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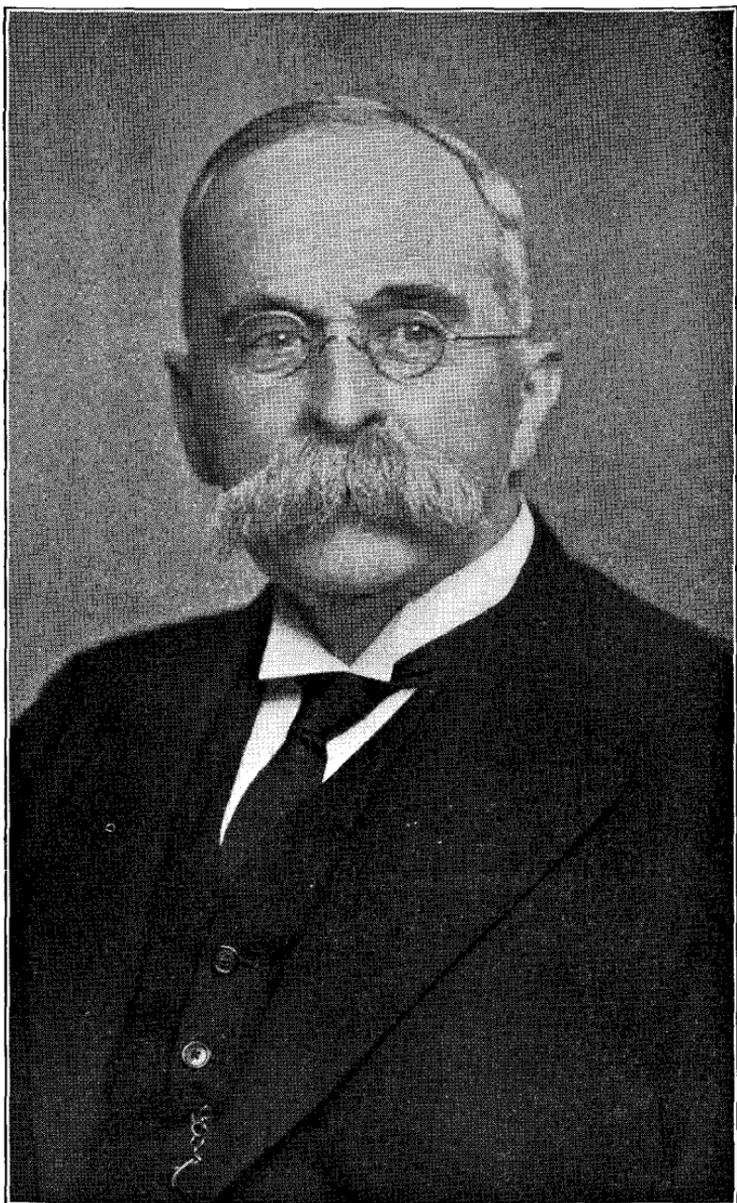
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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

[https://biblicalstudies.org.uk/articles\\_whs\\_01.php](https://biblicalstudies.org.uk/articles_whs_01.php)



**THE LATE EDMUND SYKES LAMPLOUGH**

*Photo. by Messrs. Elliott and Fry Ltd., London*

EDMUND SYKES LAMPLOUGH

Born 6th April, 1860. Died 20th October, 1940

PRESIDENT OF THE W.H.S.

Mr. Lamplough joined the Society in its early days as a Life Member. In 1926 he was elected as Vice-President, an office created to provide an opportunity for doing him honour. It was rarely that he missed the yearly meeting of the Society, and its affairs always interested him. At the meeting held at Bradford in 1937, Mr. Lamplough was elected to fill the Presidential vacancy created by the death of the Rev. John Telford at the close of the Conference of 1936. There is reason to believe that this afforded him very real pleasure. He succeeded three Presidents, Rev. Richard Green, Rev. Dr. Simon, and Rev. John Telford, who were all competent and successful research workers and authors. In this line of enterprise he did not follow them. For many years he devoted much attention to the acquisition of literary and personal relics of the Wesleys and indeed of all other workers in the evangelical revival of the eighteenth century. Wesley letters he made a speciality, and in the preface to the *Standard Edition* Mr. Telford said Mr. Lamplough was the possessor of 162 originals. On several occasions I was greatly indebted to Mr. Lamplough, whose promptitude in replying to letters was so praiseworthy, for letting me see letters and other papers. Doubtless my experience was not isolated.

On the side of personal Wesley relics the Lamplough collection was greatly enriched by the gift of a large number of valuable items from the Mission House. It was announced at the time,

(see *Proceedings* xviii, 36) that the collection would ultimately pass into the possession of the Church—at the present moment the whole is stored under A.R.P. conditions, and will no doubt remain so “for the duration.” A very valuable selection from this collection was on view during the sessions of the Uniting Conference in 1932. This was recorded in *Proceedings* xviii, 182, and in a brochure specially prepared for the occasion.

Possessed of considerable resources, Mr. Lamplough was inspired by a strong sense of stewardship, and not only gave large sums of money, but devoted personal attention to a number of undertakings in which commemoration and spiritual advance were happily blended. For the mainspring of our President's activity was not historical interest, nor literary and artistic enterprise; gifted as he was in these aspects of the matter, he made them subservient to spiritual endeavour. Beyond most,—perhaps some would be ready to say beyond all they have known—he was deeply impressed with the aid which grateful recollection of the grand old saints of other days can give to the workers of to-day when they tread where their feet once trod. It should be remembered that in addition to those in which he was the prime mover, many others received his ever-ready help. For instance, throughout all that was done at Wesley's house and museum at City Road his generous and loyal assistance was enjoyed:

Amongst the places which enjoyed Mr. Lamplough's generous attention Bristol stands preeminent, and our readers are well acquainted with the extensive and permanent restorations carried out at the “New Room” and at Charles Wesley's house in that city. The statues of John and Charles Wesley will long be memorials of their donor as well as of the persons represented. In previous issues of the *Proceedings* we recorded the memorials to Dr. Coke at South Petherton, and to the Rev. J. Richardson at Ewhurst.

