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Proceedings

OF THE

Wesley Historical Society

Editor: REV. WESLEY F. SWIFT.

Volume XXX

March 1956

A TREWINT PICTURE

METHODIST history was made that August day in 1743 when John Nelson and John Downes, two of John Wesley's intrepid "rough riders", called at the Isbell cottage at Trewint "to ask for something". Though John Wesley's superb objective was the conquest of Cornwall for his Master, he could only spare one horse for his two advance agents from the modest stable at the "New Room" in Bristol, so perforce Nelson and Downes had to travel "ride and tie".

Methodist history was made when three differing and typical personalities met at Trewint that day—John Nelson, the rugged stonemason from Yorkshire; John Downes, artist, mathematician and philosopher, from London; and Elizabeth Isbell, the young wife of a Cornish craftsman, who welcomed the two preachers.

Methodist history was made when, later, Digory Isbell, after hearing his wife's story, built on to his cottage a tiny annexe, providing a prayer room below, where neighbours and friends could meet, and a prophet's chamber above, for John Wesley and his preachers.

Methodist history was made in May 1950 when the Isbell cottage and the Wesley rooms were restored, again with a double objective—to serve as a Wesley shrine and once again as a Methodist preaching-place (incidentally the smallest Methodist preaching-place in Great Britain—possibly in the world). Since then over thirty thousand pilgrims have found their way to remote Trewint to see, to hear, to think, to pray.

Methodist history is still being made at Trewint, for the trustees recently commissioned a well-known Bristol artist to bring to the canvas two outstanding events in the history of Trewint—the coming of Nelson and Downes and the preaching of John Wesley from the stone porch. Generous people have subsidized this enterprise, and there is no doubt that these two pictures (one of which is reproduced facing page 110 of this issue), now available as coloured post cards, will once again tell an epic story and preach a powerful sermon.

STANLEY SOWTON.

LIFE OF A METHODIST MINISTER IN INVERNESS IN 1808-9

THE Rev. Robert Melson (see *Proceedings*, xxvii, pp. 63, 122) was stationed at Inverness at the Conferences of 1808 and 1809. The following letter is addressed to his father, John Melson of Horncastle, Lincs.

ROBERT MELSON TO HIS FATHER, JOHN MELSON

Inverness. Jan'y. 26. 1809.

HONOURED AND DEAR PARENTS,

We received yours dated Nov. 7th and were glad to find at the perusal of it that you were all well, rather no worse than usual as it respects your health of body. I hope your souls are much better, as you consider your pains as the voice of Martha to Mary, I hope you, like Mary, rise and come to Jesus. John. 11. 28. 29.

I have no doubt but you have been desirous to hear from us some weeks, and your desire should have been accomplished long since, but as you desired much information respecting the Northern part of North Britain, I thought it would be well to defer writing a few weeks longer, in order that I might be better prepared for giving you more authentick [sic] intelligence, for I would not wish to give a misrepresentation or false information. I shall now proceed to give you much information respecting myself, circuit, etc.

I find a material difference betwixt an English circuit and a Scotch one, for in England we are travelling almost every day but in Scotland we travel but seldom, tho' this circuit, I am informed, is the hardest in Scotland and indeed it is in some respects very hard, for tho' I have much time at home yet I have very little time to lose or to spare from my work, but the work I have to attend unto is my delight (thanks be to God!), which is that of studying and preaching. When I do take a journey I go from home no less than 76 miles, but I have to go from home only three times all the year. When I first came to Inverness I stayed five weeks and never preached a sermon in any other place. My colleague then came to Inverness and I left home and returned no more for six weeks. This I thought was shocking, tho' I need not have stayed more than the three weeks unless I had pleased, but I saw that duty called for six. The last day of November I returned home with a design to go out no more until March, so that I have not a mile to travel for better than three months. In March I think of leaving home for 3 weeks and then returning if I am well and the Blessing of God attends me. In the same chapel I preach 3 sermons every Sabbath day and 2 in the week days, so you may think I have plenty to do, but I thank the Lord that hitherto I have experienced grace to help in the time of need and I doubt not but that God who has hitherto helped will help still. I have good congregations on the Sabbath day. It is a custom to make a collection every time I preach, but as the collections are so frequent they are in general small. I see no conversions. The Scotch are a people very hard to work upon and in general are dull and void of zeal in the things of God, yet they love zeal in their Preachers.

Inverness is a very nice town, situate in a valley environed with hills on every side excepting toward the east, in which direction an arm of the sea comes up to it and toward the south west from whence cometh a fine river

which supplies the town with water and then pours its contents into the sea. The chief of the town lays [sic] on the east side of this river, tho' there is a considerable part of it on the west side. Across this river there is a fine stone bridge with seven arches. There is also a new wood bridge which was finished building the last year, which I think is not less than a hundred yards long. There is no water comes into our house but what comes from this river. The chief of the town is supplied from it. There are what we call Water Women who are always employed in fetching water and they have either a certain sum for the quarter or a half-penny the time for fetching it. Our water costs us about 6d a week. This water is of a sulphurous nature as I am informed because of which it will not freeze and this causes it to prove very injurious to many who come strangers into this country. We durst use none of it but what has been first boiled.

There are many good buildings in this town and good shops. But there is a great deal too much of asking more than they will take for many things which they have got for sale. There are four magistrates in Inverness—a large Prison—a fine Infirmary—a nice chapel where the service of the Church of England is performed. There is what is called the Old Kirk of Scotland and a large, new Chapel belonging the Kirk or Church of Scotland—and the Methodist Chapel, which are the principal places of worship. There are some of the finest summer walks and prospects about this town I almost ever saw. We have two markets in the week, one on Tuesday, a second on Friday. They speak very good English in this place—a great deal better than they do in some parts of England, though there are many in it that do not understand the English, but the greatest part of the inhabitants can speak both in English and their own country language. Therefore in the Church of Scotland they have two sermons on the Sabbath day, one in the English and one in the Gaelic or Erse language. In this country the inhabitants in general eat oatmeal bread, but we do not, for neither I nor my Betsy can eat it. Some articles are dear and others are moderate, so that I suppose upon the whole we can live very well for about the same it cost us in England. Wheat flour is sold in Inverness at 4½d the pound; oatmeal 2½ the peck; beef 6d the pound; mutton 4d or 5d the pound; butter 14d or 15d the pound; English cheese 1/-; the best duck 9d, the common duck 5d, the Scotch 5d. We often have a good fish market. Sometimes we can get a codfish that will weigh 7 or 8 pounds for a shilling. There is very little swine's flesh eaten in Scotland. Potatoes [sic] are 8d and 9d the peck. We have had fine or finer weather I ever knew in my life till within a few days of Christmas. Since then we have had very severe frosts, especially this last fortnight. But there is snow to be seen upon the hills at about 6 or 7 miles from us nearly the year round. I was informed before I left England that the people in general go without stockings and shoes, but this I found to be false. There are some, to be sure, that do. I believe Inverness is as proud a place for dress as most places in England and a great place for the pleasures of the world—Dancing [sic], Card-playing, etc.

I could send you much more information, but we will let this do at the present of this nature. We have great cause to be thankful to that God who alone is able to afford us the Blessing we enjoy and on whose bounty we are continually dependent. We have our health tolerably well and we are living to the Lord and for Eternity. I hope you are considering that diligence becometh the Christian—the Words I have just been preaching (?) sermons are worthy your attention. See Heb. 6. 12.

