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COLLECTION  
OF  
PSALMS  
AND  
HYMNS.

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CHARLESTOWN,  
Printed by LAWIS TIMOTHY. 1731.

**THE "CHARLESTOWN" HYMN BOOK.**

*Title-page from Dr G. Osborn's 1882 re-print; size of the original. It was re-published with wider margins than the original. (From T. E. B's Collection).*

AMERICA.

LEWIS TIMOTHY, *Charlestown.*

*The Printer of Wesley's first Hymn Book, 1737.*

The article on Lewis Timothy in the last number of the *Proceedings*, suggests one of Wesley's interesting connections with America. Lewis Timothy, the publisher of the *Charlestown Collection of Psalms and Hymns, 1737*, was the son of a French Protestant refugee who had emigrated to Holland after the revocation of the Edict of Nantes. Lewis Timothy, or Louis Timothée as his name was then, came to Philadelphia, worked for a while in Franklin's printing house, and was the first librarian of the "*Philadelphia Library Company.*"

It seems that Charlestown, South Carolina, had offered a reward of "£1000 Carolina currency" to any printer who would settle there. Of three who answered this call, two died in an epidemic of the year 1732. In December of the next year we find Louis Timothée resigning his position at Philadelphia, and shortly thereafter emigrating to Charlestown, where he changed his name to the English, Lewis Timothy.

In February, 1734, Timothy established *The South-Carolina Gazette*, which he published until the time of his death, about 1738. Timothy's widow, his son, and succeeding members of the Timothy family were engaged in the newspaper business in Charlestown until at least 1807.

This account of Lewis Timothy is taken mainly from Isaiah Thomas's *The History of Printing in America*, Worcester, 1810. The three copies of *The South-Carolina Gazette* which I have seen are of the dates, February 28, 1735-36, May 8 and May 15, 1736. The imprint is as follows: "Charlestown: Printed by Lewis Timothy, in Union Street." The number of February 28, 1735-6 bears this news-item:

"Charlestown, Feb. 28.

We hear from *Georgia*, that the Honourable *James Oglethorpe*, Esq., was arrived there the 9th of this Instant, in the *Simons*, Capt. *Cornish* with 130 Passengers."

Thus did Lewis Timothy chronicle the arrival of the ship that brought John Wesley to America. Little did Timothy realize that in the future many would remember his name only because of his passing relations with one of the "130 Passengers."

The connection of the Timothy family with the early

Methodists did not end with the departure of the Wesleys from America. It is well known that Whitefield in 1741 was hailed to court in Charlestown on the charge of "libelling the clergy" in connection with a letter written by Hugh Bryan and corrected for publication by Whitefield (Tyerman, *Life of Whitefield*, I, 448-9). Isaiah Thomas says that Peter Timothy, the son of Lewis Timothy, was the printer, and was arrested with Whitefield and Bryan: "Timothy for publishing, Bryan for writing, and Whitefield for correcting Bryan's letter for the press."

UMPHREY LEE.  
New York.

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## THE HUGUENOTS IN SOUTH CAROLINA.

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It is interesting that the "Mr. Timothy" of Wesley's diary, connected with Franklin's press and Philadelphia's first Public Library (1731) was printer of the first Hymn Book, (as distinguished from the old Psalters) for use in the Church of England—the little manual of worship-song which formed a link between "usages of remote antiquity" loved by John Wesley, and the later hymnody, and it is a suggestive note that Louis Timothée was the son of a family of French Huguenots who came by way of Holland, the "Ark of the Huguenots" (Bayle) and Philadelphia, to South Carolina, which has been styled "The Home of the Huguenots." Nearly a thousand of the early fugitives landed. They formed three communities at Charlestown, Santee and Orange Quarter on the Cooper River. The first manifestation of church life seems to have been in their meetings on the banks of the Cooper and Santee, where "they worshipped their fathers' God with the psalms of Marot and Beza." The first pastor of the Huguenot Church at Charlestown was Elias Prioleau, a descendant of Elias Prioli, Doge of Venice in 1618. From the French settlers in Carolina have descended the Ravenals, Fravezants, Péronneaus, Laurens, Hegers, Gaillards, Benorts, Bayards, Duprés, Chevaliers and many illustrious Americans. A rich contribution was made to the American Commonwealth by the cruel bigotry and political fatuity of Louis XIVth. Acts for the naturalisation of the French Protestants were passed by the Carolinas in 1676.

The connection between Louise Timothée, Huguenot refugees, and "Methodism," may appear remote and slight, but

some readers have been stirred by the recent *Life of Josephine Butler*, (S.P.C.K.) whose labours as a pioneer in the campaign against national immorality are well known in England. History ought not to be written in "water-tight compartments." Records of church-membership in England, and personal knowledge of Methodists descended from Huguenot refugees convince us that more might be written of our debt to French Protestantism. Of Josephine Butler we read, "the ancestors on her mother's side were Huguenots, driven out of France by the Revocation of the Edict of Nantes. Hence may well have sprung a fine fury against injustice, a passion for helping the oppressed and down-trodden of humanity, a power of renouncing all for the sake of an ideal—strong factors in Mrs. Butler's career, endowments shared, indeed, by her with all devoted would-be reformers of human nature and laws." Wesley's ideals were of this same type; Methodism is more than "Connexionalism."

The Rev. G. Whelpton has a paragraph in the *New Hist. of Methodism*, II, 45, on the "Historic Huguenot Church," "To-day it is to the forefront in politics, in higher education, in commerce—and also in social reform and in directing religious work."

T.E.B.

(L. W. Bacon's *History of American Christianity with preface by James Bryce*. Bryce's *The American Commonwealth* (new edition). Smiles's *Huguenots in France*).

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## AUSTRALIA.

*Annotations on Shakespeare by Samuel Wesley, Musician,  
son of Charles Wesley.*

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Dear Mr. Bridgen,

You and the readers of the W.H.S. *Proceedings* will be interested to know that I have come across, here in Melbourne, a copy of Shakespeare which belonged to Samuel Wesley, the son of Charles, and the well-known musician. It is in the possession of a lady to whose grandfather it was given by Samuel Wesley himself. It is the edition in ten volumes published in 1785 by the editor of Dodsley's Old Plays, and contains the notes of Theobald, Warburton, Steevens, Johnson, Malone and others. On the title-page of each volume is the autograph of the first owner "*Samuel Wesley, 1790*," and he has annotated the plays

WESLEY HISTORICAL SOCIETY.

throughout in his own characteristic hand. Wesley's notes are full of interest and throw light not only on Shakespeare, but upon the characters of the various commentators; and especially upon the life and opinions of Samuel Wesley himself. The notes of Wesley run to about 100 pages of type-written foolscap; I doubt whether they are worth publishing in full; but I hope soon to let the world have a selection from them.

Yours fraternally,

E. H. SUGDEN.

Queen's College,  
University of Melbourne.

THE TREVECKA LETTERS.

IV.

Very many of the correspondents with Howell Harris were English people, and lived in England; some were associated with Whitefield, and others with the Wesleys. It may be that a mere list of the names and dates will suggest to the Members of the W. H. Society a clue to some future fruitful research. The lists, which have already appeared in these *Proceedings*, brought us up to the end of 1745.

