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Proceedings

OF THE

Wesley Historical Society

Editor: REV. WESLEY F. SWIFT.

Volume XXX

September 1955

EDITORIAL

THIS issue of the *Proceedings* makes an unduly late appearance, for which the editor accepts full responsibility and makes his humble apologies. Good often comes out of evil, however, and we have enjoyed a similar experience to the man who was privileged to read his prematurely-published obituary notice in the morning paper. A steady trickle of letters has reached us from members far and near, some pained in tone, others solicitous for the editor's health and well-being, and a few (from Life members!) fearful that the Society might be going into liquidation; but all showing a keen interest in our affairs and anxious to know why the *Proceedings* had not arrived. We had not realized the affection in which our quarterly publication is held by so many of our members, or the eagerness with which its pages are turned. It is a hopeful and cheering sign, and we thank all who have written for the kindness of their inquiries and the encouragement they have given to the editor.

* * *

This is an appropriate time to mention the excellent work which is being done by kindred societies in other churches. We refer especially to the *Journal* of the Presbyterian Historical Society in England, the *Transactions* of the Congregational Historical Society, the *Transactions* of the Baptist Historical Society (printed in the *Baptist Quarterly*), the *Journal* of the Friends' Historical Society, the *Journal* of the Historical Society of the Presbyterian Church of Wales (the "Calvinistic Methodists"), and within our own Church, *Bathafarn*, the *Journal* of the Historical Society of the Methodist Church in Wales. The work of the two last-named Societies impinges closely upon our own. Most of their published articles are in Welsh, and therefore completely unintelligible to most of our members, but we cannot praise too highly their work in English on Howell Harris and the movement of which he was the inspiration. No student of that period can afford to ignore the steady stream of Harris's letters which are published by these two Societies and which are a permanent contribution to our Methodist literature.

JOHN CENNICK: A HANDLIST OF HIS WRITINGS

(Continued from page 44)

SINCE the publication of the first part of this Handlist I have been able to check the holdings of the Bodleian Library, Oxford, through the kindness of the Assistant Librarian, Mr. C. J. Hindle, and also those of the Dublin University Library, through the kindness of the Rev. R. Lee Cole, M.A., B.D. I have also been able personally to examine the Cennick material in the John Rylands Library, Manchester. Since in each case there has been a slight addition to make to the Handlist, it seems desirable to list their complete holdings, adding the following to the list of abbreviations:

DU = Dublin University Library.

OX = Bodleian Library, Oxford.

RY = John Rylands Library, Manchester.

I. Hymns

Add 7a. Ditto. "The Fifth Edition. Dublin: Printed by S. Powell in Crane-Lane, M DCC LII."
12mo, pp. 152, (iv).
148 hymns. OX.

Add the following to the holdings of various items:

2a, RY; 3, RY; 4, RY; 4a, OX; 5, RY; 6, RY; 10, OX.

II. Sermons: Single

It is difficult to unravel the tangled threads which conceal the pattern of publication followed by Cennick's sermons. Altogether Cennick published thirty-four separate sermons during his lifetime, and these (together with a group of six published shortly after his death) were reprinted both separately and collectively for almost half a century, averaging about six separate editions each. The numbering of these editions is very confusing. For example, Matthew Lewis printed two "Second" editions of at least seventeen sermons; of one sermon there are editions in 1753, 1758 and 1765, then an edition of 1771 numbered "Second" which is followed in 1785 and 1791 by two editions (both published by H. Trapp) numbered "Third". In only twelve out of the forty instances is there a straight run of editions with no such duplications, and it seems likely that some of these may not survive the discovery of still further editions. Altogether I have listed two hundred and twenty different editions of the separate sermons, and am quite confident that at least four others were in existence, and in all probability many more.

So far I have come across only three of Cennick's sermons published before 1753—items 17, 18 and 22—although his preface to the first collected edition in that year states that "several of these sermons have been published some years ago". The first was printed in 1743 by Felix Farley of Bristol, and the other two in 1744 by John Lewis of London. Shortly before his death Cennick took in

hand the systematic publication of his favourite sermons, and issued them in two volumes, with prefaces, during 1753 and 1754. These volumes have not yet come to light. A few months after his death Matthew Lewis reprinted most of Cennick's sermons, though again no complete volume or title-page has so far been discovered. During the same year of 1756 Lewis published a series of six additional sermons, apparently as a unit, though no title-page has yet been seen. In 1762 Lewis rearranged all the sermons in the order of their original delivery, and issued them in two volumes containing "Twenty Discourses" each—the earliest collected edition that I have so far seen. This 1762 edition formed the basis for all the collected editions of Cennick's sermons that followed, from the literally "collected" bundles of separate sermons issued from No. 1, Paternoster Row by Lewis and his successors H. Trapp, M. Trapp, and V. Griffiths, right up to the more conventional reprints of the nineteenth century.

Cennick himself aptly characterizes his sermons in the prefaces to the collected volumes which he issued in 1753-4. The preface of 12th December 1753 states that :

The whole Collection are generally Paraphrases and Dissertations on the Miracles and Parables of our Saviour. They are simple and plain, and suited for sincere People, who don't want somewhat curious or diverting, but SALVATION : . . .

In the preface of 9th August 1754, Cennick writes :

I am sensible the Stile, as well as the Matter, will not divert the Curious with good Language; it is not my Gift; nor have I attempted to dress the plain Doctrines of our Saviour. . . . As far as became a Servant of Christ, I have shunned disputable Points, and only published the general and blessed Doctrines of Salvation by Faith in his Name.

Of the forty sermons, only seven are preached from Old Testament texts, and in each case the Old Testament serves as a gateway into the New.

Cennick was a good disciple of Wesley in advocating plain words for plain people, though he never achieved Wesley's concise vigour. Yet his sermons are scriptural, practical and "homely", even if they are not striking. Ample testimony to their solid worth is afforded by the following proof of their steady purchase by several generations of readers. During the forty years between Cennick's death and the publication of the first separately printed volume of his sermons, although the main batches of single sermons reprinted are concentrated in certain years, only thirteen of the forty years are unrepresented (so far) by one or more reprints. And the following sixty years produced at least seven more or less complete collections of his sermons, to say nothing of selections and reprints in tract form by the Religious Tract Society. Not many sermons are still being bought and read in quantity a century after their author's death!

The following abbreviations are used for the imprints, slight variations being ignored :

Powell = "Dublin: Printed by S. Powell, for the Author."

Lewis (DL) = "Dublin Printed: London Reprinted; and Sold by M. Lewis . . ."

Lewis (BD) = "London: Printed and sold by M. Lewis, at the Bible and Dove in Paternoster Row, near Cheapside."

Lewis (I) = "London: Printed and sold by M. Lewis, [No. I,] Paternoster-Row."

H. Trapp = "London: Printed and sold by H. Trapp, No. I, Paternoster-Row."

M. Trapp = "London: Printed and Sold by M. Trapp, No. I, Paternoster-Row, near Cheapside."

Griffiths = "London: Printed and sold by V. Griffiths, No. I, Paternoster-Row."

R.T.S. = Religious Tract Society, varying imprints.

All the sermons (except where noted) seem to have been printed in post 8vo, either in 4's or 8's. Serial numbers are shown thus: "16".

13. "The Cries of the Son of God. Being the substance of some discourses delivered at Kingswood in Gloucestershire, in the year 1739. By John Cennick. . . . Heb. v. 7. Dublin: Printed by S. Powell, for the author: MDCCLIV." 8vo, pp. 24. (Sigs. Ff8, Gg4.) On Mark xv, 37. BM EP MH.

13a. Second Lewis (DL) 1756 "16" GC.

13b. Third Lewis (BD) 1760 "16" BM FB.

13c. Lewis (I) 1775 BM GC.

13d. Fifth H. Trapp 1788 BM DU OX RY.

Hymn appended to this edition, "See on the Cross my Saviour hangs".

14. "The Gift and Office of the Holy Ghost. Being the substance of a discourse delivered in Little Sommerford in Wiltshire, in the year 1740. By John Cennick. . . . Rev. ii. 7 . . . 2 Cor. i. 22. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 20. (Sigs. H8, I2.) On Acts ii, 38, 39. Hymn appended, "How sad's my State? I know not How". FB MH.

14a. Second Lewis (DL) 1756 "22" BM GC.

14b. Third Lewis (DL) 1771 "22" BM EP FB.

14c. Fourth H. Trapp 1783 "22" BM DU OX.

14d. Fifth M. Trapp n.d. "22" BM RY.

14e. R.T.S., No. 11 in 61. MH.

15. "The New-Birth. Being the substance of a discourse delivered at Malmesbury in Wiltshire, in the year 1741. By John Cennick. . . . 2 Cor. vi. 18 . . . John iii. 7. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 16. (Sig. A.) On John iii, 3. FB MH.

