



**LINWOOD GRANGE, LINCOLNSHIRE.**

From a photograph taken for the W.H.S. by  
Mr. ALFRED BREWIS, of Newcastle-on-Tyne.

THE CORRESPONDENCE OF THE  
REV<sup>D</sup>. BRIAN BURY COLLINS, M.A.

EDITED AND ANNOTATED BY

A. M. BROADLEY.

[Continued from p. 58.]

The Revd B. B. Collins remained at Bath, but he was taking a turn at the City Road Chapel when the following letter was forwarded to him from Bath.

Revd. T. Pentycross<sup>22</sup> of Wallingford to Revd Mr Collins, The New Chapel, City Road (re-directed from care of Mr Pryse, Fine Meadow, Bath). No date, but apparently in 1785.

Very dear Collins

You left this town with a longing, lingering look of spiritual attachment and regard. Will you return and undertake the care of my church for Two months Sept<sup>r</sup> and October? Mr. Lovegrove invites you to his house from that time, so that your board will cost you nothing and I will allow for your pocket a guinea each Sunday.

The whole place comes forth to meet you as one man.

The sooner you send me your answer the better; as I shall otherwise be in painful uncertainty and danger of not fulfilling my engagement in London for the above time.

The Lord lift up the light of his countenance upon you and

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22.—Rev. Thomas Pentycross, Pembroke Coll, Cambridge: B.A. 1771, M.A. 1774. Vicar of St. Mary's, Wallingford. Died 11th Feb., 1808. There are accounts of him in Wilson's *History of Christ's Hospital*, pp. 200-209, and in Trollope's *History of Christ's Hospital*, p. 309. See also *Notes and Queries*, 1883, i, 367-8, ii p. 53. Mr. Pentycross is mentioned twice in *Wesley's Journal*, 23 Jan., 1774, 16 Oct., 1787. In Moore's *Life of Wesley*, Edn. 1824, I, 137, there is a curious note on a clever "pun" made by Mr. Pentycross in the presence of Rev. B. B. Collins, at Wallingford.

WESLEY HISTORICAL SOCIETY.

bless you. The Lord increase you more and more ; both you and your children, and the woman the Lord brought unto you.

Where you are I know not, so cannot particularize respects *nominatim*, only *catervatim*.<sup>23</sup> Commend me in humble Christian Love to all that Love our Lord Jesus in Sincerity.

What a spectacle will they make at the Resurrection, so many thousands and millions of Suns, all seen together, with the Great Sun of Righteousness in the Midst. I wonder then what will distinguish souls born again at the Tabernacle from those regenerated at the Foundery.

Your's affect<sup>y</sup> in the best and divinest of Lords

T. Pentycross.

On the fly leaf of this letter, Mrs. Collins, who forwards it to her husband, writes :—

Saturday

My dear,

Being desir'd to forward this with all speed I send it immediately hoping it may reach you before you leave London, and so you may the sooner relieve your friend from that painful uncertainty he labours under. There is something so peculiar in Mr. P's stile he need not trouble to put his name for those who know him could not fail to find out who it came from. If you shou'd see Mr Anstey of Devizes before you return do ask him for my volume of sermons. I greatly value them. I suppose this invitation wont suite you. I think if the way was quite open I should like to spend Two months with you at Wallingford very much. For this two or three days I have greatly desired to see you. I daresay it will be a month before you reach Bath. When you write give my kindest respects to Mr and Mrs. Pentycross. Let me here from you soon. I remain

Your affect<sup>o</sup>

Sally Collins

P.S.—We are all pretty well.

Early in 1787 Collins was ministering in London, but his relations with John Wesley were evidently strained. In February Wesley wrote to his once indefatigable helper :—

Revd John Wesley to Revd B Bury Collins

City Road

Feb 22 1787

Dear Sir

I do not remember the receiving any letter from you, which

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23. *Nominatim*, by name, individually ; *Catervatim*, in heaps, collectively

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I did not answer. But I cannot affirm this. I cannot charge my memory with things at so great a distance.

Certainly if we do part, we shall part (in) Love. I feel nothing but Love towards *you* and I am persuaded that you are not otherwise inclined toward

Your affectionate Friend and Brother  
John Wesley.

I shall always be glad to see you.

In any case within a week Collins was occupying the pulpit of the Surrey Chapel, and to that address the Revd Rowland Hill<sup>24</sup> wrote to him as follows :—

Revd Rowland Hill to the Revd  
B. B. Collins, S(urrey) Chapel.

March 1 1787

My dear B

I have an opportunity to send you a line by a friend just going from hence to town. One expression in your letter pained me, as I fear the suspicion that created it pain'd you. There is no shyness or latent suspicions whatsoever concerning you, all as I have heard have receiv'd your ministry with a satisfaction most affectionate and sincere and very universal. As I have many places to call on between this and London, I shall be from next Monday till Saturday upon the Road. Tho' I shd be happy to find you in town yet I fear I shall not have that favour as you have been so long absent from your country calls. If I do not meet with you in town let me know where you are and how you are call'd. I hope and believe that our union and connection is to increase. I am ashamed to write such a shabby line. Love to all Friends. Thanks that you stayed another Sabbath. Our joint love to Mrs. Collins. Remember us to Mrs. Harpur tho' unknown to us.

Yr ever most affec<sup>te</sup> B  
R Hill.

Wooton.

His "turn" at the Surrey Chapel was soon over, and only

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24. Revd. Rowland Hill [1744-1833]. Sixth son of Sir Rowland Hill, Bart. Educated at Shrewsbury and Eton. Entered St. John's College, Camb., as Pensioner 1764. Graduated with honours 1769. Like Bury Collins became an itinerant preacher, and experienced even greater difficulty in obtaining orders. Was at length ordained Deacon by the Bishop of Bath and Wells in 1773. Surrey Chapel was erected for him in 1783. See *Dic. Nat. Biog.*, xxvi, p. 411. *Admissions to College of St. John the Evangelist*. Part III, pp. 701-702.

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a week later Rowland Hill wrote to him the following somewhat remarkable letter.