I now commend you to God, wishing you every blessing in Christ Jesus. My Betsy and sister Jane join me in sincere love to you and all our brothers and sisters, with their little ones, wishing them all every blessing for life and Godliness. Believe me, dear Father and Mother, when I subscribe myself your loving and only son,

R. MELSON.

P.S. Give our love to Mr. and Mrs. Major of Greetham; Mr. and Mrs. Simmons; Miss Holedge (?); Mrs. Abbott; my old friends Mr. and Mrs. Ray (or Bray), and enquiring friends as the mentioned.

N.B. Let Brother Hotchkin know I should be glad if he will write.

Write as soon as convenient, if you please.

Addressed to

Mr. J. Melson,
Horncastle,
Lincolnshire.

BETSY was Robert Melson's wife, Elizabeth, a daughter of the Rev. John Barritt, who was stationed at Horncastle 1801 and 1802.

JANE was her sister.

MR. and MRS. SIMMONS would be the Rev. and Mrs. Caleb Simmons, then in their second year in the Horncastle circuit.

MRS. ABBOTT. Probably the lady referred to by Thomas Jackson in his *Recollections* (p. 92). He tells how, during the winter of 1806-7, when he was in the Horncastle circuit, he had a severe attack of ague, and adds: "I was entertained and nursed with tenderness and assiduity at the house of Mr. and Mrs. Abbott, of Thurlby Grange, near Alford."

When convalescent, Jackson "preached in the house of my kind host and hostess, to a few friends then assembled as a social party, on the words of the Psalmist, 'It is good for me that I have been afflicted'."

W. L. DOUGHTY.

The Foundery Pamphlets, a new venture of the Epworth Press, could have found no better subject for its first issue than *John Wesley* (Foundery Pamphlets No. 1, pp. 19, 6d.), and no more capable hand to write it than that of Mr. Cyril J. Davey. How many of our readers would care to attempt the task of compressing John Wesley's life and work into so small a compass? Mr. Davey has done his work well. Much has of course had to be omitted and even more compressed, and if the author has failed to achieve the impossible, it would be churlish to complain when we could not have done half so well! . . . John Lawson's *Green and Pleasant Land* (S.C.M. Press, pp. 127, 7s. 6d.) is a little outside our normal province, as it is not strictly concerned with Methodist history. The dust-jacket describes it as "a study of life and religion in England at the grass roots", and as such we commend it. From a long experience of country Methodism Mr. Lawson has much to say about our work in rural areas which we do well to heed, even though we may not always agree with him, and as the joint author of the now-famous Hilgay experiment his closing chapter on "The One Flock" has a special ecumenical value at this particular stage in our history.

FRANCIS FLETCHER BRETHERTON

(Late President of the Wesley Historical Society)

THE REV. DR. FRANK BAKER writes:

Francis Fletcher Bretherton was a Methodist of the Methodists, whose father came from an old Methodist family of Gloucester, and his mother from the family of John Fletcher Bennett, one of the earliest supporters of Dr. Stephenson in the founding of the N.C.H.O. Like his maternal grandfather, the boy was named after John Wesley's saintly colleague John Fletcher, vicar of Madeley. Born in Brixton in 1868, most of his youth was spent in Tunbridge Wells, where his father was circuit steward until his untimely death in 1879. He was educated at Queen's College, Taunton, the College, Harrogate, and University College, London, where he gained his Bachelor of Arts degree.

In 1889 Mr. Bretherton was accepted as a candidate for the Wesleyan ministry, and sent for theological training to Didsbury College. After a year as "supply" in the North Shields circuit, and two years at Blackheath, he was ordained at the Plymouth Conference of 1895. His marriage the following year to the eldest daughter of Mr. T. G. Osborn, M.A. not only led to a truly happy partnership and the shared joy of watching the development and adult progress of their son and three daughters, but also further quickened Mr. Bretherton's studious mind, and added personal zest to his interest in the Methodist story. For his father-in-law, a great headmaster who for his work at Kingswood School has been likened to Arnold of Rugby, fostered his studies, and regaled him with the fascinating lore of a family which could boast on both sides Presidents of the Conference and a Methodist descent from Wesley's day.

Shortly after the foundation of the Wesley Historical Society in 1893 Mr. Bretherton became a member, and his removal to Chester in 1897 revealed to him that he had indeed found his true niche in the service of Methodism, producing what is likely to remain the standard history of Methodism in that historic centre.

Although a southerner, Mr. Bretherton spent most of his ministry in the north. From Chester he went to Rock Ferry, and thence to Lancaster. After ministries in Margate and Banbury, he once more went north (by way of Doncaster) to Gateshead, Sunderland, Bolton, Middlesbrough, and Whitby. To Sunderland in 1931 he retired.

Undoubtedly, however, the chief fame of Francis Fletcher Bretherton among the people called Methodists will rest upon his long association with the Wesley Historical Society. In 1910 he was appointed to the Editorial Council, and in 1919 became also the General Secretary. Throughout the major part of over half a century he carried the main burden of responsibility both in the administration of the Society and in the publication of its quarterly *Proceedings*, at the same time inspiring other workers by his example and his encouragement. Only in 1949, at the age of eighty, did he lay down the offices of General Secretary and Editor. Since 1941 he has been

our honoured President, in succession to Richard Green, John S. Simon, John Telford and Edmund S. Lamplough. It had been our hope that at the World Methodist Conference this year at Lake Junaluska he would have been still further honoured in recognition of his indefatigable labours in the service of the parent historical society of World Methodism. But he has gone from us to receive a far greater honour, in the presence of his Lord.

Mr. Bretherton passed to his reward peacefully on Saturday, 3rd March 1956, even his end being strangely reminiscent of his great hero, for he was within a day of the date of John Wesley's death, and within six months of John Wesley's long life-span! He was laid to rest beside his wife on Tuesday, 6th March, after a service in our Durham Road chapel, Sunderland, conducted by the Rev. Lionel J. Maw (superintendent minister of the circuit) and the Rev. John Crawford (Chairman of the District). Two officers of the Wesley Historical Society also took part—the Rev. Wesley F. Swift, who delivered a choice tribute, and Dr. Frank Baker, who read the lessons. This recognition of our President's real life-work his family has further underlined by presenting to the Society (in accordance with our old friend's oft-expressed wish) the bulk of his library—gratefully accepted for preservation and use by students as a worthy means of perpetuating one of the greatest names in the history of our Society.

MRS. G. ELSIE HARRISON writes :

I seem to have known the name of Francis Fletcher Bretherton all my life, but I suppose that it was really in my seventh year that our friendship began. There had been two spells of itinerancy for me before my father, John Simon, reached Blackheath in 1893 and Francis Fletcher Bretherton swam into my ken. He was known there as my father's "young man", and he brought gaiety with him into our manse. That house was tall and dignified without, but within the stairs were steep and many, both up and down, so that whenever Mr. Bretherton paid a call we had either fallen up or down one of these escalators or come to grief on the spiked railings which surrounded the basement. The sight of him dried our tears, for he was the very patron saint of vaseline and of consolation. He still remembered those tragedies of childhood when we used to meet in the long years afterwards, and his joyful boyish face was just as comforting then as it had been in our Blackheath home.

