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# Proceedings

OF THE

## Wesley Historical Society

Editor: REV. JOHN C. BOWMER, M.A., B.D.

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Volume XXXV

December 1966

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### JOHN WESLEY, GREGORY LOPEZ AND THE MARQUIS DE RENTY

ONE of the most remarkable aspects of Wesley's associations with the mystics is that, although all Law's eloquence and brilliance could not commend the fourteenth-century German mystics to him, Wesley seized with enthusiasm upon two Latin mystics whose significance, compared with that of Eckhart and Tauler, is very slight indeed.

The first of these is the sixteenth-century Spanish mystic Gregory Lopez, who was born in Madrid in 1542 and went to South America some twenty years later, dying there in 1596.

Wesley read an account of the life of Lopez in 1735<sup>1</sup> as he was setting out for Georgia. He was so impressed by the story that he included it in his *Christian Library*, volume xxvii. He read the book publicly, and was delighted when some of his hearers were "affected" by it.<sup>2</sup> So rapidly did the book gain his enthusiasm that he was soon using it, with the writings of the great Law, to guide and encourage the passengers on the *Simmonds*.<sup>3</sup> He continued to read it avidly throughout the month of December 1735, but then the volume disappears from the pages of his *Journal* for several years. It does not reappear until September 1742,<sup>4</sup> and then Wesley speaks of it with less enthusiasm, and he describes Lopez as "that good and wise (though much mistaken) man".

However, Gregory Lopez had not lost his place in Wesley's affections. Twelve years later, Wesley excitedly tells how he met a clergyman whose "experience was of a peculiar kind, much resembling that of Gregory Lopez".<sup>5</sup> He still regarded Lopez as an example of self-denial and obedience to God,<sup>6</sup> and he tells his nephew "carefully to read over . . . the *Life* of Gregory Lopez".<sup>7</sup> When

<sup>1</sup> *Journal*, i, p. 115.

<sup>2</sup> *ibid.*, i, p. 122.

<sup>3</sup> *ibid.*, i, p. 124.

<sup>4</sup> *ibid.*, iii, p. 42.

<sup>5</sup> *ibid.*, iv, p. 97.

<sup>6</sup> *ibid.*, iv, p. 138.

<sup>7</sup> *Letters*, viii, p. 171.

Wesley seeks to demonstrate the depths of Ralph Mather's character and experience, he can only say "he is now as deep in grace as G. Lopez".<sup>8</sup>

What was it made Wesley so enthusiastic about this little-known mystic<sup>9</sup> when he was so lukewarm in his approval of other mystics with more claim to fame? Firstly, it is certain that Wesley's judgement of the goodness of Lopez was justified. The seventeenth-century Spanish mystic Juan Falconi had a great admiration for the "high degree of faith" that was displayed by "that great man, Gregorio Lopez". He says of him:

His life was one continuous prayer and one continuous act of contemplation and love towards God and his neighbour. He seemed to be a seraph incarnate then a man of flesh.

He notes that, after attaining this "continuous act of faith and loving resignation", Lopez never again made even a "brief ejaculatory prayer, or anything else that had to do with the senses".<sup>10</sup> Although Wesley would hardly have regarded this last achievement with the awe which it inspires in Falconi, it appears that Wesley's general opinion of Lopez's spirituality is well-founded.

There are other factors in Wesley's high opinion of Lopez. Perhaps Lopez appealed to Wesley because he too had wanted to continue in the solitude of a desert retreat when God wanted him to serve other men in their company. However, the link may be yet more startling. Wesley actually sees a connexion between Methodism and the ecstatic experiences of Lopez. Wesley is interested in Lopez not merely as a good Christian, but as an ascetic, ecstatic mystic. What is more, this interest is not confined to his early contacts with Lopez. Consider the following quotations from letters which Wesley wrote.

The first letter is to Philothea Briggs, written from Witney in October 1771—twenty-five years after Wesley is supposed to have dismissed mysticism altogether. He speaks of

an open intercourse with God, such a close uninterrupted communion with Him as Gregory Lopez experienced, *and not a few of our brethren and sisters now alive.*<sup>11</sup>

In the following year, Wesley wrote again to Philothea Briggs, this time from Bristol at the end of August. He says of Lopez's account of his ecstatic experiences:

At first, indeed, large manifestations from God were apt to suspend the exercise of his senses as well as of his understanding. But after some time they made no difference at all, but left him the full exercise both of his understanding and his senses.<sup>12</sup>

He returns to this passage in a letter of counsel to Ann Loxdale, eleven years later, quoting the words again, and commenting:

<sup>8</sup> *ibid.*, vi, p. 67.

<sup>9</sup> *ibid.*, iv, pp. 264, 266; v, p. 26; vii, p. 67.

<sup>10</sup> Juan Falconi: *Letter written to a spiritual daughter* (Rome, 1673) pp. 17-18, quoted in E. A. Peers: *Studies of the Spanish Mystics*, ii, p. 283.

<sup>11</sup> *Letters*, v, p. 283 (*italics mine*).

<sup>12</sup> *ibid.*, v, p. 338.

I think, if those manifestations you had had been continued, the case would have been the same.<sup>18</sup>

Again there is a comparison between Methodists and mystics, and Wesley wrote to Ann Loxdale in the same strain two years later.<sup>14</sup> It seems that in Wesley's opinion the experiences were comparable.

