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WOODHOUSE GROVE SCHOOL.

COPY OF PRINTED CIRCULAR, NOT MENTIONED IN SLUGG'S *Memorial and Reminiscences*, ADDRESSED TO "MR. BUNTING—METHODIST CHAPEL, LIVERPOOL." AND ORIGINAL LETTER FROM SAMUEL BRADBURN IN REFERENCE TO ONE RECEIVED BY HIM.

Very Dear Brethren

For many years the preachers have been desirous of having a School in Yorkshire for their sons, in addition to the school at Kingswood ; and in the year 1808, a Committee was appointed to look out for a suitable Situation. The Conference particularly mentioned that it was to be as near Leeds as might be convenient.

The Brethren assembled in this District Meeting, have conversed fully on the subject, and as there appears to them a favourable opportunity of purchasing a Plot of Land, within about Three Miles of Leeds, which appears remarkably well suited for the purpose, they have ventured to commission a friend to secure the Land if possible.

There are about Twenty Acres of Land, near the Turnpike-Road from Leeds to Bradford, facing Kirkstall Abbey ; in an open, dry, and airy situation ; within less than Half-a-mile of a Canal, which is connected with other Canals to almost every part of the Kingdom, and there is a fine River in the Vale below.

As it is intended to request the Conference to make Bramley the head of a Circuit ; should Conference comply with the request, there will be a Preacher's Residence within a Quarter of a Mile of the School.

By inspecting the *Minutes* of the Conference, we see that there are 12 Districts, 95 Circuits, and upwards of 80,000 Members of the Society, within a Circle of about 100 miles of Leeds. The Preachers who may have Boys there, would have

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an opportunity of seeing them for four years out of six, with very little loss of time or expense, when they go to the Conferences at Manchester, Liverpool, Sheffield, or Leeds. And all the Preachers North of Leeds might also see their Sons the other two years on their way to the Southern Conferences.

It is the opinion of the Brethren, that it would be far better to build a School in so eligible a situation, which may be built as convenient as possible, rather than to purchase an old building, which probably could not easily be procured exactly in a situation which is desirable, and even when purchased might require very considerable and expensive alterations.

The Brethren in this district would willingly have deferred the purchase of the land until the Conference, for the judgment of the Preachers then assembled to have been taken on the subject ; but as it appears necessary to secure the land immediately, they have ventured to authorize a friend to purchase it for the Conference.

We thought it would be highly proper to communicate to you the steps that have been taken, and hope that while the Preachers, as Ambassadors for God, are proclaiming the glad tidings of Salvation through the Kingdom, their sons will have a comfortable place of residence, to be trained up for useful stations in life and for future glory.

Signed in behalf of the Meeting

C. Atmore, Chairman.

G. Marsden, Secretary.

Leeds, May 17th, 1811.

Bristol, 21st June, 1811.

My Dear Brother,

The place you have fixt on for the new School is perfectly familiar to me. Bramley belonged to both Bradford and Leeds, when I was in those Circuits, and the Forge was an excellent calling place, where I delivered most faithfully the Truth as it is in Jesus. I mention this to show you why I used the word *familiar*. And I must own with you, I think it as proper a place for our purpose as any in the United Kingdom. I am no Judge of the value of Land, having nothing to do with buying or selling it.—I suppose by and by I shall have my length and breadth of it to sleep in till the resurrection. But I highly approve of your having purchased enough. Methinks I see the School beautifully reflecting the setting sun in July, and the Preachers who come to the Leeds Conference, in July 1817, sending their horses to our own GROUND! But my six sons are all dead! What then? I begged

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as earnestly for the school on Kingswood when I was single as I ever did in my Life, and my collections were never deemed trivial, nor shall I be wanting, please the Lord, to exert myself in helping to forward the intended WESLEYAN SEMINARY.—As to the money, you remember I have been always esteemed a mere fool concerning that article, because I never yet knew how to keep it. However I may assist in getting it, and others will, I hope, lay it out with an unsparing hand in the blessed work before us. In truth I am pleased the ground is bought, and I trust the opposition will not be strong, so that the work in my romantic fancy seems already almost finished. May the Lord of glory bless the undertaking.—The Methodists as a Body can do what they will.—Lord Sidmouth has done great things for us indeed!!!

After all this talk which is from my heart there is one hint in your very friendly letter which both conscience and honour compel me to object to, namely, the having anyone admitted into any School of ours but the Preacher's sons.—Had you heard as I did in the school some saucy brats call the sons of the Preachers "THE CHARITY CHILDREN" you would have felt it "inflame your noble lives." I never rested after till I got the School cleared of all but our own. I have many reasons to produce on this head, when the time comes.—Meantime I beseech drop this point for it never will be carried. This is the only objection I see in all your letter.

We are all well and in great peace, I read your letter to my worthy Colleagues, and gave your love to them. I am just going to preach the eighth time this week, and have near two miles to walk.

With unfeigned and affectionate regards to Mrs. Atmore and your Colleagues,

I am, My Dear Brother,
Yours in Endless Love,
S. Bradburn.

9, Montague Street.

near six the longest day.

Our District does not meet till July the Second.

The Rev. Charles Atmore,
Leeds,
Yorkshire.

Query.—Was the Bramley Estate purchased and resold in favour of the Woodhouse Grove Estate?

C. D. HARDCASTLE.

A BRIEF COMPARISON BETWEEN THE HYMN BOOK OF 1777 AND THE PRESENT ONE.

A short time ago I was fortunate enough to pick up at a second-hand bookstall, for a mere trifle, a copy of the 1777 Hymn Book. It is in a very good state of preservation, and testifies highly to the binding which was used in those days. Outside there is no inscription, inside I find :—

Hymns

and

*Spiritual Songs
intended for the use of
Real Christians
of all Denominations.*

Published by

John and Charles Wesley.

[Here follows Col. iii. 9-11.]

The twenty first edition.

London : Printed by R. Hawes.

And sold at the Foundry in Moorfields,
and at the Rev. Mr. Wesley's Preaching-Houses
in Town and Country, 1777.

The preface, (of two pages), which is unsigned, but which is undoubtedly John Wesley's, advances the claims of the book to be used by every serious and unprejudiced Christian, of whatever denomination. It is evident that J. W. looked upon Roman Catholics as anything but Christians,—but this by the way.

What I wish principally to do is to point out some slight alterations that have taken place in a few of the hymns.

1876, ed. Hy. 343. v. 2. l. 2. "My great Redeemer's throne."

1777 " . . . dear"

The same interchange takes place in 1876, H. i. v. i. l. 2.

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1876, Hy. 831. "Commit thou all thy griefs." In the 1777 edition the hymn is printed in verses of 8 lines, and the continuity is thereby much better sustained. There should be no full stop at the end of v. 1., 1876 ed.

1876. Hy. 737. v. 7. "Join to extol his sacred name." In 1777 ed. "*join*" is "*joint*",—signifying that the patriarchs and apostles are already joined in extolling, whereas the 1876 reading exhorts them to join.

1876 ed. Hy. 292. v. 5. l. 8. "Shall speak me up to thee."

1777 "Hath spoke"

In both cases this is a peculiar use of the word *speak*.

1876 ed. Hy. 301. v. 4. l. 8. "And never, never faint."

1777 "But"

But is much more effective.

