

**DICKEY, SARAH ANN** (April 25, 1838-January 23, 1904), UB educator of freedmen, was born near Dayton, Ohio. She attended school and received a teacher's certificate (1857) despite indifferent relatives. From 1857-1863 she taught in country schools near Dayton. She joined the UB in 1858. Rejected for missionary service in Sierra Leone, she taught for two years in a UB freedmen's school in Vicksburg, Mississippi which determined her life work. In 1869 she graduated from Mt. Holyoke Female Seminary and returned to Mississippi where she taught in the American Missionary Association freedmen's school and a black public school. In 1875, she opened Mt. Hermon Female Seminary, a non-sectarian boarding school for black girls at Clinton. After her death the school was taken over by the American Missionary Association, and finally closed in 1924. In 1896 she was ordained a UB minister. She died in Clinton, Mississippi eight years later and was buried on the school grounds.

Barbara E. Campbell

**DICKINS, JOHN** (August 24, 1747-September 27, 1798), editor, publisher, and MEC minister, was born in London. Possibly educated at London and Eton College, he came to America before 1774. He was converted in Virginia and became a traveling preacher in the Methodist movement in 1777. In 1780 he was forced to locate because his voice was gone. He married Elizabeth Yancey, and in 1783 Francis Asbury persuaded him to enter the *itineracy* again, placing him at **John Street Chapel**, New York. Mrs. Dickins was the first woman to live in a Methodist parsonage in America. He was the first to welcome **Thomas Coke** to America when he arrived in 1784 with Wesley's plan for American Methodism. He attended the **Christmas Conference** of 1784 and was elected a deacon. He made the motion to name the new church the MEC in America. In 1786 he prepared its first **Discipline**. In 1789 he was appointed to St. George's MEC, Philadelphia where he founded the MEC book business, becoming the first book editor of the MEC. He used £125 of his own money to begin the business, publishing 114,000 books and pamphlets before his death from yellow fever.

Frederick E. Maser

**DISCIPLINE.** When in 1753 John Wesley published his *Complete English Dictionary* he did not include the word "discipline," no more than did Samuel Johnson in his massive two-volume work in 1755.

Perhaps part of the reason was that this was a word seldom used and difficult to define. In his second edition (1764) Wesley used four words, "strictness, instruction, correction, order," of which the first word represented the expected mindset of the early Methodists, the fourth underlined churchmanship. As an Anglican clergyman in Georgia he was subject to William Beveridge's *Codex Canonum*, the collection of apostolic canons and decrees of General Councils which set the rules for the Greek Church, which Wesley twice used in September 1736, including a complaint about irregular procedures: "Oh discipline! Where art thou to be found? Not in England, or (as yet) in America." In neither sense did Wesley use this word frequently. In his journal for August 17, 1750, however, the context shows that already he was also thinking of the Methodist societies as subject to ecclesiastical as well as personal discipline: "Through all Cornwall I find the societies have suffered great loss from want of discipline. Wisely said the ancients, 'The soul and body make a man; the spirit and discipline make a Christian.'" Wesley used the same quotation in his sermon, "The Late Work of God in North America" (1778), "Those who were more or less affected by Mr. **Whitefield's** preaching had no discipline at all.... They were formed into no societies. They had no Christian connection with each other." This was one of his constant complaints in the British Isles, too: "I advise Mr. Cole to instruct the next preachers in the nature of the case, and to encourage them to persist in the whole Methodist discipline" (1786). He had written to **Thomas Rankin** in July 1774, when the British ties with American Methodism were fraying, "In yours of May the 30th you give me an agreeable account of your little Conference at Philadelphia. I think b[rother] Shadford and you desire no novelties, but love good old Methodist Discipline as well as Doctrine." (see **SHADFORD, GEORGE**)

Personal discipline remained strongly enforced during Wesley's lifetime by the **General Rules** of the Methodist societies, first published in 1743, and regularly handed out and explained to each new member. These were simply summarized as "doing no harm ..., doing good of every possible sort ... attending upon all the ordinances of God." If after admonishment and trial "he repent not, he hath no more place among us." Even more insistent were the rules of the intimate single sex "band societies."

