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DAVID JEFFRIES, OF CAMBRIDGE AND BLEWBURY.

I have a copy of the following:—"A Letter from a late Roman Catholic to a former Confessor concerning his leaving the Romish Profession. London. Printed by W. Strahan, and sold by J. Trye, near Gray's Inn-Gate, Holbourn, and at the *Foundery*, near Upper Moorfields, 1743." 12mo. 12 p.p. One page "To the Reader," is signed *David Jefferies*. It is also signed at the end by him.

In Wesley's *Journal*, 8 April, 1746, is the entry: "To Newbury. Here we met with several of the little Society in Blewbury; some of whom were truly alive to God. What a proof is this that God sends by whom He will send! Who hath begotten us these? David Jeffries!"

Blewbury was included in the London Circuit in the Minutes of 1748, appearing between Reading and Salisbury. On my eighteenth century map it is placed about twelve miles north of Newbury. It is mentioned a second time in Wesley's *Journal*, Thursday, 15 May, 1746; and a third time; Wesley was preaching there, Wed. 24 Sept., in the same year.

In his note "To the Reader," David Jefferies writes:

"1. As soon as I providentially heard the Rev. Mr. John Wesley preach free, universal salvation by faith in Jesus Christ alone, necessarily productive of all manner of good works, it pleased the Lord mercifully to open my eyes, to shake my carnal security, and show me the weakness of the doctrine of that pretended infallible church I had so long profest myself a member of.

2. Amaz'd to find I had hitherto known nothing of Christianity, till it pleased the guide of good men and angels to bring me within the sound of this godly man's voice, I could not help saying with joy: This is the Lord's doing, and it is marvellous in our eyes. Since what the wit and eloquence of many learned

men in Cambridge, where by license of the Vice-Chancellor, I had taught the French language near two years, could not do with all the force of argument, God had done in an hour. We praise Thee, O God, we acknowledge Thee to be the Lord.

3. Finding, after strictly searching the oracles of God to see if things were really so, that what this zealous champion for the Lord of Hosts taught from the pulpit, and what he had wrote in his sermon on Salvation by Faith, preached before the University of Oxford ; and in his discourse on the Doctrine of Salvation, Faith, and Good Works, was exactly consonant to the dictates of the Holy Ghost ; yet contrary to the dogmatical faith of the great Council of Trent, the very Bulwark and Standard of the Church of Rome ; I was struck with admiration, and thoroughly convinced that unless I believed and felt what he, or rather God through him, laid down for true Christianity, I should be damned in spite of all my good works, confessions, indulgencies, holy perigrinations and absolutions.

4. But how did I stifle this conviction ? I fled and hid myself near two years, till it pleased God once more to bring the prodigal back, after much sorrow and tribulation both in body and mind to the voice of his minister. Let me be, O God, his crown of rejoicing at the Great Day !”

The letter to David Jefferies' former “Confessor,” which follows is written in graphic style. In regard to his past life he confesses : “I myself have been staggering with liquor more than once, in the seraphical habit, so called, of St. Francis, which I wore night and day, from June 24th, 1732, till August, 1733, at Douay, in French Flanders : The truth of what I say is well known to many now in London, who then wore the same dress. . . .

“ Though I have rejected you and all my former friends for one I experimentally know to be much more spiritual, yet I would not have you think I have conceived a pique at you, or any individual of your Church ; neither would I have you rash in judging your supposed degenerate son, because I still profess myself united with the regenerate part of your Church, as well as with the regenerate of the Church of England or Church of Scotland, being fully persuaded that bare names change not the nature and essence of things.

“ On the contrary, the step I have taken, following nakedly a naked Redeemer, springs from a strong conviction, that though I have zealously visited the threshold of the holy apostles, St. Peter and St. Paul ; had the blessing and absolution of the present Pope in Person, all the indulgences granted to pilgrims personally

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praying before the shrines, and at the sepulchres of the saints and Christian martyrs : though I have paid my devotions also to the *Regina et porta cæli refugiumque peccatorum*, Queen and Gate of Heaven, and Refuge of sinners, at Loretto . . .

“ Though I have kissed the very bricks of her Nazarine Chamber, whose ceiling, sides and cornices are covered with gold, silver and precious stones, the gifts of Popes, Emperors and Kings, I still find myself as abominable in the sight of God, as if I had never stirred out of my own country ; and that with all my confessions of my sins, to you and the penitentiary priests both at Rome and Loretto, who have the Pope’s own power of the Keys to absolve all sinners whatever from all crimes whatever, I knew nothing of Jesus Christ and him crucified, but was wholly ignorant of the true inward religion, and regenerated Holiness, without which a form of godliness will avail us little in the great and terrible day of the Lord.

“ I believe indeed you acted according to the light you had in teaching me to mumble with my lips, a few prayers to God, or the Virgin Mother, levelling her with the blessed Jesus every time I uttered from the Breviary

Nos cum prole pia, Benedicat Virgo Maria.

Jesus bless us, and Mary bless us ; or, Let Mary bless us, with her holy offspring.

“ But all this had not the least effect on my corrupt heart.

* * * * *

“ If we pray to God with our hearts, as well as with our lips, as our blessed Saviour has taught us, shall we incur his displeasure because we invoke no saint or angel ?

No other help I know,
If I withdraw myself from Thee,
Ah ! whither shall I go ?

* * *

“ I desire to confess to all mankind my confidence and dependence on Christ alone for Redemption, without the intercession of saints or angels ; I desire we may provoke one another to good works, without laying the least stress on them for salvation, because such a gift is not given us for what we do, or have done, but for what Christ has been most mercifully pleased to do for us, and still does at the right hand of God the Father.

“ I desire Christ will be all in all to me, to whom be Glory, Honour, Might, Majesty, and Dominion, now and for ever. *Amen.*

Yours, *DAVID JEFFERIES.*”

Perhaps some member of the W.H.S. can tell us what became of David Jefferies. His "Letter" bears the stamp of truth and sincerity at the time it was written—1743,—and as it was sold at the *Foundery*, Wesley must have sanctioned its circulation.

THOS. E. BRIGDEN.

It will be observed that the Letter was printed by William Strahan, 1743. In the same year Strahan printed the following translation into French of Wesley's *Character of a Methodist*. The title page of my copy is as follows :

Le CARACTERE d'un METHODISTE. Par le Reverend JEAN WESLEY, Maître es Arts, Associé de Lincoln College, Oxford. Traduit mot à mot de l'Anglois. *Non que j'aie déjà atteint le But.* A Londres: Imprimé par Guillaume Strahan. MDCCXLIII.

A French friend points out that the translation is not in perfect French, and some of its Anglicised forms suggest that if it was done by a Frenchman, it was by one who had been for some time resident in England. Is it probable that it was the work of Jefferies?—T. E. B.

IN THE ISLE OF AXHOLME.

An afternoon spent with the Rev. W. B. Stonehouse's *History* of the Isle of Axholme yields material which lights up many references in the *Journals* to the persons and places so familiar to Wesley throughout his long life. Wesley moves amongst these personal and local names with the instinctive confidence of familiar knowledge, even in casual or oblique reference. The man of eighty-one writes on 26 June, 1784: "Epworth, which I still love beyond most places in the world." At an earlier visit Ovid had given him a distich, in which to record his love for his "natal soil" (9 July, 1779). But we need, and in Stonehouse we find, the help of so thorough a worker, if we are to appreciate the references with anything like the same sense of reality.

For example. On 19 April, 1752, Wesley preached at 4 p.m. at Epworth cross.¹ But his congregation was small. Many had

1. Indexed in this instance separately from all other references to Epworth, apparently because here it happens to be printed with a hyphen in addition to a second capital letter.

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gone over to Belton, attracted by the funeral of "poor Mr. R——d P——ll." "Emphatically poor," adds Wesley, "though while he lived he possessed (not enjoyed) at least a thousand pounds a year." In Belton Church there is his mural tablet. "Here lies | The Body of Richard Popplewell, Esq., | late of Temple Belwood, who departed | this life | April 16, 1752 in the 64th year of his age. | He was the second son of Robert Popplewell | late of Temple Belwood aforesaid, by | Katherine his wife, one of the daughters | of Robert Ryther, Esq., of Belton. | The said | Richard was sheriff of the county of Lincoln | in the year 1739, and by Elizabeth his wife | one of the daughters of John Smith | of Newland near Wakefield, in the county | of York, which said Elizabeth died at | Wakefield, ye 22nd of October, 1751, aged 56 and | was buried in Wakefield church | he had three children, Robert, Katherine, | and Elizabeth."¹ The formal, customary, stately epitaph of a country gentleman and his wife. Very likely many others from all the country side, as well as Epworth people, had walked over to Belton church to the funeral of so important a neighbour. His was inherited wealth, and ill-gotten by a father whose portrait, etched for us in firm, black, deep-bitten lines, deserves preserving for the artist's sake :

"Robert Popplewell was the last person who held the office of solicitor to the Isle Commissioners. He was the son of David Popplewell, yeoman, and from a small estate of about fourteen pounds per annum, raised an estate of about four or five hundred a year. He had no education but what he obtained at a common country school. Indeed he was land steward to her grace the Countess of Granville, and by that most of the tenants of the Manor of Epworth lay under one obligation or another to him ; and I am of opinion that this was the true reason of his being chosen solicitor. This gentleman had all the Islonians bound, which they had reason to repent and their posterity after them ; for he taxed them at his pleasure, and besides he enclosed what common ground he pleased, under a pretence to raise money to carry on the cause, but never was, that I can hear of, accountable for the rents and profits thereof. The Isle cause and his pocket were the two great gulphs that swallowed all that, and many estates of substantial yeomen in the island, as the Kinmans, Foxes, Halifaxes, Barnards, Nodel, Tankersley, Wakefield, &c., &c. He and his affidavit men attended Westminster Hall almost every term for a great number of years and were as well-known as an Irish evidence.

