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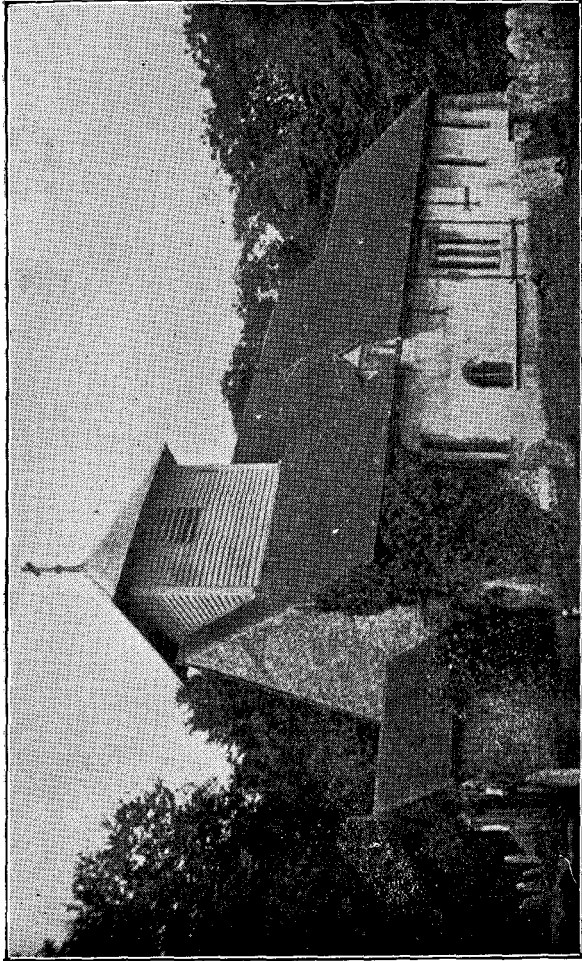
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ALL SAINTS' CHURCH, DUMMER.

DUMMER AND THE OXFORD METHODISTS.

A proposal to make a pilgrimage to Dummer, would test the geographical knowledge of many an experienced wayfarer. The old world village with its population of not more than 400 souls is about five miles distant from any railway station mentioned in Bradshaw. The Gazetteer has nothing more to say of it than the doubtful statement that Hervey wrote some of his famous "Meditations" here; and even the *Highways and Byways of Hampshire* can add nothing more remarkable than the record that Mr. Stephen Terry, a great sportsman, lived here.¹ Nor can the village pride itself on any attraction beyond the old house of the Dummers, and the little fane of All Saints with its 13th and 15th century architecture, brasses and singular canopy. The old oak pulpit (*circa* 1400) recalls the days when Kinchin, Whitefield and Hervey regularly occupied it, and Wesley, Hutchings, Broughton, Gambold, Ingham, Stonehouse, Hall and probably other Oxford Methodists occasionally preached from it. Readers of Wesley's diary wonder where "Goody Rogers," "Goody Fist" and old Mr. Terry used to sit, and as the pilgrim goes through the hamlet he will ask where Vigors lived in whose house Wesley sang and read the Bible." He will also remember that Cennick, Seward, Wolf and other good men found their way to the "pigmy parish," as Tyerman calls it.²

The Methodist associations of Dummer commenced with the appointment of the Rev. Charles Kinchin, Fellow of Corpus Christi College, Oxford, as its rector in 1735, and all that

¹ (The following names appear on tablets in the Church. Stephen Terry, Esq. d. 1867 aged 95. Rev. Stephen Terry, Rector of Weston Patrick, Hants, d. 1882). T.E.B.

² Was the old family connected with the Dummers at Cranbury Park Winchester? If so, it was one of that ilk who bought the beautiful Butter Cross to ornament his demesne. The inhabitants drove off his men and horses when they came to remove it.

followed was the outcome of this event. Whitefield said of the good parish priest, Mr. Kinchin, "he is all heart", and this is abundantly proved by the description of his daily round: "Mr. Kinchin had used his people according to the rubric to have public prayers twice a day, namely in the morning, it being winter, before it was light, and in the evening after the people returned from their work. He also catechised the lambs of the flock daily, and visited from house to house. He loved his people and was loved by them." The spirit, in which he discharged his duties may be seen in one of his letters to Wesley, written about three years after Kinchin accepted the living at Dummer, "My Lord and my God has made His servant a minister of the Gospel of His Son. He has committed to my care many immortal souls, and I am but a little child, I know not how to go out or come in. Pray, therefore, earnestly for me that God would give His servant an understanding heart, to lead and instruct his people." The promotion of the rector as Dean of his College obliged him to live at Oxford, but he kept the oversight of his rural parish and was careful and fortunate in securing like-minded curates. Of the domestic life of Kinchin little is told. It is known that he was married, and that his two brothers, James and Stephen, and his invalid sister, "Miss Molly" lived with him. The home at first was in the village; but afterwards at Woodmancot.

At Oxford the Dean continued to be a true Methodist, taking Whitefield's work as a visitor of the prisoners, expounding to the gownsmen and travelling occasionally with Wesley. But his zeal brought him into unpleasant relations with the higher authorities. The Chancellor refused him permission to use the University press for the printing of his sermon on *The Necessity and Work of the New Birth*. At one time Kinchin was tempted to become a Nonconformist, much to the grief of Hervey his whilom curate. The good rector died on January 4, 1742, and on that date Wesley made use in his *Journal* of a passage from Horace, which is translated in the standard edition (ii 520) "So then everlasting sleep weighs down Quintilius! Ah, when shall Modesty, and the sister of Justice, incorruptible Fidelity, and naked Truth, ever find anyone for his equal?"