15a. Second Lewis (DL) 1756 "12" GC MH.

15b. Lewis (DL) 1770 BM.

15c. Lewis (I) 1775 BM FB.

15d. Fifth H. Trapp 1788 BM DU OX.

15e. R.T.S., No. 1 in 61. MH.

16. "The Danger of Infidelity: or, the necessity of a living faith in Christ. The substance of a discourse deliver'd in Bristol, in the year 1742. . . . I Tim. vi. 11 . . . Heb. xi. 6 . . . Jude 3 . . . 2 Chron. xx. 20 . . . I Tim. iii. 9. By John Cennick, late of Reading in Berkshire. London: Printed by John Hart in Popping's-court, Fleet-street. 1753." 8vo, pp. 20. On 2 Cor. xiii, 5. Hymn appended, "How happy he, who firm depends". BM GC MH.

16a. Second Lewis (I) 1758 BM.

16b. Third Lewis (I) 1765 EP FB.

16c. Fourth Lewis (I) 1772 "7" BM.

16d. Fifth M. Trapp 1791 "7" BM DU OX RY.

17. **"Naaman Cleansed.** Being the substance of a sermon preach'd at Smith's-Hall, Bristol. By John Cennick, late of Reading, in Berkshire. . . . 2 Kings v. 13. Bristol: Printed by Felix Farley, in Castle-Green, 1743." 8vo, pp. 16. On 2 Kings v, 13. Preface by G. Whitefield, London, 11th March 1742-3.

17a.		Powell	1754	(Sig. N)	BM EP MH.
17b.	Third	Lewis (I)	1756		GC.
17c.	Fourth	Lewis (I)	1760		BM FB.
17d.	Fifth	Lewis (I)	1774		BM OX.
17e.	Sixth	H. Trapp	1787		DU.
17f.	Sixth	H. Trapp	1790		OX.
17g.	Seventh	M. Trapp	1793		BM RY.
17h.		R.T.S., No. 3 in 61.			MH.

18. **"The Bloody Issue Healed :** being the substance of a sermon preach'd at the Tabernacle in London, on Thursday-Evening, Octob. 10, 1743. By John Cennick, late of Reading in Berkshire. . . . Luke viii. 48. London: Printed for the Author, and sold by John Lewis in Bartholomew-Close, and at the Tabernacle. 1744." 8vo, pp. 16. On Mark v, 34. Preface by G. Whitefield, Brinkworth, 19th December 1743.

18a.	Second	Lewis (I)	1772	"6"	EP FB GC MH.
18b.		Lewis (I)	1772		BM FB OX.
18c.	Fifth	M. Trapp	1791	"6"	BM.
18d.		R.T.S., No. 12 in 61.			BM DU OX RY.
					MH.

19. **"St. Paul's Conversion.** Being the substance of a Sermon preached at Plymouth in Devonshire, in the year 1744. By John Cennick. . . . Gal. i. 23 . . . I Tim. i. 13 . . . I Tim. i. 16. Dublin: Printed by S. Powell, for the Author. MDCCLIV." 8vo, pp. 16. (Sig. D.) On Acts xxii, 16.

19a.	Second	Lewis (DL)	1756	"11"	BM EP MH.
19b.	Third	Lewis (BD)	1760	"11"	GC MH.
19c.	Third	Lewis (I)	1775		BM.
19d.	Fifth	H. Trapp	1788		BM.
19e.		R.T.S., No. 10 in 61.			BM DU OX RY.
					MH.

20. **"The Good Shepherd.** Being the substance of a discourse delivered at St. Ginnis in Cornwall, in the year 1744. By John Cennick. . . . Ezek. xxxiv. 31 . . . John x. 11. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 16. (Sig. G.) On John x, 14. Hymn appended, "The Lord, my Shepherd, He".

20a.	Second	Lewis (DL)	1756	"8"	EP FB MH.
20b.		Lewis (DL)	1770		GC MH.
20c.	Third	Lewis (I)	1775		BM.
20d.	Fifth	H. Trapp	1789		BM.
20e.		R.T.S., No. 4 in 61.			BM DU OX.
					MH.

21. **"The Best Foundation.** Being the substance of a discourse delivered in Biddiford in Devonshire, in the year 1744. By John Cennick. . . . Isaiah xxviii. 16 . . . I Cor. iii. 11. Dublin: Printed by S. Powell, for the Author. MDCCLIV." 8vo, pp. 20. (Sigs. Q8, R2.) On Matt. vii, 24. Hymn appended, "The Rock, the precious Corner Stone".

21a.	Second	Lewis (DL)	1756	"4"	FB MH.
21b.	Second	Lewis (DL)	1770		BM GC MH.
21c.	Third	Lewis (I)	1775		BM EP.
21d.	Fifth	H. Trapp	1788		BM.
21e.				"Serm. IX"	BM DU OX.
					RY.

22. **"The Good Samaritan :** being the substance of a sermon preach'd at the Tabernacle in London, in the year 1744. By John Cennick, late of Reading in Berkshire. . . . Luke x. 37. London: Printed for the author, and sold by John Lewis in Bartholomew-Close, and at the Tabernacle. 1744." 8vo, pp. 16. On Luke x, 37.

BM EP FB GC MH,

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22a.	Second	Lewis (I)	1758		FB.
22b.		H. Trapp	1777		BM FB OX.
22c.	Fifth	H. Trapp	1790	" 10 "	BM DU OX RY.

23. "**Simon and Mary.** Being the substance of a sermon preach'd in Exeter, in the year 1744. By John Cennick, late of Reading in Berkshire. . . . Rom. ix. 15 . . . Matt. xii. 7 . . . Psalm cvi. 1. London: Printed by John Hart in Popping's-Court, Fleet-street. 1754." 8vo, pp. 23. On Luke vii, 46. Prayer appended. GC MH OX.

23a.	Second	Lewis (I)	1756		BM.
23b.	Third	Lewis (I)	1765		EP FB.
23c.	Third	Lewis (I)	1772	" 11 "	BM.
23d.	Fifth	H. Trapp	1790		BM DU OX RY.
23e.		R.T.S., No. 5 in 61.			MH.

24. "**The Marriage of Isaac.** A discourse delivered at Exeter, in the year 1744. By John Cennick, late of Reading in Berkshire. . . . Eph. v. 32. London: Printed by John Hart in Popping's-Court, Fleet-street. 1753." 8vo, pp. 24. On Gen. xxiv, 31. EP FB GC MH.

24a.	Second	Lewis (I)	1772		BM.
24b.	Fifth	H. Trapp	1790	" 14 "	BM DU OX RY.

25. "**The Two Covenants.** Being the substance of a discourse delivered in London, in the year 1745. By John Cennick. . . . Gal. iv. 24. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 24. (Sigs. S8, T4.) On Heb. vii, 7. Hymn appended, "A sinner to the Lord, I come". FB MH.

25a.	Second	Lewis (DL)	1756	" 18 " [sic]	BM GC.
25b.	Third	Lewis (I)	1771	" 13 "	BM EP.
25c.	Fourth	H. Trapp	1785		FB.
25d.	Fifth	H. Trapp	1790	" 13 "	BM DU OX RY.

26. "**The Benefits of the New-Testament.** Being the substance of a discourse delivered in London. In the year 1745: By John Cennick. . . . Heb. x. 19 . . . Heb. ix. 15. C.viii.6. Dublin: Printed by S. Powell, for the Author. MDCCLIV." 8vo, pp. 16. (Sig. Mm.) On Heb. xii, 22-4. Hymn appended, "The Name of Christ, how sweet it sounds". FB MH.

26a.	Second	Lewis (DL)	1756	" 19 "	BM GC.
26b.	Second	Lewis (DL)	1771	" 14 "	BM EP FB.
26c.	Third	H. Trapp	1784		BM.
26d.	Fifth	H. Trapp	1790	" 14 "	BM DU OX RY.
26e.		R.T.S., No. 7 in 61.			MH.

27. "**The Divinity of Christ.** Being the substance of a discourse deliver'd in Dublin, in the year 1746. . . . Phil. ii. 11 . . . Acts ii. 36. By John Cennick, late of Reading in Berkshire. London: Printed by John Hart in Popping's-Court, Fleet-street. 1753." 8vo, pp. 20. On Matt. xvi, 13, 15. BM GC MH.

27a.	Second	Lewis (I)	1759		BM.
27b.	Third	Lewis (I)	1765	" 15 "	EP FB.
27c.	Fourth	Lewis (I)	1773	" 15 "	BM FB.
27d.	Fifth	M. Trapp	1791	" 15 "	BM DU OX RY.
27e.		R.T.S., No. 8 in 61.			MH.

28. "**The Sower.** Being the substance of a discourse delivered in the County of Antrim in Ireland, in the year 1748. By John Cennick. . . . Hos. xii. 10 . . . Dan. xii. 10. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 24. (Sigs. Bb8, Cc4.) On Mark iv, 9. BM EP MH.

