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THE  
METHODIST HYMN BOOK,

ILLUSTRATED WITH

Biography, History, Incident, and Anecdote.

BY

GEORGE JOHN STEVENSON, M.A.,

AUTHOR OF

"MEMORIALS OF THE WESLEY FAMILY;"

"LIFE AND WORK OF PASTOR C. H. SPURGEON, TO HIS FORTY-THIRD BIRTHDAY;"

"HYMNS AND HYMN WRITERS OF EVERY AGE AND NATION;"

"THE METHODIST HYMN BOOK AND ITS ASSOCIATIONS;"

"THE HISTORY OF CITY ROAD CHAPEL, LONDON;"

"THE ORIGIN OF ALPHABETICAL CHARACTERS;"

ETC.



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## P R E F A C E.



**T**HE interest which attaches to the "Collection of Hymns for the use of the people called Methodists," is much greater than many persons would be ready to acknowledge. This has been shown in many ways, and by a variety of persons and incidents. To a large number of the hymns there belongs something like inspiration, or, at the least, a special attraction, manifested by their varied uses in individual experience, in social life, and in public worship.

The founders of Methodism were well aware of the importance of Psalms and Hymns as aids to a religious life. As early as the year 1736, Charles Wesley occasionally indulged in writing verses, but they were strikingly defective in theology and gloomy in sentiment. Even after the conversion of the two brothers J. and C. Wesley, in 1738, the pieces which Charles wrote partook somewhat of the spirit of the mystics, which at that time was wide spread, and to which both the brothers were for a time in bondage. In the first collection of "Hymns and Sacred Poems," issued conjointly by the two brothers in 1739, and which in that year reached a third edition, the first sentence of the preface reads thus: "Some verses in the following collection were wrote upon the scheme of the mystic divines, and these we had once in great veneration." The Divine Teacher alone enabled them to break the spell. The instruction of Peter Bohler, and the influence of the German hymns which John Wesley translated, and used so freely, greatly helped in clearing away the mystic clouds.

After their conversion, the poetic fire was enkindled afresh in the breast of Charles Wesley. John had shown his fine taste and correct judgment in selecting true poetry, in the German, French, and Spanish Hymns, which he translated and published for the use of his friends; but no hymns of value seem to have been written by Charles until the Holy Spirit had revealed to him the nature of justifying faith, and he had entered into that experience. Within a few days of that happy change in himself, he wrote two hymns expressive of the change which had taken place, and one, if not both these, seem to have been sung on the occasion of the conversion of his brother John, which was only a few days afterwards. One of these begins thus—

“Where shall my wondering soul begin?  
How shall I all to heaven aspire?”

The second is no less clear in its teaching, and equally earnest in its spirit—

“And can it be that I should gain  
An interest in the Saviour’s blood!”

The last verse of which announces thus—

“No condemnation now I dread,  
Jesus, and all in Him, is mine!”

The quickening influence of such experience was soon made manifest by the eager purchase of the new volume of hymns, and that was followed in 1740 by another volume, in which were many new compositions, amongst which will be found two now of world-wide popularity, commencing respectively—

“Oh for a thousand tongues to sing;” and  
“Jesu, lover of my soul.”

Those hymns were first published, before Methodism, as a separate society, was a year old. From that time, and for about forty years, the Divine Spirit seems to have been never absent from Charles Wesley, as was manifested by the frequent publication of new poetical works, either as books

or tracts, until by the year 1780, more than six thousand hymns had been written by him.

( From the very beginning of Methodism, these hymns have been made an abundant blessing to the thousands of readers into whose hands they have fallen, sometimes as helps to devotion for individual Christians, or in the service of song—at the out-door preaching as well as in the more social means of grace. They have been largely used in the work of conversion, in relieving daily toil, and especially in times of suffering, bereavement, and death. More than five hundred instances of their usefulness are recorded in this volume, and above twice that number of incidents could have been given if the plan of the work had permitted. In these the advantages of early devotion to the service of God, and of attachment to the Methodist class and prayer meetings, will be seen to be a marked feature. The index to a similar work, named below, will direct the reader to the pages of the *Methodist Magazine*, where fuller biographical details will be found respecting most of these persons. These may serve to illustrate another advantage arising from religion—the tendency which it has to prolong life, a large proportion of those whose names are there recorded having lived to threescore years and ten, while not a few have reached fourscore, and some have even passed through the whole course of a century.

From a conviction that the historical, biographical, and explanatory information which the work contains will be found useful, not only to Methodists, but to the religious public generally, and that the book will be especially welcome for Sunday reading, and as a suitable work for presentation, the author commends it to all lovers of Wesley's Hymns, in the hope that it may be deemed in some respects a not unworthy companion to those invaluable compositions.

The value and interest of such a work as the present has been demonstrated by the publication of a volume entitled,

“The Methodist Hymn Book and its Associations,” by the same author, which was first issued in 1869, which reached a second edition in 1871, of which, latter, several thousand copies were sold. When the old collection of the hymns was discontinued, and one very much enlarged by a New Supplement was introduced, the “Associations” were allowed to go out of print. There has since been much inquiry for that work in England and from the United States of America, and that demand remains unsatisfied. In the new collection are several hundred additional hymns. The history of these, with an account of their authors, forms part of the present volume; and it is believed that it will be found an acceptable and extensively useful work to preachers, teachers, and the Christian public in general. One preacher of some distinction said of the “Associations,” that after the book had been read through to his children as a Sunday book, they desired that it might be again read to them throughout.

Mr. W. M. Symons, of Vauxhall, has long been a collector of incidents illustrative of the uses of hymns; a selection of these he has kindly permitted for these pages.

That it may be useful to thousands, and instructive to all who read it, is the prayer of

GEO. JNO. STEVENSON.

LANRICK LODGE, SOUTH HACKNEY,  
20th January, 1883.

*Note.*—Great pains have been taken to ensure accuracy throughout; but in the multitude of facts contained in the volume, some errors may be found, which will be corrected in subsequent editions.

# The Methodist Hymn Book.

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## INTRODUCTION.

**D**URING the period of forty years, from 1739 to 1779, the Psalmody of the Methodist people was conducted under very unfavourable circumstances. The singing of hymns formed, from the beginning of the Societies, so essential a part of divine worship, and was engaged in so earnestly and devoutly, that both the brothers, John and Charles Wesley, made the most ample provision they could for the cultivation and encouragement of psalmody in all their services, public, social, and domestic.

The first book of hymns they issued in their joint names, in 1739, was a fair specimen of the variety contemplated for the service of their adherents. It is divided into two parts, the first of which contains sixty-four, and the second seventy-five hymns, forty-two of the entire number being by George Herbert. There are in the volume a few of the earliest, and the best of Charles Wesley's compositions, and nearly the whole of those choice translations from the German, French, and Spanish, made by John Wesley. It contains hymns adapted for general worship, and others for the festivals and special services, including hymns for Good Friday, Easter, the Ascension, and Whitsunday. Here is the first edition of the Christmas Hymn, "Hark, the herald angels sing," in its original form. Although the hymns adapted for religious worship were little more than half the entire number, they well represented the leading doctrines of the New Testament, and the special services of the Methodists. In the volume issued in 1740, nearly one hundred additional hymns were provided.

As the number of adherents to the Wesleys so rapidly increased, and when regular Sabbath as well as week-day services had to be provided for, Mr. Wesley soon saw the

necessity for a yet more comprehensive volume being provided, and the "Collection of Psalms and Hymns" was published in 1741, which contained one hundred and sixty-five compositions specially suited for Divine worship. That book, with some modification subsequently, continued in use for about ninety years, and was what was called the Morning Hymn Book as recently as 1830.

For ten years and more after Methodism became organised, some new book or tract of hymns was issued annually, sometimes several in a year, up to 1750. Onwards from that time to 1785, fresh publications appeared, all containing hymns by Charles Wesley; the total number of separate poetical works was sixty-one, and they included over six thousand hymns.

When City Road Chapel in London was opened in 1778, it gave to Methodism a more permanent position than previously; and Mr. Wesley, immediately afterwards, began the preparation of a Collection of Hymns, the preface to which is dated 20th October, 1779, but on the title-page is the year 1780. That collection has now been the Book of Methodist Psalmody for over a century, and although it has undergone various changes during that period, the last of those changes, in 1875, tended to restore the book, so far as Mr. Wesley prepared it, to the condition in which he left it, with some desirable modifications, but up to Hymn 539, the collection has served Methodism more than a hundred years. The membership of British Methodism now includes about four hundred thousand persons, who are, some of them, in the daily use of that book. To a large number of those persons, and to others who are adherents to the cause, the history of these hymns, and their authors, will be acceptable, useful, and instructive.

The collection of hymns now used by the Methodists extends to 1026. Of these, Charles Wesley was the author of more than half. His popularity as a writer of hymns is greater than that of any other poet of the Sanctuary, although some of the hymns by Dr. Watts have been very widely used, but not so extensively as C. Wesley's.

Charles Wesley was the eighteenth child of his parents, and was born at Epworth, 18th December, 1707. He was educated, first by his mother, then at Westminster School under his brother Samuel, and finally at Oxford. In 1735 he went out to America as secretary to General Oglethorpe, but returned to England nearly three years afterwards. His conversion in May,

1738, altered the course of his after-life. The only cure of souls he had was at St. Mary's, Islington, for a short time only. He then, as companion and helper to his brother John, became an itinerant evangelist, and for many years travelled England and Ireland over, but after his marriage to Miss Sarah Gwynne, of Garth, in 1749 he began to circumscribe his travels, and then settled with his family, first at Bristol for some years, and finally in Great Chesterfield Street, Marylebone, acting as resident clergyman to the Methodist Societies in London to the end of his days. He peacefully entered into rest, 29th March, 1788, aged eighty-one years, and was interred in the graveyard of Old Marylebone Church. An obelisk marks his grave.

Charles Wesley will ever be considered to be the poet of Methodism. In the early years of his public life he was almost daily exercised in the composition of hymns. His thoughts flowed in numbers, and his deep feelings of joy, confidence, and zeal could find no adequate expression but in verse. His hymns were not the production of a lively imagination, suggested by the beauties of nature, nor were they the fruits of hard mental toil. They were the spontaneous effusions of his heart, prompted by love and gratitude to God, and they testify to his joyous confidence in the divine truth and mercy, and to his yearning affection for the souls of redeemed men everywhere. Their wide-spread and enduring popularity is chiefly due to their eminently experimental and Scriptural character, and the distinctness in their statement of doctrine.

No merely human compositions can compare with them for the universality of their use, and for their variety and adaptability to all the wants and circumstances of life. Both John and Charles Wesley wrote on important subjects previously to their conversion, but nearly all their hymns date their origin to incidents which followed the great spiritual change in their minds. Is it their purpose to state the utter depravity of human nature? or the freeness and fulness of the Gospel plan of salvation? or a sense of grateful obligation to the Giver of all good for countless mercies received? They express themselves in verse, with a simplicity, purity, and power, which have never been surpassed by any uninspired writer. Apart from the many beauties of sentiment and diction which abound in the sacred compositions of the Wesleys, they contain many historical allusions and biographical references, which, when intelligently explained, greatly increase the interest which is felt in writings so widely

known and so extensively used. The design of these notes is to make the hymn book more instructive, and more conducive to general education.

The addition of several hundred illustrative incidents, and anecdotes of the practical use of the hymns, will greatly enhance the value of these compositions.

The late Mr. Benjamin Gough wrote some verses as an "In Memoriam" to Charles Wesley, the first two and last of which are here added :—

“ Bard ! inspired by love divine,  
 Hallowing influence benign ;  
 Ever vital, ever rife,  
 Throbbing warm with inner life ;  
 Holy unction, quenchless fire,  
 All concenter in thy lyre ;  
 Wreathe the laurel round thy brow,  
 Israel’s sweetest singer,—thou.

“ Who in like majestic lays  
 Ever voiced Jehovah’s praise ?  
 Earth is choral with thy songs,  
 From her countless million-tongues ;  
 Girdling the great world around,  
 Wheresoever man is found  
 Hearts are melted, harps are strung,  
 And thy jubilates sung.

\* \* \* \*

“ Bard of bards ! in peerless light  
 On the empyrean height,  
 All surpassing, all above  
 In thy canticles of love.  
 Joining hands with those who dwell  
 Where eternal anthems swell,  
 Now we wreathe thy deathless brow,  
 Israel’s sweetest singer,—thou.”



## Notes on the Hymns.

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**A**FTER the number, and first line of each hymn, the original title will be given as far as it can be ascertained; the tunes named after the titles are those chosen by Mr. Wesley, and printed in the "Sacred Melody," 1761, or the "Sacred Harmony," 1781. The Harmony was republished in 1789; where a second tune is given, it is that found in the Connexional Tune Book. In the second portion of the hymn book, which commences with Hymn No. 540, only the newly chosen tunes are given. As various tune books are now in use in the Connexion, other tunes than those named here may in some instances be found even more appropriate than those here recorded.

**HYMN I.**—"Oh for a thousand tongues to sing."—*For the Anniversary Day of One's Conversion.*—TUNE, Birstal, 1761.

A memorable and deeply interesting history belongs to this hymn. It is one of the very early ones written by its author, and it originated under circumstances which had a most important influence on the history of Methodism. At the time of his conversion, Whitsunday, 21st May, 1738, Charles Wesley was confined by a severe attack of pleurisy to his room, in the house of Thomas Bray, brazier, Little Britain. After many years of diligent and careful inquiry, the exact position of Mr. Bray's residence in Little Britain was ascertained towards the close of the year 1881. The exact spot where the great change in his life took place has excited a spirit of inquiry in the minds of very many earnest Methodists.

The event itself is thus described by Charles Wesley in his Journal:—

**THE DAY OF PENTECOST.**—"Sunday, 21st May, 1738.—I waked in hope and expectation of His coming. At nine my

brother and some friends came and sang a hymn to the Holy Ghost (probably that written by his brother Samuel). My comfort and hope were hereby increased. In about half-an-hour they went. I betook myself to prayer; the substance as follows:—‘O Jesus, Thou hast said, “I will come unto you;” Thou hast said, “I will send the Comforter unto you;” Thou hast said, “My Father and I will come unto you, and make our abode with you.” Thou art God, who canst not lie; I wholly rely upon Thy most true promise: accomplish it in Thy time and manner.’ Having said this I was composing myself to sleep in quietness and peace, when I heard one come in and say, ‘In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thine infirmities.’ The words struck me to the heart. I lay musing and trembling. With a strange palpitation of heart, I said, yet feared to say, ‘I believe, I believe!’” Mr. Bray told Mr. Wesley that his sister, Mrs. Turner, had been ordered by Christ to say those words to him. By degrees the darkness of his unbelief was cleared away; and immediately he was thoroughly convinced, he fell to intercession. Looking into the Scriptures, he read, “And now, Lord, what is my hope? Truly my hope is even in Thee.” And again, “He hath put a new song in my mouth, even a thanksgiving unto our God.” Mr. Charles Wesley adds, “I now found myself at peace with God, and rejoiced in hope of loving Christ.”

On the first anniversary of this happy event, the hymn was written which is now placed first in the “Methodist Hymn Book.” It is the first also in the collections used by other sections of the Methodist family.

The original hymn extends to eighteen verses, the first of which commences thus—

“Glory to God, and praise, and love,  
Be ever, ever given;”

and the author proceeds to say, “on that glad day the glorious Sun of Righteousness arose” on his benighted soul, “and filled it with repose.” The doctrine of present and instant salvation is plainly stated, and was fully demonstrated in his subsequent life. The first six stanzas of the original hymn, and the fifteenth and sixteenth, were omitted by John Wesley when he selected the hymn with which he commenced his collection. The fact of its being the first hymn in the book has caused it to be as widely known as any hymn which was ever written. It

forms an appropriate introductory hymn ; and it occupies a prominent place in other collections besides Mr. Wesley's.

The whole composition reads like a sketch of the Christian career of a new-born soul ; it is full of Christ, and glowing with the desire to commend His love to sinners. When the poet consulted Peter Bohler about praising Christ, Bohler replied, "Had I a thousand tongues, I would praise Him with them all." This memorable utterance of the pious Moravian, Charles Wesley has enshrined in this glorious hymn ; and the same sentiment is embodied in some German hymns, as well as in one by the Rev. H. F. Lyte. In this hymn, as also in most of the other instances in which Mr. John Wesley abridged his brother's compositions, we observe, once for all, that the best verses are selected.

Objection has been taken to one line in this hymn as being, from its extreme condensation, somewhat obscure—

"He breaks the power of cancelled sin."

