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JAMES HUTTON.
1715—1795.

Engraved from Richard Cosway's painting, 1786.

JAMES HUTTON AND HIS PORTRAIT.

Our portrait of James Hutton is from an engraving by J. R. Smith after a painting by Richard Cosway, 1786. "In the attitude of listening with this instrument (an ear trumpet), Cosway has taken perhaps one of the most striking likenesses that ever was drawn" (!) said Nicholls, in his *Literary Anecdotes* (iii. 436). In the days of Benham, Hutton's biographer, (1856), the painting was preserved in the Moravian Mission House.

For James Hutton's own account of his early acquaintance with the Wesleys we must refer to pp. 180-182, in our last *Proceedings*. He describes himself as a "Bookseller's Apprentice" visiting his Westminster school friend Charles Wesley, Christ Church, Oxford, in 1735. A note in Vol. I. p. 85, of the *S. Journal* of John Wesley gives a compressed account of the Huttons :

John Wesley sent his Voyage Journal to Mr. James Hutton, son of the Rev. John Hutton, the neighbour and friend of his brother, Samuel Wesley, at Westminster, and in 1738-9 the host of himself and his brother Charles. This, with letters, was read by the Huttons to friends. These readings led to the formation of a society which met at Mr. Hutton's house Great College Street, Westminster, next door to the house in which Samuel Wesley, junior, lived when he was a tutor in Westminster School.

Dr. Simon in his volume on *John Wesley and the Religious Societies* (p. 112), devotes a page to the Wesleys' friendship with the Rev. John Hutton, a Nonjuror, interested in the *Religious Societies*. "Those who are quick to observe the incidents which bring people into association with each other, will mark this acquaintance. . . . It began casually, but had important results." Dr. Simon refers also to an article in the *W.H.S. Proceedings* XI. 99-100 in which a full account is given of the Hutton family.

T.E.B.

LINCOLN COLLEGE, 1926.

II.

The Rector of Lincoln College, Mr. J. A. R. Munro, in a letter thanking us for a copy of our June *Proceedings*, writes:—"This number contains a great deal of interest to my colleagues and me, and a record of the celebration last March which we are glad to have and to keep." The Rector has also sent us the following record for the year 1925-6 with a notice of the celebration of the Quincentenary of the College which will take place next Summer, 1927.

1925—1926.

The 499th year of the College will be memorable in its annals.

The new Statutes were approved by H.M. the King on the 30th of April, although (probably owing to the general strike) we were left in ignorance of that fact for nearly a month. Their effects for good or ill will only gradually become evident; for the moment there is little difference, and the College appears to be one of those immutable institutions of which it may be said *plus ca se change, plus c'est la même chose*; but experience alone can disclose the full import of the new code.

The College celebrated on the 28th of March the 200th anniversary of John Wesley's admission to his Fellowship, and entertained a distinguished company, including many eminent Methodist divines and laymen. On the 27th there was a commemorative dinner in Hall, on the 28th a special service in Chapel with a sermon preached by Dr. J. H. Ritson, President of the Wesleyan Conference, after which Mr. Walter Runciman unveiled, and our Visitor dedicated, a bust of John Wesley, presented to the College by the Methodists of England. It is a bronze reproduction of the admirable bust in the National Portrait Gallery, and it is appropriately and effectively placed in the blocked window outside 'the Wesley room,' overlooking the Front Quadrangle. On the 29th, by kind invitation of the Dean, Canons, and Students, a breakfast at Christ Church, John Wesley's first College, concluded a meeting marked throughout by its cordiality, sincerity, and high serious tone. Our guests were most friendly and much appreciated their reception.

PROCEEDINGS.

The general strike early in the Summer Term recalled memories of 1914, and threatened to empty the College of its Undergraduates. Fortunately, whatever may have been the damage to our studies, the time actually lost was little over a week, which was made up at the end of the Term by postponement of the Examinations. Our men showed great versatility in the public services which they undertook, and some of them had curious experiences.

The College took its share in hospitality to the members of the British Association on their visit to Oxford in August, and Mr. Sidgwick in particular entertained a number of private guests. Thanks to his exertions, to the Bursar's arrangements, and to the efforts of the domestic staff, the visitors thoroughly enjoyed their stay.

The decay of our venerable buildings is a constant grief and anxiety. A careful survey has revealed not a few weak spots which demand immediate attention. This year large portions of the West front of the College have been refaced with new stone, and the East window of the Chapel has been rerealed, a delicate and costly operation. Such expenditure, remunerative to nobody but the contractors, is 'the leech of our treasury', and alas! much remains to be done.

* * * * *

Death has mown down a heavy swath of our elder Graduates. William and the Rev. Thomas R. R. Stebbing, *par nobile fratrum*, both Scholars of Lincoln, both Scholars and Fellows of Worcester, and Fellows of King's College, London, both distinguished in Literature, the one Delane's second on the staff of *The Times*, the other an authority on Marine Zoology, died within a few weeks at the ages of 95 and 91. The Rev. Sir John Kingsmill Causton Key, Bart., Canon of Zanzibar, whose blameless life was mainly devoted to the Universities' Mission in Central Africa, was mortally injured by a motor-car on the Banbury Road. He and his contemporary, Frederick Hookham, and the Rev. E. W. Watts, and the Rev. W. H. Branfoot, two respected Schoolmasters, and G. Farewell Jones, an estimable Lawyer, cherished a loyal interest in the College, and were not infrequently present at our Gaudies. A younger generation will remember with affection A. E. Sich, Scholar 1890-4.

It is a gratifying testimony to the general confidence felt in Mr. Brook and his administrative capacities that he has so early

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been elected to the Hebdomadal Council. Mr. Dreyer, who has long been a member of that body, has added to his duties those of a Curator of the University Chest and a member of the Medical Research Council.

It is difficult to keep pace with Mr. Moberly's promotions. He is now quitting Exeter for the Vice-Chancellorship of the University of Manchester, one of the biggest academic positions in the country. The College has had for two generations many intimate relations with Manchester, and rejoices to see that connexion enlarged and perpetuated. We congratulate also Sir Alfred Hopkinson, a former Vice-Chancellor of Manchester, on his return to Parliament as member for the combined English Universities. Active and busy on 'Rebuilding Britain' (and not Britain only) he may well smile at our new Superannuation Statutes. The Rev. H. J. Embling, who learnt in the late Turkish war to recognize virtues in Asiatic peoples, has been consecrated Assistant Bishop in Corea. Mr. H. H. Barne has been appointed a Judge of the Mixed Tribunal at Tangier, Mr. L. F. K. Thorn to a Professorship in Japan, Mr. A. F. C. Clark and Mr. R. F. S. Baylis to posts in the Home and India Civil Services respectively. Mr. F. J. Wrottesley has 'taken silk.'

The Schools have yielded four First Classes—R. F. S. Baylis in Literis Humanioribus, D. G. Bentliff in Classical Moderations. F. T. Wagner in Law, L. A. Woodward in Natural Science—and seven Seconds. L. A. Woodward has been appointed a Demonstrator in the Department of Chemistry. G. Rees has won the Junior Denyer and Johnson Scholarship, F. B. W. Mills a Heath-Harrison Scholarship in Spanish.