28a.	Second	Lewis (DL)	1756	" 20 "	BM GC.
28b.	Second	Lewis (I)	1762	" 20 "	FB.
28c.		H. Trapp	1777		BM FB.
28d.	Fifth	H. Trapp	1789	" 16 "	BM DU OX RY.
28e.		R.T.S., No. 9 in 61.			MH.

29. "The Lost Sheep, Piece of Silver, and Prodigal Son. Being the substance of a discourse delivered in the County of Antrim in Ireland, in the year 1750. By John Cennick. . . . Mark ii. 17 . . . Luke vii. 34. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 24. (Sigs. Kk8, Ll4.) On Luke xv, 2. Hymn appended, "I, Lord, the Prodigal have been". FB MH.

29a.	Second	Lewis (DL)	1756	"17"	BM GC MH.
29b.	Second	Lewis (I)	1770		BM EP.
29c.		Lewis (I)	1776		BM FB.
29d.	Fifth	H. Trapp	1788		BM DU OX RY.
29e.		R.T.S., No. 6 in 61,		entitled "Christ Receiving Sinners".	MH.

30. "The Syrophenician: Or, a pattern of invincible faith. Delivered in a discourse at London, in the year 1750. By John Cennick, late of Reading in Berkshire. . . . Matt. xxi. 22. London: Printed by John Hart in Popping's-court, Fleet-street. 1753." 8vo, pp. 20. On Matt. xv, 28. GC MH.

30a.	Second	Lewis (I)	1759		BM.
30b.	Second	Lewis (I)	1765		EP FB.
30c.	Third	Lewis (I)	1773	"18"	BM EP FB.
30d.	Fourth	H. Trapp	1787	"18"	DU OX.
30e.	Fifth	H. Trapp	1793	"18"	BM RY.
30f.		R.T.S., "No. 336. The Syrophenician Woman"			FB.

Poem added, "Prayer an answer will obtain", but apparently not Cennick's.

31. "The Shadows of Christ. Being the substance of a discourse delivered in the North of Ireland, in the year 1751. By John Cennick. . . . Heb. x. 1 . . . Heb. viii. 5 . . . Cant. ii. 17 . . . Col. i. 19 . . . Col. ii. 3. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 28. (Sigs. K8, L4, M2.) On Col. ii. 17. FB MH.

31a.	Second	Lewis (DL)	1756	"3"	BM GC MH.
31b.	Second	Lewis (DL)	1771	"19"	BM EP.
31c.	Third	H. Trapp	1785	"19"	FB.
31d.	Fifth	H. Trapp	1790	"19"	BM DU OX RY.

32. "The Fall and Redemption. Being the substance of a sermon preached at Ballynahone in the County of Tyrone in Ireland, in the year 1752. By John Cennick. . . . Hos. xiii. 9 . . . Rom. v. 19 . . . I Cor. xv. 21. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 24. (Sigs. A8, B4.) On I Cor. xv, 47. FB MH.

32a.	Second	Lewis (DL)	1756		BM.
32b.	Second	Lewis (I)	1769		BM EP.
32c.	Third	Lewis (I)	1775		BM FB.
32d.	Fifth	H. Trapp	1788		BM DU OX RY.

33. "The Woman of Samaria. Being the substance of a discourse delivered at Scales in Yorkshire, in the year 1752. By John Cennick. . . . Isaiah lv. 1 . . . Rev. xxii. 17. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 20. (Sigs. E8, F2.) On John iv, 10. Hymn appended, "A Rock the Hebrew Army track'd". BM MH.

33a.	Second	Lewis (DL)	1756	"6"	BM Manchester Ref. Library.
33b.	Second	Lewis (DL)	1770	"21"	BM EP.
33c.	Third	Lewis (I)	1776		BM EP.
33d.	Fourth	H. Trapp	1789		BM DU.
33e.	Fifth	V. Griffiths	1799	(Sigs. E4, F4, G2)	RY.

34. "The First Principles of Christianity. Being the substance of a discourse delivered in the North of Ireland, in the year 1752. By John Cennick. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 36. (Sigs. Y8, Z8, Aaz.) On Heb. v, 12. BM MH.

34a.	Second	Lewis (DL)	1756	"21"	BM GC.
34b.	Second	Lewis (I)	1771	"22"	BM EP.
34c.	Third	H. Trapp	1786	"22"	EP.
34d.	Fifth	M. Trapp	1791	"22"	BM DU RY.

35. "The Sufferings and Satisfaction of Christ. Being the substance of a discourse deliver'd in the North of Ireland, in the year 1752. By John Cennick, late of Reading in Berkshire. . . . Isa. lxiii. 1 . . . Eph. v. 25 . . . I Pet. iii. 18. London: Printed by John Hart in Popping's-Court, Fleet-street. 1753." 8vo, pp. 28. On Isaiah liii, 11. Hymn appended, "O Dearest Saviour, whose I am".

35a.	Lewis (I)	1758		BM MH.
35b.	Lewis (BD)	1765		BM.
35c.	Second Lewis (I)	1771	"23"	BM EP.
35d.	Third H. Trapp	1785		EP.
35e.	Third H. Trapp	1791	"23"	BM DU RY.

36. "The Beatitudes. Being the substance of a discourse delivered in Dublin, December the 21st, 1753. By John Cennick. . . . Prov. xxviii. 20 . . . Deut. xxviii. 2. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 24. (Sigs. U8, X4.) On Matt. v. 3, etc.

36a.	Second Lewis (DL)	1756	"9"	BM.
36b.	Second Lewis (DL)	1771	"24"	BM EP.
36c.	Third H. Trapp	1786	"24"	EP.
36d.	Fifth M. Trapp	1791	"24"	BM DU RY.

37. "The Daemoniac. Being the substance of a discourse delivered in Haverford-West, in May, 1753. By John Cennick. . . . Psa. lxvi. 16. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 20. (Sigs. Dd8, Ee2.) On Luke viii, 39.

37a.	Second Lewis (DL)	1756	"5"	BM FB.
37b.	Second Lewis (DL)	1772	"25"	BM.
37c.	Third H. Trapp	1785	"25"	EP.
37d.	Fifth H. Trapp	1790	"25"	BM DU RY.

38. "Dives and Lazarus. Being the substance of a discourse delivered in Dublin, in the year 1753. By John Cennick. . . . Rom. xi. 22. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 16. (Sig. Hh8.) On Luke xvi, 31. Prayer appended.

38a.	Second Lewis (DL)	1756	"13"	BM.
38b.	Second Lewis (DL)	1771	"26"	BM EP.
38c.	Third H. Trapp	1785		EP.
38d.	Fifth H. Trapp	1790	"26"	BM DU RY.

39. "The Hidden Treasure. Being the substance of a discourse delivered at Philbatch on the Milford-Haven in South Wales. In the year 1753. By John Cennick. . . . Rev. iii. 18 . . . Prov. viii. 18, 19. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 16. (Sig. Ii8.) On Matt. xiii, 44.

39a.	Second Lewis (DL)	1756	"10"	BM.
39b.	Second Lewis (DL)	1771	"27"	BM EP.
39c.	Third H. Trapp	1785		EP.
39d.	Fifth H. Trapp	1791	"27"	BM DU RY.

40. "The Offices of the Messiah. Being the substance of a discourse delivered in Haverford-West in South-Wales, in the year 1753. By John Cennick. . . . Heb. iii. 1 . . . Acts x. 38 . . . Luke iv. 43. Dublin: Printed by S. Powell, for the Author. MDCCLIV." 8vo, pp. 20. (Sigs. Nn8, Oo2.) On Luke iv, 18, 19.

40a.	Second Lewis (DL)	1756	"7"	BM.
40b.	Third Lewis (DL)	1771	"28"	BM EP.
40c.	Fourth H. Trapp	1784		EP.
40d.	Fifth H. Trapp	1789	"28"	BM DU.

41. "The Great Sacrifice: Being the substance of a discourse deliver'd in Bath, in the year 1753. . . . Heb. x. 10 . . . I Cor. v. 7 . . . Col. i. 21, 22 . . . Heb. vii. 27. By John Cennick, late of Reading in Berkshire. London: Printed by John Hart in Popping's-Court, Fleet-street. 1753." 8vo, pp. 20. On Heb. ix, 26. Hymn appended, "O Jesus, Son of God".

BM.

41a.	Second	Lewis (I)	1756		BM MH.
41b.		Lewis (BD)	1762		BM.
41c.	Second	Lewis (I)	1773		BM EP.
41d.	Third	H. Trapp	1787		BM DU.
41e.	Fifth	M. Trapp	1793	"29"	RY.

