

WESLEY HISTORICAL SOCIETY.

ANNUAL MEETING, 1897.

Several persons having made suggestions for the better working of the Society, a Council was appointed at the last Annual Meeting, to consider these suggestions and to report to the next meeting.

The suggestions mentioned relate mainly to the present method of circulating the Society's MS. Journals; and it was most generally recommended that the articles should be printed in a monthly or quarterly Journal.

The Council offers the following observations on this proposal:—

1. It is found by calculation that at the present rates of subscription, if the number of members can be raised to 300, a printed Journal of 32 pages can be issued three or four times a year, gratis and post-free, to all the members, without loss to the Society.

2. If a printed journal be adopted, a few changes may be advantageously made in the working of the Manuscript Journals.

3. The MS. articles may be printed in whole or in part as may be judged best by the editorial committee, and in a style, as far as the cost will allow, similar to that of the present publications of the Society.

4. A copy of the printed Journal may be sent post free to every member of the Society: other copies to be obtained only through members, at a price to be fixed by the editorial committee.

5. Each year's issue to be three numbers of Proceedings, taken from the MS. Journals, and one Publication, a reprint of a rare pamphlet or an interesting manuscript. The last named to be issued in June.

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For the guidance of members in the selection of suitable subjects for study, and to aid them in the preparation of 'articles,' the following list of subjects, properly comprehended within the purview of the Society, is appended:—

i. Memoirs of the different members of the Wesley family, and of persons prominent in early Methodism.

ii. General History of Methodism.

1. Wesleyan Methodist History.

2. The General Methodist Movement of the last century.

3. The Divisions of Methodism.

i. History of—

ii. Literature of—

iii. Characteristics of the different Methodist churches.

iv. Questions relating to the above.

4. Local Histories of Methodism.

5. Foreign Methodist Churches.

iii. Illustrations of the condition of English thought and life in the last century, particularly in its relation to Methodism.

iv. Works of the Wesleys and their co-adjutors, in general.

1. Prose Writings, John Wesley's in particular.

2. Poetry, Charles Wesley's in particular.

3. Music.

v. Wesley's Journal in particular.

vi. Methodist Polity and Doctrine.

vii. General Methodist Literature.

viii. Anti-Methodist publications.

1. Prior to Wesley's death.

2. Subsequently.

ix. Letters.

1. MS. and unpublished—accounts or copies of.

2. Published—illustrations and corrections of: working towards a complete collection especially of John Wesley's in chronological order.

x. Portraits, busts, medals and other curiosities: lists of—accounts and locations of—criticisms of.

Another arrangement, suggested by Mr. C. Lawrence Ford, shows how the subjects for investigation might be classed under four heads, with a view to a like specialization of study on the part of the members, if thought desirable.

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It is as follows :—

SECTION I. BIOGRAPHY AND HISTORY.

- i. Methodist Biography.
 1. Memoirs of (a) John and (b) Charles Wesley.
 2. „ of other members of the Wesley family.
 3. „ of Wesley's co-adjutors.
 4. „ of other prominent characters in early Methodism.
- ii. Methodist History.
 1. General Methodist Movement of the last century.
 2. Wesleyan Methodist History.
 3. Divisions of Methodism.
 4. Characteristics of the various Methodist Churches.
 5. Foreign Methodist Churches.

SECTION II. LITERATURE AND HYMNOLOGY.

- i. Works of John Wesley.
 1. General.
 2. Journals in particular.
- ii. Works of other members of the Wesley family.
(a) Prose. (b) Poetry. (c) Music.
- iv. Methodist Hymnology.
 1. Charles Wesley's Hymns.
 2. Hymns by other writers.
 3. Works on Methodist Hymnody.
 4. The Hymn Books of the various Methodist Churches.
- v. General Methodist Literature.
 1. Of Wesleyan Methodism.
 2. Of the Divisions of Methodism.
 3. Of Foreign Methodist Churches.

SECTION III. DOCTRINE, POLITY AND INFLUENCE.

- i. General Methodist Doctrine.
 1. Its relation to Protestant Doctrine generally. Its Arminian character.
 2. Its relation to the creeds and articles of the Church of England.
 3. Its peculiarities of Doctrine.
 4. The mystical element in Methodism.
 5. Calvinistic Methodism.

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6. Methodist Liturgies and Articles of Belief.
7. Anti-Methodist Publications:
 - (a) prior to Wesley's death (b) subsequently.
8. Methodist Controversial Literature generally.
- ii. Methodist polity and organization.
 1. Wesleyan Methodism.
 2. Other Forms of Methodism.
- iii. Direct and indirect influence of Methodism.
 1. On the national character.
 2. On the Established and other Churches.
 3. Methodist Agencies, (a) Home Missions :
 - (b) Foreign Missions: (c) Schools, &c.
 4. Methodist Revivals.

SECTION IV.

PERSONAL AND LOCAL.

- i. Letters : (a) MS. (b) published.
- ii. Portraits, busts, medals, and other curiosities and relics.
- iii. Local Histories and memoranda of Methodism.
- iv. Anecdotes of Methodism.
- v. Allusions to Methodism in old or later writers.

It is hoped that the above synopses may be helpful to members in suggesting topics for reading, inquiry and thought, and themes on which to write. If the work requires, it deserves the expenditure of labour upon it. That labour would be well repaid. Any period of Wesley's life, or any part of Methodist history, or any one of the many collateral subjects may be chosen ; and, if the available books be read, it will be soon perceived that abundant interesting material for 'articles' is at hand.

A NOTE ON WESLEY'S DEED POLL.

At the earnest request of the Conference, anxious to provide for the time when he would no longer be at the head of its affairs, Wesley executed a Deed of Declaration, which defined and constituted the Conference, and invested it with all powers of election, admission and expulsion of preachers and their appointment to circuits—powers which had been exercised by Wesley himself, though in consultation with the Conference.

This deed was executed in 1784; but the death of Wesley, which the Conference anticipated with such grave concern, did not take place until seven years afterwards.

Was the Deed put fully into force during that interval?

The question is one of considerable interest, as affecting the character of Wesley himself; for, consider two facts:—the Deed was framed to provide for a state of things arising on his decease: and it transferred to others, or shared with them, powers which until then had resided in him alone.

The opinion has, I believe, been generally held, that the Poll Deed was kept in reserve during the Founder's lifetime, and not put in force until after his death. Had this been the case, it could only mean that he refused to retire from his practical autocracy, and to share his power with others.