M. H. JONES.

*Continued from Proc. Vol. xiii, p. 24.*

Date	Letter from	Written to
Jan. 2, 1745/6	W. C. of Bath	Anon.
Feb. 20, "	Mrs. Dutton at Gwenfithen	Howell Harris
" 25, "	S. Mason	"
" 25, "	J. Burton	"
March 2, "	Wm. Hull	"
" 4, "	J. Syms	"
" 7, "	H. Harris	to Moravians at Fetter Lane
" 11, "	Collingwood Ward	Thos. James, Bulth
" 11, "	Elizabeth Paul	H. Harris
" 13, "	Elizabeth Adams	Thos. Adams
" 15, "	John Edwards	H. Harris
" 19, "	Ann Parsons	J. Edwards (London)
" 20, "	H. Harris	Mrs. Eliz. Wood
" 22, "	Mary Ann Page	Mr. Reynolds, Hampton
" 29, 1746	John Edwards	Thos. Adams
" 31, "	W. Hull & Jn. Whitney	Mr. Herbert Jenkins
April 5, "	Jn. Edwards & Js. Hutton	H. Harris
" 11, "	James Rely	Thos. Adams
" 12, "	Robert Keen	Anon.
" 21, "	J. Burton	H. Harris

PROCEEDINGS.

Date	Letter from	Written to
April 23, 1746	Thos. & Eliz. Adams of	Herbert Jenkins
" 25, "	John Stevens [Hampton	Thos. Adams
" 27, "	Andrew Kinsman of Plymouth	"
May 7, "	Samuel Wells of Tewkesbury	"
" 9, "	John Lewis, Printer	H. Harris
" 16, "	James Erskine	"
" 17, "	Rd. Smith & Michael Heaton	John Lewis, Printer
" 19, "	S. Burton	Thos. Adams
" 26, "	Thos. Worrell	Anon.
" 25, "	Wm. Vines	John Edwards
" 25, "	Samuel Wells	Thos. Adams
June 5, "	M. Biggs	H. Harris in London
" 2 & 9, "	James Erskine	"
" 21, "	Thos. Bodmington (London)	"
July 1, 1746	Obadiah Satchell	H. Harris in London
" 2, "	Thos. Adams	Messrs. Relly, Edwards and
" 7, "	Ed. Godwin	John Edwards [Ingram
" 8, "	George Fox	H. Harris
" 12, "	Wm. Moore of Dublin	Jn. Edwards, London
" 27, "	Christopher Bassett	Bro. Relly
Aug. 9, "	Josiah Smithman of Braintree	Jn. Edwards
" 11, "	Nathanael Franklin	"
" 22, "	Hannah Taylor	H. Harris
" 26, "	H. Harris	Bro. St. Dixon
Sept. 2, "	Harrington Eustace of	Js. Ingram
" 8, "	H. Harris [Chinner	G. Whitefield
" 14, "	J. Blake	Js. Relly
" 19, "	G. Watson	Js. Ingram
" 30, "	Thos. Heath	Thos. Adams
Oct. 9, "	Thos. Howard	H. Harris
" 9, "	J. Miller & J. Blake	"
" 19, "	J. Relly & Andrew Kinsman	"
" 23, "	Eliz. Wood & J. Stephens	Js. Relly
Nov. 6, "	H. Harris	Joseph Williams, Kidder-
" 10, "	Ann Stevens of Plymouth	Mrs. Davise [minster
" 11, "	Benjamin Townsend	H. Harris
" 16, "	John Bataille	"
" 27, "	Thos Dale of Burwar, Old	"
" 30, "	Grace Watson [Radnor	"
Dec. 3, "	Ann Wildman	Anon.
" 7, "	Andrew Kinsman	J. Relly at Exon.
" 9, "	Ann Helling	Bro. Stevens
" 14, "	George Fox	H. Harris [Gloster
" 15, "	H. Harris	Gabriel Harris, Mayor of
" 15, "	"	Bros. & Sisters in Conference
" 20, "	"	Js. Beaumont & Sister Wood
" 21, "	Mary Ann Page	James Relly

# HOWELL HARRIS TO JOHN WESLEY. 1740.

(COLMAN COLLECTION).

The following printed letter has been sent to us by Mr. Brownson. He does not name the publication from which it is a cutting, but Mr. Wallington has discovered the original in the Colman collection.

Builth, Brecknockshire, Feb. 1, 1740.

"My Dear Brother,—To-night I received yours, which, with the agreeable news I have of the power among you, was a sweet refreshment to my soul. Shall I hide from you how nearly the Spirit of God did knit my soul to you; but what agreement has light with darkness; I yet live on distant glimpses supported by a hidden power, and am called to sow the seed; but, in myself, experiencing often the deadness of a dry heart. I am nothing, but as I am acted on by another. I believe it will be to the glory of God if you come to us, and if you could afford a considerable time to go over South Wales. We are at work, and I am in hope the Lord will send you, with the fulness of the blessing of the Gospel of Peace, to cut us deeper and to slay them; that we may be rooted as in faith and love. I am now going to Cardiganshire, Pembrokeshire and Carmarthenshire, and it would rejoice me if I should hear that the Lord did incline your heart and the rest of your brethren, to pray for me. I do not intend to return till about Lady-day; then, if the Lord sends me,—but I have not thought of it close,—I would be willing to see my Bristol friends. I long for some of that power, life, and love of God, which he gives among you; and, to that end, I should rejoice to have a call to come. Pray commend me to God, by the prayers 'of your society, that I may grow in faith and love. My love to Brother Mitchell. I received his letter, and thank him; but have no time to answer it:—to Mrs. Grenville,<sup>1</sup> and all the brethren. I will

1. Probably Mrs. Grenville or Grevile, grocer, Wine Street, Bristol. Wesley was at Bristol from January 9th to February 1st, 1740. Mrs. Grevile was Whitefield's sister, one "of the memorable first three women who proposed the formation of a new society, apart from the Moravians." See Rev. H. J. Foster's article on the *Moravian Archives*, relative to Bristol. *Proc.* v, pp. 4-5-12, 13. T.E.B.

write to the London brethren. I am now going to the lion's mouth ; but I hope the angel of the Lord goes before me. O, when shall I see you ! Can you contrive to come for some weeks between the both holydays, if you cannot now, while I am from home ? O, may I call myself your sincere brother in Christ ?

HOWELL HARRIS."

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## GAMBOLD'S EDITION OF THE GREEK TESTAMENT. 1742.

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There has come into the possession of the Rev. T. E. Bridgen a copy of John Gambold's edition of the Greek Testament which was issued at the Oxford University Press in 1742. Gambold's name does not appear on the title page but a comparison between this volume and the British Museum copy of Gambold's edition shows that they are identical. The book is of interest to Methodists because Gambold was a member of the Holy Club in which the Wesleys and their associates devoted much time to the study of the Greek Testament. What was the text they used ? The interest of this question lies in the fact that the Holy Club was meeting at the very time when Textual Criticism of the Greek Testament was beginning in England. In 1707 Dr. John Mill published a Folio volume with the text of the Stephanus edition of 1550 together with (1) the variant readings from 78 MSS., (2) all the versions to which he had access, and (3) many patristic quotations. This was the quarry to which his successors came even when they found that his principles of criticism were immature. This great book was the product of thirty years of labour.