The second of the two favourite mystics is de Renty, whose name frequently appears linked with that of Lopez in Wesley's writings.<sup>15</sup> De Renty was still comparatively a young man when he died in Paris in April 1649, and the ardour of youth shines through his writings and must have fired the imagination of the young Mr. Wesley. Wesley was so impressed by the life and character of de Renty that he published *An Extract of the Life of Monsieur de Renty* in 1741.

When we try to discover the point about de Renty's life and character which appealed to Wesley, we find the same features as we discovered in our examination of Lopez. Wesley was interested in the mystical life of de Renty, and the 1739 *Hymns* included a tribute to this man "who was granted a view of heaven and earth through the eyes of divine love".<sup>16</sup> Wesley was yet more interested in the practical effects of the mystical life with God. He sees de Renty as "an excellent pattern" of St. Paul's teaching of "the love of our neighbour, flowing . . . from the love of God".<sup>17</sup> Wesley marvels that de Renty achieved this perfection while he "was serving the poor he was in constant communion in God".<sup>18</sup> He was intrigued by de Renty's insistence that ordinary toil can be a part of devotion, and he quotes his words to Miss March:

. . . a well-instructed Christian is never hindered by any person or thing. For whatever prevents his doing good works gives him a fresh opportunity of submitting his will to the will of God; which at that time is more pleasing to God and more profitable to his soul than anything else which he could possibly do.<sup>19</sup>

Work is fitted into the pattern of the Christian life, as is pain, and they are regarded as being means by which the Christian is driven back to God.

De Renty teaches that, although the Christian faith does not mask the fact that the Christian feels pain, it regards pain as a means of blessing. This thought appealed to Wesley, and he used it to encourage Ann Bolton, who felt "the peace of God in the midst of the most exquisite sufferings".<sup>20</sup> Wesley was full of admiration for de Renty's own ability to come to terms with sorrow. He says that nobody would "wish to extirpate either sorrow or any of our natural passions", and yet he felt that

it is both possible and highly desirable to attain the same experience with the Marquis de Renty, who on occasion of his lady's illness, told those who enquired how he could bear it, "I cannot say but my nature

<sup>18</sup> *ibid.*, vii, p. 66.

<sup>16</sup> e.g. *ibid.*, iv, pp. 264, 293; v, pp. 320-1, 338; vii, p. 66.

<sup>17</sup> *Poetical Works*, i, pp. 174-6.

<sup>18</sup> *ibid.*, v, p. 338.

<sup>19</sup> *ibid.*, vi, p. 207.

<sup>14</sup> *ibid.*, vii, p. 198.

<sup>17</sup> *Letters*, v, p. 268.

<sup>20</sup> *ibid.*, vi, p. 373:

is deeply affected with the apprehension of so great a loss. And yet I feel such a full acquiescence in the will of God, that, were it proper, I could dance and sing."<sup>21</sup>

Wesley urged this attitude towards death as "a pattern for a Christian",<sup>22</sup> and he wanted his followers "to glorify God, like Mr. de Renty . . . in death as well as in life".<sup>23</sup> He reminds them that joy is the mark of the Christian's attitude to death, for, as

Mr. de Renty says to his friends, "To die is not to be lost: our union with each other shall hereafter be more complete than it can be here."<sup>24</sup>

Of equal fascination for Wesley was de Renty's claim "I bear about with me an experimental verity, and a plenitude of the presence of the ever-blessed Trinity".<sup>25</sup> Wesley was not afraid to look for a similar mystical experience among his friends, and, in a letter dated as late as 1788, he says that Charles Perronet

was the first person I was acquainted with who was favoured with the same experience as the Marquis de Renty with regard to the ever-blessed Trinity, Miss Ritchie was the second, Miss Roe (now Mrs. Rodgers) the third. I have as yet found but few instances; so that this is not, as I was at first apt to suppose, the common privilege of all that are "perfect in love".<sup>26</sup>

Age mellowed Wesley's judgement, and, as he had outgrown his youthful adulation of the mystics, so he outgrew indiscriminate condemnation of them. He grew to have a fairer judgement of their virtues and vices. He remained amazed at the purity and completeness of de Renty's devotion, saying that he was the one person whom he had heard of who had "quite shook off the weight of wandering and involuntarily bad thoughts".<sup>27</sup>

Wesley commends de Renty to his people, telling them "I want you to be all a Christian—such a Christian as the Marquis de Renty".<sup>28</sup> He ranks the *Life of de Renty* with Law's tracts as "some of the most useful [aids to meditation] to believers",<sup>29</sup> and he assures Hannah Ball: "Whatsoever you read in the *Life of Mr. de Renty* is for you."<sup>30</sup> He commends the *Life of de Renty* to his erring nephew Samuel, urging him to read it with care and to apply it to his own life.

Thus Lopez and de Renty together had a great influence upon the life of John Wesley. Their significance may not have been grasped by many writers who have studied the mystics, but Wesley certainly believed his life to have been enriched by his encounter with them.

D. DUNN WILSON.

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<sup>21</sup> *ibid.*, v, p. 129; cf. *ibid.*, vi, pp. 166, 200.

