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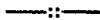
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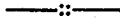
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SCRIPTURE PLAYING CARDS.

BY RICHARD GREEN.



Amongst the interesting, and in some cases forgotten, practices of early Methodism already brought to light by the researches of the Wesley Historical Society, one of the most curious is the use of Scripture playing-cards. Several of the members of the Society have contributed information respecting this singular custom.

The specimens that have come under notice are small thin cards having a text of Scripture on one side, and on the other one or more verses of a hymn, each card being numbered. The several packs are made up of varying numbers of cards (from 30 to 100 in each pack) and are of different sizes. The cards are generally enclosed in a small black case.

The following is a description of various sets or packs that have been lent for examination:—

Mr. Wansbrough's is the largest in size ($3\frac{3}{8}$ ins. by $2\frac{5}{16}$ ins.). They are 52 in number and are printed on card a little thicker than an ordinary visiting card. On the reverse side of each card are two, three or four verses of a hymn. The hymns are of various metres, but none of them are by Charles Wesley.*

Mr. Wansbrough says the cards "belonged to Mr. G. Mackie who made the Conference Seal, and who was a personal friend of John Wesley." Mr. Mackie was a jeweller in City Road; he died in the year 1821. His grand-daughter is married to Mr. Wansbrough's brother, and resides in New Zealand. Mr. Stampe's pack is the same as the above. With it is a printed advertisement relating to the cards, and taken from the cover of an old Magazine. It is reproduced on the following page.

* At the foot of card No. 52 of the larger size are the words—
"London: printed by R. Hawes, (No. 34) Lamb Street, Spitalfields."
Hawes was Wesley's printer during the seventies.

WESLEY HISTORICAL SOCIETY.

LONDON, JAN. 1, 1786.

JUST PUBLISHED,

A SECOND EDITION of

DIVINE AMUSEMENT,

In a SET of

SCRIPTURAL CARDS.

By JAMES KENTON.

EACH Set contains Fifty-two neat *Cards* printed on a beautiful Type: a Text of *Scripture* on one side, and a Poetical *Comment* on the other; printed (*by particular desire*) Verbatim from the Original Copy; but to render them more convenient, the *Cards* will be a smaller size, and in a new Black Cafe.* Price 2s.

THE SCRIPTURAL CARDS above-mentioned, appeared a few Years since: Many Persons were pleased with them, and now wish me to re-print them. I therefore take this Opportunity of offering to my Friends, this *New Edition*, hoping it will answer the Purpose for which it was at first designed, viz. to assist the simple followers of JESUS in their Journey thro' Life, 'till they return with all the redeemed of the LORD, with Singing unto Zion.

They may be had of Mr. WESLEY'S Bookfellers in Town and Country.

* Another Set of a smaller size, the Composition, intirely different, intituled, "SACRED INSTRUCTION," in a Set of Scriptural Hymns, in a neat Black Cafe, Price 2s. by the same Author; may be had as above.

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Mr. Stampe says that one edition of the cards had verses of hymns without the texts—one pack has been received having the texts, but no hymn-verses. He adds:—"James Kenton, probably the originator of the cards, was the author of several tracts on Methodist and other topics. I possess a 12mo. vol. full of short hymns composed by him, and all in his own handwriting. It is illustrated with specimens of early Class and Band Tickets, the text on which suggests in several instances the hymn following."

Divine Amusement in a set of Scripture Cards, in a neat black case: price 2s., appears on a page of advertisements at the end of a poem on the Death of Wesley, by James Kenton, 1791, 8vo. pp. 16, and the following is inserted in an old Methodist Catalogue issued soon after Wesley's death:—"No. 269. *Kenton's Sacred Instructions, or Scripture Cards.* No. 270. *Kenton's Divine Amusement, or a continuation of the Scripture Cards.*" There does not appear to be any such announcement on any catalogue issued by Wesley himself.

