



MINIATURE PORTRAIT OF JOHN WESLEY.
BY HENRY BONE, R.A.



THE SAME, MOUNTED AND ENLARGED.

[Photo : J. G. Wright, Bournemouth, from Original in his possession.
See p. 142].

AN ACCOUNT OF THE MOST RE-
MARKABLE OCCURRENCES IN THE
AWAKENINGS AT BRISTOL AND
KINGSWOOD TILL THE BRETHREN'S
LABOURS BEGAN THERE IN 1746.

WRITTEN BY JOHN CENNICK IN APRIL, 1750,

FOR THE ARCHIVES OF BRISTOL AND KINGSWOOD.

NOW PRINTED FROM A COPY IN THE PROVINCIAL ARCHIVES
AT FETTER LANE.

[Concluded from Part vi, page III.]

1740.

[Under 1740, Cennick details the fierce opposition he met with at Upton, "four miles from Kingswood." Details may be read in two letters of Cennick to Wesley, 16 June, 1740, 7 July, 1740,—this last beginning, "Dear Favourite of God"!—*Arm. Mag.*, 1805, suppl. 28—30. He proceeds:]

In all this time Mr. Wesley and I disputed often, and chiefly it was because they said if we have no other righteousness than the righteousness of Christ imputed to us we can't be saved. Also, that a soul justified by the blood of Jesus Christ, and having the assurance of forgiveness and the witness of God's Spirit, bearing witness with his Spirit that he is a child of God, can finally and eternally perish. Also, that a man can become so perfect in this world that he shall not only not commit sin but he shall be without sin and be inherently holy as God. All these I withstood, and at first we reasoned out of the Scriptures mildly for some months, but the number of perfectionists increasing, and Mr. Wesley declaring and maintaining such sad things in their vindication, we argued hotly, and sometimes were both to blame.

The persons who said they were perfect were chiefly Mr. Nowers, who often preached, "I am the sinless perfect man."²¹ He said he had got so far he did not any more need our Saviour but kept himself; also, that he thought it no robbery to be equal with God. When he said the Lord's Prayer he used to say, forgive them their trespasses etc., and said he never prayed for himself. He was at last found to be a liar and a hypocrite and contradicted in the public room in the Horse Fair, and proved to have told many lies. All these things I was witness of. Mrs. Norman was another, but her unsteadiness made her to be suspected by Mr. Wesley himself, who blamed her for being too much of a Quaker and for not fasting. Another young woman sang publicly in one of the churches at Bristol and ran down the Old Market crying, "Repent for the Kingdom of Heaven is at hand." Another was Mrs. Jones, who said God came to her at three o'clock every morning and in the afternoon.²² Three sisters without Lawford's Gate, two of which Mr. Purdy married, and these said they were without sin, and never prayed but for others. Betty Bush, a collier's wife, and Mrs. Turner, a captain's wife,²³ Maxfield the Preacher, and several others behaved much in the same way, and grew more and more high, till on a time Mr. Wesley had made a sort of a Proselyte of a condemned man in London,²⁴ and sent word to his people in Bristol he should be executed the Thursday following at three o'clock, at which time they were to fast and pray for him. Accordingly they met and prayed, and at three Mr. Maxfield and Mrs. Turner broke out in a transport of

21. For Nowers, "a brother who had withdrawn from the congregation at Herrnhag" (Benham's *Hutton*, p. 47, note), see also C.W. *Journal*, 1 Ap., 1739: "I prayed at Fetter Lane that the Lord might be in the midst of us; received a wonderful answer. B[rother] Nowers, in strong pangs, groaned, screamed, roared out. I was not offended by it,—nor edified." In J.W. *Journal*, 19 June, 1740. Mr. Acourt complains that Nowers has tried to "hinder his going into" the Fetter Lane Society's meetings. Edward Nowers and Margaret Nowers are amongst the married band-members at the Foundery, June, 1745. He is in the Select Society in 1744 (Stevenson, *City Road*, 33, 34, 37). "Nowens" in *Journal*, 28 June, 1746, is an error for "Nowers": "I enquired more particularly of Mrs. Nowers concerning her little son" Cf. *Letter to Bishop of Gloucester*, Works, ix, 121. [For the doctrine here discussed, see C.W., *Short Hymns*, No. 448. (Hy. 46, M.H.B.)]

22. Her case in *Journal*, 11 Jan., 1741. Not the widow above, but the wife of John Jones, in Bristol roll of 1741. [*Proc.*, IV, 92-97.]

23. For Captain and Mrs. Turner, see references, *Proc.*, IV, 95.

24. William Snowde, *Journal*, 12 Feb., 1740.

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joy, saying, "There! there! I see his soul ascend into Paradise." The next news they heard was that the poor man was relieved for transportation, and this mortified the perfect people excessively, and lessened their repute among the souls.