<sup>22</sup> *ibid.*, v, p. 271.

<sup>23</sup> *ibid.*, viii, p. 83.

<sup>24</sup> *ibid.*, iv, p. 264, specifically to Lady Maxwell.

<sup>25</sup> *ibid.*, v, p. 320-1.

<sup>26</sup> *ibid.*, viii, p. 253.

<sup>27</sup> *ibid.*, vi, pp. 222-3.

<sup>28</sup> *ibid.*, i, p. 112.

<sup>29</sup> *ibid.*, vi, pp. 125-6.

<sup>30</sup> *ibid.*, viii, p. 171.

# SLANG AND COLLOQUIALISM IN JOHN WESLEY'S TRACTS AND TREATISES

(Continued from page 167)

## Volume XI

### *Thoughts Upon Liberty*

(1) "Ears, Lose his" (p. 45). As is well known, to lose one's ears was once a form of punishment for perjury. A man who publishes falsehoods about the Monarchy, Wesley says, ought to "lose his ears". The phrase survived the abolition of the punishment in the form "as much as his ears are worth". Eric Partridge dates it about 1850. Literary examples of the earlier expression are not easy to find, but it does occur in Pope. Even the *O.E.D.* does not record the precise form "to lose one's ears", which has a very slangy ring about it.

As is most appropriate in a popular tract, familiar forms are in the forefront of Wesley's mind here. In this same paragraph he mentions "barefaced lies" and "a common knight of the post" (i.e. one who cashed in by giving false evidence).

### *Observations on Liberty*

(2) "Stone-doublet" (p. 94). The mould, so to speak, of all the slang phrases for a prison, such as "stone-jug", "stone-tavern", and so on. It was a specific term for Newgate. The earliest instance of the expression recorded in the *O.E.D.* is dated 1694. Ned Ward has the couplet

Man for poverty alone  
Must wear these doublets made of stone.

When Wesley is putting up and then knocking down figures or arguments, he writes with obvious relish. On these occasions he can banter. Sometimes his ironies take on almost a garrulous note. Thus, here: "'O!', cries the man in yon stone-doublet, 'Bondage! slavery! Help Englishmen! I am deprived of my liberty.'" There are several quite salty things in the context of this "stone-doublet" expression. For example, "To be sure, good Mr. Hancock knew no more of it than the child unborn" is a stinging proverbialism. To dub a trader in smuggled goods as "a sneaking felon" is obviously not a dictionary definition, and to allude to stealing as "depriving" a person of his purse is ironical myosis.

### *Calm Address to the Inhabitants of England*

(3) "Table, I attend no great man's" (p. 129). Early on in this tract Wesley asserts that he has no ulterior motive in writing. By the use of this expression he implies that he is not a party man, that he is no one's agent, that he has not been bribed. The phrase "to dine at another man's table" (later, "sitting under his mahogany") is an excellent instance of the "polite conversation" which was so much the vogue in Swift's day, and which roused his ire. But it was

familiar amongst the "little vulgar" as well as amongst the "great vulgar". Perhaps it was used by the aspiring poor, or about them, most of all. Although the centre of the expression is the notion of "bribe", it has a much wider application to (usually underhand) favours and services. Thus Wesley vividly makes it clear that not only has he not been paid, but that it must not be thought that it pays him, to write the naked truth, as he sees it.

*Compassionate Address to the Inhabitants of Ireland*

(4) "Dead-doing men" (p. 150). The men so described are the raw recruits of General Washington's American army, of whom Wesley has no high opinion. There is a certain ambiguity about the expression as it is here used. If Wesley is thinking of these soldiers as dull, casual, and untrained, he may mean what we mean by the terms "phoney" or "dead-alive". But, if so, we wonder why he did not use this latter expression. The *O.E.D.* gives this very Wesley instance, the last recorded, of the expression as an obsolete participial adjective meaning "murderous", but it is possible that Wesley's ironical use would be more appropriately classified as figurative slang.

(5) "Speak with them" (p. 152). One of the rare cant expressions, strictly speaking, occurring in Wesley's writings. The rumour in 1778 of a large French navy bearing down upon Britain had terrified the Irish. Wesley reminds the timid ones that the English navy will be there to engage the enemy—but that is not how he puts it. He writes: "The English fleet will . . . speak with them by the way." The early eighteenth-century cant use of the expression meant "to rob" or "to have (nefarious) dealings with". Quite plainly, in his use of the term "speak" here, Wesley is not thinking of formal communication. His confidence is that our navy will work havoc amongst the French ships.

In passing, we may notice that Wesley did use the term "speak" in the nautical sense of communication between vessels, as early as the year 1738: "We spoke with two ships, outward bound" (*Journal*, 24th January). The *O.E.D.* dates this usage from 1792. Wesley's use of the term thus may be simply a personal anticipation, but more likely it indicates that the *Dictionary's* history of the term needs revision.

*A Collection of Prayers for Families*

(6) "Dead and gone" (p. 244). This is one of the commonest examples of phrasal collocation, or customary association of certain words for emphasis. "Dead and gone" would spring to the lips of a bumpkin who knew no grammar, and its very familiarity makes it effective in the hands of a master of language. It is to be found several times in Shakespeare, e.g. *I Henry VI*, i. 4. This familiar expression is of special interest here as occurring in one of Wesley's family prayers. Nor is it the only such thing. The colloquialism

"in the morning" (cf. *Journal*, 25th April 1787) and the expression "near and dear" are also to be found (pp. 241, 8). These compositions are a patchwork of biblical, liturgical and canonical language—fairly austere, and yet even here the colloquial breaks in.