Among published works by Lincoln men we may mention Dr. P. Gardner's *New Chapters in Greek Art*; Mr. E. Vinaver's *Tristan et Iseult*, which earned him the Doctorat ès Lettres at Paris; Mr. F. P. Wilson's editions of Dekker's *Four Birds of Noah's Arke*; and *Plague Pamphlets*; and Mr. J. Johnston's *Groundwork of Economics*. The fourth volume of the Cambridge Ancient History includes contributions by Professor Beazley, Mr. Casson, and the Rector.

No less than three loyal members have intimated generous bequests to the College in their Wills. It is an encouragement in a time of stress to have such comforting assurances. Meanwhile we gratefully acknowledge several welcome gifts—a valuable Turkey carpet from Mr. H. W. Summers; a silver tankard from Mr. C. T. Wood, who also shared with Mr. E. W.

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Gillett the present of a porcelain bust of John Wesley by Enoch Wood ; a porcelain medallion of the same from Mr. E. Hockliffe ; a decanter-coaster and an antique plate from Mrs. Braithwite Batty in memory of her brothers the two Stebbings ; prize cups and other relics in memory of her husband from the late Mrs. Norman.

* * * * *

The College celebrates its Quincentenary next Summer, 1927. It is proposed to hold (1) a gala dinner in Term for the resident Undergraduates, (2) a College Ball in commemoration Week, the last week of June, (3) a festal celebration, in particular a Chapel Service and a banquet, on Tuesday, the 5th of July, to which the Rector and Fellows hope to invite every Graduate or Old Member of the College who can be found. All Lincoln men are requested to make sure without delay that their addresses are properly registered at the Bursary.

30 September, 1926.

A LETTER FROM JOHN WESLEY TO HIS MOTHER, ON "NATURAL AFFECTION."

(LINCOLN COLL. FEB. 28, 173½).

In Vol. XII of Wesley's *Works* (8vo. 1830), an important *portion* of this letter appears "concerning the Holy Sacrament," but the first and last paragraphs of the original letter are *omitted*. Did the editor of the letters feel that the warm expressions of family affection were not in entire keeping with the serious discussion of the sacred mystery of Christ's Person and presence? John Wesley and his mother did not so think. Some of their letters are so evidently private and personal that sensitive readers feel themselves almost intruders on the devotional hours both of mother and son. This letter and some diary notes indicate that both were in uncertain health about this time.

About thirty years ago it was stated that Dr. Jabez Bunting transcribed the whole letter and gave a copy of it to Mr. T. Percival Bunting. Some reader may be able to inform us if the original is preserved at the Book Room.

Linc. Coll., Feb. 28, 173½,

DEAR MOTHER,

In the week after Easter I hope to find you a little better recovered, else our visit will give us small entertainment. Were it not that we desire to have as much as we can of yours and my father's company, while we are yet alive

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together, we should scarce be induced to go a hundred and twenty miles to see Epworth Steeple.

Dear mother, there is but one cause of uneasiness which I sometimes find in your behaviour towards me. You perform the noblest offices of love for me, and yet blame the Fountain from whence they flow. You have more than once said, you loved me too well, and would strive to love me less. Now this it is I complain of. You do not think natural affection evil in itself; far from it. But you say, you have but little time to stay in the world, and therefore should not have much affection for anything in it. Most true: not any of those things which perish with the world. But am I one of those? If you think I am 'sick unto death,' love me the more, and you will the more fervently pray for me that I may be healed. If you rather incline to think that there is hope of my recovery, then what if you are to leave the world in a little time? Whom God hath joined can Death put asunder? According to your supposition that unbodied spirits still minister to those who were their kindred according to the flesh, not a moment! Certainly, not long. Yet a little while, and if you return not to me, you will certainly be overtaken by

Your dutiful and affectionate son,

JOHN WESLEY.

LETTER FROM JOHN WESLEY,
(CHRIST CHURCH, OXFORD)
TO HIS MOTHER.

SEPTEMBER 23, 1723.

In 1891 a valuable article appeared in "*The Greyfriar*" (the Chronicle in black and white of the Charterhouse School) on *John Wesley as a Carthusian*. It contained a *facsimile* of the letter written by Wesley to the Treasurer of Charterhouse concerning a mistake in the payment of his Exhibition for Christ Church of forty pounds a year. The last figure of the date has faded, but there are indications of its having been the figure 1, making the date 1721. (The letter was re-produced in the Centenary publications, 1891).

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Another early letter which is, or was, in the Colman Collection was addressed :

For
Mr. Wesley at Wroote
To be left at y^e Posthouse
In Bawtry
Nottinghamshire.

DEAR MOTHER,

Ch. Ch., Oxon,

I suppose my father told you, that Mr. Wigan had resigned his Pupils and was retired into the Country to one of his Livings. I was lately with Mr. Sherman who is now my Tutor, and who asking me what Mr. Wigan had of me for Tutorage, told me he would never take any more of me, than he had done, but would rather add something to. than take from what little I had. I heard lately from my Brother, who then promised me to order Mr. Sherman to let me have the rent of his Room, and this quarter's Studentship, by which, together with my five pounds from the Charterhouse at Michaelmas day, I hope to be very near out of debt every where. The Small-pox and Fever are now very common in Oxford ; of the latter, a very ingenious young Gentlemen of our Colledge, died yesterday, being the fifth day from the beginning of his illness. There is not any other in the Colledge sick at present ; and it is hoped that the approach of winter will stop y^e spreading of the distemper. I am very glad to hear that all at home at well ; as I am, I thank God, at present ; being seldom troubled with any thing but bleeding at the nose, which I have frequently. A little while ago, it bled so violently while I was walking in y^e evening a mile or two from Oxford, that it almost choked me ; nor did any method I could use at all abate it, till I strip'd my self and lept into the river. which happened luckily not to be far off. I shall not want the notes of my entrance and examination, a great while yet, but shall take care to write time enough for them, when I do ; they can be but brought by the Post at last, if no body comes this way, or to London in the mean time. I should have been very glad to have

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heard from my Sister Suky or any other of my Sisters ; nor am I so poor, but that I can spare postage now and then for a letter or two. I heard yesterday one of the most unaccountable stories that I ever heard in my life : and y^e Father of the person who told it me, had it from the late Bishop of Raphoe in Ireland, who was concern'd it. It is too long, and perhaps too impertinent to repeat now, but y^e most remarkable thing in it, was that an Actor in it, who by other circumstances pretty plainly appears to have been the Devil, distinguish'd himself, and was known to his Fellows by a name which can only belong to the Great God. I shall conclude with begging your's and my Father's Blessing on

Your Dutifull Son,

Sept. 23. 1723.

JOHN WESLEY.

Pray remember my love
to all my Sisters, and my
service to Mr. Romley and his wife.

NOTES.

1. "MR. WIGAN": The following is an entry in Hearne's *Diary* :—

"May 3, 1732 : Mr. George Wigan was sometime since student of Christ Church, where he was a great and a very good tutor. Leaving that place, he became principal of New Inn Hall upon the death of Dr. Brabant, but what has been much wondered at, he hath not had so much as one gownsman entered at it ever since he had it, but shutting up the gate altogether he wholly lives in the country, whereas 'twas expected that he being a disciplinarian, and a sober, studious and learned man, would have made it flourish in a most remarkable manner. He hath been a great while, as I hear, about a work concerning *The Types of Scripture*, he being well versed in Hebrew. I hear he hath, since he hath been in the country, got considerable knowledge in the British language."

