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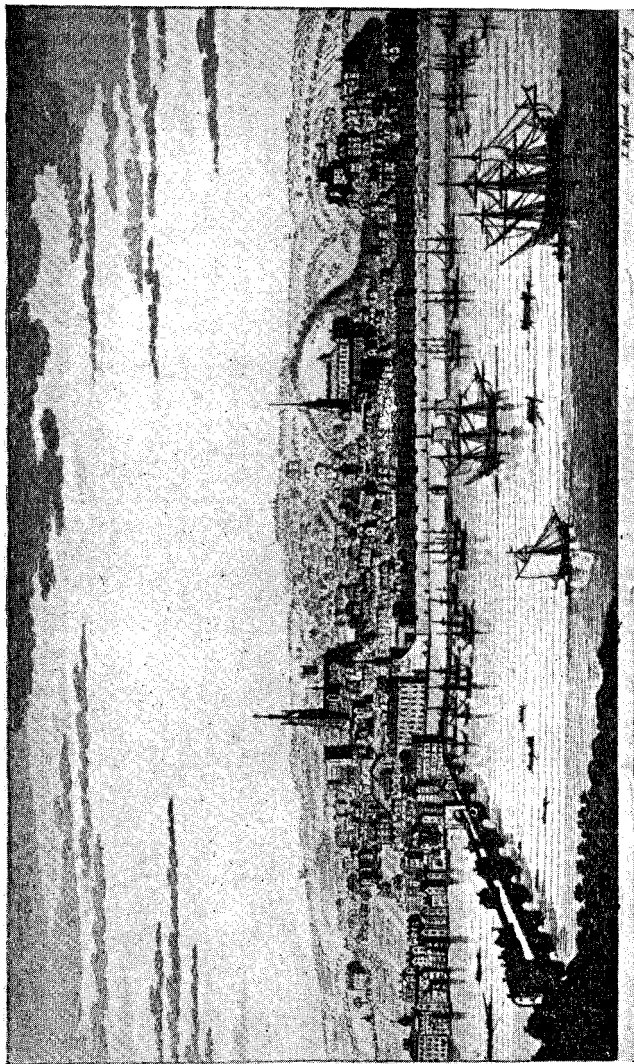
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NEWCASTLE-UPON-TYNE, 1764.

ILLUSTRATION.

The old bridge at Newcastle-upon-Tyne, from the original print by T. Ryland, 1764. This shows the houses on the bridge before the flood of 1771, as Wesley saw it, and where he found Robert Akenhead, the bookseller.—*From T. E. B.'s Collection.*

THE PRESS IN NEWCASTLE-UPON-TYNE IN THE EIGHTEENTH CENTURY.

From the days when Charles I. brought his bookseller to Newcastle, and James Chantler opened his bookstall, mainly supplied from local sources, books were among the staple commodities of "the Brigg." When Wesley put up his horse at the old Goat Inn on the Gateshead side, and crossed the bridge to preach for the first time at Sandgate, we may be sure that his keen eyes marked the bookshops, and noticed the name of R. Akenhead on one of them. That name was to appear on the title page of a number of the preacher's publications.

A little later he found some printers. There was one, John Gooding, "on The Side," one of the ancient streets with Elizabethan houses, and overhanging stories, between Sandhill and St. Nicholas Church. His name was to appear as the printer of a booklet of twelve pages which marks an epoch in Church history. A copy of the first edition is in the writer's possession. It once belonged to one of Wesley's successors as President of the Conference, Dr. G. Osborn, whose autograph is on it. It was fitting in the city of Thomas Bewick that it should anticipate the famous engraver's work of twenty years later in three well-cut ornamental wood blocks. It is a good sample of Newcastle printing. But its title is of first importance. It is as follows :

The nature, design and general rules of the United Societies in London, Bristol, Kingswood, and Newcastle-upon-Tyne. . . Newcastle-upon-Tyne. Printed by John Gooding, on the Side. MDCCXLII.

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At the end is a hymn of eighteen verses, by Charles Wesley. It is entitled, "A Prayer for those who are convinced of sin," and begins, "O most compassionate High Priest." A portion only of the hymn appears as number 777 in the present Methodist Hymnbook.

The cities of Oxford and London are so prominent in the history of Methodism that we are prone to forget that to Newcastle belongs the honour of publishing in print this epitome of practical principles for what is now a world-wide Christian Fellowship.

[Alderman William Bramble, recently Lord-Mayor of Newcastle-upon-Tyne, has kindly sent information about several of the printers and booksellers mentioned. He is well acquainted with the history and literature of his city. I am also indebted to Mr. R. D. Steedman, Bookseller, 17, Saville Row, for his interest in the subject.—T.E.B.]

JOHN GOODING.

PRINTER, BURNT HOUSE ENTRY, SIDE, NEWCASTLE-UPON-TYNE.

In the early days of the Georges there was a considerable amount of literary enterprise on Tyneside. John Gooding, "Burnt house entry, on the Side, Newcastle," kept his press in active motion. He was printing "The Nature, Design and General Rules of the United Societies in London, Bristol, Kings-wood and Newcastle-upon-Tyne" for John Wesley, and a number of tracts and sermons in the year 1743 for Charles Wesley and John Wesley. In the year 1744 he was printing a Newspaper "The Newcastle Journal" for Isaac Thompson, which was founded in 1739, and in 1746 he was engaged in printing the first number of the Newcastle General Magazine to be issued at the beginning of 1747:—for "too long," said the preface, "had the northern climes been deprived of a repository of learning, too long had those geniuses that had now begun to shine been concealed in darkness for want of a proper channel to convey their productions to light." The first vol. was printed in quarto, and its successors in octavo, when he ceased to be the printer of the Magazine, although it was continued until the year 1760, when it shared the too common fate of such provincial adventures, and the "geniuses" of the North were again "concealed in darkness."

In January, 1751, Gooding announced the publication of Blennerhassett's "History of England" from the landing of the Phœnicians to the death of George the First, and in the list of subscribers were no less than eight Newcastle booksellers of whom Martin Bryson was one.

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The period covering his business activity as a printer in Newcastle, so far as I am able to discover, was from 1713 to 1751.

His name appears as the printer of some of Wesley's most notable publications, in addition to the "Rules" mentioned above, including the "Earnest Appeal," and others. "Sold by R. Akenhead, on Tyne Bridge."

Alderman W. Bramble says: As a Wesleyan Methodist, I am interested in anything relating to John Wesley, printed in Newcastle—John Gooding appears to have printed nearly all of John Wesley's publications in Newcastle, with the exception of about half a dozen, the last that I have noticed is a Sermon, *The Good Shepherd*, 12mo, printed by White and Saint in the year 1768. Among book-sellers were T. Goolding 1715—John Gooding 1743-17;1—Martin Bryson 1722-1759. The Akenheads 1722 until the middle of the nineteenth century.

ROBERT AKENHEAD.

BOOKSELLER, TYNE BRIDGE.

Robert Akenhead was a well-known bookseller on Tyne Bridge, having for his sign the Bible and Crown. The first mention of him is made in connection with proposals for printing the *Newcastle Mercury* and dated July 10th, 1722. It was published by Mr. "Akenhead, bookseller on the Bridge, and at the printing office at the Bird-in-the-Bush, in the Close."

He does not appear again in anything I have come across until the year 1751 when he published "*A Lady's Religion, in a letter on Fear in Religion to my Lady Howard*," 32mo, 166 pp. (But see Mr. Bridgen's note.)

In an account of the old Bridge, which was carried away by the Great Flood of 1771, the Rev. Andrew Wood (Rector of Gateshead at the time) gives a list of the owners of the shops on the Gateshead portion of the bridge, their rentals and supposed value. His record is headed "*An Account of the Loss of Shops, that were upon the Tyne Bridge in the parish of Gateshead by the late inundation; held by lease under the Lord Bishop of Durham.*" Robert Akenhead, proprietor of a shop on the West side of the bridge worth £13 a year, the supposed value £180.