*Short Account . . . of Reverend John Fletcher*

(7) "Lift, Give us a" (p. 324). Wesley is here quoting Fletcher, who quickly picked up idiomatic English and used it in the service of religion. Says Fletcher: "The Lord is always ready to give us a lift to the Kingdom of Grace." That is not slang; it is not even colloquial according to some authorities, but standard English. Nevertheless, in this connexion it has the ring of familiar speech about it. In another of his writings Fletcher uses the expression "give us a lift" in exactly our sense of "a helpful ride along one's way".

*Plain Account of Christian Perfection*

(8) "Bear skin, Covered with a" (p. 445). Wesley is here asserting that Christian Perfection, as he teaches it, is reasonable. He maintains that it has to be distorted before it becomes objectionable. "It must be covered with a bear-skin first," he writes, "or even the wild beasts of the people will scarce be induced to worry it." Instinctively one assumes that the allusion is to bear-baiting, which was popular in London and in several counties. But a little reflection is enough to show that this simple explanation is inadequate. In a bear-garden, or at a town bear-baiting, the bear was a real bear. Perhaps Wesley did not rationalize the figure. Perhaps it is complex. There were several "bear-skin" colloquialisms current, relating to fraudulent practices. For instance, the expression "to sell the bear (or bearskin)" meant to sell stock which, in fact, was non-existent. Wesley is, it seems, conveying the notion that Perfection, as taken by his enemies, is disguised to look like a monster, and thus it is fraudulent—neither his teaching nor that of scripture.

(9) "Chit-chat, Pious" (p. 432), i.e. religious gossiping. The term "chit-chat" is ranked by Dr. Johnson as colloquial. The thing itself he despised. Wesley had a specific hatred of religious cant and jargon, and indeed of glibness in religious matters. "In a multitude of words there wanteth not sin", he had just quoted from Proverbs x. 19. The thought is then put into the unmistakable terms of familiar English as something to be avoided at all costs. On the next page he gives several instances of revival jargon, and as some of this jargon appears to result in the "running-down" of certain preachers, he strongly discountenances such expressions.

### Volume XIII

*Short History of the People Called Methodists*

(1) "Lose nothing in the telling" (p. 339). Tracing the stages of popular reaction to Methodist preaching, Wesley shows how original

curiosity often ends in hostility to its challenge, and in a repudiation which, in self-defence, seizes upon the failures of the members of society. "Either their faults or their follies will be told from one to another", he says, and they will "lose nothing in the telling". Wesley characteristically prefers familiar speech to some such expression as "and will exaggerate them".

#### *Thoughts On a Late Publication*

(2) "Bloody nose" (p. 413). The late publication referred to was a very flattering account of the natives of the Pelew Isles. If they are as naturally good as the writer makes out, Wesley argues, then the scriptural system of original sin, and of redemption, is shattered at one blow. Facetiously, he mentions some of the heathen islanders as if they were Christian by the light of nature, and then throws in an ironical parenthesis regarding one member of this blessed community who seems to be a witness on the other side, viz. "Except one, who happened to give his fellow a bloody nose." The point we are concerned with is the purely literary one, that Wesley prefers that strong, colourful literalism to expressions such as "assault" or "strike".

### Volume XIV

#### *Preface to Electricity Made Plain and Useful*

"The Faculty" (pp. 243, 312). In Wesley's day this was the familiar way of referring to the medical profession. On page 312 the expression is put in italics. On page 243 we find the ironic expansion "gentlemen of the faculty". In neither case does Wesley use initial capitals—this was commonly done in this specific use of the expression—and thus his contempt for medical malpractice, and especially for the alliance between physicians and apothecaries, is betrayed. The phrase "gentlemen of the faculty" is not far from slang. There were at least a dozen slangy "gentlemen" expressions frequently in use at the time, for figures as varied as the devil and a broken-down toff.

This short composition of ten paragraphs, introductory to a "scientific" production, provides a very suitable sphere in which to conclude these studies in the colloquial element in John Wesley's English style. One would not expect to find familiar speech in such a composition, perhaps. But in almost everything that Wesley wrote there is a wealth of picturesque, homely speech, and even of cliché, which does not qualify as slang or colloquialism, strictly speaking, but which have this kind of ring. Here, in this Preface, for example, we find the expressions "stand or fall", "meddle with it", "do wonders", "their reign was short", "raise the cry", "run them down", "strike at the root", "*materia medica*", "*Gentlemen Reviewers*", "plume themselves", "time and money to spare". This Preface was written as early as 1759—and his mastery of familiar speech grew with the years.

GEORGE LAWTON.

# A HISTORY OF THE ORIGINAL METHODISTS

*(Continued from page 172)*

## [RULES OF THE ORIGINAL METHODISTS]

### ON LEADERS OF CLASSES.

4th Q. How are leaders elected? what are their official duties? and when do they cease to be leaders?