When Whitefield, who was already a popular preacher, came to Dummer his pride was no little touched when he beheld his humble congregation and surroundings. He thus expressed himself. "The parish consisting of poor and illiterate people my proud heart could not brook it. I would have given all the world for one of my Oxford friends and mourned for the lack of them, as

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a dove that has lost her mate." But by giving himself to prayer, reading Law's *Serious Call*, and following the good example of his rector he so far benefited by his six weeks' stay in the obscure parish as to say, "The profit I reaped by these exercises and conversing with the poor country people was unspeakable. I frequently learnt as much by an afternoon's visit as in a week's study." On Dec. 30, 1736, he writes "I have great reason to bless God for sending me to Dummer. It has taught me to live alone, and much improved both my outward and inward man." The termination of Whitefield's brief ministry as Kinchin's curate was principally due to an appeal made to him by Wesley, then in Georgia. "Only Mr. Delamotte is with me till God shall stir up the hearts of some of His servants, who putting their lives in His hands, shall come over and help us, where the harvest is so great and the labourers so few. What if thou art the man Mr. Whitefield?" "Upon reading this letter" says Whitefield, "my heart leaped within me, and, as it were, echoed to the call." It was not without tears that he left the little flock who had become "dear to him as his own soul."³

Fortunately this was not the end of his connection with Dummer. On returning from America the first time he met there his Oxford friends Kinchin, Hutchings and Seward with whom he took counsel, sung psalms and prayed, and visited the poor flock from house to house "who rejoiced exceedingly at the sight of me, and had not forgotten their former love." The day before he met in the village "near a dozen Christian brethren with whom we took sweet counsel and ate bread with gladness and singleness of heart." But he was to have an experience of another kind in his old parish. On a sudden "he was taken very ill in body," "I struggled just like one in his last agonies. It would have melted anyone down to see my dear friends, especially my dearest Mr. H—s, [Hutchings] weeping and praying around me."

Before first leaving Dummer at the call of Wesley, Whitefield spent part of Christmas there, 1736, and Kinchin introduced him to the new curate, James Hervey, who had just come from London. Hervey remained in the parish nearly a year, but varied its quietness by an interchange of pulpits with his Oxford friends. That he wrote any of his "Meditations" is not told us, nor can we believe this supposition, since Hervey came to know the vicar of St. Gennys, Cornwall at a later period, and the first of the "Meditations" is dedicated to Miss Thompson. Early

3. For a letter written from Dummer, 7 Dec, 1736, see *Proc.* x p. 19.

in 1738, Hervey's health began to fail and he gladly accepted the opportunity of retiring into a worthy and wealthy gentleman's "family" residing at Stoke Abbey, Devonshire. In parting with Kinchin, his rector, he says, "He has been kind to me as a father; is dear to me as a brother."

Wesley was only a visitor to Dummer, but his visits were at one time more frequent and longer than usual. His first was in April 1738, and extended over a fortnight. Each day's doings were recorded in his Diary. In the Bible readings, public services in the little church, visiting the sick and aged parishoners, we see what Wesley would have been as a parish priest. The rector's brothers and invalid sister were greatly benefited by his ministrations, especially "Miss Molly" who in a letter overflowing with gratitude, greets him as her spiritual father. When his duties detained him he stayed the night in the village as the guest of "Father Terry"; Woodmancot being a few miles away. Wesley speaks of Kinchin as "our dear brother" and it is no surprise to find the great itinerant again under the rector's roof a month after the long visit just noticed. This time he brings with him his friend Wolf and for three or four days they are welcome guests. Two events made these days memorable, one being the writing of that unfortunate letter in which Wesley, then in a despondent frame, laid such blame on William Law, and the other was the great uplift of soul which marked a new stage in Wesley's spiritual life. "It was while exhorting one of his Dummer friends that the cloud began to lift." His *Journal* gives an interesting account of the day of grace, May 24th, 1738. In the spring of 1739, he came with John Cennick who had become a Methodist through the influence of Kinchin, ministered to the poor invalid, "weak in body but strong in the Lord," and preached to an attentive congregation. On the 30th March he is again at Dummer; but it was a flying visit, and the entry in his diary is very brief; "6-45 (AM) conversed with Hutchings, tea, prayer, singing; and set out to Newbury."⁴

Hutchins or Hutchings might almost be claimed as curate of Dummer by warrant of Hervey's statement: "Mr. Broughton has gone to Dummer to assist dear Mr. Hutchings" who has gone to Manchester on business; and it will be remembered how he ministered to Whitefield during his sudden attack of illness in the village. But whether this was Richard Hutchings who

4. C. Wesley does not seem to have visited Dummer, though he accompanied Kinchin on so many preaching journeys from Oxford as to speak of him as "my inseparable companion."

became rector of Lincoln College, Oxford, or John Hutchings, one of the Holy Club, and graduate of Pembroke College, we cannot be sure.⁵ Unfortunately the irregular spelling of the day does not determine the question; but as Whitefield was "Hutchings' " fellow Collegian it seems likely that he was correct in so spelling the name of his friend who showed him such kindness at Dummer. John Hutchings, like Gambold, another member of the Holy Club, became a Moravian. His preparation for this change may be read in Charles Wesley's *Journal* Aug. 10 and 13, 1739.

One of Hervey's letters dated Dummer October 26 1737, proves that other Oxford Methodists occupied the old pulpit of All Saints. "Mr. Broughton, Mr. Gambold and Mr. Kinchin have been exercising their ministry here."

R. BUTTERWORTH.

THE RESERVATION OF THE SACRAMENT.

An interesting correspondence on the above subject especially in its relation to early Methodism, has recently taken place between a Clergyman of the Church of England, the Rev. Dr. Simon and Rev. J. Conder Natrass. Some information of permanent value was elicited, and it was decided to publish in the *Proceedings* such portions of the correspondence as are of general historical interest.

The first letter, dated April 23rd 1919, was from the Clergyman as follows :

"I have collected some evidence of the practice of communicating the sick with the reserved sacrament in England previous to the Oxford Movement. This was done in parishes where Evangelical views prevailed, and it has occurred to me that the Methodist Revival may have found some use for the practice of carrying the Sacrament to the sick from the church instead of celebrating in the sick person's room.

I should be very grateful if you would kindly tell me whether any instances of this are recorded in the Journals of John and Charles Wesley or elsewhere in Methodist records of the 18th century. I think they would only be mentioned incidentally, if mentioned at all.

5. (On the two, see "*Proceedings* vol V. p. 151).

WESLEY HISTORICAL SOCIETY.

Your reply would be of great interest to me, and I hope I shall not be giving you too much trouble."