Wesley appears to have been on friendly terms with more than one of the old "Brigg" booksellers. R. Akenhead, whose name was on the list of the Newcastle Stationers' Co., was

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one. When some of the Methodists were in danger from an aggressive antinomianism, Wesley says he was advised by a bookseller to read, abridge and republish a treatise by Richard Baxter as an antidote. He acted on the suggestion, probably made by Akenhead, and at once set to work to provide copy for a cheap book, "Price Threepence." In the preface he writes frankly, "I had not heard that there was such a book in the world as Mr. Baxter's "Aphorisms of Justification," when it was sent me by a bookseller. . . . Before I had read many pages I saw the wise providence of God . . . may He give the same blessing to this little treatise now, as he did near a hundred years ago: may He once again make it a powerful antidote against the spreading poison of antinomianism, and save many simple unwary souls from seeking death in the error of their life"

Thus three minds met: Baxter of Kidderminster, Wesley of a "world-parish," and a canny Newcastle bookseller. Wesley believed that it was by an "over-ruling, inruling Providence." At his Bristol Conference of 1745 the "Minutes" record: "Question 4: Shall we read over together Baxter's Aphorisms . . . ? Answer: By all means: which were accordingly read. And it was desired that each present would in the afternoon consult the Scriptures cited therein, and bring what objections might occur the next morning." So did Wesley train his followers in the great crusade for practical righteousness in character and conduct inspired by the evangel of the Cross.

We have about forty of Wesley's more important publications, "*printed at Newcastle-upon-Tyne*," or "*Sold by the Newcastle Booksellers*." They include biographies, devotional manuals, an account of the Wednesbury riots, sermons, hymns, and his powerful "Appeal to men of reason and religion."

MARTIN BRYSON.

BOOKSELLER, TYNE BRIDGE.

At what date Martin Bryson opened his bookshop in Newcastle I cannot say, but on the title page of a collection of "Occasional Hymns" made by Benjamin Bennett, Minister of the Congregation worshipping at the Close "without the walls of Newcastle"—the imprint occurs—printed by John White for J. Button, R. Akenhead and M. Bryson, booksellers on Tyne Bridge—1722. Bryson was admitted to the freedom of the Town of Newcastle in 1725 and of the Stationers' Company in

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1726. Allan Ramsay's lines set out the place where Bryson carried on his business. The two booksellers were friends and correspondents; and the author of *The Gentle Shepherd*, writing one day from Edinburgh to his brother craft committed his letter to the post with the rhyming address—

To Martin Bryson, on Tyne Brigg,
An upright, downright, honest Whig.

A calamity overtook Bryson. He was from home on the 24th July, 1750, and about 11 o'clock at night, a fire broke out in a cellar warehouse at the foot of an entry in the Close adjoining the bridge. Bryson's house and stores were over the cellar, and his household had hardly escaped from their beds before the floors fell into the flames beneath. It was one of the most destructive conflagrations that ever occurred in Newcastle. William Charnley was apprenticed to Bryson, 28th January, 1741, his term of apprenticeship expired in 1748, and in 1750 Bryson took him into partnership which continued for five years.

Martin Bryson had gone to reside with his niece at Stockton. She was the wife of the Rev Andrew Blackie, Dissenting Minister, and in his house at Stockton, Martin Bryson died on August 13th, 1759, aged 75.

In the Christian Miscellany, 1859, a series of articles appeared on *Wesley's use of the Press*, by S. Romilly Hall. The Newcastle press is not mentioned, as it should have been, in the following foot-note.

† Query—*When did John Wesley first possess a printing-press of his own?* From 1739 to 1762, William Strahan, of London, and the Farleys of Bristol, were his principal printers. From 1761 to 1777, William Pine, of Bristol, was chiefly employed; and between 1770 and 1780, R. Hawes, of London. But during and after 1780, Wesley printed his own works—J. Paramore being the first printer, at the Foundery. This system of printing *at home* continued down to the year 1826, when all the materials of the printing office were sold, and the present Book-Steward introduced his new and *improved* mode of publishing. In the year 1787 Wesley, writing to W. Churchey, of Brecon, mentions his own printing presses. Mr. Churchey's ponderous volume of poems was printed at John Wesley's press. In his will, John Wesley says, "I give my types, printing-presses, and everything pertaining thereto, to Mr. Thomas Rankin and Mr. George Whitfield, in trust, for the use of the Conference." The above facts are clear: but query, Did John Wesley possess a printing-press about the years 1757-8 and 1759? During these years "*Printed and sold at the Foundery*" is to be often met with on the title pages of Wesley's works, and yet at this very time some of his principal printers were at work for him.

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Richard Viney was skilful at "stitching ladies' stays and stomachers," and evidently turned this skill to account when printed sheets of Wesley's publications came to Newcastle Orphan House. Viney was able to fold and stitch them in the primitive fashion of some we possess in their unprinted grey covers. As late as 1808 even Minutes of Conference appear in this form, without "boards" or cloth covers.

H Y M N O L O G Y .

CHARLES WESLEY'S HYMNS IN WAR TIME.

BY THE LATE REV. RICHARD BUTTERWORTH.

The rising of the younger Pretender and the wars with France, Spain, Holland and America ranged, with brief intervals, over the whole public life of Charles Wesley. He issued seven small volumes of war hymns, and inserted separate hymns in other collections of miscellaneous verse.

Two ideas dominate his verse; viz. that war, with its long train of attendant horrors, is a judgement of God on the sins of the peoples and a prophecy of the closing of the world's sad story by the coming of the Prince of Peace. He describes the moral condition of England at the outbreak of the northern rebellion. Turning to the 'Hymns for Times of Trouble and Persecution,' 1744, we find at the end of each stanza the *Litany* lines :

Spare the guilty nation, Lord,
For Thy own mercy's sake.

The prophetic note follows in the eighth hymn :

Brethren, the end is near,
Our Lord shall soon appear :
These the days of vengeance be.

In the first of these collections of war hymns are two which were sung up to recent times, 'Sovereign of all, whose will ordains,' and 'Lord, Thou hast bid Thy people pray.'

THE JACOBITE RISING, 1745.

To the second edition of this first war volume a collection of fifteen hymns was appended, entitled, 'Hymns for Times of

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Trouble, for the Year 1745.' It is largely devoted to a denunciation of the Pretender's movement, of whose origin he says in a later volume :

The scheme in Satan's conclave laid
Improved by Rome's unerring head,

and whose support he ascribes to the triple alliance :

Spanish gold, and Gallic pride,
And Holy Church is on their side.

In this collection first appeared the following two hymns, the latter of which our modern censors have spared, 'Lamb of God, who bear'st away,' and 'Head of Thy Church triumphant.'

A smaller collection quickly followed and the rising in the North is again the chief theme :

The waster of Rome Is now on his way,
The lion is come To scatter and slay.

At that time the poet made this entry in his *Journal*, 'The lion is come up from his thicket, and the destroyer of the Gentiles is on his way.' But in this he is confident :

Destruction may come, The scourge may overflow,
And bloodthirsty Rome Our country o'erthrow ;
May torture and burn us, But never can shock,
But never o'erturn us Who stand on the rock.

CULLODEN MOOR, 1746.

The victory of Culloden gave rise to the 'Hymns for the Public Thanksgiving Day, October 9, 1746.' On that date Charles Wesley tells us how he observed the National Thanksgiving: 'The Foundery was filled at four in the morning. I spoke from the words, "How shall I give thee up, Ephraim?" Our hearts were melted by the long suffering of God, whose power we felt disposing us to the true thanksgiving. It was a day of solemn rejoicing' In vivid lines the bravery of the rebels is set forth :

Lured by the grateful scent of blood,
The vultures hasten'd to their food.
The aliens urged their rapid way,
Resolved to die, or win the day ;
Madly resolved their doom to brave,
And gain a 'kingdom or a grave' !

But the poet thus 'proclaims the Giver of success':

'Twas not a feeble arm of ours
Which chased the fierce contending powers ;
Jehovah turned the scale of fight,
Jehovah quelled their boasted might,
And knapp'd their spears, and broke their swords,
And show'd—'the battle is the Lord's.'