JOHN AND CHARLES WESLEY VISIT KINGSWOOD.

Mr. Wesley saw that the souls were in parties both in Bristol and more especially in Kingswood, where I had by far the greater number, and therefore he came over himself, his brother Charles, Mr. Says, a cooper,²⁵ Mr. Maxfield, etc., to persuade me to renounce my principles, which he said were the very opinions of the Still Brethren; and in all his sermons he preached therefore to prove the tenets of the Still Brethren were erroneous, and hindered people from working out their salvation, under a pretence that Christ had done all for them, etc. All that was effected by our frequent disputes and conference only made me see more and more their false foundation; but because I had no mind to part from them I assured them I knew no Calvinist in the world, nor believed reprobation, or in the least doubted of universal redemption; only I told them I should be glad to find a doctrine whereby the election and universal redemption could be made to agree.²⁶ The Perfectionists all this while strove daily with Mr. Wesley against me, and at last before Christmas he forbid me to preach in the school any more, and without any noise I yielded and never did.²⁷

The Perfectionists, not content with this, warned Mr. Wesley to put me out of the Society, and he had acquiesced, only he said he dreamed that a swarm of bees built in the wall of the school, and after he had pulled down the wall to get their

25. For Sayse, see *Proc.*, IV, 94, and C. W.'s *Journal*, *passim*.

26. C. W. *Journal*, 27 July, 1740: "I preached the Gospel in Kingswood with double power." He had that day been repelled from the Sacrament at Temple Church, Bristol. "Before sermon, I declared our brother Cennick's entire agreement with me in the belief of universal redemption; and he confirmed my saying with an hymn of my own. Never did I feel my spirit more knit to him." (Cf. however, J. W., *Journal*, 20 Dec., 1740).

27. "The school" is Wesley's school-chapel, still standing in the Reformatory grounds at Kingswood. Cennick's preaching-house (note above) was built on the site of Stephen Tippett's house. See below under 18 June, 1741, and 1742. This was handed over by Cennick to Whitefield, and still stands, with much enlargement and alteration, as the Old Tabernacle, now used, however, as a day school, another more modern chapel having been built by the side of it." (Braine, *Kingswood Forest*, 218; Ellacombe, *Hist. of Bitton*, I, 212.)

honey, he found none. This dream he told before all the Society and interpreted it thus, "Perhaps," says he; "these brethren and sisters who agree with Mr. Cennick are the bees, and if we should make a breach and put them out of our Society in hopes to have more sweetness when they are gone we should find none, and therefore I am of Br. Cennick's mind in this, viz. that they have Bands, and we, and that neither they dispute with us nor we with them, and who on either side shall begin to dispute shall be excluded the Society." To this both parties agreed, and a day was fixed whereon Mr. Wesley should come to Kingswood and settle it.

At the time Mr. Wesley and many more from Bristol came, and instead of doing as he had before proposed, he publicly put me out by name, and though I sat with him at the desk, and was a little surprised, yet I showed little of it to the souls, only they saw me weep as I went out, for I said nothing. Twelve men and twelve women followed me. With these I came to Stephen Tippett's house, a little way from the London Road, and there we sat down and wept together, but resolved to continue hearty friends to each other, and meet often; and by this means we loved one another, and increased our number until we were 130; but our Lovefeasts we kept upon the hay in the fields, and sat down on the grass, which also was our table. There were certainly many blessings vouchsafed us at this time, and our Saviour was in the midst of our meetings continually. At times I went into Wilts, and visited the souls there, and in my absence the Society in Kingswood met themselves, and each spoke as he pleased in a hearty manner.²⁸

28. Wesley's parallel, complementary, account of these unhappy differences is given, 16 Dec., 1740, 21 Feb.—8 March, 1741. In a recent pamphlet, the Rev. J. E. Hutton, M.A., of Heckmondwike, author of an admirable *Short History of the Moravian Church*, thus comments upon these painful events: "It is clear now how the great game had been played. It is clear that the accusation against Cennick had been couched in the form of a private letter addressed to himself [i.e., C. W.'s letter to C., printed in J. W.'s *Journal*]. It is clear that the verdict had been given against him before the trial came on. For such skilful opponents Cennick was no match. Years later, when his body lay mouldering in the grave, his fancied crime was still brought up against him. 'I visited the classes at Kingswood,' wrote John Wesley in his *Journal*. 'Here only is there no increase, and yet where was there such a prospect till that weak man, John Cennick, confounded the people with strange doctrine? O, what mischief may be done by one who means well. We see no end of it to this day'" (*John Cennick*, pp. 21-2.) Wesley takes up the thread of the story on 16 Dec., 1740. "The next evening Mr. Cennick came back from a little journey into Wiltshire. I was

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In (October) Mr. Wm. Seward came through Bristol, and openly declared against Mr. Wesley's doctrines, at the same time speaking much in favour of Reprobation and all the rigid doctrines of the Calvinists. He preached several times in England, but was nowhere received, unless by a very few in Bristol, etc. He went into Wales to confer with Howell Harris; and while he was there he was abused very much at Monmouth, and soon after it pleased God to take him to Himself.²⁹

OCT. 27.—Mr. Howell Harris also publicly wrote against Mr. Wesley's doctrines in a letter to me, and desired me to oppose them by declaring the truth.