In the "preface" to his MS. hymns, Kenton describes himself as a member of the Church of England; but he was probably a member of the Methodist Society also. To a supposed objection to his compositions, as being imitations of Charles Wesley's hymns (which they clearly are), he acknowledges that he holds those hymns "in great veneration and esteem," and confesses that he is "so far prejudiced in their favour, as to think them the best compositions on the Christian plan, without depreciating the work of a Milton, a Young, or any other writer of divine poetry." And he adds, "As similar thoughts on similar subjects naturally arise [in different minds], it is not at all strange that a familiar converse with Mr. Wesley's hymns should suggest many expressions to my mind which are found in his."

Many of the verses on the cards bear a strong resemblance to those of Kenton's manuscript volume. It is therefore probable that the two sets, called respectively *Divine Amusement*, and *Sacred Instruction*, were not only compiled by Kenton, but that the verses they contained were all from his pen.

Another pack is of the smaller size, named above—*Sacred Instruction*. On card No. 1., are the words, "printed by J. Moore, Drury-Lane." In the case (once Dr. Young's, now Mr. Green's) is a small piece of paper on which are printed the words, "To Mrs. Rich." Mr. Rich was lessee of Drury Lane Theatre. He died in 1761. Mrs. Rich became a Methodist, and Mr. and Mrs. Charles Wesley were frequent visitors at her

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house in Chelsea. She died in 1783. Dr. Young says of these cards, "They were given to me by the late Rev. G. B. Mellor He told me that they had once belonged to Dr. Coke, who had frequently engaged in the game they represent." Unfortunately we cannot now obtain Mr. Mellor's authority for the last statement. None of the verses in these packs are from C. Wesley's hymns.

Mr. Thursfield Smith's copy differs from all those hitherto named. The cards are much smaller in size and are printed on gilt-edged paper. They are numbered consecutively from 1 to 96, though the entire set may have included a few more. There is only one verse of a hymn on each, mostly of six or eight lines. These are all Charles Wesley's, and are mainly from *Hymns on Select Passages of Scripture* (1762). The passages of Scripture are taken from the books of the New Testament, in their usual order. There is no name of printer given.

In the case are four cards of another set of the same size, and printed apparently from the same type; but the passages are selected from the books of the Old Testament in regular succession. There are also three MS. cards in extremely small writing. The passages differ from all others; the hymn-verses are all by Charles Wesley. This case belonged to the Perronet family.

Mr. Parkinson's fragment consists only of two printed cards from a set similar to Mr. Smith's complete N.T. set, and a written one, numbered 90, having a passage from the Old Testament, but not the same as the corresponding card in Mr. Smith's O.T. set. The special interest of these is that, with some others that have been dispersed, they were found by the late Rev. George Mather amongst a quantity of MSS. that formerly belonged to the Rev. John Fletcher, of Madeley. The verses are by Charles Wesley.

Mr. Rowe's collection comprises fragments of three, if not of four, different sets. One contains 23 cards. They are printed on poor, thin paper. On the back of No. 56 are the words, "James Todd, printer, Bedale." The passages are taken promiscuously from the Old and New Testaments, and do not correspond with those of any of the other specimens. On two only are verses selected from C. Wesley's Hymns. A second fragment consists of 9 cards of the N.T. series, the same as Mr. Smith's; they also are printed on gilt-edged paper. Another fragment contains nine of the O.T. set, of which Mr. Smith has four examples. These, like Mr. Smith's, show by

their numbers that the passages are taken from the books of the O.T. in their proper order. But one of this set is numbered 103 and the passage is Zech. xiv. 5, indicating that there could be but few, if any, more. There are also a few MS. cards, but they do not agree with those of any of the printed packs that have been examined. The hymns on these are all Charles Wesley's.

The Allan Library copy differs again from all the others. There are 64 cards. Whether the entire pack comprised more, or not, is not known, though probably the set is complete, the case being fairly filled. The passages of Scripture are taken indiscriminately from the Old and New Testaments. There is a single verse of a hymn on each card; but none are by C. Wesley. No printer's name is visible.

Fragments of another set, sent for examination, differ once more from all the others. Mr. Martin has a pack of 52 MS. cards. Two or three verses from a hymn are carefully written on the back of each card. They are not Wesleyan.

