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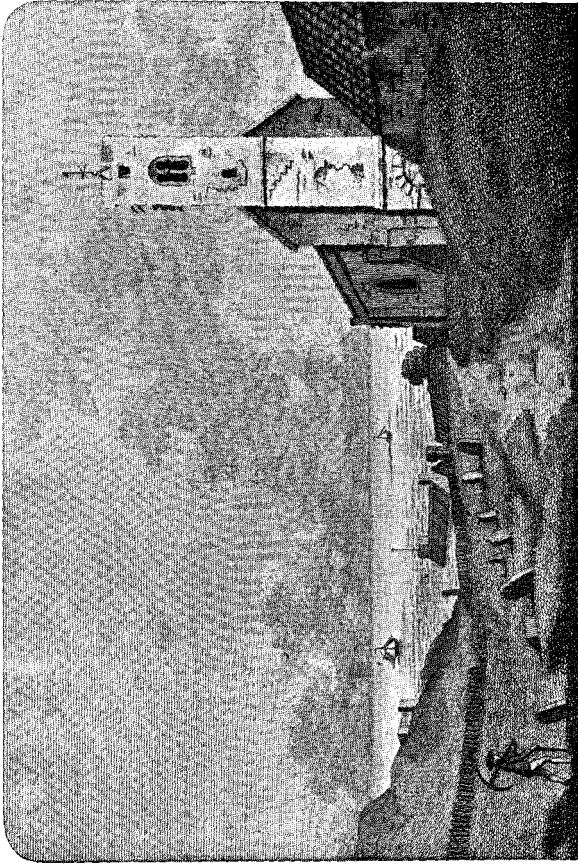
AN
ENQUIRY
INTO THE
Constitution, Discipline,
Unity & Worship,
OF THE
Primitive Church,

That Flourish'd within the first
Three Hundred Years after
CHRIST.

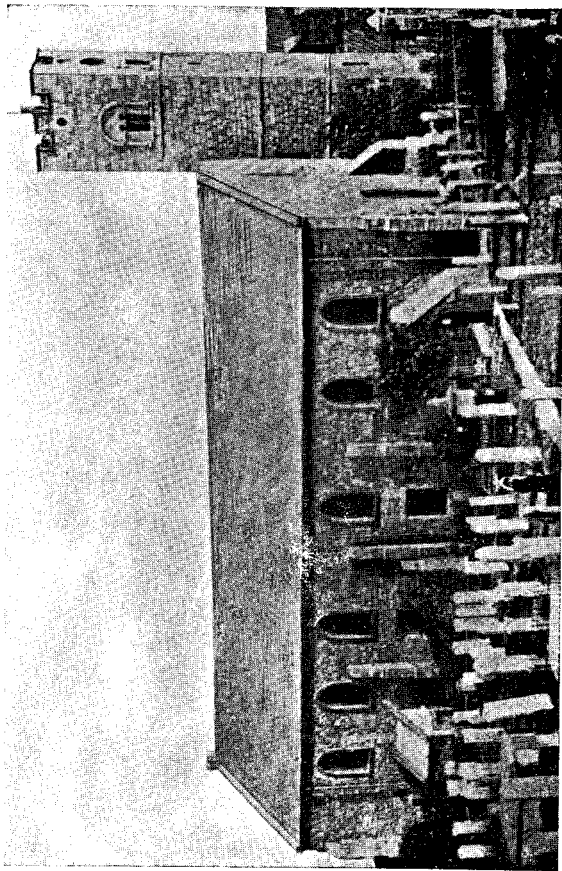
Faithfully Collected out of the Ex-
tant Writings of those Ages.

By an Impartial Hand.

Printed in the Year 1712.



MONKWEARMOUTH CHURCH, 1785.



MONKWEARMOUTH CHURCH,
BEFORE THE 1874 RESTORATION.

WESLEY'S VISITS TO MONKWEARMOUTH.

- James Patterson: A Handbook to the Church of St. Peter,
Monkwearmouth. 3rd Edition, 1920.
Monkwearmouth Parish Church. 1250th Anniversary, (674-1924).
Souvenir Book, illustrated.
Rev. B. A. Hurd Barley: Wesleyan Methodist Magazine, 1910.
" " " W.H.S. *Proceedings*, vii, 13.
-

The pictures illustrating this article are from blocks kindly lent by the Rev. J. T. Brown, M.A., the present Vicar of Monkwearmouth.

The ancient Church of St. Peter, at Monkwearmouth, has recently celebrated its 1250th anniversary.

It owes its existence to Benedict Biscop, a Northumbrian noble attached to the Court of King Oswin, and afterwards to that of his friend and relative Egfrith, son of Oswy.

Biscop's travels in Italy and Gaul inspired him to build a church like those he had seen there, in his native land. In 664 Egfrith, king of Northumbria, granted him land on the north side of the mouth of the river Wear. Here he founded the great monastery of St. Peter's, which he commenced to build in 673, some 258 years after the final departure of the Romans from Britain. The church was dedicated in 674. At first it was a rectangular building of the same proportions as the Temple of King Solomon. The monastic estate was extended in Biscop's lifetime as far north as the Tyne, on the banks of which he commenced a sister monastic house at Jarrow. Land was also granted south of the Wear, and being separated by the river from the main estate, was spoken of as the Sondra, or separated land, from which the name Sunderland was derived.

Ceolfrid was the first Abbott of Jarrow. The greatest benefit he conferred on the world was the training of the boy Bede, born on the Sondra land, who entered Wearmouth at the early age of seven when the Church was six years old, and later accompanied Ceolfrid to Jarrow. With the latter place his name is most prominently associated. In the Venerable Bede, as he became,

English literature took its origin, and under his influence Jarrow and Wearmouth rose to the highest place amongst the centres of learning in Christendom.

It is impossible to repeat here the very elaborate architectural history with which Mr. Patterson enriches his pages. It should be noted however, that the portions of the original Church which remain where Biscop's men built them are the west wall of the nave and the lower half of the tower that faces one who approaches from Church Street. The upper part of the tower was added probably shortly before the Conquest. Nothing, by the way, so impresses upon one the antiquity of the Church as to remember that when William landed in England the Saxon structure was nearly four hundred years old. Through this tower, just as it is now, the little boy Bede must have entered the Church for his service of admission. In the illustration of the Church in 1775 the Western porch is shown as being built up, but the top of the arch is visible. It was re-opened in 1866. Restoration of the Church was carried out in 1874.

The whole district has undergone enormous changes since Biscop's day. Modern Monkwearmouth is built on ship's ballast, and the Church, now in a hollow, originally stood on a slight elevation. The mouth of the river has been greatly altered also by the erection of long stone piers.

In this ancient Church Wesley preached many times. It is first mentioned on the occasion of his twelfth visit to Wearside.

On Sunday, May 31, 1761, Wesley writes: "I preached again both morning and evening, in Monkwearmouth Church, but it would not near contain the people, many of whom were constrained to go away."

The word "again" leads one to conclude that it was in the church that he preached on May 27, when he simply says: "I preached at Monkwearmouth." He returned after a few days and records:

Sunday, June 14, "After Mr. G. had read Prayers, I spoke exceeding plain to as many as could crowd into the Church. And out of so many that are called will not some be chosen."

The Rev. Thomas Goodday, son of Bartholomew Goodday, of Penrith, matriculated at Queen's College, Oxford, in 1735, at the age of 30. He died in 1768, having been Perpetual Curate since 1742. He was an attached friend of Wesley, and concluded a letter which he wrote to him about this time with the words: "Whenever my wife and myself put up our petitions to the God of all mercy, it is our bounden duty never to leave out this—that

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He would be pleased to preserve the life of Mr. John Wesley long, as a blessing to the nation."