It was to Wesley's advantage that Mr. Wigan was well versed in Hebrew," and we recall his brother Samuel's letter to his father when John was with him at Westminster during the Charterhouse holidays in 1717 : "Jack is with me, and a brave boy, learning Hebrew as fast as he can."

2. Christopher Wordsworth thought it fair to say that "Oxford did more for oriental studies than Cambridge." Archbishop Laud

1. "Mr. Wigan," Wesley's tutor at Christ Church.

had been most munificent in presenting MSS. to the University of Oxford, and in his code of statutes he made knowledge of Hebrew a condition for the degree of *M.A.* Laud procured in 1620 the annexation of a canonry at Christ Church to the Hebrew professorship." (*Scholæ Academicæ* : 167-170).

3. In January, 1726, the Rector of Epworth wrote to his son John : " What I desire of you is, *first*, that you would immediately fall to work, and read diligently the Hebrew text in the Polyglot. and collate it exactly with the Vulgate, writing all, even the least, variations or differences between them. *Second*, To these add the Samaritan text, which is the very same with the Hebrew, except in some very few places, differing only in the Samaritan character, which I think is the true old Hebrew. You may learn the Samaritan alphabet in a day, either from the Prolegomena in Walton's Polyglot, or from his grammar." John Wesley did " fall to work," to the gratification of his father and Mr. Wigan. His diary shows that in his Scheme of Study, Thursday was devoted to " Hebrew and Arabic."

4. Wesley refers to the " *Tutorage*" of Mr. Wigan. Canon Overton says it should be noted that ' the office of college tutor, as now understood, did not then exist ; and that the private tutor then differed widely from what irreverent undergraduates now term " a coach."'

5. We may not rank Wesley among the distinguished Hebraists of his day, but his " *tutorage*" was painstaking. James Hervey, one of his pupils, wrote to him in 1736, " I hereby thank you, as for all other favours, so especially for teaching me Hebrew." His *Address to the Clergy, 1756*, reveals his conviction that a working knowledge of Hebrew was desirable at least for every " Minister," who should ask himself, " Do I understand the language of the Old Testament? Critically? At all? Can I render into English one of David's Psalms? Or even the first chapter of Genesis ?" In 1751 he published *A Short Hebrew Grammar. London. Printed by W.B.* (William Bower). A second edition appeared in 1769. Entries in his *Journal* in 1747 and 1757 reveals his interest in the current discussions on the Hebrew points by Bland, Leusden, Hutchinson and Peter Whitefield. An interesting and accurate article by Dr. A. W. Harrison in the present volume of the *W.H.S.*, 85-92, on the equipment of Wesley's early preachers, shows that more of them followed his advice in studying Greek and Hebrew than has been generally supposed. It is probable that some of them commenced with the elementary Grammar named above and used in Class VIII at Kingswood School.

JAMES HUTTON'S SECOND ACCOUNT
OF THE
MORAVIAN WORK IN ENGLAND,
DOWN TO THE YEAR 1747.

*From the German MS. in the Herrnhut Archive, by the
Rev. J. N. Libby, M.A.*

1728.

ENGLAND.

1. The Methodists were so called in Oxford because they spent their whole time on a certain very specially and strictly arranged method, and asserted on all occasions the value and necessity of one prescribing for himself a Rule and certain Method for spending the whole day.

The beginning was, like the beginning of the Pietists, at the University ; meetings for expounding Scripture etc. Their method of proceeding and the aim of their hearts also alike, and their doctrine came in the end to the same thing as that of the Pietists

1735.

2. As the Brethren went to Georgia, the two Wesleys and Ingham went also. They wrote me many fine accounts of the Godly behaviour of the Brethren on their ship. I read their narrative and the journal of their voyage in different Companies of pious people. This was the first introduction to the acquaintance with the Brethren. But the meeting of these people to hear the journal made me acquainted with several others. Out of this arose a Society in which everyone paid in twopence per week to a fund or purse for all kinds of poor people. The subscribers were from 200 to 300. These subscribers were members of various of those societies, which had begun already in the times of James II, and of which Dr. Woodward had published a description.

Out of this Poors Fund Society arose a Society much like the other societies already named, only so arranged that every member of the Society met on Sundays in his own former Society, but with us on Wednesday.

1737.

The Count Zinzendorf came to England on the Georgian business, and became acquainted with some Germans who also banded themselves together (in a Society).

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At this time the younger Wesley (Charles) came and diligently visited the Count, could not speak well enough of him, and so described him to me that I eagerly longed to be acquainted with him, but this did not come about.

In the meantime Whitefield came to London. He already was a Methodist. He preached several times, and became known amongst all these Societies; and many people were awakened. Those who spoke with him he recommended to us; thereby we soon gained entrance and acquaintance amongst all the pious folks who were in the Societies.

His doctrine was then of the new birth, and was rather shallow; but God was with him, and at that time laid the foundation for a great awakening.

After a while the elder Wesley (John) wrote to him that he should come to Georgia. He wished to have him for helper. He was at once willing and threw over some advantageous proposals, which were calculated to hold him back in England. As the ship's business involved delay, he was called on to preach the 'Charity Sermons,' addresses after which a collection is made in the churches for the support of schools for the children. Notice of this was given in the papers, with some prominence (this notice was given without his knowledge), which brought together great numbers, and much money was collected. The well-meaning gentleman who had had it put in the papers, also had the result put in, viz. that much money was collected at the preaching. This brought about, that he preached special sermons of this kind in almost all the Churches in London. His chief object was at the time to convert souls; the object of the people who asked him, was to get money for their schools. He was glad to get opportunity for preaching, and since the time was short, he preached almost every day. The novelty of the thing, and his zeal, and youth and candid disposition, brought many people together, and many of the worst characters were awakened. They spoke with him, and those whom he specially liked he recommended to us.

Finally he went to Georgia, and the elder (J) Wesley, came to London. An old invalid Minister had to provide for one sermon a week in a great Church, St. Helens. He was glad that Wesley would preach for him, and a couple of thousand of the awakened who were brought together by Whitefield, went to these week preachings, and always remained in communion with the Church of England.

Scarcely had Wesley come from Georgia, when there came 3 Brethren from the (Moravian) Church, Böhler, Neisser, &

Schulius, who were to go to Carolina and Georgia, and old Br. Richter from Stralsund, who was to visit the German souls, brought together in the year 1737.

J. Wesley and we were at once acquainted with these Brethren, and pressed on them to hold us an edification meeting in our Society, and we brought them from one to another. Also since the ship was not yet ready, two of them went to Oxford by request of the students there. It is not to be described with what Joy and Wonder we then grasped the doctrines of the Saviour, His Merits and Suffering, and Justification through faith in him, and thereby Freedom from the power and Guilt of Sin.

