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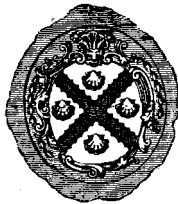
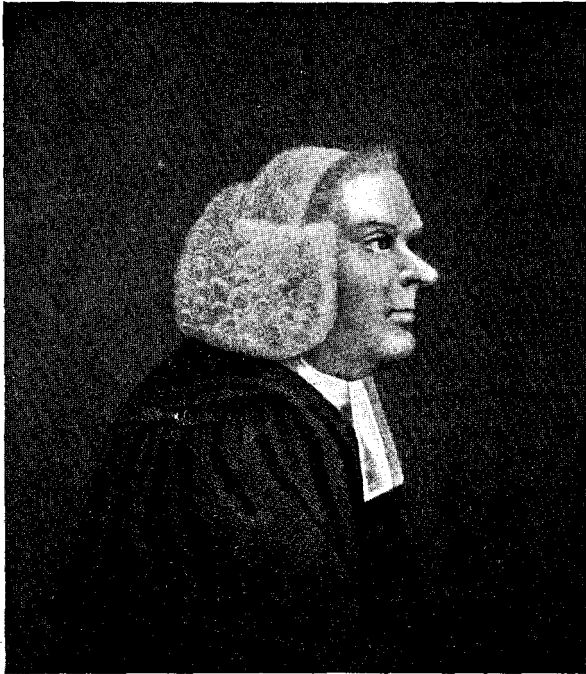
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J. Berridge

THE REV. JOHN BERRIDGE AND HIS HYMN-BOOK. 1760 AND 1785.

[Son of John Berridge, Kingston, Notts. Born 1716. Entered Clare Hall, 1734; B.A., 1738; M.A., 1742; Curate of Stapleford, Cambs, 1749; Vicar of Everton, (in the gift of Clare Hall) 7th July, 1755; Met Wesley 1758; Preached out of doors May 14th, 1759; Died at Everton, Jan. 22nd, 1793.]

About a year after Berridge had begun his wonderful career as a field preacher, he published a collection of hymns for the use of his many congregations and 'Religious Societies.' It was entitled—*A Collection of Divine Songs, designed chiefly for the Religious Societies of Churchmen in the neighbourhood of Everton Bedfordshire. London: 1760.* In the preface to this book Berridge says:—"In making this collection care has been taken to avoid enthusiastic rant; to throw out hard words; and to make the sense end, or nearly end, at the proper pauses. All the Hymns have been revised, and many of them almost new made. The greatest and best part of them has been selected from the Hymns of the Revs. Mr. John and Charles Wesley."

This appears to have been published early in the year, for writing to Berridge from Dublin on on April 18th 1760, John Wesley says:—"After we had been once singing a hymn at Everton, I was just going to say, 'I wish Mr. Whitefield would not try to mend my brother's hymns. He cannot do it. How vilely he has murdered that hymn!' *weakening* the sense, as well as *marring* the poetry!' But how was I afterwards surprised to hear it was not Mr. Whitefield, but Mr. Berridge! In very deed, it is not easy to mend his hymns, any more than to imitate them." (*The Arminian Magazine*, 1 780).

The words are much like those in the preface to the "Collection of Hymns for the use of the people called Methodists," 1779 "Many gentlemen have done my brother and me the honour to reprint many of our hymns. Now they are perfectly welcome to do so, provided they print them just as they are. But I desire they would not attempt to mend them, for they really are not able."

Whether Wesley's letter influenced Berridge or not cannot be said: but he suppressed his first hymn-book, giving as his principal reason that "the bells cast in a celebrated Foundry were ringing in tunable enough, none more so, but a clear gospel tone was not found in all. Human wisdom and strength,

perfection and merit, give Sion's bells a Levitical twang, and drown the mellow tone of the gospel outright." The word in italics (our own) is a partial explanation of this criticism.

Half the year 1773 was spent by Berridge in his sick room, and during these trying months he sought relief by turning into verse his thoughts on passages of scripture. Some of these appeared in the *Gospel Magazine*, 1774, with the signature *Old Everton*. Many others were added, and in 1785 the following collection was published :

SION'S SONGS, or HYMNS : *composed for the Use of them that love and follow the Lord Jesus Christ in Sincerity.* By JOHN BERRIDGE, M.A., Vicar of Everton, near Potton, in Bedfordshire ; Late Fellow of Clare Hall ; and Chaplain to the Earl of Buchan, London ; Printed for Vallance and Conderr, Cheapside, 1785.

His apology for collecting these and publishing them runs as follows : " But ill-health, some years past, having kept me from travelling, I took up the trade of hymn-making, a handicraft much followed of late, but a business I was not born or bred to, and undertaken chiefly to keep a long sickness from preying on my spirit, and to make tedious nights pass over more smoothly. Some tinkling employment was wanted which might amuse and not fatigue me." Certain of these numbers appeared in the *Magazines* of the day ; but for twelve years the majority lingered on the verge of " martyrdom by fire " ; but in 1785 the whole were offered to the reader in the expectation that the reader would find in them " some things to blame and some to commend." The borrowings and adaptations from Methodist sources are very few, not extending beyond one hymn and an occasional line, such as " Come in, come in Thou Heavenly Guest." The one exception illustrates the amendments of which Wesley complained :—

Jesus, cast a look on me,
Give me sweet simplicity,
Make me poor, and keep me low,
Seeking only Thee to know.

The second verse is quite new, but this cannot be said of the third and fourth verses :—

All that feeds my busy pride
Cast it evermore aside ;
Bid my will to Thine submit,
Lay me humbly at Thy feet.

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Make me like a little child,
Of my strength and wisdom spoil'd ;
Seeing only in Thy light,
Walking only in Thy might.

He then adds two stanzas which may well have helped to make this hymn popular in other collections :—

Leaning on Thy loving breast,
Where a weary soul may rest,
Feeling well the peace of God
Flowing from Thy precious blood.

In this pasture let me live,
And hosannas daily give ;
In this temper let me die,
And hosannas ever cry.