In two or three other hymns this exchange has been made.

There are 84 hymns in the book, but some of them are divided into parts without being specially numbered. According to our modern numbering there would be 114. Amongst these are the powerful metrical renderings of the messages to the Churches of Ephesus, Sardis, and Laodicea. The last is in three parts, and these three parts occur (with omissions) in the present hymn book, but, strange to say, they have got separated (Hymns 454, 455, 507). None of the hymns for special occasions occur in this volume. This is the more remarkable to us because they do not even occur in the other hymnbook in use at the time. There are, however, two hymns bearing on the crucifixion :—

"Behold the Saviour of mankind."

"O Love Divine, what hast thou done."

This latter, by the way, must have been in Faber's mind when he wrote his wonderful hymn :—

"O come and mourn with me awhile."

JAS. T. LIGHTWOOD.

JOHN WESLEY AND THE ORIGINAL HYMNS IN THE WESLEYAN HYMN BOOK.

In *Notes and Queries* No. 54, the Rev. John Telford questions whether the Rev. John Wesley wrote any hymns after he commenced field-preaching, and doubts if any of the original hymns in the Wesleyan Hymn Book were written by him. Field-preaching commenced in 1739. John Wesley's translations, from the German, &c., were published from 1737 to 1742. No hymns that have been attributed to John Wesley were published after 1747. In the *Collection of Moral and Sacred Poems*, 1744, vol. iii. p. 206, is the following note: "The poems that follow are by the Rev. Mr. John and Charles Wesley." There are eighteen poems and hymns. The first is a translation from the German, entitled "God's Greatness,"—No. 240 in the Wesleyan Hymn Book—originally published in 1737, at Charlestown in America. This translation being by John may have given him a claim to joint authorship: the rest are usually attributed to Charles, but none of them appear in the Hymn Book.

In the preface to the Hymn Book of 1780, bearing date Oct. 20, 1779, John Wesley says, "but a small part of these hymns is of my own composing," implying that some of them were written by him; but this, it has been contended, may refer to the translations and that the original Wesley hymns may all have been written by his brothers and father.

Besides the paraphrase of Psalm 104, written in 1726, and published with the initials J.W. in the *Arminian Magazine*, for 1778, and by Henry Moore in his *Life of Wesley* from the original manuscript, the following have been attributed to him.—

- 1 "A Thought in Affliction," commencing,
 "Wilt Thou O Lord regard my tears,
 The fruit of guilt and fear?
 Me, who thy justice have provoked,
 O, will thy mercy spare?"

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- 2 "A prayer for the Light of Life," 1741.
 "O! Sun of righteousness arise." H.B. 785.

These two hymns have been attributed to John on account of the defective rhyme between the first and third, and second and fourth lines, all Charles's known hymns being perfect in that respect. One of John's translations has this defect. No. 831, *Wesleyan Hymn Book*.

"Commit thou all thy griefs
 And ways into his hands,
 To his sure trust and tender care,
 Who heaven and earth commands."

- 3 "Ho! every one that thirsts draw nigh."

No. 4 in the Hymn Book is attributed to John by the Rev. W. P. Burgess and others. No reason is given, but there is little doubt that the hymn was written by Charles to accompany his famous sermon on the text *Isaiah* 55. 1, preached at Bristol, Sept. 1739, and on numerous other occasions. It was published in *Hymns and Sacred Poems* 1739.

4 "Ye simple souls that stray," Hymn 21, is attributed to Charles Wesley by Dr. Whitehead, and to John by the Rev. Henry Moore, who says that he wrote it "in the midst of the Bandon riots." This could not have been, for the hymn was printed in 1747 and the Bandon riots did not occur until 1750.

- 5 "How happy is the pilgrim's lot," Hymn 68.

Though there does not appear to be any positive evidence that John Wesley wrote this hymn, it is invariably ascribed to him, because it is supposed to accord exactly with his sentiments at the time, and with various incidents in his career; but there is nothing in it that could not equally have been said by Charles at the time the hymn was written. It was published in 1747, before he began to think about marriage, or at least talk about it. David Creamer, the American hymnologist, says, this hymn, "including one omitted verse, with much propriety might be considered an epitome of Mr. John Wesley's Autobiography."

The omitted verse is,

"I have no sharer of my heart,
 To rob my Saviour of a part,
 And desecrate the whole;
 Only betrothed to Christ am I
 And wait his coming from the sky,
 To wed my happy soul."

Charles Wesley often gives expression to sentiments similar to those of the last three verses, especially the last one, expressing a longing desire to depart and be with Christ. Compare hymns 71-3, 809-1, 325, 391, 74, 291, 807, 946, 947, and 949.

6 "The Lord's prayer paraphrased."

"Father of all whose powerful voice," is a hymn of nine eight-line stanzas in *Hymns and Sacred Poems*, 1742; and comprises hymns 235-6-7 in the Hymn Book. This hymn has been attributed to John Wesley because he appended it to his sixth "Sermon on the Mount," accompanied by the following note:—"I believe it will not be unacceptable to the serious reader to subjoin a paraphrase on the Lord's prayer." He does not say he is the author, but in several other instances he appends hymns acknowledged to have been written by his brother to sermons and pamphlets without mentioning the author's name, thus complying with the agreement, said by Mr. S. Bradburn to have been made with his brother, not to distinguish their hymns. This paraphrase is supposed to be of a more classic character and statelier diction, than those written by Charles. The Rev. S. W. Christophers says, "Charles in his rhyme and rhythm is beautifully childlike, but John's hymn excels in a becoming harmony of grandeur, condensed power, and tender warmth." Portions of Charles's paraphrases are contained in Hymns 251, 263 [Qy. Dr. Watts], 818, and 819; and the complete versions in the *Poetical Works*, vol. x. pp. 178-9 to 184, and in vol. xi. pp. 200 and 201.

The composition of the version of the *Te-Deum*, Hymns 647-9, corresponds in style and majestic grandeur to the paraphrase of the Lord's prayer ascribed to John, but Charles has usually been credited with it. John Wesley compiled and selected several Collections from the various volumes previously published by himself and his brother, separately or jointly, but there appears to be no means of ascertaining what, if any, original hymns were of his composition.

C. D. HARDCASTLE.

WESLEY AND THE COLONIES.

In the year 1755 Wesley published his pamphlet, "*A Calm Address to our American Colonies.*" Perhaps no literary effort of his aroused more bitter opposition and hostility. If the title of his pamphlet was "calm," the result was a wild storm. The pamphlet was an abridgment of Dr. Johnson's "*Taxation no Tyranny,*" without any reference to the original or its author. Tyerman (iii. 186) writes, "This was an injudicious and unwarrantable act, except on the supposition that there was some secret understanding between him and Johnson; and even then the thing had too much the aspect of plagiarism to be wise."

The replies to this pamphlet were not only legion in number, but foul in character. The following are specimens, *A Wolf in Sheep's Clothing, or an old Jesuit unmasked.* In this production Wesley is called "Chaplain in ordinary to the Furies, and deserves to be presented with a hempen neckcloth, and, instead of a mitre, ought to have his head adorned with a white nightcap over his eyes." Toplady wrote a pamphlet entitled, *An Old Fox Tarred and Feathered,*—with a fox's head in canonicals for a frontispiece.