To the Secretary,

The Wesleyan Historical Society.

To this letter a reply was sent by Mr. Natrass, of which the following were the main points. (1) In the whole of Wesley's writings there does not appear any reference to Reservation of the Sacrament, nor is any instance known in early Methodist history. (2) In 1756 Wesley reprinted *A Roman Catechism, with a reply thereto*, which has been traced to a writer in the days of James II. Subsequently he adopted the pamphlet bodily in his own collected *Works*. In this pamphlet Transubstantiation and Adoration of the Host are discussed, but there is no reference to Reservation. (3) In his High Church days Wesley was a strict canonist, and would hold closely to the plain words of Article xxviii on this subject. (4) Reservation was so little discussed and practised in Wesley's day that it probably never came under his purview

The letter was sent to Dr. Simon, from whom the following reply, dated April 28, was received, and duly forwarded to the Clergyman.

"Notices of administration of the Sacrament to the sick frequently occur in the *Journal*; but I know of none in which any mention is made of Reservation. John Wesley was sound on the subject of transubstantiation, and that idea is inherent in the practice of Reservation. He was, moreover, strongly attached to the plain meanings of the Articles and the Homilies. Article xxviii, "Of the Lord's Supper," says: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Extreme High Churchmen would explain this away; but Wesley did not indulge in that form of ingenuity. His mature judgment on the subject of Reservation may be learned from the fact that when he revised the Thirty-nine Articles for the use of the American Methodists, though he made extensive alterations in them, he left the declaration against Reservation intact.

Turning from the opinions of Wesley to his practice, it is interesting to note the surroundings of the references to "communicating the sick." Those circumstances shew that a "reserved" sacrament is out of the question.

Take the case of Bristol at the outset of his mission. In the *Diary* printed in the *Journal* you will find a number of ref-

erences to communicating the sick if you will search the years 1739 and those immediately following. The question at once arises, from whom would Wesley be able to obtain the "reserved" bread and wine? It was with difficulty that he himself communicated. The Bristol clergy had entered into a compact to refuse the Lord's Supper to the Methodists. Charles Wesley was twice repelled when he desired to receive the Sacrament in Temple Church, and John Wesley was warned that a similar fate awaited him. It may be said that the Wesleys might have consecrated the bread and wine at home, and then "carried about" the Sacrament to the sick. But surely the High Churchmen, of the present day, would lift up their hands at such a proceeding. That is not what they mean by "communicating the sick with the reserved Sacrament."

It should be noted that these communions in the chambers of the sick led to the administration of the Sacrament by the Wesleys to groups of people who attended them. John Wesley frequently gives the numbers present. On certain occasions thirty or forty people were there; a regular communion service was held. Does not that fact discountenance the theory of "reserve"?

It may be said that the earlier years of Wesley's Mission were exceptional, and presented difficulties which did not afterwards occur, and that he may have "carried about" the reserved Sacrament to the sick. The answer to that is, there is no evidence that he did so, and the argument from "silence" is very unsafe. Its risk is emphasised by his action in the case of Article xxvii. His revision of the Articles was made in 1784.

I hope these facts will be of service to you when you answer your correspondent's letter."

To these communications the following reply, dated May 5, was received :

"I am sorry that I could not write sooner to acknowledge your two very kind letters in reply to my letter of April 23. Please accept my sincere thanks for the information you have sent me, and might I ask you to give my thanks to Dr. Simon for his interesting notes. But it seems to me scarcely accurate to say that the idea of *Transubstantiation* "is inherent in the practice of Reservation," seeing that the Sacrament was reserved for centuries before the doctrine of *Transubstantiation* was formulated, and is still everywhere

reserved in the East. Certainly no particular Eucharistic doctrine can be attached to the practice of reserving the Sacrament for the sick at the celebration and carrying it either there and then, or a little later, to the house, for this has been done by men of marked Evangelical opinions. I thought that some evidence of this might be found either on the part of the Wesleys or of benefited clergy like Fletcher, Perronet, Grimshaw and others. I am not surprised to learn from Dr. Simon that there is no evidence, for there are few instances altogether which have been picked up here and there. It was not, perhaps, the kind of thing to happen often, or to be carefully recorded. It was very good of you to give so much attention to my question. Would you do me a further kindness and accept a copy of some lectures on the Holy Communion in which I tried to discuss the Catholic doctrine and other matters as well as I was able.

Believe me, dear Sir,

Yours very truly in our Lord,"

To this letter Mr. Nattrass replied that if "no particular Eucharistic doctrine can be attached to the practice of reserving the Sacrament for the sick at the celebration, and carrying it either there and then, or a little later to the house," the whole question resolves itself into one of convenience, and the chief ground of controversy becomes non-existent. A Wesleyan minister would have no hesitation after a celebration of the Lord's Supper in taking part of the remaining elements to communicate a sick person, because there would be no question of doctrine involved in the action.

Dr. Simon also wrote on May 9, as follows :

"I still think that I am right concerning the root of the teaching and practice of "reservation." It lies in the doctrine of transubstantiation, or consubstantiation, or some doctrine that implies that by the action of the priest the bread and wine, when consecrated, undergo a change. If they do not, why all this respect paid to the reserved Sacrament?"

When I was in Rennes, in Brittany, I saw a procession. The host was being carried through the street by a priest, accompanied by his acolytes and candle bearers. I was told that it was the Holy Sacrament being taken to a sick person.

When the Reformers declared that the Sacrament was not to be "reserved" or "carried about," they knew what they were doing. If the "Catholic" party had its way in the

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Church of England the Rennes scene would be re-enacted in the streets of English towns and villages."

To these letters an answer was received, dated May 12 :

"I thank you very much for your letter, and for your kind acceptance of my book. It is good to read your profession of entire faith in our most blessed Lord. I would beg a prayer of you, if you will be so kind, that I may be wholly consecrated to His service.