I am not aware that any biographer of Wesley, or any historian of Methodism, has directly dealt with the question here raised. But it has seemed to me inconsistent with Wesley's general character, and with his punctilious exactness, that he should, for any period whatever, disregard his own deed, which was of full force from the moment it was executed. It is true we are well informed of the serious trouble—the heart-burning and offence—which were occasioned by Wesley's own selection of the first members of the legal Conference. But this might have been caused only by the provisions of the Deed becoming known, as they certainly were, at the Conference immediately following its execution.

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Exact information, I am glad to say, can now be furnished on the point in question. The first volume of the Conference Journals is for 1784. Until then there seems to have been no authoritative record of the Conference proceedings except such as were printed year by year. The Deed Poll, however, which had been executed five months before the Conference of 1784, prescribed that the proceedings should be "entered in the Journals or Minutes of the Conference." Thus it was immediately obeyed in the provision of an official Journal.

We find further that the first act of the Conference of 1784 was, as the Deed prescribed, to fill up vacancies in the legal Conference: and already there were two. One of those selected by Wesley five months before had been expelled, and one—*Joseph Saunders—had "desisted from travelling." In place of the first, Francis Astbury (sic) was elected, and for the second vacancy, "Robert Carr Brackenbury, Esq."

Unfortunately there is no minute in the Conference Journal of the actual election of President and Secretary; and, curiously enough, no such minute appears until 54 years afterwards. The only record is, that the names of the President and Secretary for each year stand, as such, at the head of the list of the legal Conference. Now, Wesley was President as long as he lived, and his signature, with that of the Secretary, followed each year's record, as the Deed directs. There can be no doubt that the Deed was forthwith observed in every particular, and that Wesley was elected year by year until 1790. While the Deed prescribes that the Conference shall "choose a President and Secretary," it says nothing as to the mode of election. It would seem highly probable that, Wesley's Presidency being accepted as a matter of course, he would be "chosen" by acclamation.

It is to be noted here that the Deed Poll says nothing about the re-election of a President. The rule that the same President could not be re-elected for eight years, was made after Wesley's death, in 1792.

G. STRINGER ROWE.

* Joseph Saunderson.—C. E. W.

NOTES ON WESLEY'S DEED POLL.

I. The article by the Rev. G. Stringer Rowe, "A Note on Wesley's Deed Poll," opens up a deeply interesting question; and it is a cause of surprise that it has never been definitely raised before. Why it should have been thought that the Deed of Declaration was kept "in reserve" until after Wesley's death, it is not easy to understand, though such an impression has, undoubtedly, prevailed. The following circumstances, in addition to the points mentioned by Mr. Rowe, may be noted in confirmation of his conclusion:—

(1). At the Conference of 1782, the serious position of having no legal definition of the phrase, 'the Conference of the people called Methodists' was acutely felt by the Preachers; and, in view of Wesley's advancing age and infirmities, many fears were expressed that the Connexion would be rent by divisions after his death. There was a general wish that some steps might be taken to remove the danger.

(2). At the Conference of 1784, the provisions of the Deed Poll were discussed, and it is notorious that some of the Preachers not included in "the hundred" were very angry at the omission of their names, and severed their connexion with Mr. Wesley.

(3). At the Conference of 1785, all the Preachers present (and others, subsequently) signed a document, which stated "that Mr. Wesley was desired at the last Bristol Conference, without a dissentient voice, to draw up" such a Deed; and further—"We also declare that we do approve of the *substance* and *design* of the Deed which Mr. Wesley has accordingly executed and enrolled."—*Minutes*, 1785, Vol. i. p. 181.

(4). Copies of the Deed were sent by Dr. Coke to "all Assistants of Circuits throughout Great Britain"; and he "afterwards carried copies of it to Ireland."—*Life of Coke*, by Etheridge, p. 71.

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(5). At the Conference of 1791, Joseph Bradford presented a letter written by Mr. Wesley, in which he urged the Conference never to "avail yourselves of the Deed of Declaration to assume any superiority over your brethren ; but let all things go on, among those Itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit."—*Minutes*, 1791, Vol. i. p. 242.

(6). Were further evidence required, it would be supplied by the wording of the Deed itself, which says of the one hundred Preachers named therein that they "have been and now are, and do on the date hereof constitute the members of the said Conference."

(7). Now, let these points be considered together—the preliminary conversations ; the discussions in open Conference ; the signed declaration by the Preachers ; the distribution of copies of the Deed among the Assistants ; the terms of Wesley's letter ; and the precise phraseology of the Deed : and no reasonable doubt can be entertained that Wesley must be absolutely acquitted of keeping "in reserve" a document which legally took effect as soon as it had been duly enrolled in Chancery.

II. The late Dr. Osborn called attention to the fact that, prior to 1784, Wesley used the terms 'Conference' and 'Conferences' in three senses, viz., (1) a gathering or convention, (2) the persons composing it, (3) the records of their proceedings.

Of the two former uses of the terms many examples occur in Wesley's Works ; but the only illustration of the *third* use of the terms I just now remember, is to be found in a letter to C. Hopper, dated Oct. 25th, 1780, in which Wesley says, "The Conference is nearly printed. It will cost a groat at least !"

Subsequently to 1784, the legal meaning of the terms was, almost invariably, adhered to, especially in Great Britain ; but in Ireland, Wesley seems to have used them apart from their strictly legal signification, as fixed by his Deed of Declaration : see his Journal, July 6th, 1785 ; July 5th, 1787 ; July 3rd, 1789, &c.

III. It is well known that in reference to the question of the *number* of Preachers who should constitute the Conference, Wesley acted upon his own judgment, though many of the Preachers considered that Dr. Coke was responsible for the limitation. But, in truth, Coke's views were more democratic than Wesley's. "In naming the Preachers," (writes Wesley),

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"I had no adviser, but I simply set down those that according to the best of my judgment were most proper." Dr. Coke held "that every Preacher in Full Connexion should be a member of the Conference; and that admission into Full Connexion should be looked upon as admission into membership with the Conference." However, (he adds), "Of course I submitted to the superior judgment and authority of Mr. Wesley." "I do publicly avow that I was not concerned in the limitation of the number, or the selection of the Hundred Preachers."—*Address to the Methodist Society in Great Britain and Ireland*, by Dr. Coke.