Considered in the light of Wesleyan theology, a writer in the *Methodist Recorder* thus explains : "Salvation consists of two acts, identical indeed in point of time, but distinct in nature and successive in our conception of them—namely justification, or pardon from the guilt of sin ; and regeneration or a deliverance from its power. To effect the sinner's salvation, then, not only must the guilt of sin be pardoned, but the power of sin must be broken ; not only must the ransom price be paid, but the victim must be forcibly wrested from the hands of his captors ; and it is as accomplishing both these ends that Christ is presented to the world as its Saviour. By the atoning efficacy of His sacrifice He cancels the guilt of sin, and by the renewing influence of His Spirit He abolishes its power. Now the line under discussion appears to be intended to express, in tersest language, this twofold act of Christ as the world's great Redeemer, and in this view every word is weighty.

In the year 1837, Mr. John Lawson, a devout local preacher in the Leeds Circuit, was conducting the Sabbath morning service. Soon after entering the pulpit he became unwell, and called on a friend to give out a hymn. Some delay arose, during which Mr. Lawson called out, "The first hymn—

'Oh for a thousand tongues to sing.'"

Before the last verse was sung, the dying Christian soldier fell

in the pulpit, and in doing so he cried out, "Sing, John, sing!" and an hour afterwards he entered Paradise, to sing there.

Alexander Mather, who was sent out by Mr. Wesley to travel at the Conference of 1757, during the same year visited a poor condemned malefactor in Nottingham Gaol, who had been so hardened that he was resolved to be a devil. Mr. Mather was himself a young convert, and his zeal in trying to rescue this poor criminal was signally owned of God. On the morning of execution he accompanied the wretched man to the scaffold, erected at the outskirts of the town, "Where," writes Mr. Mather, "we sung part of a hymn—

‘Oh for a thousand tongues to sing.’ ”

During the first three verses he seemed lifted up, but when he came to the words in the fourth verse—

‘His blood can make the foulest clean,  
His blood avail'd for me,’

then he rejoiced with joy unspeakable and full of glory.”

Mrs. Green, of Southport, formerly of Bolton, was a member of the Methodist Society fifty-three years, and she remembered with lively gratitude the good she received under a sermon preached by the Rev. John Wesley, in Bolton. During the protracted affliction which preceded her death, she frequently prayed, "Come, Lord Jesus; come quickly." On the day previous to her departure she repeated with peculiar delight the verse—

“Oh for a thousand tongues to sing,” &c.

Mrs. Clarkson, of Cheetham Hill, wife of James Clarkson, Esq., was a member of the Methodist Society more than forty years, but owing to the extreme weakness of her faith was unable to realise a clear sense of her acceptance with God till within a few hours of her death. When she obtained the blessing, she called on all around her bed to join her in celebrating redeeming love in the verse commencing—

“Oh for a thousand tongues to sing,” &c.

Her end was peace.

Margaret Cargill, wife of the Rev. David Cargill, one of the pioneer missionaries to Fiji, was born at Aberdeen in 1809, and died at Rewa, Fiji, in June, 1840. Shortly before she died, at midnight she repeated with a cheerful voice—

“Oh for a thousand tongues to sing  
My great Redeemer's praise.”

Her strength failed, her voice faltered, but she added in feebler tones—

“The glories of my God and King,  
The triumphs of His grace.”

After a pause, with a smiling countenance, she closed her testimony on earth with the couplet—

“My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below.”

Mrs. Mary Day, of Whitefield Street, London North Circuit, feared the Lord from her youth. She bore a long affliction with patient resignation. As the closing scene drew nigh, her faith and hope increased, and with emphasis she repeated the lines—

“Jesus, the name that charms our fears,  
That bids our sorrows cease,” &c.

Her last words were, “Jesus is precious.”

Anthony Triffit, of Stillingfleet, near York, was convinced of sin whilst hearing a local preacher declare the truth as it is in Jesus. At a love-feast held in York soon afterwards, he found peace with God whilst the congregation was singing the lines—

“He breaks the power of cancell'd sin,  
He sets the prisoner free,” &c.

He became a useful local preacher, and was transferred into the separated ministry, in which he laboured with acceptance for fifty years. Among his last words were, “Blessed Jesus.”

Thomas Molineux was born in 1789. Having a pious mother, he was early taught the way to heaven, and at the age of ten years enjoyed a clear sense of the pardon of sin. As a youth he was appointed to lead a class, and at that time regularly attended, at Madeley, Mrs. Fletcher's Sunday morning meeting, and at her request made his first attempt to preach the Gospel in 1815. He was an earnest, industrious, godly man; meeting in class every Sunday at five o'clock in the morning. Throughout life and in death, he manifested entire submission to the will of God. On the verge of mortality, he said to a friend, who asked how he felt, “Free from grief; free from care; free from sin.” To one of his daughters, shortly before his death, he replied—

“His blood can make the foulest clean,  
His blood avails for me,” &c.

With a countenance beaming with hope and joy he fell asleep in Jesus, 3rd November, 1854, aged 66 years.

Peter Bentley was born at Helmsley, 25th February, 1787. He was blest with godly parents, who early led him to associate with the Methodists, and to meet in class. Whilst attending this blessed means of grace, and the lines were being sung—

“He breaks the power of cancell'd sin,  
He sets the prisoner free,” &c.

his chains fell off, and he broke forth in prayer and praise. As an exciseman, he lived in the fear of God, and peacefully changed mortality for life, at Baldersly, near Thirsk, 24th April, 1859.

Few preachers ever quoted hymns with better effect on the audience than the late “Billy Dawson,” the Barnbow lay-preacher. On one occasion when preaching his celebrated sermon on “Death on the white horse,” he gave out the first hymn, and the congregation, singing with enthusiasm, on coming to the eighth verse, the preacher paused, and said—“See,”—what?—“come and see,”—what? I do not ask you to come and see the preacher, or to hear the voice of thunder, but to come and see yourselves—your sins—and your Saviour.

“See all your sins on Jesus laid!”

The effect was magical, attention was fixed, riveted, and the singing solemn and impressive. Many hearts were reached, and that incident did more good than many a formal sermon.

The Germans have a hymn which commences in a similar way to this. Madam Perthes, writing to her daughter remarks, “You, too, must help us to thank God: let us with united voices sing: Oh for a thousand tongues to praise—this sweet hymn always revives me when I know not what to say on reviewing my past years.”

The Rev. Nathaniel Turner, pioneer Wesleyan missionary in New Zealand, on his arrival at Sydney in 1846, preached in York Street church the first Sabbath evening to a crowded audience. He began the service with the first hymn, which was sung to Ebenezer New, and went with such zest and freedom, that he asked the congregation to sing the whole eleven verses, and it was hard to say which most enjoyed the hearty song of praise, the preacher or the people. That service was long remembered there.

HYMN 2.—“Come, sinners to the gospel feast.”—*The Great Supper* (Luke xiv. 16-24).—TUNE, Invitation, 1761.

This is one of Charles Wesley's finest compositions, offering to all a free and full salvation. It was first published in 1747, and forms No. 50 of “Hymns for those that seek and those that have Redemption in the blood of Jesus Christ;” a tract of sixty-eight pages, containing fifty-two hymns. The original has twenty-four stanzas, only nine of which Mr. Wesley has selected, and of these he has made various alterations in four of the verses, some of which are undoubted improvements. Mr. James Nichols printed an edition of this hymn, with notes from the author's MS., in 1842. The first edition of the Redemption Hymns appeared in 1747; the fourth edition in 1755; the seventh edition in 1765. The hymn which immediately follows this in the original tract is the well-known Pilgrim's Hymn, “How happy is the Pilgrim's lot!” The tune here affixed is that used in the “Great Festival Hymns,” by Mr. Lampe.

Early in the year 1879, a chair of historic interest was presented to the Preachers' Meeting at Boston (in the United States of America), belonging to the Methodist Episcopal Church. Three years previously, the great historic elm tree on Boston common was blown down during a heavy storm; the Boston preachers and their friends resolved to have a large arm-chair made of some of the wood of the tree, to be preserved as a memorial of the introduction of Methodism into Boston, in July, 1790, by Jesse Lee, who, finding all church buildings closed against him, borrowed a table of some one living near the common, and, carrying it himself to the friendly shade of this huge old elm, mounted it and began singing lustily that grand old invitation hymn of Methodism—

“Come, sinners, to the Gospel feast,  
Let every soul be Jesus' guest,”

and thus struck the key-note to a new Gospel to Calvinistic New England.

On this occasion between two and three thousand persons assembled in his congregation, and at the close he announced himself to preach at the same place on the following Sabbath. On that occasion a much larger congregation assembled. The chair constructed from one of the large spreading branches of this famous tree is large enough to comfortably accommodate

any bishop ; it is constructed in the most substantial manner, and elegantly carved by hand. The back panel contains a representation of the tree, beautifully carved, and faithfully representing the appearance of the tree the day before its destruction. On the day of its presentation to the Preachers' Meeting, an able historical paper was read by Dr. W. F. Mallalieu, and an historical poem by Rev. W. S. Studley, D.D.

Sarah Baker, of Culmstock, Tiverton, lived more than forty years ignorant of God and unconcerned about her soul's salvation. In the year 1799, she was going one Sabbath afternoon to church. Mr. Rouse, a local preacher, was preaching in a house on her way ; from curiosity, she stayed to listen at the window, and it pleased the Lord to apply the word spoken with power to her heart, and to give her to feel the need of a Saviour. As the preacher was giving out the words of the hymn—

“ This is the time, no more delay,” &c.

she resolved to accept the offered mercy ; she sought the Lord, and found Him, to the joy of her heart. She never lost her confidence in God ; and, though poor in this world's goods, she was rich in faith, giving glory to God. In great peace she fell asleep in Jesus, 29th June, 1838, aged eighty-two.

HYMN 3.—“ O all that pass by, To Jesus draw near.”—*On God's Everlasting Love.*—TUNE, Tallis, 1761.

This hymn was first published in Charles Wesley's tract of “ Hymns on God's Everlasting Love,” 1741, in which it is the third. It is copied entire with only the alteration of one word ; “ and ” is printed for “ of ” in the fourth line of the fifth stanza. This was a favourite subject in Charles Wesley's early sermons, and the hymn was often sung by the first Methodist converts.

HYMN 4.—“ Ho ! every one that thirsts, draw nigh.”—*The Fifty-Fifth Chapter of Isaiah.*—TUNE, Angel's Hymn, 1761.

The original of this fine paraphrase consists of thirty-one stanzas, and appeared first in 1740, in Charles Wesley's “ Hymns and Sacred Poems,” where it is the first hymn in the third part of the book. The entire chapter is paraphrased ; but John Wesley selected only the first nine verses.



HYMN 5.—“Thy faithfulness, Lord, Each moment we find.”—  
*On God's Everlasting Love.*—TUNE, Newcastle, 1761.

This forms the second in Charles Wesley's “Hymns on God's Everlasting Love,” 1741. The first verse of the original is omitted; the word “foulest” is changed for “vilest” in the first stanza; and in the third, “If sin is your burden,” “is” is changed into “be.”

Mrs. Ellen Ince, of Lowton, Lancashire, mother of Mr. William Ince, late of Southampton Street, London, was born in 1769, and in early life was convinced of sin, chiefly by the use of the Liturgy of the Church of England. In reply to her inquiry after the way of salvation, she was taken to a Methodist chapel, where she soon found peace through believing in Jesus. She walked in the fear of the Lord for sixty-seven years. Of her thirteen children, nine preceded her to heaven. The death of her last surviving son affected her much. A few days before her death, she said of her son, “What a glorious state he is in, free from his weak and suffering body, in the presence of his Lord! We shall not be parted long.” On the morning of the day of the first anniversary of her son's interment, she read the Scriptures for two hours, chiefly in Isaiah; and on closing the book, she exclaimed to her daughter, “Glory be to God in the highest for His great love in dying for sinners!” Later in the day, having read her hymn book for some time, she repeated the lines—

“ ‘ We all are forgiven for Jesus' sake,  
Our title to heaven, His merits we take, ’ ”

and then she added, “Now let me rest. I think I can go to sleep.” And in a few minutes she sweetly fell asleep in Jesus, without even a sigh, 2nd April, 1854, aged eighty-five years.

HYMN 6.—“Sinners, turn, why will ye die?”

„ 7.—“Let the beasts their breath resign;”

„ 8.—“What could your Redeemer do?”

“*Why will ye die, O house of Israel?*” (Ezek. xviii. 31.)

TUNE, Hotham, 1761.

Charles Wesley's “Hymns on God's Everlasting Love” appeared first in 1741, the second edition in 1756, the third in 1770, the fourth in 1792. The tract consists of two parts, of thirty-six pages and forty-eight pages, respectively. To the first

was originally added a singular poem entitled, "The Cry of a Reprobate." This will be found reprinted in the first volume of "Jackson's Life of Charles Wesley." That which forms No. 13 in the second part, is reprinted in Wesley's Collection as three separate hymns. It forms a long comprehensive and affecting inquiry, based on the prophet Ezekiel's words, "Why will ye die, O house of Israel?" Four out of the sixteen stanzas of the original are omitted. There are only three words altered, excepting that in several instances "you" and "ye" are interchanged by John Wesley, in order to give greater emphasis to his brother's words.

HYMN 9.—"Sinners, obey the Gospel word."—"*Come, for all things are now ready.*"—TUNE, The Invitation, 1761.

The original forms Hymn 155 in the first volume of "Hymns and Sacred Poems," 1749, by C. Wesley. It is an exact reprint. A present salvation for every penitent sinner is the poet's theme, and he represents the whole three Persons in the Trinity as waiting to welcome sinners to the Saviour. There is a detailed pathos and simplicity in the hymn which give much beauty to the poetry. This hymn would be improved by dividing it at the fifth verse.

Speaking of these early volumes of the Wesley poetry, and of John Wesley in particular, the Rev. Samuel Bradburn once observed, "John Wesley had a fine taste for poetry, and composed, himself, some of our hymns; but he told me that he and his brother Charles agreed not to distinguish their hymns from each other's." This rule was observed by them for just ten years; but in 1749, Charles Wesley published, on his own account, the two volumes from which the ninth hymn is chosen. This work contains 143 of the hymns in the collection of 1780, now in use throughout the Connexion. In John Wesley's "Plain Account of Christian Perfection," the author makes the following statement:—"In the year 1749, my brother printed two volumes of 'Hymns and Sacred Poems.' As I did not see these before they were published, there were some things in them which I did not approve of. But I quite approved of the main of the hymns on this head—'Present Salvation and Perfect Love.'" It is important that these two testimonies should be recorded. This hymn is the first which is extracted from those volumes. The work was published by subscription

in order to raise money for the author's marriage, and to enable him to commence housekeeping. He had the names of 1145 subscribers, at twelve shillings each; the preachers acted as agents to collect the money and distribute the books.

HYMN 10.—“Ye thirsty for God, to Jesus give ear.”—  
John vii. 37.—TUNE, Newcastle, 1761.

The original forms No. 432 in Charles Wesley's “Short Scripture Hymns,” vol. ii., which first appeared in 1762. The work was considerably altered and abridged, and in that form it was republished in two volumes in 1794, six years after the author's death. The only alteration made is in the fourth line, which reads thus—“The sense of salvation accepting through grace.” Those two volumes contain more than two thousand original hymns.

HYMN 11.—“God, the offended God Most High.”—“*Now then we are ambassadors for Christ,*” &c. (2 Cor. v. 20).—TUNE, Canon, 1761.

The original forms No. 20 in Charles Wesley's “Hymns on the Trinity,” first published in 1767. The only alteration made is in the last line of the third verse, where “goodness” in the original is changed to “mercy.”

HYMN 12.—“Come, ye that love the Lord.”—*Heavenly joy on earth.*—TUNE, Lampe's, 1746.

This hymn was written by Dr. Watts, and first published in July, 1707. It forms No. 30 in the author's second book. Mr. Wesley has made judicious alterations in eleven lines, and the original is two verses longer. It is placed as the first hymn in the second section of Mr. Wesley's collection, under the head of “Describing the Pleasantness of Religion.” The hymn has always been a favourite; the simplicity of its language and its natural imagery have greatly aided its popularity. Every verse of it has been used as dying testimony.

There was once a difficulty amongst the singers of Dr. Samuel West's Church, New Bedford, U.S., America, and it was reported that the choir would not sing a note on the next Sabbath. The doctor commenced that morning's worship by giving out Watt's hymn as in their collection, “Come, we who love the Lord.” After reading it through, he looked up very

emphatically at the choir, and said, "You will begin at the second verse—

‘Let those refuse to sing  
Who never knew our God.’”

They sang that hymn.