I can see now that Mr. Bretherton must have come to our house, not for the purpose of healing the wounds of childhood, but to consult the authority of his superintendent on the niceties of Methodist law and discipline, and to drink deep at that fountain of enthusiasm for John Wesley. The partnership cemented then, in my father's Blackheath study, was to have lasting results for the whole of Methodism. Ever afterwards these two men led into each other's hands in all things concerning Methodist history. Their very enthusiasm was a precious legacy for all those who were to follow them in this field, and their debt to them is great.



THE REVEREND F. F. BRETHERTON, B.A.
(President of the Wesley Historical Society from 1941 to 1956).

Photograph by Jackson-Williams, Sunderland.

John Simon and Fletcher Bretherton held truth as a sacred thing, and their historical integrity was as the wine of life to them. They gave freely of their days and of their years to establish a school of historical research within the Methodist Church, but for them it remained a willing sacrifice and was always a labour of love. They had their reward. It came not from the praise of men, but in the satisfaction of the work itself, which they both considered to be a divine trust and a very part of their Christian ministry. For all their love of evangelical truth, these two men would have filled to perfection the scholars' niche in the old-time scriptorium of a monastery where to work was to pray.

THE REV. WESLEY F. SWIFT writes :

Thirty years ago, as a young minister wanting help with my probationer's studies, I joined the Wesley Historical Society, and began a friendship with Mr. Bretherton which has deepened in affection through the years. His friendly and sympathetic guidance has meant much to me, and his frequent letters, full of quaint *obiter dicta*, have been a constant stimulus in my work for the Society, especially after I followed him in the editorial chair. "F.F.B."—as we liked to call him—was generous in appreciation, kindly in criticism, and a true and loyal friend.

His twenty-five years of retirement were among the most active of his life. He was deeply interested in the work of the local church and circuit, rarely missed a Circuit Quarterly Meeting or the mid-day services at the Y.M.C.A. in Newcastle-upon-Tyne, became an enthusiastic member of the Sunderland Antiquarian Society and in due time its President, and was one of the best-known and honoured citizens of Sunderland. But it was in his home that he was seen at his best. It has often been my privilege to enjoy his gracious hospitality, and to share the intimate fellowship of that happy home, where for the past twenty-one years his daughter Constance cared for him and ministered to his needs with a devotion which it would be an impertinence to characterize. I have often sat and listened to the reminiscences of an old man whose memory of events and people long since gone was prodigious. To hear him tell of his boyhood home, of his schooldays, and of some of the almost legendary pulpit giants of those far-off days : these were unforgettable experiences.

And now he has gone from us. The physical burdens of life had become almost more than even his brave, blithe spirit could bear ; his years were full, and it had been given to him to see the second and third generations. In the presence of all his children, his end was peace. We who are left can only say, in deepest gratitude : "Servant of God, well done !"

The last word belongs to a little boy scout who knew him (he was a great favourite with the children), and who, when he heard of his death, pronounced his epitaph : "He was a brainy old man who told funny stories." His friends will recognize the portrait and thank God upon every remembrance of him.

JOHN CENNICK: A HANDLIST OF HIS WRITINGS

(Continued from page 89)

IV. Miscellaneous: i. Works wholly by Cennick

63. "A Treatise of the Holy Ghost: wherein is proved, that the Spirit of God was in the prophets and apostles, and is in every true believer, to the end of the world. By John Cennick, late of Reading in Berkshire. . . . I Cor. ii. 11, 12 . . . I Thes. v. 19 . . . 2 John x. London: Printed and sold by J. Lewis, in Bartholomew Close. 1742." 12mo, pp. 84. MH OX RY.

"The Preface to the Reader. . . . Written at Kingswood, Octob. 13, 1742. John Cennick."

64. "A Short Catechism, chiefly design'd for the instructing of little children in the doctrines of Jesus Christ. . . . By John Cennick, late of Reading in Berkshire. London: Printed for the Author; and Sold by J. Lewis, in Bartholomew-Close, near West-Smithfield; and at the Tabernacle, 1744. (Price Three-pence)." Post 8vo, pp. 52. BM MH.

65. "A Short Account of the Experience of Mrs. Anne Beaker, of Littleton (a Village on the Borders of Wiltshire) from the time of her Conversion, which was in the Beginning of the year 1740, to the time of her death, which happen'd in the close of the year 1743. Written by John Cennick, late of Reading in Berkshire. . . . Prov. xxxi. 29, 30. London: Printed for the Author: And Sold by J. Lewis, in Bartholomew-Close, and at the Tabernacle. Where may be had, A Poem on the same Occasion, By Mr. Cennick. MDCCXLIV." 12mo, pp. 12. MH.

66. ["A Poem" on the death of Mrs. Anne Beaker.] See item **65**. So far no copy of this has been discovered. Mrs. Beaker died on 23rd November 1743.

67. "A Letter to the Little Children, especially to those who want to know how to go to Heaven. . . . Luke xviii. 16 . . . Prov. viii. 17. By John Cennick. London: Printed for the Author, and sold by J. Lewis in Bartholomew-Close, near West-Smithfield. MDCCXLIV." Post 8vo, pp. 8. (Cf. Osborn's *Wesleyan Bibliography*, p. 82.) FB (pp. 1-4 only).

67a. Ditto. Second edition. Not seen.

67b. Ditto. Third edition. Not seen, but advertised in **10a** (1757) and

10b (1762), "Price One Penny, or five Shillings a Hundred to those who buy them to give away".

67c. Ditto. Fourth edition. Not seen.

67d. Ditto. Fifth edition. H. Trapp, n.d. (? 1783) BM.

67e. Ditto. Sixth edition. H. Trapp, n.d. MH.

67f. Ditto. "A Letter to Children. . . . London: Printed for the Religious Tract Society; and sold at the Depository, 56, Paternoster-Row; and by J. Nisbet, Berners Street", n.d. 32mo, pp. 16. Revised "to render it still plainer for the young", and with woodcuts added. BM.

67g. Ditto. "A Letter to Little Children. . . . By John Cennick [sic]. Doncaster: Printed by C. Plummer." 24mo, pp. 12. MH.

67h. Ditto. "A Letter to Little Children. . . . A New Edition, corrected. London: Printed by G. Norman, Maiden Lane, Covent Garden. 1838." 12mo, pp. 12. BM.

68. "[The Life of Mr. J. Cennick, with an account of the trials and temptations which he endured till it pleased our Saviour to shew him His love, and send him into His vineyard. Written by himself, for their sakes who follow the Lamb. Psalm lxvi. 16. . . . The Second Edition. Bristol: Printed for the Author; and sold by J. Lewis, in Bartholomew-Close; Mr. Hutton, in Little Wild Street, and at the Tabernacle, London. M.D.CC.XLV.]"

Richard Viney saw a copy of the first edition of this pamphlet on 13th March

1744 (*Proceedings*, xiv, p. 84). So far, however, no copy of this first edition has come to light, and the title-page is reproduced from the second edition.

The autobiography proper is followed by an autobiographical poem of 36 four-line verses, entitled "Thus far hath God helped me" and commencing:

Well may I say, my life has been
One scene of sorrow, and of sin.

68a. Ditto. Second edition, Bristol, 1745, as above, with two title-pages. From the evidence of the vignettes the printer was Felix Farley.

BM EP MH.

68b. Ditto. Third edition, London, H. Trapp, 1778. 12mo, pp. vii. 27.

FB EP MH.