Dr. Waller has kindly lent a small case containing fragments of two sets of written cards, formerly in the possession, but not in the hand-writing, of Hester Ann Rogers. They are variously numbered from 32 to 58, and the passages, which differ from those on any other pack, are taken promiscuously from the Old and New Testaments. There are no hymn-verses.

In Osborn's *Outlines of Wesleyan Bibliography*, p. 144, is the following entry,—“Moon, John. 1774-1801. *Scripture Cards*, containing a text and an illustrative piece of poetry. Each set in a case.” A copy of this set has come to hand. The highest number given is 52, probably the number of the entire pack. The passages of Scripture are taken from the Old and New Testaments in consecutive order. None of the hymn-verses are from Charles Wesley's writings. These cards differ from all the others. On the first are the words, “Scripture Cards. By J. Moon. (Gen. i. 26). London: Printed for the Author, 1792: and entered at Stationers'-Hall.” Moon may have been the author of Mr. Rowe's pack. He was one of Wesley's preachers, and travelled in Stockton in the year 1795, and may at that time have had them printed at Bedale.

Altogether, the whole, or fragments, of 20 separate packs have been examined. Of these 14 are entirely different from each other, having both different passages of Scripture and different hymn-verses.

From a comparison of these several examples, it becomes evident that a great variety of printed and written sets or packs

of these cards were in circulation. They differed very much from each other in size and character, and were prepared by different persons. No particular method of using them seems to have been prescribed.

Of the origin of these cards we have no precise information; nor can it now be determined with certainty by whom they were invented. They seem to have been much in vogue in the latter part of the last, and the beginning of the present century; and that not only amongst Methodists but amongst members of other religious denominations also. Mr. Thursfield Smith writes, "I know they were used 60 years ago by Calvinists as they were then called [Independents] and also by Baptists. They were not peculiar to Methodists." Mr. Parkinson says, "The late Dr. Dixon thought the cards were written and composed by Charles Wesley to be used by the early Methodists in their social gatherings." Mr. Stampe writes, "It is well known that they were used from 1783 downwards, but not exclusively by Methodists."

A very general opinion has prevailed that Charles Wesley encouraged if he did not originate their use. They were not unfrequently called, "Mr. Charles Wesley's Scripture Cards." Whether they were invented by him or not, cannot now be determined. That he promoted their use is certain. Two specimens in his handwriting, on gilt edged paper, are before the writer. They evidently formed part of a pack, for they are both numbered. Each contains a verse of Scripture and a hymn-verse, from the unrevised edition of *Hymns on Select Passages of Scripture*. One of them is reproduced in *fac-simile* on the following page.

The cards appear moreover, to have been in the possession of some of Charles Wesley's personal friends—Fletcher, the Perronets, Mrs. Rich, Dr. Coke, etc. If John Wesley had ever used them, we should expect to find a reference to them in his Journals; but there does not seem to be any mention of them in any of his writings. It is possible that they were used with his knowledge, if not with his sanction, for few things escaped his keen observation, and they were advertised on the cover of his Magazine, where it was stated that they could be "had of Mr. Wesley's booksellers in Town and Country."

The cards appear to have been used in several ways and for various purposes. The chief, and perhaps the original method, was designed to suggest and guide conversation in small parties of friends. The cards were shuffled, and either the whole or part of the pack was dealt out to the assembled

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90.

After he had patiently en-
-dured he obtained y^t pro.
-mit.

Nov. 6, 15.

After he had been tempted tried
By faith, by actions justified
After a thousand conflicts past.
And Isaac sacrificed at last
The image of his Lord he found
And rose wth late perfection crown'd

Fac-simile of Card in C. Wesley's handwriting.

company. The trump or turn-up card, in all probability, was first used. It would be a starting point for conversation. Persons holding cards having passages of Scripture relating to the first would probably speak of them. One remark would lead to another, and with these definite and suggestive topics thus brought to the mind of the players, it is easy to see how a prolonged and profitable conversation might be maintained. The singing of the verses of the hymns would vary the proceedings and give additional interest to them; and prayer would naturally follow.