1741.

This Spring Mr. Whitfield returned a second time from Georgia, and hearing I was parted from Mr. Wesley, sent a letter in which he invited me to meet him in London; but the letter fell into the hands of Mr. Jones, a butcher, one of Mr. Wesley's friends, and so I did not get it till a week after it came to Bristol. In the meantime, Mr. Richards, a preacher, used all the arguments possible to reconcile us again to Mr. Wesley, but things were gone too far, and finding it in vain, they left off to persuade me and gave me the letter, and so in a few days I went to London and joined with Mr. Whitfield.³⁰

It happened about this time that Betty Bush, the chief perfectionist in Kingswood, sent me a blasphemous letter, which I read before my mother and several, and laid it on the table with an intent to expose it to all; but before us all a wind came in and took up the letter and carried it out of the window into the air, and we saw it no more.

greatly surprised when I went to receive him, as usual, with open arms; so that a stranger would have judged he had scarce ever seen me before. However for the present I said nothing, but did him honour before the people." Go on to 20th Dec., and (the amusing) 26 Dec. Also C. W. *Journal*, 4 Nov., 30 Nov., 2 Dec., 1740. Wesley printed, *Arm. Mag.*, 1779, p. 260, a letter to him from C., Dublin, 25 June, 1751, and headed it, "Sincere professions of Christian Love." Wesley had first written to Cennick.

29. See a good summary paragraph on Seward in Tyerman, *Wesley*, i, 342, and *Whitefield*, i, 163-7. He received at Hay, in Breconshire, a blow from a stone, which proved fatal, 22 Oct., 1740. See also C. W. *Journal*, 13 Nov., 1738: "a zealous soul, knowing only the baptism of John;" and again, 28 Oct., 1740: "He is taken from the evil to come, rescued out of the hands of wicked men." J. Wesley heard the sad news, 27 Nov. 1740.

30. Jones I do not know, unless he be the John Jones of note 22. Richards is one of the (reputed) "first three" lay preachers. See note 7, above.

I did not continue long in London, but returned to Kingswood, and happening to dine with Mr. Charles Wesley at Mr. Mayne's, at Conham, he began to dispute about Election, etc.; and when I had simply confessed I believed it, he said I must of necessity believe Reprobation also, to which I answered I would sooner believe Reprobation than say souls redeemed by the blood of Jesus Christ could perish for evermore. At this he fell into a violent passion and affrighted all at table, and rising up from the table, he said he would go directly and preach against me, and accordingly did, saying that I confessed to him that I believed children were in hell of a span long. He called also Calvin the first-born son of the Devil, and set all his people into a bitter hatred of me and those who were with me; but Mr. Whitfield, printing against him, turned the edge of his anger and dispute a little from me to him, and after some years that railery, which was the subject of all his discourses, dropped.³¹

31. "Mayne" is an error of printer or transcriber for Wayne, or as Charles Wesley spells it, "Wane." I do not know how C. W. had been introduced to him, but, after a serious illness, through which Dr. Middleton had brought him to convalescence, he says (*Journal*, 6 Aug., 1740): "When I was just able to stand, my brother came from London. We rode out most days in Mr. Wane's, or a hired, chariot, comparing our dangers, temptations, and deliverances." He "carried" W. Seward [above, note 29] "to Mr. Wane's and then to our colliers" (23 Sep., 1740). On 31 March, 1745, he writes, "I rode to Conham. Mr. Greaves read prayers in Mr. Wane's chapel My word did not return void. I walked back to the colliers" On June 23 following: "I had just time to reach Conham chapel by two." On 20 April, 1746, "I preached with great severity at Conham." And so again, on the 27th. On 4 May he "preached to the Conham stocks and stones." A fortnight later, 18 May: "Mr. Hodges [of Wenvo] read prayers at Conham." It can hardly be doubted that these refer to one and the same "chapel," and that this was the chapel built by Sir Abraham Elton [*Meth. Mag.*, 1828, p. 800], for the benefit of the workmen in his extensive copper works at Conham. In his will he charged his Conham estates with a yearly payment of £10, "for the benefit of a minister at the chapel he had built at Conham." I have seen the advertisement of the sale of this property in 1839, in which the charge is distinctly set forth as still payable. The announcement of a later sale of "the Conham Estate," 6 June, 1850, includes: "A dwelling-house, pasture-land on the banks of the Avon, chapel and dwelling-house attached." I am too far away to get much further with any certainty. But Mr. E. Widlake, our schoolmaster at Hanham,—to whose kind help I have been indebted before (*Proc.*, III, 159-60),—has made enquiry on the ground, and writes: "There was a little chapel on Conham Hill within living memory. I have heard from old people that in their younger days, they attended services there. It stood on a plot of land which is now occupied by Thatcher's quarry, and overlooked the river, Conham Hall, and Conham Farm. The last-named was occupied by Mr. Stibbs, whose son, to whom I mentioned the matter, remembers the place. It has