68c. Ditto. Fourth edition, London, H. Trapp, 1789. 12mo, pp. 31.

BM DU MH OX.

See also items **58: II, 60, 61.**

69. "An Account of a late Riot at Exeter. . . . By John Cennick, late of Reading in Berkshire. London: Printed by J. Hart, in Popping's-Court, Fleet-Street; and Sold by J. Lewis, in Bartholomew Close, near West-Smithfield. MDCCXLV." 8vo, pp. 30.

BM MH RY.

70. "A Relation of the Happy End of Edward Lee, a Malefactor, who was executed on St. Mary Magdalene's Hill, near Haverford-West in South-Wales, May 1, 1753. With some short account of the particulars of his bad life and principal crimes. In a letter to a clergyman in London. By John Cennick. Is not this a Brand plucked out of the fire? Zech. iii. 2. Dublin: Printed by S. Powell, for the author. MDCCCLIV." 8vo, pp. 20.

MH.

70a. "An Account of the Conversion of Edward Lee, a Malefactor, who was executed at Haverford-West, in Wales, for a Robbery. . . . London: Printed and sold by M. Lewis, in Paternoster-Row, near Cheapside. 1755." 12mo, pp. 22 + 2 pp. adverts.

BM MH.

70b. "An Account of the Conversion of Edward Lee." Second Edition, London, printed and sold by M. Lewis. 1759. 12mo, pp. 22.

Library of Congress.

(Strangely enough, this is the only one of Cennick's many publications which is represented in the Library of Congress Printed Cards up to 1952.)

70c. "An Account of the Conversion of Edward Lee." H. Trapp, 1789, "Price Threepence".

BM DU MH.

71. "A Confession of Faith. By the late Rev. Mr. John Cennick. With a recommendatory preface by W. Mason, author of the *Spiritual Treasury*. . . . Rom. x. 9. London: Printed and sold by H. Trapp, No. I, Paternoster-Row. 1787. (Price 1d. or 6s. per hundred.)" Post 8vo, pp. 8.

DU MH.

72. [An exhortation to steadfastness.] See J. E. Hutton's *History of the Moravian Church*, second edition, 1909, p. 321. This seems to have been a printed work, though so far no copy has come to light.

73. "An Account of the most remarkable occurrences in the awakenings at Bristol and Kingswood till the Brethren's labours began there in 1746."

Written by Cennick in April 1750. Printed in the *Moravian Messenger*, March-June 1906. Reprinted with notes in *Proceedings*, vi, pp. 101-11, 133-41.

74. *Diary*, 28th July 1740 to 8th October 1751. Printed in the *Moravian Messenger* for the years noted below:

1874—The awakening in Wiltshire, 1740-6.

1875—Dublin, 1746-8.

1876—Northern Ireland, 1748-51.

ii. Works to which Cennick contributed

75. "The Weekly History: or, An Account of the most remarkable particulars relating to the present progress of the gospel."

No. 5 (1741) contains a letter from Cennick dated Bristol, 2nd May 1741, to an anonymous friend. (See *Proceedings*, xi, p. 160.)

No. 71 (14th August 1742) contains the obituary of Thomas Cole, minister of Southgate Street chapel, Gloucester, and a poem on him by Cennick. (See *Proceedings*, x, p. 41.)

According to Mr. Roland Austin, who contributed these studies, Cennick was "a frequent contributor" to this periodical.

76. "[A Brief] Account of God's dealings with E.G. Written by himself. With a letter from Mr. John Cennick; and another from the author, to the Society at the Tabernacle, by way of preface. The Lord hath done great things for me, whereof I am glad! London: Printed for the author, by John Lewis, in Bartholomew-Close, near West-Smithfield; And sold at the Tabernacle [sic]. MDCCXLIII." 8vo, pp. 24. MH.

"To the Society at the Tabernacle.

Charles's-Square, Oct. 20, 1743.

Dear Brethren,

I have read the following Verses . . . and I recommend it to you. . . .
J. Cennick."

(The Rev. Edward Godwin, the author, was the minister of Little St. Helen's, London, who died in 1764.)

76a. "A brief account of God's dealings with Edward Godwin. Written by himself. With a letter from Mr. John Cennick. . . . The Second Edition, corrected. Bristol: Printed by Felix Farley, M.D.CC.XLIV." 12mo, pp. 24. MH.

77. "The Life of Peter Michael Lafitte: with an account of his conversion, trials, &c. Written by himself. . . . Mark v. 19. London: Printed by John Lewis in Bartholomew-Close. MDCCXLIV." 12mo, pp. 22. FB.

"Preface to the Reader.

I have read the following Pages, and believe the publishing this simple account of the Work of God upon the author's heart, may be bless'd to some of his poor brethren. . . .
John Cennick."

(Lafitte was a French Protestant who had settled in England. He was converted in 1741 under the influence of Whitefield's preaching.)

78. "Abraham's Steps of Faith: wherein is set forth the true faith of the children of God, according to the Scriptures, and the way wherein is imputed the righteousness of Jesus Christ to poor sinners. Extracted from the Discovery of the most dangerous Dead Faith, by the Reverend Mr. John Eaton, A.M. of Trinity College, Oxon. . . . Rom. 4. 3, 12. To which is added, Free Salvation defended, and several common objections answer'd. London: Printed by J. Hart, in Popping's-Court, Fleet-street; and sold by J. Lewis, in Bartholomew-Close, West-Smithfield; and at the Tabernacle, near Moorfields, 1745." 12mo, pp. 16. BM.

"To the Reader.

As I read the following little piece, and saw the true faith so clearly taught . . . I thought it a good way, to reprint it. . . . J. Cennick.
Lond. Feb. 16, 1744-5."

This is item IV in *Christ Alone Exalted*, a collection of tracts edited by W. Cudworth, who is the author of pp. 12-14. "Free Salvation Defended".

79. "Man's Righteousness, no cause or part of his Justification. Being a sermon on Ephes. ii. 8. For by grace are ye saved, through faith. Extracted from the Works of Mr. John Simpson. . . . I Cor. iii. 13 . . . Mat. xi. 19. London: Printed by J. Hart, in Popping's-Court, Fleetstreet; and Sold by J. Lewis, in Bartholomew-Close, near West-Smithfield, 1745." 12mo, pp. 78. BM OX.

"Reader,

The author preach'd and printed the Works out of which this is extracted, nigh an hundred years ago. . . .
William Cudworth

I have read the following Sermon, and recommend it with all my Heart. . . .
J. Cennick."

This is item I in *Christ Alone Exalted*, edited by W. Cudworth.

iii. Select Writings about Cennick

It seems desirable to list some contemporary publications aimed directly at Cennick, and the more important biographical studies so far published. It will be obvious that scores of items, ephemeral and otherwise, might well have been added in this section. Such items, however, will doubtless be summarized in the definitive biography which is promised by an American writer.

80. "**Mr Cennicks** [sic] **laid open**; and the Design of the Moravian Methodists in Part Discover'd. In a Letter to a Friend. By James McConnell. Dublin: Printed by J. Gowan in Back-Lane. MDCCLXVI." 8vo, pp. 47. RY.

81. "**Moravian Heresy**. Wherein the Principal Errors of that Doctrine, as taught . . . by Count Zinzendorf, Mr. Cennick, and other Moravian Teachers, are fully set forth, proved, and refuted. . . . By John Roche. . . . Dublin. Printed for the Author, M.DCCCLI." 12mo, pp. (xii). xx. 332. FB MH RY.