I would like to add one or two words about Reservation. The sentence you quote from my last letter, "no particular Eucharistic doctrine, etc.," means just this, that the practice of reserving for the sick is one which men who differ widely as to doctrine have alike found useful or necessary in their ministry, and therefore it is not possible from the practice alone to say what doctrine lies behind any instance of it. Your own words put it very well, "there would be no doctrinal issue involved: it would simply be a question of convenience." It is desirable to give the sick man his communion in this way, but our view of the Sacrament which we carry to him is the same as if we were communicating him at the celebration in the Church. It is very interesting to trace the survival of old traditions, but instances of carrying the Sacrament to the sick are also a good argument (and this was the point of my enquiry) against the view which many persons hold that the rubrics of the Prayer-book Office for the "Communion of the Sick" rendered all Reservation unlawful. There are other and stronger arguments against that view, but the fact that the practice of carrying the Sacrament to the sick prevailed in a number of places since 1662, and even in Durham Cathedral, is not favourable to it, and I hoped you might be able to produce some more evidence for me. I take the doctrinal significance to be different in the case of perpetual Reservation, and I could go along with Dr. Simon if he would say that "the idea of the Real Presence (not necessarily Transubstantiation) is inherent in that practice." The doctrine of Transubstantiation is much later in time than the custom of Reservation, and it covers only a part of the Catholic field.

Believe me, with renewed thanks,

Yours very sincerely in our Lord,"

A further letter, dated May 15, was written by Dr. Simon :

"My discussions with High Churchmen have spread over

many years, and I have found it necessary to insist that terms should be defined in controversy ; but I see no fatal objection to the way in which Mr. — alters the statement I made in my former letter to you. I prefer that my statement should be thus expressed, viz., "An extreme view of the doctrine of the Real Presence is inherent in the practice of Reservation."

I am acquainted with the outlines of the history of Reservation, and I know its dangers. Sooner or later it ends in a view of the Real Presence which is difficult to distinguish from the view of the Transubstantiationist.

In 1885 the bishops, in the Convocation of Canterbury, declared that "the practice of Reservation is contrary to the wise and carefully revised order of the Church of England as expressed in the Book of Common Prayer," and that "no Reservation for any purpose is consistent with the rule of the Church of England" (*Journal of Convocation*, Feb. 3, 1885).

In 1900 the two archbishops, speaking for the whole body of bishops, refused to admit any tampering with that prohibition.

Light on the question may be derived from a comparison of the two Prayer Books of Edward VI. The first was little more than a translation of the Roman book. In the Communion Office Reservation of the Sacrament was allowed for the benefit of sick persons. In the second Prayer Book the rubrics allowing, or directing "reservation" in the case of the sick, were dropped. Blunt, in *The Book of Church Law*, acknowledges this fact and says, "The practice of reservation doubtless died out gradually ; that of celebration in the sick person's room has since taken its place almost universally in its stead" (p. 171, 1890 ed.).

Whitehead, in his excellent book on *Church Law*, says : "Reservation of the elements consecrated at the Lord's Supper is illegal. An offending incumbent has been inhibited from keeping them or causing or permitting them to be kept in the Church ; and also for 'keeping burning or causing or permitting to be kept burning a light' in front of the consecrated bread and wine." He quotes the case of *Oxford v. Henly* which occurred in 1907. (See Whitehead, p. 281).

When I consider these cases I am convinced that the omissions in the second Prayer Book of Edward VI, the declaration of the Convocation of Canterbury, and the judg-

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ment of the Court in *Oxford v. Henly* show that the danger perceived and guarded against was the danger inherent in the doctrine of Transubstantiation, or in a doctrine that can scarcely be distinguished from it.

All this must be borne in mind when my agreement to the substitution of "the Real Presence" for "Transubstantiation," is considered.

Mr. — is such a courteous correspondent that he makes me go with him as far as I can; but in my secret soul I believe that my first statement was right."

This letter closed the correspondence.

J.C.N.

THE WESLEYS. THE METRICAL PSALMS, AND A STRAY TREVCCA COLLEGE M.S.

About twenty years ago, Miss Fish, of Kettering, daughter of the late Rev. Henry Fish, M.A., handed over to the Conference Office several rare books, but the chief treasure was *A Collection of Psalms and Hymns*, published by John and Charles Wesley in 1743, bound up with which are the paraphrases of *Psalms in the handwriting of Charles Wesley*. The first six pages of the M.S. have evidently been torn out. The book formerly belonged to the Countess of Huntingdon, and has her label with coat-of-arms and motto "In veritate victoria, Selina, Countess Dowager o Huntingdon." On the fly leaf in pencil are these words, "Mr. Nichols, printer, Hoxton Square, said in a conversation with me this was worth £50. H. Fish."

It would seem that there were two separate books of MSS. containing Charles Wesley's version of the Psalms, for there is a letter accompanying this of Mr. Fish, from Mr. Daniel Sedgwick, the well known hymnologist, who kept a second-hand book shop in Sun Street. The letter says,

"You will be much surprised by my informing you that I have recently purchased a beautiful manuscript volume of Charles Wesley's version of the Psalms, containing at least one Psalm in 14 6-line verses that you have not seen, it is

Psalm the 9th. I will endeavour to give you a description of the manuscript. It is bound in whole calf—but no lettering on the back—in nice clean state, binding quite good and fresh; inside the cover is the following:—

Easter, 1750.

Left at E. Perronet's

(Then is a list of books).

Now if you refer to C Wesley's letter, March 17th, page 208, Second Vol. of *Journals*, he says he was going to Perronet's, and no doubt then took those books there, and upon his return then entered them into this volume; however this may be, the date of the manuscript is established 1750. It is, in my opinion, an earlier volume than yours, as several corrections are made in it. The last Psalm in the volume, Psalm 19th, is left in an unfinished state at verse 16. The volume is in two handwritings; my supposition is that Mrs. C. W. wrote the greater part, and that C. W. finding some leaves unoccupied at the end just filled them up, and that afterwards your manuscript was taken from this.

DANIEL SEDGWICK.

This book that Mr. Sedgwick wrote about was sold by him in 1859 to Mr. Love, who was a well-known collector of Wesley relics. He says:—"I have given him (Sedgwick) a large price for the vol., being exceedingly desirous to possess some relic of our illustrious poet." But Mr. Fish's MS contains a much larger number of Psalms and is entirely in Charles Wesley's writing.