Rev. Rowland Hill to  
Revd B. B. Collins, Corn Street Bath.  
[franked by C. Sudway]

London Mar. 7 1787

My dear Brother

It gives me an abundance of pleasure that I can inform you of the success of your visit, the satisfaction the people expressed is very universal. I receive it with thankfulness as a blessed earnest of your future usefulness in this place, when Jesus is preached under the influence of his own spirit, his salvation must be a blessing to the hearers. What we feel in ourselves will be felt among the people. When we experience an Unction from the Holy one, that Unction is most blessedly diffus'd among such as are led and taught by the same spirit. What a strong inducement should this be for us to be spiritually minded, to live near to God! Ministers cannot suffer loss alone, all that hear them feel the loss if they are spiritual. By a plenty of words cover'd with an apparent zeal, by a gesture of the body we may get, what is good for nothing—the empty plaudits of gaping professors, but living souls want the living bread: this bread Jesus must hand out to us before we can give it to the multitude. O for grace to sink into the spirit of humble poverty that we may experience the glories of that wonderful contrast, without Christ we can do nothing, and yet we can do all things thro' Christ strengthening us. I think my dear B' you and I are to live for a closer intimacy than has yet subsisted, and however your other calls may be I hope it is the Master's will that you shd ever remember us with a good share of your occasional assistance. You must therefore allow me to expect an annual visit at the chapel hoping at the same time that the lesser tribes in country places where I am connected will receive some tokens of your love. You and I are one soul in regard to religious sentiments, and as the blessing of God is upon your ministry, I love to give way to them that are likely to do more good than myself.

I return'd out of Kent on Saturday last. If I caught as many souls as I did lice it was not in vain. This is the second time I have got lice by preaching among the poor. I had much rather pick up a strayed louse creeping upon my head, than have the wretched louse of laziness crawling upon my conscience. I would sooner prefer going a journey to catch a louse in Kent than a journey to the north to catch a Scotch doctor's degree.

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Mrs Hill joins me in love to you and Mrs Collins tho' unknown to us. When you write sent me word about your movements and I'll send you word about my movements. But I must put my louse-catching tour into Rhime.

On the week before last you must know that I went  
On a Gospel recruit thro' the County of Kent,  
How far I succeeded I cannot devise,  
If I picked up no sinners, I pick'd up some lice.  
Shd I from the East to the North tack about,  
For strange are the tacks of a Methodist scout,  
I own I shd fear a more terrible fate  
Than a set of these creepers which seized on my pate.  
Both itch and a handful of vermin wou'd be  
A less evil than this—a *Scotch Doctor's degree.*

W<sup>th</sup> affect<sup>n</sup>

R Hill.

The third of the Rowland Hill-Collins letters is of a somewhat later date, but may conveniently be given here :—

Rev. B. B. Collins from Revd Rowland Hill  
(no date, and imperfect)

My dear Friend

I have now been at home near a fortnight from Wales, thro' the mercy of God things are in a most peaceable and prosperous state, the congregations much larger than ever and the Society above double the number since my last visit.

I am now commissioned by the people of the Tabernacle connexion to give you an invitation to serve them. You know they are liberal, and are perfectly free that while you attend upon their stated services you may employ your extra labours for any other people that might wish for your assistance. Send me word if you are inclined to go and afterwards we will fix when the time shall be, tho' they are not yet in immediate want, yet matters of this sort are best fix'd upon some time before hand. Can you explain to me a mystery. Mrs. Paul of Clifton has inform'd me that she was taken in to subscribe to Mr. Rowlands'<sup>25</sup> altar of opposition. She was led into this mistake by the signature and subscription of Mr Hawes himself and Mr Rowlands quotes him as his friend. Is it possible after his declarations of strict neutrality to me that he should give such a substantial proof of his

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25. Revd. Daniel Rowlands [1713-1790] ordained Deacon in 1733 and Priest in 1735 : See *Dic. Nat. Biog.*, xlix, 350-351. No mention is made of his controversy with Rowland Hill. Daniel Rowlands was one of the great preachers of Wales, and one of the founders of the Calvinistic Methodist Church. He is mentioned in the *Journal*, 15 Oct., 1741.

countenance and support of a design so universally disgusting? Not a dozen friends has he thro'out all the town and these men of discontented spirits, who, from the unworthy motives of personal revenge, not at all out of respect for his cause, uphold him in his clerical pretentions, but while he and others can plead conscience and act as they do in different places, as best serves their own interests, the cause will be treated by all serious people with the contempt it so well deserves. The pretence of this contention is stickling for the Church. The real cause in Wales is the monopoly of the sacraments the profits of which are the perquisites of the Clerical monopolizer who sells it to all who choose to buy, without any previous knowledge of the persons that attend, and even at Haverford West this commodity need no longer be the object among the highest Churchmen in the place since the curate of the principal church now preaches the gospel. I am favour'd with his acquaintance, have attended on his ministry, and know him to be a man of excellent character. You know in how many other places the gospel is preach'd in that town, and yet the people are to be spoil'd of their property to build another place to please the pride of one who is determined to be *aut Cæsar aut nullus*. I have again to inform you that according to his desire Mr. Jones sent word to Mr. Hawes that . . . . at all times welcome to preach in . . . . in conjunction with others. And tho' up . . . . Mr Hawes was to try and make peace yet . . . . rec<sup>d</sup> no answer to his letter whatsoever, . . . . Some times see Mr. Hawes at Bath. I send . . . . that if you think proper to treat further now . . . . might know how things are situated. Per . . . . may do more with him than has been in . . . . but if Mr Rowlands has a friend in the world . . . . advise him to lay aside his hateful design . . . . his opposition is perfectly despis'd. Tho' all these . . . . much harm to the peace of Sion.

Yrs ever affectionately

R. Hill.

At Bath Collins evidently moved in a very fashionable circle. The envelope of a letter addressed to him by the Premier, William Pitt exists, but the enclosure is missing. There is only one brief letter from the Countess of Huntingdon, in whose Chapel at the Vineyards Collins frequently preached.

The Countess of Huntingdon to

Revd Mr Collins

Countess of Huntingdon's kind compts to Mr Collins and hopes for the Pleasure of seeing him any hour this Evening, and

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relies upon his Charitable disposition to her request in the time of great difficulty—desires Mrs Collins to accept her kind wishes.