Mr. Lamplough realized the need for an educated ministry and made large personal contributions to the schemes in which he and his brother-in-law, Dr. John H. Ritson, collaborated for the fuller equipment of the Theological Institution in its various branches.

Hymnology was a sphere in which our friend was thoroughly at home. The musical side of this, in its great work of leading the people of God in worship, appealed to him most. He was

## PROCEEDINGS

an accomplished organist, and served the Church at Sunfields for many years in that capacity.

The Committee which carried out the very responsible work of preparing a new hymn-book for the Methodist Church subsequent to Union found him a skilled and eager helper.

Always anxious to help the devotional life of the Church Mr. Lamplough furnished as a memorial to his brother Williamson, a chapel on the premises at the Mission House in Bishopsgate. This has been a blessing to the staff and to visitors, and missionaries have carried to the ends of the earth the inspiration they received there.

It was a most fitting recognition that this devoted Methodist layman should be elected to the Vice-Presidency of the Conference of 1935.

To say more about Mr. Lamplough's gifts would not be pleasing to him; but to indicate, as I have tried, something of their scope and nature is essential to the adequacy of a memorial tribute.

In the business world of the City of London Mr. Lamplough held an honourable place. He was an underwriter at Lloyd's and became Deputy-Chairman of that famous institution. The claims of national service called Mr. Lamplough first into the Admiralty Transport Department, and then into the Ministry of Shipping in which he acted as a valuable link with the insurance world.

When I was appointed to the Blackheath Circuit in 1892 as a probationary minister, with special charge of Sunfields and East Greenwich, I was already slightly acquainted with the Lamplough family, including their mother, to whom they were devotedly attached. But that appointment was the beginning of active association. In the family house at Vanbrugh Terrace (which remained the home of Mr. E. S. Lamplough until in weakness he was removed to a nursing home) I found the two brothers Williamson and Edmund, four sisters, and their aunt, Miss Barbara Lamplough. The mother had passed away before that time. Sunfields Wesleyan Church was their place of worship and the sphere of their devoted activity. The cause was a strong one and through its large Sunday School had a considerable hold upon the neighbourhood. To this school all the family gave service. The brothers were so anxious to do their part that it was arranged that during summer

holidays at least one of them should return to be at school on the Sundays involved.

Mr. E. S. Lamplough was the last of his generation. Like his brother he never married, nor did any of his sisters except Mrs. Ritson, whose death by accident occurred in 1936.

The passing of our President was preceded by long months of weakness and weariness, and the sense of loss felt by those who loved him mingles with relief that he is now free from the burden of the flesh. In a beautiful tribute Dr. Wiseman said that the friends who deeply mourn his loss "follow his flight with songs" such as he himself loved to sing.

F. F. BRETHERTON.

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## MINISTERS' ASSOCIATIONS

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Who was the "inventor" of ministers' "Fraternals"? The anonymous and undated outline for "A Society of Ministers" for the Church of England, given in these pages (vol. xxii, pp. 52-57) prompted the Editor of the *Journal of the Presbyterian Historical Society* to refer to the influence of Richard Baxter's Society (p. 168.) Was Baxter the first to use the term "Fraternal" in his appeal to all his brethren in the ministry to forget all former injuries and differences? "Have not Independents, Presbyterians, Episcopall, etc., one God, one Christ, one Spirit, one Creed, one Scripture, one hope of Everlasting Life?" He begged them to enter into fraternal Associations. (*Christian Concord or The Agreement of the Associated Pastors and Churches of Worcestershire, 1653*—in part 2, the *Explication*, p. 95.)

The Rules and objects are similarly drawn, and seem to be much more in parallel than Wesley's Societies, which had a different corporate constitution. Comparison would be prompted if only for the fact that both relate to Worcestershire, and the chance of the Society being influenced by the Association through local tradition and survival is clearly important. But well over a century must have elapsed between the two, and such comparison mainly serves to emphasise the changes of emphasis and outlook in ministerial circles that took place in that interval.

## PROCEEDINGS

- (1) Baxter's Association met in five towns monthly, with a quarterly delegate assembly at Worcester. The Society met quarterly at Worcester.
- (2) The Association seemed to be open to almost anyone, without enquiry; the Society admitted only by ballot (with *one* negative to exclude.) Nevertheless the freedom of the Association was not all one way, for they were prepared to "help neighbor churches and advise them against errors, seducers and scandals."
- (3) The Association was very much a court of morals for its members without any obvious "sanctions." The Society made no provision for such troubles.
- (4) The Association had hardly any prescribed rules of meeting but the Society laid down most "methodistical" details.
- (5) The Association was elaborately concerned with discipline among Church members, with scandalous behaviour and persistent sin, and with the action to be taken; also with the profession or creed to which church members should subscribe; with repentance, reform, and the conditions of expulsion. But the Society's "Cases or Heads of Duty" do not touch on these matters, nor indeed even mention "sinfulness."
- (6) On the other hand, the Society was concerned in detail with the catechising and instructing of youth, and with visiting the sick—unmentioned by the Association, which was more "negative," obsessed with keeping men from vice, and punishment for sin, while the Society was "positive" in the practice of virtue, family prayer, spiritual care of the home, reading the Bible and pious books.
- (7) Both were intended to be clearing-houses of preaching experience. The Association sets out in its subjects the nature of the Church and its government, the authority of pastors and duties of church membership. But the Society wanted an exchange of experience on preaching about conviction and redemption, faith, our love of God—also to hear any new "method or manner" which may "edify the Society."
- (8) It is not surprising, for 1653, that the Association disclaimed any desire to go beyond the "bounds of our calling in meddling with secular or State affairs, nor do anything injurious to the Commonwealth, but to maintain all just obedience to Authority." The Society was under no necessity for such a disclaimer.

- (9) The Society was keen to know all about other Religious Societies for the "establishment and growth of Faith and Holiness." But in 1653 there were none such.
- (10) The closest agreement is found in the concluding aims: the Association directs its consultations to the good of souls, the Propagation of the Gospel, the Unity, Peace and Reformation of the Church, and the Glory and Pleasing of God in all"; the Society has "no other design than to promote the Honour of God, and the success of the Gospel in the work of the ministry."