IV. In view of the peremptory limitation "to three years successively" of a Preacher's appointment to "any of the chapels" as set forth in the famous eleventh clause of the Deed Poll, it is curious to find that, subsequently to 1784, in two cases at least this limitation was disregarded: once, during Wesley's life-time, and again, a few years after his death, viz., (1) in the case of William Hunter, who was stationed at Berwick-on-Tweed, in 1883,4,5,6,—*Minutes*, Vol. 1., pp. 161, 167, 173, 185; and (2) in the case of Thomas Rutherford, who was stationed in London, in 1801,2,3,4,—*Minutes*, Vol. 2., pp. 84, 123, 168, 221. In connexion with the latter appointment a *nota bene* says, "Brother Rutherford is continued in London, beyond the time prescribed by our existing rules, because of a severe affliction, on account of which he is not removed."

CHARLES E. WANSBROUGH.

HOURS OF PUBLIC WORSHIP IN EARLY METHODISM.

THE INTRODUCTION OF A CHANGE IN SALFORD BY THE
REV. SAML. BRADBURN.

A letter before me, dated December 27th, 1791, written by Samuel Bradburn to his friend Richard Rodda, deals with a subject interesting to students of Methodist history. It gives particulars of a forward movement, which was regarded by many as a dangerous innovation, and caused therefore considerable excitement.

The usual time of Sunday morning service in Salford was 8 o'clock; but Mr. Bradburn wished to follow "the Independent manner," and to begin at 10. The proposed change was interpreted to mean opposition to the Church of England. The seriousness of such a step, as understood by not a few loyal Methodists, may be gathered from the character of the teaching, generally given on the subject. The Large Minutes, for example, in use before 1797 (the sixth edition), when the revision took place, contains the following, under the Question 44, "Are there any other advices which you would give the Assistants? Ans. Several." Sec. 9 reads, "Exhort all that were brought up in the Church, to continue therein. Set the example yourself; and immediately change every Plan that would hinder their being at Church, at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the Church; and let all the servants in our Preaching-houses go to Church once on a Sunday at least. Is there not a cause? Are we not unawares, by little and little, sliding into a separation from the Church? O use every means to prevent this!"

No wonder therefore that Mr. Bradburn's proposal provoked considerable discussion. A Trustees' Meeting was called, and all but one voted for the change; but so strong was

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the objection of the one, that, says Bradburn, he demanded his money (£500), which the Trustees arranged to let him have in two or three months. An announcement from the pulpit of the proposed change excited further opposition. Mr. Bradburn writes:—"On Friday evening last, I received the following laconic note, 'This is to acquaint you that I am no more a member of the Methodist Society. Richard Barlow.' To which I sent the following reply: 'Agreeable to the rights of man, you have an undoubted right to leave the Methodists; but remember, whatever good you enjoyed among them, *you* will lose it, and perhaps you will not reflect with any pleasure on this step when you give in your accounts.'

"I made no stir about this; nor did I show the letter to any, save Mr. Smith and Mr. Clarke, 'till Sunday evening. Some person, who I know not, had put my design of preaching, as above, into the *News*, with a remark upon it, about our verging towards the Dissenters. I was sincerely glad of this, as it spread the matter all over this country.

"I preached at half-past seven in the morning in Oldham St., and again gave out for myself at Salford, and advised all to go to Church that preferred it to hearing their own ministers.

"At a quarter before ten I went into the Salford Chapel, when not a soul being come I went into the vestry and bolted the door. I then revolved in my mind every circumstance relating to the affair. I thought of Cæsar on the banks of the Rubicon. I looked backwards and forwards—weighed the matter again and again; and though no vision appeared to sound the charge, the clock struck, and I, with my commentaries in my heart, threw myself into the river, determined fully to cross it, or drown. I had about a *thousand hearers*, and many of the Leaders, among whom was Mr. Lomas, the Steward. I sung a short hymn, made a short prayer; and then read the first and second Lessons for the day. I then sung a general Christmas hymn, made a general prayer, and preached on 1 Timothy 3. 16. And if ever God assisted either me or anyone else, He assisted me that hour. Glory be to His name!"

Mr. Bradburn continues—"I preached in the evening at Oldham Street. The excitement occasioned by the ten o'clock service drew an unusually large congregation. I defended my conduct on several grounds, and boldly challenged anyone to dispute the point with me. Appealed to the sacred feelings of those who heard me, and finally advised those concerned not to

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dispute the matter with peevish bigots ; remarked the impotent vanity of the fly on the wheel, and closed with some pointed observations on the rights of man. My text, Isa. ix. 6, led me to speak of the government of Christ, especially as *Head of His Church*, which greatly served my purpose. I held it stoutly for two hours, and have reason to believe a good end will be answered."

EDWARD BLACKALL.



METHODIST SERVICE IN CHURCH HOURS.

Amongst the difficulties of Methodism during the later years of Wesley's life were those caused by the rule to which he tenaciously adhered, that service in Methodist Chapels should not be held during Church hours. It is well-known that great dissatisfaction prevailed amongst the Societies in consequence of this arrangement; and in Manchester especially it led to a train of circumstances, some of which I have not seen in print. I append an extract from a letter written by a daughter of Thos. Taylor to James Everett in 1825, when he was collecting materials for his *Methodism in Manchester*. She was born during the period of her father's ministry in the Manchester Circuit in 1771, and at the time of writing was resident in Darlington. The following paragraphs bear on the point in question:—"From small beginnings of Methodism in Manchester it may be imagined what a great and important work the erection of Oldham St. chapel was considered. It is well known that High-Church principles were so prevalent, as to exclude our own preachers from officiating in church hours; and it was therefore deemed necessary to appoint a priest, who should be duly authorised to read prayers, &c. Mr. Edward Bayley was chosen, one who coming a poor boy to Kingswood had just received his education, and then became a teacher there. He by imposition of Wesley's hands was constituted a proper person for this office, for which he was to receive a remuneration. However he conceived he could do better for himself, and soon after left them to shift for themselves. And concluding himself fully at liberty to obtain a diploma on whatever terms, he realized his project, and becoming Dr. Bayley left the reading desk at Oldham St. to be occupied as it might, meanwhile privately collecting subscriptions for a new church. He engaged all the Church Methodists on his side, and selling his proposed seats at a certain sum, for which sum he was afterwards to receive 5 per cent. per annum, he erected the

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church—St. James [in] George St., where he lived and died. Meanwhile some of our Manchester friends grew impatient of having their chapel shut up during most of the Sabbath, and it was thought (1787) that a house might be erected in Salford with the advantage that the people might bring their families in the forenoon and the afternoon, to join in prayer and praise. The plan was carried into effect in the summer of 1791, Dr. Coke preaching in the morning, and Mr. Bradburn in the afternoon. The sacrament was then administered and liberty of conscience established.”