Mr. Moseley, who owned the pack now in the Allan Library, wrote to Dr. Osborn making inquiries as to the origin

and use of the cards. He received the following characteristic reply:—"Their origin is, a mystery. I doubt if any living man can solve it. . . . If you have the *Hymns on Select Passages of Scripture*, 2 vols., 1762 or 1796, you may perhaps find *some* of them [the hymn-verses] there, but not all. But that would not decide the authorship, for C. W. had many imitators and some successful ones. I have heard that some of the old Methodists 'played cards' frequently. With a packet like yours in their pockets they went to tea with their neighbours, and afterwards dealt out the cards, read, conversed about them, sung and sometimes prayed over the verses, and so filled up a profitable hour or two, and excluded gossip. Perhaps one might copy them to advantage occasionally. Yours truly, G. Osborn. Richmond. 3.ii.90."

To these uses there could be objection. The cards were, however, put to other uses that could not be commended. A correspondent has furnished the following which will confirm this remark:—"In reply to yours *re* Scriptural card playing, the cards were both *drawn* and *dealt* according to the decision of the players. When drawn (after the shuffle) the greatest import—almost superstitious—was attached to the character of the passage printed thereon. When dealt, the 'turn-up' was supposed to be associated with some future event in the life of the player. I was only a child when I thus played at my grandmother's house, in the north of England; but many of my early days were clouded by the dread of the fulfilment of an ominous card. I have known devout men and women spend an evening firmly believing that Providence spoke to them through the cards. . . . The cards were put to other uses, as for example the test of a knowledge of the Scriptures, the players being called on to give chapter and verse, one holding the key card."

In a portion of the MS. Journal of Hester Ann Rogers in the possession of Dr. Waller are the following references to the use of the cards. "Jan. 9, 1783.—We had a good time in drawing cards and in prayer. 11.—Drank tea at Mrs. Carter's with Mr. Rogers, and had profitable Christian conversation. Mrs. Carter told us her experience, and we drew Scripture-cards. Mine was,—'Now we see through a glass darkly, but then face to face'; E. Carter's—'Thy Maker is thy husband'; and Mr. Rogers—'Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord.' I thought them remarkable, especially the last. Lord, fulfil this word to Thy servant. Give him courage and victory for the glory of Thy dear name

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and for Thy cause' sake."* Having been invited to accompany a friend to a distance, she writes, "We laid it before the Lord; and then drew cutts [?lots] that we were to go;" and again on visiting a sick person "He asked me to *open a verse* for him, and it was this, 'Ye are dead, and your life is hid with Christ in God; when Christ who is your life shall appear, ye also shall appear with Him in Glory.'" Though these latter may not relate to the Scripture-cards, they are examples of a similar practice.

Mr. Parkinson quotes the following from John Pawson's *Account of Grace Maltby*, in the *Arminian Magazine*, 1791, p. 191. "She spent the forenoon on Monday cheerfully in reading Mr. Charles Wesley's Scripture-Cards, with which she was always much delighted, and always preferred them to any others that had been printed. She told her father she had read them all but three. One day she drew one for herself which was, 'My breath is corrupt, my days are extinct, the graves are ready for me.' At the same time her husband drew another for her which was, 'There is but a step between me and death.' Her sister then drew a third for her which was, 'And when Jacob had made an end of commanding his sons he gathered up his feet into the bed and yielded up the ghost.'" Some would think it no wonder that she died before the day was out. These passages are all from the Old Testament and seem therefore to point to the set of which Mr. Smith has a fragment; and if so, it is not improbable that Mr. Smith's N.T. set also is one of those that were distinguished as Mr. Charles Wesley's cards.

This and similar uses of the cards furnished fruitful topics for unfriendly pens. Nightingale in his *Portraiture of Methodism*, after describing "the manner in which Bibliomancy is practised among the Methodists," cites an utterly inaccurate statement from the *Encyclopædia Perthensis*, (which will be referred to hereafter), and adds, "The practise of religious card-playing is now [1805] seldom used among the Methodists, and I believe the *Scripture Cards* are out of print; a few copies are nevertheless still extant, and are sometimes resorted to in a manner similar to that of text and stanza choosing. The cards are very small ones with a text of Scripture printed on one side and the same in a poetical paraphrase on the other. I have seen several packs of these religious trifles, and have often witnessed their use and effects with no small degree of pain." He then makes some extracts on the subject from Dr. Adam Clarke's *Letter to a Methodist Preacher*. As the views expressed in this letter are justly

* Mr. Rogers was exposed to great persecution at the time.