One of the successors of Mill who made great use of Mill's quarry was J. A. Bengel, of Tübingen, who in 1734 published an edition which marked the beginning of a new era in criticism. He not only gave an *apparatus criticus* of alternative readings but began to suggest the lines on which they should be sorted out and indicated by alphabetical grading his own preferences ; *a* being the best reading, *b* next and so on. In my article in *Proceedings* Vol. ix, part 5, I have shown how closely Wesley followed Bengel in his translations made for the *Notes on the New Testament* in 1754, and thus had the honour of frequently anticipating the changes made by the *Revised Version* of 1881.

Among the minor changes that Bengel made in his edition was a division of the text into new sections beginning with big capital letters according to the sense; he also made a few changes in punctuation.

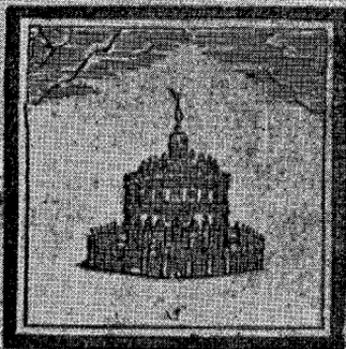
The question arises; how far was Gambold influenced by these great scholars in his edition of the Greek Testament. According to his title-page he claims to have adopted the text of Mill (1707) with the paragraph divisions and punctuations of Bengel (1734). A careful comparison between Gambold's little volume and these two great Folios shows that to be the case. While we are grateful for the new division into paragraphs we wonder what the value of such a new edition can be. The text of Mill he could have got from any copy of the Received Text—either the *O Mirificam* Stephanus of 1546 used by John Wesley, or the 1591 Stephanus used by Charles Wesley or almost any other Greek Testament then in existence. They all had the same type of the Textus Receptus. The value of Mill's work lay in his great collection of alternative readings. If we compare Gambold's text with every change that Wesley makes as quoted in the article in *Proceedings* (Vol IX, part 5), we find that in every case Gambold agrees with the A.V. He even achieves this in 1 Tim. III, 16, where loyalty to Bengel's punctuation would have given a different interpretation to the passage; it would then have appeared as it does in the *Notes on the N.T.* Gambold, however, compromises, keeping the sense of the A.V. but beginning a new paragraph with this verse, as Bengel does.

Apparently the book was meant for daily use, as he says in his preface, and therefore he did not feel free to follow the revolutionary changes which Bengel would have made in the text. There was a smaller edition of Mill in currency but it might be a convenience to have a pocket Greek Testament in which Bengel's paragraphs were reproduced.

Gambold is not the least interesting of the members of the Holy Club. Like most of them he was interested not merely in the study of the Greek Testament but in the origins of the Christian Church. He was also something of a poet who wrote hymns and a more ambitious effort on the Martyrdom of St. Ignatius. Born at Punchester, Pembrokeshire, on April 10th, 1711, he entered Oxford as servitor at Christ Church, in 1726. In March, 1730, he met Charles Wesley and became a member of the Holy Club. He was ordained in 1733 and became vicar of Stanton Harcourt two years later. After a period of mysticism he found his spiritual home with the Moravians and resigned his

H K A I N H  
Δ Ι Α Θ Η Κ Η,  
NOVUM  
TESTAMENTUM  
GRÆCUM.

Textu per omnia Milliano, cum Divisione Pericoparum & Interpuncturâ  
J. A. Bengeli.



OXONI:  
E THEATRO SHELDONIANO.  
Impensis E. Broughton Bibliop. MDCCXLII

TITLE-PAGE OF GAMBOLD'S EDITION OF THE  
GREEK TESTAMENT, 1742.

*From T. E. Brigden's Copy.*

living in 1742. John Wesley and Gambold never renewed the intimacy of earlier days after a breach in their relations in 1741, yet Wesley spoke of him as "one of the most sensible men in England." He was made a bishop of the Moravians in 1754 and died in Pembrokeshire in 1771. His contemporaries were struck by his likeness 'in person and in mien' to Dr. Johnson. (*Gentleman's Magazine*, 1784, p. 353 quoted in D.N.B.)

A. W. HARRISON.

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MARY WHATELEY  
OF WESLEY'S *JOURNAL*, 1768.

"A FARMER'S DAUGHTER," AND MINOR POET.

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On March 22nd, 1768, Wesley writes: "I read over a small book: '*Poems*,' by Miss Whateley, a farmer's daughter. She had little advantage from education, but an astonishing genius. Some of her elegies I think quite equal to Mr. Gray's (!). If she had had proper helps for a few years I question whether she would not have excelled any female poet that has ever yet appeared in England." As to what she might have been it is unsafe to pronounce, but surely the comparison between her elegies and those of Gray must have been due to Wesley's surprise in the discovering of such ability in that 'neglected shade.'

One of the index volumes of the British Museum contains the following entries: "Whateley, afterwards Darwall (Mary) Original Poems on several occasions. London. 1764, 8vo. Second edition, 1764. Another edition, 2 vols, Walsall, 1794, 8vo." In the *Gentleman's Magazine* 1778, is an ode "On reading Poems by Miss Whateley, now Mrs. Darwall of Walsall, Staffordshire." A portion, will prove, at least, that others shared Wesley's admiration of this lady's genius.<sup>1</sup>

Not on the Isis or the Thames  
The Muse's walks are now confin'd,  
Since other urns produce their gems  
Invalued as the pearls of Ind,  
Rich as the ruby in its raging blaze  
When garish day concentrates all its rays,  
E'en where tann'd labour ceaseless ply'd<sup>2</sup>

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1. These lines are quoted in the beginning of Miss Whateley's *Poems*.

2. Walsall. [Mrs. Darwall was evidently the wife of Rev. John Darwall, Vicar of Walsall, 1769-1789, composer of the well-known tune 'Darwall's 148th,' (M.H.B. 855).]

And but the Cyclops din was heard,  
 The Muse could their concerns divide,  
 Mild as the love-lamenting bird ;  
 When tuneful Whateley with her Lesbian strain,  
 Charmed every ear on Wrottesley's flowery plain.

.....

If W. Hamilton Reed, and Langhorne, translator of Plutarch's Lives, and Collins, the author of the "Ode to the Passions," could join to weave "a garland gay" for her who sang so sweetly, "E'en where the Cyclops din was heard," Wesley's tribute to her genius was well deserved—all save the comparison between her elegies and those of Gray.

Since the above was penned the writer has read the first edition of Miss Whateley's Poems, in which Mary Whateley herself regrets her lack of educational advantages. Of herself she writes, "A stranger I to classic eloquence and speech refined," and in her "Lines to the Rev. Mr. Welchman" she says her "inexperienced youth was never taught from ancient bards to catch the rapturous flame." In the dedication of her volume she describes her verses as "the amusements of youth, leisure and solitude, written without any intention of being made public." Yet in the thirty-one pieces there is "An ode of Anacreon Imitated," followed by another "Imitation of the Third Elegy of the Third Book of Tibullus."