Berridge claims that his "hymns are upon a catholic plan, not intended to depreciate any set of Christians," and the claim is just, for there is in them throughout an entire absence of the bitterness found plentifully in almost every hymn-book of that period. He further states that he had sought an easy flow of words, and had selected a text of Scripture for "the subject of of each hymn with a view to keep my thoughts from rambling, and to explain Scripture with a reference to the Christ." Of these references Berridge says, "accordingly He is shadowed forth by patriarchs, prophets and kings of Israel, and by a vast variety of types and similitudes ; and must be sought in the Book of Proverbs, as well as in Leviticus, the clearest book of Jewish Gospel."

These words will prepare the reader to find some remarkable and questionable adaptations of Old Testament passages. It is almost startling to read of "the base and motley crew" who were welcomed to David's care at Adullam, and then to be assured :

Yet the Son of David takes
Scoundrels such, and such like rakes.

All who find their sinful debt
Deep and deeper growing yet, &c.

All who discontented are
Full of guilt and full of fear ;
Every soul who would not die
Unto Jesus' cave must fly.
Jesus all your debts will pay,
Chase your legal duns away ;
Every foe He will subdue,
World and flesh, and devil too.

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Jesus is the true Noah's ark, receiving the clean and unclean animals,

And beasts, though furious fierce before,
Come at Thy call, and seek the door.

The door is fixèd on Thy side,
And safely Thou dost shut them in.
Subdue their rage, and quell their pride,
And make them kind, and wash them clean :
At length on Mount Ararat's top,
They land and view their heavenly hope.

Some gentle call I feel of grace,
And softly to Thine ark repair,
But such a monster, rough and base,
As never yet came waddling there ;
Of wanton heart and growling throat,
A mess of lion, bear and goat.

This strange confession is followed by the prayer that if admitted to the ark the lion may be transformed to a lamb, the bear into a kid, and the goat into a sheep.

The two armies seen in the Shulamite (Cant. vi, 13) are the war-waging forces of fallen nature and grace, which never drop their contention "till dropping their breath":—

Old nature thinks hard
To be a downcast,
She play'd the first card,
And would play the last.
But grace, tho' the younger,
Comes down from the skies,
And proveth the stronger,
And carries the prize."

Nor is Berridge's adaptation of New Testament texts less remarkable than the above. Who would have expected that the carcass and the eagles of Matt. xxiv, 28, would have been interpreted of Jesus crucified and slain,—“a noisome carcass and a joathed food to those who basely spurn the heavenly feast.”

But where the Saviour brings His light,
And gives the soul an eagle-eye,
The carcass is a pleasing sight
And draws the hovering eagles nigh ;
They ken the banquet of His death,
And on the carcass feed by faith.

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Zaccheus mounting on high is a type of ourselves :—
 And thus we hope to scale the sky,
 By perching on a legal tree.

But lofty branches soonest break,
 And breaking, bring a fatal shock ;
 Trust not a leafy arm so weak,
 Come down, and rest upon the rock.

There are hymns of another order well worthy of notice, e.g. 'The Rose and the Lily' and 'Gold and Spices have I none. None of Berridge's verses appear in the Methodist Hymn-book— but Julian says that three have attained to popularity, viz. 'Jesus, cast a look on me,' 'Since Jesus truly did appear,' and 'O happy Saints who dwell in light.' This last is regarded by the Rev. C. J. Abbey as one of the best,¹ and Sir Roundell Palmer thought it worthy of a place in *The Book of Praise*, with the omission of the fourth stanza.² The last couplet of the second stanza is taken by Berridge, with slight alteration, from Ralph Erskine's *Gospel Sonnets*.³ Lest we come under Wesley's censure of those who "attempt to mend them," we give Berridge's original lines though we prefer Palmer's amended version, and put the stanza he omits in brackets :

"At thy right hand are pleasures for evermore." Psalm xvi, 11.

O Happy Saints, who dwell in light,
 And walk with Jesus, cloth'd in white,
 Safe landed on that peaceful shore,
 Where pilgrims meet to part no more.

Releas'd from sin, and toil and grief,
 Death was their gate to endless life ;
 An open cage to let 'em fly,
 And build their happy nest on high.

And now they range the heav'nly plains,
 And sing their hymns in melting strains ;
 And now their souls begin to prove
 The heights and depths of Jesu's love.

[They gaze upon his beauteous face,
 His lovely mind and charming grace,
 And gazing hard with ravish'd eyes,
 His form they catch, and taste his joys.]

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1. *The English Church in the 18th Cent.*, II, p. 315.
 2. *The Book of Praise*, p. 128.
 3. In one edition of 1773, p. 293, Erskine's lines read—
 The cage was broke to let us fly,
 And build our happy nest on high.

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He cheers them with eternal smile ;
They sing hosannas all the while,
Or overwhelmed with rapture sweet,
Sink down adoring at his feet.

Ah ! Lord, with tardy steps I creep,
And sometimes sing, and sometimes weep ;
Yet strip me of this house of clay,
And I will sing as loud as they.

R. BUTTERWORTH.

NOTE.—EARLY 'EVANGELICALS' AND THEIR HYMN-BOOKS. Mr. Butterworth's article is of special interest inasmuch as in the history of the Church of England, Berridge finds a place among the 'Early Evangelicals,' and he, with Martin Madan, who published his *Psalms and Hymns* in the same year as Berridge issued his *Collection of Divine Songs*, was thus one of first pioneers in the reform of Church song in the general 'Evangelical Revival.' Other collections followed,—by Conyers of Helmsley (1767), Romaine and DeCourcy (1775), Toplady and Simpson (1776), Joseph Milner (1780), Cadogan, John Venn and Cecil (1785), T. Robinson of Leicester (1790?), Basil Woodd (1794), Simeon (1795). Romaine was 'conservative' in regard to hymns. Simpson of Macclesfield combined the old with the new in the largest collection. Anglicans of other schools adhered long to the two old versions of the Psalms, T. E. B.

LETTERS OF JOHN WESLEY

TO MRS. EMMA MOON, 1762.

MISS BOLTON, 1770.

JOHN BREDIN, 1777.

I. TO MRS. EMMA MOON, Potto, Yarm.

Nov. 5, 1762.