1. P. 325.

He took in lands to support these men near Hirst Priory, called Affidavit Closes to this day. I can remember Belton West Carr, taken in by him, containing about one hundred acres, which was the last ground which this worthy solicitor enclosed." There are certain parcels which, there is reason to think, once belonged to the church at Epworth, but which have long been in private holding. Stonehouse suggests that their alienation may be part of the doings of this "worthy" representative of the law.

A story, originally printed in the *Gent. Mag.*, 1802, and quoted by A. Clarke, *W. Fam.*, i. 356, and Watson's *Life of W.*, ed. 1851, p. 421, of a "Mr. P.," at whose table Samuel Wesley, of Epworth, flashed out the impromptu verses ending with: "Here chimneys smoke which never smoked before, And we have dined where we shall dine no more,"—obviously belongs to the elder Popplewell. The niggard host simply said: "No, gentlemen, it is too expensive." [See N. and Q., below, No. 325]. Tyerman reports, from Stonehouse, that a lawless mob which visited and burned,—Epworth malice knew how to visit and burn the house of an obnoxious person,—the house of a Mr. Reading, who had offended the half-savage Isonians, by beginning to reclaim the swampy lands, was led by "a furious, termagant woman, called Popplewell." This was none other than the mother of Richard. She was tried at the Assizes at Lincoln in 1694 and was convicted, but was allowed to escape with the payment of a fine. No great wonder if the son of such a couple should himself be "a very strange character, and as hot-headed and perverse in his own way as the mother who bore him. Indeed this seems to have been the family failing."¹

But the Axholme gentry were not all like Richard Popplewell. Mr. George Stovin, who fills a large place in Stonehouse's pages, was of a very different order. His father, James Stovin, had discharged the office of High Sheriff for Lincolnshire in George I's time. He himself was born about 1695, and before the death of his father married an heiress of the Empson family, longed settled at Goole. He was brought up to no profession, but led the life of a country gentleman, which afforded him abundant leisure to pursue the topographical and antiquarian researches, to which from early life he was addicted. He was a friend of the rector Samuel Wesley, and in *The Gentleman's Magazine* of 1747 may be found a letter from him pleasantly describing a little antiquarian jaunt they once had taken together

1. P. 341, note. Stonehouse, p. 340; Tyerman, *S. Wesley*, p. 332.

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to Lindholme. He left in MS. a topographical account of the Isle, and the quotation referring to Popplewell the elder is a sample of a great mass of similar *memoranda* which he was accumulating during many years of his long life. He took great interest in the affairs of the levels, being a very assiduous Commissioner of Sewers, and at the same time a Justice of the Peace. He scarcely ever left the levels, living at Crowle and in its vicinity; and with the true feeling of a native antiquary, thinking no part of England equal to Axholme, and no town comparable to Crowle. In the latter part of his life, however, he crossed the Trent and fixed his residence at Winterton.¹ There he spent the concluding years of a long life, living in a little cottage, which he had made arcadian with honeysuckle and other flowers, where he was to be seen with his pipe every morning at five; and was accustomed to amuse his neighbours with a variety of anecdotes with which his memory supplied him.² As early as 8 July, 1748, we incidentally find him a lover of his garden: "I rode to Mr. Stovin's of Crowle. I began preaching soon after eight; but so wild a congregation I had not lately seen. However, as I stood within the Justice's garden, they did not make a disturbance." He had removed from Hirst Priory to Winterton when Wesley preached there on 20 July, 1774, at 10 a.m. One's fancy would like to see Wesley and the old gentleman, its master, his old friend and his father's friend, in the garden of the "arcadian" cottage among the flowers. There was time for a call, before the preacher went on to Scotter for service at 2-0 p.m. The preacher gives us a pleasant picture of the venerable old age of George Stovin, to be combined with that of Stonehouse into an eventide whose brightness was of grace and of heaven: "I preached at Winterton. None of the hearers was more attentive than an old acquaintance of my father's—Mr. George Stovin, formerly a justice of the peace, near Epworth, [When writing at Epworth, Wesley is a little more precise and locates "Mr. S." at "a neighbouring town," Crowle as we know] now as teachable as a little child, and determined to know nothing save Christ crucified." A beautiful finish to a fine life. He is with much probability taken³ to be the magistrate, "a man of candour and understanding," to see whom Wesley rode over on 9 June, 1742, and before whom their neighbours had carried a whole waggon-load of these

1. "Wimberton," by some early error, in *Journal*, 20 July, 1774,

2. I borrow from Stonehouse, pp. 428-30. James Stovin, of Whitgift (*Proc.*, V, 3) was son of George.

3. E.g. by N. Curnock, *Homes and Haunts*, p. 77.

new Methodist heretics. "Carry them back, and let them convert all the scolds in the town."

The entry in the *Journal* under 20 July, 1774, continues: "In the evening I preached at Owston. One of my audience here was Mr. Pinder, a contemporary of mine at Oxford. But any that observed so feeble, decrepit an old man, tottering over the grave, would imagine there was a difference of forty, rather than two years between us!" *The Alumni Oxonienses* gives us two Pindars,—the name settled down to this spelling; both sons of Robert, of Owston, between whom we may choose, though if we do, the identification will not lead us much further.¹ On the whole Wesley's not too exact calculation is perhaps best satisfied by John Pindar, of whom Stonehouse records that he died 5 March, 1776, aged 74.² Samuel Wesley expected that, when his son John definitely refused to contemplate settling at Epworth, a "Mr. P." would succeed him in the living. Was this young Robert Pindar of Lincoln College? The Pindar name has an earlier and not very happy association with the Wesleys. It was at the suit of a Mr. Pindar,—perhaps Robert the elder, "armiger" and "gent."—that Samuel Wesley was arrested in his own churchyard and carried off to the debtors' prison in Lincoln gaol. In a facsimile of one of Wesley's notebooks of 1732, reproduced by Mr. Curnock in *W. M. Mag.*, 1903, p. 411, we discover the line: "Sep. 2 Mr. Ward of Kens[ing]ton, Bulm[er] Pind[ar?]" "My contemporary at Oxford." Still we get no living portrait of the man.³

A very interesting and attractive personality comes before us in the *Journals*, sometimes indicated only allusively, now and again by his initial, and once by his full name. He is one of the Maws, a family who "have resided," says Stonehouse, "in all the principal places of the Isle of Axholme for the last three centuries

1. Pindar, John, s. Robert, of Owston, co. Lincoln, arm., LINCOLN COLLEGE, Matric. 15 Oct., 1722, aged 19, barr.-at-law, Inner Temple, 1729, brother of Pindar, Robert, s. Robert, of Owston, co. Lincoln, gent. LINCOLN COLLEGE; matric. 10 Nov. 1726, aged 19; B.A. 1730; M.A. 1733, probably the father of Robert and Thomas next named.

2. His son had begun to make havoc of the family mansion, by 5 July, 1788. The town of Kirton is not far across the Trent from Owston. (E.g., 11 June, 1780.) In *Meth. Mag.*, 1805, p. 555 is found the *Experience and Happy Death of Miss Charlotte [?] Pindar*, of Kirton. Was she of the Owston stock?

3. A. Clarke, *Wesley Fam.* i. 342. Letter of S. Wesley to Abp. Sharpe, 25 June, 1705, in Tyerman, *S. W.*, p. 300. *C. W. Journal*, 19 Dec., 1744, "rode to Sykehouse; and thence to our brother Pindar's; Thursday, Dec. 20th, to Birstal."

