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BRISTOL METHODIST NOTES.

(Continued from Vol. ii. p. 110.)

III. CHARLES WESLEY'S HOME IN BRISTOL.

In the *Methodist Recorder* of March 17th, 1898, appeared an interesting article by Rev. J. S. Simon on Charles Wesley's home-life in Bristol. In it he also reported the results of his inquiries up to that date for the poet's home in the city. When I became a resident in Bristol in 1892, I had simply the vague, general knowledge, possessed by most Methodists who have not actually lived there, that Charles Wesley was said to have lived in a street called Stokes Croft. The impression was of course the result of the desultory reading of many years, and had been contributed to by such seemingly positive statements, as, for example, that of Stevenson, *Wesley Family*, p. 398: "The summer being over, Mr. Wesley took a small house in Stokes Croft, Bristol, and in that very humble cottage the poet of Methodism commenced housekeeping on Sep. 1st. [1749]." Or that of Thomas Jackson: "Soon after his marriage he rented a small house in Stoke's [*sic*] Croft, Bristol, near the residence of his esteemed and intimate friend Mrs. Vigor, a pious member of the society in that city. . . ." I found Stokes Croft a well-known and busy main thoroughfare; many of the houses had plainly been at one time residential houses of a superior class, but, with one or two exceptions, were now by the alteration of their lower floors transformed into shops, and their front "courts,"—as the local word is, or was,—thrown into the broad pavement. Like Mr. Simon, I was surprised to find how little trace remained in the knowledge or tradition of the Bristol Methodists,—even of those whose years carried them far back into the century,—of the long residence in their city of a person so notable in its religious history and in the life of our early Methodism there. Almost as soon as my attention had been drawn to the matter a story, full of the most circumstantial detail, was reported to me, connecting with Charles Wesley in the

most unequivocal way one of the few unaltered houses in the Croft,—that occupied as solicitors' offices by the well-known firm of Latcham and Montague. It was a very likely house in age and style, though not a "humble cottage" by any means; and I minuted the report which had reached me, afterwards checking it over with the person originally responsible, at two widely separated intervals during some two years following. At length I had the opportunity of introduction to Mr. Latcham, and repeated the story to him as I had received it. He seemed immediately to "knock the bottom out of it." One fact in my informant's story he at once said was an entire mistake, and that fact was essential. My promising path of inquiry seemed to have led only into a *cul de sac* of hopeless perplexity. A word or two as to Messrs. Latcham's house may be worth adding later on.

At this point the attention of Mr. Simon, whom I had—so I found—moved to investigation on quite independent lines, and of myself, was arrested by the very precise address of a letter from Lady Huntingdon to Mrs. Charles Wesley, printed by Rev. C. H. Kelly in the *Meth. Rec.* of December 16th, 1897, from the Book-room MSS. The Countess writes from Clifton to Mrs. Wesley under date June 30th, 1757, and addresses her letter "To Mrs. Wesley, Charles Street, Stokes Croft." My circuit work just then took me very frequently through Charles Stréet, which has become a thoroughfare, narrow, and in part consisting of houses let out for single rooms to very poor tenants. It is near the South end of the Croft, not actually in it, but, if the curious visitor cares to penetrate into such a "slum," is reached from King Square Avenue, which itself turns off from Stokes Croft.

No one of whom I had inquired up to that point seemed to know anything of Charles Wesley's residence there; but just then, whilst Mr. Latcham's office was before me, I chanced to ask a well-known King Street Methodist, the father of Rev. E. C. Lansdown, whose house was near by, whether that or any other thereabout was to his knowledge connected with Charles Wesley. His reply was immediate and definite: "No. But I can take you to the house where he did live." And, quite apart from any suggestion of mine, he led me, without hesitation, to a house in Charles Street which was photographed in the *Meth. Recorder* of March 17th, 1898, and is also shown on p. 184 of Mr. Telford's new *Life of C. W.* About the time of the Crimean War, as he happened to remember, he was lodging at the shop immediately opposite to the house he indicated, now called No. 4, and very frequently his landlady, an elderly woman, knowing

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that he was a Methodist, would say to him : " That is where Mr. Charles Wesley lived."

It was then occupied by a well-known Bristol tradesman, a sanitary plumber, Mr. Frank Short, with whom I managed to get an interview on May 13th, 1898, and who readily told me all he knew, and showed me over the house. I minuted his report when I reached home, and, after some considerable interval, read over to him what I had written, getting his assurance that I had exactly reported him. To this effect : He had himself lived in the house for thirty years. His predecessor, Mr. Richards, a carpenter, had also lived in the house for thirty years, and, with an interval before he became the occupier, had been born there. Mr. Short himself had known an old couple in Montague Street, close by, named Hagen,—I spell it phonetically—who had lived in the house before Richards, and who, like Richards, always told the same story of the associations of their house. Indeed Mrs. Hagen once showed Mr. Short a row of poplars at the rear of the garden, on the slope of Kingsdown—they are gone now,—which, she had heard, C.W. used greatly to admire. And further, Richards had told Short that in his time an old lady had come over from Cheltenham expressly to see a chair, which had been left in the house when Wesley's furniture was finally removed. The trivial touch of testimony is worth nothing, except as showing that the tradition was of some standing, and also that it was perhaps known beyond Bristol in other cases besides hers.

The tradition indeed seemed, therefore, to be carried back to a respectable antiquity, and perhaps, in effect, far enough into the last quarter of the preceding century to meet the interesting testimony of the entry in Sketchley's,—the first,—*Directory of Bristol for 1775* (See *Proceedings*, vol. ii., pt. 5, pp. 103, 105) : " Rev. Charles Wesley, 3, Charles Street." Mr. Simon finds that the Bristol Society kept up the house, and stored the furniture in it, after Charles and his family had removed to Mrs. Gumley's house in London, in May, 1771. The change in the number of the house can be readily accounted for.

Charles Street is one of a group of streets at the foot, or just at the slope, of the plateau of Kingsdown, the names of which tell within a very few years their date. Charles Street and James Street, after the Merry Monarch and his successor; Earl Street, after Sir Thomas Earle, a once prominent citizen of Bristol, and mayor in 1681; Eugene Street, Marlborough Street, Montague Street :—the names explain themselves. In Roque's magnificent large map of Bristol in 1742, and in his smaller map of 1750,

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Charles Street is clearly shown ; but the names of this and the other streets mentioned must be commemorative of, rather than contemporary with, the personages whose names they bear. In Millerd's map of 1700 the locality is too near the flourishings of the engraved title to show Charles Street clearly, if indeed it is there at all ; but comparison with an earlier one of 1675 would seem to indicate that at most it can only have been just then laid out. Indeed Mr. Latimer, the accomplished Bristol antiquary, tells me that he believes it to have been only a lane, dividing properties, at the beginning of the century, and adds : " There is little doubt, I think, that Charles Wesley was one of the first inhabitants of Charles Street." Charles Wesley took his new house, if it were new, in Sep. 1749. It is not therefore surprising that, on the spot where it stands to-day, no buildings are indicated in the map of 1742, and perhaps we could hardly expect it to be included in that of 1750. Mr. Simon, with the help of another well-known Bristol antiquary, could find no deeds, or other documentary evidence, which threw any light on the enquiry ; the rating-books of the parish of St. James for that time have also disappeared. But I found, when once put upon the track, that, like Mr. Latimer, other experts in the knowledge of old Bristol knew of my house ; and it was interesting to myself to hear the late Mr. William Exley,—son of " Thomas Exley, A.M., mathematician," the brother-in-law of Adam Clarke,—describe with perfect clearness, though his mental powers were failing, the house to which Mr. Lansdown and Mr. Short had led me. I wish I knew where " our friend Vigor " lived.