A. One member in each class, whose name stands first in the class book, is termed leader. He must be elected to that office by the majority of a leaders' managing committee, or quarter-day meeting. If the major part of the class he is appointed to lead object to him, another shall be chosen in the same way.

It is his duty to meet the class once a week, to pray with and for the members, and give such advice as he sees needful; to call over the names distinctly, as entered in the class book, mark them present or absent, as the case may be, receive their weekly contributions, and enter them in a regular way. Any member not present shall be visited by the leader, in the course of the week, especially such as are sick.

When a leader is elected, he shall be asked by the meeting electing him, or a deputation from that meeting, whether he will faithfully and to the best of his ability discharge all these duties. If he refuse to make the engagement, his election in all cases shall be void, and another appointed.

Leaders of classes shall only be put out of office by the managing committee, or quarter-day meeting, after the regulations in the third rule have been complied with.

In all cases where practicable, one of the members of each class, whose name shall be next to the leader's, shall be called assistant leader. He shall help the leader where needful, and act for him in his absence, and shall be chosen in the same way.

### ON PREACHERS.

5th Q. Who are eligible to become preachers, and in what order? how are they distinguished from the other members? shall they receive any remuneration for their preaching? and how shall we guard against any of them ever becoming regular paid preachers?

A. No person shall be received as a preacher in our connexion who does not regularly meet in class. Any person who does meet in class may be proposed at a quarter-day meeting to become an exhorter; if he is received by a majority of the meeting, the initials of his name shall be put upon the next plan, a few appointments may be given him, and if he labour acceptably two quarters, then the quarter-day meeting may receive him as a preacher on trial, and his name shall be entered in full on the plan; he shall remain as a probationary preacher six months. If at its expiration, he is still acceptable, the quarter-day meeting may receive him on the full plan, as an accredited preacher.

If a preacher is received by a quarter-day meeting, from another Christian community, without having fallen back into the world, he may be put upon our plan in the station he occupied on his former plan, whether an exhorter, preacher on trial, or accredited preacher.

Our preachers shall not be distinguished from the other members by any other term than PREACHERS or MINISTERS; neither shall any part of them be distinguished from another part by the word stationed, itinerant, or local preachers, or by the anti-Christian title intimated by the letters REV.

No person in our connexion shall receive any money for preaching the gospel, as a regular paid preacher, EITHER AS A TRAVELLING or STATIONED PREACHER, or under any name, or in any other form, if the intention is to saddle the connexion with a regular paid ministry. If at any time any member of any church management meeting shall propose calling out or employing a regular paid preacher or preachers, he shall by doing so forfeit his seat, voice, and vote in all such meetings for the space of three years; or if any chairman of such meeting allow a subject of that nature to be discussed in the meeting over which he presides, he shall be considered as vacating his chair, and as ceasing to be a legal member of the meeting.

Or if any member of any church management meeting shall propose that this rule be rescinded, or any part of it relative to paying or not paying preachers, he shall lose his seat, voice, and vote in that and all such meetings for the space of three years; or if any chairman of such meeting shall allow any discussion upon the subject, he shall by so doing cease to be chairman, and lose his seat in the meeting. Or if any member of any church management meeting attempt in any way to do away with these penalties or any part of them, he shall by so doing, subject himself to them as above stated.

If any preacher shall suffer his appointment to be neglected, and fail to give a satisfactory reason for so doing to the following quarter-day meeting, he shall for each neglect sink one figure on the plan; but if the neglecting preacher happen to be quarter-day delegate, and should have renewed the tickets in addition to preaching, then he shall sink two figures on the plan.

#### ON STEWARDS.

6th Q. What stewards are appointed in the connexion? how are they chosen; and what are their official duties?

A. There shall be two general stewards for the whole connexion, to be chosen annually by the first quarter-day in each year. One of them shall be treasurer for the connexion: he shall receive, hold, and pay all connexional moneys, under the direction of the quarter-day meeting. The other shall be secretary to the connexion; he shall make minutes of all managing committee and quarter-day meetings, keep the connexion's accounts clear and distinct, and conduct its epistolary correspondence. All letters on general connexional business must be addressed to him, and he must lay them before the managing committee.

In each society there shall be two society stewards chosen by the leaders' meeting, if there is one in the place, if not, by the managing committee or quarter-day meeting. The duties of their office shall be the same for the society as the general stewards are for the connexion.

#### THE MANAGING COMMITTEE.

7th Q. How is the managing committee constituted, and what are its duties?

A. The managing committee shall consist of not fewer than five nor more than nine members (independent of the quarter-day delegate, who

is a member by virtue of office), all of them either preachers on the full plan, or leaders of classes. They shall be elected quarterly, by a full quarter-day meeting; and when so elected, shall be competent to manage the affairs of the connexion, from the expiration of one quarter-day to the commencement of another.

QUARTER-DAY DELEGATE.

8th Q. How is he elected, and what are his official duties?

A. The quarter-day delegate shall be elected by the full quarter-day meeting, from amongst such preachers as have been on the full plan at least three years. His term of office shall be no more than one quarter, unless re-elected. He shall visit every society in the connexion, renew the quarterly tickets, and, if possible, see every member, inquire into the state of the chapels and Sunday schools, and any other matter connected with God's cause among us; and he shall prepare a full report of all these things, and present it to the quarter-day meeting. By virtue of office he is a member of any meeting in our connexion, either on society, school, or chapel business.