When the Rev. Dr. Gervase Smith lay on his death-bed, he was visited by the Rev. Benjamin Gregory and the Rev. William Hirst. A short service was held in his bedroom. The hymn sung on the occasion with much emotion was—

“Come, ye that love the Lord,  
And let your joys be known ;  
Join in a song with sweet accord,  
While ye surround the throne.”

On coming to the third verse, after singing it, the dying minister asked for it to be repeated, so they sang again—

“There we shall see His face,  
And never, never sin ;  
There, from the rivers of His grace,  
Drink endless pleasures in.”

Two days afterwards, 22nd April, 1882, that devoted servant of God entered on the open vision “before His face.” At the Highbury Chapel, on 27th April, during the funeral service conducted there, the hymn was again sung by a large and deeply impressed audience.

Bartholomew Calvin, a converted Stockbridge Indian, died in his eightieth year, saying, “My trust is in the merits of the Lord Jesus Christ. Sing at my funeral—

‘Come, ye that love the Lord,  
And let your joys be known,’” &c.

He continued to pray whilst speech remained, and gently sunk into the arms of death without a struggle.

Mr. James Martin, of Liverpool, was convinced of sin under a sermon preached by the Rev. Valentine Ward, and soon afterwards he found peace with God. He was appointed a leader in 1811, and held that office for forty-five years. In 1831, he was a passenger in the *Rothsary Castle* when she was wrecked between Liverpool and Beaumaris, when ninety-three persons perished, and only twenty-one were saved. When he

was floating on a plank from off which several had been washed, as the waves were breaking over him, he exclaimed,—

“ The God that rules on high,  
That all the earth surveys,  
That rides upon the stormy sky,  
And calms the roaring seas,” &c.

After he was rescued, his life was afresh dedicated to God. He became a leader of three classes, and worked with untiring energy in the cause of God. In his last hours of consciousness he said, “ I know nothing about doubts and fears.” Thus calmly he entered into life, 24th December, 1858, aged seventy-nine.

Thomas Hazlehurst, of Runcorn, was born in 1779. At the early age of seven years he was convinced of sin by means of a conversation with the schoolmistress who taught him the first elements of learning. At the age of twenty-seven he obtained peace with God through faith in Jesus Christ. Both he and his wife joined the Methodist Society, and remained faithful witnesses for Christ to the end of life, and they entered Paradise separated only by a few weeks. Mr. Hazlehurst had several favourite hymns, which he often repeated with strong feeling. One of these was the 12th, and especially the third verse, commencing,

“ There we shall see His face,  
And never, never sin,” &c.

He died quite suddenly, but fully prepared for the change, 17th February, 1842, aged sixty-three years.

Mrs. Topham, of Mowthorpe, Malton, was early converted to God by a sermon preached from the words, “ I know that my Redeemer liveth,” &c. In 1832, she joined the Methodist Society, and remained a consistent member to the end of her days. She set a particular value on the class-meeting. A long and painful affliction preceded her death, during which her mind was sweetly stayed upon God, and she was truly happy. Shortly before the last struggle, fierce temptation assailed her, but she came off more than conqueror, repeating, “ All is well now,” and then added—

“ There we shall see His face,  
And never, never sin,” &c.

Shortly after, she fell asleep in Jesus, 18th September, 1848, aged sixty-one.

The quiet village of Wicken, Soham, near Mildenhall, was

formerly the residence of Henry, son of Oliver Cromwell, and the birthplace of the well-known Andrew Fuller. Methodism has flourished there for half-a-century—one of its oldest members being John Docking. He was a Churchman in early life, but under the preaching of the Methodists he was convinced of sin, and with them he cast in his lot. After obtaining a clear sense of pardon, he threw all his energies into the service of God, and through his efforts a new chapel was erected in the village. During a long life, he was always “abounding in the work of the Lord.” For eighty years he scarcely knew a day’s illness. He was a man of one book, and searched the Scriptures often many times in a day. Shortly before his death, he said to a friend, “We shall soon meet in heaven.”

“ There we shall see His face,  
And never, never sin,” &c.

He died 24th March, 1865, aged eighty-two years.

Methodism in Canterbury owes much of its stability and success to the labours of the venerable Vincent Perronet and his son Charles. The latter for some years resided with Mrs. Bissaker; and in the *Arminian Magazine* for 1785 is the copy of a remarkable “Memorial to Miss Nancy Bissaker in her seventh year.” This was intended by the estimable writer to be a guide to his young friend in after life. Mrs. Bissaker was one of Mr. Wesley’s hearers in that ancient city, at the very beginning of Methodism. Her daughter Ann had her mind greatly moulded by Mr. C. Perronet, of whom she says, “he taught me the fear of God, abhorrence of lying, a love for the poor, contempt for finery, a strong attachment to the Bible, and a high veneration for my mother.” She found a sense of pardon whilst Mr. Bramwell was meeting her mother’s class in 1786, and joined the Methodist Society in January, 1787. In 1788 she was married to Mr. Parnell, and entered upon the busy duties of life, discharging them for fourscore years with godly sincerity and fidelity. She suffered much in her last days, and during an interview with the Rev. Samuel Hope the conversation turned on the happiness of heaven, when Mr. Hope observed—

“ The thoughts of such amazing bliss,  
Should constant joys create.”

“ Yes,” said the sufferer, “ constant joys! constant joys!!” These words were her last testimony; unconsciousness immedi-

ately followed, and shortly afterwards she peacefully passed away to the skies, 31st August, 1843, aged eighty years.

Elizabeth Jackson was awakened to a sense of her sinful condition at the age of fifteen, and soon afterwards found pardon through faith in Jesus. She served God faithfully during a long life. She was a member of the Methodist Society at Thirsk for sixty-two years, and a witness to the doctrine of Christian perfection fifty-three years. Attending the means of grace to the end of her days, she started for her class one day, but a distressing asthma compelled her to halt at a friend's house on the way, where in the state of acute suffering, she patiently said, " ' Jesus is mine, and I am His.' "

“ ‘ The men of grace have found  
Glory begun below,’ &c.

I never could have thought that I could have been made so happy as I am now. Oh, what happiness! Oh, what glory! It is too sweet for dying.” After a short period she added, “All is right; all is well,” and expired, 27th February, 1833, aged seventy-seven.

George Bottomley, of Rotherham, was brought to God when about eighteen years of age. His consistency of character was maintained throughout life, and as a class-leader he was greatly beloved. He dwelt much on the promises of God, and his last words, half-an-hour before he died, in 1856, aged seventy, were—

“We're marching through Immanuel's ground,  
To fairer worlds on high.”

HYMN 13.—“Happy soul, that, free from harms.”—*Waiting for full Redemption.*—TUNE, Arne, 1781.

The original forms No. 106 in Charles Wesley's “Hymns and Sacred Poems,” 1749, vol. ii. Eight lines in the original are left out; the first line is altered from “Happy soul, that, safe from harms,” to “Happy soul, that, free from harms,” and in the second line, fourth verse, “Perfect in” is altered to “Perfect through.”

HYMN 14.—“Happy the man that finds the grace.”—Proverbs iii. 13, &c.—TUNE, Stanton, 1761.

This was written by Charles Wesley as one of his Redemption Hymns, 1747. The original is three verses longer. In the first line “that” is substituted for “who.”

HYMN 15.—“Happy the souls to Jesus join’d.”—*The Sacrament a pledge of Heaven.*—TUNE, Spitalfields, 1761.

The original forms No. 96 in Charles Wesley’s “Hymns on the Lord’s Supper,” 1745. The third and fourth lines read thus as first written—

“Walking in all Thy ways, we find  
Our heaven on earth begun.”

Thomas Ross was brought up a Roman Catholic ; but on his coming of age, he read the Scriptures for himself, saw the errors of his past life, began to attend the ministry of the Methodists in 1797, and was admitted a member of Society by the Rev. Samuel Bradburn. He was for some years a steward, trustee, and class-leader, and faithfully served in each office. His last illness was short, but his mind enjoyed much peace. The night before his departure he repeated his favourite hymn which spoke the language of his heart—

“Happy the souls to Jesus joined,  
And saved by grace alone,” &c.

In this delightful frame, his spirit returned to God who gave it, 6th February, 1847, aged seventy years.

HYMN 16.—“Happy the souls that first believed ;”  
„ 17.—“Jesus, from whom all blessings flow.”—*Primitive Christianity.*—TUNE, Athlone, 1781.

This appears as one hymn in Charles Wesley’s “Hymns and Sacred Poems,” 1749, vol. ii., and forms No. 246. The original has thirty stanzas ; and John Wesley has printed twenty-two verses in making the two hymns. In the last line of verse six, in the second part “may” is altered from “might,” but this change was made after Mr. Wesley’s death. Four verses were left out at the revision of 1875, namely the fifth and seventh from Hymn 16, and the fifth and eleventh from Hymn 17.

The poetry of this composition is smooth and harmonious. It describes the Church as composed of living stones, and the conversion of sinners as the result of the preaching of the Gospel. The allusion in the seventh verse, “Draw by the music of thy name,” seems to have been suggested by the fable of Orpheus, who by the charms of his lyre subdued the wildness of savage beasts, and held mountains, rivers, and trees in subjection to the power of his music—“And charm into a beauteous frame.”



This hymn appeared first in 1744, and was printed by John Wesley at the end of his "Appeal to Men of Reason and Religion," and separately as one of Mr. Wesley's halfpenny tracts. Mr. Benson records the fact that this hymn was long a favourite with Mr. Fletcher, Vicar of Madeley, who after dinner spent some time in devotional services, and generally selected verses from "Primitive Christianity," particularly this couplet—

"Oh that my Lord would count me meet  
To wash His dear disciples' feet!"

He has been known to read this hymn till tears of joy and gratitude streamed down his face, that he had been made a partaker of that Christianity.

Joseph Mood, Wesleyan minister, was born near Bedal, in 1818. In early youth, he was dedicated by a pious mother to the service of God; and one Sunday morning before breakfast, at the prayer meeting, he found peace through believing. Converted himself, he soon began to preach the Gospel by which he had been saved, and after five years' labours as a local preacher, in 1843 he took a circuit. His ministry was attractive, acceptable, and useful, and he won many of the young to Christ. His last illness was brief, but he was prepared for its issues. The morning on which he died, he repeated the seventeenth hymn throughout. Shortly after he said, "Sing! get your hymn book and sing;" and whilst his friends were trying to meet his wishes, his countenance was lighted with a heavenly smile, which remained for some minutes. He then said, "I shall live for ever," and almost instantly his spirit escaped to immortality, 23rd June, 1860, aged forty-two years.

HYMN 18.—"Maker, Saviour of mankind."—*For Children.*—  
TUNE, Amsterdam, 1761.

This is an exact reprint of No. 15 of Charles Wesley's "Hymns for Children," the first edition of which appeared in 1763, the second in 1768, and the third in 1778.

The estimation in which these compositions were held is indicated in a letter written by Mr. Thomas Pearce, of Camel-ford, Cornwall. To his daughter, at school, he writes:—"Buy of Mr. Evans Mr. Wesley's 'Hymns for Children,' and get them by heart: I will pay for the book and give you a penny for each hymn [you learn], which, I believe, will amount to nearly four

shillings. Those hymns afforded much comfort to your sister Peggy, who is now in heaven." This volume contains just one hundred hymns; and a considerable number of them are favourites with the young. See Notes to Hymn 43.

HYMN 19.—"Rejoice evermore with angels above."—*For those that have found Redemption.*—TUNE, Tallis, 1761.

This forms No. 3 in Charles Wesley's "Redemption Hymns," 1747. The omission of the fourth verse would have been no cause of regret.

HYMN 20.—"Weary souls, that wander wide."—*The Invitation.*—TUNE, Dedication, 1781.

The original is No. 4 of Charles Wesley's "Redemption Hymns." The first line in the original reads thus, "Weary souls, *who* wander wide," and the fourth line of the third verse reads, "Live on earth," instead of "Find on earth the life of heaven." There is an earnest and loving spirit of exhortation to sinners pervading the whole, and some striking contrasts are exhibited throughout. How many earnest seekers of salvation have found Jesus whilst singing this hymn? Dr. Adam Clarke used this hymn often in his early ministry. It is admirably suited for use in a prayer and penitent meeting.

HYMN 21.—"Ye simple souls that stray."—*For those that have found Redemption.*—TUNE, Olney, 1761.

This hymn forms No. 16 of the "Redemption Hymns," but whether written by John or Charles Wesley seems hardly to be decided. Dr. Whitehead claims the hymn for Charles, and Henry Moore says it is John Wesley's. The internal evidence, the purity, strength, and sobriety of the language suggest that it was written by John. It was published first in 1747. The original is eight lines longer, and there are alterations made in every verse. In the fifth verse the ministration of angels is admirably stated. The fact that so many alterations are made throughout would indicate Charles Wesley to be the author, and John the corrector. The hymn was written in a meter rather uncommon, and one for which no tune was provided

until the syllables in some lines were reduced. Occasionally it was given out to be sung before it was altered, but the attempt to sing it failed. One verse may be given as a specimen of the original—

“Ye simple souls that stray,  
Far from the path of peace,  
That unfrequented way,  
To life and happiness ;  
How long will ye your folly love,  
And throng the downward road ;  
And hate the wisdom from above,  
And mock the sons of God ?”

When altered, it became simply a double short meter hymn. The alteration was made in the first edition of the Hymn Book, 1780. The original third verse is omitted.

HYMN 22.—“Behold the Saviour of mankind.”—*On the Crucifixion.*—TUNE, Fetter Lane, 1761.

The author of this hymn was the Rev. Samuel Wesley, rector of Epworth, who died in the year 1735. The hymn was first published by his sons in 1739, in their first collected volume of “Hymns and Sacred Poems.” In the collection, as it appeared in 1780, it has the first place among the hymns under the title “Describing the Goodness of God.” And certainly never was goodness more strongly manifested than in the gift of Christ to save a lost world, and in His dying to redeem man. The internal structure of the hymn shows how fully the writer appeared to realise the infinite importance of the event he so touchingly and effectively describes. But there is a short and touching history of this hymn which should not pass without notice. It was probably written a short time before the Rectory at Epworth was burnt down in 1709 ; for immediately after the fire the original manuscript, blown by the wind out of the window, was found partly burned in the garden by the author. Thus when many more valuable things were consumed, a gentle breeze carried this lately finished manuscript off the study table into a place of safety. The hymn has music adapted to it, probably by Henry Purcell or Dr. Blow. It was for many years the only hymn by the rector of Epworth in the Methodist collection. Two verses are left out, one after the first, and one after the

fourth, as they appear in the hymn book ; the omitted verses are as follows—

“ Though far unequal our low praise  
To Thy vast sufferings prove,  
O Lamb of God, thus all our days,  
Thus will we grieve and love.

“ Thy loss our ruins did repair,  
Death, by Thy death is slain ;  
Thou wilt at length exalt us where  
Thou dost in glory reign.”

The hymn would not be much improved by the addition of these. It was at this fire, and on this occasion, that John Wesley himself was saved, but only by being lifted out of his bedroom window, by one man standing on the shoulders of others, just before the burning roof of the parsonage fell in, when everything else was consumed, including the rector's library, furniture, and all his manuscripts, his sermons, and a work on Hebrew poetry, which was an English poetical rendering of the Psalms and other Hebrew hymns in the Bible.

Of the author himself, the father of the Wesleys, it is scarcely possible to speak too highly. He was born at Winterburn-Whitchurch, in 1662 ; educated at Dorchester, and Newington Green, London, and Exeter College, Oxford, where he wrote and published “Maggots” to obtain the means of living. He was ordained in 1688, made a priest in St. Andrew's Church, Holborn, in 1689, and became a curate on £28 a-year. During the same year he was married to Susanna Annesley, and nineteen children were afterwards added to their family circle. Such privations, sufferings, and hardships seldom fall to the lot of any household, as became the inheritance of the Wesley family ; and yet no other family since the days of the Apostles did more for the spread of pure religion, and for the glory of God. The venerable rector was author of the “Life of Christ,” an heroic poem ; the “History of the Old and New Testament” in verse, in 3 vols. ; the “History of Job,” in Latin, and other books ; and died, after being rector of Epworth forty years, 25th April, 1735, aged 72, and was interred in the churchyard at Epworth.