Mr. Simon, working on independent lines, and all unknown to me, had only felt able to conclude that the house was either (the present) No. 4. or No. 5. He was inclined (*Meth. Rec.*, Mar. 17, 1898) to decide against No. 4, because in the wall of the basement of the house there was what is locally known as a " hatch," i.e., a double door admitting to the cellar, and obviously an arrangement giving access for business purposes, whereas the opening in the corresponding part of the wall of No. 5 was as obviously domestic in its use. But Mr. Short's reply at once dealt conclusively with this. His predecessor, Richards, had built workshops at the bottom of the garden,—destroying Mrs. Hagen's poplars in doing so,—and, having no access to them except through the basement of his house, he had inserted the " hatch " to admit of the passage of a hand-truck. Short had, on taking possession, repaid Richards for his " improvement," and himself remembered the two houses being alike in their basement front wall.

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This therefore was no objection to receiving the traditionally accredited house, which I believe may with full confidence be accepted as the home of the Poet of Methodism for at least twenty-two years ; years of pathetic, though so happy, home life ; of marvellous poetic productiveness ; and, not least, of a graciously influential presence that has left a blessed mark upon the character of Bristol Methodism which is not yet effaced.

And all the while "Charles Street" rather than "Stokes Croft" had been an open secret. It was a fact which lay patent in the pages of nothing more inaccessible than the printed *Letters and Journal of the Rev. Charles Wesley*, by T. Jackson. He "came safely with" his wife "Sally to Charles Street" on May 10th, 1751 (*Journal*). After he had "taken his hat," and abruptly left the stormy Conference of 1755 in Leeds, he wrote to her from Rotherham: "We may meet in Charles Street" (*Letter xxxiv.*). In the next year William Shent, the barber-evangelist of Leeds, had been left at Charles Street to be nursed in his ague (*Journal*, Sept. 24th, 1756). In the precious stores of the Conference Office there is not only Lady Huntingdon's letter above quoted, but, as Mr. Telford informs me, at least one other, of Sept. 21st, 1760, addressed to the Rev. Charles Wesley at Charles Street. And, once more in the pages of Jackson (*Letter lxxxi*, 1766) the affectionate husband writes to his wife at Bristol, out of the midst of great happiness amongst a circle of friendships at Islington, "Islington is next to Charles Street." But only "next," and he wants to be at home with her and the children. Thus from 1751 to 1766 the testimony is continuous, and the *Directory* of 1775, as well as, probably, the Bristol Society accounts for 1780, carry on the identity of Charles Wesley's home in the city for several years after he had ceased to be a resident. The subjoined summary of the facts of his life in, and in connection with, Bristol,—which may be useful to other workers,—would certainly suggest that his home before 1751 was the same home as after that year ; in fact his only family dwelling-place in Bristol.

Any verbal description of the house would be of little use. It will be enough to localise it, with sufficient accuracy to enable the visitor, or the Methodist antiquary, to identify this so interesting building. Proceeding from King Square Avenue westward along Charles Street to a point a little beyond where Barton Street enters it, on the northern side of the narrow roadway one will find a pair of brick-built houses, higher and quite distinctly superior to the rest, standing a little obliquely to the street line, to which, however, their basement buildings are brought forward.

Several worn steps of stone lead up to the doors, which are overhung by a projecting horizontal shelter from the rain. The houses have three floors above the basement. The window panes are small and have thick dividing frames, like all houses of the same date in the neighbourhood. The westward,—cityward,—house is Charles Wesley's, and is thrown a little further back from the roadway than its fellow. The entrance passage is, according to modern ideas narrow, and the rooms are small and dark ; but comparison with houses around, upon the slope of Kingsdown, shows these to be quite better-class houses, to the level of which the rest of the street has never seemed to rise. The entrance is darker now in that the present No. 3 is built very close up to it, and projects to the line of the street, so that the doorway of our house is not only thrown back but is thrust into a deep corner. The early deeds connected with this obtrusive neighbour-property are lost, and nothing certain can be ascertained as to its date. But, though plainly an old house, it was to all appearance built later than Wesley's, to which its erection would be manifestly a great detriment. It might not be too hazardous to conjecture that the erection of this prejudicial property, and perhaps the commencement of a general deterioration of the street, prompted the desire of the family to find a home, more open and more congenially situated, upon St. Michael's Hill, which is not far away and commands a very extensive, and then unspoiled, panorama of landscape stretching almost to the Mendips and to Bath. With perhaps less of conjecture, the late erection of this intrusive (modern) No. 3 may explain the change of number of Wesley's house since the date of Sketchley's *Directory*. It is easy to see which are Nos. 1 and 2 of the earliest days of the street. Between these and the present No. 3 there were until very recently gardens and a narrow court ; all building there is a modern filling up of the space. If then the No. 3 of to-day be of later date than 1775, though still old, then our house, now numbered No. 4, is left to be the No. 3 of Sketchley's and of Wesley's time.

How then came it to be the current statement that Charles Wesley lived in Stokes Croft? The explanation is probably a simple one. Stokes Croft was only one of several similar names on the old maps. These, in 1743, for example, give Pickea Croft, Cock's Croft, Wrington's Croft ; which are either literally "crofts,"—small enclosed pieces of pasture,—or include several such. Stokes Croft in Roque's maps is, in fact, just beginning to emerge from the literal "croft" period ; and, as in the similar case of "St. Philip's Plain" (*Proceedings*, II. i, p. 6), the name is

passing from the descriptive stage to that of a mere street name. Far on into this century it was only in part built on both sides. Mr. Short also gave some reason for thinking that in his own earlier days the Croft end of Charles Street was more open, sufficiently so, at any rate, to make it not unnatural to link it closely with the larger thoroughfare. In fact until quite recent years,—if not even now,—by “Stokes Croft” is often meant the whole neighbourhood, as well as the actual street so named. To “go down into the Croft” may occasionally even now cover a visit to one of the adjacent streets. The *Bristol Mercury* in August, 1899, contained an advertisement beginning: “Stokes Croft. (Near Bottom).—Corner HOUSE (Shop Front) 14, Earl Street”; Earl Street being a continuation of Charles Street at the end of the latter furthest removed from the Croft. Charles Street is thus sometimes vaguely “in the Croft” even now. It is a very old way of speaking. A pathetic letter of John Nelson’s to Charles Wesley, in the possession of R. Thursfield Smith, Esq., dated March 17th, 1758, says: “tell my frends in Stooks Croft and the square”—i.e. King Square, which was beginning to be built—“that their ould frend that tould them of mr. oyaty [Can any member of the W.H.S. say who this is?] is gone to God as a shock of Corn full Ripe”