Perhaps her confessed disadvantages led Wesley to speak of Miss Whateley's "astonishing genius" more than of the actual merit of her lays ; but that her powers were fully recognised may be gathered from the large number of Oxford scholars whose names appear in her long list of subscribers. Methodist readers will be interested to find there the names of Dr. and Mrs. Delany, Dr. Dixon of Oxford, Sir Rowland Hill, several of the Baylis family of Wednesbury, some of the Persehouses of Wednesbury and "Mr. Agar of York."

If the writer of this note might venture an opinion it would be that the poems are smooth, pleasing and rhythmical. She herself assures us that she never "studiously ranged through regions of imagination to seek for paths unexplored by former writers." This is rather easy to believe.

The first ode on the Inconstancy of her own sex it would be bad manners to praise ; but we may say that no pieces have pleased us more than the lines "On *Rural Happiness*," "Elegy on *Leaving* ———," "Ode to *May*," "A *Pastoral Song*," and none so much, perhaps, as the "*Hymn to Solitude*."

R. BUTTERWORTH.

## PROCEEDINGS.

Four of Mary Whateley's Poems appear in G. Pearch's *Collection of Poems in Four Volumes* (with the fine engravings by Isaac Taylor) 1770; *The Pleasures of Contemplation. Liberty, an Elegy. Ode to May, and Hymn to Solitude.* From the last named we give two stanzas :

And while the raptur'd woodland choir Four forth their love-taught lays ; I'll tune the grateful matin song To my Creator's praise.	To that all gracious source of light Let early incense rise, While on Devotion's wing the soul Ascends her native skies.
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T.E.B.

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## RICHARD VINEY'S DIARY, 1744.

### II.

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*For Viney's Preface see present volume, pp. 78-80.*

The transcription of the Diary has filled 410 quarto sheets. We must, therefore, be content with abstracts and condensations. There are few pages which do not throw flash-light on the interlaced history of the Methodism and Moravianism of 1744. In the main, the two streams had already parted ; Viney himself was drift-wood, attracted alternately by both currents. As a psychological study he is interesting, often painfully, but we owe him not a little for his graphic details and living pictures. Thus proceeds his diary :--

*Sunday, January the First, 1743-4.* Pudsey uppertown and Bankhouse.

*Employ :* Went at 8 o'clock to Gussenbauer's and welcomed him Home ; to y<sup>e</sup> Meeting at Hillas's. Wrote some *hymns* from loose papers, in a book till dinner. After, wrote yesterday's Journal, and collected some occurrences from papers into my Journal of March and April last. In y<sup>e</sup> evening read y<sup>e</sup> greatest part of *Mr. Halyburton's Life and Death* (as Mr. Westley has Abstracted it) to John Hutchison and his wife.

*Mind :* Calm and easy. Could a little rejoice in God my Saviour, towards evening much convinced that I had lead an unprofitable life hitherto, and therefore humbled before y<sup>e</sup> Lord and desirous he would shew me a way wherein I might be more usefull in his service for the Good of mankind. In y<sup>e</sup> evening on reading Halyburton, much convinced and asham'd of my carnal reasoning about y<sup>e</sup> Principle points of y<sup>e</sup> Christian Religion. O Lord Jesus make me truly simple, Give me a Heart fill'd with thy Love, a single Eye fix'd on Thee, an Understanding subjected to Thee & enlighten'd by Thee, and Feet swift to run whithersoever thou wouldst have me !

*Occurrences :* Br. Gussenbauer gave me half a pound of Tea

which *Powis* of Hull had sent us for a Present. *Guss*<sup>r</sup> told me *Mr. Delamot* at Hull had declar'd a particular respect for me.

The congregation sat up together till 3 o'clock this morning at *Hillas's*.

*Mr. Hutchings* kept y<sup>e</sup> meeting this morning at 8 on 'This is y<sup>e</sup> Bread which came down from Heaven to give Life. At noon y<sup>e</sup> marry'd men and women of *Pudsey*, *Horton*, *Holbeck* & places adjacent, that were not at *Smithouse* last Wensday, had a *Love-feast* at *Samy Hillas's* which lasted till 9 o'clock.

*Notes.*—1. *John Balthazar Gussenbauer*, married *Viney's* sister *Anna*. 2. *Sam. Hillas*: see *Benham's* *Memoirs of James Hutton*, Index. 3. *Hymns from loose papers*. Some of *Viney's* hymns were printed in *Moravian Hymn-book*. 4. *Mr. Delamot*: *Charles Delamotte*, cf. *Proc.* II, 90. "Charles Delamotte occasionally visited *Fulneck*, and was visited by brethren from *Yorkshire*," 5. *Mr. Hutchings*: *John Hutchings*, cf. *Wes. Journ.*, *Standard*, II. 94, III. 175, and *Benham. index* under 'Hutchins.'

*Mon. Jan. 2.*—'Rose at half hour past 6. Wrote yesterday's Journal. Then Brew'd from 8 till 5 o'clock in y<sup>e</sup> evening. Between whiles I tack'd and got y<sup>e</sup> last year's Journal ready for binding, & in y<sup>e</sup> evening bound it. After supper, read some chapters in *M<sup>r</sup>. Westley's Tho<sup>s</sup>. a Kempis*, and compar'd it with *Stanhop's* edition of it.

*Mind*: Calm and at Peace, inclin'd to cheerfulness, but convinced of much want by reading *Tho<sup>s</sup>-a-Kempis*.

*Occurrences*: *Sis<sup>r</sup>. Lloyd* & *Rose Mortimer* call'd to see us about 11 o'clock before noon. They were going to *Birkenshaw* &c to visit *Sisters*. The first intends to stay out till Thursday. She seems much lovinger than usual. *Miss Clagget* is gone to *Bradford* & *Horton*.

*B<sup>r</sup>. Gussenbauer* came in y<sup>e</sup> afternoon and staid two hours. He enquir'd about it, and I read him my letter sent to *Spangenberg* last monday, *Teltchig's* to me, and my Answer. *Tho<sup>s</sup>. Hunt* is gone to *Dixon's* Societys, and *Dixon* stays here y<sup>e</sup> while. The *Lovefeast* yesterday was much bless'd to y<sup>e</sup> marry'd People, and *Hollands* & *Ockershausens* were recommended to them as y<sup>e</sup> Persons appointed by y<sup>e</sup> Church to take care of y<sup>e</sup> marry'd choir. *Teltchig* has propos'd to *Gussenbauer* to go to live at *Hull*, but *Sister* is not willing. *Gussenbauer* is come back in no better mind than he went, and wishes to be 50 or 60 mile from y<sup>e</sup> Brethren. *Gussen<sup>r</sup>* said *Teltchig* and *Holland* had spoke about his making me a suit of cloaths, therefore ask'd when I would have them. I told him as I am no Labourer with y<sup>e</sup> Bre<sup>n</sup>. I did not think it well for me to accept of y<sup>e</sup> Favour from them, they

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having as I think enough to do to provide for their Labourers. [There are other instances of Viney's laudable independence, although he was a poor man.]