Dr. Bayley's connection with Methodism, and the fact that the Oldham St. congregation, on the conclusion of their service, were accustomed to go in a body to his church, were well known. But the earlier plan that he should be ordained, so as to be able to read prayers in Oldham St. during church hours, which plan was soon frustrated by his own independent action, is a new view of the case. The same may be said of the erection of Gravel-Lane chapel, as a kind of revolt on the part of the more liberally-minded Methodists from the *régime* of the Church Methodists at Oldham St. At all events it is a fact, that at Gravel-Lane the Sunday services from the first were held during Church hours.

JOHN BROXAP.



WESLEY'S TRANSLATIONS OF HYMNS FROM THE GERMAN.

The Rev. Richard Watson, in the first edition of his *Life of the Rev. John Wesley*, attributed the whole of the translations from the German to the Rev. Charles Wesley. In a subsequent edition he modified his opinion, and admitted that some of the hymns were translated by John, still contending, however, that there is internal evidence of Charles' manner in others. Miss Sarah Wesley was of opinion (*Life of C. Wesley*, ii. 456) that her father did not understand German, and that the hymns were all translated by her uncle John. The Revs. Thomas Jackson, W. P. Burgess, Mr. David Creamer and Dr. Osborn, all assign the whole of the translations to the Rev. John Wesley; and he himself says in his sermon "On knowing Christ after the Flesh," referring to the Moravians, "I translated many of their hymns for the use of our congregations."

The *Collection of Psalms and Hymns*, published by John Wesley at Charles-Town in 1737, compiled, according to his own statement, in 1736, contains five translations from the German; and the volume, with the same title but entirely different contents, published at London in 1738, contains five others; the whole ten and eleven more being reprinted in *Hymns and Sacred Poems*, 1739. Six others occur in *Hymns and Sacred Poems*, 1740; one in *Hymns and Sacred Poems*, 1742; and two in *Psalms and Hymns*, 1741, making a total of thirty. Twenty-two of these are in the collection now in use. Of these, two being long ones are each divided into two parts (Dessler's Hymn, Nos. 133 and 196; and Lange's, Nos. 240 and 241), thus making the number in the Hymn-book twenty-four, and leaving eight not now in use.

The following is a list of the first lines of the hymns, chronologically arranged, with the authors' names, and with the numbers in the present Hymn-book prefixed.

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Psalms and Hymns.

Charles-Town, 1737.

- 240-1 O God, thou bottomless abyss! Ernst Lange.
 Jesu, to Thee my heart I bow. Zinzendorf.
 353 O Jesu, source of calm repose. Freylinghausen.
 338 Thou Lamb of God, thou Prince of peace. C.F.Richter.
 My soul before Thee prostrate lies. ”

Psalms and Hymns.

London, 1738.

- 737 Thou, Jesu, art our King. J. Scheffler.
 344 Thou hidden love of God, whose height. Tersteegen.
 339 O Thou to whose all-searching sight. Zinzendorf and
 Freylinghausen.
 All glory to the eternal Three. Zinzendorf.
 279 Shall I, for fear of feeble man. J. J. Winckler.

Hymns and Sacred Poems.

1739.

- 133 Jesu, whose glory's streaming rays [stanzas i, ii, iii.]
 W. C. Dessler.
 196 Into thy gracious hands I fall [stanzas iv, v, vi.]
 W. C. Dessler.
 Monarch of all, with lowly fear. Freylinghausen.
 831 Commit thou all thy griefs. Paul Gerhardt.
 373 Jesu, thy boundless love to me. ”
 38 O God, of good the unfathomed sea. Scheffler.
 431 O God, what offering shall I give. Joachim Lange.
 [The first verse—“ Jesu, thy light again I view ”—omitted.]
 666 O God of God, in whom combine. Zinzendorf.
 494 Lo! God is here! let us adore. Tersteegen.
 O thou, whom sinners love, whose care. Zinzendorf.
 655 Eternal depth of love divine. ”
 210 Thee will I love, my strength, my tower. Scheffler.

Hymns and Sacred Poems.

1740.

- 23 Extended on a cursed tree. Gerhardt.
 26 I thirst, thou wounded Lamb of God. Zinzendorf and
 Nitschmann.
 189 Now I have found the ground wherein. J. A. Rothe.
 350 Holy Lamb, who thee receive. Anna Dober.
 High praise to thee, all-gracious God. L. A. Gotter.
 190 Jesu, thy blood and righteousness. Zinzendorf.

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Psalms and Hymns. 1741.

Meek, patient Lamb of God, to thee. Probably by
Gottfried Arnold.

Jesu, thy soul renew my own.*
Of Him who did salvation bring. Trans. of St. Bern-
nard's *Jesu Dulcis*
Memoria.

O Jesu, Bridegroom of my soul. Johann Heermann.
Lord Jesu, Fountain of my life. Martin Behm.

The last three have been ascribed to Wesley, but
erroneously. The translations are taken from
Jacobi's *Psalmodia Germanica.*

Hymns and Sacred Poems. 1742.

492. What shall we offer our good Lord. A. G. Spangenberg.
(First verse begins, High on His everlasting throne).

C. D. HARDCASTLE.

* Translation of *Anima Christi sanctifica me*; author unknown; but
found as early as the xiv. cent. Probably translated by Wesley from
Scheffler's or Freylinghausen's German version.

WESLEY'S TRANSLATION OF GERMAN HYMNS.

To the former papers on this subject, the following may not inappropriately be added.

Mr. Thursfield Smith has, amongst his *Wesleyana*, a treasure of singular interest. It is Wesley's MS. Diary, or Pocket Journal, extending from "May 1. 1736. O.S." to Feb. 11. 1737. This unique little book may, in a future number, be described. At one end of the book are translations of four hymns,—three are from the German, the source of the other is uncertain. The three appeared in Wesley's first Hymn-book, *A Collection of Psalms and Hymns*, printed in Charles-Town, 1737, and subsequently in *Hymns and Sacred Poems*, published in London, 1739. One of them is in our present Hymn-book (No. 353). These are early, perhaps the original, translations by Wesley, which he afterwards revised. The alterations are exhibited below. One of the four has never, as far as can be discovered, been printed. This may be accounted for by its manifest inferiority. Its author is at present unknown. A number (306) at the head seems to point to some collection, probably German, from which it may have been taken. The hymn is appended.

First MS. hymn not numbered. See *Psalms and Hymns*, 1737, p. 38; and *Hymns and Sacred Poems*, 1739, p. 181, where it is entitled, "Christ protecting and sanctifying."