This is perhaps sufficient explanation. Yet I cannot quite dismiss Stokes Croft, precisely so called, from all connection with Mr. Wesley. The mother of Mr. P. Endres Gane, of Bristol, and others have “heard something” in connection with Messrs. Latcham’s house. I had no reason to suspect my first informant of anything worse than very loose reporting indeed, and his credit was in a measure rehabilitated by a piece of information which reached me in a curious way. A neighbour of mine in Cotham was a Vigor, who knew practically nothing about Charles Wesley’s friend of that name; but with her sister had lived, and died, old Mrs. Brice, a notable figure in Bristol Methodism for many years, having in her girlhood been one of the heroines in Henry Moore’s memorable march to Portland Chapel, when he had been excluded from their pulpit by the trustees of the Old Room. Mrs. Brice’s daughter “always said” that her mother reported either Latcham’s or the picture shop next it as being Charles Wesley’s house, and as having “a date carved over a door.” It was a very meagre tradition, and Mr. Latcham and his neighbours disclaim all knowledge of any date; nor could I find one. There the report must stand; light upon it may some day reward a searcher. So too Mrs. Harper, of Kingsdown, the

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venerable sister of Rev. Benjamin Hellier, whose clear recollections bridge over a great part of the century, is equally sure that Mrs. Fussell, the friend of Adam Clarke, once pointed out to her as Charles Wesley's house what is now—greatly altered—De Vall's hat-shop, in North Street, Stokes Croft. This may be some confusion with the home of the first John Hall, on the opposite side of the road. Charles Wesley may have stayed with friends in several of these houses after his family had removed to London. One of these friends, Thomas Roberts, Esq., lived at the lower end of the Croft, in another "Charles Wesley's house," according to another, and competent, reporter of tradition. His physician, Dr. Middleton, lived at a house the site of which is included in that of the Royal Hotel, College Green; and the house of his dear friend Thomas Lewis, No. 10, Horsefair, was the westernmost of three houses, recently removed to build the Broadmead Chapel Schools. Charles Wesley himself speaks of "our lodgings in Stokes Croft," on July 29, 1749; some temporary or friendly home, I presume, whilst as yet he had not taken the house in Charles Street. The aged mother of Rev. S. J. P. Dunman always said that she could shew me "the house in the Horsefair to which Charles Wesley brought his bride." She had received many traditions from her husband, who had known Henry Moore intimately, but she was never well enough to venture out of her house to shew me what she referred to. As I pass and repass all these houses and streets continually, in the round of my circuit work, they are full of the gracious presence of Charles Wesley.

NOTE. CHARLES WESLEY'S HOME-LIFE IN BRISTOL.

SUMMARY AND REFERENCES.

1749.	Married, April 8; left wife behind, April 22; met again, June 2. Brought his bride to Bristol, Sat. June 10.	<i>Journal.</i> [Smaller edition quoted throughout.]
May 27, 1749	Took house. "I hired a small house, near my worthy friend Vigors, such a one as suited a pilgrim and a stranger upon earth."	<i>Journal</i> ii, 59.
July 29, 1749.	"Our lodgings in Stokes Croft."	<i>Journal.</i>
Aug. 10, 1749.	[Mrs. C. Wesley's marriage] settlement signed by J. W.	<i>Journal.</i>
Sep. 1, 1749.	Began housekeeping. First day in new house.	<i>Journal.</i>
" 4, "	Wife "tied to house and sisters." "Two in our convent." Will Mrs. Blackwell "come and put us in a way [of house-keeping]"?	<i>Letter ix.</i>

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- Oct. 26, 1749. "Visited my house in peace." *Journal.*
- Mar. 29, 1750. Offered an exceedingly fine harpsichord for sixteen guineas. Lampe's tunes. *Letter xvi.*
- Fri., May 10, 1751. "Came safely with Sally to Charles Street." *Journal.*
- Sat., June 1, 1751. Reconciliation of L. Huntingdon with C.W. Mrs. C.W. introduced to L.H. Called on her Ladyship again on June 3, who promised to "return the call" at Mrs. C.W.'s home on the following day. *Journal ii, 81.*
- [Dec. 6,] 1753. Mrs. Vigor, the widowed Mrs. Jones of Fonmon, and "S. Burges" nursing Mrs. W. in the small-pox. Dr. Middleton attending her (See the Elegies). *Journal.*
- After Conf. 1755. "We may meet in Charles Street." *Letter xxxiv.*
- Sep. 24, 1756. William Shent had been left sick at Charles Street. *Journal.*
- June 30 [?] 57] Lady H.'s letter to Charles Street. *Meth. Rec. ubi supra.*
- Mar. 17, 1758. John Nelson writes to C.W. "at the New Room in the hors faire Bristoll"; refers to his old friends at Stooks Croft and the Square. *Letter penes, R. T. Smith, of Whitchurch.*
- Sep. 13-16 [?] "Shall get into debt if keep house this approaching winter." Written to Mrs. C.W. at Bristol, whilst Rev. G. Stonehouse is there. *Journal ii, 215-6.*
- Sep. 21, 1760. Letter at Conference Off. to Rev. C.W., Charles Street, Stokes Croft. *Reported by Rev. J. Telford.*
- May 12, 1766. Thinks of removing to S. Michael's Hill *Letter lxxix.*
- [Stevenson, *W.F.* p. 403, 1767.] "If Col. Galatin and we live to another year, we shall most probably see and receive them on Michael's Hill." *Letter W.M. Mag. Sep. 7, 1766.*
- [? ,] 1766. "Islington is next to Charles Street." "About—what you will know—at Bristol." *Letter lxxi.*
- July 16, 1768. J.W. pleased at thought of having C.W. in London. Houses at Hackney and Newington inspected. *Letter lxxiii.*
- May 26 [1770]. Mrs. Gumley only awaiting Mrs. C.W.'s decision. *Letter lxxxvi.*
- Mar. 30 [1771]. C.W. and young C.W. already at Chesterfield Street [but not living there]. *Letter lxxxvii.*
- May 16, 1771. C.W. writes from Brewer Street. Expecting to see his wife and family from Bristol "next week. What day?" What is to be done with the cat? Servant's wages paid up to preceding Christmas. *Letter lxxxviii*
- [1775]. "Rev. Charles Wesley, 3, Charles Street." *Sketchley's Directory. Letter xc.*
- Sep. 1 [1777]. Dines in Bristol at Mr. Henry Durbin's. Hopes to be home in London Sep. 18.