Bath

Wednesday afternoon.

On 9 May 1789, John Pawson wrote to Charles Atmore :—  
“ Mr Hanby informs me that at Newcastle<sup>26</sup> they have talking of building a chapel for the Revd Mr Collins, and of inviting some of the best preachers to settle among them, and make a circuit by themselves.”

He was evidently affectionately remembered in Macclesfield, for we next have a letter from his old friend and brother Johnian, the Revd. David Simpson :—

The Revd David Simpson to the Revd B. B. Collins,  
at the New Chapel, City Road, London. Redirected  
from William Brocklehurst's Lord's Row, Manchester.

Yarm June 8th 1789

Dear Sir

I have only time to request the favour of you to preach our annual charity sermon on Sunday the 21st instant in the afternoon. I hope to be at home in the course of next week. If you can make it convenient to abide about Manchester and Stockport till then it may be as well. If not, Mrs. Simpson will be glad to see you sooner. And I trust you will not only stay there till I return, but that we shall have the pleasure of your company for several weeks. Your immediate answer to me will greatly oblige

Your affectionate friend and serv

David Simpson.

Mr. Collins comes once more South and must have remained at Bath for some considerable time. The next letter preserved is from :—

Darcy, Lady Maxwell, South Coates, Hawick,  
to Revd Mr Collins, at Lady Maxwell's,  
Twerton, Bath

(franked by Lord Napier)

19th Octr 1791

The sensible pain I felt in reading Mr Collins's letter has kept me from answering so soon as otherwise I shd.

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26. In Stamp's *Orphan House of Wesley* pp. 146-148 there is some account of two visits paid by the Rev. B. B. Collins to Newcastle, when he caused some trouble by opposing the wish of the Methodist people to have the Lord's Supper administered to them by their own preachers. Mr. Collins administered the ordinance to about 400 people at the Orphan House. [See also *W. M. Mag.*, 1845, p. 117.]



Your views, Revd Sir, of the situation of Hope Chapel<sup>27</sup> in every respect differ from mine, which I regret. I have all along in the course of that business endeavoured to walk agreeable to the light I believed given me from above, conscious, as far as I knew my own heart, I had but one view, to fulfil the Will of GOD, [a] principle I have endeavoured tho' in much weakness uniformly to [live] respecting it, in so far as it was discovered to me. Upon this act, and it is matter of comfort if I have erred, it originates rather from the head as the heart (*sic*). As to this last change I humbly hope I so clearly trac'd the teachings of GOD'S Spirit and the openings of His Providence uniting to clear my way that I found solid reason to believe it was the path of duty, and I do not think that the difficulties which have since occurred are prooff sufficient it was not; as to the other articles of grievance what you term the ticketing and management, after expending considerably above two thousand pounds I thought it reasonable to suppose the Chapel sh<sup>d</sup> in some measure at least support itself, yet proceeded very cautiously in any attempts towards it, till several People desired to have tickets that they might call their seats their own. This request was comply'd with and soon after loud complaints were made by those that they who paid no money enjoy'd equal privileges; it seem'd then clear to the then Managers that it was necessary a general plan sh<sup>d</sup> be laid down and adhered to for the accomodation of all that chose to worship constantly in the Chapel, and full liberty for Strangers *gratis*, till they should judge whether it was expedient for them to fix; upon this plan the business has proceeded ever since wch appears to me no improper one; as the *original* design of the Institution was the benefit of the Company I have paid particular attention to this accomodation, and at the first fitted up at very considerable expense the two side pews for them, more especially for the Invalid part of them. Were I to give in to Mr Collins' leveling plan of promiscuous admission I should most effectually banish them all, both sick and healthy, and was told so from the beginning, on which account I refus'd Tickets for many who were willing to pay any money to get into these two best pews because

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27. Hope Chapel was built at Clifton Hot Wells as a memorial to Lady Henrietta Hope, who died there January 1, 1786. She originally planned its erection. It was completed by her executrix, Lady Glenorchy, and is described as a "neat place of worship, plain but elegant." Lady Glenorchy died July 1786 but the chapel was opened and carried on under the auspices of Darcy, Lady Maxwell, who is described as "an influential Arminian Methodist." The administration of the affairs of Hope Chapel soon came into the hands of the "Village Itinerancy," and Ministers were supplied from various sources. For the first fifteen years the services followed the lines of the Anglican Prayer-book.

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they were of the lower ranks. I did not think of accomodating the Bristol People who chose for variety to walk there of a Sun<sup>d</sup> Eveng, because they had the Gospel at home in plenty and purity, yet to my knowledge they were never refused admittance when they came, and I have often seen many of them there. Wherein the funds were deficient I have regularly supplied them by remittances from time to time and desired nothing might be wanting that was necessary. Thus, Sir, I have given you in simplicity and GODly sincerity a succinct account of the whole as a Preacher of the Gospel whose views you must suppose in writing me were good, I sh<sup>d</sup> be glad to please all I c<sup>d</sup>, to there edification at least, but after five years unreserved dedication of myself to the work committed to me by the Lord I find it is a vain attempt in many cases; yet still I mean to do my best and will be sincerely glad of Mr. Collins' prayers and can truly rejoice the Lord made him the honor'd instrument for good when last at the Wells. He has my good wishes for success in all his Ministerial labors, with much of the Divine presence in his own Soul and Family and remain his unfeigned well-wisher in the Lord  
D Maxwell.

Mr. Collins evidently had something to do with the foundation of Hope Chapel, for amongst the letters is a brief note addressed to him by Lady Glenorchy, who died in 1786 (see ante).

Lady Glenorchy to Revd W. B. Collins.

Revd and Dr Sir

I am much obliged to you for the perusal of the enclosed and also for the intimation of your intention to preach at Bathwick to-morrow afternoon, where, God willing, I shall hear you.

Having company with [us] we can only add best wishes for success to your labours in the best of causes and that I am your friend  
W. Glenorchy.

Mr. Collins was evidently still at Bath in 1793, for it was there that Sarah Wesley, the daughter of Charles and the niece of John Wesley, addressed to him the following letter:—

Miss Sarah Wesley to Revd B. B. Collins at Bath.