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as substantial freeholders.”¹ Our guide carries us back to a Heralds’ Visitation of 1561-77, in which appears a John Maw of Epworth, who married Alice Pinder of Crowle, and,—like Simon Kilham of later days,—had sons Simon and Alexander, and another, John; whose descendants continued to reside at Epworth, until a John Maw removed about 1829 to Doncaster. The clearest indication of our man would be to find a Mr. and Mrs. Maw who both seemed not far from the end of life in May 1753. Mr. C. C. Bell finds in a printed list of the still legible inscriptions in Epworth church and its graveyard, a Mr. John Maw, who died Dec. 28, 1753, aged 76. The confirmatory record of a woman’s death at or near that time does not appear. But a *John Maw* fits in better with many such facts than does a *George*, son of Aaron, courteously suggested to me by the present rector of Epworth, Rev. James Greaves. Samuel Wesley counts Mr. John Maw and Mr. Barnard as amongst his “best parishioners.”² In 1744 John Downes had been pressed for a soldier and sent for safe keeping to Lincoln Castle. A Mr. Maw, from his place on the bench, protested against the action of his fellow justices, in their sessions at Kirton. On 12 May, therefore, Wesley, “rode over to Epworth, and immediately went to Mr. Maw’s, to return him thanks for his good offices to Mr. Downes and his honest and open testimony for the truth, before the worshipful bench at Kirton. It was not his fault that those *honourable men* regarded not the laws either of God, or the King.” Three years later, 22 Feb., 1747, Wesley was preaching at Epworth cross,³ at the close of the Sunday afternoon service at the church. “I suppose most of the grown people in the town were present. A poor drunkard made a noise for some time, till Mr. Maw (the chief gentleman of the town) took him in hand and quieted him at once.” And six years later again, at the date just referred to, 20 May, 1753, we have in a line a picture of a hallowed eventide not unworthy to be put by the side of that of George Stovin. “We had, as usual, most of the inhabitants of the town at the Cross in the afternoon. I called afterwards upon Mr. M— and his wife, a venerable pair, calmly hastening into Eternity. If those in Paradise know what passes on earth, I doubt not but my

1. Mr. C. C. Bell, of Epworth, to whose frequent kindness I am greatly indebted, says pleasantly that looking for a particular Maw at Epworth is like looking for a Jones in Wales! *The Maws* were the family at The Ellers, 1½ miles from the rectory.

2. Letter of 14 May, 1734. For Barnard, see N. & Q. 325, below.

3. The shaft of this is now gone. See *M. Rec.* 16 April, 1903, but an old woodcut of the cross complete and the market-place is in Stonehouse, p. 149.

father is rejoicing and praising God ; who has, in his own manner and time, accomplished what he has often attempted in vain."

Wesley also speaks of just such another quiet, holy eventide, a year earlier than our last quoted reference. On 17 April, 1752, he writes : " I called on the gentleman who told me he was ' sinner enough,' when I preached first at Epworth on my father's tomb ; and was agreeably surprised to find him strong in faith, though exceedingly weak in body. For some years, he told me, he had been rejoicing in God, without either doubt or fear ; and was now waiting for the welcome hour when he should ' depart and be with Christ.'¹ His home was perhaps at Burnham, the last place mentioned. He had come in his carriage on the so memorable evening of 12 June, 1742. But I have found no clue to his identity.

The family names of not a few persons of humbler station, who find mention in the *Journal*, are to be found also up and down in Stonehouse, though, as was to be expected, the particular persons are not traceable. Abigail Pilsworth, the maiden of fourteen, around whose body Wesley and her friends sang : " O lovely appearance of death," (28 June, 1786) is not to be found amongst the Pilsworth names in the Epworth graveyard, nor in the printed roll examined for me by Mr. C. C. Bell. Thomas Pilsworth, the donor of some land for the poor of Epworth, and Abigail Foster, are in our volume. " H— F—r " of Belton (8 June, 1742) may fairly be read as Henry Foster. In a list of sufferers by a fire at Haxey in Feb., 1744, appears Edward Foster, and George Foster, a shopkeeper and small owner. Fosters are not rare in the neighbourhood. Richard Wright, the skilful guide through the fading light and the flooded country on a March evening in 1758, might well be the " labourer, aged,"—or his son,—who is also in the Haxey fire list. Idlestop, where he so opportunely answered out of the darkness to Wesley's call, belongs to Haxey, and Richard Wright " lived thereabouts." William Fenwick, who conducted Wesley to Linwood 19 April, 1745, where the minister was eagerly desiring his spiritual aid, is not in Stonehouse. But he may be found in John Nelson's *Journal* with more of illuminating fact. He was plainly a leader of the little Methodist flock at Epworth in those early days.² I can bring no " realizing light " to the

1. See a contrasted case, also at Epworth : " A grey-headed sinner, a mocker at all religion," 25 July, 1757.

2. *E. M. P.*, i, 71. He is, mechanically, indexed in Jackson as of Tealby ! There is still a Fenwick in the town. Did Michael Fenwick perchance belong to these parts ? Wesley had come from Epworth, (25 July, 1757)

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names of John Varley, or Edward Smith, or Richard Ridley.¹ It is interesting to find that as late as 1829 there was a Richard Ellison, a trustee of the Free School at Wroot. On the memorial brass of Francis Smyth, rector of Panton, ob. 4 Oct., 1765, is engraved: "Also Mary Whitelamb, wife of the late rector of Wroote." The stone over her husband's grave was placed in 1772, "at the cost of Francis Wood, Esq." and says of the dead rector, "Worthy of Imitation." He was buried 29 July, 1769. John Harvey, of Finningley Park,—by an early error printed "Tinningley,"—who begged a sermon from Wesley, 24 July, 1774, is the "Mr. H.," of 7 July, 1788, whose *multum in parvo* of a "domain," excited Wesley's wonder and concern. His family has also been established at Ickwell Bury in Bedfordshire since the close of the seventeenth century.² Leister's son, the keeper of the wayside inn "some miles short of Lincoln," whose tears flowed at the sight of the aged Wesley, when the post-boy pulled up there to water his horses, 1 July, 1790, is not traceable. But a Robert Leister, of Epworth, born 1723, died Jan., 1806, is found in the *Meth. Mag.*, 1808, and the name in several varieties of spelling meets us in Stonehouse's pages, in connection with Crowle and Eastoft. I do not know "Jonathan C——," of 12 June, 1763.³ Mr. Bell suggests "Jonathan Crosby," a name quite recently occurring at Epworth, where Crosbys are common.

The clergy of the Isle appear in these pages as they struck their social equals and the men of the world. Wesley's judgments are after another standard altogether. Mr. Romley, the curate of Epworth, has earned an unenviable fame amongst us by his message to Wesley: "Tell Mr. Wesley I shall not give *him* the Sacrament; he is not fit." The reminiscence gives point to Wesley's remark at his visit in July, 1748: "Mr. Hay, the Rector, reading prayers, I had once more the comfort of receiving the Lord's Supper at Epworth." The Hon. and Rev. John Hay was the third son of George, earl of Kinnoul, and grandson of the famous Harley, earl of Oxford. He had received the living on the presentation of

when at the next [stopping place, Clayworth, Michael fell asleep under the haystack, the one unmoved "hearer" of Wesley's congregation? He was travelling with Wesley, however, as early as 12 Sept., 1755. (Letter to Blackwell.)

1. *Journal*, i, 377, ii, 230.
2. Stonehouse, 392, 385.
3. It was shown in our *Proc.*, (V., i, 23), that Wesley's "old friend" Hutton was of this neighbourhood, and clearly not James Hutton of the Fetter Lane days (*Journal*, 6 July, 1776).

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George II. "He constantly attends every Sunday in the summer season, to do part of the duty," says Romley, his curate, who was left to the fogs and floods of the Isle for the rest of the year. On a later visit to the Isle, 13 April, 1759, Wesley "called on Mr. Romley, of Burton, one of my former parishioners, a lively sensible man of eighty-three years old, by whom I was much comforted." The association must have been whilst Wesley did parochial duty at Wroote, and this and other facts make it pretty certain that this old time acquaintance was none other than the father of Romley the curate.¹

Mr. Hay died 30 June, 1751. A few years later, from 1757 to 1784, Rev. William Anderson, M.A., held the Epworth living, succeeding to a baronetcy 3 May, 1765. Wesley accordingly writes on 25 June, 1780, "Sir William Anderson, the Rector, having sent an express order to his curate, he did not dare to gainsay. So at ten I began reading prayers to such a congregation as I apprehend hardly ever assembled in this church before." Epworth church, of course. Wesley writes in the security of full knowledge, but does not mention the name.²

"The curate," of the same type as Romley, it would appear is therefore Rev. Joshua Gibson, of whom his stone in Epworth churchyard says, "Curate of this place 46 years." He also is remembered by students of the development of the separation of the Methodist Society from the Established Church. Wesley, is at Epworth on 6 July, 1788. "I fain would prevent the members here from leaving the church; but I cannot do it. As Mr. G. is not a pious man, but rather an enemy to piety, who frequently preaches against the truth and those that hold and love it, I cannot with all my influence persuade them either to hear him, or to attend the sacrament administered by him. If I cannot carry this point while I live, who then can do it when I die? And the case of Epworth is the case of every church, where the minister neither lives nor preaches the Gospel. The Methodists will not attend his ministrations. What then is to be done?" The passage is familiar. It is only fair, however, to recall Wesley's last mention of the curate: "It was observed Mr. Gibson read the prayers with unusual solemnity; and I believe he was not displeased to see five times as many at Church, and ten times as many at the Lord's

1. Stonehouse, p. 157. *Alumni Oxon.*: Romley, John, s. of William, of Burton, co. Lincoln, pleb. MAGDALEN HALL, matric. 13 Dec., 1735, aged 24.