As the Methodists grew more numerous and widespread, personal discipline, so important for the good standing of the societies, became

stabilized by a form of ecclesiastical discipline, the ordering of the societies by Wesley's "assistants" and "helpers," their own training and rules and stationing in circuits, and movement around their circuits; the marshalling of other laymen and (especially!) women. This was done at the annual conferences begun by Wesley in 1744, which were subdivided from 1749 into subsidiary quarterly meetings of the circuits. The conferences periodically summarized their decisions in occasional "Large" *Minutes*. The most significant of these was that of 1780. Upon this was based three-quarters of the polity of the newly created American Methodist Church of 1785. It bore a similar title, but had the sub-title, "composing a Form of Discipline." From 1787 this became *A Form of Discipline for the Ministers, Preachers, and Members of the Methodist Episcopal Church in America*. The subsequent story of its quadrennial changes demonstrates the history of the denomination and its divisions and reunions.

Frank Baker

**DOBSON, HUGH WESLEY** (March 4, 1879-June 5, 1956), minister, was born in Molesworth, Huron County, Ontario, but later moved with his family to Manitoba. In 1901, he was received on probation for the Methodist ministry. He earned both the BA and BD degrees at Wesley College in Winnipeg, Manitoba, and was ordained in 1906. In 1908 he married Edythe Thomas. Dobson's only pastorate after ordination was at Grenfell, Saskatchewan. From 1911 to 1914 he taught at Regina College in Regina, Saskatchewan, holding the newly created Chair of Biology and Human Relations. Then in 1914 he became Western Field Secretary of the Department of Evangelism and Social Service of the Methodist Church. Following church union in 1925, he remained in a similar position in the United Church of Canada, moving from Regina to Victoria, British Columbia, in 1926. He served as president of British Columbia Conference in 1941-1942. As field secretary for the western provinces, Dobson gave vigorous and informed leadership in the areas of **temperance** and family and social welfare, including health care and social hygiene. He retired in June of 1949, but continued to work part-time until March 1951. He died in Vancouver.

Marilyn Färdig Whiteley

the ordained elders. They had no priestly power but supervised and administered the church for four year terms, although they usually were reelected. While responsible for the entire denomination, each was the chief administrative officer of one of seven episcopal areas and the presiding officer over the annual conferences in that region. Bps also served on the governing boards of all general agencies and institutions.

There was one order of ministry, the order of elder. Prospective ministers had to be recommended by a local conference and licensed by an annual conference, as well as to fulfill stated requirements for professional training. After **ordination** elders were appointed annually, but over the years it became the practice functionally to be reappointed in longer pastorates. Women as well as men had been ordained since 1889 in the **UB** tradition, but not in the **EC**. Their status was quietly maintained in the united church and there were no recorded objections to isolated ordinations of women during the **EUB** years.

Theologically, the statement of faith of the merged denomination consisted of the affirmations each fellowship brought into the union. Neither contained novelties, but stood in the Arminian tradition of the Protestant Reformation (see **ARMINIUS, JACOBUS**). The 1962 General Conference revised the two declarations into a single Confession of Faith written in the living language of the times.

Committed to **ecumenism** throughout its history, the **EUB** actively participated in councils of churches at every level. In 1958 they responded to a proposed union with the **MC**, which led to a Plan of Union approved by both communions (November 1966). On April 23, 1968 at Dallas, Texas, delegates from both churches celebrated the birth of the **UMC**.

In 1968 the **EUB** had 750,000 members in 32 conferences in the USA and Canada, and 42,000 in six conferences abroad, plus **missions** in Africa, Asia, Latin America, and nine united churches overseas. There were seven colleges and three theological seminaries. General church headquarters were in Dayton, Ohio.