Baxter's Association pivoted around its "Profession"—a beautiful expression of the Apostle's Creed that deserves to be better known. But it became more than a county "fraternal," and served as a means of corporate expression for communication with the world outside. (*The Judgment and Advice of the Assembly of the Associated Ministers of Worcestershire 1658, Concerning the Endeavours of Educational Peace, etc.*) It would lead me too far afield to deal with its dependence upon the church meetings, or the influence of its first Thursday meeting upon the wider world through *The Reformed Pastor, 1657*, and in other ways.

STAMP.

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## METHODISM AND LITERATURE IN THE EIGHTEENTH CENTURY

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Of recent years the attention of students has increasingly turned to the relationships of early Methodism with sociology and literature. The first notable contribution to the study of Methodism and literature was Dr. F. C. Gill's *The Romantic Movement and Methodism*, published in 1937 by the Epworth Press.

This year (1940) has seen the publication of two other works, one American, the other English. The first is *John Wesley as Editor and Author*, by Dr. Thomas Walter Herbert, published by the Princeton University Press, being No. 17 of the Princeton Studies in English; and the second, another publication of the Epworth Press, *Methodism and the Literature of the Eighteenth Century* by T. B. Shepherd, M.A., Ph. D. "the shortened form of a thesis approved for the degree of Doctor of Philosophy in the University of London."

As its title indicates, Dr. Herbert's 150-page volume is a survey of Wesley's attempt to provide the Methodist people with suitable literature. The wide scope of this attempt is graphically illustrated in the preface:—

John Wesley, open-air preacher to an ignorant mob, became also a historian, a biographer, a magazine editor, a writer of medical treatises, a producer of novels, a lexicographer, a translator of poems, a music critic, a philologist, a grammarian in half a dozen languages, a writer in natural philosophy, a poetry anthologist, a writer on logic, a political controversialist, an economist, an ecclesiastical historian, a Bible commentator, and one of the most thorough literary dictators in history. Seldom in modern times has any other man even attempted to cover so vast an intellectual field. Jack of all trades, perhaps; nor was he disposed to pretend to mastery in them—it was his voluntary task to introduce the masters to his people. And yet to many of those people he must have seemed a universal genius.

After giving an appreciation of the *Journal* and *Letters* the author turns to less familiar topics, dealing with "The Christian Library," "The Arminian Magazine," "John Wesley as Poet," "Methodist Hymns," "The Editor of Poems," "Fiction and Biography," "Political Writings," and "Instructional Writings." Of set purpose he omits any discussion of Wesley's devotional, doctrinal, and controversial publications, as falling "under the classification of technical or professional literature."

Over a quarter of the book is devoted to hymns and poetry, on which Dr. Herbert has some useful things to say. He carefully describes Wesley's aims and method in issuing the *Collection of Moral and Sacred Poems*, showing how he endeavoured to wed "Puritanical narrowness" in his followers with an appreciation of poetry for its own sake, and concluding, *The Collection of Moral and Sacred Poems* is such a work as could be executed only by a man of broad, liberal culture, whose extensive reading had reinforced a sound, independent critical judgment." The manner in which Wesley revised Milton's *Paradise Lost* and Young's *Night Thoughts* is dealt with very thoroughly, and there is an interesting section on George Herbert, including a discussion of the pamphlet *Select Parts of Mr. Herbert's Sacred Poems* from a purely bibliographical point of view. (Eighteenth century bibliography is a little-explored field which has much of interest and value to offer to the painstaking investigator.) Attention is also paid to the musical side of Methodist hymn-singing.

Other sections in the book to which attention should be drawn are the descriptions of Wesley's use of Dr. Samuel Johnson's *Taxation no Tyranny*, and of his abridgement of Henry Brooke's

novel *The Fool of Quality*. Mr. Herbert strongly disagrees with Dean W. H. Hutton's condemnation of Wesley's version of this latter, and his careful analysis and appreciation of it can hardly fail to convince most readers that Wesley did not merit Dr. Hutton's censure.

Apart from one or two signs of haste, such as listing Matthew Prior in the index as "Prior, William," the only serious fault one has to find with the book is the system of annotation. In spite of the doubtful advantage to the general reader of banishing foot-notes to the end of the book, it is very irritating for the student to be continually searching amongst the heterogeneous mass of notes at the end for the one he wants, especially when there is no indication linking the note up to the page to which it refers.

Dr. Shepherd's *Methodism and the Literature of the Eighteenth Century* is a much more ambitious book than the one just discussed, as well as a much larger one. In addition to dealing with the various publications of John and Charles Wesley, Dr. Shepherd devotes chapters to "The Critical Opinions of John Wesley," "Methodist Autobiography in the Eighteenth Century," "Methodists and the Theatre in the Eighteenth Century," "Methodism as seen in the Literature of the Age," and "The Influence of Methodism on the Romantic Revival and on the Literature of the Age." A book has already been written on the last topic, and books will probably be written about each of the other subjects. Ranging over such a wide field, great detail in any one is not to be expected. Yet Dr. Shepherd's volume is an exceedingly competent and interesting survey of the various ways in which Methodism and Literature crossed paths in the eighteenth century. The following pages contain a number of criticisms, but they are mainly on details, and do not affect the main fact, that in this book Dr. Shepherd has rendered a valuable service, both to Methodism and to literature.

One thing which could hardly be expected in such a work came as very pleasant surprise—the wonderful little summary of Wesley's life, viewed from a literary "slant," which Dr. Shepherd has provided in his Introduction. This 6000-word study, one suggests, might well be published separately. It would make an admirable introductory pamphlet for educated men and women whose interest in Wesley is general rather than theological.