This MS. appears to have supplied part of the copy for Mr. Fish's Collection of Charles Wesley's *Psalms* which he published in 1854. In the preface to that volume the editor describes the MS., and says: "To those who ask, 'Where has this MS. been sleeping so long, and what was its pillow?' we answer, The shelves of a College, but what College shall be nameless, although the binding of the MS. clearly indicates from whence it came.¹ From the archives of this College, along with duplicates of books, this MS. found its way into the London market. . . . The editor met with it, and at once recognised the handwriting. He was happy to gain possession of so valuable a treasure."

. . . Though Wesley has not always confined himself to the letter of the Psalms which he versified, yet in every case he embodied the spirit, and in many of them he has kept close to the sense of the original. Prebendary Bennett considers that the

1. G. J. Stevenson says that the name of *Trevecca College* is stamped upon the cover. (*The Meth. H. B.* p. 337).

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best are Ps. xxiii., "Jesus the Good Shepherd is"; Ps. cxxi., "To the hills I lift mine eyes"; and especially Ps. cxxxi., "Lord if Thou Thy grace impart."

Charles Wesley has adopted Watts's system of evangelical interpretation. To this his eldest brother, Samuel, the Master of Blundell's School, strongly objected, and wrote some verses on the subject, entitled, "Upon attiring the Psalms, to apply them to a Christian state," in which he rebuked the Christians who aspire "to mend the harmony that flowed" from David's lyre.

"His Psalms unchanged the saints employ,
Unchanged our God applies;
They suit the apostles in their joy,
The Saviour when He dies.

Let David's pure unaltered lays
Transmit through ages down
To Thee, O David's Lord, our praise!
To Thee, O David's Son!

Till judgment calls the seraph throng
To join the human choir,
And God, who gave the ancient song,
The new one shall inspire."

Yet Samuel Wesley himself used the version of Sternhold and Hopkins, which his brother John declared contained "scandalous doggerel"—and this applied to many of the old versions.

When John Wesley was at school at the Charterhouse, a version of the Psalms was in use there which had been prepared for the purpose by John Patrick, preacher at the Charterhouse towards the close of the seventeenth century. A copy of the third of seven editions is before the writer. The copperplate frontispiece depicts King David in robes of state, and with crown and sceptre by his side, kneeling in devotion, surrounded by seventeenth century volumes! Many a boyish Carthusian must have found amusement, if not edification, in studying the quaint picture, during the sermons of Patrick and Dr. King. Patrick, in his preface, criticises the work of early versifiers, and tells of one "ingenious gentleman who bestowed very commendable pains in this work, but yet (which was great pity) his version seems to me less fitted for common use, for though sometimes he may be thought to have chosen too great bluntness and homeliness of

phrase, as if wishing to comply with the vulgar; witness such at these for instance—'Good fellows in their wine—Goblin of the Night—Gates of gaping death—Created at a blast—Potters' brittle ware—Mutton's to the shambles sold'—and such like; yes at other times his phrases are not to be understood by the vulgar without a comment; such as these, 'Libyan Fields, Torrid Climes, Phœnician Die, Oazy Beds, Death's Carnivals, Ophir Ingots, Aromatic Unguents', etc." John Patrick himself is wiser, and avoiding coarse crudities of phrase, also appends at the end of his version an explanation of any words and phrases which he thinks the Carthusian Brethren and boys might not understand, informing them that orbs are "bodies of a round form," that a "theam" is a "subject of discourse," and that "a rude mass" is "unshapen matter"! Patrick's version supplied Watts with many lines, and from it he partly borrowed the new principle used long before by Luther and by Parker, which he worked out elaborately—Evangelical interpretation of the Psalms. Through this channel a few fragments of the Charterhouse preacher's psalms found their way into the Wesleyan collection.

Bishop Bickersteth considered that "one of the most melodious and perfect hymns we possess for public worship" is John Wesley's noble version of the 63rd Psalm, "O God, my God, my all Thou art." It was translated from the Spanish, probably, when Wesley was in America (*Standard Journal*, I, 240). It is not in the Charlestown Hymn Book of 1737, but it appears in Wesley's "Psalms and Hymns," published in England in 1738.

T E. B.

NOTES OF A JOURNEY FROM OXFORD TO EDINBURGH AND BACK IN 1737.

The following quaint and 'first hand' notes throw sidelights on the England of Wesley's day. They appeared in *The Antiquary* twenty-two years ago. It is interesting to compare the "head-butler's" record with Wesley's *Journal* notes on the places named. We omit the details of distances and dinners (see our M. S. Journal). The computed distance travelled was 618 miles.

In July 1737, the Rev. Dr. Holmes, president of St. John's College, Oxford, undertook a journey from Oxford northward through the western counties to Edinburgh, whence he returned

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by a more easterly route. On this journey he was accompanied by Mr. George Quatermaine, afterwards head butler of St. John's College, Oxford, who wrote the following fragmentary notes of the journey which have been carefully extracted from an old register and memorandum book still in the possession of the family of the aforesaid George Quatermaine 1897. The original spelling has been adhered to :

Mem^d. July 25. 1737 I went with D^r Holmes into Scotland &c,

COVENTRY (July 27) Mem^d That Coventry is a very populous place, Good Churches a fine Market Cross, & peeping Tom among other Curōustis. *Atherstone* near Esq^r Stratfords of Merevale is a pleasant Market Town, *Tamworth* lays very low is subject to floods the river running very near it, there is a fine old Castle in the middle of y^e town, *Litchfield* is very well situated, the great Church is a very Dark one. *Stone* is a very pleasant Market Town.

NANTWICH (Aug. 2) is a very dirty Black Town the inhabitants are not so courteous as in the Neighbourhood, the Salt works are very surprising, in May, 1737 the Town Hall fell down in Market time and killed Nine persons on the Spott and wound Several more, near this place is a fine old Castle called *Beeston*, and on our way to W : Chester You have a prospect of that famous place called the Rayk*¹ Hill in Shropshire. I remember abundance of Poor at Nantwich.