2. For want of local knowledge the maker of the Index of 1829-31 enters, "Sir William Anderson of Belton," the last place named.

Table, as usual" (4 Aug., 1790). Gibson died 5 April, 1808, aged 68 years.

For Solomon Ashbourne of Crowle see *Proc.*, IV., 182-3. The misreading, or misprint, "Harle" for "Hoole," of Haxey, 25 June, 1786, was pointed out in *Proc.*, IV., 247. "I was grieved to see so small a congregation at Haxey Church . . . O what a curse in this poor land are pluralities and non-residence!" Dr. Spencer Madan, youngest brother of Martin Madan, a scholarly, devout man of abstemious habits, was a conspicuous illustrative example of this. He held the living of Haxey from 1762, until his elevation to the see of Bristol in 1792; adding to it for some years the rectory of West Halton, Lincs., and afterwards the sinecure rectory of Ashley, Berks.¹ As in the case of Epworth, the duty was mainly discharged by a resident curate. The curate in April, 1776, is dismissed by Wesley with the slighting remark: "The curate preached a very harmless sermon against the Methodists." I have not observed his name. "Mr." Madan preached a "useful sermon" at Haxey Church, on Sunday, 17 July, 1774. Spencer Madan has become "Dr." in 1756. This will therefore be Martin Madan. The vicar would perhaps be in summer residence, and his brother on a visit to him. In the interests of a completed task I should have been glad to include the identification of the "chief gentleman" of Owston and his wife, referred to in the sad entry of 30 June, 1781. One would think that the registers, or some stone on the church walls or in the graveyard, would supply what such special dating would conclusively fix for us. I have made inquiry, but without eliciting any information.

H. J. FOSTER.

HYMNS TO FRIENDSHIP.

(Including two unpublished hymns by Charles Wesley.)

Some time ago, my friend, Mr. Thursfield Smith, possessed a volume of hymns chiefly in Charles Wesley's handwriting, and bearing the above title. When the book was written, or for what purpose, there is nothing to show. The only note in it is by a later hand: "These are original hymns in the handwriting of

1. See *Dict. N. Biog.*, which prints "Haxhay."

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Charles Wesley, received from Miss Tooth—C.R.” Miss Tooth, the daughter of the builder of City Road Chapel and its ministers’ houses [See below, p. 210, and Stevenson, *City Road*, 66], the companion of the widowed Mrs. Fletcher, and the friend of C.W.’s widow and daughter, possessed a large number of *Wesleyana*. The book had probably been a gift from the poet to one of his friends ; it is now in the hands of Bp. Hendrix of America.

There were thirty-one hymns in the book, all, excepting two, taken from a cluster of fifty-six hymns which appear at the end of *Hymns and Sacred Poems*. 1749, *Wes. Bibl.* No. 138, and entitled “Hymns for Christian Friends” (See *Poetical works of J. and C. Wesley*, V, 403-479).

Hymn II is not written, but a blank space is left for it. I believe that Hymns XVII and XXVI have not hitherto been published. These I give in full ; of the other hymns the first line or verse only is given, with the pages in Vol. II of *Hymns and Sacred Poems* in which they may be found.

To each of the hymns in the MS. a selected tune is prefixed ; the tune being indicated by the first line of a hymn to which it probably was sung. Eighteen of these hymns and tunes are in Lampe’s *Hymns on the Christian Festivals* (*Wes. Bibl.* No. 94). Fourteen of the tunes are quoted in *Graces before and after Meat* (No. 98). and eighteen in *Redemption Hymns* (No. 105), which refer of set purpose to Lampe’s book. It is therefore probable that the eighteen tunes named as being in that book are the tunes referred to in the MS., and that the rest were well-known and perhaps favourite tunes which were sung to the hymns named. As far as I can discover there is no Methodist tune-book in which they all occur.

[Article on C.W.’s *Deliberative Hymns*, or *Hymns of Courtship* in *City R. Mag.*, II, 24].

HYMNS SACRED TO FRIENDSHIP.

- Hymn I. Friendship. To the tune of *Sinners, rejoice, y^r peace is made*. “Friendship Divine, thy praise I sing.” p. 259.
- Hymn II. [not written].
- Hymn III. To the tune of *Spirit of truth, descend*.
“O Thou, whose special Grace” p. 273.
- Hymn IV. To the tune of *The Lord my pasture shall prepare*.
“Jesus, with kindest pity see.” p. 274.
- Hymn V. To the tune of *’Tis finished, ’tis done*.
“My Jesus, my all, Thy name I confess.” p. 275.
- Hymn VI. To the tune of *O Love Divine*.
“What shall I do my God to love.” p. 276.

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- Hymn VII. To the tune of *Hail holy, holy, holy Lord!*
 "See dearest Lord, thy servant see p. 277.
 And graciously approve
 My other self, and next to Thee
 The object of my love."
- Hymn VIII. To the tune of *Arise my soul arise.*
 "Thou God of Truth and love p. 279.
 We seek Thy perfect way."
- Hymn IX. To the tune of *Away with or Fears.*
 "Come let us arise And press to the skies p. 280.
 The summons obey,
 My friend, my beloved, and hasten away."
- Hymn X. To the tune of *Jesu, shew us Thy salvation.*
 "God, of all good gifts the Donor." p. 281.
- Hymn XI. To the tune of *Hearts of stone, relent, relent.*
 "Author of the peace unknown, p. 282.
 Lover of my friend and me."
- Hymn XII. To the tune of *Ye servants of God.*
 "How happy the pair p. 283.
 Whom Jesus unites"
- Hymn XIII. To the tune of *Jesus, dear departed Lord.*
 "Holy sanctifying Dove p. 285.
 God of Truth and God of Love."
- Hymn XIV. At Parting. To the tune of *Rejoice the Lord is King.*
 "Lord, we Thy will obey p. 285.
 And in Thy pleasure rest."
- Hymn XV. After parting. To the tune of *Thanks be to God alone.*
 "Thou heavenly Love from whom p. 286.
 All holy passions come."
- Hymn XVI. To the tune of *Thou God of glorious majesty.*
 "Thou Son of GOD, whose flaming eyes p. 288.
 Mark every wish and tho' y^t rise."
- Hymn XVII. [NOT HITHERTO PUBLISHED.]
 To the tune of *Ah lovely appearance of death!*

1. In body removed from a friend,
 But nearer in heart than before ;
 My infinite wishes I send,
 My prayers to the heavenly shore :
 Our souls are in Jesus's hand,
 And let us in Jesus abide
 Till both are admitted to land,
 And seated aloft by His side.

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2. O GOD! what a strength of desire
 Hath He on His servant bestowed,
 That both may together aspire,
 And mount to the vision of GOD!
 How strangely for him do I care,
 Conjoined in a manner unknown;
 One spirit already we are
 In Time and Eternity one.
- 3 With exquisite pleasure and pain
 With mystical symphony moved
 His burthen I gladly sustain
 (My brother in Jesus beloved
 The joy and desire of mine eyes)
 I tremble, oppressed by *his* fears,
 I eccho his sighs with my sighs,
 And answer his tears with my tears.
4. So mingled his soul is with mine,
 With mine so united his heart,
 So linked in affection divine,
 No creature is able to part:
 Still closer in death we shall cleave,
 Recover our native abode
 Our fulness of rapture receive,
 And bathe in an ocean of GOD.
5. Thou GOD in whose love we agree,
 Admit us into Thy embrace;
 Thy glory we languish to see,
 To die for a sight of Thy face:
 Why, Lord, doth Thy chariot delay?
 Make ready, and take the bride home;
 Come quickly and bear us away,
 Our Friend through Eternity, come.

- Hymn XVIII. To the tune of *Come to judgment, come away.*
 "Come the heavenly peace divine, p. 289.
 Enter this sad breast of mine."
- Hymn XIX. To the tune of *Sinners obey the gospel word.*
 "Jesus, to Thy preserving care, p. 290.
 My choicest blessing I commend."
- Hymn XX. To the tune of *Father of mercies hear.*
 "Father of mercies hear, p. 291.
 And send the blessing down."