This was to us all something so new, unsuspected, joyful, penetrating; for the most of us had sorely striven and fought against Sin without profit or result, and the teaching in the Churches from the pulpits was so formulated, as if Christ and his Merit, his coming on Earth and Incarnation and his Eternal Redemption, which obtained for us through his bitter suffering and dying, were not the main thing. It was much forgotten and Pelagianism was the breath of the Pulpits, and dry miserable morality reigned everywhere, and we who were awakened were just as far from Christ as the general run of preachers, for we sought to help ourselves, and dreamt not nor heard nor knew that our salvation lay alone in Christ. So began the evangelical period in England.

Now many of our old Acquaintances in the Societies began to be alarmed. It seemed to them a new Doctrine and Pelagianism persecuted us vigorously. We did not yield in the least, but asserted before all men the truth and its effect on us. We were however not without imprudence and indiscretion in the matter, and would persuade everyone that they should believe as we did, and with the greatest zeal we disputed with everybody. This did not do our hearts much good, and raised much enmity against us. And we alas also became somewhat bitter against them, for we were not yet grounded in the matter, and were without Shepherds. For the Brethren continued their journey, two; Böhler and Schulius to Georgia, but one back to Germany, with whom we sent a letter to the (Moravian) Church, to take charge of us, for we needed pastoral care; and if they had helped us then we should perhaps have escaped much trouble and harm.

But since we were alone, with little experience, with zeal for our cause, which we believed in and felt; and on the other side the clergy, a man always preached against us, so false, so untrue, so distorted, so Pharisaic, so Pelagian, and more than Papistily

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merit-earning, that a stone would have felt pity over it ; we however flamed up against it, and showed the most lively contempt of them.

1738.

Wesley and Ingham went to Germany. The congregation at Marienborn, because they saw Wesley to be 'Homo Perturbatus,' and also because they did not wish to injure his plan, still to do good as a preacher in the Church of England, if he had become cool (he always professed to be a zealous Church of England man), did not admit him to the Communion with them, and he had also the misfortune that he wished to gather the Doctrines and Ideas in his understanding, with some neglect of his heart, and would perhaps willingly have become leader of a party ; so he learnt, so to speak, what might be called a plan of campaign, and Military discipline amongst the regular German troops, and was accordingly affronted that he was not admitted to the Communion. He concealed it, yet retained it, and afterwards saw everything through this medium. He talked with many, and afterwards wrote what he could remember. At that time he did not understand much German.

From there he went to Halle. Professor Franck out of his "Christian love" described the Count in such black colours that Wesley was glad to find a reason to act for himself, and to draw us, who held the Brethren so dear (since they had first brought the Gospel to Wesley and us), away from the Brethren. I believed however that Wesley was wrong and some others believed it too, but did not know how it all hung together, until Ingham came from Germany. He, since he then no longer wished to hold by the Ordination of the Church of England, and was not to be estranged from the Church of England through going to the Communion with the (Moravian) Church ; but rather they hoped he was becoming more peaceable, as indeed he was ; and since his heart then was better than his head, they let him go to the Communion. He explained to me the riddle of Wesley, who before he went to Germany was so *for* the Brethren, and then so insinuating against them. For after he saw that I did not quite believe him, and my English Brethren were so taken up with their dear German Brethren, since they had been first brought into the sweet light of the Gospel by them, he only seldom, and that amongst some confidential friends, said some little against them. But they were capital attacks, viz. "That they gave in to the World, that they evaded persecution, and did not warn everyone, known or unknown to them, of their sins, as the good Hallensians did, on

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the street, in the market, on the ship, etc., that the Brethren had not a uniform experience, also not a uniform doctrine, in witness Augustin Neisser, or rather, Shoemaker Neisser and Christian David."

But the conviction to the contrary remained in our hearts, and Ingham's return set the matter in its true light. We remained however together, and Wesley with us, until the year 1739. Then the first field preaching in England began.

Since the Clergy had closed all Pulpits against the Methodists, and the Bishop of London had prevented a Methodist from being Curate in a Church at Islington; and they held fast to their purpose, Bishop and Clergy, of extirpating the Methodists from the Pulpits. (Had they then only had amongst them an understanding Moderate Theologian, with power to act, or the hope that some good would come out of it, or had thought of some middle way; and the Methodists on the other side had interested themselves to get ears and to use them, or also had had hope of better times, the extravagances would have been hindered).

Here now complete madness broke out. The Clergy with unequalled negligence and wastefulness did not enquire whether or not the Church of England were losing some thousands of her best members; and the Methodists with an unreasoning zeal and unequalled levity, fell into every extravagance of preaching, gathered tumultuously to one assembly from all quarters of the town, of all kinds of people and dispositions under the sun, without the least order, shouting Hurra! weeping for their sins, punching each other in the ribs, laughing, flinging stones and dirt, dealing boxes on the ear, making filthtraps for the feet, now oppressed to death, now crying Hallelujah for joy; in short a mixture of extremes of Good and Evil, as the views and the circumstances of the Preacher and his Audience all mingled together, God the Saviour was gracious. After a while things went more orderly, and it was pretty quiet, and many people got something in their hearts for eternity, who had come purposely with stones to throw at the preacher. Thieves, Harlots, Sots, Sharpers of all kinds, people of every condition, some distinguished, some few learned, merchants, many poor people, who otherwise never came into a Church, came there and became good.

The Magistrates did not stop it, partly because such is our idea of freedom in England, partly also because they knew of the good results in some famous particular cases; and the King also knew that nothing was planned or done against his Government.

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There were now a mass of people awakened. What was to be done with them? The Saviour had everything in his hands, and guided things as follows:—

In the year 1739 I went to Germany (after the Count was in England on his way back from St. Thomas; he was witness of many lamentable disorders), and thereby our affairs came to the notice of the Brethren more than before. I had the happiness of bringing Töltachig back with me. And one, by name Molther, who was on his journey to Pennsylvania at our desire, spoke in our little Society (for we, as were from the beginning, remained a small Society. We did not take in everybody as a Member, but remained small in number, and only preached to many others, publicly and by conversation), and helped many of us. He held 'that he had the true faith in his heart, but at the same time that he was a slave of sin, with the idea that he might not think he already believed in the Saviour; for we gained freedom from the dominion of Sin through faith.' Those who would not have this doctrine now left us, for we approved it, and taught it also a little imprudently but honestly. This and the fact that I broke up the Conversation of the Young Men with the Young Women, after a previous talk with both sexes from fear of worse consequences; that also took some away from us, and finally brought Wesley quite up in arms; for he was only seeking an opportunity to make a split, or rather to attach all to himself. Part of us also opposed him too hotly, and brought about other occurrences of such a kind that he and his brothers broke out fully against us, preached to the people against us, and carried it at last so far that the great mass of Awakened people fell away from us and went to him where they were cared for in a way, and whoever will be saved hears there and then how it must be done. In short the Saviour was in the matter. He would use us in the future, and as his small witness folk amongst other people in his time; the other great masses he would also have saved, and so to this day he leaves Wesley still in a certain credit with his mass of people, in order that they may not wholly perish with the world. Those who are destined for us now come to us without our seeking.

From this year 1739 also, the Brethren properly begin their special care for some awakened souls in England, who had been Methodists, had received the Gospel and become and remained evangelical, from whom the present Methodists have separated, and rapidly tend to form a 'sect' in which the Saviour does not hinder them.