If the places become too numerous for the quarter-day delegate personally to visit every one in the course of the quarter, then the quarter-day meeting may appoint a vice-delegate to assist him.

ON DOCTRINE.

9th Q. What doctrines shall be held and taught among us?

A. None but the doctrines of the holy scriptures, as understood by Methodists generally, such as the innocence of man in his first state, the fall of man, general redemption by Jesus Christ, repentance, justification by faith of the ungodly on their turning to God, the witness of the Spirit, sanctification by the Holy Spirit producing inward and outward holiness, the trinity of persons in the godhead, the proper divinity of Jesus Christ, the resurrection of the dead, the general judgment, and eternal rewards and punishments.

No person shall be allowed to hold any office among us who promulgates contrary to the above.

10th Q. How shall our moneys be appropriated?

A. Our class money of one penny per week (where it can be afforded), shall be distributed by our leaders and stewards amongst the distressed and afflicted, in the places where it is collected, except in cases of chapels built chiefly for the accommodation of the poor, a part of the class money may be given to promote that object. These regulations are agreeable to the usages of the first Methodists. (See Myles's 'History of Methodism', published 1803, page 16, Feb. 15, 1742.) "Many were met together at Bristol, to consult concerning a proper method of paying the public debt, contracted by building, and it was agreed, 1st. That every member of the society that was able should contribute one penny a week. 2d. That the whole society should be divided into little companies or classes, about twelve in each class. 3d. That one person in each class should receive the contributions of the rest, and bring it to the stewards weekly." (Again, page 47, year 1747.) "The stewards in London were very many at that time; they visited the sick and relieved the poor. All the class money, amounting to several hundred pounds in the year, was then, and for many years afterwards, given to the poor." Our quarterage, contributed by the members at the time of renewing the

tickets, shall be brought to the quarter-day meeting, and expended in defraying such expenses as come against quarter-day. If, after all these are paid, there remain any surplus in the hands of the treasurer, it shall be distributed amongst the distressed or afflicted preachers. This money shall always be called quarterage, and not ticket money.

The money collected at lovefeasts and sacraments, or as much of it as may remain after the bread and wine is paid for, shall be disposed of in the same way as the class money.

Any moneys collected among us shall always be used for the purpose stated when collected.

#### ON MEETINGS FOR WORSHIP.

11th Q. What meetings for worship are authorized amongst us?

A. Preachings, prayer meetings, class meetings, band or fellowship meetings, lovefeasts, the sacrament of the Lord's supper, and camp meetings.

1. PREACHINGS commence with the congregation singing a hymn, given out by the preacher: then the preacher prays five or six minutes, gives out another short hymn, or a part of one, which is sung by the congregation; he next preaches, if in a forenoon or afternoon, about half an hour, if in the evening, three-quarters; and concludes the service by giving out and the congregation singing another short hymn; after which, he either prays himself, or asks one of the brethren to pray, not more than a few minutes.

2. PRAYER MEETINGS open with singing a short hymn, then one person prays about five minutes, closing with the Lord's prayer; afterwards sing short and pray short alternately, and conclude within an hour. If there be persons in distress, prayer may again commence and continue as long as prudence shall be [sic] dictate to be right.

In all prayer meetings the following general rules must be attended to:—1. Begin at the proper time. 2. Get into faith as much as possible, in order that the Holy Ghost may descend. 3. Kneel at prayer. 4. Stand in singing, and be short in all the exercises.

3. CLASS MEETINGS are held once in each week, at such time and place as is most convenient for the members. Class meetings begin by the leader giving out and all singing a short hymn; the leader then prays about four or five minutes, afterwards a verse or two is generally sung, and then the leader speaks his own experience; he next inquires into the state of each member's mind, and gives suitable advice very briefly; when each member has spoken, a verse or two is sung, and as many pray one or two minutes each as can do for the meeting to be concluded within the hour; lastly, the leader receives the weekly contributions of the members.

4. LOVEFEASTS are held in most places where we have a society about once a quarter; they must be appointed by the quarter-day meeting. A preacher is appointed to lead a lovefeast: he commences by singing and prayer, after which, a verse is generally sung, by way of asking a blessing upon the bread and water; after which, each person is presented with a little of each, which is partaken of in token of friendship and brotherly love; after which, a collection is made, as noticed in rule tenth; a verse of thanksgiving is next sung, and the speaking immediately commences, the preacher setting the example. The speaking

in lovefeasts should be simple, short, and clear, keeping generally to present experience, and the exercises varied by sometimes singing a verse, and one or two praying short, lively, and in faith. Lovefeasts should generally be concluded in an hour and half, by singing and prayer.

5. **BAND OR FELLOWSHIP MEETINGS** are frequently held once a month in our societies, and are conducted similarly to lovefeasts, only the bread and water is not partaken of, and must be concluded within the hour.

6. **THE SACRAMENT OF THE LORD'S SUPPER** is administered to all our members who choose to partake of that solemn ordinance; it is partaken of in a kneeling attitude, and the officiating minister must keep as near to our Lord's words in giving it as circumstances will admit of.