In his chapter on the *Journal*, Dr. Shepherd makes out a

good case against the popular view that Wesley wrote it for religious reasons only, and published it merely as a weapon of evangelical warfare. He concludes :

Whatever his reasons, or excuses, for publication, behind the *Journal* lies the artistic urge for expression which is behind all great writing. There is no moral reason why at least a quarter of the *Journal* should have been published, but this quarter has been written with great care both in choice of incident and language. Much of the *Journal* was written because Wesley enjoyed writing it, and in this he might be well be compared with Pepys.

Dealing with Wesley's many and varied publications in a necessarily restricted way Dr. Shepherd makes one or two slight errors. For instance, speaking of the *Arminian Magazine*, on page 92 he says "The magazine gave Wesley a chance to republish many of his sermons. . ." As a matter of fact, Wesley *republished* only one sermon in the magazine, although he wrote many new ones for it which were also published separately. In the Preface to the number of the magazine for January, 1781, he wrote :

Several of my friends have been frequently importuning me to write a few more Sermons. . . I submit to their well-meant importunity, and design to write, with God's assistance, a few more plain, practical Discourses, on those which I judge to be the most necessary of the subjects I have not yet treated of. The former part of one of these is published this month; the latter will follow in February. And so every two months, so long as God spares my life and health, I shall publish another.

This plan Wesley followed out, although it must be noted that in 1788 he issued separately four new volumes of sermons, containing those which had already appeared in the *Arminian Magazine*, and some which had been written specially for it, but whose turn for inclusion had not yet come, (he usually prepared his material well in advance). Publication of these latter in the *Magazine* should not be looked on as a re-issue—rather was their inclusion in the collected sermons a "pre-issue." Only two of Wesley's sermons printed in the *Arminian Magazine* were not written specifically for its pages, viz., that on Romans 8 : 29-30 (Green's *Bibliography*, No. 290) in 1782, and the Oxford sermon on Luke 22 : 19 in 1787, the latter after undergoing a thorough revision.

Speaking of Wesley's *Christian Library* Dr. Shepherd says (page 94) "The sales were not as great as he had hoped, and he estimated that he lost over £200 in the venture." This statement is based, of course, on an entry in Wesley's *Journal* for November, 1752 ;—

In the remaining part of this, and in the following month, I prepared the rest of the books for *The Christian Library*, a work by which I have lost above two hundred pounds. Perhaps the next generation may know the value of it:

The usual interpretation of this as stating Wesley's final loss on the venture must be rejected, however. Wesley undoubtedly meant that he had laid out £200 more than *at that time* he could envisage coming in by subscriptions and sales. Nor had he finished preparing all the books by the end of the year, for on March 1st, 1753, he had only just begun to abridge Clarke's *Lives*, which were to occupy volumes 26 and 27 (*Journal*, 8; 160). At that time only nineteen of the fifty volumes had been published, and obviously Wesley was not in a position to give a final profit-and-loss account. The subsequent sale of unsubscribed sets and odd volumes of the *Christian Library* reduced Wesley's expected loss by half as is shown by the following notice, which appeared in 1784 on the covers of successive numbers of the *Arminian Magazine* :—

A friendly Correspondent desires me to reprint the fifty volumes of the *Christian Library*, I have lost above a hundred pounds by it before : and I cannot well afford to lose another hundred.

Nov, 12th, 1783,

John Wesley

(see Smith's *History of Wesleyan Methodism*, Vol I, page 667n.)

The section dealing with Wesley's *Notes on the Old Testament* also needs some correction. Wesley only used Matthew Henry's well-known *Exposition of the Old and New Testament* as the basis for his own work as far as the beginning of Exodus, after which Poole's *Annotations* formed the foundation, Henry's work being used to fill up any gaps. In his preface to the *Notes* Wesley says:

From the time that I had more maturely considered Mr. Pool's *Annotations on the Bible*, which was soon after I had gone through the book of Genesis, I have extracted far more from him than from Mr. Henry . . . Instead of short additions from Mr. Pool to supply what was wanting in Mr. Henry, which was my first design, I now only make extracts from Mr. Henry, to supply, so far as they are capable, what was wanting in Mr. Pool.

"Mr. Pool," as Dr. Shepherd suggests in a footnote to page 84, was the nonconformist Matthew Poole (1624-1679,) but the *Annotations* referred to are not his great work the *Synopsis Criticorum Biblicorum*, a massive five-volume publication in Latin intended primarily for scholars, but the *Annotations upon the Holy Bible*, a similar work in English, published posthumously in two folio vol-

umes (1683-5,) Jeremiah to Revelation being completed by other scholars. The *Annotations*, like the *Synopsis*, have often been reprinted, even as lately as 1840. Another footnote on the same page must be a slip, for it states that Matthew Henry's *Exposition* was "first published in 1796"! The first volume was published in 1708, reappearing with volumes 2 to 5 in 1710. Like Poole, however, Henry did not live to see a complete edition of his English commentary. He had only managed to prepare the book of Acts for the sixth and last volume before his death, and the rest of the volume was completed by thirteen nonconformist ministers, although I have been unable to ascertain exactly when the completed edition first appeared. It was certainly before 1765, for in that year Wesley speaks of Henry's work as being in "six folios, each containing seven or eight hundred pages."

The chapter on Wesley's critical opinions is a good summary of the main points. The section dealing with Prior is especially detailed and valuable. That on Cowper, however, can be supplemented. Wesley's admiration of William Cowper's poetry was greater than has often been suspected, though the fact is obscured by his annoying habit of extracting passages from authors without acknowledging the source. Wesley knew the Olney Hymns, and reprinted some in the *Arminian Magazines* for 1781 and 1782. There is evidence, also, that he not only read Cowper's first volume, *Poems by William Cowper, of the Inner Temple, Esq.*, but appreciated it more than did the general public, and much more than did the *Critical Review*. This 1782 volume contained the long poems, "The Progress of Error," "Truth," "Table Talk," "Expostulation," "Hope," "Charity," "Conversation," and "Retirement," as well as a number of shorter ones. Wesley showed his admiration in a practical way, by reprinting in the *Arminian Magazine* (in a more or less abridged form) "Conversation," "Charity," "The Progress of Error," "Retirement," and "Truth," as well as some of the shorter poems, including the well-known verses on Alexander Selkirk ("I am monarch of all I survey") and some translations from Vincent Bourne. Wesley continued to reprint them in the *Arminian Magazine* even after *The Task* had appeared, the theme of which seemed to him so feeble. The manner in which these reprints from Cowper's *Poems* are spread over the years 1782 to 1789 suggest that Wesley had a real appreciation of Cowper's worth as a poet, nor must his views on *The Task* be allowed to obscure this fact.