There is a line in these Thanksgiving-Day Hymns which may move some to shame and others to gratitude and charity in these last days. As he thinks of the multitudes lying stark on that Scotch moor, he writes, 'Their lives are lost to ransom ours.' The apocalyptic side of our poet's nature was strongly developed, and we have some proof of this in the repeated appearance in these war songs of the red horse—the destroyer of peace, the 'sable,' bringing in long years of dearth, and the pale courser signifying 'pestilential death.'

A YEAR OF TERROR, 1756.

The year 1756 was a great and terrible year in the history of Britain. In view of the threatened invasion of our shores the Government appointed a day of fasting and humiliation before God. The pulpit and the press did their utmost to prepare the people for the solemnities of the day ; and when it had passed Whitfield endeavoured to deepen the impressions made by publishing 'A Short Address to Persons of all Denominations, occasioned by the alarm of an intended Invasion in the Year 1756.' See also Wesley's *Journal* for the Fast Day, Feb. 6, 1756.

Charles Wesley's contribution to the common edification was a volume of seventeen hymns, entitled 'Hymns for the Year 1756.' In it were three known to the Methodist people until 1904, viz. 'Righteous God, whose vengeful phials,' 'Stand the omnipotent decree' (see Young's *Night Thoughts*), and 'How happy are the little flock.' But the most arresting number in this collection is the eleventh, based on Jeremiah iv., of which two first quatrains are here quoted :

I saw the earth by sin destroy'd,
And lo ! it lay wrapt up in night,
And chaos without form and void,
And robbed of all its heavenly light.

I saw, and lo ! the mountains shook,
The hills moved lightly-to and fro,
The birds had all the sky forsook,
Nor man nor beast appeared below.

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PROTESTANTISM IN DANGER, 1758.

The 'Hymns of Intercession for all Mankind' appeared in 1758, when not only was the war with France still going on, but Protestantism on the Continent was imperilled by the alliance of Austria and France against Prussia. One proof of the merits of this volume will be convincing to all our readers, viz. that it contains such well-known hymns as 'Let God who comforts the distressed,' 'Our earth we now lament to see,' 'Father of faithful Abraham, hear,' 'Lord over all, if Thou hast made,' 'He comes! He comes! the Judge severe!' 'Lo! He comes with clouds descending,' and 'Lift your heads, ye friends of Jesus.' All the hymns in this collection do not directly refer to the wars then raging, but the titles show that most of them have such reference. Three are 'For the King of Prussia,' the 'Second Cyrus,' 'the champion of religion pure,' written before the battle of Rosbach,¹ November 5, 1757, while others are 'For the British Nation,' 'For the Parliament,' 'For the Fleet' which he declares to be the 'bulwark of our land, our last resource in danger's hour.' 'For the Army,' in which he makes apt allusion to the 'Thundering Legion,' and 'For all Prisoners and Captives,' which may well remind us of John Wesley's visits to the interned at Knowle.

THE EXPECTED INVASION, 1759.

The next war volume was 'Hymns on the expected Invasion, 1759.' In the summer of that year the poet's letters to his wife are full of the dreaded event. 'I sit waiting for news like old Eli, yet not trembling for the ark. £200,000 has been expended on the French boats. Each carries three hundred men, and is so contrived as to land their men on horseback. In five hours they may reach the Sussex coast.' In the second of his war hymns for that time of trembling he says :

To guard our favourite land,
So oft preserved by Thee,
Come Lord, and in the channel stand,
Come, and block up the sea.
Our lives, our threaten'd coast,
Beneath Thy shadow take,
And turn aside the alien host,
And drive the ruffians back.

1. In his 'Essay on Frederick the Great,' Macaulay has an interesting passage on the rejoicing of the Methodists over the great victory of Rosbach. (Edn. 1874, p. 694, on Whitefield's followers). T.E.B.

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The finest hymn in this war volume is at the close ; one based on the poet's favourite book of Scripture, the Revelation of St. John :

Come, Thou Conqueror of the nations,
Now on Thy white horse appear.

At the same time as the above, and bound up with it, appeared 'Hymns to be used on Thanksgiving Day, November 20, 1759, and after it.' The splendid naval triumphs which gladdened the autumn of that year filled our threatened nation with a mighty joy, some of which found expression in ways condemned in the strains of our poet, but which fired with devout thanksgiving the hearts of all patriotic and pious subjects. Room cannot be found for more than one significant stanza :

Thy love hath our protection been :
Thy love, and not the sea between,
Forbade our foes to pass ;
Our watery walls had nought avail'd,
Our wooden walls themselves had fail'd
Without our wall of brass.
The leopard fierce, who watches o'er
Our cities on the adverse shore
Thy secret will detains.

The twelfth hymn in this volume is a noble paean, and bears a special title : 'The Song of Moses, sung by Great Britain and Ireland for the victory given them over the French Fleet, November the 20th, 1759.' One of its verses runs thus :

Into the depths they sank as lead,
Who Thee and Thine opposed,
They sank at once, and o'er their head
The mighty waters closed !
Thy own right hand, with power supreme,
With glorious dreadful power,
In pieces dashed their ships and them,
And bade the gulf devour.

THE NATION, 1782.

The next to appear were the 'Hymns for the Nation in 1782,' when, as the poet says, our country was

Compass'd round with hostile nations,
All to our destruction sworn.

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The opening number of the first of the two parts of this volume is a dirge, 'After the Defeat of the Chesapeake.' The eleventh hymn in the second part is well known: 'Saviour, whom our hearts adore.'

In the same year of trouble appeared 'Hymns for the National Fast, February 8, 1782.' The transports with their convoys bearing across the two great oceans troops from so many of our colonies in our own day come to mind as we read one of the stanzas in this volume:

Fifty thousand Britons brave
To the new world pass o'er,
Never yet the Atlantic wave
So huge a burden bore;
Who the prowess can withstand,
Of fleets and hosts invincible?

THE WAR WITH AMERICA.

Finally, the reader should note the poet's opinion of the way in which the war with America was conducted in his lines, 'On the Declaration of Lord C—— that "the conquest of America by sword and fire is not to be accomplished."' This rigorous indictment appeared in 1782, and is to be found in the 'Miscellaneous Hymns and Poems.' Two verses from the last of these miscellaneous hymns may fitly close this paper. Its title is, 'Hope in the end.'

By faith we now the cloud look through,
With bless'd anticipating view
Of brighter days behind;
When Jesus making wars to cease,
Brings in an everlasting peace,
To us and all mankind.

Dispersing the infernal gloom
His Kingdom shall as lightning come,
And shine from east to west;
The trumpet of the gospel word
Shall then announce our glorious Lord,
And lull the world to rest.

RICHARD BUTTERWORTH.

RICHARD VINEY'S DIARY, 1744.

XI.

VINEY WITH WESLEY AT NEWCASTLE,

MAY 22 TO JUNE 4.

For our Diarist's entry on May 23rd, see frontispiece to *Proceedings*, June, 1923.

Thurs. May 24—Rose at $\frac{1}{2}$ 5 [4-30], was at y^e Meeting till 6; and was chiefly employ'd in y^e Book room, packing up books to send to London, folding, placing &c. But as I wrote not these two days Journal till some days after I forget y^e Particulars.

Thursday morning I began putting y^e Books in order [i.e. placing them on the shelves], went out to dinner with Mr. Westley and Westel [Thomas Westell] and saw a man upwards of 60 who has often gone 20, 30 and more miles to hear Preaching, yea sometimes into Scotland. He rejoices much altho has nothing but people's Charity to live on. After dinner I return'd home and at 4 Mr. Westil ask'd me to go with him to a Society in y^e Country and I went. It was Tanfield, about 7 mile from Newcastle. When there he ask'd if I would Preach. I accepted y^e offer and spoke on "The wages of sin is Death," &c, to about 200 people. After I had done he met y^e members of y^e Society and spoke to them, pray'd with them, and then we went to bed there.

Fri. May 25.—At 5 Mr. Westil preach'd to a large company which met together. After preaching we went to a shomakers (one of y^e Society) about a mile from thence, and there Breakfasted. After sitting awhile we return'd home, but called on y^e way at Mr. Jackson's, & from thence to St. Andrew's Church to Prayers, & got home at 12.