Mr. Goodday gave facilities for the Methodist Society to meet in the upper part of a dwelling house adjoining the Vicarage in Hallgarth Square. To this room he had a private entrance, and it is said that he always attended the services, however plain the preacher. Methodist services were not held during Church hours at that period. The Hallgarth Square preaching room was given up when Whitburn Street Chapel, the oldest existing Methodist Chapel on Wearside, was built in 1766.

Wesley's next visit was on June 4, 1763. "I rode, though much out of order, to Sunderland, and preached in the evening at the room. I was much worse at night, but toward morning fell into a sound sleep, and was refreshed."

Sunday, June 5, "I designed to preach abroad this morning, but the wind and rain hindered. So at eight I preached in the room again, purposing to preach at noon, but Mr. Goodday sent me word he was taken ill in the night, and begged I would supply his church. So at ten I began reading prayers, though I was so exceeding weak that my voice could scarce be heard; but as I went on I grew stronger, and before I had half done preaching I suppose all in the church could hear."

In 1766 Wesley paid a very happy visit to the neighbourhood.

6th May, 1766. "I rode to Sunderland. On Wednesday (7th) and Thursday evening I preached in Monkwearmouth Church. Sunday (11th) The weather not permitting me to preach abroad, I preached in the Room, morning and evening, and about eleven in Monkwearmouth Church. In the evening some hundreds of us solemnly renewed our covenant with God, and He answered many in the joy of their hearts."

Does Wesley refer to the Room at Sunderland or at Monkwearmouth?

On Sunday, August 9, 1766, Wesley says: I preached about ten in Mr. Goodday's Church in Monkwearmouth."

Whitburn Street Chapel, Monkwearmouth, was commenced in this year and opened in 1767. The Conference of this year, held at Leeds, resolved upon a general effort to reduce debts throughout the Connexion, the total of which reached £11,382. Wesley, by letter, constituted Christopher Hopper "Lord President of the North," for collecting monies from the Northern Societies. From the monies thus raised Monkwearmouth was subsequently helped several times. The Chapel at Whitburn Street stood when first erected in an open field, approached by

a lane which received the name Society Lane. The East side of Whitburn Street was built long after the Chapel.

From a list of Clergy displayed in the Church it appears that Mr. Goodday died in 1768. From that year till 1792 the Clergyman was Rev. Jonathan Ivison, who evidently gave Wesley free access to the old Church.

On Tuesday, 18th May, 1779, and Thursday, 21st June, 1781, Wesley read prayers and preached in Monkwearmouth Church. On Sunday, 6th June, 1784, he preached in the Church at eleven.

On Thursday, 8th June, 1786: "About eleven I preached in the Church at Monkwearmouth, on those words in the second lesson, 'If thou canst believe, all things are possible to him that believeth.'"

On Monday, 2nd June, 1788, Wesley's record is: "About noon I preached at Monkwearmouth. I had never such a season there before; the glory of the Lord seemed to fill the house, and the people trembled before Him. We had such another opportunity at Sunderland in the evening: surely God will be glorified in this place."

The mention of the "house" indicates, probably, that he preached in the Methodist Chapel in Whitburn Street, and not as on so many occasions in the Church.

The last of Wesley's repeated visits to the old Church took place less than a year before his death: Saturday, June 12, 1790. "We went over to Sunderland, through a lovely country, where I preached in the evening to a numerous congregation." Sunday, 13th, "In the morning I preached a charity sermon in Monkwearmouth Church, for the Sunday School, which has already cleared the streets of all the children that used to play there on a Sunday from morning to evening. I preached at five near the Pens to several thousands of people. Here it is plain our labour has not been in vain." Had Wesley known this was to be his last visit, he could not have summed up the result of his long continued care for the people of Sunderland more suitably.

Sunday School work, a mission to the neglected children of the nation, did not come into prominence until Wesley was an old man, committed to responsibilities that demanded all his time and strength. Though unable to take an active part in the promotion of Sunday Schools, he fully recognised their possibilities and value. "I find these schools springing up wherever I go. Perhaps God may have some deeper end than men are aware of. Who knows but some of these may become nurseries for Christians."

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The footnote in the *Standard Journal* at this date says the Sunday School referred to first met in Kerr's Entry, in 1786. Now 1786 is the correct date for the commencement of Sunday School work in Monkwearmouth, but Kerr's Entry, where work was also commenced that year, was in Sunderland. Michael Longridge, who was one of Wesley's best local preachers and intimately connected with Sunderland Methodism, was an enthusiastic pioneer in Sunday School work throughout the Wearside area. He published a pamphlet in furtherance of the movement.

Where was the locality described by Wesley as "near the Pens?" The *Standard Journal* footnote says, 'the Pann Fields,' thus turning a conjecture brought forward by the Rev. B. A. Hurd Barley (*W.M. Mag.*, 1910; *Proc.* vii, 13) into a definite statement.

The Pann Fields were situated in Sunderland near the spot where Sans Street Chapel was erected shortly after Wesley's death, and close to the Number's Garth Chapel, the second oldest in the County of Durham, already inadequate for the needs of the growing Society. Mr Barley thought the site of Sans Street Chapel may have been suggested by Wesley himself, and that his last great open-air service may have been held on the spot afterwards occupied by the Sans Street Chapel

A writer in *Notes and Queries*, 1865, p. 256, refers to the late Mr. George Harrison, shipowner, of Sunderland, as having stood at the great Methodist's side, Sunderland Street, opposite Pann Field, Bishop Wearmouth, when he preached to several thousands of people on Sunday evening, 13th June, 1790. This seems to support Mr. Barley's view in the main, but it cannot be regarded, I think, as established beyond question.

A correspondent has suggested that Wesley may have remained in Monkwearmouth north of the then unbridged river, all that day, and that by the Pens he means a neighbourhood there known as the Sheepfolds.

The Diary does not help us to determine the matter, and strangely enough does not mention the open-air service at all.

I have made enquiries at the Church to ascertain whether any records of Wesley preaching there are to be found, and am informed that a disastrous fire at the Vicarage, in 1790, destroyed the registers that might have added to our knowledge. A card is exhibited in the Church reminding visitors of several of Wesley's visits.

F. F. BRETHERTON.

WESLEY'S ORDINATIONS:
ANOTHER CERTIFICATE FOUND IN AMERICA
JOHN HARPER, 1787.

In *Proceedings*, vol. ix, p. 145, Dr. Simon has given us a good deal of information concerning the various Ordinations by Wesley. In the year 1787, in the Diary, are the words, Aug. 3: "4 Prayed, Ordained four." Aug. 4: "4 Prayed, Ordained D. McAllum, etc." Dr. Simon says "It is possible to recover the names of these preachers."

In coming across an article on "John Wesley's Ordinations," by E. S. Orr, in the *Canadian Methodist Magazine*, February, 1892, I discovered the following information, which supplies the name of the *fourth* of these candidates. I quote as follows:—

When attending the Ecumenical Conference in Washington, [1891] Rev. T. G. Williams, D.D., of Montreal, obtained a copy of the following certificate:

Know all men by these presents, that I, John Wesley, M.A., late of Lincoln College, Oxford, did on the fourth day of August, in the year of our Lord 1787 (being assisted by other ordained ministers), set apart for the office of an Elder in the Church of God, by the imposition of my hands and prayer, and with an eye single to the glory of God, JOHN HARPER, whom I esteem a fit person to administer the Holy Sacraments and to feed the flock of Christ, and as such I recommend him to all whom it may concern. Given under my hand and seal the fifth day of August, 1787.