Clifton, Bristol, May 19, 1793.

Rev. Sir,

It is long since I promised myself the pleasure of becoming your correspondent. The esteem which my beloved Father cherished for you, your own character, the kind interest you were so good to take respecting my Mother and our Family, every recollection induces me to accept you (unworthy as I am of the privilege) as *my* Friend also. Painful events have prevented me

from addressing you before, and if I did not expect more spiritual advantage than even cordial satisfaction, I should not now encroach on your valuable time.

I address you Sir with a confidence I do not often feel, and though I am only known to you as the daughter and niece of Men you respected, I am persuaded of your sympathy, and request an interest in your prayers. It may be necessary to give you some account of myself : educated in a Family distinguished for their Piety, I had daily opportunities of beholding its happy effects. I honor'd the Faith which produced them, but my situation in other points was exposed, and my connections chiefly in the world.

I can, however, retrace early impressions of divine Grace operating on my mind, and some remarkable Providences led me to devote myself in the first stages of youth to the God of my Fathers. I thought it was sincerely. Alas ! it was not steadily. The recollection of my Ingratitude and backslidings, which has been poignantly brought to my heart, fills it with confusion and sorrow. When I look up to the Almighty as the best of Fathers, the tenderest of Friends—the dying Saviour ; When I recall my vows, my encouragements, and my transgressions, the bitterness of the review overwhelms me.

Yet (such is the deceitfulness of the human heart) I dare not pronounce myself sincere, tho' I *seem* so ; I know not whether part of my sorrow may not proceed from temporary fears and temporal disappointments, and all I can utter is, "Search Thou me, and try me—mark well if there be now lurking iniquity, and lead me in the way everlasting."

*It seems* that I acquiesce without repinings in not being permitted to follow the imaginations of my heart ; that I can bless him for having hedg'd up my way with thorns, and pierced my soul with sorrow.

*It seems* I say, for such has been the sad experience of my weakness that I can no longer confide in my resolves, or ascertain the depth of my repentance.

It is not the terrors of the Law, but the comforts of the Gospel which fill me with remorse.

What Love have I slighted, what Blessings have I trampled on, what privileges neglected ! Yet, I never defied the divine power, never called the commandments grievous ; but confident in my own strength, was left to prove its weakness, and little by little lost, or rather stifled the convictions of Grace.

You, Sir, must often have seen the distresses of a wounded

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spirit ; I have long wished to apply to some Spiritual Guide, and some mental impressions lead me to address you. I wish not to say to my heart "Peace, when there is no Peace." I wish not to fly to the world for consolation. Only the supreme God can impart it ! I doubt not his Mercy : it is exhaustless ; but I think of my ingratitude ; it is aggravated ! Assist me with your councils and with your prayers.

I am Sir,  
Your indebted Friend,  
S. Wesley.

I am come into this part of the world for a few weeks, and am with a lady you well know, Mrs. Ford at Clifton. Please to direct to me here.

Early in 1797 he was again ministering in London, and while there he received the following letter from Lady A. A. Erskine :—

Lady A. A. Erskine to Revd B. B. Collins.

Dear Sir

Doctor Haweis has just now informed me that he meets you at dinner to-day and I make him the bearer of a few lines to inform you that George Hicks, the child from the Philanthropic Society, is now with me and I will send him to you any hour to-morrow at Mr. Middleton's that you please to appoint. If eleven o'clock should be a convenient time for you I could send him by your old acquaintance Mr. Witham, who will deliver him to you. He is one of the sweetest little Boys I ever saw, very sensible, and tho' *not* yet seven years old reads very well. I shall write to you by Mr Witham. I am greatly obliged to you for your kindness on this occasion. I am very sincerely, your obliged friend

A. A. Erskine.

Spa-fields Jany 31 1797

I shall expect to hear by Mr. Haweis what time you wish me to send the Boy, or if you would prefer calling for him here. You know I am always glad to see you.

He was again in Bath five months later when the correspondence closes with a letter from William Wilberforce :—

William Wilberforce at Hull to  
the Revd. B. Bury Collins, Bath.

Hull Aug 2nd 1797

Dear Sir

It would give me pleasure to serve your friend, but really I dare not give you hopes of it. A member of Parliament who would preserve his independence must be rigidly abstemious in

his applications to Government.

I am gratified by your obliging Expressions concerning my late Publication, because I trust they come from the heart. May the Grace of God render it of use to awaken the drowsy and build up those who are already in the right way. *How ignorant*, not merely how unaffected in their hearts, are many in this Country of religious opportunities, who are wise and enlightened in every other branch of knowledge. I beg if this finds you at Bath and Mr. Whitby within your Circle, that you could present Mrs W's and my own best remembr<sup>ces</sup> to him. I have seldom seen a man, and my dearest Barbara I believe agrees with me, with whom I have been so pleased on a short acquaintance,

I remain, dear Sir

Your faithful servant

W. Wilberforce.

I am sure if you have heard of the death of Dr Clarke you will be glad to hear that my sister bears the heavy blow with great resignation. We have the best consolation that of being able to believe that our deceased friend was a real serv<sup>t</sup> of God, and therefore, in his case, to die has been gain.

The only two holograph letters of B. B. Collins yet published are to be found in *W.H.S. Proc.*, vii pp. 142-144, and viii p. 61. In Stevenson's *City Road Chapel* at p. 178 there is a second reference to him in connection with Mrs. Coke: "Her father," writes Rev. W. W. Stamp, "at first opposed her hearing the Methodists, excepting only the Revd J. Wesley and Revd B. B. Collins, but her father dying in 1803, the opposition ceased." *The Gentleman's Magazine* for 1799 [Vol. II., p. 625] contains the following announcement:—

On July 3, at Linwood Grange near Sleaford, co Lincoln, Thomas Irwin Bury, Esqr. His estate, which is very considerable, devolves on the Rev. B. B. Collins, of Bath, well known in the neighbourhood of Leeds, as a public preacher.