The work of the Brethren was properly in quietness to benefit our hearts with the whole teaching of salvation; so that we might

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receive it in our hearts, and come to love it ; that we might be able to show it early in our conduct, that we should be friendly towards the Church of England, and generally lead a peaceful and quiet life. Me especially they constantly vexed with the question (of the relation to the Church of England), and I wished to remain in the Church, with my state of heart and my all too heated notions against it.

We asked pardon of Wesley where we had wronged him, and were also quieter and heartier towards everyone. Wesley, however, remained highly incensed against us, and wrote publicly against us, and charged the Brethren in Germany with being Antinomians because they followed Luther so blindly, etc. Whitfield who had been in America, and in all places had associated with the extreme 'Reformed,' broke with me because I would not print his pamphlet against Archbishop Tillotson, and his Calvinistic reply against Wesley, who had printed a heated sermon on Universal Grace. (For I for myself in my profession, would have nothing to do with printing in religious matters, except what I myself believed and approved, nor in other matters except what was in itself quite innocent). Whitefield broke with us because we altogether rejected his doctrine of Reprobation, absolutely and in public. With Wesley also he had no peace over just this point.

Here the Saviour had wrought his gracious purpose ; in order to bring good out of evil passions ; for in England he had three sorts of men for him ; a special sort who now leaned to Moravianism, who were to be his witnesses, a second who had come out of the Church of England, and out of Pelagianism, a third out of the sects and specially inclined to Calvinism, either originally or had become so ; all these were no longer to be helped or led. Usually therefore he gave the first to the brethren, the second to Wesley, the third to Whitefield : and he has a true people amongst all three sorts.

1742.

On the occasion of some disturbance which the populace began against us, because they confounded us with the Methodists (who had published a calumnious paper against Archbishop Tillotson's books, and a book called 'The Whole Duty of Man' ; and because these books were beloved by the people, we had many tumults at our meetings and preachings), we closed our Chapel for a time, rather than cause tumults.

1743.

A year later we took out a Licence under the title "Commonly called Moravian Brethren." But the Brethren through their

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Bishops, David Nitachmann and Lewis, Count Zinzendorf, protested against it, partly because the Moravian Church required no license and also partly because we could not be reckoned to the Moravian Church. This protest was delivered to the Archbishop of Canterbury. On the occasion of the Rebellion and the Intended Invasion by France from Dunkirk, frustrated by the Saviour, we drew up an Address to the King, and gave ourselves the title, since we so regarded ourselves, "United Brethren in Union with the Moravian & Bohemian Brethren." The King graciously accepted it as we presented it. But the Brethren at their Synod, and especially Count Zinzendorf were dissatisfied with it, and did not wish that so considerable a number of souls, amounting to some thousands, should fall to the Moravian branch. They preferred to see us in the English Church as a kind of Tropus: preserved to be a salt; and so protested formally against the title of our Address, and concerned themselves to hinder the union with the Moravian Church. For the moment indeed they knew no way to arrange it with the English Church, so they thought of uniting us in a way with the Lutheran Church, and sent us some Theses of Luther for our approval, which pleased us well.

Thereby they brought it at first so far, that we had to let go our bigoted attachment to the Moravian Church as Moravian; and it happened too that we gained a good idea of the Lutheran (Church), and our eyes were opened clearer and brighter, to see that it matters not what Religious persuasion we hold to, if we only have the truth, walk definitely according to it; and as far as possible abide in peace with everyone. It aroused also many ponderings why we had been so hot and bitter against the English Church, also in several certain sighs, Alas! Alas! Count Zinzendorf who is a wise servant of the Lord, and is filled with his Mustard-Seed Idea, hoped accordingly to bring about some consolation of the good part in the Church of England for the loss of her children (for most ask nothing about it, and so need no consolation), and in the year 1746, when he was in England, began an epistolary intercourse with the venerable Archbishop of Canterbury, how and on what ground it could be made possible to restore the as it were thousands of souls to the bosom of the Church of England; proposed certain measures, amongst others that the Archbishop personally, not as Archbishop, but because we all in England were convinced in regard to him personally, that he was a Moderate, loving, honest, Godfearing and Godloving Man, should be Administrator of our Church of England Tropus.

The Archbishop however in spite of his real and good qualities, on account of his position, and the wretched arrangements in England in spiritual things, that he dare not do such a thing without Convocation, which convocation for reasons of State does not meet. On account of the novelty of the proposals, his timidity and great age, and the Spirit of Domination which rules only too much in the thought of the Church of England, as also the unyielding spirit of the Theologians generally, who would let many thousand souls lapse into Schism, and scold at them as Schismatics, rather than they would yield in things not really essential : at the same time the still smoking fumes of Rebellion, and therefore a shyness of treating with foreigners, hindered the effect of the noble plans of the Count, which also perhaps in their own time may still succeed in some way, especially when the period of Wesley's and Whitefield's credit shall have come to an end.

1744.

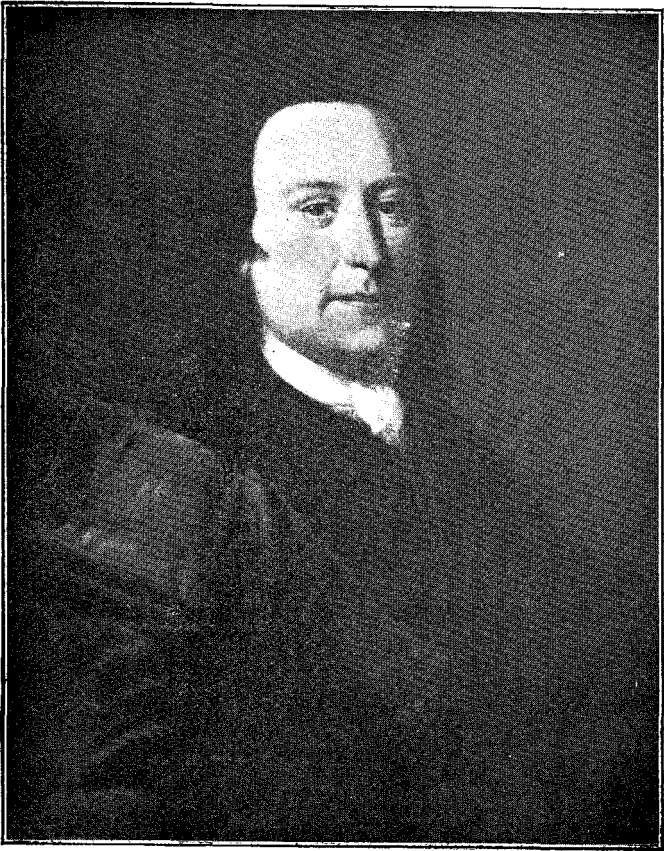
In spite of all this, and *cum tota ignorantia causæ*, the Bishop of London has still always confused the Moravian Brethren, and people generally have confused our Brethren, with the Methodists, although they have quite distinct ideas, modes of acting and Plan, and in spite of its being notorious that the leaders of the two branches of the Methodists, the Fanatical Pelagian Pharisaic on the one side, and the Calvinistic on the other, are bitterly hostile to us, and revile us in writing and speech.