42. "**Lot's Flight.** Being the substance of a discourse deliver'd in Pembroke, on Sunday, October 14, 1753. By John Cennick, late of Reading in Berkshire. London: Printed by John Hart in Popping's-Court, Fleet-street, 1754." 8vo, pp. 20. On Gen. xix, 17. BM MH OX.

42a.	Second	Lewis (I)	1760		BM.
42b.	Third	" M. Lewis and Son "	1767		BM.
42c.	Fourth	Lewis (I)	1774		BM EP.
42d.	Fifth	H. Trapp	1788		BM DU.
42e.	Fourth	V. Griffiths	1797		RY.

43. "**Deliverance from Death:** Being the substance of a discourse preached at Kingswood, Sunday, March 25, 1753. By John Cennick, late of Reading in Berkshire. . . . John vi. 47, 50-ver. 68 . . . 2 Tim. i. 10. London: Printed by John Hart in Popping's-Court, Fleet-street. 1753." 8vo, pp. 16. On John viii, 51. BM GC.

43a.		Lewis (I)	1756		BM MH.
43b.		Lewis (BD)	1766		BM.
43c.	Second	Lewis (I)	1773	"31"	BM EP GC.
43d.	Third	H. Trapp	1787	"31"	BM DU.
43e.	Fourth	M. Trapp	1793		RY.

44. "**The Privilege of Believers.** Being the substance of a discourse delivered at Grogan in the County of Antrim in Ireland. In the year 1754. By John Cennick. . . . Ephes. ii. 13 . . . Rom. ix. 26 . . . 2 Cor. vi. 18. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 16. (Sig. Pp8.) On John i, 12. BM MH.

44a.	Second	Lewis (DL)	1756	"14"	BM.
44b.	Second	Lewis (DL)	1771	"32"	BM EP.
44c.	Third	H. Trapp	1786	"32"	EP.
44d.	Fifth	M. Trapp	1791	"32"	BM DU RY.

45. "**The Patterns of Mercy.** Being the substance of a discourse delivered at Ballinderry in the County of Antrim, in the year 1754. By John Cennick. . . . Rom. xi. 31. Dublin: Printed by S. Powell, for the author. MDCCLIV." 8vo, pp. 24. (Sigs. Qq8, Rr4.) On 1 Tim. i, 15, 16. Hymn appended, "O God if thou hadst but abhorr'd". BM MH.

45a.	Second	Lewis (DL)	1756	"15"	BM.
45b.	Second	Lewis (DL)	1771	"33"	BM EP.
45c.	Third	H. Trapp	1786	"33"	EP.
45d.	Fifth	M. Trapp	1791	"33"	BM DU RY.

46. "**The Vision of Dry Bones.** Being the substance of a discourse delivered in Dublin, in the year 1754. By John Cennick. . . . John v. 25 . . . John xi. 25. Dublin: Printed by S. Powell, for the Author. MDCCLIV." 8vo, pp. 20. (Sigs. O8, P2.) On Ezek. xxxvii, 14. BM MH.

46a.	Second	Lewis (DL)	1756		BM.
46b.	Third	Lewis (DL)	1770		BM EP.
46c.	Fourth	H. Trapp	1784		EP.
46d.	Fifth	H. Trapp	1789	"34"	BM DU RY.
46e.		(Title-page missing; c. 1790)			BM.
46f.		R.T.S., No. 2 in 61.			MH.

47. "**The Safety of a True Christian.** Being the substance of a discourse delivered in London, in the year 1754. By John Cennick. . . . 2 Cor. i. 22 . . . Ps. xxv. 14. London: Printed and sold by M. Lewis in Paternoster-Row, near Cheapside. 1756." 8vo, pp. 18. (Sigs. A4, B4, C1.) On Ezek. ix, 6. "Serm. I" BM MH.

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|-------------|------------------|------|--------------------------|-----------|
| 47a. | Lewis (I) | 1765 | | BM. |
| 47b. | Second Lewis (I) | 1772 | "Serm. I" | BM EP. |
| 47c. | Third H. Trapp | 1786 | "Serm. I" | BM DU EP. |
| 47d. | | n.d. | (Sigs. A6, B2) "Serm. I" | RY. |
- 48. "The Assurance of Faith ;** or, the experience of a true Christian. Being the substance of a discourse delivered at Glenlevy in the County of Antrim in Ireland, in the year 1754. By John Cennick. . . . Heb. x. 22. London : Printed and sold by M. Lewis, in Paternoster-Row, near Cheapside. 1756." 8vo, pp. 24. (Sigs. C3, D4, E4, F1.) On Isaiah xxxviii, 17.
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|-------------|------------------|------|---------------------------------|-----------|
| | | | "Serm. II" | BM MH. |
| 48a. | Lewis (I) | 1765 | "Serm. II" | BM. |
| 48b. | Second Lewis (I) | 1772 | "Serm. II" | BM EP. |
| 48c. | Third H. Trapp | 1786 | "Serm. II" | BM DU EP. |
| 48d. | | n.d. | (Sigs. B3-6, C6, D1) "Serm. II" | RY. |
- 49. "The Linsey-woolsey Garment.** Being the substance of a discourse delivered at Drumagren in the County of Antrim in Ireland, in the year 1754. By John Cennick. . . . Zech. iii. 4 . . . Isaiah lxiv. 6 . . . Isaiah xxx. 1. London : Printed and Sold by M. Lewis in Paternoster-Row, near Cheapside. 1756." 8vo, pp. 22. (Sigs. F3, G4, H4.) On Deut. xxii, 11.
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|-------------|------------------|------|------------------------------|-----------|
| | | | "Serm. III" | BM MH. |
| 49a. | Lewis (I) | 1765 | "Serm. III" | BM. |
| 49b. | Second Lewis (I) | 1772 | "Serm. III" | BM EP. |
| 49c. | Third H. Trapp | 1786 | "Serm. III" | BM DU EP. |
| 49d. | | n.d. | (Sigs. D2-6, E4) "Serm. III" | RY. |
- 50. "The Reproach of the Cross.** A discourse delivered at Gloonen in the County of Antrim in Ireland, in the year 1754. By John Cennick. . . . Heb. xi. 26 . . . Gal. vi. 14. London : Printed and sold by M. Lewis in Paternoster-Row, near Cheapside. 1756." 8vo, pp. 18. (Sigs. I4, K4, L1.) On Heb. xiii, 13.
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|-------------|------------------|------|---------------------------|-----------|
| | | | "Serm. IV" | BM. |
| 50a. | Lewis (I) | 1765 | "Serm. IV" | BM MH. |
| 50b. | Second Lewis (I) | 1772 | "Serm. IV" | BM. |
| 50c. | Third H. Trapp | 1786 | "Serm. IV" | BM DU EP. |
| 50d. | | n.d. | (Sigs. I6, K2) "Serm. IV" | RY. |
- 51. "The Widow of Nain.** Being the substance of a discourse delivered in ****, in the year 1755. By John Cennick. . . . Lam. iii. 22 . . . Psalm cvi. 1. London : Printed and sold by M. Lewis in Paternoster-Row, near Cheapside. 1756." 8vo, pp. 18. (Sigs. L3, M4, N2.) On Luke vii, 13. Prayer appended.
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| | | | "Serm. V" | BM. |
| 51a. | Lewis (I) | 1765 | "Serm. V" | BM MH. |
| 51b. | Second Lewis (I) | 1772 | "Serm. V" | BM EP. |
| 51c. | Third H. Trapp | 1786 | "Serm. V" | BM DU EP. |
| 51d. | | n.d. | (Sigs. K3-6, L4) | RY. |
- 52. "The Beatific Vision ;** or, beholding Jesus crucified. Being the substance of a discourse preached in Ballymenagh in Ireland, in the year 1755. By John Cennick. . . . Heb. ii. 9 . . . Matt. v. 8. London : Printed and sold by M. Lewis in Paternoster-Row, near Cheapside. 1756." 8vo, pp. 19. (Sigs. N2, O4, P4.) On John i, 29.
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|-------------|------------------|------|-------------------------------|-----------|
| | | | "Serm. VI" | BM MH. |
| 52a. | Lewis (I) | 1765 | "Serm. VI" | BM. |
| 52b. | Second Lewis (I) | 1772 | "Serm. VI" | BM. |
| 52c. | Third H. Trapp | 1786 | "Serm. VI" | BM DU EP. |
| 52d. | | n.d. | (Sigs. (L5-6), M6) "Serm. VI" | RY. |

(To be continued.)

The London Bible College has printed Mr. J. H. Stringer's Lecture on "Seventeenth Century Influences on the Evangelical Revival of the Eighteenth Century" (pp. 19, 1s.). It is an excellent piece of work, obtainable from 19, Marylebone Road, London, N.W.1.