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APRIL 25TH.—On this day I accompanied Mr. Whitfield and Mr. Syms³² in visiting those who called themselves perfect, and afterwards he publicly and privately protested against their errors everywhere. He wrote also to London and desired Mr. Mason³³ to print in the newspaper his letter, which was to expose the blasphemous errors of the perfectionists.

not been used as a preaching-place for many years, and I think was turned into cottages. [Ald. J. W. Dix, of Bristol, confirms this]. I remember going there to visit a person about 33 years ago. Shortly after the whole was cleared away in quarrying." Sir A. Elton was a very influential citizen of Bristol in his day, and a pioneer of the important manufacture of copper and zinc, in the Kingswood Forest. [Mr. Widlake draws a sketch map, which shows, close by the chapel, "spelter works (old)."] He was treasurer of Lewinsmead (Presbyterian) meeting (*Journal*, 25 Sep., 1790; carelessly indexed in Jackson's ed.), and died 9 Feb., 1728. The Conham school-chapel was not the only one which he remembered in his will, and it is interesting to see that in building their colliers' children's school also, Whitefield and Wesley had had a precursor in this work for the King's Wood, as we have seen that they had for open-air preaching.

As to Mr. Wayne, I am only able to say that he was Sir Abraham's partner in the copper works. "Messrs. Elton and Wayne had extensive copper and brass works at Crews Hole and Hanham about 1750" (*Latimer*, 18th cent., p. 67). Poll Book, 1754, gives "William Wayne, copper refiner, of Skrews-hole," amongst the Country Voters. In Barrett's *Bristol* (p. 166), I find also: "The Brass Battery began here—i.e., in Bristol—about 1704: one Sir Simon Clark was the first inventor of making copper: Mr. Coster and Mr. Wayne acted under him as assayists, who afterwards established it here under Sir Abraham Elton." I am sorry to leave the enquiry so very far from complete. It is not a very hazardous guess, perhaps, that Mr. Wayne was living at Conham Hall, when C. Wesley and Cennick met there—Ald. Dix believes so—and that the chapel was customarily called his by the workpeople, after Sir Abraham was dead. But I do not know. The short-lived conversion of a Kingswood schoolboy, "Gaby" Wayne, is mentioned in a letter of W. Spencer to Wesley, dated 9 Aug., 1748. (*Arm. Mag.*, 1778, p. 533). The roll in *Hist. of Kingswood School* gives: "Wayne, Gabriel Winstone, 1748—? Lieutenant 51st foot; died 1787." (*Genl. Mag.*, 1787, p. 1030). Son of C. Wesley's host, we may be reasonably sure.

32. I find in Ellacombe's *Bitton*, "Syms" as a Kingswood name. But I know nothing of this Mr. Syms.

33. "Mr. William Mason, who had been brought to a knowledge of the light by the Rev. John Wesley, and had been a class leader in his Connexion, having attended the Tabernacle, and hearing Mr. Whitefield and other Calvinistic preachers, withdrew from Mr. Wesley He was a magistrate of the county of Surrey, and resided at Rotherhithe Wall", (*Life and Times of Count. of Hunt.*, i, 364, [Tyerman, *Wesley*, iii, 75], ii, 248). His literary activity may be traced in Green's *Anti-Meth. Bibliog.* Nos. 273, 328, 367, 473. Is he the "one Mr. Mason" to whom (in 1743) James Hutton gave "such a castigation as made him quail?" (Benham, *Hutton*, 117. See also C.W. *Journal*, 16 April, 1740.)

WESLEY HISTORICAL SOCIETY.

JUNE 18TH.—I laid the corner-stone of the school in Kingswood in a piece of land which I had bought of a collier for that purpose. I kneeled down and prayed on it, and sang some verses with a pretty large company who stood all round.

SEPT. 13TH (Sunday).—I met the Society as usual, and chose some of its members for stewards. Some of these met and spoke to the Society when there was no minister, and so all were kept together.

1742.

In the beginning of this year the school, or chapel, was finished, and ministers began at least to preach regularly once or twice a week; only when I was there I preached once a day, and often twice.