My Dear Sister

Ten times I believe I have been going to answer your Last, & have been as often hindered. Surely Satan does not approve of our corresponding together. And no wonder seeing he does not like what tends to the furtherance of the Kingdom of God. And this your Letters always do. I find an animating strengthening Power in them. And this is what I particularly want. For I often feel a feebleness of Soul, a languor of Spirit, so that I cannot as I would press forward toward the Mark. This I am particularly sensible of, when I am in company with serious, good natured People, who are not alive to God, & yet say nothing that one can well reprove. I am then apt to sit silent, & make as it were a drawn battle. I want Vigour of Spirit to break thro' whether they will hear or whether they will forbear. Help me forward my Friend by y^r Prayers.

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If that fever continues in the Country still, you may cure all that are taken ill near you. But it must be helped at the beginning. First, No Bleeding, no Blistering: These are extremely hurtfull. Secondly, Give the Patient a Pint of Spring Water sweetened with a large Spoonful of Treacle, lying down in bed. If this is taken at the beginning of the Fever I never once knew it fail.

How does the Work of God now go on round about you? Is bro. Cotty able to preach? And can John Manners do any thing? I want much to know the Particulars of Miss Romaine's Experience. I wish she would write to me. Do you find a Growth in Grace? In Loveliness, Meekness, Patience? May our Lord make all Grace to abound in you!

I am

My Dear Sister

Your affectionate Friend and Brother

J. Wesley.

[Address removed but written on the letter

"To Mrs. Emma Moon."]

This copy of the letter was sent to us by the Rev. H. G. Godwin, from Hastings, in 1913, and we regret the delay in its publication. Who was "bro. Cotty"? Can any reader give us information about "Miss Romaine's experience"?

The epidemic referred to by Wesley is thus described in the *Annual Register* for 1762 (p. 82), and appears to have resembled the "influenza" of to-day. "Numbers of people have been lately affected by colds, which attacked them with violent pains in the stomach, head and bones; it is the opinion of the faculty that it is in the air, the distemper being so common. It is said to have reached Dublin, there being scarcely a family there without it."

Tyerman (II, p. 409) gives an account of the conversion of Mrs. Moon, 'brought about by an old woman, a Methodist from Birstal, who came to the house of Mr. Moon at Potto to card his sheep "doddings" and to spin them into linsey-woolsey yarn. A letter by John Manners to Wesley (Jan. 17, 1763), appears in *Arminian Magazine*, 1782, and gives a good account of Manners's activity in this 'Round,' [Two letters to Mrs. Moon appear in *Wesley's Works*, xii, 255-6.]

T.E.B.

WESLEY HISTORICAL SOCIETY.

II. To MISS BOLTON, Witney.

London, Nov. 16, 1770.

My Dear Sister,

To see even the superscription of a letter from *you* always gives me pleasure. I am glad you are still waiting for ye Kingdom of God ; Altho' you as yet are rather in the State of a Servant than of a Child. But it is a blessed thing to be even a Servant of God ! You shall never have cause to be ashamed of his Service. What I peculiarly advise is, That you will never omit private Duties, whatever hurry you may be in, and however dull and dry your Soul may be. Still they shall not be without a blessing. And therein you will receive power against *that* temptati on which to your tender Spirit may be the most dangerous of any.

On Sunday I am to preach a Funeral Sermon for that blessed man, Mr. Whitefield, at the Tabernacle, and at Tottenham Court Chapel. If it is a help or comfort to you write often to

My dear Nancy,

Your affectionate Brother,

J. Wesley.

(Addressed to)

Miss Bolton,

In Witney,

Oxfordshire.

Sixteen letters to Miss Bolton appear in Wesley's *Works*, vols. xii, xiii, and others in our *Proceedings*, vol. viii, pp. 39, 159-161, 199. Some of these are in the possession of Mr. E. S. Lamplough, another belongs to Mrs. H. E. Smith, Grimsby. Several are in Mr. G. Stampe's collection. Facsimiles of two appear in Dr. Fitchett's *Wesley and his Century*, from the originals in the possession of Miss Collins, of Warwick. The letter given above is from Mr. Stampe's collection.

III. To JOHN BREDIN at Bollinone.

Haverford West, July 17, 1777.

My Dear Brother.

John Floyd, who is in Dublin, comes over to the Conference and will bring your Money & Accounts to Bristol.

Push out whenever you can into New Places. I think you need go no further than Cork & Bandon Next Year. Meantime

PROCEEDINGS.

(not so much, or so much, but,) All you can for God !

I am,

Your affectionate Friend & Brother,
J. Wesley.

To Mr. Bredin,

At Mr John Fitzhenry's
At Bollinone, near Gorre,
Ireland.

From the late Rev. R. Wilkin Rees's collection, copied by
Mr. G. Stampe.

For interesting references to John Bredin, see Crookshank's
Hist. of Meth. in Ireland, Vol. 1. He entered the Ministry
1769. Died at Belfast 1819. "His talents and usefulness were
very considerable; and, although it must be admitted that his
natural temper was severe and sometimes trying to his best
friends, yet it is but justice to his memory to state that he has not
been known to speak to the disadvantage of an absent person."
(*Minutes*, 1820).

A LETTER OF CHARLES WESLEY, 1743.

"BE NOT OVER-SURE."

In Jackson's Edition of Charles Wesley's *Journal*, there is
this entry :

"Mon., June 13th, I wrote thus to a son in the Gospel :—
'Be not over-sure that so many are justified.'"

But the late Rev. John J. Ingram, when he was at Luton in
1897, discovered that the whole of the letter was not given in the
Journal. At the house of a friend he found the letter in good
preservation with the important exception that the name and
address of the person to whom it was addressed was missing.
This letter Mr. Ingram copied verbatim, and so supplied us with
the portion missing from the *Journal*. It reads as follows :

JUNE 13 1743

"We certainly have been too rash and easy in allow-
ing persons for believers upon their own testimony,
nay and even persuading them into a false opinion of them-
selves. Some souls it is doubtless necessary to encourage ;

but it should be done with prudence & caution. To tell one in darkness that he has faith, is to keep him in darkness still, or to make him trust in a false light; a faith that stands in the words of men, not in the power of God. Be not over sure that so many are justified. 'By their fruits ye shall know them.' You will see reason to be more & more deliberate in the judgment you pass on persons—Wait for their conversation. I do not know whether we can infallibly pronounce at the time that any one is justified. I once thought several in that state that I am now convinced were only under the drawings of the Father. Try the spirits therefore, lest you should lay the stumbling-block of pride in their way, and by supposing them to have faith before they have it, you keep them out of it for ever

"Yours &c
CHARLES WESLEY "

AN EVANGELICAL'S VIEW OF AERONAUTICS, 1784.