It is evident that Thomas Irwin Bury, Mr. Collins's maternal uncle, must have succeeded the William Bury, who was Collins's host at Linwood Grange in 1773. Amongst the MSS in possession of the writer is the following document:—

Royal Letters Patent signed "George R" and Portland" and dated at "our Court of Saint James's the Nineteenth day of December 1799" enabling the Reverend Brian Bury Collins of Linwood Grange in the County of Lincoln and of Bath in the county of Somerset, Master of Arts, to assume the name and arms of Bury according to the devise contained in the will of his late maternal uncle Thomas Irwin Bury dated March 28 1799. Recorded at the College of Arms in Pursuance to a Warrant from the Most Noble Charles Duke of Norfolk, Earl Marshal, etc., on January 21, 1800—Charles Harrison, Norrey and Register.

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It is unfortunate that so little is known of Mr. Bury's subsequent career, especially in view of Tyerman's assertion that he fell on evil times. It is quite clear that he maintained his connection with the Methodists, for, as has already been stated, his only son was buried in 1807 in the City Road Chapel graveyard (see *Ante*), the family being then located in Westminster. Mrs. Hammond thinks that the Revd. Brian Bury died about the same time as his son. It was reputed in the family that Linwood Grange, like other Church property, brought ill-luck to its possessors, It figures in Miss Yonge's romance "The Lances of Linwood." Mrs. Hammond, whose mother was a friend of the daughters of Revd. Brian Bury, thinks that their brother had graduated at Cambridge. The elder daughter died, presumably at Bath, but her sister, Elizabeth Jane Bury, migrated to Cornwall, and died at Tideford in or about 1853. The letters now published were preserved by her until her death, when they passed into the custody of an intimate friend.

A. M. BROADLEY.

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### A WESLEY LETTER TO THE REV. BRIAN BURY COLLINS, M.A., RECENTLY ACQUIRED BY MR. GEORGE STAMPE.

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Bristol, July 25th, 1780.

Dear Sir,

Mr. Pawson delivered me your letter, for w<sup>ch</sup> I sincerely thank you. I cannot but see the wonderful hand of God throughout this whole affair. The wants of some of his dear children were so large (one in Yorkshire and the rest in London) that I could not possibly have relieved them without this extraordinary benefaction. But by this means I was enabled to relieve them effectually, by giving them Fifty pounds apiece. To another I gave twenty upon her wedding day. The rest I will reserve (if I can) to the Conference. You will send us word of all the stages of Providence towards you, in wh<sup>ch</sup> we are all much interested;

and none more than

Dear Sir

Your affectionate Friend and Brother,  
JOHN WESLEY.

To the Rev<sup>d</sup> Mr Collins,

at Mr Atlay's

In the City Road, London.

The above letter forms an interesting addition to the Collins Correspondence edited by Mr. A. M. Broadley. Without doubt the last clause of the letter refers to the negotiations between the Bishop of Chester and Mr. Collins with regard to his ordination. Another letter from Wesley to Collins dated Bristol, Aug. 1, 1780, only a week later than the above, is printed in the Correspondence, *supra*, pp. 33, 34. J.C.N.

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## "THE FIRST FOUR VOLUMES OF WESLEY'S SERMONS."

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In the June issue of the *Proceedings* we find, under the above title, a very interesting article by Dr. Simon, of Didsbury, in which he goes far towards proving that, as this term was first used in "The Model Deed" and was "inserted in the Large Minutes published in 1763," it referred only to the forty-three sermons already published at that time. But the writer admits that, in the First Four Volumes of Wesley's collected prose works, which he began to issue in 1771, there were not only these forty-three sermons but other ten, making in all fifty-three. Dr. Simon also adds that "in 1772 Wesley published in his *Works* the fourth edition of the *Large Minutes*, and it contained the third form of the Chapel Model Deed. If we examine the clause concerning the standards we find that it is precisely as it appears in the deeds of 1763 and 1770." But by this time there were two sets of "First Four Volumes of Sermons," one containing forty-three and the other fifty-three sermons: and we have no indication to to which set the Model Deed refers.<sup>1</sup>

This uncertainty troubles Dr. Simon. He expresses a fear lest in these days some preacher might, through this double standard, "run the risk of exclusion from the chapels!" And he

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1.—More accurately, four volumes were published entitled *Sermons on Several Occasions* and four entitled *The Works of the Rev. John Wesley*, containing Sermons. The Deeds use the term "Sermons," never the term "Works." On this question of *descriptive title* there is no uncertainty. The publications are before me in their various editions, including the *second* four vols of *Sermons*, and the 32 vols. of *The Works*. T. E. BRIGDEN.

seems to suggest that the Conference should pronounce judgment between the two standards. This fear implies that the added ten sermons contradict the forty-three earlier ones ; or at least make serious additions to them which some of the preachers might refuse to accept. Otherwise the uncertainty is immaterial. But of this contradiction or serious addition, he gives no proof.

Careful comparison disproves utterly the suggested contradiction. But it also reveals, in two of the added sermons, a logical and necessary and most valuable development of the teaching of the earlier sermons, In No. 43, on "The Scripture Way of Salvation" (published as a pamphlet in 1765 and written, as the Rev. Richard Green tells us in his *Wesley Bibliography*, "to correct the strange and fanatical teaching on the subject of entire sanctification" by Maxfield and Bell), we have an excellent exposition of the doctrine of Sanctification by Faith, which Wesley puts conspicuously beside the correlative doctrine of Justification by Faith ; and a wonderful exposition of Sanctifying Faith. This last is effectively quoted by Dr. Banks on p. 215 of his *Manual*. Also very valuable is No. 14 on "The Repentance of Believers," published in 1767, in which we have the same teaching with special reference to the close parallel between the repentance which leads to Justification and that which precedes Sanctification.

These sermons are a very valuable and necessary addition to all else we have from John Wesley's pen. Apart from them, his other writings give a very imperfect account of His Gospel of full salvation here and now from all sin, for all who by faith accept it as God's gift to, and work in, them. As a very inferior contrast, we may compare sermon 14, on "Christian Perfection," published in 1741. The "Plain Account of Christian Perfection," published in 1765, is very effective, for the purpose for which it was written, viz., to correct serious error prevalent at that time ; but it is utterly inadequate for the general reader of to-day, to whom that error is altogether unknown, and consequently this telling refutation of it seems long and wearisome.