Wesley felt the sting of this attack keenly; for in his reply he says, "As to reviewers, newswriters, London Magazines, and all that kind of gentlemen, they have behaved just as I expected they would. And let them lick up Mr. Toplady's spittle still, a champion worthy of their cause." This is hardly in Wesley's best style. This *Calm Address*, I find, is also referred to in a strange volume I have, entitled, *Sermons to Asses, to Doctors in Divinity, to Lords Spiritual, and to Ministers of the State.* In the biographical sketch of the author—Rev. J. Murray—we read, "The Reverend John Wesley,—who, from his vast influence over almost the whole of the labouring population of that day in the North of England, was commonly called the Protestant Pope,—had the hardihood to publish a high-flying Tory pamphlet to prove 'Taxation no Tyranny.' In that publication the doctrines of the fawning Filmer were revived, and passive obedience and non-resistance to

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the powers that be were contended for, as being Christian duties. In the answer of our Author the reasonings of Wesley are completely refuted, his sophistry pointedly exposed, and his puerile and presumptuous attempts to draw from Scripture any countenance to oppression ridiculed in a strain of cutting irony peculiar to himself. This pamphlet appears to have cured Wesley of his political mania ; for he never after favoured the world with Tory publications." Such was the storm that greeted Wesley's *Calm Address*, and such was the style of literary gladiators in Wesley's days.

That there was some ground for this charge of passive obedience and non-resistance is not questioned. See J. and C. Wesley's *Prayer for King George*, in *Hymns for Times of Trouble and Persecution*, 1744 ; No. 465 in the Hymn-book.

Sovereign of all ! whose will ordains
The powers on earth that be,
By whom our rightful Monarch reigns,
Subject to none but thee.

Confound whoe'er his ruin seek,
Or into friends convert :
Give him his adversaries' neck ;
Give him his people's heart.

W. H. CORADINE.

BISHOP ASBURY AND EARLY METHODISM IN AMERICA.

The following interesting Address is in a Collection I bought at Everett's sale many years ago. It is a partly printed leaflet, the "Supplement" being in Bishop Asbury's writing, and signed "F.A." Jan. 1st, 1816.

A SUBSCRIPTION PRESENTED TO THE MINISTRY, TRAVELLING AND LOCAL; THE MEMBERS AND BENEFACTORS OF THE METHODIST EPISCOPAL CHURCH; FOR THE PURPOSE OF RAISING, BY SMALL DONATIONS, A SUM SUFFICIENT TO AID AND RELIEVE THE DISTRESSED MINISTERS, AND WIVES AND CHILDREN OF THE MINISTERS, AND TO INTRODUCE AN EQUALITY OF QUARTERAGE AMONG OUR BRETHREN, AS FAR AS MAY BE PRACTICABLE.

It is the boast of the British Connexion that they have continued their quarterage at the same rate as fixed by their venerable founder, Mr. Wesley! When the American General Conference raised the quarterage of the Preachers, they calculated on an increase of their Funds by the Book Concern, and the establishment of a Charter Fund:—After all these sources are drained by different appropriations, they come greatly short of supplying them agreeably to the Form of Discipline. Some of the Annual Conferences settling at thirty-one dollars the unmarried, and sixty-two dollars for the married Preachers; and the children are generally excluded from receiving anything in the settlement.

No person is permitted to give more than one dollar.

SUPPLEMENT.

British Methodist preachers' quarterage is £12 sterling per year. American Methodist preachers' quarterage per year until 1800 was \$64, when the General Conference with long debate and a small majority raised it to \$80. And we seriously doubt whether it has ever been paid to more than One-Sixth of our

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number of preachers, and that only in the most wealthy parts of our work. The Mite subscription made general and universal first promises that when any of our young preachers are stricken with any uncommon affliction ; when not [knowing?] where to go for support, that their quarterage and travelling expenses may be paid them quarterly. It will also provide for those sudden, great, and injurious vacancies, between Conferences, by putting it in the power of the P. Elders to employ faithful local preachers who may travel for a quarter or a month as the case may be, that they may have their quarterage paid to them as travelling preachers—and lastly to enable us to send out German, French, and Spanish Missionaries.

Jany. 1st, 1816.

H. W. BALL.

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IRISH METHODISM, 1800.

COPY OF A CIRCULAR LETTER.

Dear Brother,

The Conference has this morning determined what shall be allowed the Irish Preachers from the Conference Board for the present year. The Account is as follows.

| Irish Ordinary Deficiencies. | | £ | s. | d. |
|------------------------------|------------------------------|-------------|----|----|
| Cr. | Preachers' Salaries | 81 | 19 | 6 |
| | Wives' do. | 144 | 0 | 0 |
| | Children do. | 206 | 0 | 0 |
| | Rent, Coals, and Candles | 248 | 4 | 6 |
| | | <u>£680</u> | 4 | 0 |
| | Annuitants in Ireland on the | | | |
| | Preachers' Fund | 100 | 0 | 0 |
| | Total | <u>£780</u> | 4 | 0 |
| Dr. | Yearly Collection | 263 | 8 | 0 |
| | Kingswood do. | 137 | 14 | 0 |
| | Preachers' Fund Collection | 123 | 11 | 6 |
| | Preachers' guineas | 90 | 6 | 0 |
| | | <u>£614</u> | 19 | 6 |
| Cr. | ... | 780 | 4 | 0 |
| Dr. | ... | 614 | 19 | 6 |
| | | <u>£165</u> | 4 | 6 |

This Balance is what the Conference will allow on condition that all the Superintendents of Circuits will send their Accounts in detail to Mr. George Whitfield in order *that they may be printed on a separate paper*, as there will not be time to print them in the British *Minutes*.

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I will send, by to-morrow night's post, a copy of this Letter to every superintendent in Ireland. I do this by the order of the English Conference.

The Conference will not allow you the Extraordinaries in your account, in which Extraordinaries they include your Bill or Article for travelling Expenses, because they have not money enough to discharge the Extraordinaries of the British part of the Connexion.

I was faithful in laying before the Conference your reasons for not printing your accounts in detail, but the Conference did not consider them as sufficient.

I am,

Your affectionate Brother,

T. COKE.

7th August, 1800.

My very dear Friend,

The above Circular Letter I drew up by order of the Conference and read to them. My spirit is greatly oppressed. They were so displeased that they would not suffer your address to be read, tho' I introduced it twice. Do write to me a word of comfort if you can, and direct it to me at Mr. Brice's, Bookseller, No. 5, City Road, London, as I would not choose to burden the London Society too much with Letters. I think it will be best to keep this business as much as possible from the People. Talk of it *only* among yourselves. I shall be with you, God willing, as soon as possible in the Spring. At times I was sharply attacked for want of fidelity; and as yet I am sure I have done my duty. However, I have been elected your President once more. I can't express to you how much my spirits are alarmed and oppressed, for I do love Ireland above all other places, and my Brethren the Irish Preachers especially. God bless you. I sacrificed my important position in America for your sakes, and there is nothing gives me equal delight (Communion with God excepted) as serving my Irish Brethren. God be with you all for ever. O pray often for

Your most faithful and unalienable Friend,

T. COKE.

MR. BARBER,
at the Methodist Preaching House,
Longford,
Ireland.

HENRY J. TOMLINSON.