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- Hymn XXI. To the tune of *O all that pass by!* p. 292.
 "O all loving Lamb,
 I call on Thy name."
 Hymn XXII. To the tune of *Ah, where am I now!* p. 293.
 "O thou that on all
 The wretched dost call."
 Hymn XXIII. To the tune of *Jesus let Thy pitying eye.* p. 295.
 "Jesus, if from Thee I find
 This sudden call to pray."
 Hymn XXIV. To the tune of *Ah, where am I now.* p. 296.
 "Great searcher of hearts,
 In our innermost parts
 Declare the whole *counsel* Divine."
 Hymn XXV. To the tune of *Son of God for Thee we languish.* p. 297.
 "Jesus, Lord, whose only merit."
 Hymn XXVI. [NOT HITHERTO PUBLISHED.]
 To the tune of *Ah Sister in Jesus, adieu.*

1. Peace, sorrowful heart, or apply
 To Christ for the certain relief,
 He marks with a merciful eye
 The cause of thy trouble and grief:
 The soul for whose Burthen I groan
 He tenderly pities and loves,
 And counts his afflictions His own
 And *feels*, till his cross he removes.
2. If now in lamenting for GOD
 His innocent life he employ,
 Thy mercy shall scatter the cloud,
 And turn all his anguish to joy:
 He soon shall observe thy Return,
 Forgetting his sorrow and smart
 For joy that a sinner is born,
 By Faith [He is] Thou art formed in his heart.
3. O Lover of sinners distrest,
 His stormy affliction control,
 Command the rough ocean to rest,
 And whisper a calm to his soul:
 The mercy Thou waitest to shew
 O might he this moment obtain,
 His pardon assuredly know,
 His Eden eternally gain.

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- Hymn XXVII. To the tune of *Angels speak, let men give ear.*
"Raised to-day above my sorrow, p. 308.
Happy now,
Shall I bow,
Burthen'd for tomorrow?"
- Hymn XXVIII. To the tune of *Lamb of God whose bleeding love.*
"Two are better far than one p. 309.
For counsel and for fight."
- Hymn XXIX. To the tune of *How happy are they!*
"Come, let us ascend, p. 313.
My companion and friend,
To a taste of the banquet above."
- Hymn XXX. To the tune of *Head of Thy church triumphant.*
"O that the flaming chariot, p. 311.
By grace peculiar given,
Might now descend
And wrap my friend,
My friend and me, to heaven."
- Hymn XXXI. To the tune of *Jesus, Lord, in pity hear us.*
"Friend of all that seek Thy favour, p. 312.
Us defend;
To the end,
Be our utmost Saviour."

R. GREEN.

A SHEAF OF LETTERS.

I. [JOHN WESLEY]

TO MR. SAM. TOOTH, CARP^R
WORSHIP STREET, MOORFIELDS
LONDON.

Bristol.

Dear Sammy,

Sep. 27, 1778.

A thought comes into my mind wch is to rest between you & me. What if I was to undertake building one of the front houses myself? And to employ [yo]u alone thereon? Consider and answer me two Questions. 1. What wou'd the whole Ex-

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pence of it be? For what Sum wou'd you begin & finish it?
2. What credit cou'd you give me? I am

Dear Sammy,

Your affectionate Brother

J. WESLEY.

Wou'd you like to build the next House on *your own account*?

II. [JOHN WESLEY]

To MR. TOOTH

WORSHIP STREET MOORFIELDS,
LONDON.

London

Bristol

Dear Sammy,

Oct. 1, 1778.

I took it for granted that you had seen the plan of the Houses, drawn by Mr. Peacock. We had it, & agreed to it some months ago. In this both the Elevation & every thing else, is marked. Pray go to Mr. Matthews as soon as you receive this, & tell him, I desire he wou'd shew you the Plan. I think it was he that brought it to us. You may, if you please, show him this Letter. I believe, the Elevation of the Houses is also specified in our Lease from the City. On Friday y^e 9th instant, I hope to be at the Foundry: Where you may meet

Your Affectionate Brother

J. WESLEY.

III. [C. WESLEY, JUN^R TO]

THE REVND MR WATSON,

MARGARET STREET,

CAVENDISH SQUARE.

Dear Sir,

As you are writing strictures on the late Life of my honor'd Uncle written by Mr. Southey, I must request you to vindicate the character of my late worthy Aunt M^{rs} Hall, who is reputed to have caused the death of her Sister Kezzia Wesley, by marrying her Lover, the Revnd Mr Hall. The fact is this: Mrs Hall lived when single with her uncle Matthew Wesley in London who was a medical Gentleman, where the Revnd Mr. Hall courted her; he then went to Epworth in Lincolnshire and paid his addresses to her younger sister, and was on the eve of Marriage with her, when he suddenly went to London to fulfil his engagements with Miss Martha Wesley who became his wife.

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He had concealed from the Family his base conduct in the first Instance, and then on his leaving Miss Kezzia the family strongly remonstrated with her ; but the case is certainly different than had he first courted Kezzia, who was so sensible that Martha had the prior claim, that she *chose* to reside with her, and lived in the utmost Friendship four years after, so that Mrs. Hall could not be considered as the cause of her Death.

Now would our good and accomplish'd Grandmother have given consent to the M[arriage ; line cut out] had the circumstances been as related. This we had from the mouth of our aunt Hall corroborated [sic] by my Dear and worthy Father, who indeed always said neither of them should have had such a man.

When Dr. Whitehead Published his Life (which we did not see till it was Published) we contradicted it in our circle of acquaintance and had there been another edition, it would have been corrected, though he never accused her, of being the Occasion of so fatal an event.

It gives us pain to find the character of so excellent a Relative calumniated, and it is Justice to her memory to refute it.—Mr. Hall on his death bed continually (we heard) exclaim'd "He had injured an angel of a wife, who had never reproach'd him."

I am Dear Sir, with Esteem

Yours truly

CHARLES WESLEY.

We never heard till Mr. Southey inform'd us of it, that Mrs. Wright the american wax-work woman was a relation of ours.

York Buildings, No. 2

New Road,

Oct. 14th, 1820.

[Moore quotes from a letter of Sarah Wesley to Watson ; *Life*, I, 85. The references in the letters are to Southey's *Life*, (1820) Vol. II. chapters xiii, xxx. See below, N. & Q. 326.]

IV. [S. W. JUNR. TO R. WATSON]

My Dear Sir,

My Brother thinks it proper for *him* to vindicate our worthy aunt's character (Mrs Hall) therefore has written to you.

On looking over my Father's Papers I find the expression mentioned by Mr. Southey (of his "abominating these Bands") refers to Bells sets of People, who uttered most presumptuous Expressions, and were excluded from the Society by my uncle for

No 129 FOUNDERY, Oct 11 1764

BORROWED and received of Mr. Ward (Steward of the Lending-Stock) the Sum of *Two pounds* which we jointly and severally promise to pay to Him, or Order, within Three Months from the Date hereof,

Witness our Hands, *Robt Lander* Borrower,

John Bostwick Security,

John Payne Clafs,

Borrower in

See Lending Stock Wchly: 10/11/64 22c 1/2 17.01.08 267. 2/8

MEMORANDUM OF LOAN FROM THE FOUNDERY LENDING STOCK.
(SEE PAGE 213).



Photographed specially for the W.H.S.]

LLANBRADACH VAWR.
(SEE PAGE 213).

[by Mr. G. H. Wills, Cardiff.

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these Extravagancies. I was happy to find any passage elucidating such a word, as uttered by my Father, and which referr'd to *these* excluded Persons.

How Mr. Southey gained knowledge of it I know not, but it is such [much?] it can be accounted for, as he would otherwise have accused us of concealing a Fact, and we must not permit such an opponent to gain this advantage—If you should judge it proper to take notice of it.

I should be sorry the Methodists supposed my honord Father disapproved of any of the Institutions of the Society—but as to Mr. Southey's opinion, it is of little importance.

My mother recollects the time of Mr. Bell, and says there was most exceptionable conduct; my dear uncle (who was slow to believe Evil) did not see the danger as soon as my father did, nor check it with the same vehemence—but my Fathers nature was more vehement—therefore less qualified to be the Leader. And neither of them *lov'd* Power whatever evil minded People may affirm. Would they otherwise have called so many to share it with them? Witness their Co adjutors the Lay preachers.

A Blight in my eye I fear prevents my writing being intelligible, as for two days since I had the pleasure of seeing you, I was unable to see either to read or write.

I am dear Sir

Yours with esteem

Oct 16

S. WESLEY.

2 York Buildings

[Originals in possession of Mrs. Aykroyd, Oakwood, Harrogate.]

OUR ILLUSTRATIONS.