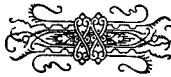
condemnatory of the misuse of the cards, and at the same time throw light on the manner of their employment, the entire paragraph is appended.

“Wherever you go, discountenance that disgraceful custom (properly enough termed) Bibliomancy, i. e. divination by the Bible. I need scarcely observe, that this consists in what is called dipping into the Bible, taking passages of Scripture at hazard, and drawing indications thence concerning the present and future state of the soul. This is a scandal to Christianity. So also are those religious trifles, impiously and ominously called *Scripture Cards*. Thank God! these have never been very common among us, and are certainly not of Methodist growth. In an evil hour they were first introduced, and have since been criminally tolerated. I have found them the constant companion of religious *gossips*; and have seen them *drawn* for the purpose of showing the success of journies, enterprises, &c. Very great mischief they have done to my own knowledge; and sensible persons have through them been led to despise the whole of that system from which they never sprung, on which they have never been engrafted, and in which they have never been more than tolerated. Giving the authors of them all the credit we can for the goodness of their intention, we cannot help saying of their productions (and this is giving them the very best character they deserve), that they are the drivellings of religious *nonage*, or of piety in *superannuation*. I do not find that Mr. Wesley ever made, used, or approved of these things; but as they were tolerated in his time, they have been attributed to himself; hence the following calumny in a very late publication, the *Encyclopædia Perthensis*. ‘We have heard it affirmed (say the editors) that those well-meaning people called Methodists have long practised Bibliomancy, with regard to the future state of their souls; but that some of their members having been driven to despair by texts occurring to them, that threatened the most awful judgments, their late pastor, Mr. Wesley, to prevent such fatal consequences from recurring, improved upon this system of *sacred lottery* by printing several packs of cards with a variety of texts, containing nothing but the most comfortable promises; and thus his disciples drew with courage and comfort in a lottery where there were various *prizes*, great and small, but no *blanks*.’ I am sorry that there should ever have been the least shadow of ground for the above calumny: but let these gentlemen know, and let all men by these presents know, that the great body of Methodists never used them; that the preachers in general highly

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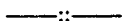
disapprove of them; and that what is said about Mr. Wesley's fabricating them, &c., is, to use a Lilliputian expression, *the thing that is not*. I am glad to find that they are daily *dying* among the few that did use them; I hope soon to hear that they are all finally *buried*, and earnestly pray that they may never have a Resurrection, except to shame and everlasting contempt."

We cannot think that the use of them for purposes of sortilege was practised or encouraged by either of the brothers. But it is easy to see that the early use of the lot by Wesley and his later defence of it, and especially his determining his own conduct on several important occasions by 'opening the Bible', and allowing himself to be led to a decision by the nature of the passage that first caught his eye, may have seemed to incautious persons to warrant the use of these cards for the less commendable purposes to which they were applied. It is proper, however, to judge Wesley's conduct in this matter in the light of his own explanation of it. See *Principles of a Methodist Further Explained*, in Wesley's *Works*, viii. 449-51.



THE WESLEYAN HYMNBOOK.

By W. F. MOULTON.



I have long thought that no ordinary service would be rendered to Methodism, if those who have an enthusiastic admiration and love for our Hymnbook would carefully collect from the books which the Wesleys especially loved illustrations of notable words and phrases occurring in the hymns. Such illustrations would not infrequently give much-needed help in interpretation, for every careful student of Wesley's hymns will allow that in not a few passages it is hard to decide between two different shades of meaning. But, besides this, the proof that a figure or a turn of expression was especially familiar at the time when the Wesleys lived would often help us to follow the course of thought more surely, and would show that here and there transitions which seem to us abrupt were to the writer natural and easy. Many of us have welcomed with great pleasure a paper by the Rev. R. Butterworth in the Magazine for December, 1893, "Marginal References in my Hymnbook."