TERSTEEGEN'S "SPIRITUAL FLOWER GARDEN."

An early edition of this work having recently come into the possession of the writer of this note, he has thought it might be interesting to give a short account of the book which supplied two of the hymns so ably translated from the German by John Wesley. It bears the imprimatur of the "King's Censor," with the date "Berolin, d. 24 Sept., 1751," and opens with a pious preface. The work consists of three parts, with the bold headings, "Jehovah!" "Jesus!" "Hallelujah!" The *first* book contains five hundred and eighty-four verses, of, usually, not more than four lines, in the style of the author's "*Spiritual Lottery*." Each number has a title, one of these, "Jesus zu der Seele" being often repeated. That these lines are full of fervent, almost passionate, devotion may be accepted without the delay of producing proof.

The *second* book commences with an introduction, and proceeds to give in numbered and separate verses, commonly of eight lines, one hundred and twenty paraphrases of selected passages from the four principal prophets; sixty being taken from Isaiah, thirty from Jeremiah, twenty from Ezekiel, and ten from Daniel. Then follows a brief supplement of sixteen shorter verses founded on miscellaneous texts of Scripture.

The *third* book is by far the most important, as it contains one hundred and eleven hymns, most of them of considerable length, and, in the copy before me, set to music. It is in this section that we find the originals of our two noble hymns, "Lo, God is here," and "Thou hidden love of God," they being numbered in Tersteegen's work as xi. and xxvi., and bearing the titles "Erinnerung der herrlichen und lieblichen Gegenwart Gottes," and "Verlangen der Seele, dem geheimen Zug der Liebe Gottes still zu halten"; the former consisting of eight verses, and the latter of ten. It is known that Wesley altered the metres of most of the hymns which he translated into metres common in his

own country. The version of the former in the Moravian collection preserves the metre of the original:—"Gott ist gegenwartig!
—Lasset uns anbeten."

"God reveals His presence;
Let us now adore Him,
And with awe appear before Him;
God is in His temple.
All in us keep silence,
And before Him bow with reverence:
Him alone—God we own;
He's our Lord and Saviour:
Praise His name for ever."

[These words are in Mercer's tune book, set to "Groningen"—a very flowing melody, but not the one in "The Flower Garden," which however is declared to be the "Eigene Melodie."]

Wesley's version of "Verbogne Gottes-Liebe du" ("Thou hidden love of God") is also altered to the English style of metre, the original having seven lines in a verse, and the second, fourth, and seventh lines being of seven syllables, instead of being like the other lines, of eight syllables. In the "*Flower Garden*" this hymn is set to "Mel: Mein Herzens-Jesu, meine Lust, etc."—which the musical reader will find in Layriz, but with other words.

Tersteegen's work, as a whole, has never been "done" into English; but Miss Winkworth, Miss Bevan, and others have culled many of its most fragrant flowers, leaving, however, not a few which would, if skilfully translated, be "a boon and a blessing" to the churches of our country, helping on the coming revolt against a soulless ritualism, and witnessing to the value of inward and spiritual grace.

R. BUTTERWORTH.

NOTES AND QUERIES.

- III. *Peculiar Class Tickets*.—In addition to the usual Wesleyan Methodist tickets I have a few which differ from them, and the origin of which I cannot trace. (1) One of the modern oblong shape, printed in red ink, with a heavy scroll border; the text is 'Rejoice evermore', printed in large letters, and mine has been filled up with the date of August 1, 1762. (2) I have five tickets, one a square one, and the others of the shape usual before 1822. They are fully dated; December 1806, text Acts xi. 21; March 1807, Ephesians vi. 14; June 1807, Galatians v. 23; Sept. 1807, Colossians iii. 15; March 1808, Joshua xxiv. 15. These are better printed than our own, and the border is light and neat. (3) Another is smaller than our present one but of similar shape, with a heavy border, and dated April 1818. The text is Prov. iii. 35. Unlike the six above (which have no letter on them), this is lettered and is marked N, thus showing that it is one of a series. Can anyone tell me who issued these tickets? I do not think any of them are Wesleyan. Did the so-called Kilhamites issue tickets at those dates, and if so in what form?

Many of our readers may not have seen a "Primitive Methodist Connexion" ticket. I have one dated May 1831. It is square shaped ($2\frac{1}{2}$ ins. by $2\frac{1}{2}$ ins.) It has printed on it "First Camp Meeting held May 31, 1807. First class formed March 1810." The text is Prov. xv. 31, and the letter is C. It is signed in full with the preacher's name J. Garner, and the name of the member is Mary Euxion.

The initialling of the tickets by the preachers was not a custom observed by most men until about 1830. I find one initialled as early as March, 1799, but only about ten others till 1830, and then for many years the omission of the initials is very frequent.

I suppose it is now generally understood that the last Band ticket was issued for September 1880, and could be sent from the Book Room in 1879 with the year's supply. I have been surprised that the Band tickets during the last forty years of their issue are so seldom met with now.—*Rev. E. Martin.*

112. *Local Histories.*—Mr. A. Brames, a name much honoured at Chatham a century ago, attempted to write “a history of the rise of Mr. Wesley’s Society in Brompton, Chatham, up to the establishment of the Rochester Circuit.” It was written by him evidently for Mr. Osborn, and, after naming the preachers of 1790, it was laid aside, but on July 19, 1811, the writer added, “I am sick of writing, I have not read it since I wrote.” It is only a short account in MS., not more than eight foolscap pages. If it has not been published in a more permanent form, as it contains several interesting facts, I shall be glad to have it printed, either as a tract or in our Methodist newspapers. I find also in Mr. Brames’ writing the Rochester Chapel accounts for a few years. They are remarkable specimens of Methodist finance more than a century ago. Has anything appeared in the Magazine on the Rochester circuit?—*Rev. Edward Martin.* [I should like to encourage Mr. Martin to publish the account named above as a tract.—Eds. W.H.S.]
113. I have seen in the house of a friend a very interesting Methodist relic. It is *A Compendium of “Bonhohn’s Physicks”* in John Wesley’s handwriting. There are forty-five pages of manuscript (one leaf, pp. 11, 12, wanting). On the first page are the words “Bartho: Physicks.” A book-plate is inserted, having on it the words “Blayney Baldwin, A.M.,” and the legends “Nunquam non paratus,” and “Per Deum meum transilio murum.” The work is divided into thirty-four chapters; and there are twenty-two lines on a page. The number of each chapter is given at the top left-hand corner, and the number of the page at the opposite corner. The whole is most neatly written. At one time the book was the property of the late Rev. John Davies, M.A. (Hulsean Essayist), once a Methodist preacher, and brother of the late Alderman Davies, of Salford, and of Mrs. Mudd, formerly of Heaton Moor, who possesses the book. Mr. John Davies was an Oriental scholar, and author of *Hindu Philosophy: The Sāṅkhya Kāritā of Is’wara Krishna, An Exposition of the System of Kapila.* Trübner. 1881.—*Rev. R. Green.*