Br. Hutchings & Malison went from Smithouse to Duckenfield, to visit that & y<sup>e</sup> other Societies thereabouts. Spangenberg's *did* set out from London for Holland to-day.

*Notes.*—1. Tacking and binding 1743 Journal. This would be a valuable discovery, if it still exists. 2. *Dean Stanhope's* translation of *a-Kempis*: see *Green's Wes. Bibl.*, No. 3, and *Wes. Journ.* I. 466. 3. *Sister Lloyd*; see *Wes. Journ.* (Standard) index, Mrs. Lloyd (or 'Jenny'). 4. *Miss Clagget*: see *Wes. Journ.* 5. Spangenberg, Teltchig (or Töltchig), Mr. Holland: see *Wes. Journ.* and *Benham*. 6. William Mallison, or Mallinson; see *Benham*.

*Tuesday, Jan. 3. Observation:* The work in Yorkshire in y<sup>e</sup> Brethren's Hands seems to go on better than ever I knew it. The Bre<sup>n</sup> Teltchig & Holland & their wives' diligence is as a Glass wherein I see more of my deformities. Had I been so when I came here as Vorsteher [Warden] I might have avoided much hurt and have attain'd y<sup>e</sup> end of our Saviour's shewing me the things he did, but poor silly wretch that I am, the least thing that is present to my mind is enough to employ it and draw it from everything else, how much more those great things which at that time presented themselves; but it should not have been so, I ought to have been y<sup>e</sup> more diligent in Labouring among Souls and my fellowlabourers according to that Plan which our Saviour shew'd me was better than that I saw faults in, and should not have let everything drop and look only at that I saw amiss till I knew not what was right or wrong.

*Thurs. Jan. 5.* In y<sup>e</sup> evening went to Gussenbauer's & Teltchig's with her stays and y<sup>e</sup> vest, and staid & drank tea with Hollands. Return'd at 7, read some of last year's Journal, & mended my Spatterdashes till 11 o'clock.

*Mind:* Had much thought of writing a little Treatise on Children's Education for y<sup>e</sup> use of y<sup>e</sup> Yorkshire societies & other poor Illiterate People.

*Occurrences:* A man, commonly call'd scotch Will, who carries a Pack, sells Hankerchers, Stockings &c, and who often Preaches about here, having some connexion with John Nelson: Call'd here at Hutchison's with his goods, and I bought two Hankerchers of him, Intending to have had some talk with him, but was hinder'd by another Person's comming in.

[Viney's first 'talk' with William Darney would have been interesting; but we shall see the tall Scotchman later on in Viney's panorama.]

Gussenbauer went to Streetside this evening & preach'd there. 'Tis a custom here among y<sup>e</sup> Cloothiers to treat their men &

boys on twelfe eve with Cake and Ale & other dishes : therefore Hutchison treated his to night. It's call'd here A *Wessel*.

*Fri. Jan. 6.* Finish'd mending my Spatterdashes . . . made a case for writings to carry in y<sup>e</sup> Pocket . . . read some copies of old Letters which I had wrote from Herrndyke.

x x x Br. Gussenbauer came about 4 o'clock, drank Tea with us and staid till 6. He had heard that I had spoke with some of Mr. Westley's People at Birstal, and that John Nelson had been here ; therefore ask'd me of y<sup>e</sup> Truth of it. I told him to the first, yes, but y<sup>e</sup> 2nd No. It seems y<sup>e</sup> Brethren had a Lovefeast with y<sup>e</sup> Birstal People, and heard of it there. Several of y<sup>e</sup> Birstal People [i.e. Moravians] are in great concern fearing I am going to join John Nelson, but they know not how it stands with me and my Brethren.

*Notes.*—Viney at *Herrndyke*. See *Wes Journ.* II. p. 3. Curnock's note and p. 4. Also *Wes. Letter to Viney : Works* xiii. 156.

*Sat. Jan, 7.* Wil<sup>m</sup>. Raynor of Ocbrook came with Tho<sup>s</sup>. Hunt who return'd to day from thence. He is come to Vissit y<sup>e</sup> Church and desire some Bro<sup>r</sup> may be sent to abide at Ocbrook, there being a Society of about 30 souls, separated from Simpson. Mr. Ingham has sent to Br. Holland &c to come to Aberforth next Monday to consult about Cheshire, Derbyshire &c. Br. Hauptman Preach'd at y<sup>e</sup> Hatter's on 'This is a Faithful saying & worthy' &c, simply and pritily. Br. Hutchings & Malison return'd from Cheshire to Smithouse. He has been greatly bless'd there.

*Notes.*—1. *Ockbrook* and *John Simpson* : see *Wes. Journ.* II, 463, with important foot-note. 2. *William Rayner* and *Thomas Hunt* : see *Benham*. 3. *Aberforth*, i.e. Aberford, near Leeds, where Benjamin Ingham resided.

*Sun. Jan. 8.* The greatest part of y<sup>e</sup> day, I was looking over and placing in order, Letters which I have by me from 1738 to this time. At 4 o'clock I took a walk round by Falneck. In y<sup>e</sup> evening from 5 to 9 I read about 90 pages of Wil<sup>m</sup>. Fenner, B.D., minister of Rochford in Essex, his *Christ's Alarm to Drousie Saints*, Printed in 1646. .

I have spent this day to little profit, and indeed have many days and weeks. May y<sup>e</sup> Lord Jesus forgive me all my Faults and bestow that favour on me again as to give me oppertunity of doing something in his Vineyard ! My Soul longs to speak something of him to others, but have no freedom in Heart to Vissit any of y<sup>e</sup> souls here, nor Liberty from y<sup>e</sup> Brethren to Preach. By reading Fenner's first 3 sermons on Rev. 3, 1. I was anew convinced of my Fault, my great Fault, in giving up my office

and withdrawing myself from y<sup>e</sup> Labour among souls. Should I be for ever set aside and not allow'd to do anything more in y<sup>e</sup> Work of y<sup>e</sup> Lord, I must own y<sup>e</sup> sentence just, but O Lord who didst *Look* on Peter, *appear* to Paul, and whose name is Love, Have mercy and restore me to that Priviledge which I have justly forfeited.

*Note*: from this point I condense and summarize, indicating the more important entries by quotation marks.

On *Jan. 9* he goes to Smithouse, measures Bro. Hutching's child for a coat, dines with Mrs. Holmes (an interesting link between Methodism and Moravianism for whom see *Wes. Journ.*, and particularly *W.H.S. Proc.* vii, 169,) where he was 'very chearful and glad of an oppertunity of speaking something of our Saviour.' His gathered gossip is of special interest :

'Br. Gambold I hear is gone again to Wales & has taken his wife from Broadokes with him. It is not long since. On y<sup>e</sup> way to Smithouse, I met with Scotch Will, who told me Mr. John Westley is expected at Birstal in about 5 weeks and not before.' His own sister Gussenbauer came to see his wife while he was at Smithouse. 'She is in great concern about her husband who is in a very bad way, always finding fault with and speaking against y<sup>e</sup> Bre<sup>n</sup> to her, but will say nothing to them of his discontent. This makes her incapable of doing or being as she ought, and when he sees that, he throws her in y<sup>e</sup> teeth of her office' [vice-eldress]. 'Yesterday, 'tho he was invited to y<sup>e</sup> Sacrament, he would not go, but took horse, booted & spurr'd (just as y<sup>e</sup> rest were going to it) and rode to Little Horton. He longs for nothing more than that I would go quite from the Bre<sup>n</sup> and then he thinks he would go too. She seems resolv'd to speak to Br. Teltchig about him, not being able to rest night nor day.'