1743.

In the beginning of February I spoke with all the Society, who were divided into five classes, and found all in a pretty flourishing way. I spoke with about 120 in number.

MAY 29 (Trinity Sunday).—I began a free school for the colliers' children, and settled Mr. Little as master. He was to be paid out of the weekly collection, and for some time it went on well, till Mr. Little took to drinking, and this obliged us to break up the school. About the middle of this year Mr. Weston, who should have preached against the faith at St. Nicholas, named his text, which was, "Having a form of Godliness," etc., and then sank down in his pulpit and never recovered.³⁴

Whilst Mr. Howell Harris was in town (a little before the Association kept in London, Dec. 11th, 1745), I gave up entirely all my charge and care in the Tabernacle and among the Methodists to him; and as Br. Thorne had done the same, he continued preaching at times in Kingswood, till I returned from

34. Case reported to Wesley by "a gentleman of Bristol"; J. W. *Journal*, 24 Aug., 1743; see also 15 June, 1769. I find in the *Bristol Oracle*, 16 July, 1743, this announcement: "The same day [i.e. 11th July] died the Rev. Mr. Weston, curate of St. Peters, who the Sunday night Se'nnight before was seiz'd with an apoplectic Fit in the Pulpit as he was preaching at St. Nicholas." My own, very hesitating, though, as it seemed, not unsupported, conjecture that Henry Becher, of Temple Church, was the unhappy man in question, is proved valueless (*Proc.*, III, 156). Our workers will remember how deeply this death affected "good John Appleton" of Shrewsbury (See fully, *Proc.*, IV, 221). The Bristol Poll-book of 1739 gives, "John Weston, Clerk, [parish of] Temple." His father, Paul Weston, voted in 1722, and was a resident in the parish of St. Nicholas. The son voted Whig, and the father Tory. His record in the *Alumni Oxonienses* is as follows: "Weston, John, s. Paul, of Bristol, gent. Balliol College, matric. 11 March, 1725-6, aged 16; B.A., 1729; M.A., 1732."

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Germany, before which the Brethren had visited the colliers, preached in the new school, and took the care of the souls upon them.

1744.

[The lengthy entry in Cennick's *Account*, for 1744, does not yield much of value for the work of an *Historical Society*. Two of the early "Associations" are reported, with full details of disciplinary and doctrinal discussions. The closing paragraph of this year however, and those of 1746 and 1747, bring up the story to the definite establishment of the Moravian Church in Bristol and Kingswood. Whilst I lived in Bristol a new Moravian Church was very cleverly built on the top of the old one in Maudlin Street. The old has become the school underneath the new.]

1746.

OCT. 22ND.—Wm. Clear broke open the door of the school, accompanied with several others; but it was done by the instigation of Thomas Burchill, Bailiff of the Coalworks, under Mr. Bragge. Mr. Jenkins, the dissenting minister at Maidstone, once a Methodist, and Mr. Joseph Humphreys ditto at Bradford, prompted them on.³⁵ John Pool repented of it afterwards and joined the Brethren, and Clear also was very sorry, but went back again to Burchill; and these are the only two who now keep the possession in the name, as they say, of Mr. Whitfield.

1747.

After Br. Edward Stone, who had been the chief person in bringing the Brn. to Kingswood, etc., had, after writing many letters of invitation, and with many earnest tears and prayers obtained his aim, he departed very happily to our Saviour on Sunday, August 2nd, 1747, and was buried at the burying-ground in Lamb's Acre by Br. Thorne the Tuesday following.

35. This is Herbert Jenkins. (When he says "of Maidstone," Cennick is writing in 1750). "Herbert Jenkins joined Mr. Wesley's society in 1743, [he was at the Conference of 1745], and itinerated for some years, in that Connexion, with great zeal and success. He afterwards joined Mr. Whitefield, and laboured in connection with Mr. Cennick, Mr. Adams, Mr. Godwin, &c., in the Tabernacle Connexion. He preached frequently for Mr. Kinsman, at Plymouth [Wesley met him there, 3 Sep., 1746, *Journal*], by whom he was highly esteemed. He also laboured much in Wales, but when or where he finished his course we have not been able to learn" (*Count. of Hunt.*, i, 446, note). He was amongst the "most popular supplies" at Bristol, about 1753 (*ib.*, ii, 371). Myles gives 1753 as the date of withdrawal from Wesley. See also Tyerman, *Wesley*, i, 537; many refs. in *Whitefield*, vol. ii. For Joseph Humphreys see notes 7 and 9 above. (*Proc.*, VI, 104, 105.)

A MINIATURE PORTRAIT OF JOHN WESLEY.