114. Does any member possess the following pamphlet:—*A Letter to the Rev. Thomas Coke, LL.D., and Mr. Henry Moore, occasioned by their proposals to publish the Life of the Rev. John Wesley, A.M., in opposition to that advertised (under sanction of the Executors) to be written by John Whitehead, M.D. Also a Letter from Dr. Coke to the Author on the same subject. Together with the whole correspondence and the Circular Letter written on the occasion, and a True and Impartial statement of facts hitherto suppressed To which is added an Appeal and Remonstrance to the people called Methodists.* By an Old Member of the Society. 1792. London: published by J. Luffman. Contains a letter said to be by Wesley, but not certainly by him.—*Rev. R. Green.*
115. PORTRAIT OF THE LATE REV. RICHARD WATSON.—There is a fine three-quarter oil-painting of the Rev. Richard Watson by J. Jackson, R.A. It was long in the possession of the late Dr. Dixon, and is now (I believe) the property of Canon Dixon's family. The following account of it was given to me by the late Percival Bunting, Esq. After Mr. Watson's election to the chair of the Conference in 1826, a portrait of the president was wanted for the January Magazine of the following year. The book-steward and Mr. Watson waited on the painter, J. Jackson, R.A., with the request that a portrait should be painted in time for an engraving to be executed for the January Magazine. Mr. Jackson said it could not be done; but, being urgently pressed, he looked attentively at Mr. Watson, then at a partially finished portrait of Cam Hobhouse, Esq., of the East India Company; he then said, "Mr. Watson this is just your body, if you don't object to my putting your head upon it." No objection was raised, and the composite figure was finished in time. The body (probably a little too broad for Mr. Watson's figure), the park-land, the palatial residence (witness the marble column), and the parliamentary papers—one, apparently a petition, in the right hand—belong to the political official; while the face, with its massive brow, and a few papers lying on a table, marked "*Theological Institutes*," belong to the great divine.—*Rev. R. Green.*
116. FISH'S EDITION OF CHARLES WESLEY'S VERSION OF THE PSALMS.—In the year 1854 the Rev. Henry Fish published *A Poetical Version of nearly the whole of the Psalms of David.* By the Rev. Charles Wesley, M.A. The work was printed from a manuscript in Charles Wesley's handwriting, which

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Mr. Fish found on a London book-stall, and which had once been in the possession of the Countess of Huntingdon. Can any member say whether this MS. is preserved, and if so, where?—*Rev. R. Green.*

117. TWO LETTERS BY WESLEY, SUPPOSED NOT TO HAVE BEEN HITHERTO PUBLISHED.

Whitby,

My dear Sister,

June 13, 1788.

If all the members of our Society could be persuaded to attend St. Patrick's Church we should not need the Sunday Service at the New Room. I wish you would always attend the Church except when I am in Dublin: unless you chuse to make another, namely when Dr. Coke is in Dublin. I commend you and yours to Him that loves you, and am,

My dear Jenny,

Your affectionate Brother,

To Mrs. Freeman.

J. Wesley.

Castlebar,

My dear Sister,

May 20, 1789.

All this noise and confusion I impute to an artful busy man, who has thrown wild fire among them that are quiet in the land. However, when I meet the Classes I will propose that question in each, Who of you wishes the Sunday Service to continue and who does not? What demonstrates the matter of his outcry to be a mere Bugbear is this:—when we began the service on Sunday mornings in London and afterwards in Bristol no living creature ever said it was "leaving the Church." This is a palpable falsehood. It would not pass in England. A man bawls out, Try him! and puts people in a fright, when there is no fear at all, but in his own imagination. And he will keep you in a fright while you hearken to him. Good it had been for that man if he had not been born! I am,

To Mrs. Jane Freeman

My dear Sister,

At the New Room
in Dublin.

Your affectionate Brother,

J. Wesley.

—*Rev. R. Green.*

118. Was Bishop Lavington the *real* author of *The Enthusiasm of Methodists and Papists compared?*—In a copy of Edward Perronet's well known satirical work *The Mitre* with many manuscript notes by the author,—in the possession of the present writer,—there is appended to stanza 163, canto 1, the following note.—

PROCEEDINGS.

“ Just as they'd set their wits to work,
 To prove thee neither Jew nor Turk,
 As if unknown before,
 That take away the bad from all,
 E'en foul mouthed L-v-g-n's a Paul,*
 Nor Rome herself a Whore !”

* “ From the information of Mr. Baron, the late publisher of the great Milton's *Iconoclastes*, I find the Bishop of Exeter was only a tripartite in the publication of those infamous books entitled *The Enthusiasm of Methodists and Papists compared* ; Dr. Sykes and Mr. Hole, Archdeacon of Exeter, being co-partners in the same useful and laudable undertaking—the latter as the compiler, the other, as a reviser, and the Bishop, as a finisher and polisher of the whole. What a blessed Triumvirate !”

This note is in the handwriting of Edward Perronet, and deerves some attention. Is there any truth in the statement here made, and is it confirmed in any other quarter?—*Mr. E. Crawshaw.*

119. Who is Mr “oyaty”?—The name occurs in a MS. letter of John Nelson to Charles Wesley, in the possession of R. Thursfield Smith. “ I pray you tell my friends in Stooks Croft and the Sqare that thair ould frend that told them of mr oyaty is gone to god as a shock of Corn full Ripe.” The letter is written from “Burstall,” 17 March, 1758. “Oyaty” is no doubt phonetic for some better known name. But I do not recognise it. Is the “O” the Irish prefix? “O'yaty.”—*Rev. H. J. Foster.*
120. *The Methodist: attempted in plain metre.* Nottingham : printed for the Author, at G. Burbage's office on the Long-Row. MDCCLXXX.—Can any member help me to the authorship of the above? There are 134 pages of blank verse ; a panegyric of the Wesleys ; expositions of their theology ; an account of their work in the country ; and the like. The author explains that he was set upon the work by a chance sight of “*A Poem on the Reverend John Wesley, written extempore by a Woman in Cornwall.*” He is apparently a layman. The most prominent layman of the town of Nottingham at that date was Matthew Bagshawe. But I do not know anything of him as suggesting the possibility of authorship, and particularly of poetical authorship, in connection with his name.—*Rev. H. J. Foster.*
121. John Wesley “married Mr. Horton to Miss Durbin,” at

Bristol, on Thursday, Oct. 21st, 1780.—I have not had opportunity to ascertain whether, as is likely, at Temple Church, or not. I find a Mr. Horton removing from London to settle in Bristol; in fact he died in Bristol. Is this the well-known exor. of Wesley's wills of 1768 and 1789? a "Silkdyer" in the former; a "merchant" in the latter. A John Horton is an optician in Baldwin Street, Bristol, in the directories of 1800. Any help to piece together this bit of Methodist family history in Bristol will be welcome.—*Rev. H. J. Foster.*

122. Among some very old papers I have met with a MS. headed, "An attempt to the History of the rise of Mr. Wesley's Society in Brompton, Chatham, to its establishment of its being called Rochester Circuit." The MS. is in the writing of A. Brames. It is a very exact and full account in 8 foolscap pages closely written. It has also the earliest balance-sheet of the first preaching-house there. I have also a drawing of this first chapel, built behind the house facing the street and before the shops were built. Can any reader inform me whether this account has been printed, and if so, where it is to be found? The chapel was 29ft. by 40ft., and before it was the preacher's house, which was taken down by a Mr. Elliott to build the "present" shop in front. The ground was 35ft. by 100ft. and cost £35, and the building with expenses £446 3s. 4d. It was built in 1770. The account describes the difficulties Brames and others had in raising this money and how Mr. Wesley subscribed 5s. a week to it himself. Five years later a preacher's house, with stable, was built in front of the chapel, at a cost of £144. The account is worth printing in the "*Recorder*," or separately, if it has not been printed before.—*Rev. E. Martin.*

123. Has any member met with the following? Was it ever published? The following is the title-page, on the back of which is printed "An address to the public in general, and in particular to the people called Methodists."