Donald K. Gorrell

**EVANGELISM.** The evangelical message and mission of Methodism was based on the climactic personal experience of **John Wesley**. He had been ordained and exercised a limited ministry as a devout Anglican priest, and had sailed as a missionary to the colony of Georgia.

Dispirited, he returned to England and on January 24, 1738 he entered in his journal: "I went to America to convert the Indians; but Oh! who shall convert me?...[But] whoever sees me sees I would be a Christian." The example of the Moravians in Georgia had demonstrated his failure. Within a few weeks **Peter Böhler**, himself waiting for a passage to Georgia, showed him the way. Throwing overboard his former dependence upon his own righteousness and good works, he engaged in "continual prayer for ... justifying, saving **faith**, a full reliance on the blood of Jesus Christ shed for me, a trust in him as my Christ, as my sole **justification, sanctification, and redemption**" (echoing Martin Luther). On May 24, 1738, in the Aldersgate religious society, while William Holland was reading from Luther's preface to Romans, the answer to his persistent prayers came: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for **salvation**, and an **assurance** was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." (see **ALDERSGATE EXPERIENCE**)

This was good news indeed, which he must share with others, and encourage them to share with the world. He had carefully prepared "A Sermon on Salvation by Faith," tried it out on a country congregation on Sunday, June 11, and later that same day delivered a public manifestation of his new gospel to St. Mary's, Oxford. His brother Charles learned the sermon by heart, preached it frequently, and was rewarded by many **conversions**. The brothers decided not to publish it, however, until John had returned from a three-month pilgrimage to the land of the Moravians to whom he owed his new birth. Having corrected the proofs of "Salvation by Faith," John turned to one of Charles's important discoveries, the Edwardian *Homilies*, first published in 1547, containing the sermons on the way of salvation of the martyred reforming archbishop Thomas Cranmer. Wesley abridged three of these for publication in Oxford in 1738, entitled *The Doctrine of Salvation, Faith, and Good Works. Extracted from the Homilies of the Church of England*. Thus he proved in thousands of published hand-outs that the Methodist evangelical **preaching** was not that of ranting "enthusiasts," but the solemn words of solid churchmen.

As more and more lay preachers rallied to Wesley's challenge to help him reform the Church of England from within, Wesley called

them into conference with him. The major themes from 1744 to 1749 were "what to teach" and "how to teach," though these were in reality two aspects of the same subject, later summarized as "doctrinal Minutes." In effect Wesley debated with his junior colleagues the many aspects of human spiritual need and God's solutions for that need, thus summed up: 1. All persons have sinned and need salvation. 2. All persons may be saved from sin. 3. All persons may know that they are saved. 4. All persons may be saved to the uttermost. Ideally these positive statements came to be known by Methodists (in whatever varying terms) as "our doctrines." All Methodist preachers, through the centuries, through the nations, and through the denominations, are expected to proclaim them in their evangelism.

Frank Baker

**EWHA WOMAN'S UNIVERSITY**, Seoul, Korea began May 31, 1886, as a class in the home of WFMS (MEC) missionary Mary F. Scranton. Originally called Ewha Haktang (School), its objective was to change society through the education of Korean women. Ewha means "pear flower" and was a symbol of royalty. School buildings were constructed on Chung Dong campus in 1900, and Ewha College was founded by WFMS missionary Lula E. Frey in 1910. The School and College merged in 1925 to become Ewha Woman's College, and moved to the Shin Cho site in 1935. The Japanese government changed Ewha to Kyung Sung Woman's College (1943). Following liberation in 1945, it was the first college to apply for approval as a university and became Ewha Woman's University. The first graduate school was started in 1950. **Helen Kim** was the first Korean president of Ewha College, 1939-1941, and of Ewha Woman's University, 1945-1961. Enrollment in 1989 exceeded 19,000 full-time students, with 11 colleges, 54 departments, and three graduate schools.