Speaking of Wesley's reading of well-known prose writers Dr. Shepherd says "The Diary shows that at Oxford he often read volumes of the *Spectator* and the *Guardian*, as well as Daniel Defoe's *Pyrates* (*Robinson Crusoe*.)" The implied identity of Defoe's *Robinson Crusoe* with the *Pyrates* that Wesley admittedly read cannot be maintained. The actual diary references (see *Journal*, vol. 1 pages 21, 54, 57) are to a "History of *Pyrates*," which Dr. Harrison mentions in *W.H.S. Proceedings* xv, 164 as "a book . . . which we have been unable to trace." In a note to Dr. Harrison's article, however, Rev. T. E. Brigden suggested that possibly *Robinson Crusoe* was intended, or rather Defoe's lesser-known *Captain Singleton*. In a later article he discarded this suggestion in favour of the much more likely theory that Wesley was reading *A General History of the Pyrates*, by "Captain Charles Johnson," which had just been reprinted (this was in 1928.) Now the wheel has romantically turned full circle, and "Captain Charles Johnson" turns out to be none other than Daniel Defoe! The pseudonymous *General History of the Pyrates* is now generally accepted as being Defoe's work, of which Wesley would read the first volume, the second not being published until 1728. (For a fuller discussion of Defoe and the *Pyrates* see *Notes and Queries*, Vol. 179, page 7, and J. R. Moore's *Defoe in the Pilory and other Studies*.) Dr. Shepherd's comparison of Defoe's style with that of Wesley and his preachers (see pages 45, 68, 157, 162) is very interesting, and there is an undoubted likeness to Defoe in Wesley's "homely descriptions and in detail which gives a feeling of veracity." It is fairly certain, of course, that Wesley did not consciously imitate Defoe. He had read *Robinson Crusoe*, however, though not on the occasion mentioned above, for he describes *Captain Cook's Voyages* as a work of fiction after the style of Defoe's famous book (see *Journal* 6 : 7.) Wesley had also read at least one more of Defoe's many anonymous works, viz. *An Account of some remarkable passages in the life of a private gentleman, with reflections thereon*. This he read on a journey to Oxford in March, 1739.

One of the most interesting chapters in Dr. Shepherd's book is that on "Methodist Autobiography in the Eighteenth Century," which consists largely of a review of *The Lives of The Early Methodist Preachers*. He follows Dr. Bett and Dr. A. Caldecott in pointing out that Wesley's helpers were by no means the unbalanced and illiterate ranters which tradition has suggested. The direct and homely style of their autobiographies he compares with that

## PROCEEDINGS

of Defoe, although he believes that it may owe something to Wesley's editorial pen.

The chapter on "Other Methodist Writers of the Eighteenth Century" deals with Charles Wesley's *Journal* and the writings of George Whitefield, James Hervey, John Fletcher, Walter Churchey, and a few authors of lesser importance. Dr. Shepherd is perhaps a little unkind to James Hervey, though modern taste is admittedly repelled by that author's luxurious circumlocution. On page 174 *Theron and Aspasio* is apparently confused with *Aspasio Vindicated*. In *Eleven Letters from the late Rev. Mr. Hervey, to the Rev. Mr. John Wesley; containing an Answer to that Gentleman's Remarks on Theron and Aspasio*.

Volumes xx and xxi of the W.H.S. *Proceedings* contain an interesting series of articles by Dr. Shepherd which he has apparently revised and expanded to form the chapter on "Methodists and the Theatre in the Eighteenth Century." It is a very useful and comprehensive summary, although material exists to make it still fuller. Wesley's reading of Greek and Latin plays is not dealt with, nor is his reading of Ben Jonson's famous *Silent Woman* in 1725 mentioned. Wesley was also acquainted with the work of other well-known dramatists whom Dr. Shepherd does not mention, as is shown by a letter which he wrote to *Lloyd's Evening Post* in 1760, in which he asked the question "Whether the Stage in later years has ever ridiculed anything really serious?" answering "Yes; a thousand times. Who that reads Dryden's, Wycherley's, or Congreve's plays can doubt it?" (*Letters* 4 : 118.) In his Oxford days Wesley not only read plays and watched performances of them, but even tried his hand at acting, though, we imagine, not with the same flair for it which George Whitefield possessed. One of his greatest temptations in those days he described as "Listening too much to idle talk, or reading vain plays or books."

At least one of the early Methodists was not only extremely fond of reading plays before his conversion, but even wrote one shortly afterwards. This was John Gambold, although his play, *The Martyrdom of Ignatius: a Tragedy*, was not intended for public performance, and was only published posthumously (see Tyerman's *Oxford Methodists*, pages 156, 173-5.) The general attitude of the Methodists towards the theatre however, was undoubtedly one of suspicion, if not of hatred. The well-known bookseller James Hutton proved himself a good Methodist and was "stigmatized as mad" because he held hymn-singing meetings at his house and

refused to sell plays. As far as the general practice of the early Methodists is concerned Wesley clinches the matter in a passage in his *Advice to the People called Methodists*. He says, "Your *Strictness of Life* taking the whole of it together, may likewise be accounted new. I mean, your making it a Rule, to abstain from fashionable *Diversions*, from *reading Plays, Romances, or Books of Humour . . .*"

The chapter on "Methodism as seen in the Literature of the Age" reviews the attitude of various periodicals towards Methodism and goes on to describe Graves' *Spiritual Quixote*, Smollett's *Humphry Clinker*, and Lackington's *Memoirs and Confessions*. The chapter also contains a fairly full description of Horace Walpole's views on the Methodists (pages 226-9,) and a good section on Dr. Samuel Johnson—although Dr. Shepherd apparently is not aware that Wesley was acquainted with *Russelas*, from which he gave an extract in the *Arminian Magazine* for 1787. Bishop Warburton's *Doctrine of Grace* is twice referred to as a "pamphlet"—actually it was a two-volume work of over 350 pages!