This hymn has been instrumental in the hands of God in pointing many sinners to their Saviour. The Rev. Owen Davis, born at Wrexham, North Wales, in 1752, was influenced by the

example of godly Methodists, through whom he was led to their preaching, and once there, one asked him if he had "a desire to flee from the wrath to come?" Another invited him to a class-meeting, and through meeting with the people of God, light soon rose on his dark mind. After meeting in class nine months, at a love-feast, while one was giving out the hymn commencing—

"Behold the Saviour of mankind  
Nail'd to the shameful tree!"

he was enabled to see that Christ bore his sins in His own body, and that His blood was a sufficient atonement for the sins of the whole world. The change wrought in his life was manifest to all. He became one of the Community preachers in London, and by Benjamin Rhodes, for whom he preached at five o'clock one morning in City Road Chapel, he was recommended to Mr. Wesley, and afterwards accepted as a preacher. A long life of useful labour as an earnest minister of the Gospel was the best evidence of his change of heart; and he died as he had lived, honouring the grace of God, 12th January, 1830, aged seventy-seven years.

We commemorate the dying of our blessed Lord on the day we call Good Friday. On that day, in 1840, a truly good man, Mr. H. Wight, a class-leader, attended divine worship in the Wesleyan Chapel at Plymouth in the early part of the day, in his usual health. In the afternoon he walked with his wife to the prayer meeting, and went up to the desk. Opening the hymn book, he announced the 22nd Hymn, and read—

"Behold the Saviour of mankind  
Nail'd to the shameful tree!"

Scarcely had he uttered the last word when he fell; pulsation and breathing appeared to cease in a moment, his spirit had passed, without a moment's notice of illness, to the beatific vision amongst the redeemed, and he saw Jesus for himself without a cloud between. Few die so suddenly—none more safely; his was a translation; he knew not death or dying, but by one step he passed direct from blissful service on earth to eternal rest in heaven, 17th April, 1840, aged forty years.

"I remember," writes a Sabbath-school teacher, "the image of a gentle girl who was missed from the school but one Sunday, and then we heard that Gertrude was no more. In her brief sickness, while she was able to give expression to her thoughts,

she spoke of the happy days in the school. 'Mother,' said she, 'turn to that hymn, beginning with—

"Behold the Saviour of mankind,  
Nailed to the shameful tree!  
How vast the love that Him inclined  
To bleed and die for thee!"

The entire hymn was read, and the joyous girl responded, 'Now, mother, mind the line

" 'To bleed and die for—me,'

Yes, He did! for me, for me! He calls me home!' This was her parting word. The mother was left behind to ponder the line,

" 'To bleed and die for thee!'"

"Good Friday! Oh, how I love the return of Good Friday," said a silver-haired, saintly woman, as she sat with a friend at the door of her home in the twilight of that Christian memorial day. Her eyes seemed to reflect holy light from the mysterious Cross, and her voice was tremulous with sacred feeling, as she said, 'It was on a Good Friday evening that my heart was first broken as I listened to the story of the Cross; and then healed, as the music of that hymn seemed to come direct from heaven with life in the words,

" 'O Lamb of God! was ever pain,  
Was ever love like Thine!'"

"Oh, how dear have those words been to me ever since! It is, indeed, my Good Friday hymn. This day's return is always sweet and memorable; that hymn is my heart's music through its hours, and will be till I go to see Him."

Another example is worthy of record of the words of this hymn having been made use of by the Holy Spirit to lead a penitent into the enjoyment of the liberty which pardon brings. The mother of the late Dr. Jobson left the impress of her transparent piety on the heart of her son, and in return that son has embalmed the memory of his sainted mother in a Memoir which exhibits much of heavenly wisdom. In early life, that mother had partaken of the sacred emblems of our Lord's passion, and with a bruised spirit she returned home to seek a personal interest in the atonement. On repeating the hymn commencing—

"Behold the Saviour of mankind," &c.,

she was enabled to appropriate by faith, to her own case, the merits of the death of Christ; and then, while uttering the verse, commencing—

“ But soon He'll break death's envious chain,  
And in full glory shine,” &c.,

her soul burst into the clear sunlight and liberty of the children of God. The bright example of a life of fifty-four years, was the best evidence of the certainty of the change which divine grace had wrought. She died 2nd October, 1840.

HYMN 23.—“Extended on a cursed tree.”—“*They shall look on Me whom they have pierced*” (Zech. xii. 12).—TUNE, Pudsey, 1761.

John Wesley was very successful in his translation of German hymns. The original of this one was written by Paul Gerhardt, in 1659; it forms No. 104 in the Hernhutt Collection, and, in its English dress, first appeared in “Hymns and Sacred Poems,” 1740, on page 34. It is reprinted in the first volume of Charles Wesley's “Poetical Works,” 1868. There are twenty-four of John Wesley's translations in the hymn book, of which this is the first.

Paul Gerhardt was born at Graefenhaenichen, in Saxony, in 1606. He suffered much during the Thirty Years' War. He first became a village pastor, when he married; and in 1657 was called to St. Nicholas Church in Berlin, and soon became known and esteemed through his beautiful hymns. He published the first collection of his hymns in 1666, and in the same year he was deposed from his spiritual office because he would not belong to either the Lutheran or the Reformed party in the Church. He was first deposed, then reinstated, then altogether removed from office in the Church, and had to depend on the alms of his friends to save him from want. During the period of his non-employment in the Church, he wrote some of his best hymns. He died, weary and aged, 7th June, 1676, giving a beautiful dying charge to his only son, urging him to remain steadfast in the faith. His portrait, in the church at Lübben, bears the inscription, “A divine sifted in Satan's sieve.” He left one hundred and twenty-three hymns, of which more than thirty are patterns of hymns for all time. Next to Luther, Paul Gerhardt was the greatest and most popular hymn-writer in

Germany, and emphatically the people's poet. No other German writer has had so many of his hymns translated into English.

HYMN 24.—“Saviour, if Thy precious love.”—TITLE,  
“Dialogue,” 1633.

A remarkable man wrote this hymn, George Herbert by name. He was well known in the English Church when John Wesley's grandfather was alive. He was one of the most distinguished churchmen of the age in which he lived, and descended from the Earls of Pembroke. George Herbert was born at the castle of Montgomery, near the town of that name, 3rd April, 1593, and was the fifth of seven brothers. He was educated at home under loving maternal care, afterwards at Westminster and Cambridge, entering Trinity College in 1608. He began to write hymns and poetry at the age of fifteen, he sending his beloved mother a sonnet from college at that age. He was public orator at the University, and was courted by the most learned men of the age. He was for a time in favour at Court, where he sought preferment, but, entering holy orders, he made this resolve, “I will labour to make the name of priest honourable by consecrating all my learning and abilities to advance the glory of that God who gave them. I can never do too much for Him that hath done so much for me as to make me a Christian. I will labour to be like my Saviour by making humility lovely in the eyes of all men, and by following the example of Jesus.” His short Church-life was in accordance with his resolution, and his name is as sweet perfume to the present day. In 1630 he was appointed rector of Bemerton, near Salisbury, where he died in 1632, aged only thirty-eight years. In 1633 his poems were published in a small volume, which has been popular ever since, under the title of “The Temple,” Sacred Poems and Private Ejaculations. The second part is entitled, “The Synagogue; or, The Shadow of the Temple.” John Wesley was so much in love with George Herbert's poetry, that he bestowed great pains in adapting many of his pieces to the taste and requirements of the age in which he lived. More than forty of these were printed by Mr. Wesley in the collection he published in 1739, and the hymn now under notice is on pages 120-21, with the title, “The Dialogue,” between Christ and a child. Although the sentiment is somewhat similar, the words differ considerably. Herbert's first verse is as follows—



“ Sweetest Saviour, if my soul  
 Were but worth the having,  
 Quickly should I then control  
 Any thought of waving ;  
 But when all my care and pains  
 Cannot give the name of gains,  
 To Thy wretch so full of stains,  
 What delight or hope remains ? ”

Here, as in other instances, John Wesley's fine poetic taste is very manifest. This hymn takes the place of one which, having in it some objectionable words, has been excluded. It was “ A Passion Hymn,” and began—

“ Ye that pass by, behold the man.”

Hymn 25 formed part of the same. Complaints had long been made of both of them, and the suggested corrections were made the subject of a long and interesting article, by the Rev. Thomas Jackson, in the *Wesleyan Magazine*, 1854, page 778, *et seq.* The whole article is a defence of the language used by the Wesleys against some of the minor critics who have presumed to turn “ correctors.”

HYMN 25.—“ Come unto Me, all ye that labour and are heavy laden.”—*Stupendous love of God Most High!*

Charles Wesley published two volumes of “ Short Scripture Hymns ” in 1762. These he afterwards revised, and in that form they were republished a few years after his death. After that revision, he made corrections and additions, and one of the additional hymns he left in MS. is the one now used as Hymn 25. It forms No. 290 of Charles Wesley's “ Hymns on the Four Gospels,” “ Poetical Works,” vol. x., page 253, and is based on Matthew xi. 28. In the same author's “ Short Hymns on Scripture,” that verse is represented by one short stanza, based on the last clause of the verse, “ I will give you rest,” and is as follows—

“ Rest of my weary mind,  
 My burthen'd spirit's ease,  
 Coming to Thee I find :  
 But gasp in perfect peace  
 To live of holiness possess,  
 To die unto eternal rest.”

HYMN 26.—“I thirst, Thou wounded Lamb of God.”—*A Prayer to Christ.*—TUNE, Complaint, 1761.

The original of this hymn was written in German by Count Zinzendorf and John and Anna Nitschman. It was translated by John Wesley, and published in “Hymns and Sacred Poems,” 1740. It is difficult to determine the exact authorship when three names are connected with this hymn. A short notice of Count Zinzendorf will be found under Hymn 190. John and Anna Nitschman were the children of David Nitschman, of the Moravian settlement at Hernhutt. All three were for many years connected officially with the church there. John was the resident minister of the church at Hernhutt in May, 1760, when the Count died, and he read the funeral service at the grave, although two bishops were present. Anna Nitschman was born in 1715. Her piety was so marked, that in 1730, at the age of fifteen, she was made a female elder. In 1741, she emigrated with her father to America, and travelled there with Count Zinzendorf, by whom Anna was highly esteemed. She afterwards returned to Germany. The Countess Zinzendorf died in 1756, and just one year afterwards, Anna Nitschman became the Count's second wife. They lived only three years together, and died within twelve days of each other, in May, 1760, and are interred side by side in the Hernhutt cemetery. She was aged forty-five. Her portrait is preserved at the Settlement, and is engraved in the *Century Monthly Magazine*, February, 1882.

Like many of the German Hymns, this combines Scriptural truth, poetical fervour, and deep religious experience. It has been long a favourite with new converts, and will always find admirers amongst those who are beginning to know something of the boundless love of Christ, and who are desiring conformity to His mind and will.

John Tasker, late of Skipton, sought the Lord in early life. He was convinced of sin under the preaching of Dr. Bunting and Dr. Newton, and much encouraged in his religious life by the Rev. John Crosse, vicar of Bradford. When he gave his heart to God, he gave all his powers to be used in His service, and during a long life he faithfully served the Lord. When failing health indicated the approach of death, he said with resignation—

“I thirst, Thou wounded Lamb of God,  
To wash me in Thy cleansing blood ;

To dwell within Thy wounds : then pain  
Is sweet, and life or death is gain."

He died as he had lived, at peace with God, 3rd September, 1864, aged seventy-one.

During many years of suffering, Mary Pritchard testified by patient endurance, and loving obedience to the will of God, that she had passed from death unto life. The Methodist society at Tintern Abbey was adorned by her godly example, and when death was before her, she called her husband to join her in singing her favourite hymn, commencing—

"I thirst, Thou wounded Lamb of God," &c.

At its close she exclaimed, "I nothing have ; I nothing am. Jesus ! Jesus !" and with these words she fell on sleep, 6th January, 1840, aged sixty years.

A venerable man was William Walton, of Wakefield. After a life of more than fourscore years, during which he enjoyed constant communion with God, at its close, with tranquillity, he faintly articulated, "Jesus is all the world to me !" and his last utterance before entering paradise was—

"Take my poor heart, and let it be  
For ever closed to all but Thee !"

He entered heaven, 23rd January, 1841, aged eighty-three.

James Isitt, of Bedford, was called at an early age to exchange mortality for life. But he left behind him a godly example and influence which is seen in the career of his son Francis, who recently dedicated his life to the service of God in the Wesleyan ministry. Important are the words of one who is just detaching himself from earth. Shortly before his departure to heaven, Mr. Isitt repeated the verse commencing—

"I thirst, Thou wounded Lamb of God," &c.

Then adding the next verse, "Take my poor heart," &c., he exclaimed with deep pathos, "Take it now, Lord ; I need not wait till I am better." His latest expressions indicated the serenity of undisturbed peace. Died 28th October, 1857.

In the furnace of affliction, William Goodacre, of Long Sutton, Nottingham, found the consolations of the Gospel more than equal to his sufferings. Rendered by disease incapable of bearing any excitement, he would yet often say—

"How can it be, Thou heavenly King,  
That Thou shouldst me to glory bring?"

Nature at length yielded in the struggle, and triumph crowned the end, 26th November, 1840, aged sixty-six years.

There is a benignity and tenderness in the character of the Rev. William Entwisle, which his sainted father has placed on record. In the very prime of a most useful ministerial life, the Master saw fit to call him home; and the blessed influence which attended his interviews with the preachers, indicates more of heavenly than of earthly manifestations. After partaking of the memorials of the Lord's death, he said—

“How can it be, Thou heavenly King,  
That Thou shouldst me to glory bring?”

I am a poor sinner; the chief of sinners; but Jesus died for me. Free grace for ever, free grace!” Rejoicing with such hope he entered heaven, 14th July, 1831, aged thirty-one years.

HYMN 27.—“Saviour, the world's and mine.”—*A Hymn to Christ.*—TUNE, West Street, 1761.

This is one the earliest of Charles Wesley's compositions, and is found first in his “Hymns and Sacred Poems,” 1739. This is an exact reprint, and was probably written a short time before his conversion, as the words themselves indicate.

HYMN 28.—“O love divine! what hast thou done!”—*Desiring to Love.*—TUNE, 112th Psalm, 1761.

This hymn first appeared in Charles Wesley's “Hymns and Sacred Poems,” 1742. It is a sweet and touching composition. The late Rev. Dr. Thomas Osmond Summers of America, supposes that the refrain of this hymn, “My Lord, my love, is crucified,” is taken from Ignatius, martyr in the Primitive Church. The same line is found in J. Mason's “Songs of Praise,” which appeared in 1683. It is also used by other sacred poets.

HYMN 29.—“Come, ye weary sinners, come,”—*For those that seek Redemption.*—TUNE, Foundry, 1761.

This forms No. 10 in Charles Wesley's “Redemption Hymns,” 1747. The latter half of the second and the first half of the third verse in the original are omitted. The second line is altered from “All who groan to bear your load,” to “All who

groan beneath," &c. ; and the fourteenth line is altered from "Cast on thee our sin and care," to "Cast on thee our every care."

Testimony to the value of class-meetings in Methodism is not wanting. Joshua Thorley, of Macclesfield, was taken to the house of prayer when a child, by a beloved sister ; he became convinced of sin. He accepted an invitation to a class-meeting, in which he earnestly sought salvation by faith in Christ. While he was at that means of grace one day, and while the members were singing the verse—

"Come, ye weary sinners, come,  
All who groan beneath your load,  
Jesus calls His wanderers home :  
Hasten to your pardoning God,"

he was enabled to believe on Jesus as his Saviour. Light and love sprang up in his heart, he rested on the promises, and returned home a happy man. From that time to the end of his earthly pilgrimage, he went on his way rejoicing in God as his reconciled Father ; and he gave to the Church of his choice forty years of consistent piety and devoted service. He died 25th March, 1844, aged sixty years.

The same hymn which has been used as the means of leading a sinner to Christ was also found equally useful and consoling to a dear departing one, at the end of her earthly journey. Matilda, daughter of the Rev. William Dalby, was in early life serious and thoughtful, and in riper years the comfort and joy of her parents. Seven of her sisters preceded her to heaven, her watchful care of whom, and especially over her suffering mother, impaired her own health. After Mrs. Dalby's death, the health of her only surviving daughter rapidly declined ; but she knew in whom she had believed. During her last affliction, she delighted in hearing the Word of God read to her by her father. The following verse of the 29th Hymn she often repeated—

"Fain I would on Thee rely,  
Cast on Thee my every care,  
To Thine arms of mercy fly,  
Find my lasting quiet there,"

saying to her father, "That is just my place." She also delighted in the other verses. Shortly before her departure she sung with evident rapture, "There is a land of pure delight," &c., and then, after a brief rest, quietly fell asleep in Jesus, 18th April, 1858, aged forty-six years.

HYMN 30.—“Where shall my wondering soul begin?”—*Christ the friend of sinners.*—TUNE, Frankfort, 1761.

The original appears in Charles Wesley’s “Hymns and Sacred Poems,” 1739.