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- Oct. 4, 1777. Stayed behind in Bristol "packing." Also *Letter xci.*
 for some other reason, alluded to with
 reserve.
- Sep. 22, 1778. "I creep along the streets" [of Bristol]. *Letter xciii.*
- Oct. 1, 1778. "Probably taken my last leave of Bristol." *Letter c.*
- Sept. 10, 1780. Goods still in house at Bristol. Rent paid by *Rev. J. S.*
 the Society. *Simon,*
Meth. Rec.
- July 17, 1783. "Had Thomas Lewis lived, would have died *Letter cii.*
 in Bristol." [Died, April 1782; v. Eleegy
 "Used to send C.W. home after preach-
 ing, in a coach." Jackson, ii, 406, 268].

In the *Methodist Recorder*, March 17, 1898, the Rev. J. S. Simon gives very interesting facts, obtained by him from the registers of St. James' Church, as to the deaths of C.W.'s children and the family life in Bristol.

HENRY J. FOSTER.

THE WESLEYAN HYMN BOOK.

ON THE LITERARY ELEMENT IN CHARLES
WESLEY'S HYMNS, AND IN THE FEW BY
JOHN WESLEY.

To students of hymnology, though not to the general public, nor by any means to the whole Methodist people, this is a subject of more than ordinary interest. And as, to all appearance, a movement is now on foot which threatens to depose Charles Wesley's hymns from the just pre-eminence which they have held for more than a century, and perhaps to break up altogether the First Part, by far the most valuable portion of the Wesleyan Hymn Book, anything bearing upon these hymns has just now a special claim to consideration.

The chief value of the Wesley hymns rests of course on higher grounds, of a spiritual, doctrinal, and liturgical nature; while the unique Collection, Hymns 1—539, that forms the Wesleyan Hymn Book proper, has the further importance of being, in the main, John Wesley's own selection and compilation, bearing throughout the stamp of his spirit and method. But, besides this, the literary element is one of great value and importance, and one that cannot but have much weight with minds of any culture and taste; and I venture to think that it has not yet received in any quarter all the attention that it deserves.

It is to be feared that the Wesleyans, as a body, are not fully aware what a treasure in this one respect their Church, above all others, possesses in the hymns of Charles Wesley, that at present form the bulk of the Collection; and in the few (alas! too few) translations by John Wesley. Surely if they were, they would not tolerate in their public services the occasional singing of those catches and jingles which,—however popular, and however possibly

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adapted for a certain class,—are after all to be ranked among the very trash and rubbish of hymns. The intellectual poverty of many of the hymns in some of the most widely used Collections is indeed amazing, and has long been a standing and just ground of reproach. In these days when Pope's satirical couplet exhibits the rule rather than the exception,—the "music," not the "doctrine," being now nearly everywhere the main concern,—it would almost seem as if the subject-matter sung were of less account with many than the tune, the sense of smaller value than the sound.

But no charge of intellectual poverty can be brought against the *Wesley* hymns. Both the Wesleys were, for their day, men of ripe scholarship and wide and varied reading, reminiscences of which they assimilated to and embodied in their verses. *Charles* Wesley was, in addition, a true poet, and was recognised as such by his more literal and prosaic brother, but one who has never yet, except with the few, had his due share of appreciation. Even Methodism herself has somehow helped to keep *Charles* Wesley in the background. To the multitude it is *John* Wesley whose name and portrait are connected with the Hymn Book, in which his share was mainly that of selection and classification. He, and not *Charles* Wesley, is the one whom they call "the poet."

Much more might be said about this ; but to come back to my point. The Methodist people sing their grand hymns, but they do not study them. Perhaps I should have said they used to sing them ; for there is, and has been for some years past, a very noticeable tendency to pass over the Wesley hymns in public worship, as if somewhat antiquated, and to fix upon others of a more modern type, less inward and experimental, of a lower spiritual tone, and of a more "objective" character. But granting that times have changed, and that we too are changing along with them, these hymns can never, in one sense, be out of date. Admitting that they define the truth and classify the experience more rigidly than we are now inclined to do, let us remember that they are invaluable as exhibiting and keeping before us the grand Ideals of the Christian Life, our "object and aim," though practically we must ever fall short of full attainment. It may be said that Methodists do, in many cases, live out their hymns, and die with them on their lips. If that be so ; well. Perhaps it is best so. But I maintain that they also deserve study, close study, and that not only as regards their spiritual meaning and their doctrinal bearing, but also in reference to their composition,—to their peculiar structure and characteristic features. For these

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hymns, above all others, have an educating power ; and if hymns of a different and lower type should to any large extent be substituted for them, the deteriorating effect would be visible in the Methodists of after generations.

To begin with, they form almost a complete mosaic of Scripture language, much more so than is evident to the cursory observer, or even the ordinary Biblical student. Some one has said that they form a running commentary on the Bible. I would rather say that they would serve as a first-rate test in an examination,—and rather a severe test,—of a candidate's acquaintance with Scripture. Hence, in studying these hymns we are, in a certain sense, studying the Word itself. Watts gives you, exquisitely, the very spirit and aroma of the passage in words of his own. Charles Wesley prefers to quote, and interweave, and combine the actual words of the Sacred Oracles, often in the most intricate fashion and in most unexpected ways. Nor is the Apocrypha altogether neglected, as we find in the fourth verse of John Wesley's splendid translation, "O God, of good the unfathomed sea." In the case of the Psalter, the Prayer Book Version, as might have been expected, is the one most commonly preferred. And here I may remark, by the way, that owing to the unfamiliarity of Methodists with this version, objections are sometimes needlessly made to the wording of some of the hymns ; e.g., Hymn 163. 4, "Though all my simpleness I own",—"Read 'sinfulness,'" says a recent critic, referring to Hymn 177. 1, and apparently unaware that C.W. was quoting from the *P.B.V.* of Psalm lxix. 5, "O God, thou knowest my simpleness."

Of the venerable formularies of the Anglican Liturgy,—dear to the Wesleys, but strangely distasteful to most modern Methodists,—we are continually reminded. The Pilgrim's Progress and the Imitatio,—notably the latter,—have left their traces. The early studies of the Wesleys in patristic and mystical literature have largely moulded the phraseology, if not the spirit, of their hymns. Baxter, Leighton, Howe, and other divines, are apparently drawn upon ; and many are the echoes of the sacred poetry of previous periods. But what is more remarkable is the large number of apparent allusions, often not obvious on the surface, to literature other than sacred. Not only Milton, but even Shakspeare, I think, is utilized. Waller, Prior, and Pope, alternate with Herbert, Quarles, and Young. There has even been traced one possible point of connexion with Butler's *Hudibras*. It is hardly necessary to add that the influence of the Latin classical poets is clearly visible.