Signed, JOHN WESLEY.

The original, of which this is a correct copy, is in the library of Wofford College, Spartanburgh, S.E. It was given to the South Carolina Conference by Mrs. William Harper, widow of Chancellor Harper, of South Carolina, son of Rev. John Harper.

Signed, JAS. H. CARLISLE.

Washington, D.C. Oct., 1892. President of Wofford College.

In the revised edition of Telford's *John Wesley*, p. 383, there is a complete and up-to-date list of Wesley's Ordinations.¹ According to the *Minutes*, John Harper was received on trial in 1786, and stationed at Clones, Ireland. At the Conference of 1787, he was sent by Wesley to St. Eustatius, West Indies. In 1788 his name appears as an Elder in the 'British Dominions in America,' and he is stationed at Antigua. He continued in the West Indies

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until 1795,² and then removed to the Continent of America. Myles gives 1799 as the date of his retirement from itinerancy.

A. WALLINGTON.

1. See also *Proceedings*, IX, *Wesley's Ordinations*, pp. 145-154. by Dr. J. S. Simon, and *British Ordinations*, *Proc.* VII, pp. 8-11, by T. E. Brigden.

2. John Harper was present at the Conference at New London, Conn., in 1795. Asbury says 'about twenty were present.' Reference was made to the brethren from the West Indies who 'had arrived with prostrate health and exhausted purses.' Asbury expressed his pleasure at seeing 'our preachers ready to give their strange brethren a little of the little they had,' a liberality, says Stevens, 'almost universal among Methodist preachers in those days of suffering and self-sacrifice.'

T. E. B.

THE TREVECKA LETTERS.

VIII.

This is the last instalment in a kind of inventory of the English Letters or Letters referring to Methodists living in England, prepared by us for the W.H.S. *Proceedings* out of the contents of the Trevecka MSS. List VII, published in the *Proceedings* (XIV, 4, p. 81), closed with the year 1762. Howell Harris died in 1773 (July), but his work at Trevecka in his Religio-industrial Community was carried on by his three faithful trustees, Messrs. Evan Moses, Evan Roberts and James Pritchard, so that the Letters preserved at Trevecka belong to as late a date as 1800. The last of the Trevecka "Family" died in 1847, when the property was taken over by the Breconshire Presbytery, and offered to the South Wales Association of Calvinistic Methodists to establish therein their first Theological College. The Letters of this last list in the series are mainly those which passed between the Trevecka Trustees and their Moravian friends. It was Benjamin La Trobe who edited the *Autobiography of Howell Harris*, published by the Trevecka Press in 1791.

Following the example of Howell Harris the trustees also continued to subscribe £10 annually to the Moravian Missionary Society, and they in return, received not only the printed Missionary Reports but also many visits from the Moravian ministers passing from Haverfordwest through mid-Wales to Leominster or vice-versa.

Another interesting feature in connection with this last batch of Letters is the light they throw on Lady Huntingdon's College at Lower Trevecka between 1768 and 1791. A few undated Letters are appended; but with regard to these and all

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the other lists of Correspondents and Letters which we have been privileged to publish in the *Proceedings*, we shall be grateful for any suggestion that may help to identify and explain the Correspondence.

M. H. JONES.

Date.	Letter from	Written to
July 21, 1763	Howell Harris in London [H. H. attended a Conference at Spitalfields at which J. Wesley was also present. On Aug. 19, was at Trev. with H. Harris].	Hannah Bowers, the Matron of the Family at Trevecka
Sep. 11, ,,	Wm, and Margt. Mellin	Sister Powell
Feb. 15, 1764	H. Leighton	H. Harris
,, 29, ,,	H. Harris (at Neath)	Lady Huntingdon who has invited him to Brighton
Mar. 14, ,,	Lady Huntingdon	H. Harris
,, 23, ,,	H. Harris	Lady Huntingdon (Negotiations re her prospective College)
June 6, ,,	Bro. Nyberg (Moravian at Haverfordwest)	H. Harris
July 9, ,,	Lady Huntingdon	H. Harris
Sep. 26, ,,	C. Humphreys at the Tower of London	Informs H. H. of the death of his brother Joseph, the Assay Master at the Mint
Oct. 11, ,,	Bartholomew Coke of Breens	H. Harris re a bill of 8/-
Dec. 5, ,,	Lady Huntingdon	H. Harris
Jan. 3, 1765	Elizabeth, daughter of H. H. with Lady Huntingdon at Brighton	Her parents at Trevecka
,, 5, ,,	Francis Okley (Bedford)	H. Harris re the prospective College at Trevecka
,, 15, ,,	Lady Huntingdon (She again writes on Mar. 17, Aug. 1 and Dec, 27)	H. Harris
Sep. 26, 1766	H. Harris	Lady Huntingdon
Oct. 11, ,,	Henry Venn (who had recently visited Trevecka with Sir Ch. Hotham	H. Harris
Mar. 22, 1767	H. Harris	1 See p. 39 Lady Huntingdon
June 1, ,,	Lady Huntingdon	H. Harris
July 13, ,,	Thos. Johnnes, of Croft Castle, nr. Leominster	H. Harris for workmen
Aug. 21, ,,	H. Harris at a Conference in London with J. Wesley	
Sep. 7, ,,	Howell Gwyn (Presteign) (seeks his help re a Parliamentary Election)	H. Harris

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Date.	Letter from	Written to
Oct. 26, 1767	Henry Phillips of Sarum (earliest biographer of Griffith Jones Llanddowror	Rev. Mr. H. Harris (He urges H. H. to publish his Diary)
Nov. 11, ,,	E. K. Wilson, (the Secretary of Lady Huntingdon)	H. Harris
Dec. 17, ,,	Lady Huntingdon	H. Harris
Feb. 22, 1768	J. Easterbrook (Wrote again on March 26)	H. Harris
	Lady H. (Wrote again on June 4 and June 16)	Do. (re the Students expelled from Oxford)
June 14, ,,	Petrus Böhler (at Leominster)	H. Harris (to thank him for kindness shown to Böhler when at Trevecka)
„ 19, ,,	Marmaduke Gwynne	H. Harris
Aug. 13, ,,	Petrus Böhler	H. Harris
„ 24, ,,	(Lady Huntingdon's College at Trevecka opened)	Trevecka opened)
Aug. 29, 1768	Bro. Nyberg	H. Harris
Sep. 4, ,,	H. Harris	Captain Leighton (He replied Sept. 21)
„ 26, ,,	Petrus Böhler	H. Harris
Oct. 8, ,,	James Hutton	Do.
Nov. 2, ,,	H. Harris	Lady Huntingdon
„ 24, ,,	Isaac Ho'llis	H. Harris
„ 30, ,,	H. Harris	Mr. Cooper in Kent
Jan 12, 1769	James Hutton	H. Harris
	John Woollin (Sec. of Moravian Missionary Soc.)	Do.
June 2, ,,	Lady H. (She writes again on June 25)	H. Harris (he had visited Brighton in April)
Aug. —, ,,	(Was John Wesley at the 2nd Anniversary of the College at Trevecka this month?)	2 Note below p. 38
„ 23, ,,	Joseph Harper, Cardiff	H. Harris
Oct. 8, ,,	James Hutton	Do.
Dec. 4, ,,	M. Jarvis (Winchester)	Do.
„ 15, ,,	E. K. Wilson	Do.
		(Harris replies on the 31st)
April 9, 1770	Lady Huntingdon (Letter of sympathy—death of Mrs. H. Harris)	H. Harris H. H. replies on the 22nd)
June 2, 1770	Benj. La Trobe	H. Harris
Aug. 10, ,,	Mary Jones, Fonmon	Do.
Feb. 7, 1771	John Woollin and James Hutton	Do.
Mar. 26, ,,	Lady H.	Do.
May 24, ,,	H. Harris (Refers to Meade and Benson as Tutors at Trevecka)	Lady H.
Sep. Oct.	Students waiting admission to Trevecka College	H. Harris
Nov. ,,		
Dec. 21, ,,	Benj. La Trobe	Do.
Mar. 23, ,,	Nyberg	Do.
„ 27, ,,	Benjamin Ware (Wiltshire)	Do.