I have been led just now to this line of thought by meditation on a singularly beautiful hymn, which, as I suppose, is now much less used than formerly, Hymn 128. The character of the hymn,—what we should now call its solidarity,—might of itself account for the sparing use of the hymn in public. It is of one piece. We cannot remove a verse without disturbing the flow and marring the cohesion of the whole poem. Probably however the real obstacle to frequent use has lain in certain expressions in verses 5, 6, which offend modern taste. Verse 5 John Wesley himself 'scrupled singing': to him the words, 'That dear disfigured face', savoured of 'too much familiarity', seemed to speak of 'our blessed Lord - - - as a mere man'. To us probably verse 6 presents still greater difficulty, in the words 'wrap me in thy crimson vest'. To this figure I do not remember any exact parallel, either in the

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volumes of the Wesley poetry or elsewhere. Were it found in some ancient writer, or in some well-known Latin or Moravian hymn, we could more easily understand its sudden appearance here. I shall be glad to know if any parallel has been found by others.

I suppose that we shall all agree as to the meaning. He whose Name is 'the Word of God' (Rev. xix. 13) is seen 'arrayed in a garment sprinkled with', or 'dipped in, blood'. In Wesley's Notes this is rightly explained of 'the blood of the enemies He hath already conquered, Isa. lxiii. 1, &c.'; but at least one ancient writer (Hippolytus) interpreted the words 'as referring to Christ's own blood, by which the incarnate Word cleansed the world'. In verse 12 we read that 'He hath a Name which no one knoweth but He Himself'. With his characteristic tendency to combine allusions and unite symbols, Charles Wesley seizes on the cognate thought of Gen. xxxii. 29. so exquisitely rendered in Hymns 140, 141. In consonance with this he pleads 'O Saviour, take me to Thy heart, enfold me in Thy vesture dipped in Thine own atoning blood. Only when sprinkled with, encompassed with, the blood of atonement can I understand Thy Name. When I am thus enabled to receive the revelation, tell me *all* Thy Name'.

The whole hymn well illustrates the extent to which the words of Scripture are embedded in the Wesley Hymns. If we would trace up the thoughts and phraseology of the hymn to their source, we cannot quote fewer than the following texts:— Ex. xxiv. 16, 17; Ps. xcvi. 2; Ezek. x. 4; Isa. vi. 2; Job. xi. 7, xxiii. 3, 8, 9; 1 Tim. vi. 16; Hab. i. 13; Isa. lix. 2; Ps. ciii. 19; Isa. vi. 1; Ex. iii. 8; Job. xxv. 6; Ps. xxii. 6; Isa. xli. 14; Isa. liii. 3; Rev. i. 5; John i. 18; 1 John iv. 9; John xiv. 21; Col. i. 26, 27; Acts xx. 28; John xvii. 26; John i. 14; 1 Tim. iii. 16; Eph. ii. 13; Tit. ii. 13, 14; 2 Cor. viii. 9; Eph. iii. 18; Isa. liii. 4, 5, lii. 14; 1 Pet. ii. 24; Rev. v. 6, xix. 12, 13; Gen. xxxii. 29; 2 Cor. v. 19; Eph. iv. 32 (Gk. and R.V.); 1 Tim. iii. 16; 1 Pet. i. 2; Col. ii. 13-15; (Rev. vii. 14).

Partial parallels to the language of vv. 5, 6, will be found in vol. vii. (of the Poetical Works) pp. 66, 92, 191, 215, 372; vol. xii. p. 90; vol. xiii. pp. 131, 258.

NOTES AND QUERIES.

(Replies and comments may be written in the MS. Journal or sent for publication to the Rev. R. Waddy Moss, Didsbury College, Manchester.