Charles Wesley's indebtedness to Young is very evident. Hymn 61, is, in fact, only Young "improved" by him, in a way that would now be called plagiarism, (see his *Journal* for July 30, 1754.) Two hymns by John Wesley each contain a couplet transferred, in one case verbatim, and in the other nearly so, from an earlier writer:—cf. Hymn 210.6 with 964.7 by Ken: and Hymn 241.2 with Brady and Tate's version of Ps. ciii. v. 8. These should now have inverted commas. Pope's fine poem, *Eloisa to Abelard* (1717), furnishes so many expressions that one cannot help thinking the Wesleys must have got it by heart in their youthful studies.

Echoes of S. Wesley, Senior's *Life of Christ*, and of the *Occasional Poems* by S. Wesley, Junior, are not, of course, surprising. From the latter I select one:—"And thou dear Object of my growing love," (S. W. Jun., *Battle of the Seas*, st. I.), cf. Hymn 492.2, J. W. transl. from Spangenberg, "Great Object of our growing love," which is not, so far as I remember, required by the German. In fact J. W. seems never to have translated in any but a loose and far from literal fashion. Mere coincidences may, of course, now and then be mistaken for allusions; and confident reference to any one author is apt to be checked by the frequent discovery of a common source. Thus, it has been said (*Dictionary of Hymnology*, p. 1157) that the phrase "soul of my soul" in Hymn 340.3 is evidently taken from Blackmore, but I have been able to trace it virtually to Hooker. Again, the expression, "Reason's glimmering ray", in Hymn 95.5, on Faith, is probably taken either from Young, *Night* vi. "There sense from reason steals a glimmering ray"; or, as Mr. R. T. Gaskin has pointed out, from Prior's *Ode*:—"Then Faith, for Reason's glimmering light, shall give Her immortal perspective." But before these Dryden had written "So reason's glimmering ray was lent, &c." in the *Religio Laici*, line 5.

This interesting and fruitful subject has from time to time, to some small extent, engaged the attention of Methodist writers. The Rev. R. Watson, and the Rev. Thomas Jackson, touched the fringe of it. Burgess's *Wesleyan Hymnology* (2nd edn. 1846), and Creamer's *Methodist Hymnology* (New York, 1848), go more largely into the matter. The Rev. S. Romilly Hall left a few MS. notes relating to it. Later explorers in the same field are the Rev. John Kirk (1860), the Rev. S. W. Christophers, Mr. G. T. Stevenson, and the Rev. John Telford. There are probably others whom I may have overlooked, or of whom I have no knowledge. If a personal reference may here be pardoned, I

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may say that papers of my own on these literary parallels have repeatedly been inserted in our *Journal*, some being classified lists in relation to particular authors. I may also add that a book, dealing somewhat copiously with the subject, has been completed within the last few years, in the expectation that it would before now have been published. But *dis aliter visum*.

As a worker in this line I have, of course, been much interested in the various notes on this subject contributed to our *Journal* by other members, including one by the late Dr. Moulton, who took a deep and practical interest in whatever tended in this direction, even offering his valuable aid voluntarily: (see *Memoir*, 1899, p. 183). I thank Mr. Gaskin for his illustrations from Prior, some of which were new to me. I cannot, with Mr. Hardcastle, see any reference to the Atonement in Hymn 327, and think, with Mr. Jackson, that John Wesley's alteration is to be regretted, as effacing the antithesis. Charles Wesley wrote "And make *my* sacrifice complete," where "my sacrifice" is put over against "Thy mercies"; cf. Dr. Pope (*Comp. of Theol.* iii. p. 375). "Death is.....the last earthly act and oblation of the sinless spirit, in which the sacrifice of all becomes perfect in one."

One very striking example of the extent to which the Hymns are permeated by Scripture language is given in Stevenson's notes on Hymn 429. Both the Rev. E. Martin and Mr. Hardcastle have furnished interesting memoranda on this.

In Hymn 226. 1, Watts wrote "*loud* name." One correspondent asks "What is a *loud* name?" and seems to approve of J.W.'s alteration to "loved." But a study of the whole original poem of eighteen stanzas will show that their author carefully avoids any mention of the "softer passions" towards Deity till the last verse. All before this refers to Nature, which excites only admiration, delight, and terror,—in v. 1 the "palace" is simply the sky. Then, by a forcible contrast, in the last stanza, *Grace* evokes *love*. But John Wesley, by reading "loved Name" has quite spoiled the effect through anticipating the close. Too much, I venture to think, has been made by some Methodist writers of John Wesley's emendations, as if his taste were more refined and correct than that of his brother and of other writers. There is some truth in this, but the rule does not always apply. I cannot, for instance, admire the much lauded change of "death" into "faith" in Hymn 154. 1. It throws the whole sense of the hymn into a strange confusion. Other instances might be given of injudicious tampering with his brother's hymns.

Out of a large store, I will, in conclusion, select two or three illustrations of particular passages, which I think will be new.

Hymn 52. 5. "Hast leaped the bounds of time". Cf. Ben Jonson, *Pindaric Ode*: "*He leaped the present age, Possesst with holy rage To see that bright eternal day.*"

Hymn 399. 2. "Rooting out the seeds of sin", and Hymn 362. 4. "Cast out the cursèd seed"; in Sir Thos. More's *Utopia*, Book I. we read: "Endeavouring to root out all the cursèd seeds of evil that I found in him."

Hymn 28. 4. "And gladly catch the healing stream", and Hymn 25. 3. in the 1830 Hymn Book, "Help me to catch Thy precious blood." In Smith's *Spring Tour in Portugal*, p. 146, is an account (partly taken from the *Journal de Nice*, of March 28, 1864) of a Good Friday Procession at Monaco. Item 23 reads thus: "Les Madeleines et l'Ange du Calice *recueillant les gouttes du sang qui découle du cœur de Notre Seigneur Jesus-Christ.*" This confirms the legendary allusion in both hymns.

Let us hope that in the coming elimination of "dead matter" the living voice of Charles Wesley's glorious hymns will still be left to us ringing loud and clear, and that the woodman's axe will spare that tree that has sheltered us in our youth. For my own part I would say "Touch not a single bough." So far from mutilating or breaking up, it would be well if many of the thirty-nine hymns discarded in 1875 were to be restored. Methodism could ill afford to lose "Come Lord, from above, the mountains remove" (Hymn 558 in the 1830 Hymn Book), or the very fine lyric, "Jesus! was ever love like Thine?" (No. 715 in 1830). And the present Hymn 24, one of John Wesley's superfluous "transcriptions" of George Herbert, whom he could not improve, is a poor substitute for: "Ye that pass by, behold the Man!"

Finally, I would suggest that, in any future revision of the Wesleyan Hymn Book, although the primary object must be that of suitability for congregational singing in public worship, yet there are two other points that deserve very serious consideration. One of these is the relation of the Work as it at present stands to *private* devotional exercises; and the other is the *literary value* of the Wesley Hymns as compositions, one aspect of which is the main subject of this paper.