The Brethren's Bishops have protested against it to the Bishop of London, and to the King; and I personally have pointed out to the Bishop of London his mistake, privately, both in writing and orally. I have proved to the Bishop "that the Brethren kept us from going against the Church of England, and in our present position, regarding the Church of England and the Moravian Church as sisters, they could not reckon as members of the Moravian Communion; that they sought to reconcile us with the Church of England, and not at all to make the breach wider; and if it rested with them we should all have become again Church of England people. He and his like should not go against the Brethren."

1747.

But now of late (1747) the Parliament and King have passed an Act, wherein a true testimony is given of the Brethren specifically, as a temperate, quiet and peaceful folk; and now that all tumult is over we have offered to reply.

To be concluded in our next issue with an Appendix on London, Yorkshire, Bradford, Wiltshire, Wales, Ireland, Scotland.



COUNT ZINZENDORF.

From a recent reproduction in photogravure from a Berlin portrait.

HOWELL HARRIS, SPANGENBERG AND ZINZENDORF.

[THE JOURNAL OF THE CALVINISTIC METHODIST HISTORICAL SOCIETY, June, 1926.—English Methodists will find much of interest in the *Journal* of this vigorous Society, on “How the records of the C.M. Presbyteries are kept;” “The Christian History” publications of the 18th century; the Trevecca collection of Letters, of which we have had accounts in our W.H.S. *Proceedings*; the exhibition of Methodist relics at Carmarthen in 1925, of which a full report is given, and queries from which we may extract an instance of co-operation with the W.H.S.]

The Rev. M. H. Jones, B.A., Pellwyn, near Aberystwith, writes:—

“It has been said that Howell Harris was largely under the influence of the Moravian *Spangenberg* when he drifted into the belief that “God died in the death of the Cross”; I remember the late Rev. W. J. Williams of Hirwaun on more than one occasion saying that it was from Spangenberg Howell Harris got his peculiar view of the Mystery of God in Christ, but I have no knowledge of his authority or source of information for making such a statement. Neither have I, so far, come across anything in the Diaries nor Letters of Howell Harris, that helps one to track the heresy back to its fountain head. Can any of our readers throw light on this matter? It was more than likely a Moravian influence and might be found in Hymns of theirs, especially those of Zinzendorf.”

Mr. Brigden says, “Spangenberg’s *Exposition of Christian Doctrine* was published in its 2nd edition in 1796, with a preface by Benjamin la Trobe. No trace of such a doctrine can be found in this lucid, Scriptural and devotional presentation of evangelical truth.”

A clear account of Count Zinzendorf’s doctrinal peculiarities, and of Bengel’s refutation of them, may be found in Dr. K. R. Hagenbach’s *History of the Church in the 18th and 19th Centuries*. (Lectures XIII—XIX).

The *best* of Zinzendorf’s hymns out of the 2,000 he is said to have published did not drift this way, though ‘the time of sifting’ of which modern Moravians regretfully write, with its lax theology and “luscious” verse, weakened for a short

period this really noble missionary community, and some forms of evangelism in England and Wales.

Dr. J. J. Tasker, in his review of the *Bicentenary Life of Zinzendorf*, (1903), is in sympathy with all that was "great, epoch making, and lovable" in his character, but he also observed that

'The eccentricities of Zinzendorf's language at one period are acknowledged, though it is urged that his imitators exaggerated them. Bible phrases were freely used, expressions were borrowed from many languages, until "his speech became a jargon," and "this jargon intruded into the hymns sung in the meetings." Zinzendorf's aim in choosing pithy, everyday language was to bring God near to his hearers: hence he spoke of Jesus, the Son of God, in terms of confidence which were used to express his assured conviction that those who know Him know the Father; hence he dwelt chiefly on what is most easily comprehended—the passion and death of Jesus. His favourite theme was the suffering Saviour (*Martermann*), His wounds, and above all His wounded side. "In this direction Zinzendorf and the Brethren went so far as to make their services worship of the wounded side." But the transparencies which showed sinners in the act of fleeing to the shelter of His side (*Seitenschrein*) are said never to have had Zinzendorf's approval. With reference to these extravagances of speech Röhmer says frankly: "He loved striking phrases, and allowed his enemies to incite him to extremes. . . . He was indifferent to the judgment of the world, and indeed sometimes deliberately used expressions offensive to his opponents." This extravagance is most to be regretted in the application to the soul's communion with the Saviour of language drawn from the relations of man and wife.'

'As a hymn-writer Zinzendorf was prolific; many of his verses were extemporised, and would have been improved by filing and polishing. His earlier poems are superior to those written in his later years; more than one-fourth of the hymns used by the Moravians¹ are his composition. In Röhmer's judgment Albrecht von Haller is the only German poet who is worthy of a place by Zinzendorf's side in the early half of the eighteenth century.

1. *Nicolaus Ludwig, Graf von Zinzendorf*. Sein Leben und Wirken dargestellt von Hermann Röhmer, Prediger der Brudergemeine in Christiania. Zum Gedächtniss der Geburt des Grafen am 26 Mai, 1700, herausgegeben im Auftrag der Direction der Evangelischen Bruder-Unitat.

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Dr. Tasker's object in his articles² has been to sketch in outline the portrait of Zinzendorf as Röhmer has drawn it. 'The lessons of that life are many and obvious. His faults may not be ours; few have his energy and manifold gifts; but all may emulate his zeal for the spread of Christ's kingdom, and many will do more for the Master whom they love, if they remember the words of Zinzendorf: "Better fail a hundred times than attempt nothing for the glory of the Saviour."'

Dr. G. Park Fisher, of Yale University, in his *History of the Christian Church*, (1857) says: "Extravagances of expression. . . and an occasional tendency to push the Divine Father into the background in the contemplation and prayers of the worshipper naturally gave offence to some like the eminent theologian, Bengel, who were not chargeable with a want of the true spirit of devotion. With a religious life remarkable as combining warm emotion with a quiet and serene type of feeling, the community of Zinzendorf connected a missionary zeal not equalled at that time in any other Protestant communion, Although few in numbers they sent their gospel to all quarters of the globe." (p. 507)

T.E.B.

METHODISM: THE FRENCH REVOLUTION: THE INDUSTRIAL REVOLUTION.

In his study of *England under the Hanoverians*, Mr. Robertson, tutor in History to Magdalen College, devotes several pages to the Evangelical Revival. (Vol vi. Methuen's *Hist. Eng.* edited by Professor Oman). Of Wesley, Mr. Robertson says:—

'The personal ascendancy noticeable at Oxford remained unshaken till his death; and it made him the self-constituted and accepted autocrat of a mighty spiritual organization. Great as a preacher, he was greater as an organizer and leader of men. His gift for command stamps him as probably the most striking of eighteenth-century figures, and leaves him in the select division of the first class of the great leaders of all ages. . . . John Wesley's movement merits the abused epithet of "epoch making." Methodism and the French Revolution are the two most tremendous phenomena

2. *Horæ Germanicæ*. W.M. Mag. 1903, p. 936.

of the century. Wesley swept the dead air with an irresistible, cleansing ozone. To thousands of men and women his preaching and gospel revealed a new heaven and a new earth; it brought religion into soulless lives and reconstituted it as a comforter, an inspiration, and a judge. No one was too pure, too humble, too degraded to be born again and share in the privilege of divine grace, to serve the one Master—Christ—and to attain to the blessed fruition of God's peace. The social service that he accomplished was not the least of his triumphs."