JOSEPH BENSON AT THE BOOK ROOM, 1808

THE following letter is among the documents preserved by Robert Melson, for whom see *Proceedings*, xxvii, p. 63. It is of interest as relating to the conduct and affairs of the Book Room and the editing of the *Methodist Magazine* in the opening years of the nineteenth century.

JOSEPH BENSON TO SAMUEL TAYLOR

London. March 3. 1808.

My dear Brother,

I think, with you, that a kind of supplement is wanted to Mr. John Nelson's *Journal*, and some time ago our Bro. Nelson, now in Birmingham, spoke of furnishing one and getting it printed to oblige many, as well the late Mr. Nelson's friends, as others. But I have not heard whether he has actually done it. By dropping him a line you might know. But as it was not proposed, I think, that we should take it into the Bookroom, it would not supersede your doing what you speak of. As there was but little remarkable in the last years of Mr. Nelson's life, and as it would not be easy to keep up the spirit of the *Journal*, I would not advise that more than a few pages should be added. If you will prepare something of the kind and send it to me I shall lay it before the Committee.

We have frequently had the subject of another Hymn-book on the carpet. Many of us think we ought to have another, especially as our present one does not contain a sufficient number of Hymns adapted for public worship, and as we have a great number of very excellent Hymns, which are now lost sight of. But others of our Committee are against this, as judging that our people would not buy *two* books and that the sale of the one would injure that of the other. As to adding a supplement to our present book, 1st, it would make the volume too large and, 2nd, it must of necessity greatly increase the price of the book at present, paper having risen astonishingly in price of late. I have no doubt but we shall have another Hymn-book in the Pulpit by and by.

If you will be so kind as collect and send me the sequel of the story respecting the mutineers of the ship *Bounty*, and I judge it interesting and likely to be acceptable, I certainly will give it a place in the *Magazine*. If it be illustrative of Divine Providence it will be doubly acceptable, as I can always find room for articles of that kind.

You will observe in the 8th vol. of Mr. Fletcher's Works, that I have shortened the Index much which you were so kind as send me. This I was compelled to do, otherwise the vol. would have been out of all course too large. As to the *Texts*, you had been too particular, having put down almost every text noticed in the vol. I was therefore obliged to examine every one, and I struck out such as did not appear to be much illustrated. We are now publishing a supplemental vol. containing the Tracts against Dr. Priestley which Mr. Fletcher began and I finished. We must also have a short index to this. The texts illustrated I can put down as I read the proof sheets. But I shall be obliged to trouble you for the Index of Subjects. It need not be long or very particular. If you have got the two Tracts, viz., the *Vindication of the Catholic Faith*

and *Socinianism Unscriptural*, you can be preparing it; and when we are come to near the conclusion I can send you the sheets printed, so that the pages may be adjusted. If you have not these Tracts, drop me a line and they will be sent with the *May Magazines*.

A friend at Loestoff has taken the trouble of forming and has sent me an Index for the 30 vols. of Magazines, but it is so injudiciously done that I can make little or no use of it. Have you done anything in this way for the *Magazine*? I am glad your daughter is recovering her strength. My wife joins me in love to Mrs. T. and yourself.

I am yours affectionately,

J. BENSON.

Mr. Samuel Taylor,
At the Methodist Chapel,
Macclesfield,
Cheshire.

NOTES

1. JOSEPH BENSON was the Connexional Editor from 1804 to 1820.

2. SAMUEL TAYLOR deserves remembrance as a minister who might have attained to a prominent position in the Methodism of his day had he not died at the age of fifty-four. He was born in Manchester in 1768, his parents being devout members of the established Church. During a period of spiritual unhappiness he was introduced to Methodism. One Sunday, whilst engaged in prayer, "the burden of my sin was removed", and "I loved them [the Methodists] in preference to any people on the earth and was determined to live and die with them." At the Bristol Conference of 1790 he was received "on trial" for the itinerancy and appointed to Birstall. Thereafter he travelled in the larger centres of population where Methodism was generally vigorous, such as Birmingham, Bristol, Sheffield, Hull, Rochdale, Bolton, Wolverhampton, Bath and London. When in Bath three of his children died of scarlet fever, but in spite of domestic affliction he served the circuit faithfully and was responsible for building the second Methodist chapel in the city, at Walcot, where there is a tablet to his memory.

Taylor served Methodism in several capacities, being among the first trustees of Woodhouse Grove School and a member of several connexional committees, including that of Kingswood School, which he served for a time as secretary. On several occasions he was the Chairman of a District. Among his colleagues at various times were men as distinguished as John Pawson, Samuel Bradburn, Jonathan Crowther, Walter Griffith, William Bramwell, Theophilus Lessey, Jabez Bunting, Charles Atmore and Joseph Sutcliffe. As a sympathizing colleague of Bradburn in Bristol he was involved in a dispute concerning the wearing of gown and bands. He occasionally contributed, in a very minor way, to the *Magazine*.

There are several casual references to Taylor in Methodist literature. Thomas Tatham of Nottingham, referring to the preachers stationed there in 1812, describes Samuel Taylor as one who had

“an ardent mind that was constantly employed in forming plans of usefulness, designed to promote the usefulness of his fellow-creatures. His spirit was tender and sympathetic. His piety was deep and uniform. His preaching was plain, persuasive and useful.” In 1820 he was appointed to Plymouth Dock, with Jonas Jagger as his junior colleague. He died suddenly, on 10th February 1821, six days before his friend Joseph Benson. His official obituary is descriptive of the type of minister who helped to establish Methodism in strength, and we learn from it that he “not unfrequently grasped at more than he had physical strength to accomplish”. It is interesting to notice that he died during the first Presidency of his one-time colleague Jabez Bunting, who therefore had to arrange for the vacancy at Plymouth, caused by his death, to be filled. He “called out” Daniel S. Tatham, son of Thomas Tatham of Nottingham. For Bunting’s letter to him, with its reference to Samuel Taylor, see Dunn’s *Memoirs of Mr. Thos. Tatham*, p. 209. There is a memoir of Samuel Taylor in the *Magazine* for 1822, p. 621.

3. JOHN NELSON was born at Birstall on 16th August 1758, and was a grandson of Wesley’s famous “stonemason” preacher of the same name. At the age of nineteen he was converted under the preaching of Joseph Benson, and was accepted for the itinerancy in 1789. He died in Sheffield on 20th July 1826. He never attained to such distinction as his grandfather, and in his obituary we read that “his mind was not much cultivated with early education, but his natural abilities were considerable, his piety was deep and his zeal was pure and ardent. Few men have been more successful in the conversion of sinners to God.”

4. John Nelson’s *Journal*. The matter referred to in the letter may be the rather meagre *addenda* in later editions.

5. THE HYMN-BOOK. This was the famous *Collection of Hymns for the Use of the People called Methodists*, first issued by John Wesley in 1780. It did not appear with the addition of the New Supplement till 1831.

6. THE STORY OF THE BOUNTY. Nearly twelve years had elapsed since this thrilling story of events at sea in 1789 had appeared in the *Magazine* for May 1796.

7. LOESTOFF. This is one of several former ways of spelling Lowestoft.

8. For WESLEY, FLETCHER, PRIESTLEY and BENSON, see, *inter alia*, John Wesley’s *Journal*, vi, p. 488; *Letters*, vii, p. 375; Tyerman, *Wesley’s Designated Successor*, pp. 532 ff.; Treffry, *Life of Benson*, p. 144; Green, *Wesley Bibliography*, pp. 400, 405, 412; Green, *Anti-Methodist Publications*, p. 554.

W. L. DOUGHTY.

Manchester (pp. 52) is the 1955 Report of the Department for Chapel Affairs. It is full of useful information, but its historical survey of the growth of the Department makes it most valuable as a permanent record.

LOYOLA AND THE WESLEY HYMNS

HAS anyone mentioned Loyola's *Spiritual Exercises* as a possible influence operating occasionally in Charles Wesley's hymns?

What suggested the idea to me was a passage towards the end of Loyola's Fourth Week. The general title is "A Contemplation to obtain Love", and the passage occurs under the first point. I reproduce it in Rickaby's version:¹

Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, all I have and possess: you have given it to me; to you, Lord, I return it; all is yours, dispose of it entirely according to your will.

Surely a Methodist, reading those words, must recall part of Hymn 574 in the present *Methodist Hymn Book*:

Take my soul and body's powers;
 Take my memory, mind, and will,
 All my goods, and all my hours,
 All I know, and all I feel,
 All I think, or speak, or do;
 Take my heart, but make it new.
 Now, O God, Thine own I am,
 Now I give Thee back Thine own;
 Freedom, friends, and health, and fame
 Consecrate to Thee alone.

Obviously Loyola's prayer and Wesley's hymn are similar in thought and wording. How is the similarity to be explained? It will hardly do to invoke mere coincidence. The probability is that Wesley knew what Loyola had written. Two additional comments seem relevant: (a) among Wesley's *Hymns on the Lord's Supper* this one owes very little to Brevint; (b) Loyola, in the First Exercise of the First Week, has two other references to the memory, the understanding, and the will.