Barbara E. Campbell

**EXPERIENCE, CHRISTIAN.** **John Wesley** joined the mainstream of Christian belief by acknowledging that the faith experience must focus upon an awareness of Christ if it is to be called Christian. Other traditions, like Wesley's, pointed to scripture and reason as foundations for a knowledge of the faith. But central to Wesley's view is the appeal to experience as the bridge which allows one to know that the Christlike God, through scripture and reason, has



**LOSEE, WILLIAM** (1757-October 16, 1832), pioneer preacher in Canada, was a British loyalist. In June 1783 he left New York for Nova Scotia where he was awarded 250 acres of farmland by the British government as a reward for his loyalty. He was converted by the Methodist branch of the Nova Scotia Awakening sometime before 1787. He was ordained a deacon by Bp **Francis Asbury** in 1789. After an exploratory trip through the United Empire Loyalist settlements in 1789-1790 where he found a strong lay movement, he received permission to organize the first official circuit in what is now Ontario in February 1791. In 1792 Losee was moved east to the Prescott-Cornwall area where the Paul and **Barbara Heck** had settled. After a disastrous love affair with Elizabeth Detlor (who married Darius Dunham, Losee's successor in Upper Canada), Losee returned to the USA, some say because he became mentally unbalanced by this disappointment and hence was unfit for fulltime ministry. He became a farmer and a fishmonger and preached on occasion. Sometime after 1817 Losee married Mary Rushmore. His full-time ministry lasted a mere four years but he had a lasting impact on Upper Canadian loyalist Methodism.

Joanne Carlson Brown

**LOVE FEAST.** The Methodist love feast was a deliberate revival by **John Wesley** of the meal of Christian fellowship or *agape* which was practiced with varying success in the early Christian church and revived by the German Moravians. Wesley first met it in Savannah, Georgia, on August 8, 1737, and also among Moravians in Germany and London in 1738. When he returned that September to the Fetter Lane Religious Society which he had jointly formed with **Peter Böhler** on May 1, 1738, one of the new monthly rules was to hold a "general love-feast from seven till ten in the evening." When Wesley's followers broke away from Fetter Lane in 1740 they retained the Moravian bands (inner circles which Wesley described as "little companies, so that old English word signifies"). It was primarily for these, whom Wesley termed his Select Society, that he organized his love feasts once a quarter. In London in November 1746 he listed 22 bands for married men, 6 for single, 43 for married women, 26 for single. In his *Plain Account of the People called Methodist* (1749) he gave an idealized picture of it. Both men and women met, "that we might together 'eat bread' (as the ancient Christians did) 'with gladness and singleness of heart.' At these love-

feasts...our food is only a little plain cake and water. But we seldom return from them without being fed, not only with 'the meat which perisheth,' but with 'that which endureth to everlasting life.'" Methodist emigrants took this practice with them throughout the world, though its relevance tended to shrivel except as a nostalgic "old-time love feast" or as a frail ecumenical substitute intercommunion.

Frank Baker

**LOVELY LANE MEETINGHOUSE** was the site of the 1784 MEC **Christmas Conference** in downtown Baltimore. Wesley's missionary, **Joseph Pilmore**, organized the Baltimore Society on June 22, 1772. **Francis Asbury** began a fund, convert Philip Rogers secured a lot, and Captain **Thomas Webb** opened the simple Lovely Lane brick building where overcrowding later twice collapsed the floor. Hospitable Baltimoreans installed seat backs and heat in December 1784 although annual conferences met previously without conveniences. Soon after **Thomas Coke** dispatched the preachers to "reform the nation and spread scriptural holiness," he urged relocation nearby on Light Street and a school superceded the church. After establishing many other congregations, the "mother church" moved in 1885 to a sanctuary designed by Stanford White at 2200 Saint Paul Street. There Lovely Lane Museum displays Conference Historical Society treasures including Asbury's ordination certificate. Buried at Mount Olivet Cemetery, 2930 Frederick Avenue, are Bps Asbury, **John Emory**, **Enoch George**, and **Beverly Waugh**, also **E. Stanley Jones**, **Robert Strawbridge**, **Jesse Lee**, and the 1966 Bicentennial capsule to be disinterred in 2066. The 1970 UMC **General Conference** designated the original Lovely Lane location at 206 East Redwood Street a historic landmark.