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Date.	Letter from	Written to
Aug. 4, 1772	Benjamin Ware	H. Harris
" 14, "	(John Wesley at Trevecka)	
Sep. 1, "	H. Harris	John Woollin
" 9, "	E. K. Wilson (He tried to pacify H. H. after Lady H.'s rash attitude towards him <i>re</i> his condemnation of some of the students' heterodoxy)	H. Harris
Oct. 24, "	Benj. Ware (Expelled from College with C. Hall) (Wrote again on Nov. 10)	H. Harris
Dec. 8, "	H. Harris	Mr. Hull or Hill—a student
" 19, "	J. Hutton and Benj. La Trobe	H. Harris
Mar. 29, 1773	Benj. La Trobe	Do.
July 21, "	Death of Howell Harris	
" 29, "	Lady Huntingdon (Describes the funeral of H. H.)	William Romaine

1. See p. 38 on Rev. Henry Venn.

2. Yes: See Wesley's *Journal* for full account: Aug. 23-24, 1769. *Stand. Edn.* Vol. v. 334-5, and notes. T.E.B.

Other letters by Benjamin La Trobe to the Trevecka Family are dated May 1774, November, 1776, April and October, 1777, March, 1778, February, 1779, April and May, 1780, January, January, 1783, February, 1787, January, 14, 1786, *re* the Preface to the Autobiography of Harris. In December, 1787, C Ignatius La Trobe begins to write to Trevecka. Other Moravians who write to Trevecka are J. Stainhauer (1783-1790); David Collis (1766-1787); David Mathias, a Moravian Secretary at Carnarvon, (1790); Thomas Moore (1793-1796); and G. W. Horne *re* the death of Francis Okley.

There are also undated letters of Septimus Turner of Ashford, Kent, to the Society at Tabernacle, of George Gambold to James Rely; of S. Wright to H. Harris; of Isabel Allen and Andrew Kinsman to H. Harris; of Josiah Denney to G. Whitefield, and of George Day to Bro. Humphreys at the Tabernacle.

M. H. JONES.

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HENRY VENN ON HOWELL HARRIS,
NOVEMBER 1766.

The Rev. Henry Venn, M.A., was successively Vicar of Huddersfield and Rector of Yelling, Hunts. In a letter to Miss Wheeler, at Kippax, near Leeds, a niece of the Countess of Huntingdon, he writes:—

“ Berwick, Shropshire, Nov. 1766.

. From Bath, through Bristol and Gloucester, we arrived at Trevecka, in Wales. Howell Harris is the father of that Settlement, and the founder. After labouring for fifteen years, more violently than any of the servants of Christ, in this revival, he was so hurt in body as to be confined to his own house for seven years. Upon the beginning of this illness, first one, and then another, whom the Lord had converted under his word, to the number of near a hundred, came and desired to live with him, and that they would work and get their bread. By this means near 120 from distant parts of Wales, came and fixed their tents at Trevecka. We were there three days, and heard their experience, which they spoke in Welch to Mr. Harris, and he interpreted to us. Of all the people I ever saw, this Society seems to be the most advanced in grace.

. My heart received a blessing from them and their pastor, which will abide with me.”

(From the *Life of Henry Venn, M.A.*, by Rev. John Venn, M.A., edited by Rev. Henry Venn, B.D. 6th edn. 1839, p. 112).
T.E.B.

THE HISTORICAL VALUE OF THE
TREVECKA LETTERS.

PRESBYTERIANISM. PERSECUTION. SOCIETIES.

We are greatly indebted to the Rev. M. H. Jones, B.A., for his series of records of the Trevecka MSS. They will be of permanent value to working members of the W.H.S. The last

WESLEY HISTORICAL SOCIETY.

of eight instalments appears in these pages. From the Supplement, No. 5, of *The Calvinistic Methodist Historical Society*, we learn that special interest attaches to the last transcript of the letters.

It is in these we are first introduced to men and women who play a prominent part in the early developments of Methodism, and who influenced the course of Howell Harris's creed and church polity. This is the period in which we are to trace his contact with George Whitefield, the Seward family, and James Hutton, the Moravian. It was from April to June, 1739, that Howell Harris paid his first visit to London, the results of which itinerary were very far-reaching. It was now that the stream of Welsh Methodism began to mingle with the waters of Methodism in England, and the first joint Association of Watford in 1743 became its direct outcome. These are the letters which explain why Howell Harris became a Calvinist, and the first beginnings of the split between the Arminianism of Wesley and the Calvinism of Whitefield are to be seen in the same letters.

They reveal the organizing genius of Howell Harris, inasmuch as in his provision for the oversight of the Private Societies in Wales during his absence in England we see the essence of the Presbyterianism which ultimately embodied itself in a Monthly Meeting and Quarterly Association, with duly appointed exhorters and superintendents. It is rather remarkable that Harris's first overseers were James Roberts, the Baptist minister of Ross; Edmund Jones, the Congregational minister of Pontypool; and Thomas James, a Churchman from near Builth; a fact which proves that Methodism in its early stages was not a sectarian movement but a form of religious enthusiasm and aggressiveness.

These Letters deserve close attention because they reveal to us three types of *persecution* which became very prevalent in subsequent years; clergymen like David Perrott of Mynydd Islwyn, and Pryce Davies of Talgarth, harassed the footsteps of Howell Harris; magistrates had him arrested at Pontypool for open-air preaching; and Methodist converts like Ann Williams of Skreen found their home life made miserable and unbearable by their own kith and kin.

We find one instance of this in the transcript of one letter by Anne Williams, the future wife of H. Harris. She attended the revival meetings at Erwood and Wernos, and thus offended her family, embittering them deeply. We give an extract of a portion of the letter of 1739, the whole of which may be seen in the Trevecka MSS. Supplement, pp. 160-161.

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“As Wee Was goeing hom sin[g]ing psalms and repeting sum Words to each other that you had spok to us that night but Sattan did his endever to blow it out. We met our men cumming To fetch my brother hom and not me. With that I had nothin to do but to Look up toward my EvrLasting Father's hous. With that somethin in my thot wod tel me not to fear—accordin to the day shal be thy strenth. With that I ventured in and no sooner Was I ther put I Was surrounded abouth With them all, both father moth—, aunt and all so that I Was oplige to fli out at the back door and knew not where To go. So I Left betwin God and them and to Church I went in the name of God Wich I met With a very confordable vers In the Last Chap of hebrews and the latter part of the 6 vers. The Lord is my helper and I Will not fear What man shall do unto me. With that I had courage inuf to venter back and no sooner I Was com and they a littel beter, I Was reding this—“beware of false doctrine.” That sunday night With that threat came a mesengar in With a Lettear and a pressent, I shall Let you now What, another time, but the Lord Was pleased to show me plainly that 'twas Sattan's devises. So now I have nothin to do but To cri out With the Jailer “Lord Wat shall I do to be saved.”

THE CALVINISTIC METHODIST HISTORICAL SOCIETY.