REV. JOHN NEWTON TO THE EARL OF DARTMOUTH.

Among the M.S.S. of the Earl of Dartmouth the *Historical M.S.S. Commission*, in 1896, found some letters of John Newton in one of which we find that he had learned, like Wesley, "Not to be peremptory in determining what is or what is not impossible." On Sept. 15th, 1784, Vincent Lunardi, Secretary to the Neapolitan Embassy, made the first aerial ascent in this country from the Artillery Ground in London, accompanied by a dog, a cat and a pigeon, in the presence of the Prince of Wales, Edmund Burke, Charles James Fox, and a vast concourse of spectators. On this John Newton, as he says, "moralises," not so floridly as the writers in the *Gospel Magazine* but in a style much approved in his day. Wesley in his 'Conjectures' and 'Reflections,' uses a different style. Writing on the flight of birds he says, "would one expect to see animals in the air? Nothing seems more natural to our eyes: but nothing is more astonishing to our reason. The fact is certain, and yet might seem to be altogether impossible." He was in the West of England when Lunardi took flight, and we have not any record of his reflections on air-craft, but if we had, we should probably find him reasoning

in similar terms rather than moralising on the "fact" The following is the portion of John Newton's letter given in the 15th Report of the Hist. M.S.S. Commission :

REV. JOHN NEWTON to the EARL OF DARTMOUTH.

1784, September 22. Hoxton.—“ I durst not, therefore, upon my principles have accompanied Mr. Lunardi in his late balloon expedition. I looked after him in his flight, with a mixture of admiration and compassion. How great the hazard, how poor the motives. A strange creature man is, his powers of invention, the ardour and the enterprise of his spirit bespeak his original, but the misapplication of his powers loudly proclaim his depravity He is continually making new discoveries, but to the need, and worth, and way of salvation he is blind and insensible. If gain or the applause of his fellow creatures be his prospect, he will venture the greatest risk, and expose himself to the greatest hardship, but a happiness suited to his nature and the approbation of God, are disregarded as trifles, unworthy of his pursuit. I was glad to hear that Mr. Lunardi was again safe upon *terra firma*, but I hear he is meditating a new excursion and that many others animated by his success are eager to follow his example. I fear this balloon mania will not subside till some awful events put a stop to it. The Philosophers I am told are sanguine in their expectations of making this new art of flying more generally practicable, but I believe and hope they will not succeed We are bad enough already, but were it possible for men to transport themselves at their pleasure through the air, how greatly would the mischiefs and missions of human life be multiplied. As the providence of God is concerned in all events, there must I think be some ends to be answered by this discovery and these attempts in the balloon way, but at present I can only moralize upon them. I would learn in the first place not to be peremptory in determining what is or what is not impossible. A while ago it would have been thought impossible for a man to travel through the air. Many things which at present appear equally inconceivable may in time be easy, for who can say what secret powers may be in the course of nature. The effects of gunpowder and of electricity were unknown for ages. Again, I observe, how preposterous is the judgment of men; a person is talked of and admired by thousands for venturing up with a balloon, though it is a mere point of curiosity, not likely to be productive of any benefit, while He who came down from Heaven to dwell for a time with men, and to die for them is slighted and disregarded.”

JOHN WESLEY AT GREAT YARMOUTH.

NOV. 18th, 1776.

“ Here I knew not where to preach, the Mayor refusing me the use of the Town Hall, but the Chamberlain gave me the use of a larger building, formerly a Church.”

The building is still in existence. It was formerly a Dutch Church. For many years during the last century it was used as a public library, but at the present time the front portion is fitted up as offices and is occupied by shipping and insurance companies, while the remaining part of the building is in the hands of the Y.M.C.A. authorities, and used mainly by the Boy Scouts. The pulpit has disappeared but the position it occupied is indicated. Apparently the church contained a gallery at the entrance end.

The office of the chamberlains is now extinct in Yarmouth. So far as I am able to gather their duties as custodians of certain borough properties, etc., have passed into the hands of the borough Surveyors and Accountants.

It is noteworthy that soon after Wesley's visit there was a renovation in some degree made of the premises, as the front, which contains the Royal and Borough Arms, also exhibits a tablet bearing the names of the Mayor and Chamberlain, with the date 1780. There appears to be no complete record extant of the Chamberlains' names, but a tablet in front of the Toll-house bearing the date 1781 shows that the same gentlemen were still in office. The names are Samuel Tolver, and Samuel Barker.

It is possible therefore as the office was not changed annually that one of these was the more courteous and enlightened gentleman who allowed Wesley the use of the old Dutch Church in 1778.

T. E. FREEMAN.

“ ON METHODISM IN YARMOUTH.”

See *A. Watmough's History of Methodism in Town and Neighbourhood of Great Yarmouth*, 1826. Wood's *Account*, in *W. M. Mag.* 1825 p. 308. Lives of *Olivers* and *Pawson* in E. M. P. Oliver's experiences may also be read in *Arminian Mag.* vol. II.

Watmough describes the building referred to above, as “formerly a Dutch Church, but now, 1825, used for the public library. He says that this library abounded in “romances, novels and plays and contained only about a hundred volumes expressly on theological subjects.” From his standpoint it was a “literary wilderness.” To remedy this defect the Methodists had also a

PROCEEDINGS.

"Subscription Library" at their chapel (built 1792), which was "re-organised" in 1811, and in 1825 it contained about two hundred volumes of "divinity, civil and ecclesiastical history, biography, philosophy, literature, travels, poetry, chemistry, astronomy &c." Watmough refers to John Preston's '*Picture of Yarmouth*' (1819-20), and the old Town has been rich in antiquarian writers such as Swinden, 1772, Parkyn, 1776, Druery, 1826, Palmer, 1854 and 1856, and many later. With the help of these, to be found, we hope, in the Public Library formerly in the Old Dutch Church, in addition to the Methodist records, an interesting history might be written of religious communities in Yarmouth from the time of the coming of the Dutch refugee Protestants, to the present day. Will members of the W. H. S. add to Mr. Freeman's useful note?