[Benham's *Memoirs of James Hutton* has interesting references to Anna Gussenbauer.]

'Br. Bell' [Richard?] 'I hear is to go to London again, the Air here being too sharp for him, & in which 'tis thought he could not live long. A report prevails about Lightcliff that a certain Gentlewoman near York offer'd our Bre<sup>n</sup> y<sup>e</sup> Greatest part of her substance, but that they would not accept of it because she did not give it all.' [*Sapphira rediviva* ?]

'*Tuesday* [V. always spells it thus] *Jan. 10.* Wrote something of y<sup>e</sup> Present state of things at y<sup>e</sup> beginning of this year.'

[See *Proceedings*, xiii, 79-80. The question here arises, whether Viney's letter to Wesley was written on Monday, Dec. 26, or on Jan. 9, or possibly Jan. 2. As we shall see later on, Wesley's reply was dated Jan. 14]

*Jan. 11.* (He is, still reading Fenner, attends the singing-hour at Hillas's; his *Mind* is 'compos'd; Thought much on

y<sup>e</sup> Doctrins of y<sup>e</sup> Gospel & how they could be most effectually preach'd, that y<sup>e</sup> Saviour might be exalted & men benefitted.' 'Gussenbauer told me Br. Holland spoke to him this evening and said he would give him mony to buy coats for Hauptman and me, each one ; but I told him as I had before, that I did not think it right for me to take cloaths of y<sup>e</sup> Bre<sup>n</sup> as long as I do not Labour with them.'

*Thurs. Jan. 12.* 'Work'd on John Hutchison's and Miss Clagget's Hymnbooks to put in y<sup>e</sup> Appendix's and new bind them ; mended a German Dictionary binding which Hillas gave me for that purpose.' *Mind* : Humbled under a sence of y<sup>e</sup> Vileness of human nature in general, & of my own unfaithfulness's and coldness towards our Saviour in perticular.'

'Miss Clagget seems to have a new sight of her heart & corrupted nature. I had much discourse with her and she with me, I believe to our souls good. Mrs. Loyd was gone to Wyke to y<sup>e</sup> Bands.'

*Jan. 13.* 'I began to day to sit crosslegg'd at my work, which I have not done for 2 year.'

*Sunday, Jan. 15.* 'Wrote a Preface to an account of my Life which I intend to write, if y<sup>e</sup> Lord will. *Mind* : Easy till evening when I had many sharp convictions of my unfaithfulness in y<sup>e</sup> work of y<sup>e</sup> Lord since I knew him to this day. Want of Love to Him & y<sup>e</sup> souls of men. Very desirous of being in a condition of shewing more Faithfulness in Labour, therefore pray'd earnestly that y<sup>e</sup> Lord would forgive me all my Faults & shew me clearly his Will concerning y<sup>e</sup> Brethren, whether notwithstanding y<sup>e</sup> wrong things amongst them, I should humble myself & seek their fellowship, or whether I should soon seek for union with Mr. Westleys, or seek for an entire new Field where no one has been, to Preach y<sup>e</sup> Gospel in. O Lord Jesus Humble me as thou wouldst have me, & shew me thy Will !

'He who goes by y<sup>e</sup> name of Scotch-Will Preach'd at 9 and at one o'clock at a house here in upper-town ; this is y<sup>e</sup> first time. He belongs to John Nelson and Mr. Westleys and gives out that he can live without sin as God himself.'

*Jan. 16.* '*Mind* : As last night, desirous to know y<sup>e</sup> Saviour's Will concerning my future proceedings, & some Hopes that he will make it clear to me by some means or other.

M<sup>r</sup>. Ingham came to Pudsey and agreed with the Tenants for y<sup>e</sup> corn sow'd &c ; they quit y<sup>e</sup> Land imediatly and y<sup>e</sup> Houses next Monday. He sent salutations by Sister [Gussr.] to me and that he should be glad to see me at Aberforth.'

[On Jan. 11, Ingham had purchased the Fulneck property for about £900]

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'*Tuesday, Jan. 17. Mind*: some sight of mischief Satan is aiming at in raising up some to preach and thereby bring the Gospel in detriſion; [perhaps an implicit alluſion to Darney] and breeding diſcord among others, thereby to weaken y<sup>e</sup> Hands of y<sup>e</sup> Lord's ſervants.'

He refers to a private Letter ſent from Hector Gambold to his Brother. Was Hector brother of John Gambold?

'Dr. Liegh [Leigh, vicar] at Halifax and Dr. Birom of Mancheſter (who was at Halifax) ſent an Invitation to Br. Hutchings & Ockershouſen laſt week, and they went to them at Halifax and were kindly and civilly entertained.'

(To be continued).

M. RIGGALL.

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# "JOHN WESLEY AND THE RELIGIOUS SOCIETIES."

BY DR. JOHN S. SIMON.

(The Epworth Preſs, J. Alfred Sharp; 18/- nett).

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It has been well known for a number of years that Dr. Simon was preparing a History of Methodiſm in which ſpecial attention would be given to the conditions of its origin and the development of its Conſtitution. Of this, the *magnum opus* of his literary labours, the noble volume named above is the firſt portion.

The times are ripe for a new, critical History of Methodiſm on a more extenſive ſcale than has been attempted in recent years. The publication of the Standard Edition of Wesley's *Journal*, with its abundant ſtores of new material, and the reſearches of the Wesley Historical Society have prepared the way for ſuch a work, and made manifeſt its need. For the writing of a History that will worthily follow upon the Standard *Journal* and become a Methodiſt classic, no man living is ſo competent as Dr. Simon. All his life he has been a diligent ſtudent of Methodiſm, both in its history and its government, and for many years has been acknowledged as our Connexional expert on theſe ſubjects. His early training in law gave a judicial turn to his mind, invaluable to one engaged in weighing historical evidence. Of this characteristic of Dr. Simon, illustration is found in a number of articles on the Act of Uniformity published

in our *Proceedings*, and in his amplified treatment of the same subject in the present volume. His knowledge of the social and religious conditions of the eighteenth century and of the literature connected therewith, is fully displayed in his Fernley Lecture.