Speedily will be published,
 Price one shilling,
An
Impartial Review
of the
Life and Writings,
Public and Private Character,
of the late

PROCEEDINGS.

Rev. Mr. John Wesley.

Interspersed with a Variety of curious, entertaining
and authentic anecdotes.

To which will be added,

A copy of His Last Will and Testament
with Strictures and Remarks.

Written and Collected by his Nephew,
John Annesley Colet.

London.—Published for the Author, and sold by C. Foster,
No. 41, in the Poultry ; H. D. Symonds, No. 20, Paternoster
Row ; J. Knot, Lombard Street ; and sold by all the Book-
sellers and News Carriers in town and Country.

MDCXCXI. —*Rev. Edward Martin.*

124. Copy of a Printed Plan, and of a letter in my possession.—
The following document has peculiar interest as being, in all
probability, the last published “Plan” of Wesley’s travelling
engagements. It is, at all events, the last *Northern* Itinerary.
It is immediately subsequent to the last “Plan” given by
Tyerman (vol. iii, pages 601-2), and ends, it will be noted, at
Bristol, where Wesley comes to preside for the last time over
the Conference. As far as the Journal and other records
inform us, the “Plan” seems to have been exactly fulfilled.
This particular copy of the “Plan” has, however, a further
and considerable interest. It is printed at the top of a half-
sheet of foolscap, which is used by William Thompson for
writing a letter to Francis Wrigley, who was then stationed at
Huddersfield. Thompson, who was so soon to succeed
Wesley in the presidency of the Conference, had evidently
accompanied him to Scotland. In the letter Thompson
speaks of “the Scotch Conference.” Can any member of
our Society give light upon this ? The mention of “all the
black gowns in that Kingdom,” shows how early the wearing
of the gown had come into use among the Preachers in
Scotland, as a concession to local predilection.

Newcastle, May 21, 1790.

The Rev. Mr. Wesley’s Plan.

From Aberdeen to Bristol.

May 22 to 28, Aberdeen ; 29, Glasgow ; 31, Dumfries.
June 1, Dumfries ; 2, Carlisle ; 3, Hexham ; 4, Newcastle ;
5—9, ditto ; 10, Walsingham and Wardale [*sic*] ; 11,
Stanhope and Durham ; 12—13, Sunderland ; 14, Hartle-
pool ; 15, Stockton ; 16, Yarm ; 17, Hutton Rudley and

Potto; 18, Stokesley and Whitby; 19—20, blank; 21, Malton; 22, Scarborough; 24, Burlington; 25, Beanley and Hull; 28, Market Witton [*sic*] and Pocklington; 29, Selby and Thorn; 30, Owston. July 1, Lincoln; 2, Gainsborough; 3, Epworth; 4, blank; 5, Finingly, Doncaster; 6, Rotherham; 7, Sheffield; 9, Derby; 10, Nottingham; 17, Bristol.

My Dear Bro.

I thank you for the few lines which you sent me to Edinburgh, and I presented your respects to all the persons which you mentioned, except Miss Baillie, whom I did not see, but had a bad account of her. Mr. Wesley was, when he left Edinburgh, in good health, and was more, much more, honoured in that city than ever before. The Chapel was too small; hundreds could not get in; and the first people in the Kingdom attended his ministry.

I hope to be at home in a few days, when I shall be glad to see you, and shall tell you all about the Scotch Conference, which was held at Edinburgh the 14 and 15 of this Instant; where all the black gowns in that Kingdom, among us, were present and received their appointments for the ensuing year.

The influence of Atlay and Elles [Qy. Eels.] at present seems very little, for the more evil they speak of Mr. Wesley, the more God and the people honour him.

My dear brother, let you and I follow the Lord fully, and it shall be well with us in this and the next world.

I am, Yours most affectionately,

William Thompson.

—*Rev. G. Stringer Rowe.*

125. A WESLEY LETTER.—The following is an exact copy of a MS. letter, in the handwriting of John Wesley, which has just come into my possession.

Addressed "To Mr. Jon. Edmondson,
Newark."

Dear Jonathan,

Feb. 10, 1787.

Keep in the very same path you are now. Hear nothing of the disputes, on the one side or the other. But earnestly exhort those on both To follow after Peace and Holiness without which they cannot see the Lord. I am,

Your Affectionate Brother,

J. Wesley.

The "*Journal*" shows that Wesley reached Newark at 4

p.m. on Feb. 10th, 1787. He had a "great cold" and was "so hoarse" that he "could not preach." "I desired Mr. Mather to supply my place till I had recovered my voice."—*Rev. Marmaduke Riggall.*

126. A NOTE ON JOHN WESLEY'S JOURNAL.—In the Church of St. John, Chester, is a beautiful window commemorating the murder of the monks of Bangor-is-y-coed. In Canon Cooper Scott's *History of the Church* the following account is given of the event :—"Bangor-is-y-coed lay in the valley of the Dee not far from Wrexham. A monastery was founded here by Durawd, a chief of N. Britain, and a great warrior. Driven from his dominion he took refuge in Wales and with the help of Cyngen, Prince of Powys, founded Bangor and became its Abbott; he was one of the great defenders of the British Church against the claims of Augustine. Augustine treated the delegates of the British Church, whom he invited to a Conference, with harshness; they resented this and refused to conform to the customs of the Roman Church. Augustine parted from them in anger and foretold "that if they would not join in peace with their brethren, they should be wared upon by their enemies, and if they would not preach the way of life to the English nation, they should at their hands undergo the vengeance of death." In the year 613 Ethelfrith, a pagan Saxon King of Northumbria, came against Wales. At Chester a fierce battle was fought: before the battle the King noticed the Monks, who were gathered together a little apart from the army, imploring the aid of Heaven. Struck by their appearance and earnest gestures he inquired who they were, and, being told, he said, 'whether they bear arms or not they fight against us when they cry to their God.' They were the first to be attacked and but a few escaped the massacre that ensued. At this time there were more than 2000 monks at Bangor, all living by manual labour and divided into seven parts.