If this point of contact is conceded, it is natural to ask whether there are any others. My own answer must be: "None about which I feel very confident." But tentatively let me notice two possibilities.

In the Second Week, when explaining the Sixth Method of making an Election, Loyola writes: "When such an Election or deliberate resolve has been made, the person who has made it ought to go with much diligence to prayer before the sight of God our Lord, and offer Him the said Election, that His Divine Majesty may be pleased to accept and confirm it, if it be His greater praise and glory." Then in his next paragraph Loyola continues: "That love which moves me and makes me choose the said thing should come down from above, from the love of God."

Is it far-fetched to link this passage with some of the expressions in the hymn "O Thou who camest from above" (*M.H.B.* 386)?

¹ Published by Burns, Oates in 1915.

Of course the words of Leviticus vi. 13 inspired the references to the flame on the altar. Matthew Henry no doubt, if he was consulted, suggested the reference to stirring up the gift of God. We need not object to the view that Wesley was capable of working out the rest of the hymn for himself. But if in fact Wesley knew Loyola, why should we not allow some influence, dim or clear, to Loyola's words about God's love coming down to move our love, and about God confirming our resolve?

For the other possibility let us turn to a passage in the First Week—in the fourteenth Rule for the Discernment of Spirits:

As a captain and chief of an army pitches his camp and reconnoitres the strength and lines of defence of a fortification, and then attacks it on the weaker side; in like manner the enemy of human nature, going round, looks at every side of all our theological, cardinal, and moral virtues; and on whatever side he finds us weaker and more ill off for our eternal salvation, on that side he attacks and endeavours to take us by storm.

We may wonder if that little picture contributed anything to

Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole. (*M.H.B.* 484.)

Myself I cannot be certain. Matthew Henry writes thus on Ephesians vi. 13: "Get and exercise all the Christian graces, the whole armour, that no part be naked and exposed to the enemy." Henry talks of graces, and Loyola of virtues. Henry uses the word "naked", and Loyola uses "weaker". Has Wesley by any chance, even if only half consciously, conflated both Henry and Loyola? Or is this type of analysis too microscopic?

It may be, of course, that in the vast range of Charles Wesley's hymns other reminiscences of Loyola exist that are less open to dispute. If so, someone other than I, someone whose memory is more tenacious than mine, will have to identify and exhibit them as reasonably probable. Granted that the *Spiritual Exercises* influenced Charles Wesley at all, it is somewhat curious that they should have influenced him only once. But suppose that, after a more searching scrutiny than I can undertake, it transpires that indeed the only reliable example is our present Hymn 574. In that event, would a little further theorizing not be legitimate? Why did Charles Wesley, in more than six thousand additional hymns, never reproduce Loyola again? Let us assume the solitariness of Hymn 574, and begin to conjecture.

I have been quoting from Rickaby's version of the *Spiritual Exercises*, which he prints to face Loyola's Spanish text. That Spanish original—I wonder! We know that John Wesley, while in Georgia, set himself to learn Spanish,² and translated a Spanish hymn. Is it conceivable that John Wesley at that time read the *Spiritual Exercises* in Spanish? Is it even conceivable that Hymn

² *Standard Journal*, between June 1736 and April 1737.

574 was written by John Wesley, and not by Charles? Such a theory, whatever else may be said about it, would make the single echo of Loyola less remarkable. Let us apply a few tests.

The most serious difficulty is that Bett,⁸ when he discusses the hymns written by John Wesley, does not include Hymn 574 in the list of probabilities. But is it even a possibility? Let us apply the canons for which we must thank Bett's scholarship and insight.

1. Our hymn is in the "six-sevens" metre, which is not found in any of John Wesley's undisputed hymns. The nearest approach is "Holy Lamb, who Thee receive", written in "four-sevens".

2. Since our hymn is not written in quatrains, the canon of lines rhyming consecutively need not be considered. But of course each stanza of our hymn closes with a rhymed couplet.

3. Our hymn provides several illustrations of the tendency to put the cæsura in the middle of the line. As three of the possible examples, observe: "All I have . . . and all I am"; "Take my heart . . . but make it new"; and "Happier still . . . for Thine I die".

4. The tendency to elaborate and repeat a thought occurs at least twice:

Lo, I come to do Thy will,
All Thy counsel to fulfil.
All my actions sanctify,
All my words and thoughts receive.

5. The tendency to begin a succession of lines with a series of parallel expressions is seen, among other instances, in the following:

Take my soul and body's powers,
Take my memory, mind, and will;
Now, O God, Thine own I am,
Now I give Thee back Thine own.

6. There is one clear occurrence of *enjambement*, namely:

Claim me for Thy service, claim
All I have and all I am.

7. The last verse is a repeat of the first, as so often in John Wesley's hymns, and so seldom in Charles Wesley's.

8. It would be tedious to examine the vocabulary of our hymn in detail. Enough to say that, if John Wesley's characteristic epithets are missing, so also are Charles's. But we notice two expressions that John Wesley uses elsewhere. Both "Praise by all to Thee be given" and "All I have and all I am" are found in his translations from the German.

After Bett's verdict, a conclusive result was hardly to be expected. Nor has it emerged. One surmises that Bett (who as a pioneer was expounding an important but unfamiliar argument) was careful to ignore border-line cases, and to furnish only what was most convincing. My own impression is that the Johannine authorship, so to speak, of Hymn 574 has fared not too badly under examination.

R. ERNEST KER.

⁸ In *The Hymns of Methodism* (1945), pp. 21-33.

THE ANNUAL MEETING AND LECTURE

Business Meeting

AS now for many years, the Annual Meeting on Tuesday, 5th July was preceded by one of the happiest social events of Conference—the Annual Tea so generously provided by Mr. and Mrs. Herbert Ibberson, and tastefully served by the ladies of the Heaton Moor Methodist church, Stockport.

In the absence of our President, the Rev. F. F. Bretherton, B.A., through family bereavement, Mr. Ibberson was appointed to the chair at the annual business meeting. A special greeting was sent to Mr. Bretherton, now approaching his 87th birthday. Standing tribute was paid to nineteen members who had passed away during the year, including the Rev. Frank G. Stafford, who had rendered such valuable services to Methodist history, particularly during his long ministry in the Midlands.

Mr. John F. Mills, our Auditor, presented the financial report, and gave a valuable picture of our indebtedness to those who have paid subscriptions in advance. It is valuable because it makes us realize that we must not be complaisant about a credit balance, particularly about a *dwindling* balance. Our effective income is still below our expenditure. We wish neither to reduce the size of the *Proceedings* nor to increase the basic rate of 7s. 6d. per annum for membership. The effective solution was seen to be an increase in membership. From the Annual Meeting, therefore, comes an appeal to all who read these words: will *you* please try to interest at least one other person in the Society during this year? We are quite certain that we have not reached "saturation point", and also that the most effective, as well as the most economical, form of advertising is "personal evangelism". Please help!

One small economy is being effected by giving our printing contract to our valued Publishing Manager, Mr. Alfred A. Taberer. We know that in this work he will exercise his interest and enthusiasm, as well as his skill and meticulous accuracy. Printing must still continue to be, however, our heaviest financial liability. And it is desirable that we should undertake further "literary" ventures in the near future, even though by duplicating rather than printing—a list of members, and a library catalogue.

Special tribute was paid to our Registrar, Mr. Rowland C. Swift, for his efficiency in keeping our members up to date with their subscriptions; and we are assured that he will not complain if we present him with the task of collecting from a doubled membership.

The following were appointed as forthcoming lecturers: at the 1956 Conference, the Rev. Frank H. Cumbers, B.A., B.D., on "The Methodist Book Rooms"; in 1957, the Rev. Dr. O. A. Beckerlegge, on "The United Methodist Free Churches"—whose centenary year it will be. All the officers were thanked and re-appointed. Greetings were received and reciprocated from our branches in Ireland and New Zealand.

The Annual Lecture

The attendance of representatives and local Methodists in the Heaton Moor Methodist church for our Annual Lecture was one of the largest in recent years, and the minister, the Rev. G. Geoffrey Pinder, is to be congratulated on his loyal choir and congregation, as well as thanked for the efficiency of himself and his officers. The chairman for the occasion was one of our members who is steeped in Wesley lore and is a real enthusiast

about the mission of Methodism, Mr. Joseph Rickard of Middleton. Our devotions were led by an overseas member of our Society, Bishop Ferdinand Sigg of Switzerland. (As the Rev. Wesley F. Swift pointed out, it was probably the first time that we have had a Methodist bishop taking part in our Annual Meeting and Lecture.)