Dr. Shepherd's last chapter, "The Influence of Methodism on the Romantic Revival and on the Literature of the Age" covers similar ground to Dr. F. C. Gill's book, though he does not agree with Dr. Gill in regarding Wesley's attitude towards Nature as tending towards the Romantic view. His summary of the chapter is cautious, but, we believe, correct:—

In so far as Romanticism is closely bound up with a love of liberty, a deeper interest in man, a love of nature and simple domestic joys, a freer expression of emotion, and an outburst of lyrical poetry, Methodism encouraged it, or was part of the same spirit. Wesley himself was rooted in his own age and his personal ideal was for the life of the early part of his century purified from its abuses, but he started something far vaster and deeper than he realised. . . His ideal of literature was Classicism, and he prepared the way for Romanticism.

The sectionalised Bibliography at the end of the book gives some idea of the wide field of labours in which Dr. Shepherd has toiled so fruitfully. One is amazed, however, to find no reference to Dr. G. Osborn's *Outlines of Wesleyan Bibliography*. Admittedly Richard Green's fine work has superseded this as far as Wesley's publications are concerned, but no adequate idea of the writings of the less important eighteenth century Methodists can be gained without reference to the far bulkier second part of Osborn's book, inadequate though it unavoidably is in some respects. It is surprising also to find Dr. Shepherd referring to the W.H.S.

## PROCEEDINGS

quarterly *Proceedings* as being circulated to members "three times each year." One other point may be added, though this does not refer only to Dr. Shepherd's Bibliography. Dr. Shepherd, in common with the *New History of Methodism* and many Methodist scholars, lists the *Life and Times of Selina, Countess of Huntingdon* as anonymous. The title-page states that it was written "By a member of the Houses of Shirley and Hastings." The actual author was the hymn-writer Aaron Crossley Hobart Seymour (1789-1870), a memoir of whom appears in the *Dictionary of National Biography*.

FRANK BAKER.

We are indebted to Dr. Paul N. Garber of Duke University, Durham, North Carolina, U.S.A., for his kindness in sending a copy of Mr. Herbert's book.

Referring to what is said above about Daniel Defoe, it is interesting to note that in *Proceedings* xx, 47 we quote the opinion of Prof. Henry Morley that there is some reason to think that Defoe's second wife was sister of Wesley's mother.

F.F.B.

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# THE "RICHMOND" LETTERS OF CHARLES WESLEY.

(Continued)

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## VI

This letter was written to Blackwell on October 8, 1749. It is printed by Jackson, and tells of a reconciliation between the two Wesleys and George Whitefield, and of their re-union in the work. At the end of the Richmond copy there are two memoranda which Charles Wesley seems to have jotted down here merely because there was room on the paper. The first runs as follows,—'Mem. Mon. Nov. 25, 1751. At Shoreham agreed with my Bror (present Mr. Perronet) to receive or reject Preachers.' Then there is another note,—'A Purge—Dr. L.  $\frac{1}{4}$  oz. of Senna ;  $\frac{1}{2}$  oz of Manna ; 4 oz. of Tamarinds, pint boiling

WESLEY HISTORICAL SOCIETY

Water.' The agreement made at Shoreham is printed in Tyerman's *Life and Times of John Wesley*, ii. 129f. Who was 'Dr. L.'? These memoranda prove that the Richmond copy was not the letter despatched to Blackwell. [Jackson, vol. i. 541, and Whitehead, p. 336.]

VII

Bristol. Wednesday Evening.

May 5th, 1752.

Dear Sir,

You will rejoice at our safe arrival here, for which you shewed yourself so kindly anxious—We took a Post Chaise at Salt Hill; and so on to Bath. Thence I brought my wife behind me to this place. Once only she was extremely fatigued and frightened at the thought of taking up her abode at an Inn. But God who heareth prayer, gave power to the faint, and blest our coming in, as well as our going out. We join in most cordial love to Dear Mrs Blackwell Mrs Dewal and yourself desiring your constant prayers for her, in her approaching trial, and me in my journey to the West.

Farewell,

C. Wesley.

[Whitehead, p. 346.]

It seems clear that in this letter to Ebenezer Blackwell, the phrase 'prayers for her in her approaching trial' refers to the fact that Charles Wesley's wife was expecting the birth of a child. Altogether she had eight children. By 1752 she was quite used to staying in inns and riding pillion behind her husband. It must have been some special circumstance that made her husband so solicitous.

VIII

Bristol, May 13, 1752.

Dear Sir,

I have often had it on my mind to tell you my *friendly fears*, lest your engagement with the Gentlemen of your Club, should insensibly draw you in further than you were aware into the ways

## PROCEEDINGS

and spirit of the World. Perhaps by sly you might be led, even into their diversions, which you know can never be done to the glory of God. Perhaps you may by little and little become partaker of their Sins, at least by your *silence* at their idle words or *oaths*. There's no standing neuter in the midst of worldly men.

“ We must or immitate or disapprove  
Must list as their accomplices, or foes.”

That you may use the World as not abusing it and live *above* it while in it is the earnest prayer of Yrs. most Affecly.

C. Wesley.

To Mr. Blackwell

When it is remembered that in their work the Wesleys were often under obligation to the generosity of their well-to-do friend Blackwell, one must admire this letter. Blackwell evidently took it in good part, for the close friendship continued. ‘List,’ of course, means ‘enlist.’

## IX

Bristol. Jan<sup>r</sup>. 24. 1753.

Dear Sir,

I have just now received your very obliging letter, and, with my wife, sincerely thank you for it.

We are truly sensible of your kind intentions towards us. You are a friend to my Bro.<sup>r</sup> a friend to me, and a friend to our Common Master.