At one or after was a meeting for prayer in y^e chapple, but I was not at it. At 2 we dined on Tea &c. The rest of y^e afternoon I was busy in y^e Book room till 7, when I was at y^e Preaching. Went to bed between 9 and 10.

Mind. Mr. Westil's way of Speaking last night [at the Society meeting, Tanfield Lea] and this morning (viz.) loud and from an animal Heat [cf. Behmen], as well as his Prayer, together with other things made me Question whether ever I could fully agree with Mr. Westley, & it made me a little restless. Beside I observe that Complexion and Natural Fire [Behmen] Governs Mr. Westley in many things not less than Count Zinzendorff.

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Yesterday and to-day I took notice of y^e Wonderfull-well-contriv'd way they have of carrying their Coals from y^e Pits, 3, 4, 5, or 7, or 8 miles from Newcastle. They have for this purpose verry large sort of Carts which they say will hold 3 waggons full, these they haul with one horse each & somtimes it runs a mile or more by itself, and all this is from y^e contrivance of laying timber all along y^e Roads for these carriages to run on.

Notes.—1. We may assume that among the *books to be sent to London* were copies of Wesley's Extracts from Law's *Serious Call*, which Viney had been folding and stitching together on the previous day. It seems strange that a volume of 230 pages should have been delivered at the Orphan House by John Gooding, the Newcastle printer, in sheets. Viney's statement 'just published' (May 23) would probably have led Richard Green to place his No. 48 later on in the year 1744, had his eyes feasted on our *Diary*. At least two other books were printed by Gooding for Wesley in 1744; *Extract of Count Zinzendorf's Discourses*, and *The Life of God in the Soul of Man* (abridged from Scougall).

2.—The references to *Thomas Westell*, one of the first three lay-itinerants sent out by Wesley, are particularly interesting. He was about 25 years of age in 1744, and died at Bristol in 1794. See Atmore's sketch of him in *The Methodist Memorial*, 'a pattern of Christian simplicity and humble love.' Viney's brush, though dipt in Behmen's colours, probably portrays a certain aspect of uncultured roughness which may account for the singular fact that Wesley only twice appointed him as an 'assistant,' in Cornwall (East) 1769 and Sussex 1776.

3.—For *Tanfield Lea* see Wesley's *Journal*, Nov. 28, 1742. Viney's congregation of about 200 shews that Methodism had already taken strong root there.

4.—*Waggon-way for coals*. See Mr. Natrass's article in *Proc.* xiv, 31, 32, and *Lives of E. M. Preachers*, vol. i, 183-5.

May 26.—Was at y^e Meeting at 5. Breakfasted on milk with Mrs. Jackson & Murry [Grace Murray]. Went out to Dinner with Mr. Westley & Meyrick to Stork Hall about a mile from Town at one Mr. Williams an Engineer who now makes Five Ingines to draw Water from Colepits. Staid there 2 hours. Return'd, was at y^e Meeting at 7. Then sup'd on milk. Then was with Mr. Westley at a Meeting of some of y^e Bandkeepers & family Prayer, then at 9 to Bed. Between those times I was verry busy in placing y^e Books, stitching some and sorting others all day. The Weather warm & verry fine & Glorious.

Mr. Errington, a Taylor who belongs to y^e family and has been some days to see his friends, came home, and Lodg'd with me.

Mr. Williams (abovmention'd) and his wife are acquainted with Seniff in London. They have a Daughter in London with y^e Moravian Bre^a and supposing her in danger, they want her

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home, and are displeas'd at her not coming. Mr. W. [I think Viney means Wesley] makes a handle of it to speak hard of y^e Breⁿ and spoke in a Spirit I could not approve.

Notes.—1. As Viney seems to have been the only one who breakfasted with Mrs. Jackson (the housekeeper) and Grace Murray, we assume that Wesley, Westell and Meyriek went to some friend's house for the morning meal.

2. *Mr. Williams of Stote's Hall.* See C. Wes. *Journ.* i. 316: 'Wed., June 15, 1743.—I dined at Stote's-hall with Mr. Williams, and rode in the bitter weather to Plessy.' Mr. Natrass informs me that the Hall was named after Sir Richard Stote of London, who purchased it in the middle of the 17th century. His family became extinct during the 18th century. The house is still standing near Jesmond Dene and is now the residence of Sir Alfred Appleby. The 'fire engines' were some early form of steam engine, probably after the style of Newcomen's 'atmospheric' first constructed about 1705. It was a 'beam engine' and chiefly used for pumping. Greatly improved by Smeaton, it held its own until Watt's discoveries revolutionized the entire construction. I suggest that this Mr. Williams was one of Wesley's first adherents at Newcastle and that he, and not Thomas Williams the itinerant, was the person mentioned in Wesley's *Journal* Dec. 7. 1742.

3. *John Senniff* was a shoemaker, born at Worms, Germany, January 1688; warden of the Moravian congregation, London, in 1744. He died May 2, 1752, and was interred in the burial ground near Bloomsbury.

Sun. May 27.—Rose at $\frac{1}{2}$ 5. Was at y^e meeting from 5 to 6. Wrote some in my Journal. Went to Mr. Jackson's a man of 71 [he was actually 77] with Mr. W.; breakfasted; had some talk with Mr. W. about Preachers giving way to their Natural Complexions in Preaching &c., as also of others forming themselves into a perticular way from principles, & that both were equally void of y^e Holy Spirit when they did so. At $\frac{1}{2}$ 9 [8-30] we returned home.

I Read a pamphlet entitled "*Remarks on Mr. Whitefield's Letter to Mr. Westley, on his Sermon on Free Grace, In a Letter from a Gentlewoman to her Friend.*" (Mr. W. told me his Mother wrote it.) Then wrote in my Journal. At 10 went to St. Andrew's Church with Mr. Westley, heard Mr. Allison preach on "When a strong man armed" &c. Received y^e Lord's Supper with a verry large number of People, almost all y^e Society. Went from Church with Mr. W. to dinner near y^e Bridge. Return'd home, and $\frac{1}{2}$ past 2 went to St. Andrews again & heard y^e *Curate* preach on "Keep my Sabbaths, Reverence my Sanctuary," &c. Return'd, sent a Letter to my wife that I had wrote last Friday. Read "The Notions of y^e Methodists disprov'd in a Letter to Mr. Westley": Printed at Newcastle.

Was at y^e meeting at 5, when about 1000 people were present and Mr. Westley Preach'd y^e best I have heard him on

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Rom. y^e 3rd "There is no difference," &c. After Preaching, Read some of John Jeffrys his serious Address to y^e people of y^e Church of England. Printed in Dublin. Reprinted in England, 1742. Sup'd with Mr. W. Was at y^e meeting of y^e Society from 7 till $\frac{1}{2}$ 9 [i.e. 8-30]. Wrote and read again. Discours'd with Mr. W. about myself, my objections, Doubts about many things, &c. Was at Family Prayer. At 9 went to Bed.

Mr. Errington went away again this morning to his Friends.

In my Mind I have often alter'd, somtimes clouded and uneasy, sometimes more compos'd. The speaches of Mr. Westley about y^e Brethren and his behaviour makes me Question yet whether it is not best for to live a pryvate Life. In short it seems now to be come to a Crisis either that I begin to Labour in y^e Lord's work anew, or entirely quit all thoughts of it. But y^e Great Query with me is whether these awakenings &c are really y^e Lord's work.

Notes.—1. *Henry Jackson*, a weaver, to whom with six other trustees, four of whom were itinerant preachers, Wesley conveyed the Orphan House premises on March 5, 1746 (n.s.). He died February 20, 1766, aged 99 years and 5 months. See his daughter's letter to Wesley. *Journ.* V, 156.

