecclesiastical History, tracing the development of Christianity from the time of the first apostles to the time of writing. This appeared in serial form for years, until, indeed, it must be confessed, the long-suffering readers grew tired of it. For many years Hugh Bourne kept a Journal, preserved in the Hartley Victoria College Library, from which the Rev. John T. Wilkinson has made many valuable quotations in his most interesting and informing book, *Hugh Bourne*. Hugh Bourne, too, wrote many tracts for his people, and even composed several hymns. But the important point is that, like Wesley, he was a lover of learning, and ever encouraged his people to read and study. It is difficult to exaggerate the debt evangelism owes to John Wesley and Hugh Bourne in that, largely through their influence and example, intense evangelism in Methodism as a whole has been notably free from that obscurantism and anti-intellectualism which have so often, alas! been the bane of evangelistic activity. Nowhere have we had a finer union of heart and mind in the love of God and in the furtherance of the Gospel than in John Wesley and Hugh Bourne.

Both men for the sake of the work virtually denied themselves the comforts and blessings of family life, though both were intensely human and affectionate. Both men were singularly free from the love of money. John Wesley might have become rich, but he gave away practically all he had. Hugh Bourne gave all his savings to the building of chapels and the maintenance of the work. He drew very little in the way of salary, and often knew real poverty and hardship. It is recorded that on his travels on foot on one occasion he felt in his pocket for the wherewithal to buy his midday meal, and discovered that he had only twopence halfpenny left. With this he bought a pennyworth of bread and a pennyworth of cheese, and spent the halfpenny on a treacle drink. Having consumed this modest fare, he went on his way penniless. Despite his poverty, many are the tales of his generosity to the poor and needy.

Our comparison began at the very beginning of the lives of these two men of God. It continues to the very end. Both died poor men. Both died peacefully and triumphantly. Both had modest burials. Both are commemorated by comparatively plain and unpretentious tombstones and inscriptions. But the really thrilling

and worthy memorial in each case was the great and growing movement he left behind him: in the case of John Wesley, a connexion numbering 72,000 souls; and in that of Hugh Bourne, a connexion numbering 104,000. It has been given to few men in history to be so used and honoured by God.

Finally, it remains to be said that the greatest thing about both men is the fact that they got right through to the very heart of God, and caught from Him that divine passion for the souls of men which burns with inextinguishable blaze on the altar of His heart. There are two shrines in this country which supremely symbolize that divine passion. I never see them without being deeply moved. They are Wesley's "New Room" in Bristol, and Mow Cop, for ever associated with Hugh Bourne. At this sublime level all comparisons between the two men are out of place. We can only thank God for both, and pray that the mantle of their spirit may fall on us.

HENRY T. WIGLEY.

The *Journal* of the Historical Society of the Presbyterian Church of Wales (*alias* the Calvinistic Methodist Historical Society) has just completed its forty-third volume with the October 1958 issue. Much of our kindred Society's work is printed in the Welsh language, but some of the more important articles are always printed in English. The volume just completed contains three valuable contributions on the Visitation Returns of the diocese of St. David's, by the Editor, the Rev. Gomer M. Roberts; a thirtieth list of the contents of the connexional archives; and more letters of Howell Harris. The Society's financial position is sound, though their working credit balance is only £35. A note from the treasurer, however, gives a salutary reminder to 114 members who have not paid their dues for 1957, which goes to show that our own Society is not alone in its difficulty of persuading some members to pay their subscriptions! Our Welsh friends were fortunate in obtaining a substantial grant from the Pilgrim Trust towards the publication of the Trevecka Letters, and with one volume of the three contemplated already published they still have £642 in hand. For once we are tempted to break the tenth commandment!

Our Branch in New Zealand, too, is in good heart. Their *Proceedings* are issued at irregular intervals, usually three or four times a year, and take the form of what we should call "local histories". The latest to hand is *Free Methodism in New Zealand*, by S. G. Macfarlane. This little booklet of twenty pages begins with a brief account of the development of Free Methodism in England, and then traces the history of that denomination in New Zealand from its formation by the Rev. Matthew Baxter, who was sent out by the United Methodist Free Churches in England in 1868. The denomination never gained a strong foothold in New Zealand. Financial difficulties, the scattered nature of the work, damage to buildings by storms and floods, and the overshadowing influence of Wesleyan Methodism, all combined to produce an unfavourable climate. Only one Free Methodist church remains today, in Auckland. It refused to enter the unions of 1896 and 1913, gradually lost most of its Methodist characteristics and became a kind of undenominational fellowship; and so, despite its name, it is now virtually a purely Baptist cause. Our New Zealand brethren have increased their credit balance during the year from £34 to £125.

THE SOURCES OF JOHN WESLEY'S "COLLECTION OF PSALMS AND HYMNS", CHARLESTON, 1737

WESLEY'S *Collection of Psalms and Hymns*, published at "Charles-Town" in 1737, is so important to hymnological studies that it seems desirable to provide a carefully documented list of his sources. Some of these have long been known, even though detailed information has not been readily available. In a few cases the source has not previously been traced. One source is still undiscovered.

I have enumerated first the basic sources, giving references to the pages in the *Collection* where examples from those sources will be found. I have then described each item separately, noting Wesley's use of his source, but drawing attention to only a very few of the numerous misprints.

THE SOURCES

ADDISON, JOSEPH:

Spectator, 1712 (many editions): pp. 26, 47, 59. Cf. pp. 21, 56.

AUSTIN, JOHN and GEORGE HICKES:

Devotions in the Ancient Way of Offices: with Psalms, Hymns and Prayers.

Austin's first edition of 1668 was adapted for Anglican use by Mrs. Susanna Hopton, and published in 1687 by the non-juror Dr. George Hickes, who was a friend of Wesley's parents. Now known as "*Hickes's Reformed Devotions*", it went through several editions, including a fairly drastic overhaul for the 5th edition in 1717. Careful collation shows that Wesley must have taken with him to Georgia a copy of this 5th edition or of the 6th (1730), which is an almost exact reprint. In order to avoid confusion I have given references only to the 5th edition, even though this involves the renumbering of Austin's hymns from 36 onwards because of Hickes's addition of a new No. 36. See pp. 18, 22, 24, 33, 36, 55, 69.

FITZGERALD, THOMAS:

Poems on Several Occasions, 1733. See p. 62.

Das Gesang-Buch der Gemeine in Herrn-Hulth, 1737, John Wesley's own copy, preserved at Richmond College, Surrey. See pp. 15, 26, 38, 51, 56.

HERBERT, GEORGE:

The Temple, 1633 (many editions): pp. 21, 37, 45, 47, 49, 52.

HICKES, GEORGE:

Devotions. See AUSTIN.

KEN, THOMAS:

Manual of Prayer, 1709, and later editions of the Morning, Evening, and Midnight Hymns. See p. 10.

PITT, HENRY [?]:

Manuscript. See p. 4.