1. MEMO. OF LOAN, FOUNDRY LENDING STOCK. — Original in possession of Mr. R. Thursfield Smith. See article by Rev. R. Green, *Proceedings*, III, 197, 198. The signature of John Bakewell is interesting (Stevenson, *C. Road Chapel*, p. 461).

2. LLANBRADACH VAWR; the home of Mrs. Thomas, eldest daughter of Jones of Fonmon; at the head of a deep dingle running up from the Rhymny valley. Never before photographed. "Llanbraddock, a single house, delightfully situated near the top of a high mountain" (*Journal*, 11 Sep., 1767); "that lovely place, Llanbraddock" (12 Aug., 1768); "preached at Ll." (22 Aug., 1769). See fully, *Proceedings*, III, 83, 176, 177.—*Rev. R. Butterworth.*

AN EXAMINATION OF THE
FRAGMENTS OF DEVOTIONAL VERSE
QUOTED IN THE JOURNAL OF
JOHN WESLEY.

VOLUME III—(CONTINUED).

P. 151,
Oct. 1, 1763. O Sun of righteousness, arise,
With healing in Thy wing :
To my diseased, my fainting soul,
Life and salvation bring !

—Hy. 785, 1 (522). *Collection of Psalms and Hymns*, published by J. and C. W. O, II, p. 12, "A Prayer for the Light of Life." In this collection of sacred verse by various writers, no clue is given to the authorship.

Dr. Osborn, in a note, II, p. 8, seems to think it may possibly be "Wesley's." The context would seem to show *John Wesley's*; but I am inclined to think he means, "either John or Charles Wesley's."

In the *Dict. of Hymnology*, p. 1261, i, it is classed among the "hymns of the Wesley Family."

I have little doubt that it was by Charles Wesley, notwithstanding the unusual half-rhymed verse. It is altogether in his style.

Stevenson says: "This hymn has been attributed both to John and to Charles Wesley; its detective rhythm [a slip for "rhyme"] may show that it is *John's* composition; for although he had marvellous skill in transforming and improving the hymns of others, yet he had to depend on his brother Charles to polish his own original efforts."

It is hardly likely that Stevenson would have made this bold assertion without some authority, though I am not aware of any extant evidence for such a statement. It seems to me, however, to be a very probable conjecture, capable of even further application.

Among the very finest of the Wesley hymns are those translations from the German in the metre known as 6—8s, now neatly distinguished in their two-fold form as 8.8.8.8.8.8. and 8.8.8. 8.8.8. It has been the common practice to assign all the translations from the German unreservedly to *John Wesley*, on the ground that *Charles Wesley* knew very little of German. But *Watson*, in his *Life of J. W.* has some remarks that deserve more consideration than has been given to them, and which may have influenced *Stevenson's* opinion. "How many of the above-mentioned translations from the German were from the pen of John, and how many were by Charles, will never now probably be ascertained, since they appear chiefly in books published in their joint names. Some have, indeed, attributed the whole of the translations from the German to John, as supposing that Charles did not well understand German. But of this we have no decisive evidence; and even were it so, he might turn the ruder translations in the Moravian Hy. Bk., which are

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generally very literal, into his own superior verse ; or the sense of any hymn might be given by his brother. Certainly there is internal evidence in many of the translations from the German, published by the Wesleys, of Charles's manner."¹

P. 202, The Lord protects, for ever near.
Dec. 28, 1764. —Hy. 272, 1 (467). See note, I, 432.

 O grant that nothing in my soul
P. 213, May dwell, but Thy pure love alone !
May 14, 1765. O may Thy love possess me whole,
 My joy, my treasure, and my crown !
 Strange flames far from my heart remove,
 My every act, word, thought, be love.
 —Hy. 373, 2 (414, 415). *Hys. and Sac.*

Poems, 1739. O, I, p. 138.

J.W., from the German of Paul Gerhardt, but possibly polished by C.W. (See note above, III, p. 151). One of the very best of the Wesley hymns, happily left intact in the New Hymn Book.

The original poem in O is headed "Living by Christ," and has 16 vv., not 19, as misprinted in Stevenson's notes.

This stanza is of special Methodistic interest, as connected with J.W.'s personal religious experience. As such it is quoted in his "Plain Account," (*Works*, XI, p. 369). The reading there is "strange fires," marking more clearly the allusion to Lev. X, 1.

P. 242, Where Thy presence is displayed is heaven.
Feb. 17, 1766.

The general thought is a common one in sacred poetry, and occurs *passim* in the W. Hys. We naturally and at once recall Hy. 415 (1876), 558 (1904).

Thy presence makes my paradise,
And where Thou art is heaven.

But the precise point of the line here quoted is that heaven is made by the *visible* presence of God.

Possibly it is from some English classic, with "and" or "but" or "for" omitted.

1. I may add, as an important consideration, that in all these hymns the object was evidently not, like that of Miss Winkworth and others, to make a faithful translation, but to compose a good hymn on the lines of the German original. I venture to think, then, that at least in these 6—8s hymns from the German, we have the rough version of John Wesley *perfected by the hand of Charles*. That neither of them should have divulged this, would be quite in keeping with what we know of the character of both, and their agreement not to distinguish the authorship in their joint publications [See Bradburn, *Further Account*, &c., appended to Rodda's *Funeral Sermon* per J.W.]

Miss Wesley's opinion, alluded to by Watson, is rightly discarded by him, as of no weight.

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P. 260, Let sickness blast, and death devour,
 If heaven will recompense our pains ;
 Aug. 1, 1766. Perish the grass, and fade the flower,
 Since firm the word of God remains.

—Hy. 46, 6 (822), by S. W. Junr. *Poems on Several Occasions*,
 p. 41, 2nd ed., 1743: "On the Death of a Young Lady."

The Hy. Bk. has the right reading, which J. W. also gives in his 1780
 Hy. Bk. The alteration here, of "must" to "will," and of "if" to
 "since," is not an emendation, nor a slip of memory, but an intentional
 variation. S. W.'s "must" is, of course, the French "doit" = "is to."

Stevenson says, "published by J. W. in *Hys. and S. P.*, enlarged
 ed., 1743." It is not in the Index to my copy of that edition.

The poems of Samuel Wesley the younger are the source of many
 expressions in the Wesley hymns. [*Proc.*, V, 118, 119.]

P. 268, Nature's last agony is o'er,
 Oct. 31, 1766. And cruel sin subsists no more.
 I have been unable to trace this couplet to its source.

 The Church triumphant in His love,
 Ibid. Their mighty joys we know ;
 Nov. 1, 1766. They praise the Lamb in hymns above,
 And we in hymns below.

—Hy. 15, 2 (801), with "His" for "Thy" and "praise" for
 "sing." C. W., *Hys. on the Lord's Supper*. O, III, 96.

The language of this verse has been shown to have been probably
 inspired by a passage of Waller, "Divine Poetry," Canto I.

 The Church triumphant, and the Church below,
 In songs of praise their present union show ;
 Their joys are full ; our expectation long ;
 In life we differ, but we join in song.

P. 285, I the chief of sinners am,
 June 21, 1767. But Jesus died for me.

—The familiar refrain of Hy. 115 (323).

This refrain was among the last words of J. W. ; as they had sufficed
 him when he lay in extreme weakness at Bristol in 1783 ; as Psalm LI. was
 on the dying lips of Arnold.

C. W., *Hys. and S. P.*, 1742. O, II, p. 317.

P. 300, Jesu, lover of my soul.
 Sep. 25, 1767. —Hy. 143, 1 (206). C. W., *Hys. and S. P.*,
 1740. O, I, p. 259. "In Temptation,"

5 stanzas.

Strangely, J. W. did *not* include this in his 1780 Hy. Bk. More
 strangely, in the Wesleyan Hy. Bk. from 1875 to 1904, a doubt was thrown on
 the authorship by the "W" in the Index. And this, although J. W. some-
 where in his Works expressly acknowledges the hymn as his brother's.

The present index as a whole, does that justice to C. W. which has so
 long been withheld from him, as to the authorship of the hymns.

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The literature of this hymn, especially its first verse, would form a volume (see Julian).

P. 351,
Jan. 27, 1769. I trust in Him that stands between
The Father's wrath and me ;
Jesus, Thou great eternal Mean,
I look for all from Thee.

—Hy. 92, last verse ; in the old book only ; with " who." C.W.,
Hys. and S. P., 1740. O, I, p. 233.

This is the 20th stanza of a long hymn on " The Means of Grace,"
containing 23 verses. From it were formed Hys. 91 and 92, now omitted,
together with the other three on Formal Religion.

The poem was of a polemical nature, and written to counteract false or
defective teaching as to the ordinances of religion.

Ibid. Jesus is my Brother now,
And God is all my own.

—Hy. 684, 4 (134), the last two lines. C. W., *Hys. on the
Nativity*. O, IV, p. 108.

In the quotation the plural is made singular, to suit the individual
" experience."