All that Wesley has to teach us is given in compact and clear form in No. 43 (*Works*), which bears the appropriate title, "The Scripture Way of Salvation." To omit this sermon and No. 14, on "The Repentance of Believers," from the front rank they now hold, as our Standards, is seriously and needlessly to mutilate the Methodist Body of Divinity.

Doubtless Wesley added them, and eight others, because in his judgment he considered them, for various reasons, worthy of



a place in this front rank. Surely there was no valid reason, legal or other, forbidding this father in God to make this fuller provision for the spiritual needs of his children in the Gospel, or any reason now why we should remove them from the place in which he put them for us.

While thus writing, I cannot forbear to add a suggestion that, for ministers, local preachers and others, there can be no better preparation for another year's work than a prayerful perusal of sermon 43. We sometimes hear of Entire Sanctification as a distinctive Methodist doctrine; but, of Sanctification by Faith, very little is said. But this last, as this sermon proves, was in John Wesley's mind the essential point. This sermon is published in convenient form, with short notes, price 2d., by the Methodist Publishing House. It would be a suitable topic for discussion in our Local Preachers' Meetings.

JOSEPH AGAR BEET.

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Dr. Beet's admission that, in my article in the *Proceedings*, I go far towards proving that "the four volumes of Sermons," mentioned in the "Model Deed" published in 1763, contained only forty-three sermons gives me nearly all I ask. I am convinced that the additional sermons in the *Works* may be dismissed from consideration in this discussion. Dr. Beet overlooks the fact that when Wesley published his final edition of the "four volumes" he ignored the *Works* and re-published the sermons as they appeared in the books referred to in the "Model Deed" of 1763, with the sole addition of the sermon on "Wandering Thoughts."

The question is not whether the forty three, or forty four sermons, which form, with the *Notes on the New Testament*, the "legal standards" of Methodism might not be capable of improvement by the addition of a few more of Wesley's sermons. The point is the number of sermons Wesley himself included in the first "four volumes."

The idea contained in Dr. Beet's communication occurred to the mind of someone in the Book Room after Wesley's death. He seems to have thought that the sermon on the death of John Fletcher was superior to that on the death of George Whitefield, and also that the standards would be improved by the introduction of more definite and extended teaching on the subject of the future state. As a consequence the sermons on Fletcher, and on "Dives and Lazarus" were published as integral parts of "the first four volumes." Dr. Beet will admit that danger lies in this

direction. Fortunately our trust deeds state that the first four volumes of sermons are those which were "published" by John Wesley. Those words exclude the editions that have been published by other persons since his death.

Dr. Beet's criticism of my article gives me a chance of saying that Mr. Curnock, in sorting his papers, has found a letter from the Rev. Richard Green to the Rev. Henry J. Foster, from which I may quote a few sentences. Mr. Green says: "You recollect my contention some years ago that Wesley's doctrinal standard was the 'first four volumes' of sermons [they contained forty-three sermons and were published long before the "Collected Works"] and the Notes on the New Testament. The change to fifty-three was a mistake made by Thomas Jackson in his preface to an edition of Wesley's Sermons in two volumes 1825. This was the first time fifty-three sermons had been named. He mistook the first four volumes of Wesley's "Collected Works," in which are fifty-three sermons, and the error has been perpetuated to this hour. The change to forty-three must be made."

It is a personal pleasure to quote further from Mr. Curnock's letter to me. He says: "I have very carefully read your article in the June No. of the *Proceedings* of the Wesley Historical Society. The argument is without flaw; the conclusion is incontestable."

JOHN S. SIMON.

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## SOME WESLEY LETTERS.

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London, Dec. 4, 1779.

My Dear Brother,

The information you have procured concerning the widow of Thomas Young, I believe will be quite satisfactory.

I know no reason why your little boy should not be admitted into Kingswood School if we live till Autumn.

Sammy Wells died last Saturday.

Live to-day!

I am,

Your affectionate friend and Brother,

J. WESLEY.

This letter was for many years in the possession of the family of the late Rev. Henry H. Chettle. Unfortunately there is no address to it.

FRED. M. PARKINSON.

## WESLEY HISTORICAL SOCIETY.

Samuel Wells, who is mentioned in this letter, became an itinerant preacher in 1769. In Wesley's *Works* there is a letter to him (No. 627), dated January 28th, 1779. In the *Minutes of Conference* for 1780, under the question "What preachers have died this year?" the answer is given: "Samuel Wells, a sensible, honest, upright man, who put forth all his strength in every part of his work. He was particularly zealous in observing discipline, and in exhorting believers to go on to perfection." J.C.N.

Great Yarmouth, Oct. 21, 1783.

My dear Betsy,

My disorders are seldom of long continuance, but usually leave me, as in this case better than they found me. We are always safe when we are doing or suffering the Will of Him that doeth all things well. I am glad to know (or hear) that you have had the companionship of my dear Miss Ritchie. You are two kindred spirits, and I almost wonder that you have been so long apart.

I am glad the little jars that were in Bradford have ceased. Let them all die and be forgotten, but let brotherly love continue.

I am, my dear Betsy,  
Yours always most affectionately,  
J. WESLEY.

The foregoing letter has been copied for me by Mrs. Little, daughter of Mrs. Robinson, of Burnham, Somerset, in whose possession the original has been till recently. The letter was sent by John Wesley to the first Mrs. Bradburn, whose maiden name was Betsy Nangle. The "jars" at Bradford refer to the difficulties that arose out of the affair of the Birstal House, near Bradford, *Journal*, 3-5 Sept. 1783. Bradburn went to Leeds at the Conference. Wesley refers in the *Journal*, 13 Sept, to his recovery of health, "by a journey of five or six hundred miles." In the *Journal*, under date 22 Oct. 1783, he says, "I went to Yarmouth." This must mean the previous night, as the letter is dated from Yarmouth on 21 Oct. 1783.

R. A. ELLIS.

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## WESLEY IN WARRINGTON.

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See W. H. S. *Proc.* VIII. 57-61, 81-85.

Wesley in his *Journal*, under date 7 April, 1779, writes:—"I went on to Warrington. The proprietor of the new chapel had sent me word that I was welcome to preach in it; but he had now altered his mind, so I preached in our own, and I saw not one inattentive hearer."