At the outset of his lecture Dr. Kent pointed out that his title, "Jabez Bunting—the last Wesleyan", had a sub-title: "A Study in the Methodist Ministry after the death of John Wesley". Somewhat like many post-scripts, this contained the gist of the message, for Dr. Kent's approach was topical rather than biographical. Assuming (perhaps mistakenly!) that his hero was a familiar figure to modern Methodists, he endeavoured to trace the development of Methodist views of the ministry before, during and after the lifetime of Bunting, whom he claimed as "the normative man of the Itinerancy", with whom the "high" or "Wesleyan" view of the ministry died.

In his opening section Dr. Kent showed that Wesley called forth his "extraordinary messengers of God" not only to preach but to exercise pastoral responsibility. As the "extraordinary mission" settled down into the normal activity of a Christian community the "preachers" naturally came to regard themselves as "ministers", albeit with some sense of inferiority in the presence of Anglican clergy. This was the tradition inherited by Bunting, who transmuted the inferiority into a full confidence in the authorization of Methodist ministers to complete oversight or "episkope" of Methodism by God Himself, "acting through an earthly succession of events rather than of bishops". For him the government of the Church could not be compared to the organization of any secular corporation; it was "not a 'thing indifferent' to be settled by compromise in a spiral of committees, but a fundamental relationship established in the Church by Christ Himself as supreme head". The lecturer analysed the powers implied in this *episkope* of the ministry, including even the "power to legislate for the Connexion as a whole, which had no more than a possible advisory capacity".

This assumption of ministerial authority naturally aroused vigorous criticism among the "low" Methodists, who looked upon the preachers as "missioners", not "ministers". Here again an excellent example pointed the argument. As Dr. Kent had treated the Rev. Alfred Barrett's *Essay on the Pastoral Office* (1839) as a typical expression of what James Everett dubbed "Buntingism", so he described one particular but representative outcrop of dissent—the Protestant Methodists of Leeds. In 1828 they inveighed "against submitting any longer to the unlimited authority of the preachers" and their "spiritual tyranny". This protest was not simply against the individual Wesleyan minister, but against connexional autocracy in the purely ministerial Conference.

Bunting's eventual concessions in 1835 (during the Warrenite controversy) were hedged about with such conditions and limitations that the ministry was still left as supreme arbiter of its own destiny. At last the storms of mid-century Wesleyan Reform showed that he was fighting a losing battle. Twenty years after Bunting's death Wesleyan Methodism finally admitted laymen to the Conference, encouraged by a similar trend in other English churches.

Because of this uneasy progress from the episcopally-ordained autocrat Wesley, through Bunting and his colleagues exercising their divinely-

BOOK NOTICES

Jabez Bunting: the Last Wesleyan, by John H. S. Kent. The Wesley Historical Society Lectures, No. 21. (Epworth Press, pp. 63, 3s. 6d.)

In the context of the Ecumenical Movement no study is more valuable than an historical treatment of the Methodist doctrine of the ministry. In the Wesley Historical Society Lecture for 1955 Dr. Kent looks at fifty stormy years of Methodist history, and makes all too slight a contribution to this field. He names his book after the dominant figure on the stage—*Jabez Bunting: the last Wesleyan*.

My own wish would be for either a lecture on that enigmatic personality or one on the evolution of the Methodist theology of the ministry. Indeed, from Dr. Kent, both; but not both in one. Bunting was no Hildebrand or Laud, fashioning a lasting church order; rather Dr. Kent shows that though he always seemed to win, he really lost. (Would that he had shown it in detail.) Was Bunting really "the normative man of the Itinerancy"? Is that not an over-simplification of the stresses of those years? And was Alfred Barrett no more than the systematizer of Bunting's theology of the ministry? (Strangely enough, Dr. Kent never alludes to Barrett's more mature book, *The Ministry and Polity of the Christian Church*, 1854.)

Perhaps Dr. Kent could convince me did he not compress his study of Methodism's Age of Heresy into sixty-three pages. For I seem to be reading a commentary on a text as yet unwritten—the detailed Constitutional History of Methodism. Tantalizing footnotes and parentheses (e.g. "It is important to remember that Connexionalism was looked on as a New Testament principle") could form whole chapters. Dr. Kent alone can give us this bigger and better book. And he must. Too often an inadequate book has rendered stillborn the greater.

But to be tantalized is to be stimulated. And scores of insights open on to fundamental modern issues. Here you see how deeply rooted are the tensions between the local and the connexional concepts of the nature of the Church, or between the notions of a minister as a mobile missionary and as a stabilized pastor. And indeed just why any attempt to lessen the authority of the Ministerial Session touches an atavistic nerve in the least articulate of circuit ministers. Here you will begin to think deeply about the problem of "episkope" in Methodism, and on how our indifference to history in the last hundred years has lost Methodism "two kinds of continuity"—with her own past and, deeper, with "the past behind her own".

REGINALD KISSACK.

The Methodist Story, by Cyril J. Davey. (Epworth Press, pp. 191, 10s. 6d.)

This book has been written "to describe how Methodism became a Church, how its various divisions arose and how they were re-united". The last two objectives are more adequately fulfilled than the first one. This is understandable, for the author's space is limited and the forces which fashioned Methodism into a Church were complex in the extreme; account would have to be taken, for example, of the influence of the Oxford Movement. But Mr. Davey deals admirably with the history of both the parent Methodist body and the splinter movements of the nineteenth century. His account of Primitive Methodism has caught something of the glow which accompanied its beginnings. In the story of Wesleyan Methodism the part played by Jabez Bunting is fairly assessed; for one *must*

see both sides of his character in order to estimate the value of his work at a critical period in the history of Methodism. The account of the denominations which went to make the United Methodist Church is one of bold ventures carried out by men of deep conviction; but the process of fragmentation had to be superseded by one of unification, and, after the union of 1907, the great union of 1932 is a fitting climax to the "Story".

Only a few slips have been noticed in the mass of facts and figures. It was in 1797, not 1796, that the Kilhamites met in Leeds (p. 32); and on page 105, 1907 should surely be 1807. Wesley's memories of the '15 rebellion would not be particularly vivid; perhaps the '45 is meant (p. 12). The omission of Newcastle-upon-Tyne is surprising at the bottom of page 14, and it should have been stated that the Plan of Pacification dealt with the sacramental question, which is mentioned on page 23 as one of the crucial issues after Wesley's death. The fact that in Primitive Methodism ordination services were held at the District Synods would have been further evidence of "Districtism" (p. 123). The Act for the Abolition of Slavery was passed in 1834, not 1832 (p. 48).

This book ought to supply a real need. It certainly shows that the time has come for an authoritative history of Methodism, and goes far to stimulate our appetite for the work now planned by a Conference-appointed committee.

JOHN C. BOWMER.

The Music of the Methodist Hymn-Book, by James T. Lightwood. (Epworth Press, pp. xxiii. 572, 16s.)

Twenty years have passed since the first appearance of this work, in which the late J. T. Lightwood made available for his readers a mass of information, to a large extent the fruits of his own tireless and meticulous research, regarding the composers or origins of the nine hundred and seventy-five hymn-tunes to be found in the 1933 *Methodist Hymn Book*. A revised edition has now been published, under the editorship of the Rev. Dr. F. B. Westbrook, noting certain additional facts which have become known in the intervening years, and completing the biographical notices of composers since deceased. Dr. Westbrook has wisely left intact the work of the original author, and has placed his own contribution in an appendix, to which reference is invited by means of marginal asterisks in the main part of the book. This gives him opportunity on occasion to adopt a more critical attitude to the work of the Tune Book Committee than that taken by Mr. Lightwood. A further addition is the inclusion of "A Note on the Ecclesiastical Modes" (pp. 551-4), in which Dr. Westbrook gives a lucid and detailed account of a subject about which many amateur church musicians are but vaguely informed.

In the Preface we are told that minor inaccuracies in the first edition have now been corrected; but this does not appear to have been done very thoroughly. One would have expected, for instance, correction of the quoted passage relating to the tune *Lydia* from Thomas Hardy (*The Return of the Native*) (p. 3); but the name Yeobright is still persistently printed Yedbright, and Kingsbere rendered as Kingsboro. On page 8 we still have "principal" instead of "principle". In the newer portion of the book there are misprints on page 554 ("model" for "modal" in line 2) and on page 559 ("time" for "tune" under the reference to No. 133 (ii).)

Comparison of the price (16s.) with that at which the original volume was published (6s.) makes one sigh for less expensive days! But even so this informative book is well worth the money.

ALFRED A. TABERER.