1. Can any one give information respecting a small Hymn-Book, now in the possession of the Rev. C. E. Wansbrough? The title-page is engraved, and reads, "Hymns for the Use of the People called Methodists, by the Rev. John Wesley, A.M. London: Printed for and sold by J. Blanshard, 14, City Road, and 66, Paternoster Row." An illustration shows the heads of three angels singing out of an open book. On the opposite page is a portrait of Wesley, holding a little book in his right hand, and preaching, evidently in City-Road Chapel. Below are the words, "Rev. John Wesley, A.M., Ætatis 87." When was this book published? This opens the question as to when Wesley's portrait first appeared in the Hymn-Book. It has hitherto been supposed that it appeared for the first time in 1825 or 1824. If this book was printed earlier, that supposition must be corrected. Can any one determine this?—*Rev. R. Green.*
2. Can any one tell where this saying of Wesley is found: "The world may not like our Methodists and evangelical people, but the world cannot deny that they die well"?—*Rev. J. Telford.*
3. Mr. Geo. J. Stevenson writes under date of Oct. 18, 1850: "You have heard that Mr. Marshall Claxton (who painted the Death-bed Scene of John Wesley) has gone to Australia; but he has left in England his picture of John Wesley Preaching on his Father's Tomb; and he commenced another picture intended for the next year's Exhibition of the R.A. of 'The Institution of Methodism,' which is to be finished by Mr. Geller, a well known artist." Can any one give information as to this latter picture?—*Rev. E. Martin.*

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- 4 Have any of John or Charles Wesley's biographers gone seriously into the question as to whether their political writings interfered with their evangelistic work?—*Mr. W. W. Morrell.*
5. What is the origin of the following? They are from a MS., dated Sep. 28, 1790, and are I presume in Mr. Wesley's writing, and belong to his Journal, but are not published in it. "I have often prayed,
 Lord, when I lay this body down,
 Thy servant, Lord, attend,
 And then my life of mercy crown
 With a triumphant end."—*Rev. E. Martin.*
6. Is there any portrait of Lampe to be found? Surely such a voluminous composer must have adorned some canvas or fronted some title-page.—*Rev. R. Butterworth.*
7. What was the maiden name of Mrs. Rich? On her tomb it is stated that she was sister to Edward Wilford, Esq.; but it is just possible he may have been her brother-in-law. Before marrying Mr. Rich she was called Mrs. Stevens. Was she then a widow, or was the "Mrs." a stage compliment, as Peg Woffington though single was styled Mrs. Woffington? It was hoped that these two questions would have been answered by an examination of the register of marriages at Hillingdon Church, but the entries are missing from 1743 to 1754. Mr. and Mrs. Rich were wedded in October, 1744, she being then 31 years old and he 21 years her senior.—*Rev. R. Butterworth.*
8. "The Harlequin Preacher" is a sarcastic song against Methodism composed by Mr. J. Rich. Does any one know where a copy is to be obtained or seen?—*Rev. R. Butterworth.*
9. Can any one give any information as to the present whereabouts of Reynolds' portrait of John Wesley? In 1884 it was said to be in the possession of Mrs. Bristow, of Brixton, London.—*Mr. J. B. Leslie.*
10. In the later editions of the Large Minutes as published in Wesley's lifetime, he refers to "complex tunes, which it is scarce possible to sing with devotion. Such is 'Praise the Lord, ye blessed ones': such the long quavering Hallelujah, annexed to the Morning-song tune, which I defy any man living to sing decently." Can any reader say where these compositions are to be found?—*Rev. G. S. Rowe.*
11. Can any member say with certainty when Wesley's portrait first appeared in his Hymn-book?—*Mr. J. B. Leslie.*