82. "**An Elegy on the much lamented death, of Mr. John Cennick**: who departed this Life the 4th of July, 1755. Printed in the year MDCCLXI. Price One Penny." 12mo, pp. 8. MH.

83. "**Notices of the labours of the Rev. John Cennick.**" *Fraternal Record*, 1858, 1859.

84. "**A History of the Moravian Church**. By J. E. Hutton, M.A. (Second Edition, Revised and Enlarged.) Moravian Publication Office, 32, Fetter Lane, London, E.C. 1909." Chapter XI, pp. 317-31, "The Labours of John Cennick, 1739-1755".

85. "**The Moravians**. By the Rt. Rev. Bishop E. R. Hassé. . . . London: F. B. Meyer, Memorial Hall, E.C." (1911.) Chapter VI, pp. 74-104 (more than one-fifth of the work) is on Cennick. The author draws heavily upon the MSS. of his father, Bishop Alexander C. Hassé. Some of these MSS., including a bibliography of Cennick, seem to have disappeared in the London "blitz" of 1941.

86. "**John Cennick. A Sketch**. By Rev. J. E. Hutton, M.A., . . . Moravian Publication Office: 32, Fetter Lane, London, E.C.", n.d. 8vo, pp. 78. Portrait. BM MH RY.

FRANK BAKER.

The recent increase in postage rates makes it impossible to send our usual issue of the "Proceedings"—24 pages with plate, plus envelope—for 1½d. Our finances will not allow us the luxury of paying the new rates on every issue. We propose, therefore, to vary the number of pages so that we shall have to pay the new postage rates only once in each year. The total number of pages in each volume will remain as in the past, but our extra expenditure will be reduced to a minimum. We hope members will approve this method.

JOHN WESLEY AND PROVERBS**A Concluding Essay with special reference
to Proverb Lexicography***(Continued from page 82)*

VI

The proverbs dealt with in this section are illustrated in the *O.D.E.P.* by early examples only. These Wesley references come nearer to our own time, in several cases by as much as 250 years.

1. Extremely commonplace, indeed smacking of vulgar life according to eighteenth-century men of fashion, are the following: Writing of preachers who "murdered" themselves by long and loud preaching, Wesley says "they repented when it was too late" (*Letters*, iii, p. 97, i.e. 1753). On one of his journeys he encountered a north wind that "cut like a razor" (*Journal*, v, p. 252, i.e. 1768). The same figure is used in a somewhat enigmatic way of a timorous clergyman (Fleury), whose teeth, Wesley says, "are not so sharp as razors" (*Letters*, v, p. 249, i.e. 1771). The fable referred to in the context is probably that of the wolves and the sheep by Æsop. Wesley is saying that Fleury is deceived, and thus is to be ranked among the sheep, in thinking of Methodists as wolves. The proverb is then added to convey the hint that Fleury was an inefficient pastor. He had not kept guard over his flock.

The language of the street, and something of the common man's blunt sarcasm, is apparent in the ridicule Wesley pours in the phrase "Who would have thought it?" upon a statement made by William Law. The proverb properly runs: "The fool saith, Who would have thought it?"—but that is nothing to John. A similar disregard of reputation is shown in his defence of witchcraft, in spite of the learned world's view that this is "mere old wives' fables" (*Journal*, v, p. 265, i.e. 1768). Recollecting 1 Tim. iv. 7, he has written "fables" for "tales" in this well-known figure of speech. The proverb "to speak like an oracle" occurs several times, e.g. in *Journal*, v, p. 352, i.e. 1770, where it is scathingly applied to Rousseau; and its reference to William Law (*Letters*, vi, p. 297, i.e. 1778) is hardly complimentary. A common saying runs: "You cannot lose what you never had". Wesley makes this serve in an unusual but effective bit of exegesis on Luke viii. 18 in Sermon XC (*Works*, vii, p. 41). The *O.D.E.P.* has only Isaac Walton, 1653, as a reference. Another everyday saying, "afraid of his own shadow", is found in the *Journal* (vii, p. 295, i.e. 1787) in allusion to the baseless apprehensions of the American preachers. Yet another proverb, so common that it has become part of a public-house rhyme, is used, with the Wesley touch, in a letter to Charles. His attitude before touching a local squabble was: "For eighteen or twenty days I heard with both ears, but rarely opened my mouth" (*Letters*, iv, p. 196, i.e. 1762).

Some proverbs become diluted in general use. A good example occurs in a letter to Dr. Lavington (*Letters*, iii, p. 327, i.e. 1757), where Wesley throws back a filthy reference made by the Bishop. "Do not measure others by yourself," he says. Properly it should run "to measure another man's foot by one's own last". On the other hand, Wesley's version of some proverbs is longer than the dictionary form. For example, "Truth will prevail" is twice rendered as "Truth is great and will prevail" (*Letters*, iii, p. 239 and iv, p. 384), and once as "So doth truth win its way against all opposition" (*Journal*, v, p. 141).

Reference may here be made to the proverb "The English are the swearing nation", which the *O.D.E.P.* illustrates solely from Defoe. Wesley frequently spoke and wrote of the Englishman's addiction to profanity and swearing. In several places he caps the proverb, e.g. "Whoever spends but a few days in any of our large towns, will find abundant proof that senseless, shameless, stupid profanity is the true characteristic of the English nation" (*Works*, xi, p. 148, i.e. 1778).

The three following proverbs, though not so frequently used as those just mentioned, relate to what was common enough in Wesley's experience. The first is the phrase "as many heads as Hydra". In one place (*Letters*, iv, p. 259, i.e. 1764) the lusty prejudices which frustrate attempts to unite the clergy are thus alluded to. A similar phrase, "many-headed monster", which at first sight suggests the proverb "many-headed beast", i.e. a multitude, occurs in Sermon XXXVII (*Works*, v, p. 477). All the same, that use of "many-headed beast" is a version of the Hydra proverb, for Wesley is not dealing with the mob at all, but with enthusiasm from which springs a host of evils. Amongst the many things Wesley had to say about covetousness is the proverb "When all sins grow old covetousness is young". He puts it in the form of the question "Has not covetousness been the peculiar sin of old age?" (*Works*, ix, p. 259, i.e. 1757), which is very like the *O.D.E.P.*'s first instance from Becon's *Catechism*, 1560.

Twice Wesley makes use of the expression "Nothing comes from nothing", which is a philosophical principle become proverbial. Both references are to logic. The one shows us Wesley standing upon the principle (*Letters*, iv, p. 148, i.e. 1761). It occurs also in the *Compendium of Logic* (*Works*, xiv, p. 179).

3. There is a rare proverb which reads: "The day is short and the work is much". Wesley used it four times at least. His earliest version, in 1740, reverses the order of the clauses, and is given as his reason for refusing to dispute on certain questions (*Works*, viii, p. 374). It is next used with a semi-colon between the clauses, with the pendant phrase "and long is the night wherein no man can work" to illustrate the sort of sentences common people understand (*Letters*, iv, p. 268, i.e. 1768). There is nothing remarkable about its occurrence at *Letters*, vii, p. 221. Its final appearance (*Letters*,

viii, p. 48, i.e. 1788) reads: "For the work is great, the day is short, and *lonely* is the night wherein no man can work." The *O.D.E.P.* gives an instance dated 1400, and only Ray's *Collection* in addition.