WEST-CHESTER is a large old City the Buildings being very antient House being nothing but mud and moter and the one pair of Stairs Chamber forward all along the Streets are left open were people past from on Street to another they are Called Rows it is after the manner as one pair of Stairs at the Royal Exchange at the first entrance in at these Rows the doors are very small, so the[y] tell you at Chester these Houses and Conveniences were built while Giants lived in y^e Neighbourhood and when Presued by 'em the little people made their escape by Sheltering in these Rows—the Walls of this City are very beautiful and kept in good repair there being Several Donations for y^e Same 3 or 4 person may wall[k] a breast all around y^e City and in some places more it is Spacious. The Cathedral is an old and a large Building but with very Bad Stone which moulters away every Winter and is very Shakey from y^e Severity of the weather, there is nothing remarkable in the Church but the Bones of Some pope.

There are 4 Gates to y^e City very Grand which y^e[r] lock up in troublesome times, a Fine Bridge over the river Dee into

1. The Wrekin.

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Wales, (Flintshire) the castle is very near this river Dee it hath a Grand Entrance, and near this place is the Course for Horse Races Something like port Meadow but not so large. Warrington is a very large Market Town it hath four longes Street and the building in general is very Good. here is a very fine Bridge (in Short the Bridges in General throwout lancastershire are very good and grand) here are very good accomodations everything being very Good and reasonable.

WIGAN is not a very large Market Town but a Good one near it lives S^r Roger Bradshaw Bar^t noted for having Coalpits which y^e turners in London &c make punch Bowls Salts &c. (*sic*, in original).

PRESTON (Aug. 5) is one of y^e most pleasant places I ever saw with so fine a situation there is a great deal of Gentry lives here but cheifly Roman Catholicks there is one of the longest and finest Tarus² Walks I ever saw in my life which Commands a great prospect round the Country Accomodations are very Extravagant Here.

LANCASTER (Aug. 6) run cheifly on old building, their be two Good Streets in it and a large church, there is a fine old Castle Built by John a Gaunt it is Situated upon a Hill very pleasant which Commands y^e Sea the entrance into this Castle is thought to be y^e finest in England it being so well finished and for y^e grandness of y^e building ; a good bridge as usual all manner of Fish are very Cheap here, sometimes Salmon being but a penny a pound.

KENDALL in Westmoreland is a very large Town governed by a Mayor & 12 aldermen, and but one Church the Congregation very numerous computed about 1500 or 2000 souls. Here my Master preached and was very much respected by y^e Mayor &rc who came the Next morning to our Inn and order'd a very Elegant breakfast to be got ready at y^e expence of y^e Corporation when they desired my master and is friend (Mr. Singer) to breakfast w^h 'em they return'd him thanks for the favour of is Sermon and walk'd half a mile with my master over the Stones with there Mace before them in order to make there Compliments when He took Horse : they have 3 Streets one of them a mile long, the Situation of Kendall is very Bad it having a very high Hill or Mountain partily running round it which continues 12 miles farther to a place called Shap firing is very scarce here at Kendall provisions are very cheap as Beef or Mutton, it being sold at about three Half pence a pd. veal is very Bad but all

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manner of fish very Cheap and plenty everything very reasonable but Firing there being very little wood in y^e Country and Coals are brought from a great distance. The poor Children that comes to Queen Coll^e are educated from a School at Kendall. I must not forgett to mention our Landlord M^r Singleton at y^e Kings arms in Kendall whose behaviour ought allways to be remembered He being so reasonable in his accomodation besides his courteousness. to all mankind.

Arrived Edinburgh, Aug 6. Returned : *Oxford* (Sep. 4).

OXFORD CHURCHES. AND DOCTORS' HABITS.

Earlier than the foregoing particulars, there is, in the family register referred to in the head-note, a memorandum made by the said George Quatermaine respecting the occasions upon which the Doctors in Divinity donned or doffed their vestments in the Oxford churches of those days. The entry is as follows :

“Memorandum They Doctors wear no habits at *St. Mary's* the Sunday before Ashwensday ; every Sunday in lent they wear there habits at *St. Peters* in the afternoon, they wear there scarlet gowns on Eastersunday in the afternoon at *St. Peters* ; the Vice Can : wears his habit on the scholastica day when they freemen are sworn at *St. Mary's* ; If the Terms begins on a monday the Latin sermon is preached on Saturday, they D^{rs} wear no habits the Sunday following at *St. mary's*.

“They Doctors wear their habits the sunday before Easter at *St. Peters*. They wear there habits all latin sermons.”

NEWCASTLE CHURCHES IN JOHN WESLEY'S DAY.

A little perplexity in regard to the above is dealt with in the following correspondence.

1. Revd. Dr. Simon to Rev. J. Conder Natrass, April 30th, 1919
In Tyerman's *Life of Wesley*, i. p. 385, there is a statement that when Wesley first visited Newcastle-upon-Tyne, there were five churches in the town, viz. *St. John's*, *St. Andrew's*, *All Hallows*, *St. Nicholas's* and *St. Thomas's*. He does not mention *All Saints'* (see *Standard Journal* pp. 50, 166.)

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Can you tell me if there was an All Saints' Church in the town in 1742? Has Tyerman misnamed it All Hallows? On p. 166, Wesley says, "We had a useful sermon at All Saints in the morning, and another at our own church in the afternoon." By "our own church" I presume he means his parish church. Which was that?

2. Mr. Mark Noble to Rev. J. Conder Natrass, May 3rd, 1919. Tyerman derived his information from Bourne's and Brand's *Histories of Newcastle*, hence his mention of 'All Hallows.' The present All Saints' Church is a comparatively modern structure, having been consecrated November 17th, 1789. It was erected on the site of the old church which had become insecure. The old church was built previous to 1286, and it is this church which in Bourne is called All Hallows.

A part in the Side used to be called All Hallow Pant. All Saints' Church stands practically at the foot of Pilgrim Street, overlooking the Sandhill, and was within the town. As a matter of fact the whole town was (and I think still is) comprised within the Parish of St. Nicholas. "Time out of mind" says Dr. Bruce, "it has been divided into four parochial chapelries, viz. St. Nicholas's, All Saints, St. Andrew's and St John's."