2. *Susanna Wesley's anonymous pamphlet.* See Dr. Simon's *John Wesley and the Methodist Societies*, p. 197. To Viney our debt is great for this startling revelation, abundantly corroborated by internal evidence. I think it highly probable that the 'Friend' to whom she dedicated her clever Reply was the Countess of Huntingdon. I cannot resist the temptation to quote the concluding sentence,—the pamphlet being now so scarce that few have seen it:—

'In the mean time I cannot but observe how signally God hath honoured those two Brethren (the *Wesleys*) by calling them forth, and enabling them, with great Power, to preach the Truth of the Gospel as it is in Jesus, and by setting His Seal to their Ministry. And I am perswaded you will join with me in Prayer to our Lord, that He would strengthen and bless them more and more and protect them from evil Men and evil Angels; and that they may be *stedfast, immoveable, always abounding in the Work of the Lord, forasmuch as they know that their Labour is not in vain in the Lord.*

My dear Friend, Yours.'

Thus wrote the venerable mother of Methodism, in her room at the Foundry, in 1741, a few months before her death. Cf. last sentence in her facsimile autograph letter of December 13, 1740, in *Wes. Journ.* viii, 273; and with her letter to Charles, December 27, 1739:—'But then, alas! when you come, your brother leaves me. Yet that is the will of God, in whose blessed service you are engaged, Who has hitherto blessed your labours, and preserved your persons. That He may continue so to prosper your work, and protect you both from evil, and give you strength and courage to preach the true gospel in opposition to the united prayers of evil men and evil angels, is the hearty prayer of, dear Charles, your loving mother, Susanna Wesley.'

3. *The Rev. John Ellison, A.M.*, not 'Allison,' as Viney spells the

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name, was Vicar of St. Andrews, licensed 1725, resigned 1766. The Curate was Rev. Anthony Munton, A.M., head usher of the Royal Grammar School; died 1755; a volume of his sermons was published in 1756. The Rev. J. O. Natrass sends me these notes.

4. *The Notions of the Methodists disprov'd.* Cf. Green's *Anti-Meth. Publications*, No. 162. Viney confirms Green's statement as to a previous edition printed at Newcastle. Mr. Natrass tells me that there is a copy in the British Museum, dated 1743, 8vo. pp 24, no printer's name.

May 28.—Was at y^e 5 o'clock meeting as usual. At 8 went to Breakfast with Mr. W. and Meyrick to a gentlewoman in Pilgrim street, Mrs. Hatfield. Return'd; staid at home till near 12, then went with y^e same to dinner to Dents-Hole, one Robinson's, about a mile from Town by y^e water side towards y^e sea. After dinner a Class of 25 men and women met there and Mr. W. enquired into each of their Minds and behaviour. From thence on y^e way back we call'd at a house and drank a little tea, and afterwards we parted; they went to Vissit other Classes & I return'd home, and before y^e Evening Preaching finish'd what has busy'd me for some Days, (viz.) putting all y^e Books in such order and making a Catalogue of them that any one might presently find any they wanted. At 7 was at y^e Preaching and afterwards Evening Prayer as usual. The Weather, exceeding Warm to day, no Rain nor Cloud.

Mind.—With Mr. Westley I spoke verry freely to day as I have done several times, but now I told him many of my objections about Doctrine and Practice. He took it well, and took some pains to convince me that my Suspicion of whether in General this work was from y^e Lord was groundless, which a little eas'd my Mind (which has been pritty much upon Reasoning this 3 days tho not very uneasy.) [But in y^e evening I was very Happy, and all my reasoning.] [These words written by Viney and afterwards struck out.]

Health.—I have been verry well all along till now I am a little troubled with y^e Piles & Costive, perhaps from drinking water, for here they drink nothing else, and I remember it was so with me when I was before with Mr. Westley at y^e Foundery last February.

Notes.—1. *Mrs. Hatfield*: perhaps Margaret H—, to whom Wesley refers in his 5th *Journal*, Nov. 19, 1742; printed in 1749.

2. *Dents-Hole*. The name is still found on local maps, for a group of buildings on the north bank of the Tyne, about a mile east of the Quayside.

NEWCASTLE TOWN.

Lies on y^e North side of y^e River Tine, a large Bridge passing over y^e Tine enters y^e South side of y^e Town. It is a Town and County of itself as Bristol is. It is very Populace, suppos'd to have

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50,000 Souls in it. It has 4 Parrish Churches, St. Nicholas, St. Andrews, All Saints & — [St. John's], and one Chapple. The first is y^e Mother Church, & some says it is y^e only parrish Church & that the Rest are only Chapples. There is another Church on y^e South side of y^e Tine, but that is not reckned to Newcastle. There has been a Good Wall on y^e East, West & North Sides of y^e Town, but is now much out of repair. It has several Gates, as Pilgrim-street gate, Sandgate, Bridge-gate, Newgate, Closegate — at each of these are one of Wood & another of Iron. The Bridge is build on as London bridge, with shops &c. The Sacrament is administered 4 times in y^e month, once in each Church, so that those who will may receive every Sunday. The Town is Govern'd by a Mayor & 12 Aldermen; y^e Mayor has 6 Serjeants. Here are two Printing offices and a third is going to be begun. The Streets are broad and Handsom. It is a pleasant Town & wholesom Air.

Notes.—1. *Viney's list of Churches*: Cf. *Proc.* xii, 65. Viney's 'one chapple' is St. Ann's. The church on the south side of Tyne is St. Mary's, Gateshead. 2. The Gate he forgot was West-gate. Our illustration gives a picture of the Bridge as it was in Wesley's day.

3. *Printers in Newcastle.* (1) *John Gooding*, on the Side, who printed for Wesley. (2) In 1726, *John White*. (3) Circa 1639, *Robert Barker*, King Charles I's printer came from London and printed books at Newcastle.

May 29.—Was at y^e Meeting as usual, had y^e company of a Quaker y^e Printer. Went with Mr. W. & Meyrick to Mrs. Cunningham to Breakfast. All Mr. Westley's Family was there to Breakfast. Return'd soon. At 11 went with Mr. Westley & Meyrick to St. Andrews Church to Prayers, from thence to Mr. Watson's (who is Mayor's Serjeant and who with his Wife and 2 Daughters belong to y^e Society) and dined. After Dinner Mr. Westley & Meyrick went to Vissit Classes, & I return'd home as yesterday. Read part of a Book in which was The Confession of Faith, Greater & lesser Catechism &c of y^e assembly of Divines, with y^e Solemn League & Covenant of y^e Peers, Barrons & Commons, their Publick Confession of Sins and many other things. At 7 was at y^e Preaching & heard Mr. W. speak (in answering a book just publish'd against him Intituled *The Methodists further Disprov'd in a 2nd Letter to ye Rev. Mr. Jon. Westley*) an hour & half. After which y^e Society met as they doe every Tuesday & Sunday night. Read some of y^e Life of Ignatius, first founder of y^e Society of Jesuits. The times between going out &c I have been very busy in folding & stitching of Books. At $\frac{1}{2}$ 10 went to Bed.

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This Day 'tis just two year since Mr. John Westley first came to Newcastle not knowing one Person here, yet on y^e next morning he Preach'd without doors and then went away for that time. [Viney is a little inaccurate here. Wesley arrived about 6 p.m., on Friday, May 28, 1742, and preached twice on Sunday 30th, leaving Newcastle about three o'clock (probably a.m.) on the Monday.]

My *Mind* seem'd more easy to night than for some time past. Mr. Westley and all his Matters have appear'd to me as only y^e Affects of a Cholerick Complexion which pushes him on to do and seek after great and high things. He appear'd to me as proud and arbitrary as Count Z. ff, only that from certain principles he had learn'd to conceal or make it appear otherwise than it is, whereas y^e Count appears as he is. I say thus it has appear'd to me for some days, therefore I found no desire to join with him nor y^e Count, but to go home and live a quiet life without having anything to do with any of them. But now it appears thus: True he is of a Cholerick Complexion and so is y^e Count, they are Bold, they seem to take much upon them; But, perhaps they are fitter for y^e Lord's purpose than others. A Melancholick person [Viney himself was such!] tho he is suspicious of himself and so appears humble, yet he has not Courage sufficient to carry on a great work, for should he be but come into a Melancholy fit he presently lets fall his hands, yea perhaps runs quite away. The Phlegmatig has not understanding nor seldom honesty enough to skreen him from y^e world's laying notorious faults to his charge, neither is he active. The Sanguine are active enough and have understanding, but then he is ficle & unstable, fond of new things. So that y^e Cholerick seem to have been chiefly made use of in great undertakings and seem y^e fittest, but they are men, and what is peculiar of them (viz.) Pride or haughtyness often appears, but they generally effect y^e thing they begin, and y^e Lord do's not make use of angels to preach or act Visibly among men, so perhaps these sort are y^e best among men for such undertakings. These thoughts made me have favourable opinion of Mr. Westley and y^e Count notwithstanding their Pride, and I seem'd freed from all antipathy to them.