Very few are aware of the interest which belongs to this hymn. It was written in May, 1738, by Charles Wesley, with another of like character, No. 201 in the Hymn Book, which commences, “And can it be that I should gain,” &c. What the author of this hymn has written concerning it is so full of interest, we cannot refrain from quoting it. After the spiritual guidance which the brothers Wesley had received from Peter Bohler, they were separated, and Charles Wesley went to reside with a poor brazier named Thomas Bray, in Little Britain, “who knew nothing but Christ,” who had to supply Bohler’s place in explaining the way of salvation by faith. On 21st May, 1738, Charles Wesley was enabled to say, “I believe, I believe!” What follows is from his “Journal,” under date of 23rd May. “At nine I began a hymn on my conversion, but was persuaded to break off for fear of pride. Mr. Bray coming, encouraged me to proceed in spite of Satan. I prayed Christ to stand by me and finished the hymn. Upon my afterwards showing it to Mr. Bray, the devil threw in a fiery dart, suggesting that it was wrong, and I had displeased God. My heart sank within me; when, casting my eyes upon a Prayer-book, I met with an answer for him: ‘Why boastest thou thyself, thou tyrant, that thou must do mischief?’ Upon this I clearly discerned that it was a device of the enemy to keep back glory from God. And it is not unusual with him to preach humility, when speaking will endanger his kingdom, or do honour to Christ. Least of all would he have us tell what things God has done for our souls; so tenderly does he guard us from pride. But God has showed me He can defend me from it while speaking for Him.” “There is,” says the Rev. John Kirk, “a remarkable coincidence between the spirit and language of the ‘Journal’ and that of the hymn. As soon as he begins to express his joy he is tempted to stay his pen. He resolves to perform his vows unto the Lord, of not hiding His righteousness within his heart. This harmonises exactly with the third and fourth verses, probably composed after the temptation to desist. He asks, ‘And shall I slight my Father’s love?’ &c. Two days afterwards, John Wesley also was able to believe to the salvation of his soul.

Happy in the pardoning love of God, John was accompanied by a number of his friends, shortly before ten at night, to Mr. Bray's house in Little Britain, where Charles was confined by illness. The two brothers and their companions were overjoyed, and Charles records, "We sang the hymn with great joy, and parted with prayer."

HYMN 31.—"See, sinners, in the Gospel glass ;"

„ 32.—"Sinners, believe the Gospel Word ;"

„ 33.—"Would Jesus have the sinner die ?"—

*Jesus Christ, the Saviour of all men.*—TUNES, Frankfort, Carey's, and Mourners, 1761.

The original forms Hymn No. 10 in Charles Wesley's "Hymns on God's Everlasting Love," 1741, and it extends to twenty-eight stanzas, thirteen only of which are given in these three hymns. In two places "in" is changed for "through," as, for instance, "Pardon ye all in Him," is changed to "through Him," and as usual "dear" loving is altered to "thou" loving, in Hymn 33.

The widow of Thomas Smith, of Thurvaston, Derbyshire, after a long life of faithful service, was deprived of her husband, and herself laid prostrate, within a short period. The afternoon before her death she said to her children, "I have no abiding city here ; why should I wish to stay? My home is in heaven." During the night she repeated the hymn commencing—

"Would Jesus have the sinner die?" &c.,

and afterwards added, "What should I do now if I had religion to seek?" She exhorted those around her bed to give their hearts to the Lord : then with much solemnity and sweetness she exclaimed, "My Lord, and my God," and a few minutes later her redeemed spirit passed to the beatific vision, 26th May, 1845, aged seventy-four years.

During forty-four years James Stokoe served God and Methodism in his native county of Durham. He greatly loved the Scriptures and old Methodist preachers. As he drew near his end he enjoyed more than ever the preciousness of the Saviour, often repeating the verse in the 33rd Hymn, commencing—

"Oh, let me kiss Thy bleeding feet,

And bathe and wash them with my tears," &c.,

and also another verse commencing—

“O love, thou bottomless abyss,” &c.

He lived uprightly, and died happily, 4th April, 1821, aged sixty-eight years.

HYMN 34.—“Let earth and heaven agree.”—*On God's everlasting love.*—TUNE, Trumpet, 1781.

This hymn forms No. 11 in Charles Wesley's “Hymns on God's Everlasting Love,” 1741. Three verses are omitted, and in the sixth, “How swiftly” is changed from “How freely” in the original. Mr. Wesley printed this hymn in the *Arminian Magazine*, vol. i., page 191.

Mrs. Alice Carvosso, a Cornish lady of cultivated mind, good taste, and consistent piety, suffered in her last protracted illness the most intense agony of body; but in the midst of her affliction she found great comfort in reading the Word of God, and in singing Wesley's hymns. Towards the close of her life she dwelt particularly on this admirable hymn—

“Let earth and heaven agree,” &c.

This she thought was the most excellent in all Mr. Wesley's collection. Though her physical agony was intense, her mind was kept in peace, and just before her departure, her dying testimony was, “Precious Jesus!” She died in July, 1813.

Rev. Gervase Smith, D.D., was born at Langley Mill, a village in Derbyshire, on the 27th of June, 1821. He grew up amidst home influences, to which, and especially to the solicitude of his mother, he ascribed his conversion. Peace did not come without a struggle. Victory was at last gained through faith, and on the very spot where in his youth he found peace, he was led to say—and to sing—

“What shall I do to make it known  
What Thou for all mankind has done?”

He spoke of his birthplace as an obscure hamlet in Derbyshire, and of his childhood as having been passed amongst the scenes and associations “of the hill country.” To them he ascribed “a sort of sturdy almost rude independence” which, he said, grew with his growth, and strengthened with his strength. These associations were strengthened by his life at Sheffield, whence he went across the moors to the valley down which the Derwent runs, and the nooks of secluded beauty at Ladybower



and beyond. At Sheffield he was accepted as a candidate for the itinerant ministry, which he commenced in 1844. For twenty-six years, he was in labours more abundant, in every department of Connexional Service, and for twelve years he was the untiring and ever-zealous Secretary of the Metropolitan Chapel Building Fund. As Secretary and President of Conference, as Representative of the English Conference in Canada and in Australia, and Ireland, he made for himself an honourable reputation, which will live long after him. He was the endeared and life-long friend of Dr. Punshon, and they were called to the rest of heaven, Dr. Punshon just before Easter of 1881, Dr. Smith just after Easter, 1882, aged sixty-one years.

A soul in deep distress will seek for relief, and next to the Bible, no book has more aided the seeking penitent than Wesley's Hymns. The village schoolmaster of Walkeringham, Notts, William Morris, became concerned for the salvation of his soul. The verse of this hymn,

“Stung by the scorpion sin,” &c.,

so impressed his mind, that he gave God no rest till he found pardon, and in his after life, as a class-leader and local preacher, he gave most gratifying evidence how entire was the change divine grace had wrought within him. Resting alone on the atonement, he fell asleep in Jesus, 21st November, 1864, aged sixty-nine years.

The triumphs of divine grace are so often repeated, the recording angel alone can tell how great is the sum of blessing vouchsafed by God to man. Shortly before Mr. Wesley's death, William Thompson, then a sailor, was induced to attend the Methodist preaching, and becoming convinced of sin, in great distress of mind, whilst meditating on the verse—

“Stung by the scorpion sin,” &c.,

he realised that inward comfort which constrained him to cry out, “O Lord, I will praise Thee ; for Thine anger is turned away,” &c. From that period to the end of fourscore years he walked in the light of God's countenance, and died in holy composure, 18th September, 1840, aged eighty years.

Amongst many deeply afflicted followers of Jesus, Mrs. Mary Jeffs, of Gloucester, was one who found abiding comfort and consolation through reading Wesley's Hymns. In her last illness she testified abundantly to the grace of God within her,

and when very near her end she raised her voice, and joyfully exclaimed—

“Oh for a trumpet-voice, On all the world to call!  
To bid their hearts rejoice In Him who died for all!”

Shortly after she said, “Jesus is increasingly precious;” and after a change in her position in bed, she added, “Oh, how easy! Praise the Lord,” and, quietly reclining on her pillow, she peacefully fell asleep in Jesus, 6th February, 1819, aged forty-five.

One much younger in years experienced even greater ecstasy in death, and recorded her joyful experience in strains like a conqueror’s song. Miss Topham realised pardoning grace in early life, at the sacrament of the Lord’s Supper. She was early called to exchange worlds; and shortly before her death she exclaimed “Oh, what can this be? I never felt so happy before. Oh, tell the servants and all to come and see how happy I am.

““Oh for a trumpet-voice, On all the world to call!””

And again—

““The arms of love that compass me  
Would all mankind embrace.””

In this happy frame of mind she entered into rest, 15th October, 1839, aged twenty-six.

HYMN 35.—“Jesus, Thou all-redeeming Lord;”

„ 36.—“Lovers of pleasure more than God.”—

*Before preaching to the Colliers in Leicestershire.*—TUNE,  
Birstal, 1761.

The original will be found in vol. i., p. 316, of Charles Wesley’s “Hymns and Sacred Poems,” 1749, as one hymn of eighteen verses, six of which are omitted. In the fifth verse, “The hardness” is changed from “The stony,” “swearers” is substituted for “railers,” with a few other verbal alterations.

Mrs. Paulina Wyvill was remarkable for high Christian attainment, for unassuming benevolence, and for firmness of character. From hearing a funeral sermon, at the age of twenty-one, she became convinced of sin, began to meet in class, and soon found pardon. Naturally feeble in body, she sought happiness in the company of the righteous, and when called to leave this world she found her chief delight in praising God. Shortly before her death she repeated the three verses commencing with—

“Lovers of pleasure more than God.”

Amongst her last counsels to her friends she said, "Pay strict attention to the means of grace; never forsake your class-meeting—those precious meetings! what heavenly seasons have I there enjoyed!" A little later she whispered, "I want to be filled with the presence of Jesus," and her request was granted; death was swallowed up in victory, 28th October, 1839.

HYMN 37.—"Jesus, the Name high over all."—*After preaching in a church.*—TUNE, Liverpool, 1761.

As originally written by Charles Wesley, this hymn extends to twenty-two verses, only six of which are chosen. The first line of the original is "Jesus, accept the grateful song;" it is found in "Hymns and Sacred Poems," 1749. The ninth verse of the original forms the first of Hymn 37.

This hymn has long been a great favourite with the Methodist people generally, and several well authenticated instances are known of its having been used by godly persons to exorcise the devil. The facts which suggested the composition are recorded by Charles Wesley in his Journal under date of 6th August, 1744. Having been preaching in the small church at Laneast, in Cornwall, and condemning the drunken revels of the people, whilst urging them to "repent and be converted," one in the congregation contradicted and blasphemed. Charles Wesley asked, "Who is he that pleads for the devil?" The reviler stood boldly forward, the preacher fearlessly exposed his iniquity, and showed the whole congregation their state by nature. Mr. Wesley's withering exposure drove the man in disgrace out of the church. These circumstances are believed to have suggested the writing of the hymn.

In the Life of the Rev. Henry Ransom (*Wesleyan Magazine*, September, 1857), an incident is related as having occurred in his presence, of an evil spirit being cast out after the singing of part of this hymn and prayer, at Darlaston.

Other spirits have been exorcised by the magic-power of these verses, besides those indicated. Five of the six verses of this hymn have been quoted by happy saints departing to paradise.

Mrs. Elizabeth Baker, of Banbury, was brought up without any sense of the fear of God resting upon her. At the age of nineteen she was married, and, becoming a mother, soon lost two beloved babes. This event the parents took as a visitation from God for their sins, especially that of trading on the Sabbath day.

They bought a Prayer Book to aid them in seeking mercy, but a revival breaking out in 1820 at Banbury, the mother attended the Methodist preaching, and found pardon through believing in Jesus. She maintained her confidence in God through a long course of domestic anxieties and afflictions. Just before she died, her family, never having known her to sing, were surprised to hear her pour forth in clear, musical strains—

“Jesus, the Name high over all,  
In hell or earth or sky :  
Angels and men before it fall,  
And devils fear and fly.”

Her transparent, simple-hearted godliness was manifest in dying,—she literally slept in Jesus, 27th October, 1857.

Robert Elliott, of Hutton-Rudby, Stockton, lived for twenty-eight years without religion, but was brought to a knowledge of sins forgiven through the preaching of the Methodists. For more than thirty years he was a faithful leader, and daily went about doing good. A worldly-minded professor once said of him, “I cannot but love Robert Elliott, but I hate to meet him.” He was unflinching in reproving sin. On his death-bed, when visited by the preacher, he said to the friendly inquirer, “I am in great pain, but happy in God.” Speaking of his confidence in Christ, he exclaimed as in an ecstasy—

“Jesus, the Name to sinners dear,  
The name to sinners given ;  
It scatters all my guilty fear,  
It turns my hell to heaven.”

His last words were, “Happy, happy !” and without a struggle or sigh he ceased to breathe, 16th March, 1827, aged seventy-two.

A little girl, seven years of age, belonging to a Methodist Sunday school in South London, was by an accident so severely burnt, that she had to be taken to the hospital. On the last night of her life, nothing was heard in the quiet ward where she lay but the tick and strike of the clock. Suddenly there arose from her couch a voice from the little sufferer, who sweetly began to sing—

“Jesus ! the Name to sinners dear,  
The name to sinners given ;  
It scatters all their guilty fear,  
It turns their hell to heaven.”

The silence reigned again, and only the ticking of the clock was heard, when the melodious voice was again heard—

“Happy, if with my latest breath  
I may but gasp His name;  
Preach Him to all, and cry in death,  
Behold ! behold the Lamb !”

Soon after she had finished, the nurse hastened to her bedside, but the voice was silent—angels had borne the happy Sunday-school girl to the Saviour whom she loved.

Mrs. Collier, of Leicester, was the daughter of godly Methodists, and the wife of a local preacher. She was convinced of sin at the age of fourteen, by reading the life of Miss Mary Helen Bingham, of the Chesterfield circuit. She joined her mother's class and became an exemplary Christian. During her last illness the fear of death distressed her ; but ere the end came, joy succeeded fear, and her happiness was abounding. Amongst her last words were, “I rest sweetly in the arms of Jesus. I have done with the world : I am going home : I shall see Jesus as He is. Glory, glory be to God !” And then with surprising energy she repeated the verse, commencing—

“Jesus, Name to sinners dear,” &c.

On the morning of her death, her peace seemed to flow like a river. As the end approached, she twice raised her hand, faintly breathing out, “Praise the Lord ;” and so she fell asleep in Jesus.

Miss Helen Hulse, niece of Mr. Sykes, of Mansfield-Woodhouse, was called to endure severe affliction, which, however, was greatly alleviated by the recital of the hymns she had learned in youth. Not more than ten minutes before her departure, she spoke of all her blessings as coming through Jesus only, and repeated the lines—

“Power into strengthless souls He speaks,  
And life into the dead.”

She asked her sister to read to the end of the hymn, earnestly joining in the last verse, commencing—

“Happy if with my latest breath  
I may but gasp His name,” &c.

Directly afterwards she sweetly fell asleep in Jesus, 4th December, 1852, aged thirty years.

The gentle, loving, and devoted young missionary, William

Rowland Peck, formerly of Loughborough, died in Sierra Leone, 3rd July, 1829, aged twenty-three years. His memoir is one of the most touching and interesting biographies in the range of Methodist literature. When fever had done its worst, and not having been able to speak for some time, he suddenly broke out with this couplet—

“Happy if with my latest breath  
I may but gasp His name.”

He lifted up his dying hands in token of joy and victory, and so entered into rest. Early crowned!

Robert Voakes, in early life, was deprived of many religious advantages; but Alleine's "Alarm," Nelson's "Journal," the "Pilgrim's Progress," and other similar works, convinced him that he was a sinner. He was for seven long years under the law. On removing into the Pocklington circuit he joined a class, found mercy, and soon afterwards was made a leader. He laboured for God, through many severe trials, till he was eighty-five, when infirmity laid him aside. After a survey of his protracted life, he recorded much to the praise of God, and finished by writing, "Now my mind is relieved from the cares of the world,

“'Tis all my business here below  
To cry, Behold the Lamb!”

He entered into rest, 24th January, 1857, in his ninety-fourth year, having been a Methodist seventy-two years, and a class-leader more than seventy years.

On the lips of many of the Lord's people have the words of the last verse of this hymn faltered, just as they were entering paradise. Four of the preachers we may name as examples:—

The Rev. Richard Roberts, after a brief but useful career in the Methodist ministry, closed his pilgrimage by repeating to a friend at his bedside the verse—

“Happy if with my latest breath,” &c.