Edwin Schell

**LUCOCK, HALFORD EDWARD** (March 11, 1885-November 5, 1960), renowned lecturer, author, and professor of homiletics, was cherished for his incisive yet humorous preaching and writing. Son of Bp Naphtali Luccock, Halford followed his father in both the pastoral ministry and teaching. Serving several pastorates in New York and Connecticut, he taught part time at the Hartford School of Missions. Appointed to the faculty at Drew Theological Seminary in 1918, he then joined the Board of Foreign Missions (MEC) as



convinced that Christ died for all. He served briefly as a soldier in the American Revolution, took a longer time to recuperate from "camp fever," and found spiritual peace when he was 21 through the preaching of Caleb Pedicord, a Methodist itinerant. **Francis Asbury** validated Ware's readiness to challenge young people to face their lack of spiritual purpose by appointing him in 1783 to the Dover, Delaware, Circuit. Between then and his retirement in 1826, he travelled preaching circuits and functioned as a **presiding elder** in Maryland, New Jersey, New York, Massachusetts, Vermont, Tennessee, Virginia, North Carolina, and Pennsylvania. While supervising the Philadelphia District, he married Barbary Miller in 1797. They had four children. Ware attended the 1784 **Christmas Conference** and left an account of it in his *Sketches*, first published in 1839. From 1812 to 1816, he and Daniel Hitt directed the MEC's publishing enterprises.

John G. McEllhenney

**WATCH-NIGHT.** It was almost certainly late in the evening of Friday, March 12, 1742, at Kingswood on the outskirts of Bristol, England, that Wesley engaged in his first British watch-night. His journal records, "Our Lord was gloriously present with us at the watch-night, so that my voice was lost in the cries of the people. After midnight about an hundred of us walked home together, singing and rejoicing and praising God." When he had arrived in Bristol from Wales the previous weekend he had been informed that several members had "spent the greater part of the night in prayer and praise and thanksgiving," and some thought that he should put an end to it. Thinking it over carefully, and realizing that the vigils held by the ancient Christians on the eve of some festivals had sometimes been mishandled, he publicly announced a watch-night near the full moon, when he himself would preach, and described the occasion in his *Plain Account of the People Called Methodists*. "Abundance of people came. I began preaching between eight and nine, and we continued till a little beyond the noon of night, singing, praying, and praising God." On April 9 he held the first watch-night in London, and it soon became fairly common in most larger cities on the Friday nearest to the full moon from about 8:30 pm till just after midnight. Watch-nights were introduced into America by **Joseph Pilmore** in Philadelphia and New York in 1770, but here, as also in England,

New Year's Eve became a favored occasion, sometimes associated with the Covenant Service.

Frank Baker

**WAUGH, BEVERLY** (cOctober 25, 1789-February 9, 1858), 11th bp of the MEC, was born in Fairfax County, Virginia. Waugh joined the Baltimore Conference in 1809 and served as a circuit rider and **presiding elder** for 19 years. He was elected assistant book agent for the church in 1828, book agent in 1832, and bp on the first ballot at the 1836 **General Conference**. From 1852 he was the church's senior bp. During the **MP** movement Waugh at first favored the election of presiding elders but did not continue in reform sympathy. Though personally opposed to **slavery**, he used his presiding power to squelch abolitionist resolutions in his annual conferences. He tried to avoid MEC schism in 1844 by urging deferral of the case of Bp **James O. Andrew**. When division came Waugh remained with the MEC. Waugh travelled the whole church, working diligently in the itinerant general superintendency pattern of **Francis Asbury**. Waugh and Catharine B. Bushby married in 1812. Waugh died in Baltimore and is interred in Mount Olivet Cemetery with Bps **Francis Asbury**, **Enoch George**, and **John Emory**.