C. LAWRENCE FORD, B.A.

EXTRACTS FROM UNPUBLISHED
POEMS,

BY THE REV. CHARLES WESLEY, COPIED FROM
MANUSCRIPTS PRESERVED BY A
WESLEYAN MINISTER.

In the year 1762 Charles Wesley issued two vols. of *Short Hymns on Select Passages of Scripture*. A second edition, corrected and slightly abridged, appeared in 1796. These volumes have been judged by careful students to be eminently worthy of Charles Wesley's pen. Mr. Thomas Jackson says, "They are two thousand and thirty in number, and are founded upon particular texts beginning with Genesis and ending with the Revelation of St. John. . . . The entire work is perhaps one of the best uninspired manuals for the Christian closet that was ever published in the English language" (*L. of C. Wesley*, ii. 199). Dr. Osborn says:—"The volumes are entitled to rank among the choicest productions of their author. They display all his characteristic excellences, and the wide range and rapid succession of the subjects supplied by the several books of Scripture give them an interest all their own" (*Poetical Works*, vol. ix. Advt.).

The number of these hymns in the *Poetical Works* is increased to 3491, from the author's unpublished manuscripts. It is impossible to say how many were actually written. Amongst the Wesleyana, possessed by Mr. Thursfield Smith, is a MS. volume containing *Extracts from Unpublished Poems by the Rev. Charles Wesley (the eminent Methodist) copied from manuscripts preserved by a Wesleyan Minister*. The copy was made by the Rev. Thomas Jackson's daughter. Mr. Smith purchased the volume from a lady whose mother had received it as a gift from the widow of Dr. Liefchild. The subjoined are taken from this volume.

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The volume contains hymns on selected passages from St. Matthew, ranging from Chap. xiv, 24 to xxvi, 72, very few of which appear in the 1762 or 1794 issues; but all, *except the following*, are included in the *Poetical Works*. The question arises as to what may have been the total number written, seeing that on these twelve chapters alone there are no less than 35 hitherto unpublished. It is hardly conceivable that they are all that have not been given to the public; a further question suggests itself, Where are the remainder?

Matt. xvi. 16.—*Thou art the son of the living God.*

Son of the living God from heaven,
Is Christ for our salvation given;
But, sprung from Jesus on the tree,
Sons of the dying God are we!

Matt. xv. 31.—*The multitude wondered when they saw the dumb to speak, the maimed to be whole, &c.*

- 1 All glory to Thee, our ancestors' God,
Whose wonders we see on sinners renew'd;
Our best adoration thy benefits claim,
Thy grace and salvation for ever the same.
- 2 The spiritual blind their saviour behold,
Enlightened they find their way to the fold;
The lame we see walking, the maim'd are restor'd,
The dumb are all talking in praise of their Lord.
- 3 Thy work is begun: but O let it be
With power carried on in them and in me;
Who own our condition afflicted and poor,
And trust the physician to perfect our cure.

Matt. xviii. 1.—*The disciples came unto Jesus, saying, who is the greatest in the kingdom of heaven?*

Pride in the church! (how can it be?)
The kingdom of humility!
Spiritual self-exalting pride,
Which sets us by Jehovah's side!
Ambition to be counted best,
To soar, and shine above the rest!
What words that Lucifer can paint,
Who calls himself a perfect saint!

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Matt. xviii. 2.—*Jesus called a little child unto him, and set him in the midst of them.*

But let the holy child divine
Himself my pattern be ;
No innocence, O Lord, like thine,
Can teach humility.
Free from the faults and blemishes,
Which Adam's offspring stain,
Thee, only thee, will I confess,
A sinless child of man.

—v. 6.—*These little ones which believe in me.*

Whom Jesus for his followers owns
He calls, and keeps, his little ones :
Others above themselves they prize,
Less than the least in their own eyes,
They never boast their grace, or dare
Their own perfection to declare,
But still their littleness maintain,
Till great in heaven with Christ they reign.

Matt. xix. 2.—*Great multitudes followed him, and he healed them there.*

We cannot follow Christ in vain,
Whose word to all who seek is sure ;
But following on we must obtain
The healthful mind, the perfect cure.
He never lingers or delays
His promised benefits to give ;
Yet waits, before he grants the grace,
Till man is ready to receive.
Sinners of old for ease or food
Pursued the Saviour of mankind :
The spiritual eternal good
We come with faith in him to find.
Drawn by the odour of his name,
The sweetness of his grace and love,
We hope to see that heavenly Lamb,
And share his marriage-feast above.

Matt. xx. 9.—*And when they came that were hired about the eleventh hour, they received every man a penny.*

WESLEY HISTORICAL SOCIETY.

Who held on earth the lowest place,
Yet faithful to their little power,
Their measure small of feeble grace,
Labour'd for one important hour ;
They find the same reward above
To weak and strong by Jesus given,
And triumph, (if as much they love),
As much as the first saints in heaven.

Matt. xx. 23.—*To sit on my right hand, and on my left, is not mine to give, &c.*

- 1 The first superlative reward,
Saviour it is not thine to give
To all, but only those prepared
Such weight of glory to receive.
Who drink thy passion's deepest cup,
Abide temptation's fiercest fire,
And soonest take thy burden up,
And latest on thy cross expire.
- 2 Elected by thy Father's grace,
For these he hath reserved above
A mightier bliss, an higher place,
And larger draughts of heavenly love :
And perfected through sufferings here,
They here superior grace obtain,
Who least in their own eyes appear,
And in thy patient kingdom reign.
- 3 They live, the outcasts of mankind,
Entreated like their Lord below,
With him in sharpest sufferings joined
The closest fellowship they know.
In daily death, His life they live,
Till call'd to lay their bodies down,
The conquerors from his hands receive
A fairer palm, a brighter crown.

Matt. xxi. 1.—*And when they drew nigh unto Jerusalem,
then sent Jesus two disciples, &c.*

He comes his people to redeem,
Enters his own Jerusalem,
To buy us with his mortal pain,
And glorious in his church to reign !

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And lo, the triumph of an hour,
The short anticipated power,
Prepares him for his painful loss,
And paves the passage to his Cross.

Matt. xxii. 2.—*The kingdom of heaven is like, &c.*

Great the nuptial mystery
Which heaven and earth unites,
Christ allies himself to me,
And God in man delights :
Christ I for my Lord receive,
Who left for me his throne above,
To the heavenly Bridegroom cleave
By humble faith and love.

—v. 3.

1 Here in truth and righteousness
Betrothed to Christ I am,
(Christ, the smiling prince of peace),
And call'd after his name :
Truly my consent I give,
Heart to heart, and will to will,
Yielded that his love should save :
And lo, he saves me still.

2 Now I live to Jesus joined,
My husband's flesh and bone,
One with him in heart and mind,
In soul and spirit one :
He is mine and I am his,
Till Him I in his glory meet ;
Then consummated in bliss
The marriage is complete.

—v. 4.