We highly value the *Journal* of this Society. From its last issue Vol. x. No 1., we learn that it has been reconstructed. ‘Its membership now stands at 570, most of whom have paid their annual subscription of 5/-.’ We heartily commend the work to members of our own W.H.S., who can correspond with the Editor of the *Journal*, the Rev. H. M. Jones, B.A., Penllwyn. The last number contains a valuable *account of tracts and pamphlets on the doctrine of grace*, published by Harvey, Sandeman, Wesley, and others from 1755 to 1773, on which we hope to have notes in our next issue. There is also a fifth list of documents and books in the *Connexional Archives*. The *Proceedings of the W.H.S.* Vols XI to XIV, are included in this list. Readers who do not read Welsh will find many articles and bibliographies in English as well as Welsh.

T.E.B.

THE BEGINNING OF METHODISM IN
NEW ROCHELLE, N.Y.
METHODISTS AND HUGUENOTS. 1770.

At the services held at St. John's Methodist Episcopal Church in commemoration of the 150th anniversary of the introduction of Methodism into New Rochelle, Richard Webber, the church historian and vice-president of the Huguenot Association, read an historical paper on "The Beginning of Methodism in New Rochelle."

Mr. Webber prefaced his paper by saying that Methodism was introduced into New Rochelle June, 1770, by Robert Williams. In stating this, he said he felt like an iconoclast: he shattered a cherished tradition, he feared, of the Methodists of New Rochelle.

Mr. Webber then read as follows:—

The story has been that two Wesleyan missionaries, Joseph Pilmoor and Robert Williams visited this town in the year 1771, and found their way to the home of Frederick Davoue¹ at Upper New Rochelle, where they had heard a religious meeting was in progress. It seems that Mrs. Davoue lay ill at the time, and a few nights before had dreamed that she had lost her way in a swamp and had been rescued at a critical time by a man with a lantern who had led her out and to her home.

A Presbyterian clergyman was in charge of the services. When they were concluded, Mr. Pilmoor asked permission to say a few words. Not being able to show credentials or satisfactory qualifications, the minister would not give his consent.

Mr. Pilmoor then appealed to the host, who while agreeable, said he would ask his wife who lay in the adjoining room. Through the open door Mrs. Davoue caught sight of Pilmoor and recognized him as the man who led her out of the swamp. When spoken to by her husband, she mentioned the adventure, and insisted that Pitmoor be allowed to speak. Mrs. Davoue was converted at this or an early subsequent visit of Pilmoor, and died a peaceful death.

This is the story which in slightly different versions has come down to us. In one of these accounts Richard Boardman is

1. Asbury has *Devoue*; Devinne says *Deveau*; Huguenot list: *Des Vaux* (386), and another form is *De Voe!!* but see *Huguenots in Ireland*, by Smiles. (Murray) p. 386. T.E.B.

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substituted for Pilmoor. All versions, however, agree that the occurrence took place at the house of Frederick Davoue. There is no evidence to discredit the dream of the lady and her recognition of the preacher as the hero of that dream. In fact that incident is no more peculiar than one in which Robert Williams figured on his arrival in America. It may be reasoned that this incident occurred at some time later when Pilmoor visited the Davoues.

I am led to think that Mrs. Davoue did not die at this time or as a result of this illness. Francis Asbury says in his *Journal* several years later, that at New Rochelle he "found E. D. in distress of soul. This is an agreeable family, and the children are both affectionate and obedient to their parents." "I hope," he says, "she and the rest of them will become true Christians. * * I preached * * and many strangers were present." On the evening of the second day following, he says: "at E. D.'s," (meaning Frederick Davoue's), "we had a heart-affecting time," and follows this by an entry the next day: "The Lord has graciously visited B. D, and turned all her mourning into joy. Her soul is happy in the love of God. * * *"

The context and positions of these entries suggest that "E. D." was Davoue's wife, and it seems conclusive when we learn that Mrs. Davoue's-Christian name was Elizabeth. She had been Elizabeth Anthony, and married Davoue about 1749. So the death of Mrs. Davoue could hardly have occurred in '70 or '71, and her conversion can hardly be credited to Williams or Pilmoor.

The Rev. Daniel DeVinne, in a magazine article written nearly ninety years ago, shortly after he had served on New Rochelle Circuit, tells of this incident, and says the clergyman who was conducting the services was "the Rev. Ichabod Lewis, Presbyterian minister of White Plains." Here it may be noted, the Davoues "belonged to the Presbyterian persuasion;" so says the genealogist of the *DeVearux family*.²

A seemingly unnecessary error is made in Bolton's "History of Westchester County" where it says "the Rev. Ichabod Lewis * * * was ordained pastor of the united churches of White Plains and New Rochelle by the Presbytery of Dutchess County." But it suggests that Bolton may have been led to believe that Mr. Lewis was serving a group of people in this town. The records

² See List of Huguenots in Burn's *Registers of Foreign Protestant Refugees*. 1846—T. E. B.

of the Presbytery show that Mr. Lewis was ordained to the ministry on Oct. 11, 1768. He was the pastor of the churches at White Plains and Sing Sing.

An entry in Asbury's "Journal"³ a few years later gives color to DeVinne's statement and it is possible that Asbury was speaking of Mr. Lewis when he records at New Rochelle that "Mr. L. preached at Mr. D." "Mr. D." was Mr. Davoue of course. Inasmuch as the entry shows that "Mr. L." had a little different view of a certain "point" than the Methodists, thus proving that "Mr. L." was not a Wesleyan, I surmise that "Mr. L." stands for Mr. Lewis.

We are more than willing to believe that it was at Davoue's that Methodism was introduced into New Rochelle. Asbury's word may be taken as evidence to that effect. He refers in his "Journal" to "Frederick Devoue, whose house and family in New Rochelle, were the first to receive and welcome the Methodist preachers; and thus became the gate by which we have had such an abundant and permanent entrance into the State of New York."

Mr. DeVinne speaks of "Mr. Frederick Deveau's, near the Friends' Meeting-house." The Rev. Lewis J. Coutant in his manuscript history of the local church, at first placed the house on Wilmot Road "a few hundred yards perhaps, east of the Protestest E. Church." He later says however that there is a difference of opinion "among the oldest inhabitants now living." (That was in 1873). Some locate it, he says, "on the road leading from North street (now avenue) in a north-easterly direction to the Friends' Meeting House, being on the north side of said road." He meant the Quaker Ridge road.

"Other traditions," says Mr. Coutant, "point to the house known as 'Mount Paine place'." Mr. Coutant was referring to the little house now occupied by the Huguenot Association of New Rochelle which when he wrote was situated on the south side of the present Paine avenue, a quarter of a mile or so from North avenue. He is inclined to think that the place on Quaker road was the scene of Pilmoor's visit. Mr. Coutant seems to have had access to Mr. DeVinne's magazine article and his opinion may have been set by that.

The Friends' Meeting House was over the line in Mamaro-

³ Mr. Webber says that Pilmoor's *Journal* has not been published. It is written as a Diary on foolscap paper and is pasted in a large book prepared for the same. Some early entries are quoted by Dr. John Atkinson in *History of the Origin of the Wesleyan Movement in America* (Jersey City 1896)—a very scarce book.

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neck and stood until recently on the east side of Weaver street, a short distance north of where Quaker Ridge road strikes that thoroughfare.

The Wilmot road possibility can be easily disposed of. Here resided Abel Davoue, the brother of Frederick. He died in 1775.

The fact is, Frederick Davoue owned a piece of land 107 acres and 53 square rods, on the opposite side of the road (Weaver street) from and north of the Quaker Meeting House.

Frederick had received this from his father as a gift, at what time it is not known. He passed it along to his son as a gift in 1776 at which time the latter had become of age.