Your desire is alone sufficient to bring us to Town : but my Wife will do nothing without consulting her relations ; and I have neither power nor inclination to force her. (As for *me*, I am quite out of the question.) We join in cordial respts. to Mrs. Blackwell and Mrs. Dewal. I am Dear Sir more than ever Your obliged

and Affectionate Servant.

C. Wesley.

## X

Bristol. Feb<sup>y</sup> 2. 1853.

Dear Sir,

Your Christian intention is quite obvious. You can have no other end in troubling yourself about our affairs, but the establishment of true brotherly love and harmony. The *only* means to this end you apprehend to be mine and my wife's *immediate* presence in Town. To This we answer we will come when we shall have convenient time, but immediately we cannot, for reasons which it would be impertinent to trouble you with.

I thought Mr. Perronet had had a copy of the Settlement. T-is fit my Bro<sup>r</sup>. should have an extract of what concerns himself. My Thanks are poor recompence; but if my prayers are heard, the Blessing of the Peacemakers will rest upon you for your kindness to dear Sir, Your Most obliged & affection-ate Servant.

C. Wesley

These two letters to Ebenezer Blackwell, show that there was trouble, or a nest of troubles, in London; that Blackwell had urged Charles Wesley and his wife to come to London at once, apparently in the hope that they might help to meet the troubles; that he had made some generous offer in connexion with this suggestion; and that he himself was trying to be a peace-maker. What were these troubles?

Tyerman's record for 1752 and 1753 shows that in these years there were for the first time, difficulties with the itinerants, some of whom drew a distinction between the ways of John and Charles Wesley. In 1752 Whitefield wrote to Charles Wesley to complain about John. On June 27, 1753, after the date of the following letters, John Wesley wrote a letter to Blackwell in which he says that Blackwell had warned him against a whole series of faults, and had referred to people 'dependent on' John who were 'as full of pride and arrogance as of filth and of nastiness,' and so on. On October 31, 1753, John wrote a letter to Charles which the latter endorsed with the words 'Trying to bring me under his yoke' (*Standard Letters*, iii. p. 113). Unbelievers might have called the whole situation, if they had known it, a 'pretty kettle of fish.' Blackwell evidently thought, in the early part of 1753, that if Charles came at once to London, this might help matters, but Charles showed no readiness to do so, and there was also another trouble. Why did Charles suggest that it might be possible for his wife to go to London *alone*? John Wesley had married in 1751, and his domestic infelicity was not yet acute in 1753. In his letter to Charles named above, there is the sentence,—'You told W. Briggs "That you never declined going to any house because my wife was there." I am glad of it. If so, I have hope we may some time spend a little time together.' Is the last sentence a reference to Blackwell's suggestion earlier in the year? and had

## PROCEEDINGS

Blackwell thought that if Sally came to London and showed a sisterly affection to Mrs. John, it would remove John's suspicion that Charles was 'cutting' Mrs. John? Sally herself does not seem to have leaped at Blackwell's invitation.

I can make no suggestion about the 'Settlement' named in the second letter below. John Wesley was in London when these two letters were written. (Is it not reasonable to identify this 'Settlement' with the 'Agreement' mentioned in the note above, to letter vi in this series. — *F. F. B.*)

## XI

To Mr Will<sup>m</sup>. Perronet.

No. 1 Mexads (?) Court. Dean S<sup>t</sup>. Soho.

Bristol Feb. 12th. 1756.

Dear Will

Watch & pray that you enter not into temptation—If sinners entice thee, consent those not—*Principiis obsta.*

Keep evil communication at a distance. The Grace of the Lord Jesus is sufficient for you, were you weaker, and your enemies stronger they are—You did not go to London to keep company, but to mind your business and get established in it. Improve all your leisure hours, that is all the time you are not at the Hospital, in reading, thinking and praying—We are you may believe. somewhat concerned for your well-doing. Watch and pray always that you may be counted worthy to escape the Judgments coming on the world—& to stand before the Son of Man.—The Lord blefs & preserve you unto that day—

Farewell.

C.W.

[Jackson Vol II. 103.]

William Perronet was a physician, who is often mentioned in Tyerman's biography of John Fletcher, written under the title *Wesley's Designated Successor*. For instance, he accompanied Fletcher on his visit to Switzerland. When John Wesley was gathering materials for his *Life of Fletcher*, he wrote to William's sister to ask whether any could be found among William's papers. This was on August 7, 1786. In the *Standard Letters* (vol. vii. p. 338) there are two mistakes about this letter of John's.—it was written to William Per-

## WESLEY HISTORICAL SOCIETY

ronet's sister, *Mrs. Elizabeth Briggs*, and not to his niece, *Miss Elizabeth Briggs*; and William died in 1781, not in 1746 (*Wesley's Designated Successor*, p. 499.) The above letter seems to have been written when William was a medical student.

### XII

Manchester Oct 23. 1756

Dear Will

Watch & Pray. Watching implies early rising—Pray—that is enter into thy closet. The first Hour should always be sacred. Carry this point, & the world, the flesh & the Devil shall fall before you

C W.

This letter is just addressed to 'Will,' but it is in the same vein as the last and in the Richmond autograph the two letters are written on the same page. It is practically certain, therefore, that it was written to William Perronet.

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## THE ASSOCIATION OF METHODIST HISTORICAL SOCIETIES, U.S.A.

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The Fifteenth Annual Meeting of the Association was held at Atlantic City on 30th April, 1940.

Dr. James R. Joy presided over a gathering in which ten of the Annual Conference Societies were represented, and some eighty delegates joined in the evening banquet, representing eleven additional Societies. We at home have had a "tea" in connection with our annual meeting for the past three years but we have not yet reached a banquet! An article by Dr. Paul N. Garber on the struggle in the M. E. Church for a trained ministry was read to the meeting.

## PROCEEDINGS

From the April and September *Bulletins* kindly sent us by the Secretary and Editor, Mr. C. F. Eggleston of Philadelphia, the following facts are extracted.

Considerable advance seems to have been made in bringing the various Jurisdictional Conferences into closer association with the work, and for increased care and system in gathering and recording historical material under their control.