Notes.—1. Mr. Natrass says the name of the *Quaker printer* was Isaac Thompson, a notable man.

2. Who was *Mrs. Cunningham*? If Viney's statement may be taken literally, Grace Murray was one of the party at her hospitable breakfast table: O for a gramophone record of their conversation!

3. *Sergeant Watson*, said to have been the greatest swearer in Newcastle

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before his conversion. See Stamp's Orphan House, p. 57; C. Wes. Journ. I, 352, 354. Was he the James Watson who was re-converted so remarkably at Sunderland in June, 1772? See Wes. Journal V, 472. Mr. Natrass says "the town-sergeants were simply police. 'Mayor's sergeant' probably means sergeant of the mace."

4. *The Notions of the Methodists farther disprov'd.* See Green's *Anti-Meth Publs*, No. 163. In Wes. Works viii, 69-78 we can read what was probably the substance of the answer to which Viney listened for 'an hour and half.' 'Just publish'd' fixes the approximate date.

5. *Life of Ignatius Loyola.* Wesley read this book on horseback between Evesham and Bristol on 18th and 19th Aug. 1742. In the following November he went to Newcastle, probably taking it with him in his saddle-bags and leaving it there.

6. With the touchstone of Behmen's *Four Complexions* Viney formed his judgment of Wesley's tremendous energy and natural hegemony. Here, and later on, he was on the verge of discipleship; but alas! he was a 'Melancholick person.'

May 30.—Rose at $\frac{1}{2}$ 5, was at y° 5 o'clock Preaching; folded some Books, breakfasted at home, went into y° Town & bought some snuff [which Wesley did *not* provide for himself or family!] At $\frac{1}{2}$ 11 went with Mr. W. to — a little town 3 mile from Newcastle; talk'd on y° way about Physick &c, hear Drakes his Anatomy and Cheny's [Cheyne's] works are good. Got to y° Place at 12. He spoke with each in y° Society there. Came from thence at 2 and came back to Piperigate (y° south side of y° Tine). Drank Tea (which was also our dinner); spoke with y° members of a Class there; then went to Gates-head (on y° same side), spoke with a Class there, and at 6 went over y° Bridge to Hen. Jackson's; drank Tea and then went home. At 7 was at y° Preaching; afterwards at y° Meeting of y° Band members who meet every Wensday night, at which was read y° new Band orders. Then went to Bed.

Read to day, more of y° Life of St. Ignatius founder of y° Order of Jesuits who dyed 1556 & was canoniz'd by Pope Gregory y° 15 / 1622.

This day was likewise very warm, fine and Glorious.

Mr. Errington came home this evening, to abide. It seems he has been out of town on account of y° Press. [i.e. the Press-gang. M.R.]

Notes.—1. *Drake's Anatomy* and *Dr. Cheyne's Works.* See *Min. Conf.* 1745. Both these were in the list, under the question: 'What books should we keep for our own use, at London, Bristol, and Newcastle?'

2. 'a little town 3 mile' distant: perhaps Chowden Fell; cf. Wes. Journ. July 10. 1743, if so, Christopher Hopper may have been present; or Birtley, March 26, 1743, See also Journ. III, 68.

3. *Piperigate*: an old colloquial name for Pipewellgate, Gateshead.

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4. *The new Band orders* : see *Green*, No. 57, and *Wes. Journ.* III. 67, 68 note. Viney's 'orders' probably synonym for 'Directions.'

5. *Errington* evading conscription : the Press-gang chiefly operated among the sea-faring population on the banks of the river.

Thurs. May 31.—Rose as usual, was at y^e Meeting ; breakfasted at home with Mr. Westley when we happen'd to have a Dispute a little warmly. He (as he often do's) spake hard things of y^e Moravian Breⁿ of Stonhouse [Stonehouse], Molther, Simpson, &c. I could not help answering & clearing them. All y^e forenoon I wrought on folding & stitching of Books to send to Leeds. At 12 Mr. Westley, Mr. Meyrick, Errington and I went to dinner at Mr. Merchant's a Timber merchant. Afterwards I return'd home, wrote in my Journal, did more books &c. In y^e evening at 7 was at y^e Society which meets every Sunday, Tuesday, & Thursday night.

Mind. Thinking on the absurdities of some of Mr. Wesley's private Band orders, his sharp cutting way of speaking against those he objects against, magnifying their faults and making their Persons look Despicable to all he speaks to of them, and his natural high Thoughts of himself, gave me some uneasyness and made me again Reason about him and y^e whole work.

Reflecting on Mr. Westley's Printed Thoughts on Marriage, I propos'd y^e following questions to him, which he took notice of to be consider'd of at y^e ensuing Conference.

1. Should no believer marry? or is it not Justifiable till he has been unfaithfull and so brings himself under a necessity of marrying or burning?

2. Can such a State be called Holy and Honourable which unfaithfulness was y^e cause of his entering into?

Notes.—1. *Rev. George J. Stonehouse*, formerley vicar of Islington. See *Wes. Journ.* index, and Benham's *L. of Hutton*.

2. *John Simpson*, of Fetter Lane, then of Ockbrook.

3. *Books to send to Leeds*, to William Shent, Wesley's agent in Yorkshire.

4. Wesley's *Thoughts on Marriage and a Single Life*, published in 1743. There is no record in the printed Minutes of 1744 to shew that Wesley carried out his intention to consider Viney's questions, though he may have done so. In *Thoughts on a Single Life*, published in 1765, he carefully revised the earlier tract.

June 1.—At y^e Preaching from 5 to 6, and then to work on y^e Books as usual till $\frac{1}{2}$ 2 o'clock. Then was at y^e Humiliation and Intercession hour which is kept every friday at this time in y^e Publick Chapple for any body to come to that will. After that we dined, or rather Breakfasted. In y^e afternoon got books ready to send to Leeds, got Society Tickets ready. Wrote a Letter to

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my Wife, but it was too late for y^e Post. Sup'd on Fish; was at y^e publick preaching at 7, & afterwards wrote in my Journal, & to bed as usual, but was kept waking till near 11 by Mr. Errington, with whom I had much discourse after we were in bed.

Mr. Clayton of Wensley came to see Mr. Westley this day, but staid a verry short time. He has been in Town 2 days and goes away again to-day or to-morrow.

Mr. Westley I observe is not well pleased with me since y^e dispute yesterday morning, but he endeavours to overcome and hide it as much as possible, therefore brought me some rules he had drawn up for his Helpers to observe, for me to Judge of them. He also brought me y^e articles annex'd on y^e left hand and which I copy'd for my own use, which he intends to be consider'd of at y^e Ensuing Conference of his Labourers, for me to look over, also desir'd I would set down all y^e objections I had against anything.

Note.—Viney's copy of Wesley's preparatory agenda was written on the four pages of a small piece of notepaper measuring exactly 6½th inches by 3¼ths. Carefully affixed to Viney's 8vo. diary, it has every appearance of a precise imitation of Wesley's, with ample spaces left blank for further thoughts. Enclosures in square brackets indicate my comments.

[VINEY'S COPY OF WESLEY'S CONFERENCE
AGENDA.]

What do we meet for?

To consider before God, 1. What to Teach. 2. how to Teach. 3. what to do? i.e. Doctrine, Discipline, & practice.