Ver. i. l. 1.—"O *Jesus* source of *sweet* repose." *Ps. and Hys.*, 1737, and *Hys. and S.P.*, 1739, read *Jesu* and *calm*. l. 6.—"Find light and life for *thou art there*": altered in MS. to *if thou appear*.

Ver. ii. l. 3.—"Ere time *his* ceaseless course began": 1737 and 1739 read *its*. l. 4.—"Thou when the appointed *time* was come": 1737 and 1739 read *hour*. l. 5.—"Didst not *abhor* the Virgin's womb": 1737 reads *disdain*; and 1739, *abhor*.

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- Ver. v. l. 1.—“Renew *thy likeness*, Lord, in me”: 1737 and 1739 read *thy image*; Hymn-book, *thine image*. l. 3.—“No charms *but these to thee are dear*”: 1739 reads *No charms to thee but these are dear*. l. 6.—“But Faith and Heav'n-born peace *be there*”: 1737 reads *are* and 1739 *be*.
- Ver. vi. l. 2.—“That life and all things *cast behind*”: Hymn-book reads *casts*. l. 5.—“But still to adore *and praise and love*”: 1739 reads *believe*.

Second MS. Hymn, numbered 724. See *Psalms and Hymns*, 1737, p. 56, and *Hymns and Sacred Poems*, 1739, where it is entitled, “Hoping for Grace.”

- Ver. ii. l. 1.—“Lost and undone for *Thee I cry*”: altered in MS. to *help*, then to *aid*. l. 3.—“Griev'd with thy grief, pained *in thy pain*”: 1737 and 1739 read *with*.
- Ver. iv.—“I feel well that I love thee, Lord;
I exercise me in thy Word;
Yet vile affections claim a part
And thou hast only half my heart.”

1737 and 1739 omit this verse.

- Ver. vii. l. 1.—“*Yet know I well thy tender love*”: 1737 and 1739 read *And well I know*. So in line 3. l. 4.—“Pleas'd from myself to *make me free*”: 1737 and 1739 read *to set me free*.
- Ver. viii. l. 1.—“*Still will I watch and labour still*”: 1737 reads *still I do watch*; and 1739, *still will I watch*.
- Ver. ix. l. 2.—“*God hath destroy'd the power of hell*”: 1737 and 1739 read *God will destroy*. l. 4.—“Leads me where *rest and safety reign*”: 1737 and 1739 read *where peace and safety reign*.
- Ver. xi. l. 1.—“When my warm'd *thought I fix on Thee*”: 1737 and 1739 read *thoughts*.
- Ver. xii. l. 3.—“And feel that *Truth no doubt*”: altered in MS. to *And feel what endless ages prove*: 1737 and 1739 read *what endless age shall prove*.

Third MS. hymn, numbered 215. See *Psalms and Hymns*, 1737, p. 26, and *Hymns and Sacred Poems*, 1739, where it is entitled “Subjection to Christ.”

- Ver. i. 4.—“Be thou *my Life, my Lord, My Love* ;” 1737 and 1739 read *Be thou my Lord, my Life, my Love*.
- Ver. ii. l. 3.—“With sacred warmth my *soul inspire*”: altered in MS. to *heart*.

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Ver. iv. l. 2.—“And triumph o'er my willing *heart*”: altered in MS. to *breast*. l. 4.—“And lead me to *thy* Father's rest”: 1737 and 1739 read *My Father's*.

MS. Hymn hitherto unpublished.

306. To thee with heart and mouth I sing,
To all the earth make known,
*[To God] My hearts' desire, my God and King,
What Thou to me hast shewn.

That thou the everlasting source
Of mercy art, I know,
From whom with *[an un] never ceasing course.
Unnumbered blessings flow.

What are we, Lord? Of all we have
What hath our eye surveyed,
But what thy bounty, Father, gave,
But what thy hand hath made?

Who hath yon beauteous starry plain
Fix'd by his powerful voice;
Who with soft dew and timely rain
Bids our *[glad] parched fields rejoice?

†When chilling snows earth's face bespread,
Gives cheerful‡ fires to shine,
Who crowns with oil our cheerful head,
And glads our hearts with wine?

Life, motion, sense! whose gifts are these?
Whose all-disposing hand
Our borders guards, and golden peace
Preserves throughout our land?

R. GREEN.

* Struck out.

† Altered to *Who when chill snows*.

‡ *Cheerful* struck out, but no other word supplied.

FRENCH METHODIST HYMN BOOKS FOR THE CHANNEL ISLANDS.

Though not of general interest, yet the following list of hymn books may be acceptable to some members of the Historical Society.

1. *Recueil de Cantiques*, Londres, 1786. 12mo. 202 hymns.

This first Methodist hymn-book for the Channel Islands was compiled by Robert Carr Brackenbury, the pioneer of the Methodist Society in Jersey. None of the hymns are original; many are Catholic hymns with corrections.

Then comes a series of hymn books by Jean de Queteville, the founder of Methodism in Guernsey.

2. *Nouveau recueil de cantiques spirituels à l'usage des fidèles, et de tous ceux qui aiment la vérité*. Guernsey. MDCCXCV. 12 mo., 403 pages. CCCCLXVII hymns; one not numbered at the end.

3. *Recueil de cantiques pour l'usage des personnes appelées Méthodiste*. 'A Bristol: chez R. Edwards. 1799. 12mo., 403 pages. CCCCLXVIII hymns.

This is an exact reprint of No. 2, except the title page and numberless printer's mistakes.

4. *Supplément au livre de cantiques*. A Bristol: chez R. Edwards. 1799. 12mo., paged 407 to 454. LXII hymns.

I have two copies bound up with Nos. 2 and 3.

5. *Nouveau recueil de cantiques à l'usage de la société appelée Méthodiste*. Guernsey: De l'imprimerie de J. A. Chevalier et N. Manger, imprimeurs du Roi, rue de la Fontaine, No. 328. MDCCCVI. 12mo., 526 pages. DCLXIII hymns.

6. *Recueil de cantiques, à l'usage de la Société appelée Méthodiste*. Par Jean de Queteville. Guernsey. 1818. 12mo., 762 hymns.

I have not before me now the original edition—only one of the stereotype reprints of the Book-Room in London.

The hymn books of de Queteville are most unsatisfactory, being weak translations of Wesley's Hymns made to fit English tunes. And the more he mended them from edition to edition, the worse they became.