Notes on recent historical studies introduce us to a publication of the Columbia University Press, New York: *Religion and the State in Georgia in the xviiiith Century* by Dr. Reba Carolyn Strickland. It is said to bring out many obscure facts concerning the religious side of the Oglethorpe Colony. As the Wesleys were prominent therein for a period we should like to know more of this.

The Kansas State Historical Society has published *Annals of Shawnee Methodist Missions and Indian Manual Labour School*, established by Thomas Johnson in Wyandot County in 1830, an interesting bypath of Methodist enterprise.

Perhaps the most interesting item for English readers is the information about the Methodist literature at Drew Seminary. We have already mentioned the gift of Dr. Tipple's fine collection by his widow. Now we are told that material which has long been hidden is being brought into service. About 1895 the late Mr. William White of Philadelphia purchased in London and gave to Drew the Rev. Luke Tyerman's collection of Methodist pamphlets, numbering over 2000, bound in 275 volumes. No catalogue was made at the time, and the crowded condition of the Library building in recent years caused uncatalogued material to be put aside in storerooms, and in consequence largely unused. When Dr. Joy was made curator of the Methodistica in the Drew Library last summer he started to catalogue the Tyerman pamphlets. His task is now completed; a cabinet of about 6000 cards has been filled. Those who remember how assiduous and successful Mr. Tyerman was as a collector will realise that this work should be of considerable assistance to research workers who may be able to visit the Library.

The pastor of old St. George's Church, Philadelphia, (Rev. Charles H. Tees) has recently published a book entitled: *The*

*Beginnings of Methodism in England and America.* The books and papers of his own Church have helped him, and he has drawn upon unpublished journals and manuscripts especially Joseph Pilmore's Journal.

In the September number of *Church History* is an article by Mr. Edgar L. Pennington on John Wesley's Georgia ministry. It appears that he quotes freely from the Journal of William Stephens who criticised Wesley's dealings with Causton. If the Stephens, here called William, is the Thomas Stephens referred to in Dr. Church's study of Oglethorpe, published in 1932, it should be noted that Dr. Church considered him valueless as a responsible authority, therein following Wesley who spoke of him in very critical terms. Yet the details may furnish interesting side-lights. Mr. Pennington (or his reviewer) claims as a new discovery the fact that Wesley was sent out by the S.P.G. and that his salary was paid by this Society. The appointment, and its financial terms, are clearly set out by Dr. Simon, in *John Wesley and the Religious Societies*.

We congratulate our American friends, and wish them continued success. Dr. Joy suggests the preparation of a Bibliography of American Methodist Books and Pamphlets. We hope that he may be able to tell us more about the treasures of Drew.

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## NOTES AND QUERIES.

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801. A SOCIETY IN ALDERSGATE STREET.—I have lately been giving fresh attention to the surroundings of No. 28 Aldersgate Street which I am less inclined to regard as the site of Hutton's room than I formerly was. Even though I may be to some extent contradicting myself, after a good deal of thought I am inclined now to regard the "Tate & Brady" psalter which came into Mr. Stanley Sowton's hands in 1933 as indicating the likely position of the room where James Hutton held his Society in 1736 & 1737. I still think it impossible that the

present stable with only a ladder leading to the loft could possibly have been used by Hutton, but it does occur to me that the stable may have superseded a cottage entered at the time from the little square in Nettleton Court against the dividing wall of which the stable is built. It is even possible that the flooring of such a cottage might have been incorporated in the subsequent stable under which the psalter was found.

It is much more likely—or so it seems to me—that Hutton hired a room in a cottage in the square of Nettleton Court than in what was then most probably a shop at the Aldersgate Street corner of the Court. I have not mentioned Wesley. Whether it was his friend Hutton's Society that he attended on that memorable May 24th or whether it was Trinity Chapel (the walls of which probably still survive on either side of the lecture-hall of the Aldersgate Street Y.M.C.A.) we shall probably never know for certain. If, however, Wesley was accompanying his friend, James Hutton, to his Society, it certainly is strange that Wesley went "unwillingly."

I am constrained to think that the late Mr. P. J. Lupton was as far at sea in fixing 28 Aldersgate Street as the site of the Society Room visited by Wesley on May 24th, 1738, as he was with the site he fixed as that of John Bray's house. He had no real evidence at all for 28, Aldersgate Street. It was pure assumption.—*H. W. Mansfield, F.Z.S.*

(For Mr. Mansfield's former article see *Proceedings*, xix, 77.)

802. REV. JAMES MURRAY OF NEWCASTLE-UPON-TYNE.—In a Note numbered 762 in *Proceedings* xxi, we gave some particulars about this Presbyterian Minister. In a little volume published in 1828, entitled *The Travels of the Imagination; a true journey from Newcastle to London, in a Stage Coach, with observations on the Metropolis*, a portrait and a memoir of the author, Rev. James Murray appear. In the course of the memoir, reference is made to a pamphlet which is not mentioned in Green's *Anti-Methodist Publications*.

"In the midst of the political agitation, relative to America, the reverend John Wesley stepped forth as a

WESLEY HISTORICAL SOCIETY

Champion of the Court party, and published *A Calm Address to our American Colonies*, wherein he larded the ministers and those at the head of affairs; this work, besides its original publication, appeared in many of the provincial newspapers, and was also printed in a cheap form, at one penny; this occasioned much discussion, and our author attacked it in a spirited manner in the newspapers, under the signature of "A Gentleman of Northumberland." This reply was published from the newspapers, in a small 4to and sold at a low price. The title was: *A grave answer to Mr. Wesley's calm Address to our American Colonies. The words of his mouth were smoother than butter, but war was in his heart, his words were oil, yet were drawn swords.* Mr. Green refers to a pamphlet published in 1778 by Mr. Murray, entitled: *The Finishing Stroke to Mr. Wesley's Calm Address* -- F.F.B.

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CORRIGENDA:—

In Dr. Platt's article in our last issue three errors should be noted.

- P. 162, line 20, for "its" read "his."
- P. 163, line 17, for 1739 read 1741.
- P. 164, line 18, for 1739 read 1741.

With the March number will appear the Title Page and the Index for Volume xxii.