The Orphan House would be in the parochial chapelry of St. Andrew, not in that of All Saints.

3. An interesting article on All Hallows appeared in the *Newcastle Daily Journal* of May 24th, 1919. It gives similar information to that contained in Mr. Noble's letter, and also details of quaint particulars of various properties of the church precincts as specified in an old inventory, its many queer monuments, memorials, &c.

From the above it is clear that All Hallows was the name of the old church in which Wesley worshipped on the morning of Sunday, March 10th, 1745, but that this name was being displaced by that of All Saints: when the new church was consecrated in 1789, the old name vanished entirely in favour of the new one. Further it is evident that when Wesley speaks of "our own church" he is not referring, as has generally been supposed, to All Saints but to St. Andrew's, the church, in the graveyard of which his son-in-law, William Smith, lies buried (see *Proc.* xii, p. 22).

It is well to remember that later in this year (1745) Wesley was in Newcastle from September 18th, to October 8th, when the town was in great consternation because of the expected invasion of England and attack on Newcastle by the Young Pretender. Wesley's narrative in the *Journal* is most graphic, whilst his action was of great service to the authorities, both civil and military. Mr. Noble says that "it is generally recognised this was the last occasion on which the walls and gates of the town were made available for defensive purposes."

J. CONDER NATTRASS.

WESLEY'S ORDINATIONS.

In an article in our *Proceedings* (vol. ix, pp. 145-154), I gave a list of Wesley's Ordinations. The subject demanded considerable research, and a few points were left undetermined. It is possible now to throw a little more light on the names of the six preachers who were ordained at the London Conference in 1788. The *Diary* entry is brief, and contains no names but it has been possible to identify two of the men then ordained, Robert Gamble and Thomas Owens, as their certificates are still in existence. They were appointed as Missionaries for the West Indies, together with William McCornock, sen., Benjamin Pearce, and Matthew Lumb. Recently, when turning over the pages of the General Report of the Wesleyan Centenary Fund, I caught sight of an entry in the Otley Circuit, which enables me to add a third name to the list. Mr. Lumb in 1839, was a Supernumerary in the Otley circuit. His name appears in the Report as a contributor of ten guineas to the fund—five for himself and five "In Memory of the Rev. John Wesley, A.M.," by whom he was ordained to the Ministry. In my article I suggested that it was probable that he was ordained together with Robert Gamble and Thomas Owens and I have no reason to doubt the correctness of the surmise. It is interesting to know that in 1787, Matthew Lumb and Robert Gamble were colleagues in the Berwick Circuit.

JOHN S. SIMON.

The following is the obituary record of Matthew Lumb, 1847.—A good portrait of him was engraved by Roberts from a painting by J. Renton, in 1825.

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Matthew Lumb was called into our Ministry by John Wesley, in the year 1783. After travelling five years in England and Scotland, he offered himself for Missionary work, and was appointed to the Antigua District, where his ministry was greatly owned by God. In the prosecution of his duty as a Christian Minister, he, in common with his brethren, had to encounter great opposition, and was counted worthy, while stationed in the West Indies, to suffer bonds of Imprisonment in the cause, and for the sake of his divine Master. But none of these things moved him. While exposed to persecution, with ministerial prudence and zeal he persevered in preaching the unsearchable riches of Christ to the enslaved and degraded Negroes. In 1793 he returned to England, and steadily pursued his work until 1826, when he became a Supernumerary. He was a man of plain manners, and unpretending. As a preacher he was zealous and faithful. For several years his mental faculties were impaired to such a degree as to render him incapable of taking any part in those services in which he had been so long employed. He died in peace, March 2d, 1847, in the eighty-fifth year of his age.

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The Annual Meeting was held in No. 2 Vestry, Brunswick Chapel, Newcastle-on-Tyne, Friday, July 18th, Mr. E. S. Lamplough in the chair. The Rev. J. Conder Natrass acted as Minute Secretary in the absence of Rev. M. Riggall.

1.—The deaths of Rev. John W. Crake and Mr. George Stampe were reported. It was decided to send letters of sympathy to Mrs. Crake and Mrs. Stampe and their families, expressing the deep sense of the loss experienced by the Society in their death, after so many years of invaluable service.

2.—The financial statements of the interim—Treasurer and the General Secretary, duly audited, were presented and accepted showing balances in hand of £24 6s. 11d., and £5 6s. 4d., respectively.

3.—The following appointments were made :—

Treasurer : Mr. B. C. Stampe.

Editors : Revds. T. E. Brigden, J. Conder Natrass, B.A. B.D.
and A. W. Harrison, B.Sc., B.D.

General Secretary and M.S. Journals : Rev. F. F.
Bretherton, B.A.

Index : Rev. R. S. Armsby, B.A.

Minute Secretary : Rev. M. Riggall.

Auditor : Mr. H. Ward, F.S.A.A.

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4.—On account of present high prices, the photogravure of Susanna Wesley has not been issued. A member of the W.H.S. offered to pay the cost, hence it was decided to proceed with the articles, and to issue the portrait as early as convenient. A hearty vote of thanks was passed to our friend who desires that his name be not mentioned.

5.—It was decided to prepare and issue, as soon as possible, the new circular which has been deferred on account of high prices.

J.C.N.

NOTES AND QUERIES.