WATTS, ISAAC:

Horæ Lyricæ, 1706 (many editions): pp. 32, 70.

Hymns and Spiritual Songs, 1707, enlarged 1709 (many editions): pp. 14, 19, 20, 22, 23, 25, 28(2), 29, 30, 31, 34, 35, 36, 48, 50, 52, 54, 56. Cf. p. 7.

The Psalms of David, 1719 (many editions): pp. 3, 4, 5, 10, 40, 41, 42, 43, 58, 60, 61, 66(2).

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ERRATA

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Page 30, footnote 15, line 1. For "Asbury's" read "Coke's"

Page 67, lines 1 and 18; and page 69, second line from bottom: in each case for *ordine* read *ordo*

Page 148, line 39. For "200th" read "250th"

[Once again we are indebted to the Rev. Thomas Shaw, of Truro, for his careful work in the compilation of this Index.—EDITOR.]

WESLEY, JOHN:

Translations from the German: pp. 15 (Lange), 26 (Zinzendorf), 38 (Freylinghausen), 51 (Richter), 56 (Richter).

? Original hymn, source undiscovered. See p. 43.

WESLEY, SAMUEL, sen. (1662-1735):

The Pious Communicant Rightly prepar'd, 1700: pp. 6, 7, 8, 9.

Manuscript. See pp. 46, 71.

WESLEY, SAMUEL, jun. (1691-1739):

Poems on Several Occasions, 1736. See pp. 11, 12, 13, 14, 44.

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Page	No.	<i>First Line and Source</i>
3	I	Ye holy souls, in God rejoice —Watts: <i>Psalms</i> , Psalm 33, 1st part. "Thou gatherest" for "He gathers" in line 13.
4	II	On God supreme our hope depends —[Henry Pitt?]. In a letter dated 4th April 1726 to his brother Samuel, John Wesley enclosed two poems from "a gentleman of Exeter" [i.e. Exeter College, Oxford]. One of these was on "The Seven Former Verses of the Forty-Sixth Psalm", and contained nine stanzas, of which the first four and the last two are given here. This poem was inserted in David Lewis's <i>Miscellaneous Poems</i> published in the same year (pp. 255-7), for which Samuel Wesley supplied many other poems. There are some slight variations in this version published by Lewis, and in the only one affecting the 1737 <i>Collection</i> Wesley follows his own MS., not Lewis's <i>Miscellaneous Poems</i> , which in the last stanza reads "War's devouring Tempests". The 1737 version itself introduces a few variations from Wesley's 1726 manuscript—past for present tenses in each line of stanza 2, "trembling" for "shaggy" and "disturb" for "molest" in stanza 4, and "swell" for "rage" in the last stanza. Dr. George Osborn, in a note to the reprint of this poem in the Wesleys' <i>Poetical Works</i> (i, p. 121, where it is given as one of the items in the <i>Hymns and Sacred Poems</i> of 1739) suggested that the "gentleman of Exeter" was Thomas Broughton, and this suggestion has been followed by others, including Dr. Stevenson. In 1726, however, Broughton was still a schoolboy. It seems almost certain that the poems came from Wesley's friend Henry Pitt, who became a Fellow of Exeter in 1724, and died in 1733. (See Wesley's <i>Journal</i> , i, pp. 74, 77). Pitt may have written the poem himself, for his, like the Wesleys', was a poetical family, or he may have obtained it from his brother Christopher, Fellow of New College. Against the latter possibility is the fact that Christopher Pitt's published <i>Poems and Translations</i> , 1727, contain a version of Psalm xlvii quite different from that given.
4	III	O for a shout of sacred joy —Watts: <i>Psalms</i> . Line 21 was originally "The British islands are the Lord's".
5	IV	Before Jehovah's awful throne —Watts: <i>Psalms</i> , stanzas 2, 3, 5 and 6 from the six commencing "Sing to the Lord with joyful voice". Wesley has altered the opening lines of stanza 2, which originally read: Nations, attend before his throne With solemn fear, with sacred joy.
6	V	Ye priests of God, whose happy days —Samuel Wesley: <i>Pious Communicant</i> , pp. 251-3. In addition to many emendations, including the alteration of the pronouns from the third to the second person in stanzas 3-5, which thus become an address to

- God, John Wesley has substituted a doxology for his father's last stanza, which read:
 The Barren Womb, whose Hopes were past
 His boundless Power unseals at last,
 And saves her Memory and Fame:
 He fills the House with hopeful Boys
 Who their glad Mother's Heart rejoice;
 O therefore praise his Holy Name.
- 7 VI **Not unto us: We all disclaim**—Samuel Wesley: *Pious Communicant*, pp. 254-7. Of the original fourteen stanzas John Wesley uses 1, 3 and 14, each of them altered. He adds the doxology from Watts's *Hymns*, Book 3, No. 32.
- 8 VII **O Thou, who when I did complain**—Samuel Wesley: *Pious Communicant*, pp. 257-9, beginning "O God, who when I did complain". John Wesley uses the first seven of his father's fourteen stanzas, with numerous alterations.
- 9 VIII **Ye nations, who the globe divide**—Samuel Wesley: *Pious Communicant*, pp. 259-60. The only important alterations are "Nations" for "People", "Mercies" for "Mercy", and "Love" for "Laud", all in the first stanza.
- 9 IX **I'll praise my Maker while I've breath**—Watts: *Psalms*. Wesley omits stanzas 2 and 5, and alters stanza 4, which read:
 The Lord hath Eyes to give the Blind:
 The Lord supports the sinking Mind.
- 10 X **Praise ye the Lord: 'Tis good to raise**—Watts: *Psalms*. Wesley omits the second of Watts's eight stanzas, makes a few slight alterations, and adds the 1709 version of Bishop Thomas Ken's famous doxology.
- 11 XI **Hail, Father, whose creating call**—Samuel Wesley, jun.: *Poems*, pp. 1-3. Here John Wesley makes a few slight alterations, but in his *Collection of Moral and Sacred Poems*, 1744, iii, pp. 179-80, his brother's original text is restored.
- 12 XII **Hail, God the Son, in glory crown'd**—Samuel Wesley, jun.: *Poems*, pp. 3-4. John Wesley has made a few slight alterations, but in his *Collection of Moral and Sacred Poems*, 1744, iii, pp. 180-1, restores the original text.
- 13 XIII **Hail, Holy-Ghost, Jehovah, third**—Samuel Wesley, jun.: *Poems*, pp. 4-6. Again John Wesley makes slight alterations, but returns to the original text in *Collection of Moral and Sacred Poems*, 1744, iii, pp. 182-3.
- 14 XIV **Hail, Holy, Holy, Holy Lord**—Samuel Wesley, jun.: *Poems*, pp. 6-7. John Wesley omits stanza 3, which is restored in the 1744 *Collection*:
 Thou, Father, Son, and Holy Ghost,
 Empow'ring to baptize,
 Restor'st, for earthly Eden lost,
 An heav'nly Paradise.
- 14 XV **Rise, O my soul and leave the ground**—Watts: *Hymns*, Book 2, No. 17. The original begins "Rise, rise my soul", and Wesley has made a few other alterations, chiefly with the effect of making the poem throughout an address to God.
- 15 XVI **O God, thou bottomless abyss**—Translated from the German of Ernst Lange's "O Gott, du tiefe sonder grund", No. 9 in the *Gesangbuch*. Wesley omits stanzas 6 and 9 of Lange's ten.
- 18 XVII **Jesu, behold the wise from far**—Austin/Hickes's *Devotions*, Hymn 31, pp. 330-1. Wesley uses stanzas 2-7. (In Austin stanza 2 begins "Jesu, behold three Kings, from far", and in the earlier Hickes's editions "Jesu! behold wise Men from