T. E. B.

[Since writing the above we have found copies of two letters, 'Echoes of an old controversy' as to who should write the Life of Wesley. The Rev. J. Conder Natrass says "these had been copied from an old Circuit Book in Great Yarmouth, going back to 1785. They are not dated, but appear to have been written in 1794 by Charles Boon, who was superintendent of the Circuit 1792-4. The first letter is to Dr. Whitehead, the second, to some person not named in the letter. They did not relate to Yarmouth, but they reveal the existence of an old Circuit record, concerning which see Proc. iii 73, *et seq.*

"THE CHRISTIAN'S AMUSEMENT."

II. [SEP. 1740 TO MARCH, 1741.]

In the *Proceedings* of the W. H. S. for Sept. 1917, (Vol xi. 68) there is a short article of mine on *The Christian's Amusement*, the Methodist Newspaper that preceded the *Weekly History*. As the *Christian's Amusement* seems to be little known and copies of it are very scarce, I give a summary of the portions that refer to the Wesleys which throw more light than the *Weekly History* on that theological crisis in early Methodism which led to the separation of Whitefield and Wesley. There are other items besides the letters and notes relating to the doctrine of Free Grace and Perfection; it contains for instance, a History of the Waldenses and Albigenses, poems and hymns, tracts and sermons, quotations from the works of Bishop Beveridge, Dr. Taylor (1555), Archbishop Usher (1652), extracts translated from German works, many printer's notes & appeals, and some quaint advertisements.

WESLEY HISTORICAL SOCIETY.

LETTERS PRINTED IN THE *Christian's Amusement*.

No.	Letters from	Written to	Date	No. of Journal
1	Rev. Mr. Whitefield, on board ship in America.	Mr. Seward in England	May 19, 1740	1 C. A.
2	Rev. Mr. Whitefield in Charlestown	Dear Brother (Anon)	July 18, "	6
3	Rev. Thos. Jones, Cwmyoy Wales	Mr. Seward, soon after his arrival in England	July 28, "	21, 22, 23
4	Mr. Seward at Badsey near Evesham	Mr. John Lewis, printer	Aug. 20, "	1
5	Unknown person	Dear Brother (Anon)	Sept. 8, "	1
6	Mr. Seward, Treleck	Dear Brother M— (Anon)	Sept. 12, "	2 CA
7	Mr. Howell Harris, Trevecka	Mr. John Lewis, printer	Oct. 4, "	5
8	Rev. Mr. Whitefield at Boston	Dear Mr. M— (Anon)	Oct. 10, "	15
9	Anon. from Leominster	Dear Bro. in Kingdom of Christ	Oct. 13, "	6, 7
10	N. S., a woman	Dear friend Lewis	Dec. 1, "	12
11	E. W., do.	Rev. Mr. Whitefield	No date "	25
12	Mr. Joseph Humphries at Windmill Hill	The Society at Deptford and Greenwich	Dec. 16, "	14, 15, 16

SOME OF THE ADVERTISEMENTS IN THE C. A.

No. 1. page 4 : ' This Day is published :

The Rev. Dr. Barnes's *Two Treatises of Justification by Faith alone*, and the Sinfulness of Man's natural Will before Justification; according to the Articles of the Church of England. With a Preface, giving some Account of the Author. By the Rev. Mr. John Wesley. Price 6d.'

No. 7. page 4 : ' A new *Journal* is just published by the Reverend Mr. John Wesley, which may be had of me, Price 8d. As also his *Hymns*, and all other Pieces of his Writing, at the same Price as they are sold in other places.'

No. 13. page 4 : ' This is to give Notice, That Sister Betty Angus (a member of the Rev. Mr. Wesley's Society) living at Mr. Dove's in Westmorland Court, Bartholomew Close, sells all Sorts of Hollands for Shirts and Aprons; also all sorts of Handkerchiefs. Likewise makes shirts and stocks for the Brethren, at reasonable rates.'

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Also I give Notice,

That Brother Jacob Humphreys (member of the same Society) Watch and Clock maker, living at the Sign of the Dial, next the Blue Anchor in Bunhill Row, makes, sells and cleans clocks and watches, at reasonable rates.

Note. I shall be willing to advertise for any brother or sister, in this Paper, gratis; for I would they should assist one another: For if you do but begin to be in earnest about Religion, you will soon find the frowns of an ill natur'd world. And some have lost their Bread for conscience sake.

- No. 14. page 4: 'This is to give Notice—That brother John Wilde, by trade a plumber, (belonging to the Rev. Mr. Wesley's Society) who lately kept a chandler's shop at Islington, but was oblig'd to remove, for want of trade, because he would not sell his goods on the Lord's day; that he now lives near the Foundery, and sells Coffee, Tea, Sugar and all Chandlery wares.
The Exemplary Life of Monsieur De Renty, a Nobleman of France, is now publish'd by the Rev. Mr. John Wesley. Price 4d.'
- No. 19. page 4: 'Just publish'd. Price bound. One Shilling
A New Collection of Hymns. By the Reverend Mr. Wesley.
- No. 20. page 4: 'This is to give Notice, That there are two Sisters (belonging to the Rev. Mr. Wesley's Society) the one named Tanner, who makes Manteaus; and sister Lewis, who takes in plain work, living at the Sarason's Head, Inner Yard, Camomile Street, near Bishopsgate.'
- No. 22. page 4: 'This is to give Notice, That Brother Samuel Milbourne (a member of the Rev. Mr. Wesley's Society) living in Ely Court near Hatton Garden, makes, mends and cleans clocks and watches at reasonable Rates.'
- No. 27. page 4: 'In a few days will be publish'd, *a Letter from the Rev. Mr. Whitefield to the Rev. Mr. J. Wesley in Answer to his Sermon called Free Grace.* But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. Gal. ii. 11.'
'On Sunday Morn, Mr. Whitefield intends to preach in Moorfields.'