541. PITFALLS FOR STUDENTS OF METHODIST HISTORY IN THE 8VO EDITION OF THE MINUTES OF CONFERENCE, 1814, 1862.

We are prone to consider old *Minutes* infallible. Experience, however, teaches us to apply to them principles of higher criticism. The late Dr. George Osborn did this in a letter worth preserving. It related to an error which appeared in one of the most important departmental Reports read at City Road Chapel in 1884, which gave the date of the General Fund, the basis of the Home Mission and Contingent Fund, as 1749. Dr. Osborn wrote: "The origin of this mistake is curious; and as no one living is to blame for it we need not inquire minutely concerning departed editors. In the octavo edition of the Minutes of the Conference, published in 1814, the date of 1749 is placed at the top of six pages, 40 to 45 inclusive, and persons are naturally led to conclude that all contained in those pages are the Minutes of that year. Careful inquiry, however, shows that they could not possibly have been passed till several years after. For instance, on page 40 mention is made of a "set of the [Christian] Library," which did not exist till 1755; and on p. 41 of "The Notes" [on the New Testament] not published till 1754; and "The Tract on Original Sin" not published till 1757. So on page 41 we have the first Model Deed, drawn up for a chapel at Manchester, which was not built in 1749; and which is distinguished among deeds as containing the first mention of the twofold standard of doctrine. The notes already mentioned as published in 1757, and "the four volumes of sermons," the fourth of which

did not see the light till 1760. After all this on p. 43 comes the first mention of "the General Fund," and the first printed Minutes in which it is mentioned are dated 1763. I am the more confirmed in the belief that this is the true date by the fact that on page 41 before the insertion of the Manchester deed is a question and answer relating to buildings. The advice given is "build if possible in the form of Rotherham-house," which is known not to have been built before 1761.

The editor of the volume of 1814, in which these mistakes occur, did not know of the existence of any printed Minutes between the years 1749 and 1765. But such Minutes have since been discovered; and were reprinted carefully in a new edition of Vol. I. in the year 1862. A reference to this volume, which is essential to the student of Methodist history, will show on page 45 all that was published by Mr. Wesley up to 1749. And the appeal on behalf of the General Fund, as it first appeared in 1763, will be found on pages 624 to 634 of the same volume."

But there are gaps in the *Revised 8vo Minutes*. The 'student of Methodist History' needs therefore to possess the first special publication of the W.H.S., 1896, which includes John Bennet's copy of the *Minutes* of 1744, 1745, 1747, 1748, with Wesley's copy of those for 1746. These contain *Prefaces* of the utmost value by the late Rev. Richard Green.

T.E.B.

542. WILLIAM ALLT: LONDON, BARTON, MELBOURNE, WOLVERHAMPTON, &c.

William Allt was an obscure follower of Whitefield's, in the year 1745. In the early part of that year, William Cudworth was still preaching at the Tabernacle, where he had been originally called "to the Care of the School." In 1746, Cudworth edited *Holy Meditations and Contemplations of Jesus Christ*, a work of an unknown author of 1642, and of high poetic merit. Such a stanza as that which begins:

"O Rich and glorious Mansion

"By God's own fingers built,"

suggest at once its interest to hymnologists.

On its cover is advertised, "Reading made more Easy; 6d., bound," by William Allt.

In the Brit. Mus. Cat., the above is not to be found, but under the name of the author there is catalogued a second work, "The Gibeonites of this Day Discovered, etc. By

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Wm. Allt. London, J. Lewis, Paternoster Row and R. Palmer, Hinkley, Leicestershire n.d., but *circa* 1746. In it is contained a reference to a third pamphlet,

“A Key to Open the Way to every common understanding how to discern the Difference between the Religion professed by the Methodists (so called) and the Perversions etc. of their several Adversaries, &c.”

This is probably Allt's.

The publication at Hinkley, at once suggests that Allt was a Leicester man, and therefore, that he was of the group of early Methodists to be found at Barton in Fabis or at Melbourne. Reference to the Melbourne Registers shew: 1684. 12 Sept. John Charnels mar. Ann Alt. 1695. 18 Apr. John Alt mar. Hannah Goodall. To the Baptismal Registers I have had no access.

In 1747 one of Cudworth's pamphlets was published at Barton by Stephen Dixon, and prior to 1753, the Curate of Melbourne, either the Rev. Woodcock Mee who died in 1751, or more probably his immediate successor, whose name I do not know, wrote a pamphlet directed against the tenets of Cudworth and his associates. The pamphlet is not to be found in Green's *Anti-Methodist Publications*, nor at the Museum.

A real interest attaches to Allt, as to every pioneer, but this also he has that singles him from his contemporaries immediately: no record exists of him writing advisory letters or quarrelling with his fellow-workers. Perhaps more remains to be discovered of him.—*Mr. J. C. Whitbrook*. The following letter by W. Allt is from *The Christian History* vol. vi: it is also given in Tyerman's *Whitefield*, ii, 112.

“February 6, 1745. Several at Whittington are under convictions. One, who had spent all his youth in indefatigable industry to gather together this world's wealth, was for selling what he had, and said he could travel the world over with me; but I advised him to keep at home, telling him that Jesus would be found there. Many at Wolverhampton seem very desirous to meet, but dare not, the mob is so desperate. They arose, after I was gone on Sunday last, and broke brother D—'s windows, and beat a young man shamefully, and tore his coat all to pieces. At Brewood, the friends are very zealous, in going from house to house, to tell what the Lord has done for them; and people come several miles to converse, and sing, and pray with them. I am persuaded if a minister was there, several hundreds would come to hear him every Sunday. The people are very simple and free from prejudice. They say the parishioners are half papists; and the Church and Dissenting ministers are exceeding bitter. I have exhorted twice at Birmingham with much freedom.”

T. E. B.

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543. JOHN WESLEY'S HOME IN WEARDALE.—Mr. William Morley Egglestone, the well known Weardale Antiquary (see *Standard Journal*, vii. 395-396) has recently been publishing in the *South Durham and Auckland Chronicle*, a series of Reminiscences of Literary Friends. In one of these articles he refers to a Mr. Thomas Emerson of Bywell Hall, near Newcastle-on-Tyne, with whom he had a considerable correspondence. Mr. Emerson died as the result of an accident in 1885 in the 88th year of his age. In one of his letters dated February 14th, 1884, he says, "The Hotts property [at Ireshope Burn, Weardale] belonged to my father's family for many generations, I believe. It was sold by my late father John Emerson on the death of *his* father, John Emerson, in 1781 or soon after. My father came from the Hotts at the Mayday 1780 to Blaydon, as agent in licensing and weighing the lead from the mines belonging to the Beaumont family. I notice that you mention the Rev. John Wesley. My father used to say that he was accustomed to stay at the Hotts, and that my grandfather gave to the Methodists the ground [on which] to build the Chapel or Meeting-house called High House." High House Chapel was built in 1760.
- J.C.N.