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	far", but in the 1717 edition, "Jesu, behold the wise from far") Wesley not only makes slight verbal alterations, but changes the metre from 8 8.6.8 8.6 to 8 8.8.8 8.8.
19 XVIII	Behold what wondrous grace —Watts: <i>Hymns</i> , Book 1, No. 64. Wesley omits stanza 2, and makes many alterations.
20 XIX	Awake our souls, away our fears —Watts: <i>Hymns</i> , Book 1, No. 48. The alterations are slight: "we" for "they" in line 7, and "O mighty God thy" for "The mighty God, whose" in line 9.
21 XX	O King of glory, King of peace —Herbert: <i>Temple</i> , "Praise" [No. 117], beginning "King of Glory, King of Peace". Wesley reproduces the basic content of each of the seven stanzas, but the metre is altered from trochaic 7.4.7.4 to common metre, so that every line is altered, some of them considerably. Wesley closes with two lines borrowed from Addison's "When all thy mercies".
22 XXI	What equal honours shall we bring —Watts: <i>Hymns</i> , Book 1, No. 63. Wesley omits stanza 4 and makes some slight alterations.
22 XXII	Come holy spirit, send down those beams —Austin/Hickes's <i>Devotions</i> , Hymn 35, pp. 377-8. Wesley omits stanzas 3 and 5, and alters the metre from 8 8.6.8 8.6 to 8 8.8.8 8.8.
23 XXIII	We bless the Prophet of the Lord —Watts: <i>Hymns</i> , Book 2, No. 132. Again Wesley "personalizes" the hymn by such changes as "thy" for "his", "Live, Lord, and carry on" for "And lives to carry on", and "O guard" for "He guards".
24 XXIV	Behold we come, dear Lord, to thee —Austin/Hickes's <i>Devotions</i> , Hymn 1, pp. 3-4. Wesley omits the last stanza and alters the remainder.
25 XXV	And must this body die? —Watts: <i>Hymns</i> , Book 2, No. 110. Wesley makes several alterations. In stanza 5 these transform a statement and a hope into praise and prayer. He also substitutes "Saviour" in stanza 6 for the endearment "Dear Lord".
26 XXVI	Jesu, to thee my heart I bow —Translated from the German of Count N. L. Zinzendorf's "Reiner bräutigam meiner seelen", No. 225 in the <i>Gesangbuch</i> . Wesley reproduces stanzas 1, 10, 11, 12, 16 and 17 of Zinzendorf's nineteen.
26 XXVII	When all thy mercies, O my God —Addison: <i>Spectator</i> , No. 453, 9th August 1712. Wesley omits stanzas 2, 8, 9 and 12 of Addison's thirteen. He also makes a few minor alterations and one unsuccessful major one in the first stanza, in order to avoid "transported with the view".
28 XXVIII	My God how endless is thy love! —Watts: <i>Hymns</i> , Book 1, No. 81. The only major alteration is "drooping" for "drowsy" in line 8.
28 XXIX	Come ye that love the Lord —Watts: <i>Hymns</i> , Book 2, No. 30. Wesley omits stanzas 2 and 9, and makes considerable alterations, including those in the opening stanza, which had "we" and "our" where he reads "ye" and "your".
29 XXX	Join all the names of love and power —Watts: <i>Hymns</i> , Book 1, No. 149. Wesley omits stanzas 3, 6, 7 and 9, and makes several alterations, most of them serving to unify the poem as an address to Christ.
30 XXXI	The voice of my beloved sounds —Watts: <i>Hymns</i> , Book 1, No. 69. The only alteration is in the last stanza, where "we hear" and "Our hearts" become "I hear" and "My heart".

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| 31 xxxii | Dear Lord, my thankful heart revives —Watts: <i>Hymns</i> , Book 1, No. 70. Wesley omits stanzas 1-3, and 6, and makes several minor alterations—not including the several misprints! |
| 32 xxxiii | Almighty Maker, God! —Watts: <i>Horæ Lyricæ</i> , Book 1, [No. 22]. Wesley omits the second and eighth stanzas, and makes several alterations. |
| 33 xxxiv | Hail, glorious angels, heirs of light —Austin/Hickes's <i>Devotions</i> , Hymn 38, pp. 419-20. [No. 37 in Austin.] Wesley uses stanzas 3-6, 8-10 of Austin's original eleven, the first of which began "Wake all my hopes, lift up your eyes". Stanzas 5 and 7 of Wesley's selection are omitted from the earlier editions of Hickes's <i>Reformed Devotions</i> , but restored in the 1717 edition. Wesley makes several slight alterations. |
| 34 xxxv | Time, what an empty vapour 'tis! —Watts: <i>Hymns</i> , Book 2, No. 58. There are only a few slight alterations, the most significant being in the last two stanzas, changing "his" to "Thy", etc. |
| 35 xxxvi | Buried in shadows of the night —Watts: <i>Hymns</i> , Book 1, No. 97. Wesley omits stanza 3, and alters "his" in line 6 to "thy". |
| 36 xxxvii | Blest be the Father and his love —Watts: <i>Hymns</i> , Book 3, No. 26. The only major alteration is in line 6, where Wesley avoids the word "dear" in "From whose dear wounded body rolls". |
| 36 xxxviii | O Jesu, why, why dost thou love —Austin/Hickes's <i>Devotions</i> , Hymn 30, pp. 316-7. Wesley uses stanzas 1-3, 6-8 of Austin's ten, altering other lines besides the first, which began "Sweet Jesu!". |
| 37 xxxix | How swiftly wafted in a sigh —Herbert: <i>Temple</i> , "Prayer", [No. 78]. This is really a paraphrase of Herbert's poem, including occasional brief quotations, but in general consisting of the rephrasing in a different metre of Herbert's thoughts. Wesley's source might easily be missed but for the fact that he reprints this paraphrase in the <i>Hymns and Sacred Poems</i> of 1739 with the ascription, "From Herbert". |
| 38 xl | O Jesu, source of calm repose —Translated from the German of Anastasius Freylinghausen's "Wer ist wol, wie du", No. 30 in the <i>Gesangbuch</i> . Wesley translates stanzas 1, 3-5, 8 and 13. |