In his *Journal* under date, Friday, Aug. 13, 1756, Wesley says:—"Having hired horses for Chester, we set out [from Holyhead] about seven. Before one we reached Bangor, the situation of which is delightful beyond expression. Here we saw a large and handsome Cathedral, but no trace of the good old monks of Bangor, so many hundreds of whom fell a sacrifice at once to cruelty and revenge." I venture to suggest that the reason Wesley found no trace of the monks was the very simple one that he was at the wrong place,

mistaking Bangor on the coast for the other Bangor, inland, near Wrexham. If my explanation be correct it might be included in any future annotated edition of the *Journals*.—*Rev. F. F. Bretherton, B.A.*

127. REMARKS AND QUERIES ON WESLEY'S JOURNAL.—In the "*Proceedings*" of the W.H.S. vol. I. p. 95, it is stated, that in Wesley's *Journal* "there are numerous, and in some instances considerable, gaps in the narrative." One gap in his *Journal* has recently come under my notice. I have had occasion to look through the reports of Wesley's visits to Bradford, Wilts. I find his first visit to this town was on July 17th, 1739, when he preached to a congregation of two thousand people. He then records five other visits, each of them at an interval of a fortnight; so that in the course of twelve weeks he paid not fewer than six visits, and on each occasion preached to a large congregation. The next recorded visit was on Oct. 14th, 1755. Here then we have a gap in the narrative extending over a period of sixteen years! During that period Wesley visited Bath, Bristol, and other places in the locality many times. We therefore feel safe in concluding that he must have paid several visits to Bradford, during the interval of sixteen years, which are not recorded in his published *Journal*. This long gap is the more remarkable because subsequently Wesley visited Bradford, Wilts., not fewer than twenty-three times; most of the visits being at an interval of a year from each other. Judging from the dates we may conclude that it was a part of his plan to pay a visit to Bradford at least once in the year, about the month of September or October. It would be very interesting to be able to fill up this long gap of sixteen years—1739 to 1755,—and to know how many visits Wesley paid to this ancient town, where Methodism began under auspices more than ordinarily favourable. Can this be done? Can this be done apart from local records? Local records are, I fear, non-existent. Are there other sources of information? I know, of course, that Wesley left his manuscripts to literary executors; and I have read Henry Moore's pathetic complaints in his Preface to the *Life of John Wesley*: but if I were asked, what became of Wesley's unpublished *Journal*, I could not give the answer. Can any member of the W.H.S. supply the information?

Misspelt Names.—In connection with Wesley's visit to Bradford, Wilts., he visited neighbouring places, the names

of some of which are misspelt. Midsomer Norton is spelt Midsummer Norton; Amesbury in the Salisbury circuit is spelt Almsbury; and Road in the Frome circuit is spelt Roade.

Mistakes in the Index.—In the Index of *Wesley's Works*, 3rd edition, 8vo., under the head of "Bradford, Wilts., visits to", there is a reference to vol. ii. p. 515. This should be 516. There is also a reference to vol. iii. p. 185. This should be deleted, the reference is to Bradford, Yorks.—*Rev. Thomas Brackenbury.*

128. Who is MR. SHEPHERD? He figures in J. Wesley's *Journal*, June 19, 1745, etc., etc. Myles in his *Chronological History* (p. 448) mentions one "William Shephard," 1743-1748; and places against his name the mark †, which stands for "departed from the work." Is this he?—*Rev. Geo. Lester.*
129. THOMAS RANKIN. How is it that his name has never appeared amongst those who "died in the work"? See *Wesleyan Magazine*, 1811, pp. 729-804; also *Lives of Early Methodist Preachers* (3rd ed. 1866), vol. v. p. 135; also Myles' *Chronology*, p. 448. Myles marks him as having "departed from the work"; but T. Jackson's note in the *Lives*, vol. v. p. 213 and Mr. Benson's remarks appended do not suggest "departure." Perhaps T. Rankin technically (and therefore as to our records really) "departed" in 1787.—*Rev. Geo. Lester.*
130. Wesley (*Journal*, 1751, Aug. 17) speaks of *his wife* "setting out" with him "for Cornwall." Can any information be obtained as to whether the lady really came into the Delectable Duchy?—*Rev. Geo. Lester.*
131. WESLEY'S NOTES ON THE OLD TESTAMENT.—A friend has forwarded to me the following transcript of a circular letter, which he found inserted in his copy of Wesley's *Notes on the Old Testament*, vol. 2, between pp. 1236-7. I have not hitherto seen it; it is not in my copy. Have other members seen it? The letter is characteristic and interesting. The note at the end is unquestionably the printer's, not Wesley's.—*Rev. R. Green.*

To the Subscribers.

From the time that I published the *Notes on the New Testament* I was importuned to publish Notes on the Old. I long resisted that importunity, but at length yielded and began the Work, supposing that it need not be above twice as long as the former: otherwise all the importunity in the world would not have prevailed on me to undertake it. But

I had not gone through the book of Exodus, before I began to find my mistake. I perceived the work would be considerably longer than I expected, if I designed to make it intelligible to Common-readers, and therefore immediately consulted with my friends, What was best to be done? Here was a difficulty on each hand, If I had went on as I had begun, and explained every text, so as to be understood by every reader, then the work would swell to 100, perhaps 110 or 112 numbers. This it was easily foreseen, many *would complain* of; especially those who did not observe, that it was not possible to make the notes shorter, without making them almost useless. On the other hand, if I left many texts unexplained, they would have *reason to complain*. This was judged the greater evil of the two: so that every one, to whom I spoke, earnestly desired me, To go on as I had begun, and not to cramp the work. Several of them added, That even if the work should swell to 120 numbers, it would be far better than by labouring to shorten the Notes to make them unintelligible to ordinary readers. In the meantime, I myself have far the worst of it: the great burden falls upon *me*. A burden which, if I had seen before, all the world would not have perswaded [*sic.*] me to take up. I am employed day and night, and *must* go on, whether I will or no, lest the printer should stand still. All my time is swallowed up, and I can hardly catch a few hours, to answer the letters that are sent me. Does any one who knows any thing of *me*, suppose that I would drudge thus for *money*? What is money to me? Dung and dross. I love it as I do the mire in the streets. But I find enough that want it: and among these I disperse it with both hands: being careful only to owe no man any thing, to "wind my bottom round the year." For my own sake I care not how short the work is; for I am heartily tired of it. It is for the reader's sake, that I say as much on each verse as I think will make it intelligible. And there is no fear, I should say any more: for I am not a dealer in many words.

Glasgow.

J. Wesley.

June 20, 1766.

 As it cannot be exactly ascertained in how many Numbers the Work will be compleated, it is judged most necessary (for the sake of uniformity) with the last Number to give the Title-pages and likewise directions to the Binder to divide the volumes; by which means it will be done with

greater exactness than otherwise it possibly can be. And as the Work unavoidably exceeds what was at first intended the subscribers shall receive GRATIS, *A Print of Mr. Wesley*, with each of the Volumes to serve as a Frontispiece.

132. My good and erudite friend, Mr. Jos. G. Wright, of Wolverhampton, is preparing a descriptive list of Wesley Medals, and will, I am sure, be grateful for help from any of our members.