His last words were, “Thank the Lord! Now, Lord, come. Amen.” Died 1st October, 1819, aged thirty-four years.

The Rev. James Needham appreciated the preciousness of many of Wesley's hymns, and quoted several of them to friends who visited him on his death-bed. When strength was rapidly declining, and life fast ebbing out, one friend said to him, “You

still preach Christ to us." With much exertion, and difficulty of breathing, he exclaimed—

“ ‘ Happy if with my latest breath  
I may but gasp His name, ’ ” &c.

His last words were, “ Glory, honour, might, majesty, and dominion, be ascribed to God and the Lamb for ever ! ” He died 27th June, 1818, aged forty-five years.

After a brief ministry of only seven years, the Rev. Thomas Charles Rushforth exchanged mortality for life. On the Saturday before his death, he desired a few friends to meet in his house for prayer ; and during the service he repeated with emphasis the verse commencing—

“ Happy if with my latest breath  
I may but gasp His name, ” &c.

His last utterances were, “ I shall soon be at rest,—my dear Redeemer. ” Died 21st May, 1819, aged thirty-two.

Early conversion is a safe indication of a happy and useful life. The Rev. Thomas Thompson began to preach before he came of age, and at twenty-two became a home missionary, faithfully and kindly fulfilling the duties of the Methodist ministry for twenty-nine years. During his last illness his mind was kept in perfect peace, and amongst his last earthly utterances were, “ I am waiting for my change without desire of life or fear of death. I am an unworthy servant ; but all my trust is in the merits of Jesus Christ—

“ ‘ Happy if with my latest breath  
I may but gasp His name, ’ ” &c.

He died trusting in the Lord, 31st January, 1838, aged fifty-one years, and was interred under the Wesleyan chapel, Ashton-under-Lyne. His daughter Sarah is the wife of the author of this work ; and his son, William Bancroft Thompson, is editor of the *Lucknow Express*, India.

HYMN 38\*.—“ O God, of good the unfathom'd Sea ! ”—*God's  
Love to Mankind.*

The original of this strikingly sublime hymn was written, in German, by John Angelus, or Angelus Silesius, or John Scheffler, a mystic, and member of the Roman Catholic Church, born in 1624, and who died in 1677. His hymns were published in Breslau in 1657, under the title of “ Holy Delight of the Soul ;

or, Spiritual Hymns of a Soul enraptured by Love to Jesus." Hymns of such a character were sure to attract the attention of John Wesley, who wrote a free translation of this one, which appeared in "Hymns and Sacred Poems," 1739. This hymn was added to the collection after Mr. Wesley's death, as was also Hymn 39, which is indicated by the asterisk (\*).

A mighty host will be found before the throne of God, gathered into the fold as the result of the ministry of the Rev. Robert Newton, and, amongst them, Benjamin Ward, of Oldham, who was so impressed by the manner of the preacher in giving out the verse commencing, "O God, of good the unfathom'd Sea!" &c., that he was enabled to give his heart to the Lord after the singing of that first verse. He joined the Methodist Society at the age of fifteen, and for forty years was actively employed as a class-leader, as leader of the congregational singing, and in the Sunday school. Died 26th May, 1849, aged sixty-one years.

The Almighty God sometimes manifests Himself to His people in a manner so unusual that, like the Apostle Paul, they testify that, whether in the body or out of it, they know not. Mrs. Marian Shipman, of Mansfield, was favoured, a short time before her death, with an extraordinary manifestation of the divine presence, and she gave utterance to her feelings in the language of the first verse of this hymn—

"O God, of good the unfathom'd Sea,  
Who would not give his heart to Thee?  
Who would not love Thee with his might,  
O Jesu, lover of mankind?  
Who would not his whole soul and mind,  
With all his strength to Thee unite?"

She died 6th January, 1856, aged fifty-eight.

HYMN 39\*.—"Father, whose everlasting love."—*On God's  
Everlasting Love.*

This appeared in the first of Charles Wesley's "Tracts of Hymns," 1741, with the title just given. The original extends to twenty-seven verses. In the fourth verse, "a world" is altered to "the world."

The lay agency in Methodist preaching has, taking man for man, been more abundantly owned by the Holy Spirit in the saving of souls than the separated or priestly agency of the Established Church. John Johnson, of Gunnerside, Reeth, was



brought to God under a sermon preached by Richard Buxton, a local preacher. Immediately he began to seek the souls of others, and became in turn a leader and local preacher, and was made a blessing to many. On the day of his death he had preached at Gayle, and, at tea with a friend at Hawes, spoke of being as happy as he could be. In the evening he opened the service at Hawes, and gave out the 39th Hymn, the last two lines being—

“Lift up the standard of Thy cross,  
And all shall own Thou died'st for all.”

He commenced to pray, and had uttered a sentence of adoration, when he fell in the pulpit; his spirit went straight to the paradise of God, 30th November, 1861, aged forty-five.

HYMN 40.—“Ye neighbours, and Friends of Jesus, draw near.”  
—*After preaching to the Newcastle Colliers, 4th December, 1746.*—TUNE, Triumph, 1761.

Under date of 30th November, Charles Wesley, in his Journal, uses the same phraseology as he embodies in this spirited hymn. During that visit to the North, he preached several times in the streets of Newcastle to listening crowds, who forgot the sharpness of the frost while listening to the earnest soul-stirring words of life from the man of God. The original appears in “Hymns and Sacred Poems,” 1749, vol. i., p. 310, where it extends to twelve verses, five of which are omitted. “Praise” is exchanged for “grace” at the end of the third verse. This hymn is correctly printed in John Wesley’s first and subsequent editions issued during his lifetime; but the first line was printed incorrectly in the old edition of the Connexional Hymn Book.

HYMN 41.—“O God! our help in ages past.”—*Man frail, and God eternal.*—TUNE, Bexley, 1761.

This much admired composition is Dr. Watt’s paraphrase of Psalm xc. 1-5. It was first published in 1719, and, after undergoing several corrections by John Wesley, was issued in Mr. Wesley’s first Hymn Book in 1738, in its altered form. In Watts’, it commences “Our God, our help,” &c.

William Kay, of Manchester, feared God from his youth, and was in communion with the Methodists for fifty-eight years.

His confidence in God was unshaken ; and at the close of a life of more than fourscore years, when a member of his family repeated the lines—

“ O God ! our help in ages past,  
Our hope for years to come ;  
Our shelter from the stormy blast,”

here the dying saint cheerfully added the last line—

“ And our eternal home.”

Almost immediately after, his spirit returned to God, 13th July, 1864, aged eighty-two years.

The Rev. Thomas T. Thomson, M.A., was a missionary in India under the East India Company. His pious wife was taken ill, and ordered home to England at once, but before the voyage was half over she became worse, and died on Easter Day, 1826, and was buried in the sea. Before her death she read a few hymns as she had strength ; the last one which attracted her attention was one by Dr. Watts—

“ O God ! our help in ages past,  
Our hope for years to come ;  
Our shelter from the stormy blast,  
And our eternal home.”

She got through the first verse, then her voice deepened, she was much affected, and reading the next verse—

“ Under the shadow of Thy throne  
Still may we dwell secure,”

she broke down, her strength failed, and with that soothing song-prayer, she closed her testimony on earth to realise the delight of being before the throne of God.

The Rev. John Jenkin, born at Swansea in 1798, converted in early life, entered the Methodist ministry in 1821, and in 1824, went to Jamaica as a missionary. He returned to England in 1827, travelled in Cornwall, and died in the Scilly Isles, 9th August, 1830, aged thirty-two years. As he lay dying, he said he wanted to sing, and gave out—

“ O God ! our help for ages past,  
Our hope for years to come ;  
Our shelter from the stormy blast,  
And our eternal home.”

He tried to sing, but could not. He began to pray for the king,

and that pure religion might spread in the world, and closed with the couplet—

“That all may hear the quickening sound,  
Since I, even I, have mercy found.”

HYMN 42.—“Thee we adore, Eternal Name.”—*Frail life, and succeeding Eternity.*—TUNE, Chimes, 1761.

A hymn by Dr. Watts, forming No. 55, Book II., in his collection. It was first published in 1709; and, with three of John Wesley’s improvements, was inserted in his “Psalms and Hymns,” 1738.

In the company of the redeemed in heaven, none will shine with brighter lustre than the devoted missionary of the cross, who wears out health and life in the work of proclaiming a free salvation for every man. The Rev. George Bellamy fell a victim to fever in Demerara. During his severe sufferings, whilst a coloured servant was bathing his head with vinegar, he solemnly exclaimed—

“Thee we adore, Eternal Name,  
And humbly own to Thee,  
How feeble is our mortal frame,  
What dying worms we be.”

The faith of the poor black servant was manifested in the reply, “Massa no ’fraid; dis sickness for de glory of God.” Brother Ames, another missionary residing near, was also ill, and about that time died; but the sad event was concealed from his friend Bellamy by those around him. The spirit of the departed one must have appeared to him; for, soon after, Mr. Bellamy exclaimed, “Ames is gone! I’ll go too.” After this he changed for death, and at six next morning his spirit went to join his fellow-missionary in the land of the blessed, 2nd November, 1821, aged forty-two years.

HYMN 43.—“And am I born to die?”—*For Children.*—  
TUNE, Lampe’s, 1746.

This forms No. 59 of Charles Wesley’s “Hymns for Children,” 1763. “A land of deepest shade,” is altered from “A world,” &c., and “Shall” is exchanged for “Will angel bands convey?” Of the one hundred hymns contained in this volume, the vener-

able Thomas Jackson remarks—"It would perhaps be difficult to mention any uninspired book that, in the same compass, contains so much evangelical sentiment. Charles Wesley's 'Hymns for Children' are full of instruction, yet thoroughly devotional in their character. There is nothing puerile in them, either with respect to thought or expression. The language is simple, terse, pure, and strong. The topics which they embrace are the truths and facts of Christianity, especially in their bearing upon personal religion. In the hands of a Christian mother, these hymns would form a valuable help in the task of education. Most of the hymns, if committed to memory, would at once inform the memory and impress the heart. Some of the hymns are intended for the use of young children just beginning to speak and think, whilst others are adapted equally to the capacity and experience of adults. The design of the whole is to teach, to form the manners, and to discipline the understanding and conscience. The author leads the young mind to Christ as a sacrifice for sin, as the fountain of grace, as the great example of all excellence, and as the supreme Lord and Judge." See Note to Hymn 18.

HYMN 44.—"And am I only born to die?"—*For Children.*—  
TUNE, Snowfields, 1761.

The original forms No. 64 in the same volume as the preceding. One incident out of many may be briefly alluded to, to show the power and influence of this hymn.

A young lady in America, of high position, and who had completed a thorough course of education, leaving school with certificates of the highest merit, had become the centre of a large and fashionable circle of friends. This lady went one Sunday evening to hear a sermon preached by the venerable Bishop Asbury. The voice, manner, and earnest solicitude of the man of God fixed the truth so firmly on her mind, that she sought and found pardon through faith in Jesus. She at once gave up her worldly companions and pursuits. Her fond parents used their utmost efforts to win back her affections to the world, but in vain. As a last resort, her father gave a large party to the most worldly and fashionable persons in the city. A more busy scene of pleasure-loving gaiety was never witnessed. During the evening it was arranged that their daughter should be invited to sing and play on the piano, one of those fashionable

airs to which they had so often listened with delight. Led by her father to the piano, she took her seat, and sang in a strain the most touching, because it came from the heart, and with a full clear voice, that part of Charles Wesley's fine hymn which commences :—

“No room for mirth or trifling here,  
For worldly hope, or worldly fear,  
If life so soon is gone.”

She had not sung through one verse before her father, who stood by her side, drooped his head. Every whisper ceased, and the most intense feeling pervaded the entire company. Every word of the hymn was spoken distinctly, and heard by every one present ; each seemed an arrow from the Spirit's quiver, going directly to the hearts of the hearers. Her father retired to his room to weep for his own sinful folly with a deeply-stricken heart. Mary had conquered. For many years she lived to adorn her godly profession, and she passed away at last in triumph to the skies.

A similiar anecdote is related by Belcher, an American author, of the daughter of an English nobleman, who, in like manner, preferred to sing the same verses instead of her song in turn with other young ladies present. The noble Lord became converted, abandoned worldly company, joined the people of God, and during his religious life distributed one hundred thousand pounds to promote the spread of the Gospel!

Methodism was established in the village of Rookly, in the Isle of Wight, about 1783. In that society there was a youth named Thomas Whitewood, whose devotedness to God, constancy, fervour in the means of grace, and usefulness in prayer meetings, public and social, had attracted general notice. One morning while at work in his father's barn, he was heard singing that very solemn hymn of Charles Wesley's commencing—

“And am I only born to die?”

the last verse of which is as follows—

“Jesus, vouchsafe a pitying ray;  
Be Thou my guide, be Thou my way  
To glorious happiness!  
Ah, write the pardon on my heart,  
And whensoever I hence depart,  
Let me depart in peace!”

Scarcely had he expressed the devout breathings of his heart to God in this remarkable language, than he fell and expired. This sudden death made a deep impression on many hearts, and so aroused the conscience of one youth, named Robert Bull, as to lead to his conversion to God.

Methodism was commenced at Haddenham in 1820, in a barn; and amongst the early worshippers in that primitive place of worship was Priscilla Paine, then feeling the sorrows of widowhood. Here the Lord was pleased to manifest Himself to her in His saving power, and she soon identified herself with the people of God, and opened her house for His servants. Her convictions of sin were deepened by the minister giving out the hymn commencing—

“Lo, God is here, let us adore,” &c. ;

and at the closing scene, after a life of devoted service to the Master’s cause, she oft repeated the last verse of Hymn 44—

“Jesus vouchsafe a pitying ray,” &c.,

adding on one occasion after doing so, “Is not that sweet—Jesus is precious. What He wills is best. My God is reconciled, and all is well. Come, Lord Jesus.” She lay down in peace, and her spirit returned to God who gave it, 22nd August, 1848, aged seventy-seven years.

HYMN 45.—“Shrinking from the cold hand of death.”—*Genesis* xlix. 33; and *Numbers* xx. 28.—TUNE, Palmis, 1761.

This hymn is made up of parts of two of Charles Wesley’s “Short Scripture Hymns,” 1762. The third verse is based on *Numbers* xx. 28, commencing—“O that without a lingering groan,” &c. This verse was generally given out by John Wesley at the close of the society meetings he held after evening preaching—a custom and a choice worthy of wider extension. Illustrative examples of the use of this hymn are so numerous, that every verse, and almost every line has its own special interest.

Amongst the accidents which have hurried immortal souls into eternity, none have been more fatal than those occurring in collieries. Towards the class of people employed in mining Methodism has especially devoted its energies, and many blessed results are on record as the reward of those labours. John Jones, of Ashton-under-Lyne, was for some years a faithful

member of the Methodist Society. On the day of his death in July, 1813, he uttered a sentence in his family prayer which expressed a hope that they might all meet in heaven, and said to a leader that he would set out afresh to serve the Lord. At noon of the same day he repeated to the members of his family the verse—

“Shrinking from the cold hand of death,  
I, too, shall gather up my feet,  
Shall soon resign my fleeting breath,  
And die, my father’s God to meet.”

At one o’clock he entered the coal-mine, and wrought till ten o’clock at night, when, being drawn to the surface of the earth, the rope slipped, and he fell to the bottom of the pit a lifeless corpse. Many die as suddenly—would that all died as safely.

But few of the victims of that terrible scourge, consumption, have afforded to them opportunities for repentance during their rapid march into eternity. Mrs. Fox, wife of the missionary, Rev. W. B. Fox, of Ceylon, was a happy exception; she, in early life, devoted to God her best energies. When her end was drawing near, in July, 1819, she often repeated her favourite hymn, commencing—

“Shrinking from the cold hand of death,” &c.

So partial was she to that hymn that she got an old hymn book bound and clasped with silver, because it contained the hymn (unabridged) with her favourite verse, as follows:—

“Walk with me through the dreadful shade,  
And, certified that Thou art mine,  
My spirit, calm and undismayed,  
I shall into Thy hands resign.”

The experience of James Thomas, a leader of three classes at Haverfordwest, and a man who walked with God, led him to repeat with animation and delight just before he died such hymns as “Rock of Ages” and—

“Shrinking from the cold hand of death.”

He died in the faith and hope of the Gospel, January, 1855.

Mrs. Bullivant, mother of the Rev. W. J. Bullivant, was a careful student of God’s Word, and of all the writings of the worthies of Methodism. She relied implicitly on the atonement

of Christ for salvation, and often repeated this verse of her favourite hymn—

“O that without a lingering groan  
I may the welcome word receive!  
My body with my charge lay down,  
And cease at once to work and live.”