II. Psalms and Hymns for Wednesday or Friday

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| 40 I | Amidst thy wrath remember love —Watts: <i>Psalms</i> . Wesley omits stanzas 2, 5 and 8, and makes considerable alterations in the text, particularly in the direction of emphasizing the element of the individual's direct approach to God. |
| 41 II | Thou that hear'st when sinners cry —Watts: <i>Psalms</i> . Apart from omitting stanza 5, Wesley's only major alteration is in line 11, whose seeming exuberance he curbs—the original read: "Thine holy Joys, my God, restore". |
| 42 III | Thro' every age, eternal Lord —Watts: <i>Psalms</i> . Wesley omits stanzas 4 and 7, and makes two important alterations. Line 12 originally read "Return, ye sinners, to your dust", which is obviously tightened up by Wesley's emendation. The closing couplet is a strongly evangelical replacement for lines which smacked of humanism, or at least of the salvation by works which at the time was taunting Wesley with its ineffectualness:
Till a wise Care of Piety
Fit us to die, and dwell with Thee. |

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| 43 IV | Lord, if thine eye surveys our faults —Watts: <i>Psalms</i> . Wesley omits stanza 5. |
| 43 V | Wilt thou, O Lord, regard my tears. Some scores of possible sources have been searched without avail for the original. Because of the unrhyming first and third lines in each stanza it seems unlikely that the composition is by Wesley himself, as Dr. Osborn points out when reprinting it in the Wesleys' <i>Poetical Works</i> , ii, p. 9, as from the 1741 <i>Collection of Psalms and Hymns</i> . |
| 44 VI | From whence these dire portents around —Samuel Wesley, jun.: <i>Poems</i> , pp. 136-7. John Wesley omits stanza 4, but restores it in his <i>Collection of Moral and Sacred Poems</i> , 1744, iii, pp. 173-4. It runs thus:
<div style="margin-left: 40px;"> What Tongue the Tortures can declare
 Of this vindictive Hour?
 Wrath he alone had Will to share,
 As he alone had Pow'r! </div> |
| 45 VII | O throw away thy rod! —Herbert: <i>Temple</i> , "Discipline" [No. 151]. Herbert's metre is trochaic, 5.5.3.5, which Wesley changes to iambic short metre, necessitating the alteration of every line. Yet he reproduces perfectly the basic matter of each stanza, and certainly makes Herbert more readily intelligible, though robbing him of some of his quaintness. (It should be noted that "Peace" in line 14 is a misprint for "pace", as "strong" is for "stony" in line 20.) |
| 46 VIII | Behold the Saviour of mankind —Samuel Wesley, sen. Tradition has it that this hymn was preserved on a loose sheet found blowing about after the Epworth rectory was burnt down in 1709. It was here published for the first time. John Wesley omits stanzas 2 and 6 of the original, which is reproduced in Luke Tyerman's <i>Life and Times of the Rev. Samuel Wesley</i> , p. 328. |
| 47 IX | Thou Lord my power and wisdom art —Herbert: <i>Temple</i> , "Complaining" [No. 115], and "Grieve not the Holy Spirit" [No. 107]. The metre of the first is iambic 6 4.10 4.8, and of the second iambic 10.4.4.10.8 8. Stanzas 1 and 2 are re-arrangements of the first two stanzas of "Complaining", and stanzas 3 and 4 a looser re-arrangement of the closing stanzas of "Grieve not the Holy Spirit", though the last couplet is an exact quotation from Herbert. |
| 47 X | When rising from the bed of death —Addison: <i>Spectator</i> , No. 513, 18th October 1712. Wesley's only alterations are in the direction of removing the impression that "feeling sorry" is enough to put one right with God. He substitutes "secure" for "procure" in stanza 6, and re-writes stanza 4, which read:
<div style="margin-left: 40px;"> But thou hast told the troubled mind
 Who does her sins lament,
 The timely tribute of her tears
 Shall endless woe prevent. </div> |
| 48 XI | With joy we meditate the grace —Watts: <i>Hymns</i> , Book 1, No. 125. Wesley omits stanza 3. |
| 49 XII | Lord, how in silence I despise —Herbert: <i>Temple</i> , "Frailty" [No. 46]. Wesley reproduces Herbert's three stanzas in his own six, with some quotation, but more paraphrase. |
| 50 XIII | Long have I sat beneath the sound —Watts: <i>Hymns</i> , Book 2, No. 165. Wesley alters line 8, which read "My mem'ry can |

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- retain", and removes the endearment of line 9, "My dear Almighty, and my God", but makes little further change.
- 51 XIV **Thou Lamb of God, thou Prince of Peace**—Translated from the German of C. F. Richter's "Stilles Lamm und Friedfürst", No. 78r in the *Gesangbuch*. Wesley reproduces all but stanza 3 of the original, each with a stanza of his own.
- 52 XV **How sad our state by nature is**—Watts: *Hymns*, Book 2, No. 90. Wesley not only removes "all his hellish crew" from line 20, but the endearments from lines 13 and 22—"the dear fountain", and "On thy kind arms". He makes one or two other minor alterations.
- 52 XVI **With bended knees and aking eyes**—Herbert: *Temple*, "Longing" [No. 119]. Herbert's metre is 6.8.4.4.8 2. Each of his fourteen stanzas is basically reproduced in long metre by Wesley, with the exception of stanzas 9 and 11.
- 54 XVII **Lord, we confess our numerous faults**—Watts: *Hymns*, Book 1, No. 111. The only alterations are the substitution of "thy" for "his" in line 12, and "Thy" for "The" in line 19.
- 55 XVIII **Lord Jesu, when, when shall it be**—Austin/Hickes's *Devotions*, Hymn 4, pp. 42-4, and Hymn 13, p. 122. Wesley uses the first three stanzas of Austin's twelve, amending "Dear Jesus" to "Lord Jesus", and "When, dearest Lord" at the beginning of stanza 3 to "O Saviour, when". He appends stanza 6 of Hymn 13, altering its opening words from "O my dear Lord".
- 56 XIX **How heavy is the night**—Watts: *Hymns*, Book 1, No. 98. Wesley's main alterations (apart from "Upon" for "Over" in line 4) are to make the hymn a personal address to Christ. This involves the simple substitution of "thy" for "his" in line 7, and the more awkward alterations to lines 15 and 16, which read:
- He sets the sons of bondage free,
And breaks the cursèd chain.
- 56 XX **My soul before thee prostrate lies**—Translated from the German of C. F. Richter's "Hier legt mein Sinn sich vor dir nieder", No. 804 in the *Gesangbuch*. Wesley's stanzas each reproduce a stanza of the original, stanza 5 being omitted.