NOTES AND QUERIES

959. A LEGAL CONFUSION OF NAMES.

The Rev. A. J. Marchant of Grange-over-Sands has in his possession a solicitor's letter dated 3rd February 1808 which reads as follows:

CHARLES.—The Gentleman that conveys this to you is Mr. Samuel Wesley he has been served with a writ in the Name of Charles Wesley, you will therefore draw a plea of Misnomer and get it signed by Council—let there be an Affidavit verifying the truth of that plea & let it be filed in time which time will be four days after next Saturday, (the return of the Writ) if they declare debene else otherwise in four days after the filing of the Declaration.—W. JOHNSTON.

The letter, which gives no further clue to the circumstances of the case, is addressed to "Mr. Johnston's Clerk, Inner Temple Stair Case."

WESLEY F. SWIFT.

960. JOHN WESLEY'S SILVER BUCKLES.

The death of Dr. W. E. Orchard prompts me to mention an association of his with Wesley, which may not be widely known.

During his ministry at King's Weigh House it was Dr. Orchard's custom to wear on his sanctuary shoes the silver buckles which had belonged to John Wesley. (*From Faith to Faith*, p. 119.)

My father was at one time very friendly with Dr. Orchard, and I recollect that on one of his visits to our home he told the story of the buckles. I was only a small boy at the time, but I believe the facts are as follows: On John Wesley's first visit to Falmouth in 1745 there was a riot, from which Wesley narrowly escaped with his life. A young girl was the only one apparently to befriend him. So grateful was Wesley to this girl that he presented to her the silver buckles from his shoes. (See *Journal*, iii, p. 190.) This girl was an ancestor of Dr. Orchard, and the buckles were passed down in the family until they reached him.

It would be interesting to know whether Dr. Orchard continued to wear the buckles after entering the Roman Church, and where they are now.

GEORGE H. LOCKETT.

961. JOHN CENNICK AND MORAVIANISM IN JAMAICA.

A footnote may be added to the excellent articles in honour of John Cennick in the last issue of *Proceedings* to indicate the extent of his work in the start of Moravian missions in Jamaica. Under Cennick's preaching in Bristol two absentee owners of slave estates in Jamaica, William Foster and John Foster Barham, were converted. They became conscious of the needs of their slaves, and appealed to the Moravians to send missionaries to Jamaica, to whom promises of land on their estates, as centres for work, were made. John Cennick was asked to go as missionary, but was detained by work in Ireland, and the Moravians sent two Englishmen, George Caries and Thomas Shallcross, and a German, Göttlieb Haberecht, as their first missionaries to Jamaica. They arrived in Kingston on 7th December 1754, and two days later travelled to the Foster estates in Black River, where on instructions from the Foster brothers they were given 300 acres of land on the unhealthy Bogue estate. Managers and attorneys hindered their work, but in time a strong mission was established.

It is interesting to recall that Jamaica's first contact with evangelical Christianity, two centuries ago this year, was through the influence of the preaching of John Cennick on two absentee slave estate owners.

FREDERICK PILKINGTON.

962. JOHN CENNICK'S LETTERS.

The following seven letters in the Trevecka Collection were written by Cennick :

- (1) 347, to John Lewis, 26th June 1741. (Printed in *The Weekly History*, No. 14.)
- (2) 369, to Howell Harris, 15th August 1741. (*ibid.*, Nos. 24-5.)
- (3) 648, to Howell Harris, 15th September 1742. (*ibid.*, No. 80.)
- (4) 730, to Howell Harris, 9th November 1742. (*Account of the Progress of the Gospel*, II, i, 52.)
- (5) 1246, to Howell Harris, 25th October 1744.
- (6) 1350, to Howell Harris, 15th August 1745.
- (7) 1849, to Howell Harris, 5th March 1749.

We know that Harris received further letters from Cennick (e.g. on 8th November 1740 and at the beginning of March 1750), but they are not included in the Inventory in M. H. Jones's *The Trevecka Letters*, and are presumably no longer extant. The lost letters may, however, have come to light since the compilation of the Inventory, and the student would be well advised to consult the more up-to-date catalogue at the National Library of Wales. The following letters in the same collection were written to Cennick: (a) 282, 389, 400, 471, 602, 645, 728, 857, 931, 1020, 1225, 1248, 1277, 1293, 1517, 1608, 1757, 1938, by Howell Harris, between October 1741 and June 1750; (b) 837, by Howell Davies, the Pembroke-shire Methodist, in March 1743. There are a number of references to Cennick in other letters as well; e.g. Letter 688 informs us that on 12th October 1742 he was in Wales "in an Association of our brethren in Monmouthshire"—incidentally an Association not included in M. H. Jones's list of early Methodist Associations. (Cennick was also present at the more important Association held at Watford, Glamorganshire, in January 1743.)

May I also draw attention to the diaries of Howell Harris as an important source of information concerning Cennick, especially between June 1740 and the end of 1745, when he left the Calvinistic Methodists and joined the Moravians. In the forthcoming number of *Bathafarn* copious extracts from the diaries for the summer of 1741 will be published, which will illustrate the sort of material bearing on Cennick's history that they contain. A thorough examination of the diaries will richly reward the student of Cennick's life and work.

My own relevant extracts from Howell Harris's diaries are too few to be of much use, so I have refrained from including them in the above notes. But my impression is that Cennick played a far more important part in the history of the Whitefieldian movement between 1741 and 1745 than is suggested on pages 35-6 of our last issue of the *Proceedings* ("An interim period"). Could anyone search carefully through the Trevecka MSS. the matter would soon be cleared up.

I may also add that the influence of Cennick's hymns can be traced in the early hymns of the Welsh (Calvinistic) Methodists, including those of William Williams of Pantycelyn (Llewelyn Jones (ed.), *Aleluia*, xxi-xxviii).

GRIFFITH T. ROBERTS.

963. NATHANIEL PRICE.

In *Proceedings*, xxix, p. 19, the identification of Nathaniel Price is raised by Griffith T. Roberts. The Wesley letter referred to is in my possession. It was addressed to "Mr. Thomas Price, Cardiff, Wales", but "Thomas" is crossed out, and over it is written "Nath'l". A note below, written in another hand, runs (so far as I can make it out): "Mr. Price. We all

opened this letter *long* directed for Arthur Price, Cardiff—but it appears to us all the letter is for you—*which* we desire to be excused for the opening. N.” The words in italics are uncertain. JOHN H. VERNEY.

964. WESLEY'S ORDINATIONS.

In the *Methodist Times*, January 1929, I have come across a transcript of the ordination certificate of John Harper. The ordination took place on 4th August 1787, and the certificate is dated the following day. A footnote in the *Standard Journal* (vii, p. 307) says that “Duncan McAllum, Alexander Suter, James Wray [were ordained] for Nova Scotia, and a fourth (whose name is not known) for the West Indies.” Dr. Frank Baker's surmise that the fourth was John Harper (see his authoritative article in *Proceedings*, xxiv, pp. 76-80) is now proved to be correct. The paragraph in the *Methodist Times* states that the ordination certificate was at that time in the library of Wofford College, Spartanburgh, South Carolina.

WESLEY F. SWIFT.

965. EPWORTH OLD RECTORY.

The fact that this historic building is now the property of the Methodist Church must warm many a Methodist heart. It will be recalled that this is the rectory built after its predecessor had been destroyed by fire in 1709. In this house Samuel and Susanna Wesley brought up their family.

As Dr. Leslie Church tells us: “The old house is not greatly changed today. A block of buildings was added by the Rev. George Beckett (rector, 1823-43), and Canon Overton built an extra one-storied room about 1890. The only other alterations have been the removal of the front door from the south to the west, and some slight change to the windows. The kitchen, the garret, Samuel's study, and the bedrooms where Susanna knelt to teach her children to pray, are still there. In the hall hangs a charred beam—a memory of the great fire.”

In the spring of 1954 it was learnt that the Lincoln Diocesan Board of Dilapidations had decided to sell it. As a rectory it is too large, and the maintenance charges too heavy. At once the cry was raised: “This must be secured for Methodism!” We were approached by the ecclesiastical authorities, and after somewhat protracted negotiations we were able to procure the building and grounds, which cover nearly three acres, at a total cost of £5,000. As a result of appeals made by the President of the Conference, first of all to individuals and then to the general Methodist public, practically the whole of this money has now been raised.

Members of the World Methodist Council Executive have shown a keen interest in this historic building, and are anxious to have some part in its preservation. At the Manchester Conference the following resolution was passed:

“The Conference appointed the present trustees of Epworth Old Rectory to consider with representatives of the World Methodist Council a scheme whereby the Epworth Old Rectory might be taken over as a project of the World Methodist Council, with a view to submitting an approved scheme to the World Methodist Conference at Lake Junaluska, U.S.A., in 1956.”

J. BERNARD SHELDON.

ERRATUM

An unfortunate mistake occurred in the Rev. N. Allen Birtwhistle's article on the origins of the Methodist Missionary Society in *Proceedings*, xxx. On page 26, line 37, “Carey's scheme died quietly” should read “Coke's scheme died quietly”.