7. **CAMP MEETINGS** are held by appointment of the quarter-day meeting, in the open air. They must commence about ten in the forenoon, by singing and prayer, all striving to get into faith, that the holy unction may descend upon the camp; then one, two, or three must preach, no one sermon to take up more time than twenty minutes, and at the close of each sermon there must be singing and prayer, our pious praying brethren (who are not preachers) being encouraged to pray upon these occasions. The morning service must conclude at twelve, and one hour, or an hour and half, according to circumstances, allowed for dinner; after which, camp meeting services must be resumed, and continued in the same way as in the forenoon, until about four. All through, special care should be taken earnestly and believingly to implore divine help.

#### ON CHURCH MANAGEMENT MEETINGS.

12th Q. What meetings for church management are authorized amongst us?

A. Leaders' meetings, managing committee meetings, and quarter-day meetings.

1. **LEADERS' MEETINGS.**—When a society is composed of more than one class, the leaders, preachers, and society stewards of the place, together with the quarter-day delegate, (if he can attend) shall meet stately, to transact the local business of such society; and such meeting shall be termed a leaders' meeting. Each assistant leader may attend at the leaders' meeting, but without voice or vote, except in the absence of his leader. When a society has but one class, then it may be united to a neighbouring society, and the two form one leaders' meeting. Its business is 1st. To examine the class book. 2nd. To pay over the class money into the hands of the treasurer. 3rd. To appoint deputations to visit absentees, or sick or distressed members, and relieve them according to the necessity of the case and the state of the society's fund. 4th. To make any LOCAL regulations for their own society, providing such regulations do not interfere with the general rules of the connexion. 5th. To enter the names of any new members. 6th. To erase the names of such as may have withdrawn. 7th. To hear personal complaints. And lastly, To suspend or expel such as after repeated admonitions and fair trial continue to walk disorderly.

2. **MANAGING COMMITTEE MEETINGS.**—The regular meetings of the managing committee are appointed by the quarter-day meeting, but special meetings may be called by any two members of the committee sending a note, signed by each of them, to every individual member, stating the time of meeting, which must be at least twenty-four hours after the delivery of the note, and stating the substance of the business

to be brought before such meetings ; and no other business shall be entered into on any account ; or a special meeting may be called by the two members personally waiting on the others, and making the same statement verbally ; and when so called, the number meeting shall be competent to do the business. No resolution of any managing committee meeting shall be binding on any party, unless it has been regularly entered in the minute book, and signed by the chairman and secretary. No meeting of the managing committee shall be held on the Sabbath day, or sooner than seven o'clock in the evening of other days. And preachers on the full plan may claim a seat and vote in any managing committee meeting.

3. QUARTER-DAY MEETINGS are held in March, June, September, [sic] and December. A quarter-day meeting is composed of preachers, leaders, general and society stewards, and such other persons as the quarter-day may choose to admit. The quarter-day meeting manages the affairs of the connexion according to the general rules, on which it must not infringe ; its appointments are usually made for a quarter of a year only, nevertheless, such as are of a general tendency remain in force until formally repealed. The quarter-day meeting is arranged in two parts—1. The preachers' meeting. 2. The full quarter-day. The preachers' meeting consists of such as have appointments on the preachers' plan. The order of proceeding is, 1st. The chairman calls the name of the first preacher on the plan, and asks, " Is there any charge or complaint against brother such a one, either as it regards his doctrine, moral conduct, or attention to his appointments ? " If it be said there is complaint, then there is a mark made opposite to his name on the plan, and whether there is objection or not he immediately calls the next name, and proceeds until he has gone through all the names. 2nd. The names of the preachers marked in the first calling over are gone through again in rotation, and all matters examined ; if there be any doubtful case it is referred to the full quarter-day. 3rd. He next inquires if any on trial are proposed to go on full plan. 4th. If any exhorters to go on trial. No preachers' meeting to continue more than two hours ; the business not then completed must be done by the full quarter-day. Its 1st business is to read over the names of the places on the preachers' plan, and confirm or vary the services, and admit fresh places when proper. 2nd. Call upon the quarter-day delegate to give in his report. 3rd. Receive the moneys from the societies. 4th. Pay all legal demands. 5th. Dispose of surplus money, if any. 6th. Examine and audit the general stewards' accounts ; and if it be March quarter-day, either elect new ones or re-elect the old ones. 7th. Appoint sacraments, lovefeasts, and camp meetings, for the ensuing quarter. 8th. Elect managing committee. 9th. Appoint the time and place of holding the next quarter-day. 10th. Hear and determine personal appeals or complaints, if any. 11th. Transact any other miscellaneous business. Every quarter-day meeting must close at six o'clock in the evening, and if any business shall then remain unfinished, it must appoint an adjourned quarter-day meeting to complete it ; but the adjournment must not undo what has been done by the regular quarter-day meeting.

All our church management meetings must open and close with prayer.

#### ON ALTERATIONS IN THESE RULES.

None of these rules shall be repealed or altered, unless two-thirds at least of a general or regular quarter-day meeting agree to it ; and any

person intending any rule to be repealed or altered, must give notice of such intention at the last quarter-day meeting previous to such repeal or alteration being proposed; and such intention must be signified upon the printed plan.

These Rules, after much consideration and considerable discussion, were finally and unanimously adopted by a very full quarter-day meeting, held in Selston chapel, March 6th, 1843.