## PROCEEDINGS.

I have spent much time in an effort to elucidate this entry in the *Journal*, and referred to it in the article in the *Proceedings* mentioned above, pp. 60,81. Further search has brought further light. Both buildings are still standing, "our own" chapel being the chapel in Back Dallam Lane, and the "new chapel" the one in Bank Street. I fear the mystery of "the proprietor of the new chapel" will never be unveiled. There are no deeds earlier than 1804, and I can find no reference to the person who erected the chapel in 1778.

But I have been more fortunate in a further effort to discover the origin of "our own" chapel in Back Dallam Lane. By the kindness of the Estate Manager of the London and North-Western Railway, the present owners, I visited Euston, and searched through the deeds of their Warrington properties.

The earliest deed shows the chapel to have been completed before November 1755. It was built as a chapel for "Protestant Dissenters," and William Gandy, tobacconist, conveyed it to Parsall Massey for a sum of £31 7s. 6d. It is described as "that newly-erected building" in Back Dallam Lane, built "for a meeting place for Protestant Dissenters to use their religious exercise therein," and was conveyed on condition that it should be legally handed "unto and upon a sufficient number of trustees, not less than eight being Protestant Dissenters and persons of good lives and conversation." It was "to be used as and for a meeting place of Protestant Dissenters to use their religious exercises therein, and to and for no other use and purpose whatsoever." The closing injunction is that "if the liberty or toleration now allowed to Protestant Dissenters shall at any time be taken away, the trustees shall sell and dispose of the building for the most that can be obtained for it."

The William Gandy, tobacconist, who appears to have erected the chapel, was a member and trustee of the Presbyterian Chapel (founded under the Declaration of Indulgence, 1672). There is nothing in the deed to show that the chapel was to be a Methodist meeting place, though there is every likelihood that it was intended to be so. Parsall Massey afterwards conveyed the property to trustees, but the deed containing their names is missing. The date of the deed, I ought to have said, is 5 Nov. 1755.

If the chapel was built by or for the Methodist Society, it shows that Methodism as a force in the town is older than we have supposed. Wesley clearly was not the apostle. John Bennet may have established a cause during his Lancashire

## WESLEY HISTORICAL SOCIETY.

labours in 1743, or it may be conjectured that John Nelson, William Darney, or William Grimshaw, was the pioneer. Peter Jaco tells of being persecuted in Warrington in 1754, when he was injured by a blow from a brick.

As Wesley was in Warrington about ten times between 1755 and 1779, he doubtless preached often in the Dallam Lane chapel. He was certainly familiar with it, and this will more than justify, I think, the recital of these details.

The identification of the building is quite established by some documents preserved by the Phillips family, and also by a survey map of 1772, as well as by the deeds. At a later period in its history it became the board-room of the South Lancashire Railway, and witnessed the discussions between George Stephenson and the directors. The railway station of the first railway adjoined, and the chapel became the booking-office.

It is now converted into cottages, but many internal features of the chapel can be traced, notably the beams, cornice, sloping gallery, ceiling and window.

ARTHUR MOUNFIELD.

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## A LETTER BY THOMAS RANKIN.

President of the First American Methodist Conference, held in Philadelphia, 14, 15, 16 July, 1773.

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Mr. G. Brownson, of Teignmouth, possesses a letter by Thomas Rankin, which throws some light on the later career of this pioneer of American Methodism, whose name, with one exception, disappeared from the *Minutes* in 1796, but who was held in high esteem by his brethren to the year of his death, 1810. Although his death was noted in the *Minutes*, no obituary of him appeared, and the reason for this, that "he had entered into business," is stated by Stevenson in his *Hist. of City Road Chapel*, p. 177, and is confirmed by this letter. Notes on the Life of Rankin, after his return from America, may be found in W. H. S. *Proc.* III. 51, supplementing the memoir in Jackson's E.M.P., Vol. v. The letter is written on small quarto paper, and addressed to

The President  
and Members of the  
Methodist Conference,  
Bristol.

London, July 23d, 1798.

My Very Dear Brethren,  
As it has pleased God to take my late and dear partner to his eternal rest; from a principle of love to that God, to my

## PROCEEDINGS.

Brethren, and to that work I have for many years been engaged in ; I am now induced with the most unreserved sincerity of heart, to mention what are my views in future. I wish to spend my few remaining days in the most useful manner, both for my own soul and for the souls of others. My present engagements are such that they cannot be desolved at once, without doing a manifest injury to the little property I possess ; and what to me and others appears highly improper, if not criminal. But this much I can say, I am taking such measures (which if crowned with success, and attended with the divine blessing) as shall enable me by the next spring to be more employed in that work, which I have deemed my greatest glory, as well as happiness. From the complaint that I was seized with in my stomach last London Conference but one (and have had several severe returns since that period) it is highly probable I may never be able to take such an active part in the general work as I have done in the years that are gone ; but this much I will venture to affirm, that I will do what I can when and where the providence of God may call me to labour. And should it please the divine goodness to give me more strength, and confirm my health, I shall then be able to enlarge my labours as the goodness of God, and the love of my Brethren shall point out, and this I hope to do, without any pecuniary call from the connection. Whatever some of my brethren have thought or said, I never sat down, or ceased to travel, from any worldly considerations. Dire necessity alone was the cause ; and this is known to the searcher of hearts, as also to some of my Brethren. I have always passed through every temporal concern, with a fear and dread on my mind ; and by so doing I hope I have preserved a conscience (in general) void of offence towards God and towards man. This I know I have (by the great mercy of my Lord) kept the life of religion in my soul ; and whatever events may ly before me, I am determined to live for him, who died for me, and (I trust) to his glory alone.

I have only now to add, that my sincere (though feeble), prayers shall be offered up, to the Lord Jesus Christ, the great head of his church, that the spirit of truth and love may preside over, and rule in every heart, who are, or shall assemble at the ensuing Conference. Then shall every affair be discussed, and transacted, with a single eye to the glory of God. Persevering in the above line of conduct, numbers that now are, and others yet unborn, shall rise and call you blessed.

I am, dear Brethren,

Yours most affectionately,

THO<sup>s</sup> RANKIN.