In my *Notes on the Portraits of John Wesley* I referred (*Proc.*, IV, 2) to a miniature by Henry Bone, R.A., which was at that time in the possession of the late Rev. Dr. E. E. Jenkins. The portrait has since passed into my possession, and I now present two photographs of it,—one representing it in the exact size of the original, the other shewing it mounted, and enlarged about two diameters. The portrait is painted in monochrome on enamel upon a copper base, and I believe its date to be about 1780.

In my previous notice of a small engraved portrait drawn and published by Thomas Holloway in 1776, I referred to it as *copied* from Bone's miniature. I now think this was an error, and that more probably Bone copied it from Holloway. Bone did not come to London till 1778, and was then only 23 years of age, when he could not have had much skill in the art in which he afterwards became so remarkably proficient.

The following is a copy of a written statement which accompanied the miniature, when it was in the possession of Dr. Jenking:—

"This likeness of Mr. Wesley was taken while preaching, and he used to say that it was the best that had ever been taken of him. It was given to E.W. on the occasion of her marriage to the Rev. William Drewitt, by Rebecca Kynrin. Mrs. Kynrin was the daughter of Mr. Dobson, an intimate friend of Mr. Wesley. The pendant used to be worn by Rebecca Dobson in her early days, and was much valued by her as having been often in the hands of her revered friend. It remained in her possession till she was 86 years of age, when she gave it to E.W., as a special proof of approbation, on her becoming the wife of one of Wesley's preachers."

Then follows a note by Dr. Jenkins:—

"Mrs. Drewitt, the E.W. referred to above, gave this likeness of Mr. Wesley to me. The Rev. Mr. Drewitt was a connection of mine by marriage. E. E. Jenkins."

J. G. WRIGHT.

SPANGENBERG AND HIS DOCTRINE OF FAITH.

Wesley's account of his first interview with August Gottlieb Spangenberg in Georgia, 7 Feb., 1736, introduces readers of the *Journal* to the most able, lucid, and spiritual exponent of Moravian doctrine. He was born at Klettenberg, near Nordhausen, July 15, 1704: the son of a Lutheran pastor. He entered Jena University as a student of law, 1722, but abandoned law for theology and philosophy. He became acquainted with Zinzendorf in 1728, went to Halle University and Orphanage in 1732, was dismissed from his offices a year later for separatist tendencies, for supposed heterodoxy on the doctrine of the Lord's Supper, and for his association with Zinzendorf. He went with the Moravians to Georgia, 1735, where Oglethorpe had obtained for him a grant of 50 acres. There we find him with Wesley. He visited Pennsylvania and the Island of St. Thomas, returned to Germany, 1739, and came to England, where he founded, in 1742, the first Moravian settlement in Britain, at Smith House, Yorkshire. At Herrenhaag, in 1744, he was consecrated Bishop for America. He wrote a *Life of Zinzendorf* 1772-5, composed some characteristic hymns which find a place in the Moravian hymn book—some of the best are in my copy of the second edition—and published his exposition of *Christian Doctrine* in 1779. He died in 1792.

More than one writer on Wesley describes Spangenberg as "a simple-minded Moravian." If the simplicity implied is that described by Fenelon in several of Wesley's quotations—"that grace which frees the soul from all unnecessary reflections upon itself"—then the description applies to Spangenberg. Humble, unaffected, honest, gracious, self-forgetful, he appears in his writings. His hymn on "Christian Simplicity" (603, *Liturgy and Hymns*, 1849), reflects his character. But his simplicity was that of a well-educated theologian, a skilful organiser, and a strong, charitable, manly missionary. Wesley tells us, he "soon found what spirit he was of."

Spangenberg did not altogether escape from the doctrinal decline of what the Moravians themselves have called, "the time of sifting" (1740-1750). But he did not follow his brethren all the way into the antinomian, erotic mysticism which shadows the period, and he did more perhaps than any other man to lead the church of the United Brethren out of the unwholesome fog through which Zinzendorf for a short time led them.

His great doctrinal work was published in 1779 under the title of *Idea Fidei Fratrum*. It was recognised as an authorised exposition of Moravian Theology, based on the Scriptures and the Augsburg Confession. It has been translated and published in the Danish, Swedish, Dutch, French, and English languages. I have recently found a copy of the delightful translation by Benjamin La Trobe, second edition, Hazard, Bath, sold by Haslop, 10, Nevil Court, London, &c., 1796. This particular copy bears the book-plate and stamp of Cheshunt College, and was *uncut* when I bought it—a nice clean copy with wide margins.