The title of Dr. Simon's book denotes the point of view from which he investigates the origin and special features of Methodism, but it scarcely suffices to suggest the richness of its contents. The importance of the Religious Societies founded by Beveridge, Horneck and Smythies about the year 1678, has often been noted, particularly by Canon Overton in his *Life in the English Church, 1660-1714*. But nowhere has their relation to Wesley's religious life and the formation of the Methodist Societies been so fully drawn out as in this work. Among the warmest supporters of the Religious Societies was Samuel Wesley, the Rector of Epworth, who wrote and preached on their behalf. Dr. Josiah Woodward, of Poplar, greatly aided them by his account of their *Rise and Progress in the City of London, &c.* He revised and extended the rules for their management originally prepared by Dr. Horneck,—both the sets of rules are given by Dr. Simon.

Very early in his career, about 1730, John Wesley and his friends the members of the Holy Club at Oxford, became acquainted with the principles on which the Religious Societies were founded, and warmly approved them, and, further, sought to extend them. When he went to Savannah, "the formation of Societies became one of Wesley's fixed ideas." For he saw the necessity for meetings of an intimate character, such as were not provided by the *Book of Common Prayer*, in which religious exercises could be profitably conducted in informal ways. On his return from America in February, 1738, Wesley learned that his friend, James Hutton, had been engaged in founding "Religious Societies of a more definitely spiritual type than some of those then existing in London." For some weeks Wesley was occupied in interviews with the Governors of the Colony of Georgia and in visits to Oxford. At the same time his mind was actively engaged, under the influence of Peter Böhler, in pondering the great doctrines of evangelical religion, justification by faith and the witness of the Holy Spirit: he was on the eve of the supreme crisis of his own religious life. On May 1st, Wesley was in London at James Hutton's house, and that evening "a little Society" was founded, the Constitution of which was greatly influenced by Böhler. It was at one of the meetings of this Society,—it is not certainly known in what place,—that John Wesley entered into the joy of pardoning love on May 24th. The

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new Society grew swiftly, and very soon settled down in Fetter Lane. Its "Orders" are given by Dr. Simon, who points out some striking features in which they differ from the Rules of the Horneck and Woodward Societies, viz., "there is no rule which confines membership in the new Society to those who belong to the Church of England," and "there is no mention of the Sacrament of the Lord's Supper, or of attendance at the worship of the Church."

It is not necessary to give any account of the unhappy teaching of Molther, which inevitably led to the separation of Wesley from the Fetter Lane Society, and so, in general, from the Moravians to whom spiritually he was so great a debtor. In the closing weeks of 1739, Wesley purchased the disused Foundery in Moorfields, and to that place toward the end of December he transferred the few members of the Fetter Lane Society who were faithful to him. In the opening months of 1740 the new Society, which Wesley thus formed, met regularly at the Foundery. But it was not until 1743 that the Wesleys issued the "Rules of the Society of the People called Methodists" for the instruction and safeguarding of the little groups of believers, who had been won to Christ under their ministry and were looking to them for guidance.

We have dwelt at length upon the main theme of Dr. Simon's book, because it plainly shews what was the foundation upon which Wesley wished to build up the organisation of the Methodist people. In these days, it may be, the fuller recognition of that foundation of fellowship, with its correlatives of mutual love, oversight and service would be a great blessing.

But, as has been already intimated, the contents of the volume are much more varied and extensive than its title would suggest. In its twenty-three chapters we have graphic pictures of the Wesley Ancestry and Family, the life of John and Charles Wesley in Oxford, their Missions to Georgia, the story of their Evangelical Conversion, and the opening of their great commission for the evangelizing of the people; indeed everything that can be needed to understand the conditions under which Methodism arose and begun its work. One chapter is especially helpful, because its subject has too often been passed over, viz., that which shows the serious legal difficulties that confronted the Wesleys in their work.

It scarcely need be said that the literary style of the book is of the best: its sentences and periods flow with an attractive eloquence that is charged with deep religious feeling and sympathy. The volume in its production is a credit to the Epworth Press:

the type is clear, and the proofs have been read so carefully by Mr. Wallington that we have not observed a single misprint or error. A splendid index, prepared by Rev. John Elsworth, adds much to the serviceableness of the book. Dr. Simon gratefully acknowledges the help he has received from the *Publications* and *Proceedings* of the Wesley Historical Society. We shall look with great eagerness for the subsequent volumes, and trust Dr. Simon's health may be continued so that he may complete his great work.

J. CONDER NATTRASS.

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## NOTES AND QUERIES.

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584. *Notes on names that occur in The CHRISTIAN HISTORY, 1746-1748.*—The following notes are from the M.S. *Abstract* by Mr. J. C. Whitebrook, B.A., of the early Methodist letters in *The Christian History, 1746-1748*, made from the rare copy of the volume in *The Memorial Hall Library*. The valuable and copious "Abstract" has been returned to Mr. Whitebrook, who will be willing to answer enquiries about his list. His address is 24, Old Square, Lincoln's Inn, W.C. 2.

Adams, Thomas. Associated with William Cudworth in the early days of the Tabernacle and afterwards in 1754 at Norwich. There Adams preached at the chapel of the notorious James Wheatley, then suspected of his evil practices but by few. Adams ministered long at The Tabernacle, Rodborough, became the leader of Calvinistic Methodism in Gloucestershire and Wilts. He was a legatee of Whitefield, whom he survived but a short time. At the time of his death in 1770, he was the Senior Preacher in the Connexion of the Countess of Huntingdon.

Bateman, Rev. R. T. Rector of S. Bartholomew's, Smithfield. The preaching of the Rev. Howel Davis disposed him towards Methodism, and the facilities he offered to Rev. G. Whitefield and his friends produced strained relations between Bateman and his fellow-clergy. For Bateman, Lord St. John sent, when dying and desirous of the sacrament.

Cennick, John. See Tyerman's Works (*passim*), and *Autobiography*.

Cudworth, Wm. Born circ., 1718, died 1763. Schoolmaster at Rodborough Tabernacle, preacher at several In-

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dependent Chapels in London, and at two in Norfolk (Norwich and Fornsett) belonging to a Methodist offshoot termed, "The Hearers and Followers of the Apostles." Next his principal chapel in Margaret Street, Cavendish Square, he had his residence. He was involved in differences with both Whitefield and Wesley, the latter of whom regarded him, subsequent to Cudworth's friendship with James Hervey, with the most embittered feelings. His defence of Imputed Righteousness brought him into conflict with Miss Ann Dutton. He died at Brewood, the "Broad" of the Letter 64. A curious feature of his brief career is that the chapels he acquired were, in at least three cases, one-time French Churches.

Davis, Rev. Howel. Pupil of Griffith Jones, rector of Llanddowror, Carmarthenshire, ordained for Llys-y-fran, Pembrokeshire, afterwards Rector of Prengast, Pembrokeshire. He frequently 'triplicated' his Communion Services to accommodate his roll of over two thousand communicants. He was a chaplain to the Countess of Huntingdon, and died in 1770.

Dutton, Anne. A pertinacious correspondent of Whitefield, Wesley and others, and a most wretched poetaster. A biography of her appeared in the *Proceedings* of the Wesley Historical Society for June, 1917, and many details concerning her in *Notes and Queries* for 1915.

Edwards, John. Builder of the White Chapel, Leeds. Berridge states that "Edwards swallowed John Calvin whole." In the early years of the Tabernacle, from 1745 onwards, Edwards preached there and in nearly every part of Great Britain and Ireland. At Skinner's Alley, Dublin, he acquired the name of "Swaddling John."