P. 356,
March 19, 1769. Praise God, from whom all blessings flow.

See I, 237, 510; II, 292 ; and Julian, under
" Doxologies."

P. 367,
June 20, 1769. O'erwhelming showers of saving grace.

Altered from Hy. 9, 10 (275, 279), which has :

" The o'erwhelming power of saving grace,"

in which correct form it is found in Serm. LXIII. (*Works*, VI, p. 280). It
reurs IV, 422 and 463, with yet another variation, " The o'erwhelming
power of grace divine." In IV, 301, the right text is given. C.W.,
Hys. and S.P., 1749. O, V, 63.

P. 389,
March 18, 1770. No cloud could arise to darken the skies,
Or hide for a moment her Lord from her eyes.

1749. O, V, p. 25.

Altered from a verse of C. W.'s ; *Hys. and S. P.*,

*Not a doubt can arise To darken the skies,
Or hide for a moment my Lord from my eyes.*

This seems to have been a favourite verse with the early Methodists,
who, I fancy, in quoting it, substituted " cloud " for " doubt," as J. W. here
does. This alteration accords with C.W.'s own language, found in O, VI,
p. 243 :

And not a *cloud* can rise between,
To hide Him from her soul.

P. 393,
March 21, 1770. Come, let us join our cheerful songs, &c.
See note, II, 234.

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P. 399, The mountains and vales His praises
June 26, 1770. rebound.

See notes, II, 85; III, 434.

P. 414, And am I born to die,
Sep. 18, 1770. To lay this body down?
And must my trembling spirit fly
Into a world unknown?

—Hy. 43, I (84I, vv. 5, 6 only). C. W., *Hys. for Children*.
O, VI, 426.

P. 434, The hills and the dales With praises
June 6, 1771. resound.

See notes, II, 85; III, 399.

P. 473, Here, Lord, let all his wanderings end,
June 5, 1772. And all his steps to Thee-ward tend!

Altered, to suit the occasion, from Hy. 344, 3 (531);
translated by J.W. (but see note III, 151) from the German of Tersteegen:
"Divine Love." *Hys. and S. P.*, 1739. O, I, p. 71.

This beautiful hymn is found in many collections outside Methodism.
It is especially rich in its associations and allusions. Some may be here
given:

(1) The couplet quoted reminds of the striking anecdote of Whitefield
and the comedian: "And thou, poor 'Rambler,' O end thy 'rambling' by
coming to Jesus!" See *Life of Lady Huntingdon*, I, p. 207.

(2) My heart is pained, &c.: "Inquietum est cor nostrum, donec
requiescat in Te," Augustine, *Conf.*, I. See *Journal*, 20 June, 1754, and
Sermons, LXXXIV, 3 and CXIV, 9. Dr. Osborn draws attention to this.

(3) "Low-thoughted care," a phrase from Pope; "Divine oblivion of
low-thoughted care," *Éloisa*, v. 298.

(4) "Through all its latent mazes there." The allusion to the old
fable is evident. Luther uses it openly: "The Law is a regular *Labyrinth*,
and the righteousness of the Law is a *Minotaur*," *Table-Talk*. Young in
Night VIII. speaks of

"The dark *labyrinth* of human hearts."

Benson may have had this verse in mind when he described Fletcher as
"pursuing" the evil in any of his flock "through all its turnings and
windings."

(5) "Is there a thing beneath the sun, &c.": John Wesley connects
this with his own experience. See *Works*, XI, p. 369.

(6) In the *Life of Tersteegen*, transl. by Samuel Jackson, may be seen
a copy of J. W.'s version differing in several respects from that found in O,
and enlarged by the Editor's own work.

VOLUME IV.

P. 32, My God is reconciled, &c. Hy. 202, 5 (363).
Oct. 24, 1774.

See note, II, 297.

PROCEEDINGS.

P. 33,
Ibid. The race we all are running now,
And if I first attain,
Ye, too, your willing heads shall bow,
Ye shall the conquest gain.

—Hy. 947, 5 (618, abridged by half, and excluding this stanza).
Inaccurately quoted. C. W. *Funeral Hymns*, O, VI, 217. The new
Hy. Bk. has the correct reading:

*They, too, their willing head shall bow,
They, too, the prize shall gain.*

P. 101,
June 9, 1777. All praise, all meekness, and all love.

—Hy. 341, 4 (530). C. W., *Scripture Hymns*.
Matt., xxvii, 46, with Ezek., xxxvi, 26. O, X, pp. 430, 457.

As in several other cases, J. W. has here thrown two of the *Short Hymns* into one. This is one of the most valuable hymns for Christian experience in the whole Collection. The line recurs IV, 247.

P. 117, I give up every plea beside.
Apr. 1, 1778. Lord, I am damned; but Thou hast died.

—Hy. 132, 6 (307, 5). C.W., *Hys. and S. P.*
1739. O, I, 85. The original had 13 verses.

The change of "damned" to "lost," in the new Hy. Bk., is now justifiable. But less can be said for the expunging of v. 3, for it would not have been difficult to alter the phrase "beast and devil." This strange expression used by C.W. was not either original or without precedent example, and might be largely illustrated, if not justified, by quotations from other authors, in precisely the same application. [See, e.g., Tyerman, *Whitef.*, i, 243-4, and 557, where Whitefield attributes the saying to both Bp. Hall and W. Law. Wesley himself adopts it, 14 Oct., 1738.]

P. 131, To us the Covenant blood apply,
July 12, 1778. Which takes our sins away;
And register our names on high,
And keep us to that day.

The familiar lines of Hy. 532, 6 (745), with "us" for "each." C.W.,
Scripture Hys. Jerem. L, 5. O, X, p. 46.

P. 159, Like mighty wind, or torrent fierce,
July 12, 1779. It *did* opposers all o'errun.

—Altered from Hy. 457, 2 (223).
Like mighty *winds*, or *torrents* fierce,
Let it opposers all o'errun.

I have italicized "did," as emphatic. The prayer was in this case
answered. Cf. the change of tense in the quotation, II, 242.

Hys. and S. P., 1739. O, I, 165. "Altered from Dr. H. More."
By whom altered is not said, but Stevenson's note seems to show that Dr. Osborn ascribed the alteration to J.W. Neither in the Index of the old book, nor in that of the new, does J.W.'s name appear in connection with it. This seems to mark some doubt. But C.W. was not in the habit of

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altering the hymns of other authors, as we know J.W. did. By whomsoever altered, the rough verse of H. More has been greatly improved. The original poem, "An Hymn upon the Descent of the Holy Ghost at the Day of Pentecost," is found at the end of his *Divine Dialogues*, 2nd ed. 1713. It is one of seven *Divine Hys.* and has 14 stanzas.

The "alteration" in O has 15 verses. The extra one, Hy. 456, 1 (233, 1) "Father, if justly still we claim," has nothing to correspond to it in my copy of More's poem, but this is not noticed in O. The first line is "When Christ had left his flock below," misquoted by Stevenson. The two parts of this fine hymn are now separated as Hys. 233 and 223.

For Dr. Henry More (1614—1687), one of the Cambridge Platonists, see Tulloch's "Rational Theology," vol. II.

P. 174, Glory to God, and thanks, and praise,
Dec. 31, 1779. Who kindly lengthens out our days, &c.
—Abridged from Hy. 980, 1 (omitted 1904).
C.W., *Hys. for New Year's Day*. O, VI, p. 9.

New Hy. Bk. has the correct reading :
Wisdom ascribe, and might, and praise,
To God who lengthens out our days.

J.W.'s memory confuses this with the opening verse of another hymn in Collection 979, 1 (931), also by C.W.

Sing to the great Jehovah's praise !
All praise to Him belongs :
Who kindly lengthens out our days
Demands our choicest songs.

P. 247,
May 21, 1783. All praise, all meekness, and all love.
See Note IV, 101.

P. 256,
June 28, 1783. My body with my charge lay down
And cease at once to work and live.
—Hy. 45, (823). C.W., *Scripture Hymns*. O,
IX, pp. 33, 80.

Based on Gen., XLIX, 33, and Num., XX, 28. J.W. has made one hymn out of two. See note, IV, 101.

P. 301,
April 12, 1785. The o'erwhelming power of saving grace.
See notes, III, 367 ; IV, 413.

 Now on the brink of death we stand,
P. 304, And if I pass before,
May 2, 1785. You all may safe escape to land,
 And hail me on the shore.

—Hy. 947, 5 (618).

See note IV, 33. The original, and Hy. Bk., read :
"They all shall soon escape to land."

J. W.'s variation is probably a reminiscence of Acts xxvii, 44 : "They all escaped *safe* to land."

PROCEEDINGS.