III. Psalms and Hymns for Saturday

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- 58 I **Behold the lofty sky**—Watts: *Psalms*. Apart from the omission of stanza 7, Wesley's only alteration is "happy" for "British" in line 13.
- 59 II **The spacious firmament on high**—Addison: *Spectator*, No. 465, 23rd August 1712. Wesley reads "wide" for "blue" in line 2, and "this" for "the" in line 14.
- 60 III **Great God, the heav'ns well order'd frame**—Watts: *Psalms*. Wesley omits stanzas 6 and 7, and makes several alterations in those he uses, happily in the case of line 2 of the closing stanza, which read "My God, forgive my secret faults", but not so happily in line 8, "The dawning and the dying light", or in line 16, "some young bridegroom".
- 61 IV **On thee the race of man depends**—Watts: *Psalms*. The section quoted represents verses 5-13 of the psalm. Wesley uses stanzas 2 and 7-12, and makes several alterations, such as "thy" for "his" and "Thou giv'st" for "He gives".
- 62 V **Thee, Lord, my soul aspires to sing**—Fitzgerald: *Poems*, pp. 82-90. The original is in decasyllabic couplets, containing

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130 lines. Wesley's basic treatment is to remove two syllables from each line, as may be seen from the original opening couplet:

Thee, Thee my rising Soul aspires to sing,
Almighty Father, everlasting King.

Sometimes he is able to achieve this condensation by a neat re-arrangement, as in the opening couplet of Part II, which read:

With grateful Food thy Creatures to sustain,
Thou send'st the former and the latter rain.

There are, however, many omissions, as also some lines supplied by Wesley himself. Wesley reproduced the original poem in his *Collection of Moral and Sacred Poems*, 1744, ii, pp. 144-8.

- 66 VI **When Israel, freed from Pharaoh's hand**—Watts: *Psalms*. This poem was originally published in the *Spectator*, No. 461, for 19th August 1712, and was inserted in Watts's *Psalms* in 1719 with two alterations. Wesley follows the later text in both these alterations, and introduces another of his own (unless it is a misprint)—"the" for "her" in line 11.
- 66 VII **Let every creature join**—Watts: *Psalms*. Wesley reproduces the whole poem with only a few minor alterations.
- 69 VIII **Hark, my dull soul, how every thing**—Austin/Hickes's *Devotions*, Hymn 6, pp. 69-70. Wesley omits the fifth stanza and alters Austin's metre from trochaic 7 7.7 7 to iambic 8 8.8 8. Thus he supplies the "dull" in the first line, which originally read "Hark, my soul, how every thing".
- 70 IX **Regent of all the worlds above**—Watts: *Horæ Lyricæ*, Book 1, [No. 20]. Wesley makes a number of major alterations, including the completely re-written first line, which originally read "Fairest of all the lights above". The original poem is reproduced in Wesley's *Collection of Moral and Sacred Poems*, 1744, i, pp. 196-8.
- 71 X **Author of being, source of light**—Samuel Wesley, sen. The original poem, in trochaic seven-syllabled couplets, interspersed with octosyllabic iambs, was described by Dr. Adam Clarke as "the finest on the subject in the English language". Dr. Clarke, both by his own investigations and by reproducing the original title, with its "supposed occasion" and "new dialogue", makes it clear that this is not a translation, but an original poem. (See his *Wesley Family*, 4th edn., 1860, i, pp. 226-31, ii, pp. 403-17.) John Wesley in effect here re-writes his father's manuscript poem, selecting some portions and rejecting others, filling out the trochaics to iambs, and arranging them into stanzas. The opening four lines, for instance, read:
- Author of Being! Source of Light!
With unfading beauties bright.
Fulness, goodness, rolling round
Thy own fair orb, without a bound.
- In the *Hymns and Sacred Poems* of 1739 Wesley reproduced the original poem, with omissions amounting to 84 lines. The same abridged version was reprinted in his *Collection of Moral and Sacred Poems*, 1744, iii, pp. 3-8, where Wesley ascribes it to his father, but also mistakenly describes it as "From the Greek".

DR. GORDON RUPP ON DENOMINATIONAL HISTORY

THE jubilee of our sister society the Baptist Historical Society was marked by an address given to the Assembly of the Baptist Union in April 1958 by the Rev. Dr. E. Gordon Rupp on "The Importance of Denominational History". The address has been reprinted in the July 1958 issue of the *Baptist Quarterly*, and we take leave to quote from it.

In characteristic fashion, Dr. Rupp stressed the necessity for appealing to facts:

There is in the end no substitute for archives. . . . We must have the local historians, the local records; we need more men and women, laymen with a hobby, working parsons with a concern, to be aware of, interested in, and working at these things. I say this is our own denominational business. . . . It is one of the dangers that generalizations and views run ahead of the facts. "The Methodist Revival saved England from revolution" is a half-truth often defended and often criticized, but the historian ought to say that the full sociological setting of early Methodism has never yet been explored. . . . I stress this because nowadays there is a tendency to despise this kind of thing as "antiquarian". But let us not be ashamed of this, what Professor Butterfield once called the one "monkish" thing in Methodism, the one piece of austere historical excavation which recalls the great Roman historians like the Bollandists. So I am a little sad that the austere, Victorian-looking "Transactions of the Methodist Historical Society" have in recent months been given a new look, to appear more up-to-date, more ecumenical. . . . All I would plead is that the denominational archives be not swamped or undervalued.

We are grateful for the distinguished support which is here given to our own oft-expressed views, rather sorry that Dr. Rupp disapproves of our "new look" (now ten years old!), and more than "a little sad" that he should misquote both the name of our Society and the exact title of our magazine. Dr. Rupp's address ended with a magnificent peroration:

Not long ago I went with the secretary of the Methodist Historical Society to an auction sale which included a large tea chest full of Wesleyana. After the sale we went to the West End bookseller who bought it, and he very kindly tipped the contents out on to the red carpet in his showroom. What a jumble it was: early Methodist sermons and printed hymns, old class tickets, engravings of chapels, photographs of be-whiskered Victorian divines and their overflowing quiverfuls of off-springs—and I heard somebody say in the shop: "What a lot of old junk! Sectarian, antiquarian rubbish?" And then I thought how long ago there was a box, very ornate and very elaborate I know, but still a box, a frame of wood for putting things in: nothing very impressive inside it, for that matter, some bits of wood, and stone, and a jar of sticky stuff—a pot of manna, Aaron's rod, tablets of stone—just little items of denominational history, just a church remembering that here and here and there in the past the Living God had touched this earth, "and it came to pass that when the ark set forward, that Moses said, Rise up, O Lord, and let Thine enemies be scattered. And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel." The church which will possess the future will be a church which has learned to remember, which finds in past mercies the sure ground of future hope.

EDITOR.

BOOK NOTICES

John Wesley and the Catholic Church, by John M. Todd. (Hodder and Stoughton, pp. 195, 15s.)