VII

Lord Russell has said that "a proverb is the wit of one and the wisdom of many". We turn now to notice some aspects of Wesley's own wit and outlook as indicated by the use to which he puts this popular wisdom.

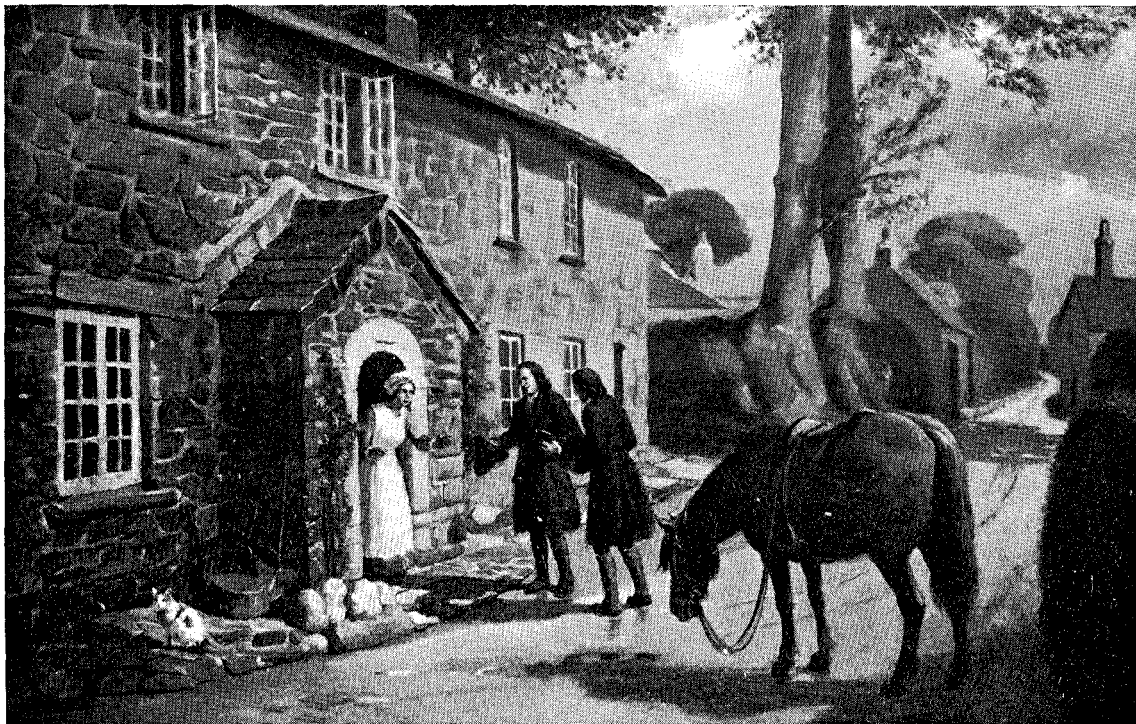
The idea of futile combat springing from baseless fear is conveyed by the proverb "to fight with a shadow" (or "with one's own shadow"). When Wesley desires to show how futile an opponent's argument is, he strengthens the note of unreality by speaking of the shadow and the fight as a dream-creation (*Letters*, iv, p. 330, i.e. 1759, and Sermon LXXV in *Works*, vi, p. 405). This correspondent's plight is further indicated by the application to him of another phrase, "He is bold only because he is blind" (*Letters*, iv, p. 325)—a recollection of the proverb "as bold as blind Bayard".

The proverb "Poverty is no sin" is playfully turned into a paradox in a letter to Kitty Warren (*Letters*, vi, p. 334, i.e. 1779). The Methodist society is, apparently, in financial difficulty. Perhaps Wesley is hinting that some members might give more. At any rate, he writes: "It seems to me that the great sin you (the Society) are now guilty of is poverty."

Most proverbs say much in few words, but it would be hard to beat Wesley's five-word summary on the life and death of the prodigy Mary Gilbert, "Soon ripe and soon gone" (*Journal*, v, p. 253). There is delicacy here, too, for the correct form of the proverb is "Soon ripe, soon rotten".

Sometimes, though not often, Wesley forsakes proverbial succinctness for something more elaborate. In Sermon LVII (*Works*, vi, p. 222) we read: "Thus, from the very hour when we first appear on the stage of life, we are travelling towards death". The proverb runs: "As soon as a man is born he begins to die". But a phrase common in Methodism in Wesley's lifetime was briefer even than that, i.e. "a sinner born to die" (*ibid.*, p. 483).

Three proverbs about death—"All men are mortal", "Death is the grand leveller" and "Six feet of earth makes all men equal"—may be mentioned here. The former appears in Sermon CXXXV (*Works*, vii, p. 468, i.e. 1726) as "Death is the end of all men without exception". The second occurs in the *Journal* (vii, p. 439), and in the *Advice to a Soldier* in the elaborated form "Death levels all; it mingles in one dust the gentleman, soldier, clown and beggar; it makes all these distinctions void" (*Works*, xi, p. 201). On the previous page he asserts the relevance of the subject for soldiers in the question "Do soldiers never die?". One wonders whether he knew some eighteenth-century form of the tag "Old soldiers never die". The third phrase is found in *Journal*, vii, p. 182, i.e. 1785.



JOHN NELSON AND JOHN DOWNES, AND THEIR ONE HORSE.

The preachers are seen asking Mistress Isbell for refreshment, at the Cornish hamlet of Trewint.

From the painting by A. W. Gay.

The large income of the recently-deceased Marquis of Rockingham is here mentioned after a visit to Wentworth House. Wesley laconically comments: "And what has he now? Six feet of earth." The *O.D.E.P.* has no literary instance. Wesley anticipates this final restriction in a characteristic entry for 1st October 1763. The Foundry is being repaired and room is scarce. "But," he says, "six foot square suffices me by day or by night" (*Journal*, v, p. 32).

In a sermon full of common sense Wesley deals with the subject of effective reproof. He says that railery is a method only rarely to be used. His reason is given in the words (Sermon LXV in *Works*, vi, p. 301) "And indeed those who are not accustomed to make jests do not take it well to be jested upon", altering the mood of the proverb "If you give a jest you must take a jest". In a sermon of a very different type he reproves his Alma Mater, and defends himself for so doing with the observation "Nor ought any man, therefore, to be accounted our enemy because he telleth us the truth" (Sermon CXXXIV in *Works*, vii, p. 452). This occurs again in *Works*, viii, pp. 180, 186. The proverb he started with reads: "An enemy may chance to give good counsel". The *O.D.E.P.* has only Swift as an instance.

One of the commonest of all proverbs is that which now runs: "Practice makes perfect" (earlier, "Use makes perfectness"). A letter to Mary Bishop (*Letters*, vi, p. 138, i.e. 1775) contains the latter version. Wesley could paraphrase even this maxim. To preachers who were reluctant to fulfil his direction about taking the theme of education he says: "Do it as you can till you can do it as you would" (*Works*, viii, p. 316). In a letter to Charles this construction is made to mean something quite different, i.e. "Make shift for now". He says "find such as you can till you can find such as you would" (*Letters*, v, p. 21).