The two following are a compilation by committees of ministers of the Channel Islands. No attempt was made to secure original hymns, but simply to gather what was best in French Protestant hymnology, together with whatever could be found passable in de Queteville.

7. *Recueil de Cantiques à l'usage des églises Méthodistes des îles de la Manche*. Nouvelle édition. Londres. 1868. 12mo., 432 pages. 454 hymns.

8. *Recueil de Cantiques à l'usage des églises Méthodistes des îles de la Manche*. Nouvelle édition avec supplément. Londres. 1893. 12mo., 652 pages. 656 hymns.

A reprint of No. 7, with supplement; is paged 405 to 652. Nos. 6, 7, 8 are also found in 32mo. editions.

Dr. Lelièvre has handled in his father's library a hymn book (now lost) which was said to be one prepared for the use of French prisoners in England. In that case it would have been prepared by William Toase.

Any French hymn-book printed in England before 1815, might be of Methodist interest if Dr. Lelièvre is right, and at any rate would be of interest in the history of French Protestant hymnology.

M. GALLIENNE, fils.

"The earliest French Hymn Book in connection with Methodism deserves loving remembrance by both France and England. It was drawn up under the auspices of the Wesleyan Missionary Society for the use of the thousands of French prisoners in the Medway, at Plymouth, and Portsmouth. The earliest mention of the book is found July 10th, 1813 (see *Methodist Magazine* of that year: interesting details of the mission are given in the vols. for 1811). It may have been compiled by Rev. W. Toase, who was in charge of the mission. The 1815 edition *Choix de Cantiques à l'usage des Prisonniers Français*, contains 123 pieces: some of them by Pictet; some of them translations from Watts, Cowper and other English pieces; some from the metrical psalm versions; some from the Moravian, and others from sources not identified."—Julian's *Dictionary of Hymnology*. Julian's error is obvious. The earliest work of Brackenbury named in the *Dictionary* is *Sacred Poems* in three parts (London: 1797).

R. G.

MRS. RICH.

The facts relating to the Methodist life of Mrs. Rich need not be re-told in this Journal. Its readers remember how she, like Mrs. Gwynne, was impressed by reading the "Appeal to Men of Reason and Religion," and converted under a sermon preached by C. Wesley in West St. Chapel; how she was persecuted by her eccentric husband, the manager of Covent Garden theatre; how she wrote a pathetic letter to her father-in-God, and how he replied with a poem "For a Persecuting Husband." The Rev. T. Jackson has given an improved version of the letter just named, but the original we are able to give through the courtesy of the Rev. C. H. Kelly.

LONDON NOV^{BR} ye 27 1746

DEAR & REV^D S^R

I am infinitely oblig'd to you for your kind letter, it gave me Great comfort and at a time I had much need of it, for I have been very ill both in body and mind. Some part arose for my *poor Partner* who I fear has in a great measure stiff'd the convictions god Gave him.

As to my self God has been pleas'd to show me *so much of my one unworthiness* and helplessness that the sight has almost broke my heart and I mite truly be called a woman of a sorrowfull spirit.

Oh; think what it is to be oblig'd to conceal this from the eys of those that know nothing of these things but call it all madness, the Lord teach them better, at whose table I have been greatly strengthen'd and thorough his grace I still hope to *conquer all the enemys* of my soul.

I gave a copy of the Hymn to Mr. L.[ampe] who at the reading shed some tears and said he would write to you as well as if you was his own brother. The Lord encrease it for I hope it is a good Sign. As to the sale of the Himms he could give me no account as yet, not having recd aney him self nor have I got my Dear little girls.

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The enclos'd is a copy of a song Mr. Rich has sung in a new scene added to one of his old entertainments in the character of Harlequin Preacher to convince the town he is not a Methodist.

Oh ; pray for him that he may be a Christian in deed and then we will be no more concern'd about what he is call'd.
& for me

Your unworthi
Daughter in Xt

P. RICH.

The orthographic vagaries might seem to prove defects in the education of the writer, were we not assured on high authority that correct spelling was not then common, and men of literary attainments must share in the reproach.

But the mention of Mrs. Rich in the Journals of the Jachin and Boaz of our church, the kindness she showed to the poet and his family, the opportunities obtained through her of bringing Methodism to the notice of Handel, Pepusch, Lampe, and many others who were in high social positions, seemed to call for a further investigation of the life of this gracious woman. The results have been given in an article entitled "From the Green-room to the Class-room," which appeared in the *Wesleyan Magazine* in the May issue of this year. But the method of the investigation, together with a re-statement of some of the principal facts and some additional information, may here be given.

These researches were to have begun in St. John's Wood, where, by appointment, I was to see the large collection of theatrical portraits collected by the late Sir Augustus Harris ; but unfortunately Lady Harris was ill in bed, and I was unable to repeat the call. I had hoped to find a portrait of Miss Lampe and her name in a cast in one of the old play bills. Her ladyship, however, sent me the information that she had looked in vain through the collection of portraits, and that all the old play bills were bequeathed by her late husband to the British Museum.

The next objective was West Street Chapel to see the the gallery in which the Countess Huntingdon, Mrs. Rich, and other elect ladies used to sit while listening to the great evangelists who occupied that pulpit. Though this historic fane is now a High Church Mission-room, a number of extracts from Wesley's Journals relating to the building had been framed and hung in a prominent place. (Let the trustees

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of other famous chapels copy.) After walking round Covent Garden theatre for the sake of its associations with Mrs. and Mr. Rich, etc., and visiting Broad Court where Mr. and Mrs. Lampe lived, I accepted the invitation of Mr. J. Knight, F.S.A. (editor of *Notes and Queries*) to examine the original picture of the Rich family, by Hogarth. It is a small work containing four figures, which Mr. Knight was not able to identify, but probably the lady sitting by the side of Mr. Rich in the arbour or porch is his second wife, and the lady in the open either Miss Rich or the third Mrs. Rich (formerly his housekeeper), and the child standing in her lap must be little John, "who died" as the family monument says, "in infancy." Among other portraits in this large collection are those of Mrs. Pritchard, Quin, Woodward, Hippisley, and others who trod with Mrs. Rich "the buskined stage."