It is no new thing for Roman Catholic writers to express a great admiration for John Wesley; the biography by Piette is an obvious example. Mr. Todd, a Roman Catholic layman, whose book carries the *imprimatur*, goes even further, and finishes his book by saying that he has prayed to God through Wesley, not indeed publicly, "but privately as I pray for and to those who have been close to me". The argument goes thus: Wesley "believed in, taught and lived by the traditional Christian revelation"; his doctrine could only find its final and proper fulfilment in the Catholic Church; he did not of course hold the Roman view of the nature and identification of the visible Church, but he held something like a correct theology of the mystical Body which he wrongly identified. There were indeed omissions such as "the doctrine of purgatory and a full understanding of the place of Mary in the plan of redemption"; his spiritual experience bears some resemblance to that of St. John of the Cross; his attacks on the Roman Church were almost inevitable in his circumstances, and they were less sharp than those of many of his contemporaries. If he lived today, he would see things differently.

Now if this means that he was "Catholic" in the sense "orthodox Christian", that is true, but well known; if it means that, had he lived today, he would have been a Roman, that seems very unlikely; if it means that he was more "Catholic" than some Protestant Dissenters, in some third sense of the word "Catholic" (such as "conservative" or "traditionalist"), that may well be so, but the sense in which "Catholic" is there used needs more careful definition by someone who does not confuse these three meanings.

There are a number of mistakes, as in the title of the Rector of Lincoln College (p. 24), and the statement that Wesley ordained men to work as Anglican priests in America (p. 177); yet the author has a fair grasp of the spirit of Methodism. It will have much to teach such Romans as take an unfavourable view of Wesley; and though we Methodists may not see the book as having quite the importance which the author seems to attach to it, we welcome it as a sincere and friendly work; such admiration for our founder even across great denominational barriers is a very encouraging sign.

A. RAYMOND GEORGE.

The Young Wesley: Missionary and Theologian of Missions, by Martin Schmidt. (Epworth Press, pp. 48, 5s.)

This is a translation by L. A. Fletcher from the German of Martin Schmidt. This pamphlet falls into three sections. In the first there is a useful resurrection and exposition of the plea for missions made by Dr. Richard Sibbs (1517 [sic—should be 1577] - 1635), Master of Catherine Hall, Cambridge, and Puritan divine. In the second the Roman Catholic missions, Portuguese and Spanish, on the American continent are very cursorily reviewed. In the third and largest section (to which is added as an appendix John Wesley's letter of 10th October 1735 to Dr. Burton) is an account of Wesley's brief missionary career in Georgia. The emphasis is on his avowal: "My chief motive, to which all the rest are subordinate, is the hope of saving my own soul."

The narrative shows how Wesley went out, believing that among the

Indian tribes he would find a natural theology and primitive innocence of life, and how sadly he was disillusioned; and, further, the difficulty which he found in combining a chaplaincy to the settlers with a mission to the native tribes. This is lucid and straightforward enough. But perhaps only those who are familiar with the jargon of modern theology will find such a passage as this intelligible (p. 25) :

Still greater is the divergence of this missionary idea from the Puritan conception as found in Richard Sibbs. The two are alike in their theocentric structure, but whereas Sibbs's point of view is that of universal salvation-history, Wesley's is existential and personal. Sibbs's missionary call comes from taking the Bible seriously, seeing it as the undisputed, established authority standing above all dogmas, and is thus in essence exegesis. Wesley's call arises directly from his dialectic of life.

For the most part, the translation is done well and reads easily. Dr. Schmidt and Mr. Fletcher together have helped us to see what difference the Aldersgate Street experience made in John Wesley.

EDGAR W. THOMPSON.

Survey of London, Volume XXVII (Spitalfields and Mile End New Town). (Athlone Press, pp. xviii. 348, with 108 pages of Plates, 50s.)

The excellence of the magnificent series on London issued by the London County Council has long been established, and this latest volume is no exception. Though the book is mainly devoted to the Georgian buildings of Spitalfields, it nevertheless has particular interest for Methodists. There is, for instance, a full account of Christ Church, Spitalfields (one of Nicholas Hawksmoor's greatest works), where John Wesley preached; a reference to Little St. Helen's Place, where Dr. Samuel Annesley's meeting-house stood; and a description of Spital Yard, where the three-storied house in which Susanna Wesley was born can still be seen.

But we are chiefly indebted to these pages for fresh information about the two early Methodist preaching-houses in Spitalfields. First, the site at the corner of Black Eagle Street and Grey Eagle Street (now occupied by a brewery), which is clearly marked as a Methodist chapel on Rocque's map of 1746. Here in 1755 Wesley held a covenant service attended by 1,800 people. Second, the building in Church (Fournier) Street, formerly a French Church, and then a "Jew's Chapel" until the Methodists removed from Black Eagle Street and leased it from the London Society for Promoting Christianity among the Jews in 1819. The Rev. Charles Atmore executed the deed in June 1820. In 1869 the chapel was "restored to Beauty and Comfort" at a cost of £1,300 to celebrate its jubilee as a Methodist chapel. In 1873 it had sittings for 1,100 worshippers, and No. 59, Brick Lane was occupied as a Sunday-school. The Methodists gave up the cause in 1897, and the building once more became a Jewish synagogue.

John Wesley had a great liking for Spitalfields, largely because "the people, in general, are more simple and less confused by any other preachers". London Methodists would still find much to interest them (as the present reviewer has done) in a walk around these old streets with their historic sites. We are grateful to the London County Council for the loan of two blocks, which enables us to illustrate this review with photographs of the Fournier Street chapel (facing this and the next page), one of the exterior of the building as a synagogue, and one of the interior as a Methodist chapel after its "restoration" in 1869.

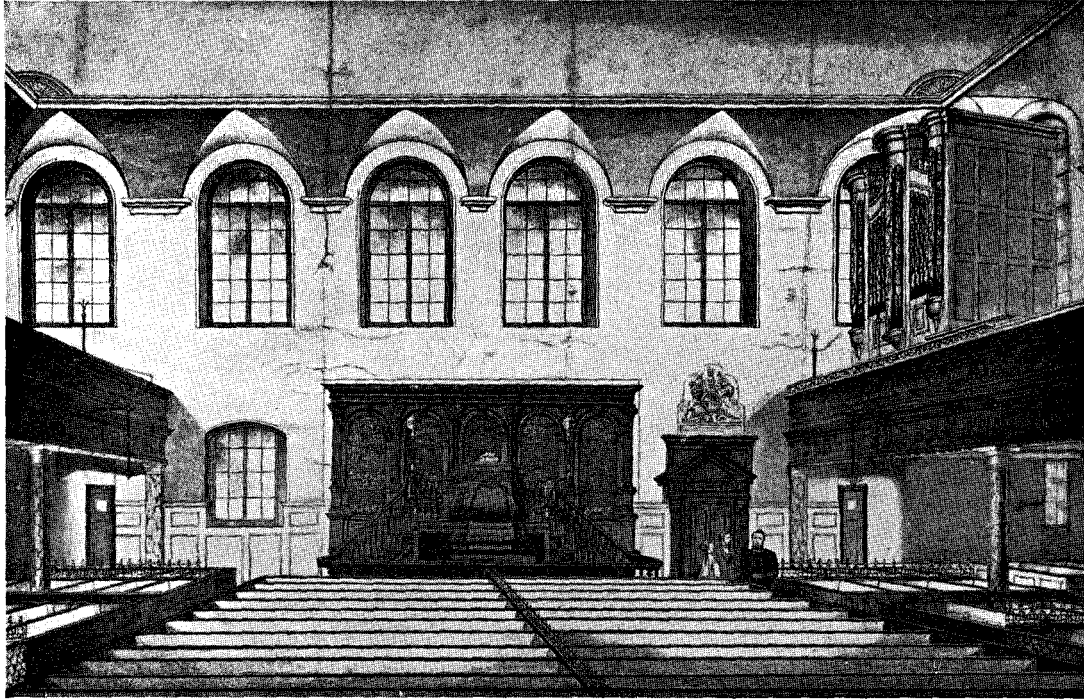
WESLEY F. SWIFT.