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12. Who was "Parmenas, a Deacon of the Church at Philippi"; and to what town does "Philippi" refer?—*Rev. F. M. Parkinson.*
13. In the *Times* newspaper of Dec. 16, 1829, is the following :—
"There is now in the possession of a gentleman at Manchester an old Bible, in good condition, which contains about a thousand copper-plate engravings, and maps of all the ancient places mentioned in Scripture; as also the Apocrypha, and the Psalms of David in metre. This Bible formerly belonged to the grandfather of John Wesley [the Rev. John Wesley, of Whitchurch, who was ejected by the Act of Uniformity, in 1662]. It also belonged to his father. It was in the house [at Epworth] when it was on fire, but was saved from the conquering element, and handed down to the present possessor as a valuable relic." Can any member tell who was this "gentleman at Manchester," or where is this "valuable relic" now?—*Rev. R. Green.*
14. When were the first tickets "on trial" given? The earliest I have is from the Sunderland Society, and is dated April 9, 1810. How many varieties of this kind of ticket have there been? When were the Band tickets discontinued?—*Rev. E. Martin.*
15. Did Olivers' grand hymn, "The God of Abraham praise," first appear as a broad-sheet? We have a fourth part of such a sheet in the Allan Library.—*Mr. T. Hayes.*
16. Information is asked as to the authorship of a book, published in 1879 by Messrs. Houghton & Co., under the title of "Methodism in 1879: Impressions of the Wesleyan Church and its Ministers—a review suggested by the Thanksgiving Fund."—*Rev. F. M. Parkinson.*
17. With reference to Wesley's Letters, is anything known of a pamphlet of twenty-three pages on Letters that passed between the Rev. John Wesley and Mr. John Atlay, with the imprint, "Printed and Sold by Matthews, Strand, London"?—*Rev. E. Martin.*
18. In the Catalogue of Fletcher's Books (Pt. viii. p. 293), Lot 6499 was a single volume comprising Wesley's Calm Address, with eight answers by sundry authors. Can any one furnish a list of these eight replies? I have only a Cool Reply by T.S. (London: 1775), and a Letter signed Americanus.—*Rev. E. Martin.*
19. Who was "A Member of the Church of England," who wrote the "Dialogue between the Pulpit and the Reading-desk"? Dr. Osborn says (*Record of Meth. Lit.*, p. 155)

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- Charles Perronet: and James Everett says (*Meth. in Sheffield*, p. 218) William Green, of Rotherham.—*Rev. C. H. Crookshank*.
20. Dr. Moulton asks if any parallel has been found to the line, 'Wrap me in Thy crimson vest'. I have little doubt that a diligent search might discover one, but I have not been able to find an *exact* parallel, in a somewhat hasty examination of the old Moravian Hymnbook of 1754. The nearest I know is by Donne (1573-1636) quoted in G. Macdonald's *England's Antiphon*, p. 118.—*Hymn to God*.
 As the first Adam's sweat surrounds my face,
 May the last Adam's blood my soul embrace.
So in his purple wrapped, receive me, Lord.—
Mr. C. Lawrence Ford.
21. The anonymous author of The Round Preacher was evidently thoroughly conversant with Methodist church organisation and methods, and there is little reason to doubt the genuineness of his status as an ex-Wesleyan, or even to doubt his being an ex-minister of the Connexion. The general style of the work and many of its incidental remarks remind me irresistibly of Dr. Samuel Warren's style as displayed in his anti-Conference pamphlets. Has he ever been credited with the authorship; and if so, upon what evidence?—*Mr. C. A. Federer*.
22. In the January number of the *Wesleyan Methodist Magazine* for this year appears an appreciative and skilful article on *The First Methodist Composer*—John Frederick Lampe—by one of our members, the Rev. Richard Butterworth. At the close of the article are six of the nine stanzas of a "tender and beautiful" hymn, *On the Death of Mr. Lampe*, written by Charles Wesley. The hymn was first published in *Funeral Hymns*,—second series: see *Wes. Poet. Works*, vi. 246. Considerable search has been made for a tune composed to this hymn by Dr. Samuel Arnold. Up to 1828, it does not appear to have been published, according to a note on p. iii. of the Preface to *Original Hymn Tunes Adapted to Every Metre in the Collection by the Rev. John Wesley*, by Samuel Wesley. Referring to his father's regard for Lampe, and calling attention to the hymn, Mr. Samuel Wesley states that it "was elegantly melodized and harmonized by the late Dr. Samuel Arnold, formerly organist and composer to his late Majesty King George the third, but was never published, although most highly deserving a general circulation." Can any member say whether this tune has been published since that date; or if a manuscript copy is any where to be seen?—*Rev. R. Green*.