1 Oft repulsed by sinful man,
Yet will not Christ depart,
Still he comes, and sues again,
And cries, give me thy heart,
Yet Thou know'st, so strangely kind,
That when I give my heart to Thee,
Nothing then thy love can find
But sin and misery.

WESLEY HISTORICAL SOCIETY.

- 2 Wisdom I in Thee possess,
When thine I truly prove,
Wealth, and power, and holiness,
And beatific love.
Perfect love, whose depth and height
The saints alone can comprehend,
Full, ineffable delight,
And joys that ne'er shall end.
- 3 Husband of thy Church below,
The feast itself Thou art,
Thou the bread, the life, we know,
Of every faithful heart ;
Banquet with and on our God,
The Paschal Lamb for sinners slain,
Eat thy flesh and drink thy blood,
And life eternal gain.

—v. 5.
Wretched world ! the call who slight
To real happiness,
Seek in wealth their vain delight,
In soft, voluptuous ease.
Sunk in sloth, or lost in care,
Who Jesu's proffer'd grace refuse,
Both implunged in late despair,
Their souls for ever lose.

—v. 6.
Wretched, far above the rest,
Who shamefully entreat
Those that bid them to the feast,
And tread beneath their feet.
They their hated brethren slay,
Who daily thirst to shed their blood,
Murderers of the servants they,
And murderers of their God.

—v. 8.
Justly is his case deplor'd
Who, bidden to the feast,
Scorns the kind inviting word,
And will not be his guest ;

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Most deplorable the man,
Who tasting once the heavenly food,
To his vomit turns again,
And loathes the feast of God.

—v. 10.

- 1 God his grace on them bestows
Whom he vouchsafes to call,
No respect of persons knows,
But offers Christ to all ;
In the wedding garment clad,
(The faith which God will not reprove),
Poor and rich, and good and bad,
May banquet on his love.

- 2 Many a bold, presumptuous guest,
Unholy and unfit,
Share the sacramental feast,
And at his table sit ;
Sinners who to sin turn back,
Strangers to their Saviour's love,
Souls that never shall partake
The marriage-feast above.

—v. 13.

No more feet from wrath to flee,
Or hands to work for God,
No more light his face to see,
In hell's profound abode !
What doth now for souls remain
Cast out to be tormented there ?
Darkness, fear, and rage, and pain,
And blasphemous despair !

Matt. xxiii. 7.—*They love to be call'd of men, Rabbi, Rabbi.*

Our Scribes and Pharisees we see,
Proud of their rank and dignity,
Puff'd up when honours they receive,
Provok'd when men refuse to give ;
Honours they haughtily require,
Possess with fondness of desire,
Eager defend with angry heat,
And lose them with the least regret.

—v. 15.— *Woe unto you Scribes and Pharisees, hypocrites, &c.*

The proselyte ye make
Is still unchang'd in heart,
Tho', for a new opinion's sake,
He take the Church's part ;
By your devotion fir'd
He breathes your spirit too,
And fights, with double rage inspir'd,
Against the truth like you.

—v. 16-22.

- 1 Your superstition vain
Its own conviction brings,
Who interdict the use profane,
Of consecrated things.
But Him, that gives their use
And sacred character,
Ye for your hallowing God refuse,
And quite cast off his fear.
- 2 The temple ye despise,
Like Pharisees of old,
The gift above the altar prize,
And idolize the gold :
The offering ye prefer,
To Mary's better part,
And thus the ignorance declare,
And blindness, of your heart.
- 3 Foolish and blindfold guides,
Ye have no eyes to see
The temple true, where God resides
In all his majesty :
The Spring of holiness,
To things and persons given,
On earth the consecrated place,
The only shrine in Heaven.
- 4 That altar in the skies,
Alas, ye will not lift
Your hearts to Him, who sanctifies
The offerer and the gift :

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Whate'er a sinner gives
To God, thro' Christ alone,
The Father graciously receives,
As offered by His Son.

—v. 23—*Woe ye pay tithe of mint, and anise, &c.*

1 Your strict and only care
In matters small is show'd,
While grossly negligent ye are
In the great things of God :
The essential righteousness
Imparted from above,
The spirit pure of Gospel grace,
The life of faith and love ;

2 In ceremonies nice,
Who will not break the least,
Ambition, pride, and avarice :
Your conscience can digest.
*Who at a trifle strain,
Ye teach the multitude
To keep, like you, the rules of men,
And break the laws of God.

—v. 25.—*Woe unto you . . . ye make clean the outside, &c.*

Ye make the outside clean,
Nor fear that God should see
Your inmost souls defil'd with sin,
And all impurity :
Corrupt and full your hearts
Of rapine and excess,
Your conscience, and your inward parts,
Are very wickedness.

—v. 26.—*Thou blind Pharisee, cleanse first, &c.*

Thou teacher, blind and proud,
Of outward righteousness,
Thy heart must first be washed in blood,
And purified by grace ;

* Altered for 1762 and 96.

WESLEY HISTORICAL SOCIETY.

Thine actions then would shew
Thine heart and conscience clean,
And all thy conversation flow
From the pure love within.

—v. 27, 28.— *Woe . . . ye are like unto whited sepulchres.*

- 1 The sepulchre ye white
 As righteous men appear,
And outwardly expose to sight
 A reverent character :
 Whate'er ye seem to be,
 The Lord, through all your art,
Perceives your deep hypocrisy,
 Your rottenness of heart.
- 2 Ye stand with all your deeds
 Before his eyes confest,
Who every dreadful secret reads
 In your polluted breast :
 That hideous ghastly place,
 Your heart, shall soon be seen,
While Jesus spreads it to the gaze
 Of angels, and of men.

—v. 32,3.— *Fill ye up then the measure of your fathers, &c.*

I.

- 1 Fill then your measure up,
 Ye serpents' murderous brood :
No mercy at your hands we hope,
 Who hate the incarnate God :
 Who hate the righteous poor,
 Your edict mild repeat,
And for your wretched souls secure
 The hottest place in hell.
- 2 When God permits, revive
 Your sanguinary laws ;
Resisting unto blood, we strive
 In our Redeemer's cause :
 Throw down our legal fence,
 (We know your devilish aims),
Oppress our blacken'd innocence,
 And vote us to the flames !

II.

Jesus, the God of Love,
 The infinite in grace,
 Cannot commend, cannot approve,
 A sinner's wickedness :
 But when the day is past,
 He may his grace deny,
 And justly let the soul, at last,
 Fill up its sin, and die.

—v. 34.—*Behold, I send unto you prophets, and wise men
 city.*

- 1
 Happy the age and place
 Where God's peculiar love
 Vouchsafes his witnesses to raise,
 And openly approve ;
 When full of faith divine,
 As in the gap they stand,
 With fervent zeal and wisdom shine,
 And guard a sinful land.
- 2
 But O, what endless woes
 Are treasured up for them,
 Who Jesu's messengers oppose,
 And spitefully condemn.
 Who scourge them with their tongues,
 Who buffet them with lies,
 And, loaded with repeated wrongs,
 At last to murder rise !
- 3
 Thro' pride and malice blind,
 The proffer'd grace ye scorn,
 The blessings for your souls design'd,
 Ye into curses turn ;
 Salvation long refus'd,
 Your sinful measure fills,
 And Christ, with all his saints abus'd,
 Your just damnation seals.