Charles W. Brockwell, Jr.

**WEATHERHEAD, LESLIE DIXON** (October 14, 1893-January 3, 1976), British Methodist preacher and author, was born in London, educated in Leicester, and Cliff and Richmond Colleges, leaving early to become probationer Methodist minister in Surrey. He served as Army chaplain in Mesopotamia and India where he stayed until returning to Britain in 1922. His reputation as a preacher took him to two center city churches, Oxford Road in Manchester (1922-1925) and Brunswick in Leeds (1925-1936), where he exercised a vigorous ministry attracting large crowds. For the rest of his ministry, he served as minister of the City Temple Church, London outside the Methodist connection. His interest in psychology, in spiritual healing, and in pacifism attracted critics as well as admirers, with some accusing him of heresy. At Leeds and London he established clinics pioneering the involvement of the church in counselling and addressing the taboos surrounding sexuality. His London PhD thesis was published in 1951 as *Psychology, Religion, and Healing*. Despite opposition, he was elected Conference president in 1955. Much in

demand as a lecturer, broadcaster, and preacher, for which he was made a Commander, Order of the British Empire in 1959, he remained a controversial figure to the end with the publication of his last book in 1965, *The Christian Agnostic*.

Tim Macquiban

**WEBB, THOMAS** (1724-December 10, 1796), soldier and Methodist preacher, was born in England and rose to the ranks of quartermaster and then lieutenant in the British Army. He fought in the French-Indian War, losing his right eye and suffering a serious arm wound at Quebec in September 1759. Returning to England to retire on captain's pay, Webb came under the influence of **John Wesley**, converted to Methodism, and proved a capable substitute lay preacher. Webb returned to America in 1766 in the employ of the barrackmaster at Albany, New York. He began to appear, in full military uniform and sword, at Methodist meetings in New York City, proclaiming himself a soldier of the cross and a spiritual son of Wesley. For the next 16 years, Webb remained in America, initially assisting **Philip Embury**. His name appeared first on the subscription list for the building (in 1768) of Wesley Chapel, where he preached the dedicatory sermon from a pulpit built by his own hands. Afterward he preached in Burlington, New Jersey; Long Island, New York; Philadelphia, and Baltimore. Webb journeyed to England in 1772-1773. When he returned to America later in 1773, he did so in the company of **Thomas Rankin** and **George Shadford**, two assistants whom Wesley had assigned to preach in the American colonies. At some point during the American Revolution (perhaps 1783), Webb returned to England, residing in Bristol and continuing to work for Methodism. He died suddenly at Bristol, with burial in Portland Street Chapel.

Samuel J. Rogal

**WESLEY, CHARLES** (December 18, 1707-March 29, 1788), was the youngest son of **Samuel Wesley**, Rector of Epworth, Lincolnshire, England, and his wife **Susanna**. He was brother of their oldest son Samuel and of **John**, five years older than Charles. All three, like their father, were ordained clergymen of the Church of England. The two younger brothers, to the distress of the oldest, who died in 1739, collaborated in raising a separate evangelical society within the Church.

The Wesleys' large family included seven girls who grew to maturity. Susanna Wesley gave all her children a sound biblical, moral, and theological training, while the sons went on to Christ Church, Oxford, and graduated MA. In 1716 Charles entered Westminster School (annexed to Westminster Cathedral), where he became captain, and under the eye of his oldest brother Samuel imbibed a strong churchmanship, a love of Greek and Roman classics, and skill in translating their verse.