While in the act of rising from bed, her spirit fled to the paradise of God, 12th March, 1835, aged seventy-four.

One of the most devoted lovers of Wesley's Hymns, and one who held them in the highest possible reverence and esteem, was the Rev. Thomas Osmond Summers, LL.D., an Englishman, born at the Isle of Purbeck, Dorsetshire, 11th October, 1812, and who went to America as an orphan in 1830. There he became a Methodist, began to preach, and in 1835 was received into the ministry of the Baltimore Conference. After spending about ten years in pioneer itinerant labours, he united himself to the Methodist Episcopal Church, South, in 1845, and ever afterwards laboured in connection with that organisation. He was the book editor of that Church for more than thirty years, the editor of the *Nashville Christian Advocate*, till 1878, when he was appointed Professor of Historical Theology, and the first Dean of Vanderbilt University. He was also the compiler of the new Hymn Book used in their Church, in which are some of his own hymns. He was one of the most industrious men that ever lived, and his love of work was so deep-rooted, and so intense, that at the age of seventy-one he accepted the office of Secretary of the tenth General Conference of their Church, held in Nashville in May, 1882, he having been Secretary of all the previous general Conferences for forty years, and when persuaded to rest he often quoted the verse—

“O that without a lingering groan  
I may the welcome word receive!  
My body with my charge lay down,  
And cease at once to work and live.”

This he almost literally experienced. He attended the Conference on the first and second day, and towards its close, he was smitten with death in his chair; he staggered from his seat at the table into the room in the rear, followed by Dr. O. P. Fitzgerald, who found him on a lounge, panting for breath, his eyes with a look of seeing something beyond, his face illuminated. Turning to Dr. Fitzgerald, he said, “Come, get down here by



me, and let us talk of heaven." Kneeling by him, and each uniting hands, he began a monologue on heaven. His words were strangely beautiful and thrilling. His eyes were looking upward, and the light on his face was reflected from the heaven of which he spoke. God was present, and His faithful servant was receiving his baptism from above for the final hour so near at hand. The season was holy and the memory sweet, and will be enduring till faith is lost in sight. He was taken to his residence, and peacefully passed away at 6 A.M., 6th May, and on the afternoon of 7th May, he was interred in the Campus of Vanderbilt University, five bishops taking part in the funeral service. He had counted seventy years.

HYMN 46.—"The morning flowers display their sweets."—*On the Death of a Young Lady* (Isa. xl. 6, 8).—TUNE, Kettlesby, 1761.

This hymn was written by the Rev. Samuel Wesley, jun., in the year 1735. It is an exquisitely fine composition, and was published by John Wesley in "Hymns and Sacred Poems," enlarged edition, 1743.

HYMN 47.—"Come, let us anew our journey pursue."—*For New Year's Day*.—TUNE, New Year's Day, 1761.

This is one of C. Wesley's Hymns for the New Year, 1750. It is a lively composition, admirably adapted by its appropriate and weighty sentiments for the solemn service for which it is used. There is a peculiarity about the long and short syllables which gives ease to the rapid flow of the words, and testifies with what facility even difficult metres were composed by the author. It is now printed in short lines, and not as formerly two lines in one.

Grace and Providence often co-operate. A little girl, belonging to the Scotch Church, was permitted by her father to go to the watch-night service of the Methodists in Aberdeen, on condition that she remembered the text, and repeated it on her return home. At the end of the service the accustomed hymn was sung—

"Come, let us anew our journey pursue,  
Roll round with the year," &c.

This was to her a novelty, and so fixed in the child's mind a love towards Methodism, that she ultimately became a member

of the Society, and the wife of the Rev. John Shipman, Wesleyan minister. The text failed to influence her mind seriously, but the last hymn did so effectually. Died in 1846, aged fifty-six.

The Rev. John Fletcher, of Madeley, was a man of great simplicity of living. He one morning visited a school of young ladies, and sat with them during the breakfast hour; at its close he invited them all to visit him next morning at the vicarage at seven o'clock. On their arrival, Mr. Fletcher took his bason of bread and milk, and asked the girls to look at his watch and tell him how much time he took for breakfast. When he had finished they said, "Just a minute and a-half." The vicar then said, "My dear girls, we have fifty-eight minutes of the hour left, let us sing—

"Our life is a dream—our time as a stream  
Glides swiftly away,  
And the fugitive moment refuses to stay.' "

He gave them a lecture on the value of time, and the worth of the soul, and after praying with them at eight o'clock, they returned to school more deeply impressed than ever before.—TYERMAN'S "Life of Fletcher."

Mrs. Holy, of Sheffield, began to serve God in early life, and during a period of more than threescore years and ten, took unceasing pleasure in helping forward the cause of God and Methodism. When laid aside by weakness and age, she delighted in repeating Wesley's hymns. The family not being able to attend the watch-night service, they were called together for a special service in the house, when she addressed some faithful and loving words to them, closing the service by singing the New Year's Hymn, in which she heartily joined. This was the last service she attended on earth. Extreme weakness set in; but her confidence in God was unshaken, and her last words were, "I do feel Christ precious." She died 6th January, 1841, aged seventy-eight years.

The death of one person is often the awakening to spiritual life of many. Mrs. Hobkinson, of Harrogate, was called to part with her son, an event which awakened her to a sense of her lost state as a sinner. She sought and found redemption, and to the end of life maintained her confidence in God. A little before her departure she tried to sing—

"O that each in the day Of His coming may say,  
I have fought my way through."

Adding with increased emphasis the last line—

“I have finish'd the work Thou didst give me to do.”

She died 10th November, 1854, aged fifty-three years.

Richard Hayden, born in county Wexford, Ireland, in 1826, removed to Quebec in Canada in 1848, and marrying Jane Lanceley, the daughter of a local preacher, he himself being a consistent member of the Methodist Church; they made a happy religious home for thirty years. Greatly tried in the furnace of affliction, each time he came forth refined. When near the end he called his wife and children to him, and said, “I want you to love Jesus who has loved me so much.” Though not gifted with the power of song, to the surprise of all present, he sang in a clear strong voice—

“O that each in the day  
Of His coming may say,  
I have fought my way through ;

I have finished the work Thou didst give me to do.”

With that song, he passed away from Montreal, Canada, to the rest of heaven, 9th January, 1882, aged fifty-six.

HYMN 48.—“Pass a few swiftly-fleeting years.”—“*I am going the way of all the earth*” (Joshua xxiii. 14).—TUNE, Purcell's, 1761.

This forms No. 387, Vol. i., of Charles Wesley's “Short Scripture Hymns,” 1762. Mr. Wesley's volumes of Scripture Hymns are too little known; most of the hymns are concise, but some few are lengthy. They are two thousand and thirty in number, and are founded on particular texts throughout all the books of the Bible. “Some of them,” observes the Rev. Thomas Jackson, “display a singular ingenuity, and nearly all breathe a spirit of pure and fervent devotion. They prove the author to have been a diligent, accurate, and critical student of the Sacred Books, and often throw an interesting light upon important passages. The meters are agreeably varied, and the entire work is perhaps one of the best uninspired manuals for the closet of the Christian that was ever published in the English language.” They appeared in 1762, second edition in 1794-6, with abridgment.

The author, in his preface, remarks, “God having graciously laid his hand upon my body, and disabled me for the principal work of the ministry, has thereby given me an unexpected

occasion of writing these hymns. Many of the thoughts are borrowed from Mr. Henry's Comment, Dr. Gill on the Pentateuch, and Bengelius on the New Testament. Several of the hymns are intended to prove, and several to guard, the doctrine of Christian perfection. My desire is rightly to divide the word of truth. But who is sufficient for these things? Who can check the self-confident without discouraging the self-diffident? Reader, if God ministers grace to thy soul through any of these hymns, offer up a prayer for the weak instrument, that, whenever I finish my course, I may depart in peace, having seen in Jesus Christ His great salvation."

How many thousands did offer up a prayer for the "weak instrument!" and how many thousands have been blessed as the result of those labours! What a glorious ending had their author! "My brother Charles fell asleep so quietly that they who sat by him did not see when he died." So wrote John Wesley in a letter to Henry Moore, the original of which is before the writer.

Two points of doctrine were introduced into the "Short Hymns" by Charles Wesley, in which he differs from his brother John. They were Spiritual Darkness and Christian Perfection. Many of the hymns in the collection are taken from this work, but not any in which the controverted points of doctrine are found.

The hymn which has for nearly a century succeeded the above, commencing with—

"Ah! lovely appearance of death,"

has been left out of the revised book. It had many admirers, and a few stern opponents. John Wesley, in his Journal, 28th June, 1786, mentions that hymn with considerable commendation. Its admirers will find it only in the former collection.

HYMN 49.—"Rejoice for a brother deceased."—*A Funeral Hymn.*—TUNE, Sion, 1761.

This forms the second of Charles Wesley's "Funeral Hymns," 1744. Mrs. Hall, the author's sister, commended this, while she was unfavourable to the hymn named above. This was a great favourite with the author himself in the decline of life. Rev. Henry Moore relates this anecdote of him when nearly eighty years of age:—"He rode every day (clothed as for winter even in summer) a little horse, grey with age. When he mounted, if

a subject struck his mind, he proceeded to expand and put it in order. He would write a hymn thus given him on a card, with his pencil, in shorthand. Not unfrequently he has come to the house in the City Road, and having left his pony in the garden in front (the property was not then enclosed in wall and iron rails, as it now is), he would enter crying out, 'Pen and ink! pen and ink!' These being supplied, he would write the hymn he had composed in his mind, and deposit it in his pocket-book." That pocket-book, with two of Charles Wesley's manuscript hymns in its folds, is in the possession of the writer of these notes. Mr. Moore proceeds: "When this was done, he would look round on those present, and salute them with much kindness, and thus put all in mind of eternity. He was fond of repeating on such occasions the third stanza of this hymn, which commences—

"There all the ship's company meet,  
Who sailed with the Saviour beneath," &c.

William Hindson, of Hegdale, Penrith, many years a local preacher and leader, maintained intimate, happy, and sanctifying communion with God during a long life, and closed it with calm assurance of heaven, leaving as his closing testimony the following lines—

"There all the ship's company meet,  
Who sailed with the Saviour beneath."

He died 24th July, 1854, aged seventy-eight years.

Edward Maden, of the Burnley circuit, realised during his last illness an ecstasy of joy and heavenly consolation; and the full assurance of his heavenly inheritance he declared in the verse commencing—

"There all the ship's company meet;"

adding, "I shall soon be one of them, and shall meet many whom I have known on earth who will welcome me home." He died 19th December, 1863, aged fifty-eight years.

The honoured son of an honoured sire in the Wesleyan ministry, Nathaniel Francis Woolmer, of Gloucester, was a useful member and leader in Methodism, and by a consistency of religious profession manifested his "walk with God." His delight in the services of the sanctuary, and in doing good to the bodies and souls of those around him, have made his memory precious. Often, when engaged in prayer, his face became

radiant with joy, as well as when he spoke of the Saviour, or repeated portions of Scripture and of his favourite hymns. With remarkable feeling he quoted, as indicative of the hope that was in him at the end of his pilgrimage, the verse commencing—

“There all the ship’s company meet,” &c.

He died 17th January, 1866, aged sixty-one.

HYMN 50.—“Blessing, honour, thanks, and praise.”—*A Funeral Hymn.*—TUNE, Love Feast, 1761.

This was first published in Charles Wesley’s “Hymns and Sacred Poems,” 1742. This is said to be the hymn sung by Mr. Wesley and his five sisters, at the Foundry residence, immediately after the death of their beloved mother in July, 1742,—just the time the hymn was originally written and published. The occurrence was one of deepest interest. Read every line, and see how appropriate to the occasion. Take the second stanza only—

“Lo! the prisoner is released,  
Lightened of her fleshly load;  
Where the weary are at rest,  
She is gathered into God!  
Lo! the pain of life is passed,  
All her warfare now is o’er;  
Death and hell behind are cast,  
Grief and suffering are no more.”

There was something holy and sublime in the request of the dying saint for a song of deliverance, release, or triumph to be sung as soon as the spirit had fled. She anticipated her own bliss as soon as separated from the body, and wished her bereaved children to try to be sharers with her of peace and joy. What inspiration that peaceful death and that song of triumph gave to her son John, which enabled him to deliver that marvellous sermon over her grave (which he names in his Journal) as soon as the body was there laid to rest!

HYMN 51.—“Hark! a voice divides the sky.”—*A Funeral Hymn.*—TUNE, Ascension, 1761.

This hymn is found in the same volume as the preceding. It is worthy of remark that the tunes affixed to this and the preceding hymn, indicate a much stronger leaning to the joys of

the departed than the sorrows of the bereaved. Both these hymns are unaltered reprints.

The exultant tone which runs through this hymn has been caught by many a redeemed spirit on the border-land of both worlds, but was perhaps never more fully exhibited than in the closing scene of that devoted young missionary, the Rev. James H. Wayte. He had reached Freetown, Sierra Leone, and gladdened the hearts of the resident missionaries by his arrival. Rejoicing in the consciousness that Christ is able to cleanse from all sin, his desire to make known this great salvation was manifested by his intense zeal; but divine Providence cut short his earthly career. Suffering much from the time of his arrival in Africa, fever soon set in, and hastened him home to heaven. Ere the vital spark fled, Mr. Dove, a brother missionary, visited him, and attempted to pray with him, but he was interrupted by the dying youth, who began to invoke the divine blessing upon all his late brother students at Richmond. After a pause, he said, "O glory be to Jesus! I feared I should depart without a shout for my Lord; but He would not allow it; bless His gracious name. I have preached Christ in life, though very unfaithfully; and I will preach Him in death." Then raising his voice to a higher pitch, he added—

" ' Mortals cry, A man is dead!  
Angels shout, A child is born! ' "

In this strain he continued for two hours. Soon afterwards he seemed to get a glimpse of the better land; and just before he breathed out his spirit, he exclaimed, "Beautiful! Oh how beautiful!" and entered into rest, 16th January, 1846.

HYMN 52.—"Again we lift our voice."—*On the Death of Samuel Hutchins.*—TUNE, Irene, 1761.

The original appears in Charles Wesley's "Hymns and Sacred Poems," 1749, vol. ii. Samuel Hutchins was a Cornish smith, one of the first race of Methodist preachers, who died at an early age. An account of his life, written by his father, was published by John Wesley in 1746.

William Parkin, of Hightown, was a zealous Yorkshire Methodist, who, yielding to the strivings of the Spirit of God, knelt down under a hedge, and, while praying there, entered into the liberty of the children of God. The testimony of his

acceptance was clear and abiding, and abated nothing of its intensity in his latest hours. Shortly before he died, he said, "My soul delights in God. Singing and praying never hurts me." To a brother local preacher, he said, his countenance radiant with a heavenly smile, "I am on the Rock, and feel it will bear me up." Expecting his end, he added, "Before you take my body from the house, sing the verse—

" ' Again we lift our voice,  
And shout our solemn joys !  
Cause of highest raptures this,  
Raptures that shall never fail :  
See a soul escaped to bliss,  
Keep the Christian festival.' "

Whilst speaking to his wife of his intention to take an hour's drive out in the afternoon, he fell lifeless on the floor ! 10th May, 1858, aged sixty-four years.

HYMN 53\*.—"Glory be to God on high."—*A Funeral Hymn.*

This hymn supplies the place of one which had the title "On the death of a widow." Both were written by Charles Wesley. He published two small volumes of Funeral Hymns, the first in 1744, containing only sixteen hymns, the enlarged edition in 1759, containing fifty-three hymns. This hymn is one left by the author in MS. It does not appear in the published Funeral Hymns. Many of this class of hymns were written on occasion of the death of some friend of the author, and some of them during the sickness and after the death of his own children in the city of Bristol, where several of them died ; those deaths were sources of heavy trial to both the author and his tender-hearted, loving, wife. The names of persons, when they are well-known, are prefixed to many of such hymns.

HYMN 54.—"Hearken to the solemn voice."—*A Midnight Hymn.*—TUNE, Amsterdam, 1761.

Written by Charles Wesley, and published in "Hymns and Sacred Poems," 1742. The passage in St. Luke xii. 35 seems to have suggested the third verse. This is the first hymn in the section "Describing Judgment."



HYMN 55.—“Thou Judge of quick and dead.”—*For the Watchnight*.—TUNE, Olney, 1761.

First published in Charles Wesley's “Hymns and Sacred Poems,” 1749, vol. ii. In the fourth verse, “Our lot” is changed to “A lot.”