At the British Museum the opportunity was enjoyed of reading in an early edition of Vanbrugh's "Relapse" the part of Amanda, one of Mrs. Rich's favourite characters. A copy of a play bill announcing her (under the name of Stevens) in this part was given in the Magazine. In the Print Room, among other engravings relating to theatrical scenes in the career of Mr. Rich there is a small one after Hogarth, of a "Garden Scene at Mr. Rich's Villa at Cowley," but as this has been reproduced and described in the Magazine, we here pass it by in favour of a lively portrait of Miss Rich, by T. Cousins, after Hogarth. Whether this lady is C. Wesley's "miracle of body and mind" whose untimely decease he commemorated in a poem, I cannot say, but before this date it would have been reproduced had not the owners of the copyright asked the prohibitory amount of six guineas for the privilege.

To these notes may be added an extract from an unpublished letter of C. Wesley to his wife, and some sarcastic lines written by an enemy when it was rumoured that Mrs. Rich had joined the Methodists.

MAY 1, 1753.

DEAR S.,

I talked largely with Mrs. R. this morning. A few days hence she goes to Paris, where she will see the letter. Therefore I was under the necessity of apprising her of the contents. She looks upon it in the True Light, as a Providential Blessing, and on our Friend as the only Person under Heaven that could help. I am not without Hope that she will bring [?back] her Friends if poor Mrs. G. lives a few months longer.

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Mrs. Rich sends her sincere Love. I cannot doubt the sincerity of it. She thinks you or I ought to inform Mrs. G. of our affairs, since she has made so frequent and so particular Inquiry.

Adieu the Delights of the Stage,
My Barrow and rare Mellow Pears,
Poor Lun* is reforming the Age
By psalm-singing, preaching, and prayers.
His Harlequin coat thrown aside,
To the Band and the Gown must give place,
And his Warnings go forth far and wide
To convert Covent Garden to Grace.

'Tis Godliness only is gain
That lasting contentment best yields,
And what the poor Stage tries in vain
May be done on a stool at Moorfields.
The scenes that years [past could amuse]
Shall fill you with Sanctify'd Qualms,
The boxes be turned into pews,
And the Musick play nothing but Psalms.

Precisely at Six it begins ;
My flock shall go edify'd hence :
Your Methodist takes all your sins,
So with 'em he takes but your pence.
So brethren and sisters, attend,
I'll open your eyes to new light ;
Be warned by the voice of a Friend,
And crowd to my preaching each night.

R. BUTTERWORTH.

* Mr. Rich first appeared under this name.

JOHN WESLEY AND THE QUAKERS IN IRELAND.

From the "Memoirs of the Life of James Gough" (Note 1) I cull the following particulars of a transaction of which I can find no particulars in Jackson's edition of Wesley's Journals:—"About this time (Note 2) the Methodists had got some footing in sundry parts of Ireland, and in Mountmellick in particular; John Curtis, a Friend, of Bristol, who had been one of them about a year, having been afterwards convinced of our principles and received a gift of the ministry, came once upon a religious visit to Friends in Ireland, amongst whom his service was very acceptable. I was with him at a large meeting in the Court-house in Athy, another in the Assembly-Room at Athlone, and at several others which were very large. He concluded his service in Ireland with an epistle to Friends whom he had visited, which the national meeting ordered to be printed. I mention this by reason of what follows:—One afternoon John Wesley made his first entrance into Mountmellick, attended by a large company on horseback of those who joined with him in society. As several of their ministers had been here before, some of whom had invited me to come and bring my family to hear them preach the gospel, I had not yet had freedom to go: but hearing that John Wesley was to preach that evening in the open market-place, I was not easy to avoid going. So I went, and standing at a friend's shop-door, I heard him begin with the following preamble or introduction:—'Before I unfold to you the oracles of God, I must first remove a stumbling-block out of the way, which is this; I understand one John Curtis from Bristol hath of late been travelling in these parts, and endeavouring to lay waste that good work which it hath pleased God to carry on by our hands, giving out that he was formerly a Methodist and acquainted with me. Now he never was a Methodist to my knowledge, and I think he could not be one in or about

Bristol without it: and as to my acquaintance with the said John Curtis, I solemnly declare I never had any; only I remember being twice in his company occasionally, about eight years ago. I hope no man will account me an offender for speaking the truth. If George Fox were here he would embrace me for it.'

"This was the substance of his introduction in the same words, or very nearly the same, in which he delivered it, for I gave good attention to this part. Then he proceeded to what he called unfolding the oracles of God, which I thought was stamping the matter far too high.

"That evening I got two friends to accompany me to his lodging to speak to him hereupon. At the first mentioning of the subject he discovered some warmth. 'I tell you John Curtis has done more harm in his journey thro' these parts, than ever he will do good as long as he lives. He has gone about scattering poison.' This high charge he undertook to prove thus. 'What poison is to the body, that bigotry is to the mind; but John Curtis has been industrious to sow bigotry, that is to sow dis-affection in the hearts of christians toward one another, barely on account of difference in opinion.'

"To all this I replied to the following import 'I was an entire stranger to John Curtis till he came into these parts, since which I had made use of the opportunity of contracting an acquaintance with him, and being pretty much in his company, I have known him to be influenced with the universal love of God, and that he has endeavoured to propagate the same in others. This thou canst never call scattering poison; and if my account differ from thine, so doth the foundation on which it is built. For thine is only upon hear-say, which is too slender a foundation, whereupon publicly to asperse any man's character who is not present to answer and vindicate himself.' At this he seemed somewhat confused, and acknowledged that he had not duly considered that part of the matter; but thought he might depend on the sundry repeated informations, he had received from different quarters.

"This opportunity concluded peaceably, with John Wesley's acknowledging, 'that it had been to his edification, and that he therefore wished he could get the like opportunities with our friends more frequently; that he saw some things in a clearer light than he had done before, and that he would never say anything against John Curtis publicly again, unless he

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administered a real foundation for it.' I heard he had the day before made the same preamble, or to the same purport before his sermon at Edenderry, and would probably have gone on so from place to place.

"I writ to John Curtis hereupon, who answered that he never pretended to, nor ever spoke of his having any intimate acquaintance with John Wesley; but that he was regularly a methodist for some time, he sent me a certificate, signed by several of the same fraternity, and some other testimonials.

"Hereupon he writ to John Wesley, and sent me over copies of the letters that passed between them. I did not see that this paper-war, if continued, would be likely to serve any good purpose, and so I wrote to him, and it dropped. And all the use I made of the above-said testimonials was occasionally to shew them to some of the methodists and to one of their ministers."

NOTES TO THE FOREGOING.

1. James Gough, born at Kendal, in Westmorland, in 1712, was trained as a schoolmaster under David Hall, a noted Skipton Quaker. He was schoolmaster successively of the Quaker Schools at Cork, Dublin, and Mountmellick, which last place he left in 1761 to settle finally at Bristol.