- Wild as the untaught Indian's brood.
 —Hy. 82, 3. (282, abridged).
 P. 307, C. W., *Redemption Hys.* O, IV, p. 251.
 May 15, 1785. "For the outcasts of Israel."
- Ah, lovely appearance of death !
 What sight upon earth is so fair ?
 P. 336, Not all the gay pageants that breathe
 June 28, 1785. Can with a dead body compare !
 —Hy. 48, 1, in the 1830 Hy. Bk. ; dropped in 1875. C.W., *Funeral Hys.* O, VI, p. 193, "On the Sight of a Corpse."
 This is a hymn which was subjected to much revision and correction by the author. See note O, VI, p. 212. It is a composition of great beauty, and by no means alone in its poetical treatment of the subject. We recall Byron's beautiful lines in the *Giaour* :
 "He who hath bent him o'er the dead,
 Ere the first day of death is fled,
 The first dark day of nothingness,
 The last of danger and distress,
 (Before Decay's effacing fingers
 Have swept the lines where *beauty lingers*),
 And marked the mild angelic air,
 The *rapture of repose* that's there, &c."
- But in C.W.'s Christian hymn the real beauty is spiritual, rather than material. The corpse is poetically and momentarily confused in thought with the disembodied spirit itself ; the freedom and bliss of the latter are transferred to the former. What makes the hymn still more interesting is that we know from C.W.'s *Journals* that the sentiments expressed, the "envy" even, were *real* to the poet, and were not simply assumed for poetic effect. It was a favourite hymn with the early Methodists, who "died well."
 Julian says : "It is still retained in many collections in Great Britain and America."
- Stevenson erroneously states that J. W., in his entry of this date, mentions the hymn "with considerable commendation." This was not needed ; he showed his appreciation of it by including it in his Hy. Bk. of 1780, where it kept its place for nearly a century.¹
- P. 375, Cold, languid, weary, heartless, dead.
 May 16, 1787. See note, I, 238.
- P. 419, The spirit of convincing speech.
 May 23, 1788. —Hy. 456, 3 (233).
 See note, IV, 159.

1. In connection with this hymn the following extract from a letter (1831) of Sarah B. Judson is of interest. She was then Mrs. Boardman, and is speaking of her first husband, just deceased. "He wished me to read some hymns of affliction, sickness, death, &c. I took Wesley's Hy. Bk., the only one we had with us, and read several ; among others, the one beginning, 'Ah, lovely appearance of death.' *Life of Sarah B. Judson*, chap. X, p. 103.

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P. 420, Dart into all the melting power
 May 25, 1788. Of love, and make the mountains flow.
 See note, II, 340 [Source wanted]

P. 422, The o'erwhelming power of grace divine.
 June 7, 1788. See notes, III, 367. IV, 301.

P. 427, "The rush of numerous years."
 June 28, 1788. Hy. 422, 1 (392).

The rush of numerous years bears down
 The most gigantic strength of man.

C.W. *Scripture Hys.* Jeremiah IX, 23. O, X, p. 20. A short, but most
 valuable hymn, and a beautiful paraphrase of the passage.

We discern in the lines quoted an echo of Young, *Night VIII.*

"They still are men : and when is man secure ?

As fatal time, as storm ; *the rush of years*

Beats down their strength."

This reference to Young is confirmed by the original reading of C.W.'s hymn
 (1762) which was "beats down." Osborn, however, prints "bears down" as
 substituted by J.W. in 1780.

P. 428, My remnant of days I spend to His praise,
 Who died the whole world to redeem ;
 Ibid. Be they many or few, my days are His due,
 And they all are devoted to Him.

—Hy. 231, 12 (896). "A Birthday Hymn." C.W., *Hymns and*
S. P., 1749. O, IV, 400, 14 vo.

Both original and Hy. Bk. read "in his praise."

P. 438, Ye virgin souls, arise !
 Oct. 26, 1788. —Hy. 65, 1 (201, abridged), C.W., *Hymns and*
S. P., 1749. O, V, p. 284.

One of the *Watchnight Hymns.*

P. 459, We had "a comfortable refreshing shower of
 June 29, 1789. heart-reviving love."
 See note I, p. 508.

P. 463, The o'erwhelming power of grace divine.
 June 21, 1789.

See Notes, III, 367 ; 301, 422.

A very favourite quotation. The idea of the overwhelming power of
 the grace of God is not uncommon in the Wesley Hymns. Cf. Hy. 369, 4,
 (539).

C. LAWRENCE FORD.

NOTES AND QUERIES.

325. SAMUEL WESLEY'S EPIGRAM ON HIS NIGGARD HOST. [Above, p. 198] — "The authenticity of the following extempore grace by the Rev. Samuel Wesley (father of the Rev. John) formerly rector of Epworth, may be relied on. It is given on the authority of the late William Barnard, Esq., of Gainsborough, whose father, the preserver of John from the fire of 1707,¹ was present at the time it was spoken, at Temple Belwood, after dinner. Mr. P., at whose house they dined, was a strange compound of avarice and oddity; many of his singularities are still remembered:—

'Thanks for this feast, for 'tis no less
Than eating manna in the wilderness;
Here meager Famine bears controlless sway,
And ever drives each fainting wretch away.
Yet here (O how beyond a saint's belief!)
We've seen the glories of a chine of beef;
Here chimneys smoke, which never smoked before,
And we have dined where we shall dine no more.'

—*Gent. Mag.*, 1802.

326. MRS. WRIGHT, THE MODELLER IN WAX-WORK. (*Journal*, 24 Jan., 1774)—The *Dict. of Nat. Biog.* makes it clear that this was Mrs. Patience Wright (1725-1786) of Quaker extraction, born at Bordentown, New Jersey State. She came to England in 1772, and acted as political "spy" in correspondence with Benjamin Franklin, during the American troubles. An engraved portrait of her will be found in *London Mag.*, 1775. She made the wax effigy of Lord Chatham in Westminster Abbey. G. J. Stevenson (*Wesley Family*, p. 344) says, that the wax model of Wesley was to be exhibited in New York, along with that of Whitefield. In the talk of the town she was called "the Promethean Modeller." In the *Gent. Mag.* 1776, p. 244 is an anonymous letter to the editor giving her exhibition a "puff." "A lady of very singular genius. Mrs. Wright, of Chudleigh Court, Pall Mall, is one of the most extraordinary women of her age. As an artist she stands

1. See *N. & Q.*, 280, (*Proc.*, IV., 216,) where the name of the man on whose shoulders the actual rescuer stood is given as Rhodes. In the *W. M. Ch. Record*, 1903, p. 214, the name of the man who stood on the other's shoulders is definitely stated, with quoted authority, to be Clark. In Mr. Parker's painting, the face of the man actually rescuing the boy, and that of the man leading a horse out of the stable, are both portraits of James Everett (*Stevenson, Wesley Family*, p. 112.)

alone, for it is not in memory that there now exists a person possessed of her abilities as a modeller in wax." She was then exhibiting K— and Q—, Duke of Cumberland, Lord North, Lord Chatham, Lords Effingham and Temple, Jonas Hanway, John Wilkes and others. All this is written *apropos* of the completion of a new wax-model of Rev. Mr. Gostling, of Canterbury! She also exhibited in Cockspur Street.

The remark of Southey's to which C. W. jun., refers [above, p. 212] is in Chap. XXX. of his *Life of W.* "One of the nieces of Mr. Wesley, named Mehetabel after her mother, was that Mrs. Wright who attained to such excellence as a modeller in wax, and who is said to have acted with great dexterity in conveying treasonable intelligence to the Americans during the war." Mehetabel (Wesley) Wright had no child,—or only one,—who lived to any years.

327. JOSHUA STRANGMAN.—Mr Thomas Webb, in the July issue of the *Friends' Journal*, p. 87, gives a *stemma* of the Strangmans. Joshua Strangman [not "Strongman"] married Ann Toft, of Leek, Staffordshire; which accounts for Wesley finding him resident there (*Journal*, [Montmellick] 27 June, 1749; [Leek] 27 July, 1774.) [A letter from J.W. to Str. appears in *W. M. Mag.*, 1847, p. 767.—C.H.C.]
328. C. WESLEY AMENDING JOHN WESLEY'S HYMNS. (Ford's *Quotations*, above, p. 214-5).—I think Stevenson a poor authority on this subject. I have not met with the slightest evidence to support such a supposition as is made by Mr. Ford or by Stevenson. Miss Wesley's opinion ought not to be thus summarily dismissed. Jackson says she informed him "that none of these translations were understood to be made by the father, but by her uncle John Wesley." I read this as meaning they were so "understood" by the family,—a very probable and trustworthy line of tradition. John Wesley, as Mr. Ford may remember, himself says: "Wednesday, 10, [May, 1788] and the following days, I corrected my brother's posthumous poems; being short Psalms, (some few excepted) [hymns] on the four Gospels, and the Acts of the Apostles." I do not remember any definite attribution of "Jesu, Lover" by J.W. to his brother.—*R. Green.*