Matt. xxv. 1.—*Then shall the kingdom of heaven be likened
 unto ten virgins, &c.*

Jesus all thy subjects here
 Are call'd to holiness ;
 They the virgin character
 Of purity profess ;

WESLEY HISTORICAL SOCIETY.

Loving Thee with chaste desire,
All baptized into thy name,
Should thro' life to heaven aspire,
That marriage of the Lamb.

—v. 5.—*While the bridegroom tarried, &c.*

1 While the bridegroom seems to stay,
By sinful sleep opprest,
Sinners quite forget the day,
And saints in safety rest :
Sinners in their sins lie down,
In worldly quietness and ease :
Saints enjoy the peace unknown,
The true substantial peace.

2 God the world in mercy spares,
When ripe for punishment ;
Still the dreadful day defers,
That sinners may repent.
Good and bad their eyelids close,
Before they hear the trumpet's call,
All their breathless limbs repose,
And death o'erwhelms them all.

—v. 10.—*And they that were ready went in, &c.*

Ready for their full reward,
In holiness complete,
Saints, with their exalted Lord,
In heavenly places sit :
All on their Beloved lean,
Admitted to the nuptial feast,
Rest eternally in Him,
In Jesu's arms they rest.

—v. 11.—*Afterward came also the other virgins, &c*

Fools, with repetition vain,
Their lingering prayer present,
Nothing doth for them remain
But hellish punishment ;
Nothing can reverse their fate,
Who wake alas to sleep no more,
Knock, and call, (but all too late),
When death hath shut the door.

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—v. 22.—*He also that had received two talents came, &c.*

Who saves his own and neighbour's soul
Doubtless the talent he receives,
Having done all refers the whole
To Christ, when his account he gives :
Before his Saviour in the skies
He stands, demanding no reward ;
He served on earth, (let that suffice),
A great, and good, and faithful Lord.

—v. 23.—*Well done, good and faithful servant.*

My goodness now I cannot boast,
My faithfulness I cannot see ;
What in mine inmost soul Thou dost,
While doing, is unknown to me.
The way and measure of thy grace
Still be it Lord, to me unknown,
So Thou at last thy servant praise,
For work which Thou thyself hast done.

Matt. xxvi. 10.—*She hath wrought a good work upon me.*

Jesus justifies expense,
Toward himself profusely shew'd,
Works of such magnificence
Praises, as sincerely good :
Offering of a willing heart,
Small or great, he deigns t' approve,
Stamps them with his own desert,
Loves whate'er proceeds from love.

—v. 37.—*He took with him Peter and the two sons, &c.*

1 Jesus, to those he most approves
And as his choicest favourites loves,
Doth more abundantly impart
His grief, and heaviness of heart :
And all, who thankfully embrace
The works of his distinguish'd grace,
Shall nearest him above sit down,
With brightest jewels in their crown.

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2 Lord, in my contrite heart reveal
What thou art pleased in me to feel ;
That deep, mysterious grief unknown,
Thou shalt not bear it all alone ;
My sins, the cause of thy distress,
My sins, I mournfully confess,
Thy cup partake, thy sorrows share,
And to my grave thy burthen bear.

—v. 38.—*My soul is exceeding sorrowful, &c.*

*₂ Conform my heart to thine,
And gladly I partake
The sorrow, and the love divine,
A sufferer for thy sake :
With thee I tarry here,
(For such my Lord's desire),
And watch and pray, and persevere,
Till pain within expire.

R. GREEN.

* v. 1. in 1762 and 96.

NOTES AND QUERIES.

108. Where can I find the complete hymn from which George Borrow quotes as under? He describes it (*Lavengro*, i. ch. 25) as "composed by Master Charles Wesley."

Jesus, I cast my soul on thee,
Mighty and merciful to save :
Thou shalt to death go down with me,
And lay me gently in the grave :

This body there shall rest in hope,
This body which the worms destroy ;
For thou shalt surely raise me up,
To glorious life, and endless joy.

—*Mr. Francis M. Jackson.*

109. The above verses will be found in Dr. Osborn's edition of the *Poetical Works* of J. and C. Wesley (vol. ix. p. 30). They are taken from C. Wesley's *Short Hymns on Select Passages of Holy Scripture*, first issued in 1762 in two vols. The two verses quoted by Mr. Jackson are on Genesis xlvi. 4. They were printed as one verse of eight lines. A verse of four lines from the same text is appended, and fitly completes the lovely poem :—

A few more days preserve me here ;
And when from earth my spirit flies,
O let a child of mine be near,
A child of God, to close mine eyes.

The reference is to the last clause of the fourth verse "And Joseph shall put his hand upon thine eyes."—*Mr. G. Stampe.* [Borrow does not quote the verses precisely as they appear in the volumes.—R.G.]

110. *The Christian Library.*—Soon after the Conference of 1746 Wesley began this great work. The ministers who had been ejected through the Act of Uniformity had been moved to

write for want of bread, and their works were largely selected. Dr. Doddridge, principal of a Presbyterian College at Northampton, furnished Wesley with a list of books without regard to the religious views of the writers. These Wesley abridged, drawing a line of his pen through the redundant words. The Rev. Jas. Sutcliffe says, "I found several of these abridgements in Bristol, in which he gave the reader the pure ores freed as much as might be from the argillaceous and silicious matter." The work was a treasure to families and students in those days, as it rescued from oblivion some writings of the greatest value. The first edition involved considerable loss principally from broken sets and the small number printed, but a third [? second] edition was called for. It was published in monthly volumes, price 2s. 6d. in calf. Wesley probably took the idea of its publication from the *Young Student's Library*, which his father had prepared for John Dunton, and published in 1692. Neither as a Library nor as separate treatises did the work meet with much encouragement, because Wesley did not commend it to his preachers and Society. The Calvinistic party of his day discouraged its sale by asking, "Is not your Christian Library an odd collection of mutilated writings of Dissenters of all sorts?" In addition to the references given by Mr. Green in his *Wesley Bibliography*, Wesley refers to it in his *Works*, xiv. 238, ii. 278, xxi. 359.

As soon as Wesley had completed the Christian Library, the Notes on the New Testament were put to press. In 1763 Wesley became his own printer at the Foundery, and on removal the business was carried on till long after his death at North Green, Worship Street.

His reference in *Works*, iv. 439, complaining of the management of his Book Room, probably refers to the fact that Mr. Olivers had displeased him by publishing several private papers without consulting him, and especially a letter from Miss Wesley giving an account of her father's death, of which Mr. Freeman Shepherd complained to Mrs. Chas. Wesley, see *Arm. Mag.* 1788.—*Rev. E. Martin.*