Charles matriculated at Christ Church in 1726 and was elected Student in 1727, his brother John having been elected to a similar position as Fellow of Lincoln College, Oxford. On January 22, 1729, Charles wrote to John: "God has thought fit to deny me at present your company and assistance. 'Tis through your means, I firmly believe, God will establish what He has begun in me, and there is no one person I would so willingly have to be the instrument of Good to me as you." Henceforth Charles constantly kept his finger on his spiritual pulse, maintained a diary, "went to the weekly **Sacrament**, and persuaded two or three young scholars to accompany" him, thus gaining "the harmless nickname of Methodist."

Charles joined John's mission to Georgia on October 14, 1735, to serve Governor James Edward Oglethorpe as "secretary for Indian Affairs," but in order to assist John he also accepted **ordination** as priest by the Bp of London on September 29. His narrow piety satisfied neither him nor Oglethorpe, nor his parishioners, and through lying on the bare ground he contracted dysentery and fever. After less than six months, on July 26 he was happy to escape "such a scene of sorrows" to England (via Charleston and Boston) bearing Oglethorpe's despatches to the Georgia Trustees in London.

Although Charles Wesley was a born preacher and a born hymn writer, neither gift was realized until his **conversion** on May 21, 1738. He borrowed some of John's sermons to preach in Georgia, and did not add anything to his brother's *Collection of Psalms and Hymns* in Charleston, 1737. Like his brother John he had been awestruck by the vivid personal **faith** of the Moravians who sailed with them to Georgia, and both he and John (who returned to England on February 1, 1738) became disciples of **Peter Böhler**, a Moravian missionary awaiting passage to Georgia. Böhler warned both Anglican priests that God's **salvation** from sin did not come from right belief or devout **worship**, but from simple faith in God. This Charles found on May 21, 1738, which was for him (as Charles wrote bold

script in his diary), "The Day of Pentecost." Two days later he composed his first evangelical hymn. On the following evening his journal proclaimed from his sickroom in Little Britain, London: "Towards ten my brother was brought in triumph by a troop of our friends and declared, 'I believe!' We sang the hymn with great joy, and parted with a prayer."

Charles Wesley's great gifts were at last set free. Frequently in those early days he would preach in the open air to a spellbound crowd gathered by his rich voice singing one of his own hymns. The magnificent blossoming of his evangelical hymns began in 1739, with the joint publication of three editions of *Hymns and Sacred Poems* by the two brothers. By 1746 John and Charles had jointly published some five hundred of the "classical hymns" of Methodism, with a slight admixture of writings by others. Unquestionably the vast majority were by Charles, though literary sleuths still enjoy the whodunit, "John or Charles?" These printed books also enriched people's devotions and theology. In fact it is debatable whether the Methodist public were more aroused and informed by their sermons or their hymns.

Nor did Charles ever stop. For the next 50 years from 1739 to his death in 1788 he produced about 180 hymns a year.

It was on a preaching mission (to Ireland) that Charles Wesley fell deeply in love with a charming Welsh girl, Sarah Gwynne. He was 39, she 20. After a toilsome romance, punctuated by love poems later transformed to hymns, they were married by brother John on April 8, 1749. Three of their children survived, Charles (1757-1834), Sarah (1759-1828), and Samuel (1766-1837). Both boys were musical prodigies, feted by royalty. Samuel introduced Johann Sebastian Bach to the British public, and fathered the great church musician, Samuel Sebastian Wesley (1810-1876).

Charles disagreed strongly with his brother John over many things. He broke up John's legal "spousal" to Grace Murray, thus hastening him into the jealous arms of Mary Vazeille (see **MARY VAZEILLE WESLEY**). He raised successful opposition against the lay itinerant preachers who sought to administer the sacraments, and in 1784 sarcastically bemoaned John's securing ordination via Dr. **Thomas Coke** for the American preachers. Yet he remained an almost silent partner in the evangelical enterprise of John, whose tribute at his death was, "his least praise was his talent for poetry."

Frank Baker

# Historical Dictionary of Methodism

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and  
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