In Sermon CXII (*Works*, vii, p. 251) Wesley addresses the poor in the words "Ye are now reduced to solicit the cold hand of charity". This may be a quotation, but it echoes the proverbial saying "as cold as charity". Wesley's version, recalling the phrase "cold hand of death", is more chilling even than the proverb. It is a sad commentary on the insecurity of language that the idiomatic expression for heartless almsgiving is derived from Matthew xxiv. 12 (Wyclif's version).

One of the clearest instances of the influence of proverb forms upon Wesley's own language is his parting shot in a letter to Joseph Benson (*Letters*, v, p. 110), "an ounce of love is worth a pound of knowledge". Of the several proverbs beginning "An ounce of", the nearest to Wesley's phrase is "An ounce of wit [or discretion] is worth a pound of learning". Wesley's adaptation of a worldly maxim sets forth a Christian principle. This principle is fully asserted in Wesley's rejection of the proverb that "one cannot love and be wise". In a letter to a lady he takes leave to disagree with Dryden, who quotes Publus Syrus as its source. He maintains that

the spirit of love is the spirit of wisdom (*Letters*, v, p. 53, i.e. 1767). But, of course, he writes of *agapè* and not of *eros*.

Wesley's doctrine of man cannot be gathered solely from his theological views. The human Wesley is nowhere more clearly seen than in his proverbs. For instance, how near he is to multitudes of people in writing to his brother-in-law: "I have forgiven you but not forgotten you for poor Brother Hodges" (*Letters*, ii, p. 16). The proverb "Forgive and forget" is often a counsel of perfection. It is used again, and not of persons at all, but of suggestions, in a letter to William Pitt in 1784 (*Letters*, vii, p. 234).

A little-known proverb, "A bad bush is better than the open field", is obliquely introduced in a letter to *Lloyd's Evening Post* (*Letters*, iv, p. 114, i.e. 1760). Dr. Green had accused Wesley and his followers of "bush-fighting", i.e. as we should say, of guerrilla tactics, in controversy. Wesley asserts his confidence that men like Beridge could fight Green without any cover at all. He rebuts the doctor's argument by rejecting in this instance the applicability of the proverb. He writes: "If it should happen that any of these silly bushfighters step out into the plain, engages hand to hand, and foils this champion by mere dint of reason, will not his defeat be so much the more shameful as it was more unexpected?"

The *Farther Appeal to Men of Reason and Religion* contains an exclamation which looks very like a refinement of the proverb "God save the mark". After telling of an order made for the apprehension of one of his preachers as a spy and enemy of the King, he cries out: "God avert the omen. I fear this is no presage either of the repentance or deliverance of our poor nation" (*Works*, viii, p. 247, i.e. 1745). The *O.D.E.P.* has this note on the proverb: "probably originally a formula to avert an evil omen, hence used by way of apology when something horrible etc. has been mentioned". There is more than horror in Wesley's usage. There is a prayer for divine mercy.

VIII

This essay may fittingly close by drawing together some things which Wesley wrote about wit and wisdom, and with a few remarks of a general nature. That they (wit and wisdom) do not necessarily go together is obvious. The arguments of Micaiah Towgood, for instance, had "wit but no wisdom" (*Letters*, iii, p. 255). Similarly, of one who had fallen under the influence of mystical writers he said: "He may have wit enough to do hurt; but I fear he will never have wit enough to do good" (*Letters*, vii, p. 182).

This way of writing has parallels in Wesley's early correspondence. A friend's cultured acquaintances are described as "too wise to learn, though not wise enough to teach" (*Letters*, i, p. 100). Christian wisdom, said Wesley, is not of this world. Men may be "too learned and too wise", as he confesses he himself once was (*Journal*, i, p. 470). He compresses this into the two words "wise fools" in Sermon XL (*Works*, vi, p. 17).

Wesley uses several proverbs about wisdom and time. That which reads "older and wiser" is not always true. John hints that Charles and he had missed some opportunities of seeing each other. "Surely," he says, "we are old enough to be wiser" (*Letters*, iv, p. 277). The *O.D.E.P.* offers only Collections of proverbs as authorities here.

Wisdom is punctual. A celebrated proverb reads: "The Trojans became wise too late". It is fairly certain that Wesley had this proverb in mind as he wrote the closing sentences of his *Serious Address* (*Works*, xi, p. 149, i.e. 1778), where Nineveh (!) is held up to England as an example of those who were "wise in time". Apart from the Greek of Erasmus, the *O.D.E.P.* gives an instance dated 1860.

Proverbial wisdom is for the most part prudential. Wesley by no means despises this. In several places (e.g. *Letters*, vii, p. 339 and viii, p. 196) he bids his friends "know when they are well". The omission of part of the proverb only strengthens its force, as leaving it to be supplied by the reader. Properly it runs: "He is wise that knows when he is well enough". The *O.D.E.P.* has no strictly literary reference after 1493.

The use of proverbs, in literature probably even more than in life, is not a matter of verbal accuracy. Anyone who looks closely at the authoritative works on the subject sees at once that many literary instances are often at a remove from the definitive forms. Under the proverb "Drink nettles in March and eat mugwort in May" etc. the *O.D.E.P.* gives Wesley's *Primitive Physick* as its first instance. This is what the reader will find if he turns it up: "Take an ounce of nettle juice". The Wesley phrases alluded to in these essays are very much nearer the dictionary forms than that.

A proverb states that "wise men make proverbs and fools repeat them". Wesley was sometimes called a fool, or a knave, or other things (cf. *Letters*, viii, p. 91; *Works*, x, p. 377, etc.). Doubtless there is a puerile repetition of proverbs. But Wesley's writing is manly and purposeful. Here a branch of literary art, despised indeed by some, is illustrated with true artistry. Here is ease, wit, and at times sheer brilliance of association. Here is the downright logic of experience. Here is a great mission using the "vulgar tongue", a divine word made flesh that men might see and feel the things which are above.

GEORGE LAWTON.

Last year we reviewed an American reprint of Umphrey Lee's *The Lord's Horseman: John Wesley the Man*. This book has now been published in England by Hodder & Stoughton (pp. 189, 12s. 6d.). Like its American counterpart, it lacks the valuable transcript of Wesley's own account of the Grace Murray episode which the original 1928 edition contained, and the index has now disappeared as well. This is a good, popular biography of Wesley—just one more to add to its many predecessors—but we must hope that the market does not become so saturated with "lives" of Wesley that there is no room for the scholarly, definitive biography which must some day be written.

DR. LESLIE'S DOMAIN, TANDERAGEE

[John Wesley visited Tanderagee in Northern Ireland nine times between 1767 and 1789. The references will be found in the *Standard Journal*, v, pp. 202, 311, 421, 512: vi, 68, 201; vii, 92, 289, 510.

We are glad to receive and print this article from the Rev. Dr. T. E. Warner, who is at present the Senior Church of England Chaplain to the R.A.F. in the Isle of Man. The entries to which his article refers are in the *Journal*, 25th June 1778 and 14th June 1787.—EDITOR.]

I SPENT Easter 1954 at the Rectory, Tanderagee. As I walked about these grounds so familiar to every student of Wesley's *Journal*, I began to think myself back into the years 1778 and 1787. I had a quiet holiday on that "fruitful hill" so dear to the heart of Wesley. And I could see him now here, now there, but especially on the "shady walk" and round about the ruins of that home where he was always welcome.