(Signed on behalf of the meeting)

JOHN GREEN, Chairman.  
JOHN TOMLINSON, Secretary.

(To be continued)

DONALD M. GRUNDY.

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## BOOK NOTICES

*One at London*, by Max Woodward. (Epworth Press, pp. 140, 21s.)

The story of Wesley's Chapel has been told many times, but the production of *One at London* by the Rev. Max Woodward is to be welcomed because of the freshness of its presentation. Those who are not familiar with the story will find the events connected with the first days of the Methodist people in London told here with interest and clarity, and spiced with many vivid anecdotes. The book is attractively produced in clear print, and, containing numerous splendid photographs and sketches, it is a delight to handle and should prove a most acceptable present to any Methodist. Those who have read the more weighty and tedious accounts of the Chapel's history will rejoice that Mr. Woodward, who is never dull, has selected his material with careful attention to its interest and significance, and related it with enviable ease and economy of phrase. His subject is the remarkable society that began in the Foundery, removed to Mr. Wesley's "New Chapel", and, continuing to the present day, has been concerned with many of the truly influential events in Methodist history.

For the author it is people who matter, and places are hallowed by association with their lives and labours. Chapel and graveyard, memorials and domestic furniture, all of which he vividly describes, are for him evocative of events, voices and footfalls that once were heard. It is this particular interest in people that makes the story fascinating. By reference to the Stewards' Accounts, the Register of Burials, Susanna's needle (now rusted, he notes with wry comment), he recalls the vitality, caring, and sacrifice that characterized this vigorous society. He would not pretend to have brought new facts to light, but challenges us to take a longer look at some of the familiar features whose interest we thought we had exhausted. Names scarcely decipherable on weathered tombs speak to us through his recital of persons caught in the excitement of events that stirred our fathers. This happy knack of clothing names with personalities makes their mention something more in the nature of a personal introduction than a solemn incantation.

Of outstanding interest is the splendid photography of Cyril Stork. Pulpit and organ and other features seen from fresh angles reveal a grace we had little suspected in these familiar lines. These and the detailed sketches of David Woodward will make this volume an intriguing introduction to this Mother Church of Methodism for the many who have never visited but often heard of Wesley's Chapel.

G. HERBER DAVIES.

## NOTES AND QUERIES

## 1159. CARDS WITH ENGRAVINGS OF CHAPELS.

I have three cards with neat little engravings of chapels. They are of stiff cardboard, of varying sizes, but all about the size of a class ticket, or slightly larger. On the first is the front elevation of "Rochester Chapel", the title and view being set on a background of drapery; the chapel itself bears the stone "Bethel 1810". (I understand that this chapel still stands, being now used as a paint warehouse.) The second, printed in sepia, is entitled "Methodist Chapel, Sheerness", and again is a front elevation, with a foreground of water and sailing- and rowing-boats; it clearly stood on the quay. The third is a half-face view (as photographers would say) of a small chapel on a country lane, with the name "Cardiphonia Chapel, Hartlip" (*sc.* Kent). All are copperplate or steel engravings. There is nothing further on the cards. The first two are Wesleyan, but the third is of a Bible Christian chapel, built in 1820, and still, I understand, used for worship, but it may be significant that all come from the same corner of England. Does anyone know the purpose of these neat and attractive little cards? I should be glad to see and if possible obtain any similar cards.

OLIVER A. BECKERLEGGE.

## 1160. THOMAS WRIDE.

Having turned over some papers in the Methodist Archives written by Thomas Wride, I confess to a feeling of disappointment on the whole, but one lengthy paper has a measure of interest for two items. Wride sets down extracts from the Grimsby account book for certain quarters in the years 1776-8 in order to show that a deficiency was made good by "a private friend". Having subsequently learned that the "private friend" was a certain John Lill of Marshchapel, who in fact had given Isaac Brown £20 to be donated to Kingswood, the money had been used to offset the arrears. Hence Wride exposes Brown, largely on account of Brown's informing Conference (Bristol, 1783) that the Grimsby circuit was well able to support two wives. The statement of Wride is sufficiently detailed to lay the facts before us, but is hardly worthy of transcription.

The other item of interest raises also a question. Says Wride:

Mr. Robinson's Hymn-book is much used in Yorkshire and Lincolnshire whatever it may be in other counties. But Mr. Spence's makes great way among our societies. I have sang six at a time in a private house. I suppose the pretty recommendation in the Title-page may go a great way—A Constant Companion for the Pious. Who would be without it?

Does any reader know of either of these books? After sounding the Conference bell and drawing attention to the rule about "printing one's own hymns . . .", and not wishing either to bother Mr. Wesley with this, he says how he deals with the trouble himself:

I often find that when I begin a hymn, out comes the 'Constant Companion for the Pious' instead of one of Mr. Wesley's books. But I can often disappoint them, when the sense will admit to transpose or to omit the first verse; they seeking the Index, seek in vain.

"T. Wride's Documents" at the Archives comprise copies of letters of his to Wesley (two), to Mr. Blagborne, to Messrs. Aver & Roberts, and to the King and the Archbishop of Canterbury, besides various oddments including his will, all written on scraps of paper, and showing Wride to have been in fact one of Wesley's "eccentric preachers". WILLIAM LEARY.