The Rev. S. E. Keeble, the *Fernley Lecturer* on "*Christian Responsibility for the Social Order*, and one of the foremost Methodist writers on industrial and social questions, reviews a recent volume on "*The Town Labourer, 1760-1832*." In the *London Quarterly Review*, Mr. Keeble says:—

"Itself a revolution, Methodism was contemporary with two others,—the French Revolution and the Industrial Revolution. As far as the former was concerned it was well, but its coincidence with the latter was unhappy. Historians agree that the Methodist movement tided the country safely over the period of the French Revolution. But for its calming and restraining influence over the common people the country would not have survived in safety that terrible epoch. No sooner did Methodism wing her highest spiritual flight than vast economic disturbances began. Amidst the groans and tears of the poor, a new industrial world arose. Methodism, naturally engrossed in her work of the spiritual regeneration of the individual and the religious reform of society, hardly had eyes or heart for what was happening. Like the early Christians of the Roman Empire her mood was ecstatic and transcendent,—she forgot 'the new Manchester in the new Jerusalem.' For this she lies under the censure of contemporary social reformers, and increasingly, of industrial historians. Mr. and Mrs. Hammond, in their most important new volume, *The Town Labourer, 1760-1832* (Longmans), devote one whole chapter to discussing the attitude of contemporary Methodism, and declare that 'the teaching of Methodism was unfavourable to working-class movements; its leaders were hostile, and its ideals, perhaps increasingly, hostile' (p. 287). They quote deliverances of Methodist leaders and of the Conference in support of this. Dr. Coke, for instance, writes to the Duke of Portland in 1801,—'I was happy to find that the three men had been expelled the late Mr. Wesley's Society about five years ago solely for their democratic sentiments' (p. 278). In

1819 the Secretary sends to the Home Office a copy of an address of the Wesleyan Conference at Bristol, which, whilst sympathizing, with the distresses of the people, warns Methodists against those 'who render the privations of the poor the instruments of their designs against peace, and the Government of our beloved country.' It proceeds,—'remember you are Christians, and must show patience in suffering and live peaceably with all men.' (p. 281). Commenting on its expression of loyalty to the Throne and its conservative attitude towards democracy, these authors say that 'it is not surprising that some of the leading working-class reformers regarded the Methodists quite definitely as enemies.' In 1824 William Cobbett wrote that 'the bitterest foes of freedom in England have been and are—the Methodists' (p. 281).

'If we look into the life and teaching of this new religion,' declare these writers, 'we can see that the whole spirit of its mission was unfavourable to the democratic movement and the growth of the 'Trade Union spirit' (p, 282). Methodism taught patience, and resignation to industrial wrong. Trade Unionism, impatience, and action against it. Methodism 'softened the sense of class, and soothed the grievances of the poor; it set up a rival to the ideal of civic freedom, it diverted energy from the class struggle' (p. 285). Now this is true enough. It would be easy, did they need it, to provide the writers with additional evidence of the kind they advance. But it must not be forgotten that the democratic movements of those days, destitute as they were of political power, were usually violent, if not seditious. Their leaders, too, were frequently anti-Christian. Methodism itself also had so long and so often been charged with secret disloyalty to Throne and Constitution that it was very sensitive on the subject. It instinctively shrank from supporting any criticism of those in authority or of masters,—even when just. 'The pre-occupation of Methodism was with Evangelical Christianity and personal religion, and anything likely to weaken it or divert attention from it was to it anathema. These writers say that 'the Methodist Movement called not for citizens but saints.'

Mr. Keeble does not admit that Methodism did nothing for the exploited and oppressed common people. It lifted many of them out of the Slough of Despond,—for the Methodists grew rapidly in material prosperity, and that under a severe ethic of wealth from Wesley, heeded at the outset. But more than that, it gave to the democratic movement some of its leading personalities, who derived from Methodism that sense of right, that love of justice, and that feeling of pity and compassion, which, with

religious conviction, turned some of them into never-to-be-forgotten social reformers. Others, long since forgotten, worked with equal devotion for freedom and justice.

The authors admit that the Methodists cannot be accused of 'ignoring man's duty to his neighbour.' No reader of Wesley's life or writings can justly accuse him of this! Social service played a considerable part in his apostolic activity. If he did not challenge the beginnings of the new industrial system as Wordsworth did, Wesley was a pioneer in popular education, secular and religious. Hannah Ball, of High Wycombe, and Sophia Cooke, co-workers with Raikes, were Methodists, and by 1780 a quarter of a million working-class children were in the new Sunday Schools, which, our authors admit, were of real value to the democratic movement. The Wesleyans at Bolton provided the first unpaid teachers in them; and if in 1814 the Conference did forbid the teaching of writing,—so useful to the workers then,—the custom persisted long after, for it might be seen any Sunday up to 1876 in a Cheshire Sunday School. Wesley was a pioneer in providing cheap literature for the people, people's bank and loan societies, work for the unemployed, medical aid and legal help. Had his Christian ethic of wealth been accepted by the employing class, the horrors and wrongs of the Industrial Revolution would never have arisen. Nor were all his preachers socially blind. Thomas Taylor, in 1779, writes from York, 'There is but little trade in the Circuit, and where there is little trade there is seldom much increase in religion. The people are chiefly farmers, and, in general, in a great state of bondage to their wealthy landlords, to whom they are a kind of vassals, and in general dread them more abundantly than they do their Maker. Certainly they are some of the greatest slaves in England, for they labour very hard and live very poorly.'

Take the leaders of the Factory Acts Movement,—Richard Oastler, Michael T. Sadler, M.P., Lord Shaftesbury, John Fielden, M.P., and John Rayner Stephens! It is not widely known or remembered that both Oastler and Sadler were cradled in Methodism, and both in early life served as local preachers. Lord Shaftesbury owed his spiritual life to a Methodist servant. John Fielden had been a Wesleyan Sunday School teacher, and Rayner Stephens a Wesleyan minister. Only men who 'made a conscience of what they did' could have secured the Factory Acts. Methodism gave them conscience. Rayner Stephens, who, by the way, was not 'expelled for attacking the Factory system' (p. 279, note), but had to resign for addressing a Disestablishment Meeting,

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became a leading Chartist and social reformer. He was a Methodist to the bone. His father was a minister, President of Conference in 1827. Our authors admit that the working men and women of the North owed much to his 'mobilizing rhetoric' (p. 18). In later years they welcomed their orator in tens of thousands back from the prison where he had suffered for their cause. His monument may still be seen at Stalybridge. Other great Chartists also owed their souls and their Christian principles to Methodism. William Lovett, one of the ablest and noblest, was brought up a Wesleyan. Thomas Cooper, the Chartist poet, had been a Wesleyan local preacher. Samuel Bamford, 'the Radical,' owed his inspiration and his equipment to Methodism. The six 'Dorchester Martyrs' were Methodists, two of whom, George Loveless, of Tolpuddle, and his brother, were local preachers. Joseph Butterworth, M.P., the philanthropist, was a Wesleyan!

REGISTRATION OF DWELLING-HOUSES AS METHODIST PREACHING PLACES, AND A RECENT SALE OF WESLEYANA.