No. 27 was the last of the *Christian's Amusement* to be published, and the above quoted advertisement helps to fix the date of its publication. Whitefield landed at Falmouth on the

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11th of March 1741. A fortnight later he writes from London to Habersham a distressing account of his troubles. (March 25 1741) 'I find many of our friends sadly divided and misled.

Congregations at Moorfields and Kennington Common on Sunday (March 29) were as large as usual; but on the following week days quite contrary; 2,000 dwindled down to two or three hundred.'

Only a fortnight could thus have intervened between March 28, 1741, when the last number of the *Christian's Amusement* was published, and April 11th, when the first number of the *Weekly History* was issued.

The *Weekly History* became the official newspaper of Calvinistic Methodism as led by Whitefield and his followers: but in the *Christian's Amusement*, although we can trace signs of the approaching rupture, John Lewis the printer, did his best to promote unity & brotherly love between the followers of Wesley and Whitefield. He is himself very pronounced in his belief in Election and Free Grace and is very averse to the doctrine of Christian Perfection. The following *extracts* will help to show his trend of thought.

No. 1 page 3; 'The Printer to the Reader :

I know that God waiteth to be gracious: and if I perish, I perish by my own fault. Therefore my dear brother (whoever you are) if you wou'd know my meaning in this expression, you may read over the pious and learned Dr. Barnes's second treatise, entituled, "The Sinfulness of Man's natural Will," put out by the Rev. Mr. John Wesley, and there you will find that we are not of ourselves able to do anything that can be acceptable in the sight of God.'

No. 4 page 3: 'The Printer to the Reader.

In reading *Luther upon the Galatians* this week I received great light concerning the Truth of the Gospel. The passages are too long here to recite, but as you have the Sheets along with this Paper, I wou'd advise you carefully to peruse them. The Rev. Mr. Wesley did me much service, and himself no discredit, in recommending this Book: for I must truly join in his opinion, that it is the next book for informing the mind and comforting the afflicted to the New Test.'

No. 5 page 1: 'Letter from Mr. H. Harris dated from Trevecka in Wales Oct. 4, 1740; Declaring his earnest desire of godly Unity and Christian Charity among all the Brethren.

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Written to Mr. John Lewis Printer.' 'I received a letter from Brother Seward and Brother Ch. Wesley, Whereby I find that some misunderstandings have been among them as to separate. O sure I feel our dear Master is not pleased with this! and his Kingdom will not thus be established. Labour for peace my dear Brother. Though our Brother J. W. is not yet enlightened to see God's Electing Love, yet as I firmly believe he is one of the Elect, God will in his own time show that to him, which now to some wise end is yet hid from him. In the mean time let him not oppose it, and we'll agree till he does see.'

- No. 5 page 3 : Lewis returns to 'the sweet subject of promoting unity, brotherly love and true christian charity.'
- No. 6 page 1 : 'He appeals to the brethren to be faithful to the doctrine of Free Grace. 'Did not the Rev. Mr. Whitefield, both the Rev. Mr. Wesleys, the Rev. Mr. Rogers, the Rev, Mr. Stonehouse, Simpson, Ingham, Hutchings preach to us Free Grace of God? On that doctrine is the Church of England Built.'
- No. 11 page 3 : I have heard, that the Rev. Charles Wesley hath lately been to visit Brother Howel Harris in Wales ; when they met, they most tenderly & most affectionately embraced each other, when neither of them cou'd speak a word for excess of joy. These, my brethren, are true marks of true Christianity.'
- No. 12 page 1 : 'However insignificant, I have not escaped the tongue of the Slanderer ; for it hath been reported, that I fell out with Mr. Wesley, (this can easily be proved false) : and also, that I am going to print a book against him (this likewise, time will best determine).
- No. 15 page 3 : Letter from Mr. Whitefield at Boston. Oct. 10, 1740, to Dear Mr. M— 'Dispose of the books I have directed to you, among some of the children of God. Send one to dear Mr. Wesley. O that the Lord may open his eyes to see and admire his Electing and Everlasting Love !'
- No. 22 page 3 : Letter from the Rev. Thos. Jones, Cwmyoy, to the Printer.
'As I have a sincere and real value for you, Sir, and dear Mr. Whitefield, in Christ Jesus, whose image so glaring I presume I love in you both, I therefore am the more free in communicating my thoughts to you, as also my complaint of the grief I felt upon an information I received of some very strange expressions in a sermon lately published

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by Mr. Wesley, with reference to the Eternal Decrees of God about the Redemption of mankind.'

No. 26 page 2: A Gentlewoman's Letter to the Printer:

'Though the dear brethren, Wesleys and Moravians, have too much of the spirit of bigotry remaining with them, and party zeal still abiding among them, and Arminian principles upon them, like locusts that darken those truths those dear Reformers labour to establish, yet shall we be angry at the instruments? God forbid. I know my honoured brother is taught better.'

M. H. JONES.

NOTES ON REV. M. H. JONES'S LIST.

JOHN LEWIS THE PUBLISHER, of St. Bartholomew's Close.

He was a Welshman from Radnorshire. He "Printed and sold" Wesley's *Extracts* from the works of Dr. Robt. Barnes, one of the Smithfield Martyrs. The long title of this may be found in Green's *Wesley Bibliography* (No. 14). On the title page of this, Lewis describes himself as a *Printer to the Religious Societies, 1739*. Tyerman, in his *L. of John Wesley*, makes use of Lewis's *Weekly History*, describing it as 'The first Methodist newspaper ever published.' Lewis also published the pamphlets by W Heard, J. Cennick, William Cudworth, noted in Green's *Anti-Methodist Publications*, and numbered 175, 187., 189. 201, but these are not all strictly *Anti-Methodist*. Reference should be made to the exact description of some of Lewis's serials by Mr. Roland Austin in our present volume (xi. pp. 39-43) which includes 1. *The Weekly History*. 2. *An Account of the Present Progress of the Gospel*. 3. *The Christian History*.