I have in view a catalogue of Caricature prints and views of Wesley, of which there are a large number. My own collection includes most of the best known plates, but I shall be thankful for a detailed account of any satirical prints in the hands of any of our members, or a reference to their whereabouts. I want to add this list as an appendix to my forthcoming descriptive list of Wesley engraved portraits, and desire to make it complete and exhaustive.—*Mr. Geo. Stampe.*

133. CARICATURE PRINTS.—I recently purchased one representing, (1) Wesley with hands jauntily thrust in his waistcoat pockets, and (2) Whitefield standing over a bowl of punch into which he is squeezing a lemon. Under the table, and under Whitefield, squats a fox. There are other figures caricatured, which (some of them, I think) represent a group of Early Methodist Preachers. It is a vile thing!—*Rev. M. Riggall.*

134. A few hours after Wesley died, a wax cast of his face was taken (probably by Edridge, the artist) and from that cast a *single copy*, as I have been told, was struck off in plaster. This copy was in Dr. Adam Clarke's possession until he died, and then in that of his daughter, Mrs. Rd. Smith, who gave it to Jno. Geo. Stevenson, the Methodist historian. After eventful wanderings, it has now come into my keeping, where it is counted a priceless treasure. It is, of course, life size, and wears the restful and benign expression that illumined his dead face. No other bust of him I have ever seen exactly resembles it, and I shall be glad to hear if any other copy is known. It was hollow at the back, but has been filled up with white plaster, and is $6\frac{1}{2}$ inches wide, and $10\frac{1}{2}$ inches deep, part of the band around the neck being visible. The face itself is fairly full and free from wrinkles, but under the chin it is considerably wrinkled and worn. There is no margin, the face itself being only outlined. Few relics of the great and good man can possibly be more interesting.—*Mr. George Stampe.*

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135. The following items taken from Sotheby's accounts of Mr. Love's sale, Dec. 3, 1888, and Nov. 12, 1889, may be interesting to some of our readers.

| | | | |
|--|----|----|----|
| A vol. <i>Wesley Notabilities</i> , C. Wesley; Fletcher; | £ | s. | d. |
| Coke; Lady Huntingdon, &c. | 8 | 8 | 0 |
| Set Presidents' Letters and Portraits to 1885; Four | | | |
| J. W. Letters, Fol. Album | 25 | 0 | 0 |
| Letters and Portraits, Wesley Family; Five J. W. | | | |
| Letters; others of Charles, &c. | 12 | 0 | 0 |
| Wesley's Hymns, uniform, originals in 24 vols. | | | |
| [Bought in *] | 23 | 0 | 0 |
| Wesley's First Hymn Book, Charlestown †; and | | | |
| two reprints | 20 | 10 | 0 |
| Wesley's <i>Psalms and Hymns</i> , with C. W.'s MSS, | | | |
| auto. &c. | 1 | 15 | 0 |
| do. do. in auto. of J. Wesley. | 5 | 5 | 0 |

These figures were copied by me from the actual accounts of the sale, sent by Sothebys to Mr. Love, with their cheque for the amount due.—*Mr. R. Thursfield Smith.*

136. COPY OF A LETTER FROM CHARLES TO JOHN WESLEY.—
Dear Brother,

I yesterday found a Lett. of mine designed to be sent you above a week ago, but forgot, and glad am I at second Reading, that it was. It may be necessary to tell You some of it at least, before we meet, as that I was Seven Days almost upon ye Road, and consequently had I not met with the luckiest Company 'twas possible, shd. not now have had ought remaing. of ye nine shillings I brought into Town with me: yt there has been a Latin Play acted at ye Colledge with a Farce at ye tail on't for ye entertainment of Pr: William, who was present with half ye Nobility in Town; that My Lord Charles's Presence was wanting there for many reasons a Person of yr sagacity may easily guess at; supposing for want of a Coat or a shirt, such accidents aren't ye first of ye kind his Ld-ship has met with at Westmr. tho he may have ye wit to say they shall be ye last.

I met with exceeding agreeable Company in my journey; what my entertainmt here has been I shan't say at present,

* Now in my possession: cost £18.

† 1736; the only known copy. It is now in the possession of Mr. Thorp, Clapham, London, who refuses to sell it.

tho very welcome I was without doubt to my Sister, for I have lost my stomach.—There are so many and so surprizing particulars in my Reception, yt I can tell you none of unless face to face; or at least you assure me I may do it with safety. If anything can prevent my ever disagreeing with you t'will be somebody's indignation that we agree so well. I long to be at Oxford but am under an uneasy necessity of staying from it. I can't help running into Particulars ere I'm aware and shall therefore make as short work as I can. You'll stir a little about my Cloaths, my Mother needs no Remembrances. My Duty pray, to my Father and her and Love to ye Rest. I shall deliver my Aunt her Lett: as soon as may be, she's at Hackney and will continue there.

They wonder here I'm so strangely dull (as indeed mirth and I have shook hands and parted) and at ye same time pay ye compliment of saying I grow extremely like you: you know who this comes from—Lushington is returned to College and now at Westmr. I have so many things to say to you that I'm resolved I'll say no more but that I'm yr Lov: Brother,
 Saturday, C.W.
 Westminster.

I have a reason for desiring ye shd keep this and burn all ye rest you shall receive from me.

Notes on the foregoing letter:—The date "1729" at the side (as in this copy) is in the handwriting of John Wesley.

"Pr: William"—Prince William.*

"My Lord Charles's Presence"—refers to himself.

"I have lost my stomach" refers to his loss of appetite.

This letter is addressed, "For The Revd. Mr. John Wesley at Epworth to be left at Bawtry, Yorkshire."—*Rev. G. Parkinson.*

137. More than twenty years ago the Rev. Benjamin Smith, now a veteran supernumerary, was stationed in the Chester circuit. He had published in 1875 "The History of Methodism in Macclesfield," and his tastes led him to investigate the deeply interesting Methodist history of the ancient city. His painstaking researches resulted in a lengthy MSS., which has unfortunately never been published. The papers passed into

* "Prince William" may have been William, Prince of Orange, who married Anne, daughter of George II; or it may refer to William Augustus, the second son of George II, who afterwards became Duke of Cumberland.

the possession of Mr. R. Thursfield Smith, of Whitchurch, and have been revised in part by the Rev. Richard Green. About two years ago they were entrusted to me, and I am endeavouring to make a thorough revision, in the light of all the material forth-coming, and practically to rewrite the whole for publication. This I am doing with as much promptitude as I can. The history commences with the earliest beginnings of Methodism in the neighbourhood of Chester *circa* 1742. It is very full down to the building of St. John Street Chapel, in 1811. A *resumé* of later history will be given, but the chief interest of the work will be in its records of early Methodism. I shall be glad if any members of the Society can shed light upon the following matters or give me any assistance in connection with the subject in general.

(1) It is somewhat difficult to adjust with precision the dates assigned for the well-known "Pear Tree" preaching in the neighbourhood of Alpraham, the first place Wesley visited in the vicinity of Chester. Janion, whose "Account of the Introduction of Methodism into the City, and some parts of the County of Chester," was published in 1833, David Young's History of Methodism in North Wales, Slater's Chronicles of Lives and Religion in Cheshire (very explicitly) state that John Nelson preached under the Pear Tree at Mr. Cawley's at the Moat House Farm as early as 1742 or 1743, some six years before Wesley's visit. With this seem to agree certain MSS. letters (R. T. Smith) from J. S. Hitchen, a member of the original Methodist family in Alpraham, to Everett the historian of Methodism in the wide range of country coming under the general designation of "Manchester and its vicinity." But in Everett's book it is said that Nelson first preached under the Pear Tree *after* Wesley's first visit, which was in 1749. There had been previous visits of itinerants but apparently no open-air preaching. I follow this account as being the clearest and, apparently, the most consonant with all the facts.

(2) The notorious George White, of Colne, died in Chester Castle on the fourth of April, 1751, on the occasion of one of Wesley's visits to the city. Everett (p. 92) speaks of him as being presented with a living in Chester Castle. My MSS. speaks of him as being incarcerated there for debt. What was the fact? What were the circumstances which brought him to Chester?—*Rev. F. F. Bretherton, B.A.*