## NOTES AND QUERIES.

483. COUNTESS OF HUNTINGDON'S HYMN BOOK.--

A  
SELECT COLLECTION OF HYMNS  
TO BE  
UNIVERSALLY SUNG  
IN ALL THE  
COUNTESS OF HUNTINGDON'S CHAPELS.  
Collected by her Ladyship.

"What meanest Thou, O Sleeper, Arise, call upon Thy God."  
Jonah, ch. 1, verse 6.

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LONDON :

Printed and Sold by Hughes and Walsh,  
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MDCCLXXX.

### ADVERTISEMENT.

The Profits accruing from the Sale of this Collection will be appropriated to the carrying on and support of the Gospel.

And it is judged necessary, in order to prevent the circulation of a spurious edition, which the editor hath been informed is intended speedily to be obtruded on the Public, to acquaint them (with her Ladyship's permission) that no other edition has her patronage and sanction but the present, which has her Arms engraved on the Title.

Entered at Stationers' Hall.

Mr. G. Brownson, Teignmouth, has a copy of the above, and says that "Jesu, Lover of my soul" appears in this edition. The third verse has the line :

"Vile and full of sin I am."

For other variations see also Julian *Dict. Hymnol.*, p. 590.

The above was the final "authorised" edition of the Countess's Hymn Book. Various supplements have been since published. (Julian, p. 583). In compiling this hymn book Lady H. was assisted by Rev. Walter Shirley.

Mr. Brownson also sends the following from Chas. Higham's Catal., relating to Sir Richard Hill's M.S. Collec-

tion of Hymns :

558. Hill (Sir Richard) A Manuscript Collection of 360 Hymns and 11 Doxologies, with Meditations and Prayers for Morning and Evening, sm. 4to, half roan, unique, £3 3s.

This appears to be in the writing throughout of Sir Richard Hill, the owner of Hawkstone Park. It is labelled "R. Hill's Hymns, etc., MS.," and the words "Prees" and "Hawkstone" are written inside the cover. Apparently, the compiler intended to use the book for social worship, as he gives the names of the tunes. Although largely Methodist in character, there are several hymns which are not known elsewhere, and are probably Sir Richard's own compositions, as he is known to have written much sacred verse. Hymn 348 is headed "Retreat of Hawkstone" and Hymn 349 is headed "Hermitage at H." In several cases the writer seems to have altered the text to suit his purpose. The volume itself was probably his constant companion in the village and at the social meetings which he did so much to encourage.

For Hill see Green's *Anti. Meth. Publications* 393-402, 414, 429, 437, 438, 439, 449, 450, 455, 456, 461, 465, 466, 508, 509, 511, 586.

484. THE ORIGINAL SETTLEMENT OF THE WESLEYS.—*Has the last word been said as to the original settlement of the Wesleys?* Wells has long enjoyed the honour, and the family name has been derived from the city of fountains. But in the pages of Matthew Paris, appears a letter from the Pope, granting "the Church of Westley, in the diocese of Ely," to a Genoese citizen. Here is the actual name, without any compounding, and therefore, according to the accepted principle that when a family bears a place name, that place decides the original settlement of the family, may not the little village, five miles from Newmarket, compete for the honour which has so long been given to Wells? Seeing that there are two other villages bearing the name of Westley—one in Salop and the other in Suffolk—it may seem as if the one in Cambridge-shire had no strong claim. But an article in *W.H.S. Proc.* iv., 197, proved that the Wesleys of this County flourished for generations, and of this ilk came Sir Robert Westley, Sheriff of London in 1734, and Lord Mayor in 1744.

Mrs. Delany mentions, with much approval, one of the Irish Wesleys—accounting him one of the noblest men she had ever known—and Dean Swift, in his letters to Stella,



refers in less flattering terms to "poor Mrs. Wesley."—

*Rev. R. Butterworth.*

485. THE DELAMOTTES.—The French origin of this family is well-known, and surely Froissart locates it when he relates how the Duke of Brittany entertained the Earl of Buckingham, and the English Knights, "at his Castle of la Motte," near Vannes.—*R.B.*
486. THE FLETCHERS.—This name was known in South-Eastern France, as well as Switzerland, and one who bore it was the Bishop of Nîmes, who took a principal part in subduing and punishing the brave Camisards.—*Vide* Tylor's *Camisards*, p.p. 106, 121, 141, 178, 180.—*R.B.*
487. THE BOCARDO.—Wesley's *Jour.*, 3 Dec., 1738. It may not be known to all that when sent from Windsor to Oxford, Ridley, Cranmer, and Latimer, "were laid in the common gaol, commonly called 'Bocardo,'" whereupon, in one of his letters, he (Ridley) saith merrily, "that Bocardo was now become a college of quondams; that is such as had once been Bishops, but then were not." (Thomas Fuller).

The same writer says in his *Life of William Perkins* "He began first to preach to the prisoners in Cambridge Castle, being then himself Fellow of Christ College," and was called "the gaol birds' chaplain."—*R.B.*

488. LORD GEORGE GORDON.—In his *Jour.*, and in the interesting letter published in *W.H.S. Proc.* viii, 161, Wesley expressed himself favourably as to the character of the great rioter. It is a slight confirmation of Wesley's opinion to learn that this Lord of Mis-rule gave Rowland Hill £50 towards the building of Surrey Chapel.—*R.B.*
489. REV. MR. EASTERBROOK.—*W. H. S. Proc.* viii, 101, 117. Near the floor of the tower of Temple Church, Bristol, is the following inscription: "Sacred to the Memory of the Rev. Joseph Easterbrook, many years Vicar of this Parish and Ordinary of Newgate, a faithful and laborious minister of the Gospel, whose life corresponded with his Profession, and having finished his course with joy, departed to his Eternal Rest, on Friday, the 21st of January, 1791, in the 40th year of his age."

Near this marble is a list of the Sheriffs of Bristol, and in it is included the name of Mr. Henry Durbin, the "Old Planner."—*R.B.*

CORRECTION.

Dr. Simon has notified a verbal error in his Article on the Standard Sermons, in the present vol. of the *Proceedings*, p. 45, lines 6 and 7 from top—the word "reported" should be "reputed."