WILLIAM SEWARD. *Letters, 1. 3. 6*. For an account of the four Swards of Badsey, near Evesham, see Tyerman's *L. Whitefield* I. pp. 163-8. William Seward has been described as the "the first Methodist Martyr." He died after suffering from the violent mob at Hay, Oct. 22. 1740. His grave is in Cusop Churchyard. A letter from Whitefield to Seward, 26 June, 1740, and another from Seward to Blackwell, 9 June 1740, are given by Tyerman.

HOWELL HARRIS. *Letter No 7*. See an extract from this letter in the *L. of Howell Harris* by Hugh J. Hughes. 1892. p. 129 and many entries in *Charles Wesley's JI.* vol. i.

DEAR BROTHER M. "8. Was this the Mr. M. of Llwyngwarren who gave Harris a kind reception at his house and to whom Harris wrote the letter which appears on p. 136 of his *Life*. And was 'Miss M., of a previous letter, his 'daughter'?

REV. THOMAS JONES, Cwmyoy, Letter 3. Can any reader identify this Clergyman—not "the seraphic Mr. Jones" of St. Saviour's Southwark who wrote on *The Trinity*; and not the Thomas Jones expelled from St. Edmund's Hall, both of late date. See *March Proc.*

JOSEPH HUMPHREYS. On his early employment by Wesley as a lay-preacher, See Tyerman's *L. Wesley* I. 346-7. Foster's notes on Moravian Archives. *W.H.S. Proc.* vi 104, 141. Whitefield and Wesley Letters. *W.H.S. Proc.* x, 23-24. T.E.B.

W.H.S. MANUSCRIPT JOURNAL.

We propose to devote an occasional page to summaries of notes contributed to our *M. S. Journal*. Some deal with topics which have been fully discussed in Methodist Histories, or in our printed volumes. Others contain details of value to those interested in local history. Mr. Bretherton is completing the index of all notes that are likely to be useful to enquiring members of the W.H.S., and is willing to send (postcard) information to queries on this material which is under his charge.

'SOCIETY OF ANTIQUARIES AND SPALDING GENTLEMEN'S SOCIETY,' AND THE WESLEYS.—Rev. G. Eayrs sends an article on the membership of Samuel Wesley senior and his son Samuel, of Westminster, in this Antiquarian Society—which claims to be the oldest of its kind, in the world, London Societies excepted. Samuel Wesley, senior, was admitted honorary member, Jan. 9th, 1723, and his son, September 18th, 1729. [See full accounts of this in Tyerman's *Life of S. Wesley*, and in Nichols's *Literary Anecdotes*.] Dr. Clarke tells us that Samuel Wesley, junior, contributed to the Museum 'an amulet that had touched the head of three kings of Cologne, whose names were in black letters within.' Did Mr. Eayrs see this curiosity when he visited the Museum? He would certainly see the Rector's huge folio on *Job*, the publication of which was encouraged by Maurice Johnson, of Ayscoughfee Hall, founder and secretary of the Society (1710) of which Newton, Bentley, Pope, Addison, Gray and others were members. Mr. Eayrs states that the Rector presented to the Society a 'curious cypher and coronet from the painted glass in Epworth Church.' We wonder why the rector did not preserve this in the church window. We shall welcome further details concerning it.

SOAME JENYNS, M.P., 1704-1787.—The Rev. R. Butterworth contributes an article on this writer of verse and political tracts whom Wesley censured, and Charles Lamb could not read. He is mentioned in the *S. Journal*, note (vi. 117.), as attending the ministry of Whitefield. We hope to print the article with additions.

DONCASTER METHODISM.—Mr. Bretherton sends further notes on the beginnings of M. in Doncaster, and invites contributions on the subject in preparation for a complete account.

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MINISTERS' PORTRAITS IN CHAPEL VESTRIES.—Rev. M. Riggall and Mr. Robert Morgan send notes on some. Will other members please add to these. [There is an almost complete series of portraits of the superintendent ministers of the Haworth and Oakworth Circuit in the vestry of Haworth Chapel.—*J.C.N.*]

REV. JOHN SUMMERFIELD, M.A.—Mr. G. Brownson and Mr. R. Morgan send notes on this eloquent preacher, born in Preston; minister in Dublin; famous in America from 1821. We invite additional information.

WESLEY'S ECCLESIASTICAL HISTORY.—When John Wesley published, in 1781, a *Concise Ecclesiastical History* abridged from Mosheim's monumental work, he appended *A Short History of the People called Methodists*, extending to 113 pages, mainly extracted from his own *Journal*.

This is mentioned in Green's *Bibliography* § 355, and therein expressly distinguished from a *Short History of Methodism*, 11 pages only, published in 1765. This latter work has often been reprinted. The Rev. George Eayrs would like to know whether the addendum to the *Ecclesiastical History* has ever been reprinted as a separate item? Green does not make any statement on the point. It appears in the later editions of Wesley's *Works*, and has often been quoted by Anglican and Wesleyan writers.

TWO LETTERS OF WESLEY TO JAMES CREIGHTON.—

Rev. George Eayrs writes about two Wesley letters which he thinks, have not been published. One, dated 1790, is addressed to the Rev. Mr. Creighton, at the New Chapel Moorfield, London. It is of great interest inasmuch as Wesley refers to a "Proposal concerning a Lecture for the instruction of the Preachers." He promised, when he returned to London, to "Consider the matter at large," "talk largely" upon it, and "weigh what may be said for and against it." Did anything come of this in Wesley's lifetime?

The other letter was written from London, Dec. 28, 1779, to "Dear Robert." There is a persistent family tradition that this was the Robert Carr of Leicester, concerning whom information will be welcome.

[A Robert Carr was a Trustee of the Leicester (Bishopstreet) chapel, opened in 1816, but his name is not on the list of the trustees of the *first* chapel of 1787.

T. E. B.]

A NEW METHODIST HISTORICAL SOCIETY.

The Calvinistic Methodist Church of Wales has formed a Historical Society which has already issued six very interesting portions of its Journal. Some of the articles are in English and some in Welsh, but there are enough in English to make the publications of the Society of much value to all who are interested in Methodist origins.