2. The exact date of the transaction is not easy to fix. In Wesley's Journals there is no allusion to Gough, and in Gough's Memoirs, instead of dates, we have only the two statements that it was John Wesley's first entrance into Mount Mellick, and that he had preached the day before at Edenderry. The one or the other of these statements must be incorrect. Following Wesley's itinerary on his 1748 visit, being as far as I can gather from the Journal the first when he visited Mountmellick, he left Dublin on the 28th April, travelling to Athlone by way of Killcock, Killegad, Tyrrel's Pass, and Temple Macqueteer, reaching Athlone on the 29th. On the 3rd of May he entered upon the round of Athlone, Birr, Ballibay, Clare, Tullamore, Mountmellick, Philipstown, Tullamore, Moat, Athlone (8th May), not coming nearer to Edinderry than Philipstown. Leaving Athlone on the 10th May, he proceeded to Tullamore and Mountmellick, and thence direct—by Edenderry—back to Dublin. In 1749, however, Wesley's Journal has:—"Monday, May 1. I preached at five in the evening at Edinderry, to an exceedingly well-behaved congregation. I preached at five in the morning (i.e. 2 May), many Quakers

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being present, on 'They shall be all taught of God.' In the evening I preached at Mountmellick."

This leads us fairly to conclude that the transactions detailed in Gough's Memoirs took place, not on the occasion of Wesley's *first* visit to Mountmellick in 1748, but on 2 May 1749, during his third visit to Ireland and second to Mountmellick. The evident animus of Gough finds its explanation in the light of such passages as the following, culled from the Journal:—"Rode to Mountmellick and dined with Joseph Fry, late a Quaker; Preached at Mountmellick, many Quakers being present; Baptised a man and a woman, late Quakers, at Mountmellick, as I had done the night before."

C. A. FEDERER.

FURTHER NOTE TO THE ABOVE.

Wesley in this tour was accompanied by Robert Swindells from whose Journal, or rather transcript of Wesley's Journal, an extract bearing on this incident and confirming Mr. Federer's view as to date, is given in Smith's *History of Methodism*, vol. i, p. 662. It is in part as follows:—"In the afternoon I rode to Edinderry (Edenderry?) and met the leaders of Society: at five I preached to an exceedingly well-behaved congregation. Many of them were Quakers. I spoke a few words concerning John Curtis, at which they seemed not a little amazed. Several of them afterwards desired to be present at the meeting of the Society. I was glad they did; for the power of God was upon us in an uncommon manner. . . . Two of the brethren who came the night before to meet me rode with me to Mount Melick (? Mountmellick); where is now the largest Society we have in Ireland, next to those of Dublin and Cork. Being informed that the Quakers in general, as well here as in Cork, Athlone and Edinderry, had left the preaching from the time of John Curtis' coming, I took occasion before I preached to mention here also the real state of the case between us, but with the utmost caution and tenderness. An hour or two afterward James Gough, the speaker, with two more of his friends, came to expostulate with me on the head. James laboured hard to persuade me that I was misinformed, and that John Curtis had neither directly, nor indirectly, said one word against the Methodists."

C. H. CROOKSHANK.

NOTES AND QUERIES.

23. In reply to No. 19, Mr. Henry W. Pontis of Rotherham writes:—‘The pamphlet was written by William Green, of Rotherham. He was born at Mansfield, but came here early. He was keeping a school in 1743, and was still doing so in 1771. The date of his death I have not learnt. He was the pioneer of Methodism at Rotherham, entertaining John Wesley and others. He suffered much persecution and loss, and several times his life was in danger. You will find a good deal about Green in the chapter on Old Methodism in Guest’s *Historic Notes of Rotherham*. Guest does not however mention the pamphlet; but James Everett in his *Historical Sketches of Methodism in Sheffield and its Vicinity* does.’ Mr. Pontis further states that the first edition (12mo, pp. 94) was printed in London in 1767 for W. Nicoll, of 51, St. Paul’s Churchyard, and that a copy is to be seen in the British Museum. For many years the book was very popular, having been written as a set-off against a pamphlet entitled “An Earnest and Affectionate Address to the People called Methodists,” which was very largely circulated in the neighbourhood of Rotherham. Other editions are one printed in 1786 (12mo, pp. 83), another at York in 1795, and another at Lancaster in 1817. Wesley often mentions Green and “his saintly wife” in his Journals, and evidently thought much of him.—*Mr. C. A. Federer.*
24. On page 52 of *Bennet’s Minutes* is the following, “Let every other meeting of the Society, either at the Foundery, the Chapel, Bristol, Kingswood, Newcastle, or elsewhere, be inviolably private” &c. A note says, “It is not clear what chapel is referred to. In the Revised Minutes the entry is ‘the chapel at Bristol;’ and in the Disciplinary Minutes, ‘the chapel, at Bristol.’” It seems rather bold to say so in the presence of this note, but I have no hesitation in saying that ‘the chapel’ is West Street chapel, in the west-end of London. The date of the

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Minutes is 1748. West Street had been opened in 1743, and had taken the place of a meeting-room in Short's Gardens. The Foundery was a secular (very secular) building adapted for Methodist worship, the West Street building was a consecrated chapel. Wesley in his Journal says,—1743, May 29—"I began officiating at the chapel in West Street."—June 5: "The service of the chapel lasted till near four in the afternoon." Anyone who has time to make a list of these references from John Wesley's Journal and that of his brother will find, I think, abundant confirmation of this position. There was a house in Broadmead, Bristol, but it was not consecrated, and was therefore not entitled to be called a chapel.—*Rev. J. Telford.*

25. I have lately purchased a volume entitled, *Jesuitism and Methodism, a novel.* (London: Printed for the author, and published by Saunders and Otley, Conduit Street. 1829. 12mo. 2 vols. in one, i. pp. 256; ii. pp. 118.) It is well furnished with quotations, frequently from French writers. Is anything known of it? Who was the writer; and were there any special causes in 1829, to occasion such a book?—*Mr. Francis M. Jackson.*
26. Can anyone 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.*
27. Have any readers of this Journal original letters or notes about Methodism in Manchester from 1749 to 1820? I am wishful to have any particulars that have not yet been published, and especially any that relate to Methodist services in the south of Manchester. I shall be glad to see any Circuit plans for Manchester of an early date. Can anyone give me information respecting services that used to be held in Clegg Street chapel, or room, before George Street chapel in Hulme was built? Had we any services in "Little Ireland" in those days?—*Rev. E. Martin.*