This is the book of which one of the greatest of German men of letters, Johann Gottfried Herder, wrote: "What a leap is it from the theology of the Count, as it is contained here and there in his discourses and hymns, to Spangenberg's *Idea Fidei Fratrum*." Hagenbach, of Basle, writes, "The work is a doctrinal compendium so simply Biblical and so far removed from everything objectionable, that with few exceptions everyone must coincide with it who will grant that the Scriptures are the rule of our faith." The church historian notes "the chaste and temperate language." (Church His., I, 430). It is free from what Wesley considered to be the doctrinal and practical errors of the Moravianism he so strongly censured in the early years of the great revival. To take one point only, relating to "degrees of faith," of which Wesley thought that even Spangenberg denied the possibility. Spangenberg quotes four passages bearing on the subject and writes (1779) "from these and other passages it is evident that such as even belong to the Saviour may have *little* and *weak* faith."

The following is a specimen of his glowing, simple, scriptural exposition (p. 198):

"What is that faith by which we are saved? If a poor wretch should be so infected with sin, as once the Israelites were with the venom of serpents, which burning like fire in their bodies, killed them; and if such an one were by the grace of God, to be as earnestly desirous of being delivered from sin, as such an Israelite, bitten by the serpents, was to be cured of his painful sickness; and he were to look with as firm a confidence and hope

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of salvation upon Jesus Christ, who became a curse for us on the cross, as the Israelites in their agony looked unto the serpent lifted up by Moses, for the preservation of their life:—what can we call this, but Faith?

“Or, if a person were to discover, (and such discovery is also grace) that he is blind to divine truths and cannot receive the things of God, and if he is as desirous of them, as Bartimeus was to recover his sight, and has an equal confidence, that Jesus Christ not only could, but was even willing, nay certainly would help him; and then crieth to Jesus, as Bartimæus did, Thou Son of David, Thou Saviour of the World, Have mercy on me! Have mercy on me!—this again is faith.

“Or, if a man painfully feels that sin defileth him throughout, and spreads, as the leprosy did, and he is as desirous (and this is the effect of the grace of God in us) of being delivered from the curse and dominion of sin, as the leper sought to be made clean; and falls down at the feet of the Lord our Saviour, as the leper did, and laments his distress, in that hope, that He *only* could and would help him—this also is faith.”

La Trobe says that Spangenberg was “a man of primitive piety and patriarchal simplicity, of extensive erudition, of unwearied diligence, and of unimpeachable veracity. His style is unadorned and simple, though not devoid of idiomatic peculiarity.” Dr. Wauer of Leipzig calls him “a born leader.” I have Spangenberg’s account of The Manner in which the church of the Unitas Fratrum preach the Gospel, and carry on their Missions among the heathen. London. Trapp, 1788. It is a most suggestive, sane, interesting manual. One of his hymns is in the M.H.B. (597), in an abridged form. In the Moravian H.B. (868) it begins

“High on his everlasting throne
The King of saints his work surveys.”

He was himself one of the “faithful souls” he describes in his ninth verse,

“With power of heavenly love endowed,
Full of the light of life, and crowned
As kings and priests, to serve their God.”

He deserved his name: “The Melancthon of the Brethren,” and the place which Dr. Cheetham has given him in his Church History (Macmillan, 1907): “Many were trained in Moravian schools who did not belong to the Brotherhood, but became a leaven to the Church at large. This success was in a great

measure due to Zinzendorf's successor, Spangenberg, who was more cautious and prudent than the Count, and brought the community to accept as their belief a moderate form of Lutheranism." (For a portrait of Spangenberg, see *Meth. Times*, 6 Feb., 1908).

THOS. E BRIGDEN.

[For Smith House and Mrs. Holmes, see 19 Ap., 1774, and 19 Ap., 1776 ; also M.R., W.N., 1899, p. 65, and (especially) M.R., W.N., 1902, p. 29, Letter of J. Bennet to Wesley.—F.]

NOTES AND QUERIES.

385. NOTE ON DISPUTED AUTHORSHIP OF HYMNS.—1. Note by the late Rev. R. Green, N. & Q. No. 328, *Proceedings*, V, 224, in reference to my remarks on pp. 214-15.—The precise point at issue seems to be missed. The question is not who made the translations, but who gave them poetical form and tone which, generally speaking, rank them beyond question as among the very finest in the whole collection. I doubt whether John Wesley was at all capable of this. He had poetic taste, and versifying skill, but not poetic genius. It was Charles Wesley, and Charles Wesley only, who was the Poet of Methodism. If John Wesley had, like his brother, been gifted with "the vision and the faculty divine," there was one crisis in his life which must have evoked it. But his tedious poem of some thirty stanzas on the loss of Grace Murray has nothing approaching the poetical *verve* and ring of most of these fine translations. Hence, with all deference due to such an authority as Mr. Green, I still think it probable that Charles Wesley, with little or no knowledge of German, may have been employed, as Mr. Watson seems to suggest, to embellish his brother's renderings, and that without any acknowledgment of this help being thought due on either side. This generally; there are some exceptions, in which such help need not be suspected.