The main purpose of the Journal is to provide the data for the scientific study of the history and literature of Calvinistic Methodism. The editors claim that the best sources of information are the Diaries of Howell Harris, and the wonderful collection of manuscripts treasured at Trevecka College, hitherto insufficiently explored. With this extensive material they propose to deal, and have already made an excellent beginning. One of the subjects already dealt with relates to two very early Methodist newspapers, called respectively *The Christian's Amusement* and *The Weekly History*. Articles on these publications have appeared in our present volume (pp. 39-43 and pp. 68-70), by Mr. Roland Austin, of the Gloucester Public Library, and the Rev. M. H. Jones, B.A., Ton Pentre, who is the secretary of this new Historical Society. Mr. Jones has also given details concerning these early serials in his own *Proceedings*, elucidating their connection with the story of the Countess of Huntingdon and of Whitefield.

The published parts are enriched by excellent prints of Howell Harris, Daniel Rowlands, Trevecka College and by reproductions of manuscripts. F. F. BRETHERTON.

NOTES AND QUERIES.

528. CURLL THE BOOKSELLER (*See Samuel Wesley Junior. Proc.*, xi page 121.—In Hearne's diary, Dec. 25-1725, is the following entry: Dec. 9., London, Nov., Tues. 1725. This day Mr. Curll, the bookseller was found guilty in the King's bench court, of two indictments, for printing obscene pamphlets. (Northampton Mercury for Mon., Dec., 6 1725) N.B. This is that villain Curll, that was so severely whipt some years since,

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for his rogueries, in Westminster School, by the schoolboys of that place."

529. *Curll, his whipping at Westminster*, and the publication "with false Latin in't" (see Samuel Wesley Junior p. 121 in present vol).

A copy of the publication for which Curll suffered from the whip of the boys and the pen of S. Wesley is in South Kensington Museum. Its title is: *The Character of Dr. Robert South, being the oration spoken at his funeral on Mon. July 16th, 1716 in the College Hall of Westminster by Mr. Barber.* London, Printed by E. Curll at the Diall and Bible against St. Dunstan's Church in Fleet Street. 1716, (8vo).

530. WESTMINSTER HOSPITAL: *St. George's Hospital: Samuel Wesley Junior.*"

Mr. W. C. Sheldon (Sutton Coldfield) has observed Moore's note in his *Life of Wesley* I. p. 102, (1824) stating that the first Infirmary at Westminster is now St. George's Hospital at Hyde Park Corner." Stevenson and others have repeated this. But Cunningham (1850) and other historians of London state that in 1733 Lanesborough House (Hyde Park Corner) was converted into a Hospital by some seceding governors of *Westminster Hospital*. During this year Samuel Wesley left Westminster and accepted the headmastership of Blundell's School. The first report of the governors of St. George's Hospital is quoted by Cunningham; They began to receive patients 1733-4: It would be possible to find out who the seceding Governors were, but Wesley was not one of them. *Westminster Hospital* remained, and its local records are continuous.

Sir Walter Besant gives the following dates of the founding of the Metropolitan Hospitals:

Westminster 1719. Guy's 1725. St. George's 1733. London 1740. Middlesex 1745, (*London in the 18th Cent.* p. 365).

The following entry relating to Westminster Hospital when Samuel Wesley was working as one of its first Governors is from the *Journal* of Ralph Thoresby F.R.S. the Leeds antiquarian, who was often in London as an active promoter of the S.P.C.K. and other good works.

23 March 1723. Read an agreeable account of the Charitable Society for the sick and needy in the new Infirmary at Westminster, wherein 582 persons have been already relieved.

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[In the last but one of the entries in his Diary, 10 Sept. 1724, Thoresby records: Visited by the noted poet Mr. Wesley,' A foot note by the Editor (183) says this was the 'Rector of Epworth.' On this same day, Susanna Wesley wrote a letter from Wroote to 'Dear Jackie' telling a woeful story of the 'mortal Small-pox' at Epworth. Can any reader verify the Editorial note on Thoresby's entry? Was his visitor the Rector, or his son of the same name, on Hospital business?]

Benjamin Martin in his *National History of England*. 1759. vol. i p. 284, gives the following figures from the Hospital report of 1747. Writing in the approved style of the Governors, Trustees, Physicians, Surgeons, Matrons, Servants, &c. who have conducted the Hospital in James Street, Petty France "with great Decorum," he states:

"1747. Subscriptions. benefactions &c	1476.	15.	10½
Disbursements		1174.	2. 7½
Admitted	705.	Cur'd and discharged	705.
Remain in House	68.	Out-Patients	190."

In 1917, when the writer of these notes visited Westminster to examine the early records, it was interesting to receive from the Secretary a printed memorandum by Sir John Wolfe Barry, K.C.B., F.R.S., concerning the proposed removal of the Hospital and the purchase of a site for it between Clapham Common and Wandsworth Road. Plans &c. are in this memorandum of Dec. 1915, but in view of the continuance of the war, the removal and rebuilding must be postponed.—*T.E.B.*

531. VERSES ON THE PATRONS OF SAMUEL WESLEY JUNIOR. (See facsimile in last issue of *Proceedings*.) An error has been made either by the printer or the proof reader in the description of this facsimile. It should have been described as in the article (p. 124). *The Gentleman's Mag.* 1809, attributes the verses to Pope. The handwriting resembles Samuel Wesley's in every detail, and not Pope's. The question arises, Were the verses by Samuel Wesley also? Were they from the Rev. S. Badcock's store of papers from Tiverton? Several of these appeared in *The Gentleman's Magazine*, and in Nichols's *Literary Anec.* of 18th Cent. (See also Stevenson's *Mem. of the Wesley Family*. p. 253) Will some critical reader of Pope send us a note on this?

WESLEY HISTORICAL SOCIETY.

We regret to announce the death of our Honoured Treasurer, Mr. George Stampe, on Wednesday, December 11th. He was one of the Founders of the W.H.S., and his services to it have been invaluable. To Mrs. Stampe and her family, the Editorial Council present their respectful and sincere sympathy.

A Successor to Mr. Stampe will be appointed at the next Annual Meeting of the Society. Meanwhile all subscriptions and communications about financial matters should be addressed to the General Secretary, Rev. J. Conder Natrass.

[Delayed Publication: We much regret the unavoidable delay caused by the Influenza among the printing staff, and by the Election. The *Index* has also been delayed by the illness and consequent absence from home, of the Rev. R. S. Armsby.]