1. Are we Justified by Faith alone? y^e only Condition?

2. What is implied in being Justified?

3. What is Justifying faith? Assurance? or——

4. What *must* go before? Repentance? Works meet for Repentance?

5. What *must* follow? Peace, Joy, Love, Power? In wh^t [what] degree?

6. Is faith, seeing God? a Divine elenchos?

7. Do's any one believe, who has not y^e witness in himself? or, any longer than he sees, Loves, Obeys God?

Must a man come into Darkness or y^e wilderness, after he is Justified?

Will he, unless by unfaithfulness?

Need a believer ever doubt or Fear?

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How is faith *made perfect* by works?

Do we think or speak high enough of Justiⁿ?

Are works necessary to y^e Continuance of Faith?

[A blank space of 2 inches here.]

How far shal [*sic*] each of us submit to y^e Judgment of y^e Majority? of this whole Company?

[Here ends the first page of agenda.]

Is y^e *first Love* y^e most Perfect?

Is every believer a scripture *new Creature*?

What is Sanctification?

Is not every believer, *Born of God*?

Can a believer fall *totally* and *finally*? *How*?

Is *inbred Sin* taken away in this Life?

How can *we know* one that is *thus sav'd*?

Is y^e second Preface true?

[A blank space of 2½ inches here.]

You are zealous *for y^e Church*? what do you mean?

What is y^e Ch. of Eng.? How are we of it? How far to defend it?

To obey y^e Bishops? y^e Injunctions? Cannons? [*sic*]

[Here ends the second page.]

Discipline.

II. Is field preaching *Lawfull*? *Expedient*?

Where shall we preach?

Do we not undertake too much? & thereby do less than we might?

E.g. Are not more Sinners converted [when] *we* stay a month at Newcastle, than by *us* preaching in any new place?

Is it not necessary to spend more time y? [there] at Epworth? where else? In Wales?

Sh^d we not prea. [preach] more, wh [where] we have Ches. [Churches] where y [there] is Peace?

Sh^d we not eye this more, as to y^e places & times of Preaching?

Sh^d we prea. *abroad*, when we may prea. within doors?

Sh^d we fix any more Society? or overrun Eng^d? How?

When?

[Blank space of 2½ inches left here.]

Are lay-helpers allowable? Who?

Are our lay-helpers unblameable?

How sh^d each Labourer spend this year?

[Here ends the third page.]

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Dis[cipline.]

What can we adopt from C. Z. [Count Zinzendorf]? M.
Wh^d? [Mr. Whitefield.] The Quakers?
Shl [shall] we have helpers? Bands? Societys? Stewards?
Band Leaders? Class Leaders? Schools?
What shall we mend with regard to any of these?
Can we have better Oeconomy in Temporals?
[Blank space 1¼ inch.]
When shall we meet again? Who? where?

III.

Practice.

How far is it lawfull to bear Arms? To go to Law?
Cornwall? Wensbury? [Wednesbury] To swear? [take
oaths.]
Can we unite any farther with Mr. Whit^d? with y^e
Moravians?
Is any Conference with either advisable? When? Where?
In what kind? For what ends?

Notes.—We have only room for a few condensed notes on this interesting document. Dr. Simon has dealt with it in the 14th chapter of his *John Wesley and the Methodist Societies*. The words 'nessessary' and 'Cannons' are probably Viney's misspellings. In the question; 'Are not more sinners converted [when] *we* stay a month at Newcastle, than by *us* preaching in any new place?' the two pronouns italicised undoubtedly refer to John and Charles Wesley. This is clearly shown in the Minutes of 1763, 1770 and 1773: see 8vo, Min. 1862 edition, pp 450, 451, 'Where we (Clergymen) can preach in a church.' The question 'Shd we fix any more society? or overrun England? How? When?' seems to show that that the Wesleys had seriously discussed the alternative methods of work, either (1) to concentrate on two or three centres, London, Bristol, Newcastle, or (2) overrun the whole country. They decided upon the second course, few as their helpers then were: sequel, More and more it spreads and grows, Ever mighty to prevail! So early as January 5th, 1739, a similar crisis of decision had occurred. On that day Charles wrote in his Journal: 'My brother, Mr. Seward, Hall, Whitefield, Ingham, Kinchin, Hutchins, all set upon me; but I could not agree to settle at Oxford, without farther direction from God.'

June 2.—The keeping awake so long last night occasion'd my head to ach this morning, so that I did not rise till 6, and so miss'd y^e Preaching. At 8 went with Mr. Westley and Meyrick to a blind woman in Pilgrim Street to Breakfast. When we return'd Mr. Westley and I began reading over y^e printed copy of y^e Pennsylvania Conferences in German, and continued till one o'clock, then we dined at home, and after dinner was employ'd in y^e same till near 5 when we went to one Mrs. Partridge's an old Gentlewoman, and drank Tea, Mr. Meyrick with us. Return'd, was at y^e Preaching at 7. Afterwards at y^e meeting of y^e Band keepers, & then to Bed.

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This Day was fine & Glorious & warmer than yesterday far. A Letter was found this morning in y^e Garden, directed for Mr. Westley. Wrote by a Woman, but no name. It was concerning his last Tusday night's Sermon. Warning him against Pride, Charging him with saying that he and his brother were y^e first since y^e Apostles who had preached y^e pure and y^e whole Gospel of Christ, &c. It was well wrote and good sence.

Mind: Since last tusday I have been *pritty* easy, tho many times I have been like to Reason about Mr. Westley's behaviour, but to day it seems all vanish'd, only I cannot but see and observe that he has much more wisdom and subtlety than I was aware of.

Notes.—1. Yes and No, Sir; much more wisdom and less subtlety. The well was too deep for your Behmen bucket made in Germany; grace of God, illuminating and sanctifying, not 'complexion' (temperament) was the key for the deepest secret of Wesley's character and work, and you missed it.

2. *Pennsylvania Conferences*: see *Wes. Journ.* III, 139. I think it probable that at Birstall, on May 16th, Wesley asked Viney to take with him this 'printed copy' to Newcastle. He was evidently impressed with Viney's statement as to the influence on his 'mind' of the Count's Pennsylvania publication, and perhaps thought he might glean something useful in prospect of his own London Conference.

3. *The anonymous letter* shews that in his lengthy criticism of *Notions farther disproved* he had spoken plainly about the Gospel of revival committed to him and his brother.

4. If by *Band keepers* we are to understand *leaders*, we have here another proof of Wesley's desire to give Viney as full opportunity as possible to form his judgment of the work.

Sun. June 3.—Rose at 4. Mr. Westley went out to preach in y^e country. At 5 Mr. Meyrick ask'd me to preach, but I declin'd it, so he preach'd and I heard him. After y^e preaching I wrote in my Journal. At $\frac{1}{2}$ 8 [7-30] went with Mr. Meyrick to Mrs. Watson's to breakfast. From thence Home, and at 10 to St. Nicholas Church; heard y^e Vickar, Mr. — preach on Humility, staid with Mr. Meyrick and rece^d. y^e Lord's Supper. Then we went again to Watson's, Dined, and at 2 went home, where I staid and did not go to Church, all y^e afternoon, writing what was wanted in my Journal this fortnight. Sent a letter to my wife. Read likewise a good deal of y^e Life of Ignatius of Loyola. Sup'd with Mr. Westley. Was at y^e Preaching at 6 when y^e Room was quite full and crowded. Then was at y^e Meeting of y^e Society; then to my Room, wrote and read, & prayed with Errington & then to bed.

Mr. Westley really takes too much pains. He has preach'd 3 times in y^e Country to day, has spoke with several Classes there, and this evening has preach'd at home in Publick and afterwards to y^e Society.

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Note.—cf. *Wes. Journ.* III, 140. Not a word about the four sermons and the fifth 'to the Society'! Wesley's silence seldom spells sloth.

Viney proceeds:—I am now preparing for my Return home. When I came, I intended to have been at home as last night, but willing to see and learn more of Mr. Westley and having employment among y^e Books, I have stayed thus long. I told Mr. Westley my Intent last friday, which was y^e occasion of our reading y^e Pensylvania Conferences together yesterday. He has invited me to a Conference which is intended to be kept by him and as many of his principl Labourers as he can get together; it is to begin y^e 25 Instant. He has given me a sketch of y^e matters to be there consider'd of, and desir'd I would look over all what he has publish'd and give in all my objections against anything wrote or that I may have observ'd, that so they may be consider'd of at y^e Conference.