In the *Methodist Magazine* for 1816, I find in the *Biography* of W. Matthew Mayer, of Stockport (1740-1814),¹ the following information as to the licensing of a dwelling-house as a preaching place. Mr. Mayer, at the age of 23, had been called upon by Wesley to accompany him to Birmingham, so they rode together to Burslem the first night, where Wesley preached. "The next day they rode to Birmingham where Mr. Wesley preached that day, and again on the following evening. At this latter time, as they were going to the preaching-house (which had been a playhouse), Mr. Wesley accosted his young companion, saying 'Brother Mayer, you must preach in the morning at five o'clock.' He strongly objected, saying 'Sir, I cannot—I have never preached but in small houses. I fear I should not be able to speak to the people at all' Mr. Wesley, in his laconic style replied, 'Fear not, the Lord will help you. I must be off in the morning before five o'clock, and take Brother Newall with me: and I desire you will take his circuit for a week. You must write home, and say to your parents that I desired you to stay.'

1. See also notes in *Stand. Journal*, V. 21, and *E.M. Preachers*, V. 221

“ Without further ceremony Mr. Wesley published for him to “ preach at five o'clock in the morning.” Mr. Mayer says, “ I kept the circuit for a week, preaching night and morning ; and “ the Lord blessed my feeble labours in a wonderful manner, so “ that in this week there were more than twenty persons who “ professed to be brought into the liberty of the children of God.” Mr. Mayer was invited to visit Oldham and preach in the street, and accordingly arrived there for the purpose. It was on a Sunday, “ and when the service of the church was ended, he asked a man “ to let him stand at his door. The man swore that if he came “ thither he would cleave his brains. He then went to another “ man to ask the same favour, who instantly replied, ‘ Yea, and “ welcome ! ’ ” There was an outburst of mob-fury and violence in which even “ constables and churchwardens ” were present and refused protection to the preacher, and the friends who had come from Dukinfield and Ashton for company. However, he produced his license to preach, and after reading it, charged the constables to keep the peace. This pacified the people somewhat, but they eventually quarrelled among themselves, some taking the part of the preacher, and others contrariwise. So Mr. Mayer and his friends “ walked away quietly from that place, and as they went along “ the street, a grave-looking old man came with his hat in his “ hand, and said, ‘ Sir, I am not worthy that you should come “ under my roof, but if you please you shall preach in my house, “ and welcome.’ The house was instantly filled with people, and “ the preacher finished his discourse without further interruption. “ Under this sermon, it pleased God that the old man, his wife, “ and a daughter, were all deeply awakened, and from that day “ began to seek the Lord. A license was obtained for this house, “ and the Manchester preachers came thither till they obtained a “ large room, and afterwards a chapel was erected for their “ accommodation.”

Further in the matter of “ Preaching-Houses ” is a reference from the auction-sale catalogue of the Joseph K. Wright Collection of Wesleyana, 8th May, 1914. Lot 37, comprised many letters of the Wesley family, and others, of them, seventeen were in John Wesley's autograph. One of the letters was dated “ Bath, “ March 3, 1790. ‘ My dear Brethren, I have only one thing in “ view, to keep all the Methodists in Great Britain one connected “ people. But this can't be done unless the Conference, not the “ Trustees, appointed ‘ their Preachers.’ He then entered into “ the form of the trust deeds for ‘ Preaching-Houses.’ ” This lot 37, realised £81 os. od. I should like to remark that the sale comprised 112 Lots, and that this was the highest price for

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any individual Lot, also, that in my opinion and experience of such properties the whole Collection was of much more importance than the grand total of the sale would signify, which amounted to £259 14s. 6d only. Had it been announced by all possible media, including Methodist papers in particular, greater interest would have been directed to the dispersal of such a splendid Collection, which I had the privilege of examining throughout.

W. WILLS CLINTON, F.R.S.A.

The late Rev. Richard Green, in some notes he sent to me when he was transcribing letters for the forthcoming edition of Wesley's Letters, records the circular letter "To the Brethren, March 3, 1790." It will appear in the new edition, with many others which he transcribed for the purpose.

T. E. B.

PROPOSED IRISH HISTORICAL REPOSITORY.

A few years ago the Irish Conference, at the request of the Dublin and Belfast Methodist Councils, passed a resolution to the following effect :—"The Conference approves of the suggestion to conserve Irish Methodist historical materials, and recommends as a means thereto the creation, in a convenient centre, of a Repository for such memorials, manuscripts, records, &c., as might be of service and interest to future generations of Methodists." The Conference also appointed a Committee of 5 ministers and 5 laymen to carry out this proposal.

The difficulty of finding a suitable local habitation has stood in the way of progress. This difficulty, however, has recently been removed by the spontaneous offer by the Governing Board of Wesley College, Dublin, of a large, well-lighted and most suitable room off the entrance hall. The Committee met recently, thankfully received the offer, and determined to go ahead with the project,

It is proposed to form an Irish Branch of the Wesley Historical Society which will work with the parent society in affiliation and co-operation, and to transfer the Irish members with the existing conditions and privileges. Space will continue to be given in the *Proceedings* to matter pertaining to the history of Irish Methodism. The result, it is hoped, will be an increase in Irish membership, and the encouragement in the Irish Church of Methodist Historical studies.

The Repository will contain a reference library of Methodist history and literature, and a portrait gallery of the men who have

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made Irish Methodism. Already a large number of books have been received and a good show of portraits. It will contain the Irish Twentieth Century Historic Roll, a set of the volumes that contain the names of all who fought and fell in the Great War, a complete set of the "Irish Evangelist" and the "Irish Christian Advocate," complete sets of the "Blue Book," and the "Minutes of Conference" of the two Methodist bodies in Ireland. It is hoped that as far possible local circuit books and parchments may be gathered up in all parts of the country and given in charge of the Repository. In short, the Repository will be a happy hunting-ground for the future historian of Irish Methodism, whom many hope may appear before the century is much older.

The present writer has been asked by the Repository Committee to act as Secretary and Treasurer. This he has undertaken to do, with a confidence that Methodism will respond liberally to meet the occasion.

Dublin will probably be only the temporary habitation of the Repository. While Dublin is more central and more suitable in some respects, Belfast on account of its larger Methodist population and Methodist interest may be the natural and permanent abode. The proposed Church House when it materialises may become the home of the Repository.

ROBERT MORGAN.

26, North Circular Road, Dublin.

Under the arrangements mentioned in the above notes abridged from the prospectus issued in Ireland, the Irish members who have hitherto paid their subscriptions to me, should henceforth pay them to Mr. Morgan. He will receive the *Proceedings* in bulk for Ireland and distribute them to old and new members alike.

It is our desire on this side of the water that there should be close co-operation between our Society and this new branch. Ireland stood high in the regard of Wesley and received a great deal of attention at his hands. Its Methodist history is of deep interest and has often afforded valuable material for our *Proceedings*. It may confidently be hoped that by reason of the new interest aroused (for we understand that upwards of sixty new members have been enrolled in Ireland) much more will be forthcoming.

Our Irish friends deserve high commendation for their successful establishment of a Repository. Our Society is greatly in need of such.

See *Proc.* XIV, 131 and 156 F. F. BRETHERTON.