Neither is it known when Davoue acquired the farm on the present North avenue. Here Col. *DeVoe*, the genealogist of the family, places the house to which the Methodist missionaries first came.

The home of Frederick Davoue stood on the north side of the lane (the present Paine avenue) leading from the road to White Plains (now North avenue) on the high ground about a quarter of a mile from the road. A pile of stone long lay at this site and was pointed out as being from the walls of this house.

The house and the accompanying land of 277 acres were confiscated by the state of New York because of Davoue's adherence to the royal cause in the Revolution and granted to Thomas Paine by act of the legislature in 1784 in recognition of his "distinguished merit" and eminent services rendered the United States in the progress of the late war.

The house may have been Besley's Tavern of earlier colonial days, as the farm had been early the property of Captain Oliver Besley and so mentioned in the State grant to Paine.

The house was a handsome structure, built of stone and "was of unusual length, said to have been 70 feet long and the main building above 20 feet wide." The house would seem to have been well adapted for a meeting such as described in the story and able to accommodate "a great number of people," as mentioned by Pilmoor, and "a large company," as reported by Asbury.

The house was destroyed by fire in 1793 during Paine's absence in France.

Methodism was introduced into New Rochelle by Robert Williams in June, 1750. The authority for saying this is the manuscript "Journal" of Joseph Pilmoor now in possession of the Historical Society of the Philadelphia Conference.

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Mr. Pilmoor, then in New York holding forth at John Street Church, records in his "Journal," June 15, 1770, "we were greatly comforted at the Intercession and likewise by the good news brother Williams brought us from the country. The work is spreading as far as New Rochelle among some French Protestants who fled to this distant country for the sake of religion." This would seem to be conclusive.

Asbury's and Pilmoor's are the only journals kept by the early itinerants in this vicinity. Boardman we may be sure came into this country but here we have Pilmoor's word that Williams was the pioneer.

Pilmoor does not appear in New Rochelle until May 29, 1772, when he says he preached "to a fine congregation" in the afternoon. He "spent the evening in company with several lovers of Jesus, who seemed glad of an opportunity of speaking freely on the subject of spiritual religion." It is safe to believe that this was at Upper New Rochelle as the next entry makes it clear that it was not in the village.

The following day, after preaching again, he rode to a small village and "preached in the Huguenot's church to a congregation of decent, attentive hearers."

The question arises, at what church in New Rochelle did Mr. Pilmoor preach? The Church of England, "by law established"—the old "Stone Jug"—stood in the road to Boston (now Huguenot street) on the present north-east corner of Huguenot and Division streets.

The French Nonconformists' building stood on the north side of the same road near the present junction of Huguenot and West Main streets.

Neither of the churches had its own pastor in 1771. The rector of Westchester (in which parish New Rochelle was included) may have been serving at Trinity in June "every other Sunday, in the morning," as he had suggested to the Venerable Propagation Society. There is no record of what was happening at the Reformed French Church.

The rector was averse to "strolling teachers * * * who ramble through the country." So it is reasonable to presume that Pilmoor's sermon was given in the Dissenters' church.

A Mr. Abraham, "an old gentleman belonging to the Church of Holland, took me to his house," says Pilmoor, "where I was entertained with the utmost kindness and hospitality."

Pilmoor's host is identified as Andrew Abramse. His house

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stood on the north side of the Boston Post road. The site is now in the bed of Main street. The building was removed some fifty-odd years ago to Washington avenue where it was remodelled and probably yet stands. A map of Boston Road in 1789 shows this house on the Post road.

It is probable that Pilmoor was introduced into the Abramse home by his "dear friend, Mr. Theodosius Bartow," who he first met in Westchester over a year before and who he later records as meeting at Abramse's. I suspect Theodosius married the old gentleman's daughter. His wife was Jemima Abramse.

Bartow was a member of a prominent Westchester-town family. He became the reader in the New Rochelle Episcopal church and later was ordained its rector. He served it for nearly thirty years.

Mr. Pilmoor preached the next day, May 31, and rode to East Chester. He does not appear again in New Rochelle until July 26th. He says then, "at night I had a good time in preaching at New Rochelle and took up my abode that night with my old and valued friend, Mr. Abraham."

Pilmoor now rode with several friends to Mr. Devou's, where he preached "the truth in love." He preached to a noble congregation at Rye, July 18th and then returned to New Rochelle and spent the night with Mr. Drake, a capitalist. Next morning he was accompanied by several friends in a boat to Long Island. * * * "

The visit in July, 1771 was Pilmoor's last in that year.

Pilmoor's station was Philadelphia and Boardman's, New York. The two exchanged several times in the year. Boardman in the summer of '70 and spring and fall of '71 was at New York. It would be belittling him to think that he neglected the field opened by Williams. We are justified in believing that he covered our territory during his time in this Province.

Williams left the city shortly after his visit to New Rochelle and did not return until August of '71. He remained in the vicinity until November of the same year. It is not hard to believe that during those three months New Rochelle saw Williams at least once.

Before the close of the year New Rochelle was visited by Francis Asbury. He tells us in his "Journal" December 10th, that he "rode to New Rochelle, and was received with great kindness by Mr. Devoue and his family, and preached there to a few." The next day also he "preached to a large company, and found liberty, and believe the power of God was among us."

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On the following Sunday, the 15th, he "preached at New Rochelle in the church," he says, "and was satisfied." "I published myself to preach again in the afternoon, and those who had most opposed me before, came to hear, and behaved well. In the evening I preached in the house of my friend Mr. D." The next day he "preached again at Mr. D.'s." This was on Monday, December 16th, and is the last we see of him that year.

Thus began Methodism in the Town of New Rochelle in the eighteen months ending December 150 years ago.

RICHARD WEBBER,

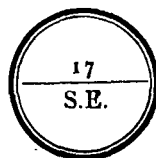
President of the Huguenot Association, New Rochelle.

JOHN WESLEY'S LETTER TO MRS.
CROSBY, SEPT. 12, 1766.

I have the original of the following letter in John Wesley's handwriting, which, however, is not signed by him as I believe was often the case in letters which he ended with "Adieu." It is addressed to

Mrs. Crosby,
At Miss Bosanquet's,
In Leyton Stone, near
London.

and bears the postmark TRURO
More than half of the first sheet has been cut
off, leaving a large hiatus on pages 1 and 2.



St. Ives, Cornwall,
Sept. 12, 1766.

My Dear Sister,

Last night I rec^d yours & was in some doubt, whether to write again or no? And if I did, whether to write with reserve or without? At length, I resolved upon y^o latter. And that for two reasons. 1. Because I love *you*; 2. Because I love *myself*. And if so I ought to write, and to write freely; for your Letters do me good.

I see little difference in our Sentiments on the head of Friendship: Only in Two Particulars you do not seem to be

[blank]

I still say, I never saw one text in y^o Bible, wch speaks of a

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State from w^c it is not possible to fall. Altho I see several, wch speak of the Plerophory (or full Assurance) of Hope. And whoever has, is divinely assured, "I shall dwell wth GOD in glory."

I shall add a little on a subject more difficult to speak on (unless to a *Friend indeed*) namely myself.

[blank]

"I used to wonder, said one, that you was *so little affected* at things y^t w^d make *me* run mad. But now I see it is GOD'S doing. If you *felt* these things as many do, you w^d be quite incapable of y^e work to w^c you are called." Consider this well. I am called to a peculiar work. And perhaps the very temper and behaviour wch you blame, is one great means whereby I am capacitated for carrying on that work. I do not "lessen my Authority" (perhaps there have been six exceptions, perhaps not) over 200 Preachers & 20000 men & women, by any Tenderness either of Speech or Behaviour, whether to Preachers or People. GOD exceedingly confirms my Authority thereby; of wch I have such Proofs as *you* cannot have.