While I have been here, by advising Mr. Errington (who is often confus'd as most taylors are), and considering my past life, I made the following observations for my own use (viz.)

A man is never safe from Confusion when he has every day to consider what he shall do. Therefore some fix'd rules for employing his time is nessesary, and y^e want of them is y^e occasion of so many changes of mind & weak resolutions. Some few general ones occurs now to my mind.

1. Rise daily at 5. Go to rest before 10.
2. Breakfast at 8. Dine at 12. Sup at 6.
3. Bathing in water at least once a week is good.
4. Wash y^e head every day in cold water.
5. Walk a set time every day.

[6.] Enter not on any study after supper; y^e morning is better for such work, for any thing that fastens on y^e thoughts so late will disturb your rest.

[7.] Write standing; read walking, standing or lying on your back; in General, sit as little as possible.

[8.] Things which are accidental Do without much Hesitation, for much Study weakens your Evidence, Will & Power to do.

[9.] Do not suspect, but rather believe all that is told you which is not bad, and answer accordingly: if you are deceiv'd y^e hurt will be less to you than a suspicious Temper.

[10.] Spend no more time any where nor about any thing than needs must.

[11.] Eat no Swine's flesh. The laws concerning Eating was made for our good.

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Notes.—1. There seems to be a distinct flavour of Wesley in some of these 'fixed rules,' particularly Nos. 9 and 10. Perhaps we may regard the whole as an amalgam of Wesley, Errington, Clayton and Viney.

2. *The Vicar*: Rev. Thomas Turner, A.M., (St. John's, Camb.), inducted 1728, died 1760. See his 'remarkable dream' as related in Dr. Stamp's *The Orphan House*, pp. 19, 20.

3. *Plessy* was not improbably one of the places visited by Wesley on this Sunday.

4. *Matthew Errington*: one of the most modest and faithful of Wesley's early converts. Born at Houghton-le-Spring; went to London; heard Wesley thrice on February 4th, 1741, and at the evening service at Deptford found the peace and joy of God; gave up his business and removed to the Foundry, to 'clean the preachers' shoes and mend their clothes'; afterwards went to the Orphan House where he remained for nearly forty years, until his death. We shall hear of him again in Viney's diary.

From Newcastle to Ferry Hill 18 miles & ½ measur'd.

Mon. June 4.—My Head ach'd & I was heavy so that I did not rise till about 6, then prepared for my departure, had some talk with Mr. Westley, and he gave me a Guinia for my Journey, &c. At 8 a.m. I breakfasted with him, took leave, and at 9 set out of Newcastle and walked without baiting thro Chesterly-street to Durham 12 miles. On y^e way I rested 2 or 3 times and read y^e Principles of a Methodist.

Notes.—Here we leave him until next March, grateful for his graphic details of the daily life at the Orphan House. We wish he had recorded his thoughts on Wesley's pamphlet, *The Principles of a Methodist*, which contains so much about Zinzendorf and other Moravian teachers.

(To be continued).

M. RIGGALL.

NOTES AND QUERIES.

632. STOCKPORT AND EDGELEY.—Twenty years ago Mr. G. Rathbone and the Rev. John Naylor wrote an excellent handbook on Methodism in this neighbourhood. I have also about 650 cuttings from the *Stockport Advertiser*, February to December, 1881. Among them are notes on Methodist history, the Stockport Sunday Schools, Cheshire, Lancashire and Derbyshire. Have these been published in book form? Those I have are arranged in a large quarto scrap-book. Who collected them so carefully? I found them on a street stall.

—T.E.B.

633. PITS O'-TH'-MOOR, BURY, LANCS.—We congratulate the Rev. Joseph Williams, who has recently joined the W.H.S., upon the publication of an attractive pamphlet of 58 pages, telling the story of Pits o'-th'-Moor, Bury, Lancs., where Methodism has been established for more than a century and a half. Carefully piecing together material gathered from the Methodist magazines, local publications, and information gleaned on the spot, Mr. Williams has been able to give a record of much interest. The first preaching house, erected about 1774, was sold in 1787 for £139. The letter in which Wesley gave formal permission for the sale is printed in the pamphlet. Mr. Williams has removed to the historic town of Malton, where we hope he will continue his research work.—*F. F. Bretherton.*
634. A NINETEENTH CENTURY LICENSE TO PREACH.—“Be it remembered that at the General Quarter Sessions of the peace holden at Hamilton in and for the District of Gore on the 26th April, 1842, before Miles O'Reilly and others Esquires Justices of our Sovereign Lady the Queen, assigned to keep the peace in the said District came John Addyman of the Town of Hamilton who professes to be a Minister of the Canadian Wesleyan (sic) New Connexion: it appeared to a majority of the Justices that he the said John Addyman was duly ordained a Minister of the said Connexion.”

(Signed) Miles O'Reilly,
Chairman.

Arthur Gifford
Clerk of the Peace.

The above document I have, with many M.S.S. of my late father-in-law, Rev. John Addyman, Pioneer Missionary to Canada (M.N.C.), an Ex-President of the M.N.C. Conference. (*Vide* “*A New History of Methodism*,” vol. i. 524: ii. 219, 220, 458). Can any member of the *Journal* give definite information concerning it—was it a License to preach? and if so, why was it necessary? Can any member cite any other instance? If so, whose “License to preach”? Any Methodists?—*W. Bainbridge.*

According to Hurst's *Hist. Methodism*, Vol. vii. the “New Connexion” Mission in Canada was in a condition of transition at the period of this ‘license.’ In 1841 a scheme was in progress for the amalgamation of the ‘New Connexion’ and the ‘Canada Wesleyan Methodist Church,’ under the name of the “*Canadian Wesleyan Methodist New Connection Church.*” It probably puzzled the “esquires

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- justices" and the Clerk of the Peace to discuss the exact ecclesiastical position of John Addyman, and the day of complete freedom from "licenses" was just dawning. The history of this may be found in Sutherland's *Fernley Lecture* (1903) Chap. iv. on "The struggle for Civil and Religious Liberty." But the Canadian justices "assigned to keep the peace" in this case, were wise men.—*T.E.B.*
635. "THE WOODLAND LOVE FEAST," *Alport Farm, Woodland Valley, 10 miles from Glossop*.—Mrs. M. Mitchell, of 18, Ingham Street, Clayton Bridge, Manchester, addresses the following query to the *Manchester City News* and also to the *Derby Daily Telegraph*:—"Some of your Wesleyan readers may be familiar with the famous religious meeting known as the 'Woodland Love Feast,' which is held yearly at Alport Farm in the Woodland Valley, about ten miles from Glossop. This love feast is believed by many to have been held ever since the Wesleyan Society was formed in this and the surrounding dales. If anyone who has any books or papers dealing with the early days of Wesleyan Methodism in the Peak of Derbyshire which might throw any light on the subject would inform me I would be very grateful." The newspapers named forward this query to the W.H.S.
636. WESLEY'S SERMONS IN A SPANISH TRANSLATION.—An edition of five hundred copies of a Spanish translation of the first volume of Wesley's *Sermons*, mainly for use in Protestant Missions in Mexico, the Argentine Republic, and other Spanish-speaking American countries was published a few years ago. A copy was sent to the Wesleyan Mission House in London as likely to be of use in connection with our Spanish work. Can any reader give us information about this? Was this the Spanish version provided by the authorities of the Vanderbilt University, Nashville, Tenn., U.S.A.—*T.E.B.*

CORRIGENDA, PARTS 5 & 7.

- p. 103. Strike out the *Note* about Wm. Mallison: it is incorrect. William Mallinson and his wife, Mary, were Moravians in Yorkshire, but there is no evidence that they had anything to do with Viney's diary. M.R.
- p. 161, bottom line, for *April*, read May 30.
- p. 170, 9th line, for *Simcon*, read Simeon.
- p. 171, for *Selbourne* read Selborne, as four lines below.
- p. 171, for *Cotteill*, read Cotterill. Also see cover.

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