THE FORMER WESLEYAN CHAPEL IN FOURNIER STREET (THEN CHURCH STREET), LONDON
(now a Jewish Synagogue).

Block kindly loaned by London County Council.

(To illustrate Book Notice on page 196.)



THE WESLEYAN CHAPEL, FOURNIER STREET (FORMERLY CHURCH STREET), LONDON.

Interior after restoration in 1869.

Block kindly loaned by London County Council.

(To illustrate Book Notice on page 196.)

NOTES AND QUERIES

1010. A WESLEY LETTER.

In *Yr Eurgrawn Wesleyaidd* (the Welsh Wesleyan magazine), 1829, p. 366, there appeared a Welsh translation of a letter from John Wesley to Thomas Foulk(e)s. As I have been unable to trace the present whereabouts of the original, I have attempted to retranslate the Welsh version into English. Naturally one cannot claim that the retranslation corresponds in detailed phraseology with the original, but one hopes that it does reproduce the substance of Wesley's letter.

My dear Brother,

The glory of the Wesleyan Methodists is not to dispute with anybody concerning their opinion. We know that the kingdom of heaven is not meat and drink, nor opinions of any sort. What we need is that mind which was in Christ, to teach us to walk as Christ walked. But one cannot lay hold on this except by a life of constant and complete self-denial. There is a great danger of your being inconstant in this, unless you have vigilant Christians about you. In Chester you would certainly enjoy such [an advantage]; how it is at Bala I know not.

The best books I know for one in your situation are "Serious Call and Christian Perfection" by Mr. Law; I mean the abbreviated edition of them which I published years ago. I am grateful to you for the Note you sent in your letter. David is poor enough, but he is increasing in grace. Let us safeguard that matter, and all will be well.

I am your affectionate friend,

J. WESLEY.

Thomas Foulk(e)s (1731-1802) was a native of Merionethshire who had joined the Wesleyan society at Neston in Cheshire, c. 1756. On his return to his native county, c. 1758, he joined the Calvinistic Methodist society at Bala, whilst at the same time he retained his membership of the Wesleyan society at Chester. For fuller details, see A. H. Williams, *Welsh Wesleyan Methodism*, pp. 33-6. Wesley's letter to him was probably written fairly soon after his return to Wales.

GRIFFITH T. ROBERTS.

1011. BISHOP PHILLPOTTS'S LIBRARY, TRURO.

The library "originated in a bequest of Henry, Bishop of Exeter, which took effect in the year 1866", by which a portion of his library was given to the "clergy of Cornwall". During the intervening years the collection has been augmented by various bequests, and is still expanding. One such bequest included some 450 Wesleyan Methodist books and pamphlets, formerly the collection of the Rev. Frederick Hockin, one of Wesley's Anglican biographers. Hockin's book, *John Wesley and Modern Methodism* (1887), was written contra-Rigg, and is an attempt to prove contemporary Wesleyans un-Wesleyan.

In the pursuit of his task Hockin collected a set of *Arminian* and *Methodist Magazines*, 1778-1871; *Minutes of Conference*, 1744-1869 (collected edn.) and annual volumes 1869-87; seven volumes of Methodist and anti-Methodist tracts; practically all the early lives of Wesley and histories of Methodism, and many other volumes.

The library today is open to all who wish to use it, at a modest annual subscription, and it serves its area as both a reference and a lending library.

THOMAS SHAW.

1012. EAST ANGLIAN BRANCH.

A meeting was held on 11th October 1958, at the home of the Rev. and Mrs. J. J. Perry, of Norwich. After Mr. Perry had introduced us to the subject of Wesley pottery, fully illustrating his account from his fascinating collection of busts, medallions and other Wesleyana, the formation of a local branch of the Society was informally discussed over the tea-table. Despite a disappointing attendance, it was felt that there was sufficient interest and enthusiasm to proceed with the proposed Branch. Encouraging letters had been received from a number of people unable to attend the meeting, including the Rev. H. J. Martin, Chairman of the East Anglia District. It was agreed that Mr. Martin be asked to become President. The Rev. J. J. Perry was appointed Chairman, and Mr. J. A. Vickers agreed to act as Secretary in the initial stages of the Branch's formation. Other decisions included: (i) that meetings be arranged twice a year, and as far as possible at different centres; (ii) that work on local Methodist history—e.g. the compilation of a bibliography of available material and the conservation of local church records—be undertaken in addition to the holding of public meetings.

Arrangements for further meetings were made as follows: 23rd May 1959—Speaker: Rev. Dr. J. H. S. Kent; Place: Chapel Field Road, Norwich. 17th October 1959—Speaker: Mr. W. D. Warren; Place: Museum Street, Ipswich. Fuller details will be sent out later. Meanwhile, I shall be glad to hear from interested members in the area, especially those who did not reply to—or perhaps did not receive—our earlier letter.

JOHN A. VICKERS.

1013. BIBLIOGRAPHY OF "THE METHODIST HYMN-BOOK".

I am engaged in the compilation of a bibliography of *The Methodist Hymn-book*, and should be glad to hear from members as to what editions they possess. (Brief title-page; date; number of hymns; size, etc.)

OLIVER A. BECKERLEGGE.

1014. EDWARD SMYTH'S ABRIDGEMENT OF THE PRAYER BOOK.

The late Rev. F. G. Stafford, in an article on "Methodist Founders of other Churches" (*Proceedings*, xxix, pp. 21-2) refers to the Rev. Edward Smyth, an Irish clergyman "who had left the Church of Ireland", and who was in 1779 the cause of a dispute between Wesley and Alexander McNab. It may not be generally known that Smyth edited an abridgement of the Book of Common Prayer, to which I refer in my book *The Prayer Book Reform Movement in the Eighteenth Century*. I remember being puzzled by it when I wrote my book, for the author was evidently a Dissenter familiar with Prayer Book worship, and thoroughly orthodox. His book did not fit in with the many semi-Arian revisions of Anglicans and Dissenters I had been examining at the time.