The Wants I feel within, are to God and my own Soul; and to others, only so far as I *chuse to tell them*. If they descant upon y^m any farther, it is their own loss, not mine. But He y^t sends me does not take it well at their hands. I take well all that *you* say: And I love you y^e more, the more free you are. That is another total mistake, That I dislike any one for plain dealing. And of all persons living, [name deleted] has least room to say so.

My Dear Sister, Adieu!

Mrs. Crosby is frequently referred to in the standard edition of Wesley's *Journal*. See especially the note in vol. iv., p 525. "It is thought that Mrs. Crosby under the disguise of 'Sarah Williamson' is probably the 'blessed woman' referred to in *Adam Bede* as Dinah Morris's chief friend in the Society at Leeds."

D. B. BRADSHAW,
Dublin.

A SHORT UNDATED LETTER BY JOHN WESLEY.

Read by John Pawson, in King Street Chapel Vestry, Bristol.

When John Pawson was in Bristol in 1803 and 1804, meeting classes in the vestry of King Street Chapel, he said,

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a travelling preacher, some years ago, while labouring under considerable dejection of mind, arising from the insinuation of the grand adversary, respecting his call to the ministry, wrote to Mr. Westley, requesting him to send a preacher to the circuit in his stead, as he believed he was *out of his place*. Mr. Wesley, in reply, immediately wrote him as follows :

' Dear Brother,

' You are indeed *out of your place*, for you are *reasoning* when you ought to be praying.

I am,

Your affectionate brother,

JOHN WESLEY.'

Has this letter, referred to in the *Meth. Mag.* Nov. 11, 1811, been preserved? It is worthy of a place among the forthcoming and complete edition of Wesley's letters.

T.E.B.

THE HANDBOOK OF THE LINCOLN CONFERENCE OF THE WESLEYAN METHODIST CHURCH, 1925.

We have received a copy of this from the editor, Rev. Woodman Treleaven, M.A., and regard it as much more than a transient official guide. The last report tells us that 3,000 copies have been printed and it is probable that all will be eagerly purchased. Members of the W. H. S. should preserve their copies, for the notes on Lincolnshire Methodism will be of permanent value to everyone engaged in research.

TO CORRESPONDENTS IN IRELAND.

We greatly appreciate the communications from Mr. Robert Morgan, Dublin, and letters from the *Irish Times* sent by him ; others from Mr. R. Mc. C. Dix who has seen vols. I. to V. of the first Irish literary *Journal* referred to in our *Queries* 638 ; another from a lady who signs her name Louisa M. Le Estrange, and asks for the sources of our information about the Des Voeux family ; and an article from the Rev. R. Lee Cole on French Protestants in Ireland, and the Methodists. We were compelled to print too early for these to appear in our present issue, and they stimulate further enquiry. Some of the results must appear in our next *Proceedings*.

T.E.B.

PROFESSOR OSGOOD AND
JOHN WESLEY.

To the Editor of *The Times* Literary Supplement.

Sir,

I read your reviewer's article on Professor Osgood's latest volume on "The American Colonies in the Eighteenth Century" with much interest. I was rather surprised, however, that he left one of the Professor's statements untouched by his chastening hand. It is to this effect, that John Wesley left Georgia, in 1737, "owing to his excommunication of a young lady, to whom he had been engaged," in order to "evade" a criminal prosecution and an action for damages brought against him. The charm of this accusation is its originality.

In my book on "John Wesley and the Religious Societies" I have given an account of this episode. The charges brought against Wesley covered much ground. They concerned not only his repelling Mrs. Williamson from sacrament, and his correspondence and conversations with her contrary to the commands of her husband, but also charges relating to the performance of his ecclesiastical duties. Wesley was quite ready to answer the Williamson charges, but disputed the authority of the court in matters ecclesiastical. However the ecclesiastical and secular charges were committed to a grand jury composed of forty-four of the inhabitants of Savannah, about a fifth part of the male population of the town. One was a Frenchman, ignorant of English; one was a Roman Catholic; one a professed infidel; about 20 were dissenters; and, of the rest, several were Wesley's personal enemies. On questions of civil and ecclesiastical law the discussions of such an assembly must have been worth hearing. True bills against Wesley were found, by a majority, on ten counts of the indictment; nine of them referred to his supposed "deviations from the principles and regulations of the Established Church," and one to his correspondence with Mrs. Williamson.

Wesley was ready to stand his trial on matters relating to his writing and speaking to Mrs. Williamson, and asked that the question might be tried at once. But his request was not granted. From September 2 to December 2, 1737, he remained in Savannah. During that interval he attended at least six sittings of the court and asked to be tried on the charges that concerned,

what Professor Osgood calls, "the criminal prosecution," but the court would not proceed with them. At last there was a rumour that Mr. and Mrs. Williamson were about to sail for England. Their intended absence was made a pretext for postponing the trial. Then Wesley determined to go to England, and lay the whole case before the Trustees of Georgia who were then the governors of the colony. He informed the chief magistrate of his intention, put up a notice in the public square, and prepared to depart. The officials were glad to get rid of him, and made no serious attempt to detain him. He left America fully intending to return.

With these facts before us it is difficult to understand Professor Osgood's statement that Wesley left America "in order to evade a criminal prosecution."

I am, Sir, Yours faithfully,

JOHN S. SIMON.

NOTES AND QUERIES.

646. THE PALATINES IN IRELAND: past and present.—We are glad to learn from the *Irish Christian Advocate* of a spiritual movement in Co. Limerick which links past and present in the history of the Palatines. "R. A. W." writes:

The story of the Palatines, even so far as Ireland, and Irish Methodism in particular, are concerned, must be forever enshrined in our annals. The love and labours of John Wesley and Thomas Walsh for this people, and the names of Philip Guier, Philip Embury and Barbara Heck, of Billingsgrane, stand for much that we surely cannot willingly let die.

This is not the place for an historical resumé of the origin and causes of the Palatine settlement in Co. Limerick; suffice to say that religious persecution under Louis XIV. and Marshal Tourenne, who was sent to devastate the Palatinate, drove these sturdy Protestants from their homes. Through the good offices of the English Queen Anne they were eventually brought to England and encamped and provided for on the Surrey side of London. Afterwards some thousands were sent to New York, then a British settlement. Several families settled in England, but the main body, at the invitation of Sir Thomas Southwell, of Court Matrix,

Co. Limerick, accepted farms on his estate and the estates of other land owners in Kerry and Tipperary. Rathkeale and Ballingrane, however, became the chief places around which the exiles from the Palatinate found new homes. They had no pastoral oversight upon first settling in this country, and we find Mr. Wesley making this comment : " Having no minister, they were become eminent for drunkenness, swearing, and an utter neglect of religion." But then he goes on to say : " They are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them or a drunkard seen in their midst." In 1756 Wesley again refers to the Palatines thus : " In the afternoon I rode to Ballingrane, a town of Palatines who came over in Queen Anne's reign. They retain much of the temper and manners of their own country, having no resemblance to those among whom they live. I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation. Many of those who are not outwardly joined with us walk in the light of God's countenance." It seems a far cry to-day from the days when the congregation was summoned to worship in Ballingrane by the notes of the old horn which now hangs upon the wall of the Embury-Heck Memorial Church in that sacred spot. And John Wesley spoke under the ancient pear tree still standing before the home of Barbara Heck to a company including Barbara Heck and Philip Embury themselves. Not even Mr. Wesley dreamt of the immense impact that the religious life of that little community was destined to have on the religious life of the great American Continent.