2. Note by Mr. J. G. Wright, N. & Q. No. 366, *Proceedings*, VI, 81.—As to "Jesu lover of my soul" being

- Charles Wesley's composition, and not John's, the internal evidence is ~~clear~~ enough for me. I do not think John Wesley could possibly have written it. In deference, however, to Mr. Green's expressed doubt (V, 224 fin.) and from not having yet found the passage I certainly seemed, and still seem, to remember, I would now speak somewhat less confidently as to the fact of John Wesley actually attributing this hymn to his brother.—*Charles Lawrence Ford, B.A.*
386. BELSON FAMILY AT LEATHERHEAD (*Proc.* VI. pt. iv, *N. & Q.* No. 367 [3]).—Since the note above indicated the Rev. Harold Crook, of Mitcham, has materially advanced our knowledge by his search of the registers of Leatherhead parish church. In these he finds the entry: "Ann Belson, buried January 19, 1791, aged 25." This fits in perfectly with the remark of James Rogers that the gentleman, in whose house Wesley preached his latest sermon, "had lately buried his wife . . ." Rogers adds that, till that bereavement, Mr. Belson was an entire stranger to Mr. Wesley; and that the visit of 13 February was at the gentleman's particular desire. But still we have not his Christian name nor a complete explanation of the friendship which brought Wesley on 26 January and 13 February to his home. The Librarian of the Guildhall of the City of London obliges me with this extract from *The Universal British Directory* [1793], vol. 3, p. 529, under Leatherhead: "Gentry, &c., Belson, Richard, Gent., F[reeholder]. This is apparently the husband of Hannah Belson, the record of whose death on 28 Aug., 1791, I gave, from Manning and Bray's great county history. But he is not Wesley's host.—*F.*
387. "OLD DR. A—R" (*Journal*, 4 July, 1770).—On the probable chance that this might be a Halifax name, I sought the help of our minister, Rev. C. Nelson Dove. He turned to Dr. Reginald Alexander, now of Halifax, who at once supplied the information required. He gave Mr. Dove a printed *stemma* of his family, going back to William A., of Campden, co. Gloucester, gent., who was living *temp.* Ch. II. His son, Elias A., M.D., was born at York, *circa* 1680, and died at York, 1732. His son, WILLIAM ALEXANDER, M.D., was also born at York, 1708, and afterwards was resident at Wards End, Halifax, where he died, 17 July, 1786. He is no doubt the "old Dr. A—r" to whom the *Journal* refers. The present Dr. A., is his great great grandson, and the sixth in direct succession to follow the practice of medicine.

Indeed, Mr. Dove writes that "the list shows in each generation of this remarkable family several members of the medical profession." For example, Rev. Joseph Entwisle notes in his journal: "1800, 23 Oct. Went to Halifax to tea, and spent the night there with Dr. Alexander. When I first knew him, he was an infidel, now he is a real Christian, and a good preacher." (*Memoir*, p. 215). Our veteran Wesley worker, the late Rev. Thomas McCullagh, who had "despaired of being able to fill up the name" at the above entry, found an unexpected piece of family interest in Mr. Dove's communication, which I showed to him. His second son, Dr. T. Alexander McC., of Bishop Auckland, married the daughter of a member of the family of the Halifax Alexanders, though his own name, Alexander, was given without any reference to such a connection.—*H.J.F.*

388. JOHN WESLEY'S WIG (*Proc.*, VI, p. 28).—To the Rev. G. Stringer Rowe's Notes may be added the following, from *Notes & Queries*, 1868, p. 65, (in answer to a long and interesting query put by "Cuthbert Bede" 1867, p. 519):—"The wig of John Wesley was exhibited in the second public Exhibition at Leeds in 1843, and is thus described in the catalogue:

'No. 152: The Wig of the Rev. John Wesley, bequeathed by him to the father of the present proprietor, Mr. J. Hale.'

It is a long flowing white wig; and when in use would exhibit much the same appearance as seen in portraits of Wesley, except that the curl, if it ever had been curled, was nearly gone, and the hairs somewhat wasted. . . . It is reasonable to suppose that Wesley in his extreme old age would feel the need of a wig, and adopted one resembling the mode in which he wore his natural hair."—*W. C. Sheldon*.

389. MACAULAY'S SHORTHAND. (*N. & Q.*, 377).—Rev. F. F. Bretherton finds in John Bennet's *MS. Diary*, under 11 March, 1748: "We [i.e. Bennet and (perhaps) Nelson and Wesley] went for Tarvin. Called in our way upon one Mr. Macaulay, a Tea-merchant in Manchester. Mr. Macaulay having got an Act of Parliament for teaching shorthand, and he having published a Book to teach the same, price 1£ 1s, he was so generous as to give us 3 books, one for myself, another to John Nelson, and another to Mr. Wesley."