I, too, love Tanderagee, and I found it easy in that Easter week to re-live the experience of the "plain, unaffected people" who heard the great man preach on the text "My yoke is easy, and my burden is light". There was no discordant note, for they listened "motionless as the trees", only his voice breaking the silence that lay on the surrounding woods in the "fair, calm evening".

One thing puzzled me. The hill-top on which the old rectory stood was not sufficiently extensive to merit the title of "domain". The present rectory lies a couple of hundred yards to the east, and lower down; its avenue is a recent construction, and formed no part of the original picture. The signs are that it was with the land lying on the upper side of the house (in the direction of the present stone-quarry) that Wesley was chiefly concerned; and a bare, furzy bit of ground it is, with a swamp in the middle of it, that lies between the site of the old rectory and the "natural rock" from which he used to view the countryside. Could this be it? "An orchard, tufted with fruit-trees and flowering-shrubs, and surrounded with a close shady walk"? Not very promising at first—or even second—sight. The local farmer thought it had been "brake and mireland" since the dawn of history. The oldest inhabitant had, right enough, *heard* of John Wesley—"Wasn't he an old Methody?"—, but was unable to help me. There was nothing for it but to get a spade and start digging. The clue was provided by the words "natural rock": and it proved to be correct.

For there it was—the "shady walk". I traced it from the "verdurous wall" of the courtyard, down the east side of the field, through the swamp (the foundation is still well and truly laid), and up under the hill until it came out on the road near the quarry. It must have been a lovely avenue in its time, for the roots of the trees are still preserved in the ground on either side, many of them covered only with moss or grass. Did this constitute the principal drive to the rectory?

There are foundations of an old gate-lodge farther down the road almost opposite the old rectory, but most country houses had an avenue leading to the courtyard.

So at last I had discovered the site of the shady walks and lawns, a site that Dr. Leslie¹ reclaimed from being a "rough, furzy heath". Shades of Dr. Leslie! For that is just what it is fast becoming once more after a lapse of a century and a half.

On Easter Day I assisted the rector at the administration of the Lord's Supper. As I held the three-century-old chalice in my hands, and remembered that from it hundreds of newly-converted "tasted that the Lord is gracious" in those "days of the Son of Man" when Terryhoogan boasted a Prophet's Chamber, I wondered whether the great evangelist himself might not have similarly assisted Dr. Leslie; but history is silent. In the afternoon I returned to stroll around the walk I had discovered: two centuries were but the twinkling of an eye.

THOMAS E. WARNER.

¹ Exact scholars may wish to note a hitherto undetected error in the *Standard Journal*, vi, p. 68: Dr. Leslie was a Doctor of Divinity—not Laws.

It is not often that we can give such undiluted praise to a local history as we can to *History of the East Dereham Methodist Circuit*, by Cyril Jolly (pp. 84, 5s. 6d., obtainable from the author at Teasel Patch, Gressenhall, Dereham, Norfolk, 6s. post free). Its publication at a rock-bottom price has been a circuit responsibility, and the local people are to be congratulated on their enterprise and their faith in Methodist history as a best-seller. The book is technically well-produced, and there are some excellent illustrations. It begins with the early history of nonconformity in the area, and after a brief glance at Wesley's visits to mid-Norfolk passes rapidly to the coming of the Primitive Methodists in the person of the Rev. Robert Key in 1830. Thereafter the story is one of development and growth, interestingly told and fully documented, through the period of Methodist Union to the present day. There cannot be any important facts or figures which are omitted from these pages, but so skilfully are the statistics woven into the narrative that they never obtrude.

The book has one defect. Wesleyan Methodism and United Methodism are fobbed off with a couple of pages each, and though it is true, as the author says, that "the Wesleyans never gripped the people of Mid-Norfolk as did the Primitive Methodists", we expected a more adequate notice of the history that lies behind the two ex-Wesleyan and five ex-United Methodist chapels still in the Dereham circuit. And when we examine in vain the list of "Superintendent Ministers" for the name of a much-loved Wesleyan superintendent under whom we served in the Mid-Norfolk Mission in 1921 it is with surprise that we discover the list to be exclusively Primitive Methodist, though Dereham was the head of a Wesleyan circuit for over fifty years.

But this is really a small grouse. Mr. Jolly's book, originally compiled for the Congress Shield Competition organized in 1951 by the East Anglia District Youth Council, deserves the highest commendation. It is a fine example of what such a history ought to be. We hope the book will find a ready sale, and that other circuits will be inspired to find a Mr. Jolly to put them on the map as he has put East Dereham.

BOOK NOTICES

History of the Moravian Church, by Edward Langton. (George Allen & Unwin, pp. 173, 12s. 6d.)

Christ's Standard Bearer: A Study in the Hymns of Charles Wesley, by George H. Findlay. (Epworth Press, pp. 75, 7s. 6d.)

We had always associated Dr. Langton with the study of "demonology", a subject which he has made peculiarly his own, as the list of his published works shows. He has "migrated" to Moravianism, so to speak, by way of the Pilgrim Fathers and the Covenanters, and this latest book from his pen bears the hall-mark of scholarship which has characterized his other writings. Most books about Moravianism have, naturally enough, come from within that Church; it is interesting and valuable to see the same subject from the more detached standpoint which Dr. Langton occupies.

The book is timely. "The Church of the United Brethren" was founded in the tiny village of Kunwald in Moravia in 1457, and so will celebrate its five-hundredth anniversary next year. Of the influence of its leaders upon John Wesley in his formative years we in this Society know well, and the familiar names of Zinzendorf, Spangenberg, Böhler and others appear in these pages. But they occupy only a small part of the book: little more than two chapters are devoted to the period of Moravian history which is of most interest to Methodists; and Dr. Langton would be the first to agree that the whole question of the interrelationship of Moravianism and Methodism is so involved that it demands the more extended treatment which, we understand, is soon to be supplied in a thesis on the subject by Dr. C. W. Towson. Dr. Langton, however, is faithful to the full scope of his theme: he does justice to John Huss as well as to John Wesley; and his account of Moravianism in Yorkshire, and its early missions overseas, is particularly interesting. One small point of criticism may be made: it is not easy to understand why, apart from the *Journal*, Tyerman and Telford are Dr. Langton's main Methodist authorities for the period. We should have thought there were others, equally valuable. But this does not diminish our gratitude for a refreshing and stimulating study of the "first international Protestant Church in the world". And the book, with its six illustrations, is a model of cheapness.

It is difficult to speak too highly of Mr. Findlay's new study in the hymns of Charles Wesley. He has proved conclusively that the treasures given us by Bett, Manning, Rattenbury and Gregory (to name but a few) have not worked this rich vein to exhaustion, and these pages—all too brief—are pure gold indeed. Mr. Findlay wisely does not draw on the *Poetical Works*, so long out of print; all his examples are accessible in the hymn-books of 1876, 1904 and 1933. His chapters on "Exclamation Marks", "Wesley's Use of Metre" and "Patterns of Words" are worthy to stand alongside anything that Bernard Manning wrote, and that is praise indeed: whilst the chapter on "Heaven" is devotional reading of the highest quality. We commend this little book warmly and without reservation, and rejoice that in these decadent days, when his hymns are being sung less than ever before in our history, Charles Wesley has found so enthusiastic and doughty a champion as Mr. Findlay. The compilers of our next hymn-book (whenever that may be) could profitably consider the restoration of some of the forgotten hymns to which, so disarmingly, Mr. Findlay draws attention.

WESLEY F. SWIFT.