Edward Smyth's revision was published in Dublin in 1786, and is entitled *Forms of Common Prayer for those who attend in Bethesda Chapel, Dublin*. It is based on the Book of Common Prayer, but in Morning and Evening Prayer omits the Benedicite, the Benedictus, and the second Lord's Prayer. This abridgement is justified in the Preface on the ground that "He judged it expedient to shorten the usual service . . . being desirous of appropriating more time than is generally spent in singing to the praise of that God Who giveth us life, and breath, and all things." The book is appended to "a choice collection of occasional hymns". Smyth protests his loyalty "to the essential doctrines of the Established Church, as contained in its Articles and Homilies . . . from which he trusts

he never will be a Dissenter". He includes no services for baptism or marriage, as his chapel "was not built with any intention of infringing on the peculiar rights of the clergy".

A. ELLIOTT PEASTON.

[Edward Smyth was a clergyman of the Church of Ireland who was ejected from his curacy for preaching Methodist doctrines. According to both Tyerman and Telford, he became for a time one of Wesley's London curates. Smyth opened the Bethesda dissenting chapel in Dublin in 1786, and his name appears frequently in the last three volumes of Wesley's *Letters*.—EDITOR.]

1015. THE "MINUTES OF CONFERENCE".

Since my article on this subject appeared in *Proceedings*, xxxi, pp. 155-60, three correspondents have mentioned certain editions of the *Minutes* printed by Edward Baines, Mercury Court, Leeds. The Rev. W. L. Doughty, for instance, refers to a volume of 402 pages, numbered consecutively, containing the *Minutes* from 1744 to 1800, published by Baines in 1803. The first four Conferences are briefly reported; then follow the more important parts of the official *Minutes* for the later years to 1800. Mr. Doughty also has a volume containing the *Minutes* from 1801 to 1807, each year being a separate pamphlet but all bound together in one volume. The *Minutes* from 1802 to 1807 are the official publications, but the pamphlet for 1801 is printed by E. Baines at Leeds.

I knew of the existence of these copies of the *Minutes*, and my failure to mention them in my article was due to a lapse of memory. I have an idea—which I cannot prove—that these Leeds editions of the *Minutes* were "pirate" editions, printed for the Methodist New Connexion. Some of the early Methodist New Connexion publications were printed in Leeds; for example, the 1798 *Minutes* and volume two of Kilham's *Methodist Monitor* (1797) were both printed by Binns and Brown, the firm with whom Edward Baines served his apprenticeship. Baines himself printed the *General Rules for the Government of the New Connexion of Methodists* in 1803, and the *Methodist New Connexion Minutes* from 1800 to 1803, and probably other publications to which I have not immediate access.

Edward Baines was a Lancashire man who set up in business for himself in Leeds about the end of the eighteenth century, and in 1801, when only twenty-six, he took over the control of the *Leeds Mercury* from his former employers, Binns and Brown. The *Leeds Mercury* became the leading Whig newspaper in Yorkshire, and Baines himself was soon the foremost printer and publisher in Leeds. From 1834 to 1841 he was the member of Parliament for Leeds, and he died in 1848. His life was the familiar romance of a poor boy who "makes good". His biographer describes him as an Independent Dissenter, and for a time he attended the Unitarian chapel in Leeds. His connexion with Dissent and his former employment with Binns and Brown no doubt made him an obvious choice for a Methodist New Connexion printer in the early days of that denomination. These may be slender grounds on which to base my theory of a "pirate" edition of the Wesleyan *Minutes*. If they are too slender, some irate brother will doubtless quickly tell me so!

The details of Baines's career are taken from *Leeds Booksellers, Printers and Libraries*, by T. W. Hand (reprinted from *Book-Auction Records*, viii, May 1911), and the *Life of Edward Baines*, by his son (second edn., 1859).

WESLEY F. SWIFT.

1016. LOCAL CHARITABLE SOCIETIES IN METHODISM.

I am collecting material about local Methodist charities. Can anyone offer information on local organizations such as "Boots for Local Preachers", "Lighting and firing for Wesleyan widows", "Wesleyan linen dole", or any other grants for charitable, social or educational purposes? Please send to me at 11, Bell Hall Mount, Halifax, Yorks.

(MRS.) E. V. CHAPMAN.

1017. ARTICLES OF METHODIST HISTORICAL INTEREST.

The following articles of Methodist historical importance have appeared in the *London Quarterly and Holborn Review* since the last list was printed in *Proceedings*, xxxi, p. 148:

JULY 1958—"Mad Grimshaw' and his Covenants with God", by Frank Baker, B.A., B.D., Ph.D. A study of eighteenth-century Psychology.

This article was concluded in the October 1958 issue.

OCTOBER 1958—"John Wesley's Lectionary", by Wesley F. Swift. An examination of John Wesley's lectionary in the *Sunday Service of the Methodists*, with notes on some later Methodist lectionaries.

JANUARY 1959—"Wesley's Death through the eyes of the Press", by Herbert W. White. A brief survey of contemporary press notices at the time of Wesley's death.

JANUARY 1959—"John Wesley's Philosophy of Suffering", by John C. Bowmer, M.A., B.D. A dissertation on one aspect of Wesley's medical work.

EDITOR.

1018. EAYRS ESSAY PRIZES.

The subject of the essay, and the prize-winner, for the last year, are as follows:

23. 1957-8. "Alexander Kilham".

First prize not awarded this year.

Second prize—Rev. William H. Weller.

Details of earlier essays and prize-winners were given in *Proceedings*, xxiii, p. 22; xxv, p. 13; xxvi, p. 62; xxvii, p. 188; xxx, p. 95; and xxxi, p. 104.

EDITOR.

1019. THE "WESLEY SOCIETY" OF AMERICA.

Mention should be made in these pages of the formation of a "Wesley Society" in the United States of America. It began with an informal meeting in New York on 31st January 1955 of a small group of Methodist ministers, teachers and students who were brought together by a common concern over the "lost voice" of Methodism in theology and in the ecumenical movement. As a result the Society was formed with its aim "the renewal of the Wesleyan heritage in the contemporary Methodist Church", and there are now several hundred members. Retreats have been held, and various publications sponsored. Amongst the latter is the *Wesley Hymn-book*, whose publication is imminent, which will incorporate the earlier and shorter "Asbury Supplement", the work of Dr. Franz Hildebrandt, who is the President of the Wesley Society. The most recent publication to come to hand is a cyclostyled copy of "Wesley's Eucharistic Faith and Practice", an address given last April to a meeting of the Society by Paul S. Sanders. It will be seen that the Wesley Society of America has affinities with our own and other unofficial societies in British Methodism. It is on the right lines, and we are sure that under the guiding hand of Dr. Hildebrandt it will achieve much success.

WESLEY F. SWIFT.