Edwin, Mrs. Wife of John Edwin, M.P., mother of Miss Elizabeth Edwin, who married Charles, grandson of Sir Hugh Dalrymple.

Fawcett, Benjamin. Pupil of Doddridge and for thirty-five years Congregational Minister at Kidderminster.

Godwin, Edward. Eldest son of that Rev. Edw. Godwin, who was for upwards of forty years Presbyterian minister at Little S. Helen's, London. At Artillery Court, Spitalfields, where Godwin lived, he formed the acquaintance of Cudworth and wrote the preface for some of his earlier tracts. In 1745, among other publications

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- he wrote *A Brief Account of God's Work in the British Army in Flanders*. He was the father of the William Godwin, the author of *Caleb Williams*, and so was the grandfather of Shelley's wife.
- Harris, Gabriel. Alderman of Gloucester. Early friend of Whitefield.
- Harris, Howell. See *Life and Times of Countess of Huntingdon*, by A. C. H. Seymour. Indexed, Wesleyan Historical Society's *Proceedings*, Vol. v, Part 8, 1906.
- Hervey, James. Biography in Tyerman's *Oxford Methodists*.
- Hogg, Mr. Succeeded Adams as Senior Preacher in the Connexion. One time butcher and grazier at Painswick.
- Ingram, James. Separated from Whitefield's Connexion and joined William Cudworth, *q.v.*
- Jenkins Herbert. Joined Mr. Wesley in 1743. Later seceded to Whitefield. Preached for Mr. Kinsman at Plymouth.
- Kinsman, Andrew. An intimate friend of Shuter, the actor. He ministered for many years at Plymouth and preached occasionally at the Tabernacle and Tottenham Court Chapel. In particular on January 1, 1770, he preached before Lady Huntingdon, then in London, a sermon on Isaiah xxxv, 3. He married Anne Filey of Plymouth and had a surviving son and daughter. Mrs. Kinsman died in 1774.
- Relly, James. Preacher at Nasboth, North Wales, and frequently to the Gloucestershire colliers. He separated from Whitefield and had a meeting-house in Bartholomew Close, until death on April 25, 1778. Buried at Baptist burial ground, Maze Pond. He was termed an Antinomian by Wesley, entered into controversy with Cudworth, against whom his pamphlet *Antichrist Resisted* is directed, published a volume of hymns, etc., and is the subject of two engraved portraits.
- Rowlands, Rev. Danl. See *Life and Times, etc.*, and its Index as above described under Harris.
- Stevens, John. Preacher from the earliest days of the Tabernacle. Especially associated with Gosport.
- Williams, Joseph. Son of a Kidderminster clothier. Friend of Chapman, (Vicar of Bradford, Wilts), Brown, (Chapman's, curate afterwards vicar of Kingston), and of Hart, (curate of Warmington).

585. NORTH GREEN, WORSHIP STREET, IN *Wesley's Diary*.—In reply to Dr. E. H. Sugden's query (*Proc.* xiii, pp. 92) there is not much room for doubt that Mr. Curnock was quite correct in his transcribing. Apart from anything else, Wesley wrote names of persons and places in abbreviated longhand and not in shorthand. This may be seen by looking at specimen pages in volumes vi-viii of the *Journal*. [I have had the chance of turning up the references in the original Diary in our Safe, and in each case the "N. Green" or "No Green" is spelt out as here written.]

North Green is shown on Horwood's *Plan of the Cities of London and Westminster and Parts Adjoining* (1796) as an irregularly-shaped locality reached by a turning out of Worship Street (north side) slightly to the east of Paul Street, Finsbury. If Castle Street (where the Wesleyan Book Room premises are) be traversed from the City Road end eastwards, the main part of the "Green" lay on the left of and a little distance down the present Scrutton Street. No trace of it exists to-day. Mr. Marriott says, "Mr. Wesley set up his first printing press in 1763 at the Foundery, and when this was given up [in 1787?] he removed the business to North Green, Worship Street (scarcely a stone's throw from the spot)." The imprints to the early Magazine vols. to some extent bear out this statement. For instance, from 1803 to 1808 the imprint reads, "Printed at the Conference Office, North Green, Worship Street: G. Story. Agent."

Thomas Rankin's House was in "North-Green, Shore-ditch" and here he died. We have therefore two good reasons for supposing that "North-Green" would be a likely spot for Wesley to visit: first because his printing house was there (and presumably there would be a room for his own use on the premises), and also to see his friend Rankin, who in 1783 left the full work and entered into business (see *Proc.* iii, 51). Possibly other Methodists might also be residing there. I have tried to find a directory of the inhabitants, but up to now I have not succeeded.

—A. Wallington.

586. THE TERM "*Wesleyan*" 1740.—In our M.S. Journal the Rev. G. Eayrs asks *when this term was first used*. We do not know, but we find it used as early as 11th October, 1740, in a letter written to Count Zinzendorf by Louise Hutton, wife of James Hutton, relative to a request sent to the

Moravians to preach in "another quarter of the town." Mrs. Hutton says, "they who made the request were separatists from the *Wesleyans*."

After this we find it came into use to distinguish the societies formed by Wesley from those which were either Moravian or *Calvinistic*, especially in Wales.

There is no evidence that Wesley himself invented or adopted the term. On this there was once a rather petty controversy in which Isaac Taylor and Peter Duncan were concerned. I have one of the pamphlets entombed in a fat volume which was at some time the property of President John Stephens, whose autograph is within it. I find Mr. Bainbridge discovers the term Wesleyan in formal use at the "Constitution" of the Wesleyan Missionary Society, 1817. Mr. Godwin finds an earlier instance in 1811 when the Conference was organising Woodhouse Grove School:—"The premises shall be designated, *in honour of our venerable father in the Gospel, The Wesleyan Academy at Woodhouse Grove.*" Like the term "*Lutheran Church*," *Calvinistic Methodist Church*; it evolved, and is historically convenient. Wesley called his serial of 1778 *The Arminian Magazine*—we all know why. But Huss, Luther, Calvin, Arminius, Wesley, must not, at least, be held responsible for the labels attached to their flocks. All were "venerable founders," and do not deserve to be repudiated. Glassites, Kilhamites, Bryanites, were probably terms convenient to the irresponsible "man in the street," and are not euphonious. We do not suppose that good Mrs. Hutton created the term Wesleyan, but she was a sensible woman to use it in 1740, for we know what she meant by it, without turning to a prodigious Dictionary of Ecclesiastical Terms.

T.E.B.

587. PRESIDENT'S LETTERS wanted.—*The Rev. W. J. Marris, 7, St Mary's Road, Bradford*, requires the following President's letters;—T. Hanby, W. Thompson, J. Bradford, T. Taylor, J. Wood, J. Barber, C. Atmore, J. Gaulter, J. Stephens, J. Townley, J. Taylor, R. Young.  
*The Rev. E. Osborn Martin, Floriana, Malta*, also asks for letters by John Wesley, T. Taylor, S. Bradburn, J. Barber, J. Stephens.