Right here in this historic circuit and among this fine people God has been granting a special manifestation of His grace and power once again in these past few months. It began at first in the month of January, 1925, with a mission conducted at a home not far from Adare.

647. LUTHER'S GERMAN BIBLE: THE PROTESTANT REFUGEES FROM PRAGUE: Dr. Doddridge.—The following is from an undated catalogue from which Mr. J. Brownson sends a cutting.

Bible. German. "Biblia, das ist die Gantze Heilige Schrift Teutsch Martin Luthers, mit auszfürlichen sehr reichen Summarien Doct. Daniel Cramers," 2 vol. *plates*, *black morocco*, *gilt borders on sides with centre wreath, gilt and*

and gauffered edges, on the recto of the binding are the initials V. R. C. M. and on the verso the date of the binding, 1629.

12 mo. Strasburg, 1626.

** With Dr. Doddridge's signature on the fly-leaf, dated 1724, and the following inscription in his autograph: "These Bibles my Honoured Grandfather, Mr. Jn. Bauman, brought with him from Germany, his native country, when he fled on foot from ye persecution there on account of ye Protestant Religion," also a few Scripture texts. "Dr. Doddridge's maternal grandfather, the Rev. John Bauman of Prague, Bohemia, whence, being persecuted, he withdrew on foot in the habit of a peasant with nothing but 100 pieces of gold plaited in a leather girdle and a Bible of Luther's translation."—*Evans' Richmond and its Vicinity*, 1824.

Will a Canadian member of the W.H.S. compare this fragment with Paul Heck's copy of the German Bible in Victoria University Library? We fear that the title of the Heck bible is devoid of the title page, but the edition may be the same as that of this relic of Dr. Doddridge's family.

T. E. B.

648. HYMN 63 AND THE NICENE CREED.—Questions have come to us concerning Hymn 63:

"O GOD of GOD in whom combine

The heights and depths of love divine . . ."

This hymn "*From the German*," as John Wesley states, appeared first in his *Hymns and Sacred Poems*, 1739. It was headed "*Supplication for Grace*." The first line with its capital letters is printed as above.

The hymn is omitted from Wesley's first edition of "the large hymnbook" of 1780, but appears in his small "pocket" edition of 1786. In a copy of the *fifth* edition of the "large hymnbook," 1785, (possessed by the late Dr. George Osborn) *corrected throughout in Wesley's handwriting*, the original reading is restored, as printed above.

Julian says that Wesley gives a somewhat *free translation* of a portion only of the original, attributed to Count Zinzendorf. Has any reader a copy, or access to Albert Knapp's *Evangelischer Liederschatz*; Stuttgart, 1865, containing 3130 hymns? (*Schaff's Christ in Song* x.)?

As to the use of the sacred words: "GOD of GOD," I surmise that Wesley felt warranted in following the *Nicene Creed* in application of the term to our Lord Jesus Christ, after the manner of St. John, 1, 3-4. In some later draughts

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of the Creed the words were omitted, but Blunt says "they have been universally restored throughout the Western Church."

The second verse of the hymn reads :

"All things in earth, and air, and sea,
Exist, and live, and move in Thee ;"

Is this an echo of St. John : "All things were made by Him . . ." and of St. Paul "All things have been created through Him . . . in Him all things hold together . . . In Him was life." ? The last verse relates to the mystery of the hidden life—"our life with Christ in God." One title of the hymn, given above, is suggested by the fourth verse : "Grace we implore" . . .

T.E.B.

In Vol. 1 of our *Proceedings* (1897) two useful articles appeared. Mr. C. D. Hardcastle wrote on Wesley's *Translations of Hymns from the German*, and the Rev. R. Green on the same subject. On the German tunes in '*The Foundery Tune-Book*, *The Choir* for September 1921, contains notes of value by Mr. J. T. Lightwood, M.A., the editor, with a facsimile of *Second German Tune*. The Rev. Henry Bett, M.A., has written in *The Magazine* on 'The earliest Methodist hymns and tunes.' He possesses copies of the *Herrnhut Gesenbuch*, and *Freylinghausen Gesenbuch*. May we ask him for information on Hymn 63 ?

649. WESLEY'S LAST VISIT TO WHITEHAVEN, 1788.—It is part of the work of our Society to record the whereabouts of historical papers. There has recently come into possession of the Superintendent of the Whitehaven Circuit a paper relating to the introduction of Methodism into that town, written by Mr. Benjamin Briscoe about 1823. It abounds in interesting details about many of the early preachers active there.

The writer says : 'Our dear Rev^d Father, Mr. Wesley, has never been inattentive to his children in Whitehaven, he continued his visits as long as bodily strength permitted. His last visit I well remember, also the last sermon he preached to us. It rained in torrents during the morning service from five till six. After the sermon he gave out "Lift up your hearts to things above, ye followers of the Lamb," to which he raised *Wednesbury*, and finding that we could join him, he said "I'm glad to find that you can sing my favourite tune." Then in his last prayer he earnestly begged the Lord to stop the bottles of heaven, which immediately took place, and he had a pleasant ride to Cockermouth.'

This recollection, presumably, relates to Wesley's visit, 12 May, 1788, though it does not appear from the Diary that he preached at Whitehaven before setting out for Cockermouth.

I find this manuscript is extensively quoted from in Mr. Laycock's *Haworth Round*. Mr. Laycock stated it to be in the possession of Mrs. Wilfred Wilson who in 1892 was living at 138, Coronation Road, Bristol, and at that time was 86 years of age. Mr. Briscoe was Mrs. Wilson's grandfather by marriage.

For other notes on Whitehaven Circuit, see our last issue of *Proceedings*, (March) pp. 24-26.—*F. F. Bretherton*.

650. LETTER FROM THOMAS STORY, Quaker preacher and lawyer, to James Logan, representative of William Penn, in Pennsylvania, dated London (Apl.) 11, 1739 :

Referring to a general improvement in religion, especially among the youth, he writes: "And among the young men at Oxford and Cambridge, calld Methodists, some of whom, appear publickly as Preachers, are very much folowed and by many approved ; but their brethren, the Clergy, do not only now refuse them their Pulpits but begin to revile them as Enthusiasts and indeaver to stir up persecution agt them by y^e Governmt. However, the most noted of them (Whitfield) is still preaching, sometimes to Prisoners in the Goals and in the Fields and houses to multitude of People, who seem much to admire him, as likewise another of the same in Yorkshire who hath been to Germany to se that people there, and I hear hath a very good opinion of them, as a spiritual minded and innocent People."

We have received the above early testimony to the Methodists from Dr. Norman Penney of the Friends Historical Society, who is at present Editing a series of Logan--Story Letters for an American magazine. A quotation from Thomas Story's *Journal* under date June, 1739, containing a fuller account of Methodism is given in *W.H.S. Proc. ix., 141-142*.

The un-named preacher to whom Story alludes is without doubt Benjamin Ingham. The narrative of John Wesley's important visit to Germany is given in his *Journal*, June 14 to Sep. 16, 1738. Benjamin Ingham was one of the four Englishmen who accompanied him, and in all probability Richard Viney was another (*Standard Journal* ii, 3). According to Tyerman, *The Oxford Methodists* pp 89-90, Ingham returned to England toward the end of the year, went "to Ossett his native place, renewed his labours, and preached in most of the churches and chapels about Wakefield, Leeds and Halifax." His work however speedily awoke opposition, and in June, 1739, he was prohibited from preaching in any of the churches in the diocese of York, J.C.N.