A venerable man was Richard Burdsall, of York ; and his daughter, the mother of Richard and John Lyth, was noted for piety. When twelve years old, she gave herself to the Lord, and her piety grew with her growth. During her last days, her full heart overflowed in songs of praise, even in the night season. On being told that her end was approaching, she rejoiced greatly that she was going home. On the day before her death, she repeated—

“O may I thus be found  
Obedient to His word ;  
Attentive to the trumpet's sound,  
And looking for my Lord.”

Her last words were, “Praise, glory, my Father, my Redeemer.” Thus closed a life fragrant with holiness and peace, 4th July, 1860, aged seventy-eight years.

HYMN 56.—“He comes ! He comes ! the Judge severe.”—*Thy Kingdom come*.—TUNE, Judgment, 1761.

This forms No. 37 of Charles Wesley's “Hymns of Intercession for all Mankind,” 1758. It is worthy of remark here, that “neither the delight of social intercourse, nor the spiritual prosperity of his own people, could induce Charles Wesley to forget the public welfare, and the cause of religion generally. England was at war with several states on the Continent, domestic tranquillity was menaced, Protestant interests were in peril, the clergy were asleep at the post of duty, and ungodliness and sin everywhere prevailed at the time when Charles Wesley wrote his “Hymns of Intercession for all Mankind.” So manifest was the peril, that the principal Methodist societies had a special meeting for prayer every Friday at noon, to intercede with God on behalf of the Church, the nation, and the world. To assist those services, and to fan the flame of Christian patriotism, Mr. Wesley published these hymns. From this small work six hymns in the Wesleyan Collection are taken, namely, Hymns 56, 66, 441, 442, 444, 451. There are forty

hymns in the tract; it appeared originally without author's name, and this fact may help to account for the strange and alien appropriation for so long a period of Hymn 66, "Lo! He comes with clouds descending," which is taken from its pages.

HYMN 57.—"The great Archangel's trump shall sound."—  
*After Deliverance from Death by the fall of a House.*—  
 TUNE, Canon, 1751.

The original forms No. 174 in Charles Wesley's "Hymns and Sacred Poems," 1749, vol. ii., and commences, "Glory and thanks to God we give." The first five verses are omitted; this hymn begins with the sixth verse of the original. The accident which originated this fine composition is related in Charles Wesley's journal. On his third visit to Leeds he met the society in an old upper room, which was densely packed, and crowds could not gain admission. He removed nearer the door, that those without might hear, and drew the people towards him. Instantly the rafters broke off short, close to the main beam, the floor sank, and more than one hundred people fell, amid dust and ruins, into the room below. One sister had her arm broken, and set immediately; rejoicing with joy unspeakable. Another strong in faith, was so crushed, that she expected instant death, but she was without fear, and only said, in calm faith, "Jesus, receive my spirit." A boy of eighteen who had come to make a disturbance, who struck several women on entering, was taken up roaring, "I will be good! I will be good!" They got his leg set, which was broken in two places. The preacher did not fall, but slid down softly, and lighted on his feet. His hand was bruised, and part of the skin rubbed off his head. He lost his senses, but recovered them in a moment, and was filled with power from above. He writes, "I lifted up my head and saw the people under me, heaps upon heaps. I cried out, 'Fear not: the Lord is with us; our lives are all safe;' and then gave out, 'Praise God, from whom all blessings flow.'" Several were seriously hurt, but none killed. After such a deliverance was this hymn written. It commences, "Glory and thanks to God we give;" and after twenty lines, in which there are evident references to this remarkable escape from death, the sixth verse commences, "The great Archangel's trump shall sound," &c. This accident took place 14th March, 1744.

Only the possession of mighty faith in God could give the author that calmness and composure of mind which are indicated in this sublime composition.

HYMN 58.—“Jesus, faithful to His word.”—*A Funeral Hymn.*—  
TUNE, Hamilton’s, 1781.

This hymn was first published in Charles Wesley’s “Hymns and Sacred Poems,” 1742. The original has six verses, the first three of which are omitted. It is based on 1 Thess. iv. 13. The first line reads thus, “Let the world lament their dead.”—“Poetical Works,” vol. ii., p. 186.

HYMN 59.—“Thou God of glorious majesty.”—*A Hymn for Seriousness.*—TUNE, Snowsfield’s, 1761.

This hymn is found in Charles Wesley’s “Hymns and Sacred Poems,” 1749, vol. i. The Sheffield poet, Montgomery, says of this hymn: “It is a sublime contemplation, solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between two eternities.” Tradition states that this hymn was written by Charles Wesley after a visit to Land’s End, Cornwall, in July, 1743. There is at the Land’s End a narrow neck of land betwixt two unbounded seas—the Bristol Channel to the north, and the English Channel to the south; or, we may add, the Great Atlantic Ocean to the west, and the German Ocean to the east, all uniting at this point. The tradition is natural, and seems well supported; it is given by Dr. Adam Clarke in a manuscript letter before the writer, without doubt or hesitation; Dr. Clarke knew Charles Wesley personally, and the letter containing the tradition was written partly in pencil on the “narrow neck of land” itself, and finished at “the first inn in England,” situated at the Land’s End. Mr. Thomas Taylor, a Methodist preacher, who visited the Land’s End in 1761, records the words: “Here Mr. Charles Wesley wrote, ‘Lo! on a narrow neck of land,’ &c.”

In the third verse, Mr. Wesley introduces an unusual word among Christians, “And tremble on the brink of fate.” The word fate not only comes in to suit the rhyme, but is in this instance of its use a proper rescuing of the word from the claim of the infidel: fate, from *fatum*,—what is spoken or decreed by Almighty power and goodness,—and here it is applied to death.

Amongst the early friends of Methodism in Pilsley village, in the Peak of Derbyshire, Luke Bridge will be remembered with gratitude and affection. Once, in the Conference prayer meeting at Sheffield, he asked the assembly to "help him to pray for poor Pilsley." For more than thirty years he ceased not to strive to bring his neighbours to God. At the end of his pilgrimage, protracted to eighty-two years, he recorded his sentiments in the language of his favourite hymns, one of which was, "Thou God of glorious majesty," &c. He was eminent for his interceding power in prayer. Died November, 1859.

Mrs. Ann Brown, the wife of the Rev. J. R. Brown, began to meet in class at the age of sixteen; and from that time to the end of her life, her uprightness of conduct and seriousness of demeanour secured for her the affectionate regard of a large circle of friends. At Whitby, her recovery from serious illness she attributed to the goodness of God in answer to the prayers of the people. An attack of typhus fever in Sunderland made short work with her; and when told that medical skill could do no more for her, she replied, "The will of the Lord be done," and added—

"Lo! on a narrow neck of land,  
'Twixt two unbounded seas I stand," &c.

Her mind was occupied with repeating portions of Scripture and hymns during her last hours on earth; and she expired in peace, 24th September, 1834, aged thirty-nine years.

HYMN 60.—"Righteous God! whose vengeful phials."—*For the Year 1756.*—TUNE, Westminster, 1761.

This hymn forms No. 15 of Charles Wesley's "Hymns for the Year 1756," where it has six stanzas, the third and fourth being left out, by John Wesley, as not suited for popular use.

The Government of the time appointed the 6th of February, 1756, as a day of fasting and humiliation before God; and to improve the occasion Charles Wesley wrote the seventeen hymns which form this tract. Hymns 60, 61, and 62 are selected from its pages, and three more sublime compositions have seldom been written. The fast was observed with deep solemnity; the churches were all crowded, and seriousness sat on every face, "such as has not been seen," says John Wesley, "since the Restoration." The tract, possessing so

much beauty and strength, and breathing so much fervent and elevated piety, quickly passed to a second edition, in the title of which the reference to the fast day was omitted.

HYMN 61.—“Stand the omnipotent decree.”—*For the Year 1756.*—TUNE, Kingswood, 1761.

Charles Wesley's, written early in 1576; as fine a composition as ever came from an uninspired mind. “It is a strain more than human.”

Mr. Montgomery says: “It begins with a note abrupt and awakening, like the sound of the last trumpet. This is altogether one of the most daring and victorious flights of our author.” Young's “Night Thoughts” doubtless suggested several of the sentiments and expressions in the hymn,—see Night vi.,—but in this, as in other instances, Young is greatly improved in sublimity and grandeur by Wesley. The first six books of Young's “Night Thoughts” were published several years before Charles Wesley wrote this grand hymn, and whilst some of Young's conceptions are lofty and impressive, Wesley's are much more so. An interesting literary discussion on this point is given in “Adam Clarke Portrayed,” by James Everett, vol. ii., 1844, page 339.

HYMN 62.—“How happy are the little flock.”—*On the Overthrow of Lisbon by an Earthquake.*—TUNE, Chapel, 1761.

Written by Charles Wesley in December, 1755, on the occasion indicated by the title. It forms the last of the seventeen hymns in the tract of “Fast-day Hymns,” published early in the year 1756. This composition exhibits the calm faith in the divine love and protection which so eminently characterised the early Methodists. Besides the excitement caused by the terrible earthquake, the English nation was daily expecting an invasion by the French.

HYMN 63.—“Woe to the men on earth who dwell;”

„ 64.—“By faith we find the place above” (Rev. xvi. 16).  
*Occasioned by the Earthquake at Lisbon.*—TUNE, Brockmer, 1761.

These two hymns form one of Charles Wesley's “Earthquake Hymns,” 1756, the second edition of a work which was first published in 1750. The original is four verses longer. In the

third line John Wesley has made an alteration. "Lo, from their roots," is changed to "Lo! from their seats," &c.

An appreciative and observant writer from Manchester, over the signature of A. H., recently sent the following review of these two hymns to the *Methodist Recorder*. He says: "The object of the author appears to be to warn the careless of their danger, and to assure the believer of his safety, in view of that impressive event. The hymn in question fulfils the latter part of this design. To accomplish this the writer impressively contrasts the calm immutability of the Almighty with the final convulsion and annihilation of nature, and asserts the assurance that all who have fled to that 'everlasting Rock' shall 'evermore abide.' To illustrate the final cataclysm of nature the writer of the hymn draws his imagery from some of the most impressive of natural phenomena, and in particular from those of thunder and lightning. Few more impressive, more awful and solemn natural phenomena could be found than those of the thunderstorm; indeed, he who has witnessed a thunderstorm, say, amid the Alps, when the huge mountains, reverberating the crashing peals from crag to crag of their cavernous recesses, seem to heave and groan in the throes of a mighty agony, and their peaks, flashing in the fitful glare of the frequent lightning, seem to quiver and shake to their very foundations, could conceive no fitter accompaniments of some fearful natural convulsion. Hence these phenomena are frequently used by writers, both sacred and profane, in describing 'that day;' and it is hence the writer of the hymn draws his imagery. He declares that when the last final convulsion of nature shall arrive, when the last thunders shall sound, when 'the last (or latest) lightnings' shall 'glare,' when the mountains shall melt in reality, and the 'solid ground' verily 'dissolve as liquid air,' the Creator of all shall remain unmoved amid the wreck.

"Yet still the Lord, the Saviour reigns,  
When nature is destroyed;"

And he infers thence his assurance that 'all who trust in' Him 'shall evermore abide.' From this exegesis of the hymn I think the full import and force of the line referred to will be apparent. Certainly, the proposed emendation—"latent" for "latest"—would not be altogether incompatible with this reading of the hymn, but I think the former word would scarcely have the same force as the latter. Indeed, I think we may

conclude that the latter word was advisedly employed in order to express the idea of finality so prominent throughout the hymn."

The hymn, when read and studied in connection with these criticisms, will have for the reader increased force and solemnity.

HYMN 65.—"Ye virgin souls, arise."—*For the Watchnight.*—  
TUNE, Trumpet, 1761.

This is from Charles Wesley's "Hymns and Sacred Poems," 1749, vol. ii. The original is one verse longer. It forms a fine paraphrase of the parable of the ten virgins.

Samuel Hick, the village blacksmith of Micklefield, Yorkshire, born at Aberford in 1758, was converted in early life, having heard both John Nelson and John Wesley preach. The latter he thought to be an angel on earth, something more than mortal. He was a natural genius, a most earnest and devoted Methodist, and laborious local preacher. Highly executive, thoroughly original, deeply pious, for about half-a-century he enjoyed and preached entire Sanctification; when worn out with incessant labour in the spread of divine truth, he went home to die, and as he had lived in an atmosphere of prayer, his last hours were filled with hymns and prayers. During his last evening on earth, speech faltered, but he understood every spoken word, and when his friends began to sing, "Ye virgin souls arise," he entered into the spirit of it, and when they sang—

"The everlasting doors  
Shall soon the saints receive;  
Above yon angel powers  
In glorious joy to live,  
Far from a world of grief and sin,  
With God eternally shut in."

He lifted his hand and waved it round in triumph, till in utter feebleness it fell by his side, but even then, his forefinger turned round in token of victory over death, and thus the vital spark expired on earth, 9th November, 1829, aged seventy-one years.

We visited the house and room in which he died more than thirty years after the event, and his memory was fragrant as ever there; and not a few were living who delighted to relate incidents of that good man's Christian heroism.

More gentle in disposition, and not less faithful in the service

of God, was Mrs. Margaret Scott, of Newcastle. Like "Sammy Hick," she never allowed sin to go unrepented. After a life of scrupulous integrity, and unspotted piety, on her death-bed she felt her confidence in the merits of Christ to be unshaken. Shortly before her death she sang twice, in a plaintive manner, the verse—

"He comes, He comes, to call  
The nations to His bar,  
And raise to glory all  
Who fit for glory are :  
Made ready for your full reward  
Go forth with joy to meet your Lord."

She tried it a third time, but her voice failed her ; but she added, "What a strange thing that I should gain a full reward ! a full reward !" In this happy frame of mind she soon entered on its enjoyment, 6th March, 1845, aged seventy-six years.

HYMN 66.—"Lo ! He comes with clouds descending."—*Thy Kingdom come.*—TUNE, Olivers (Helmsley), 1761.

The original of this grand hymn forms No. 29 in Charles Wesley's "Hymns of Intercession for all Mankind," 1758. This hymn was not in the collection published in 1780, but it was in "Select Hymns with Tunes Annexed, 1761," second edition, issued and used by Mr. Wesley at the Foundry.

The notion that Thomas Olivers wrote this fine composition is entirely without evidence to support it. Olivers wrote the tune to it, and it appears in Mr. Wesley's "Sacred Melody," 1761, with the proper words to the tune ; and as the tune is named after its author, Olivers, it has been supposed that both words and tune were produced by him. Investigation for years by many minds has now settled the dispute. Charles Wesley wrote the hymn as it now appears in the Wesleyan Collection. The tune written by Olivers, and long known by his name, is now called "Helmsley." Both the hymn and tune are spirited compositions, and well adapted for either cheerful or solemn subjects.

"In death not divided," or but little, may be said of many family ties amongst the Lord's people. It was less than a year and a-half since the Rev. William Pemberton had died in peace at Newcastle, that Mrs. Pemberton, at Leeds, was called somewhat suddenly to rejoin the redeemed spirit of her husband.



Seized with typhus fever, recovery was soon found to be hopeless ; but if her time was come, her work was done—she was ready, prepared to meet the Bridegroom. Just as the mortal conflict ended, with her latest breath she sang—

“Lo ! He comes with clouds descending,  
Once for favour'd sinners slain,” &c.,

when she calmly fell asleep in Jesus, 10th October, 1852, leaving nine young orphan children to the care of God and His Church.

Enduring a long life of affliction, relieved only by the consolations of the Gospel, Mrs. Sarah Edwards, of Seefton-Bach, Ludlow, realised a comforting assurance of her acceptance with God. The day before she died, her peace rose to triumphant joy, so that she exclaimed, “Conquering ! conquering ! glory ! glory !” she then sang the hymn commencing—

“Lo ! He comes with clouds descending,” &c.,

and fell asleep in Jesus, 2nd January, 1866, aged sixty-seven.

This hymn, like many others, has been used by the Holy Spirit to carry conviction to the sinner's heart, as well as to afford consolation to the departing saint. Elizabeth Nuttall, of Rochdale, at the age of nineteen, was invited to a Methodist prayer meeting, and while the hymn was being sung which commences with—

“Lo ! He comes with clouds descending,” &c.,

her mind was deeply convinced of sin, her distress became too much to be endured, and by faith she was enabled to believe to the salvation of her soul. She lived a consistent godly life, and died 16th December, 1834, aged fifty-seven years, saying, “Praise the Lord”—“He is my God.”

During the last illness of Mrs. Sophia Charlotte Howes, she frequently said—“What a blessing it is that I found the Saviour when in health ; it could not be done now, I am too weak for that. Thank God ! I have now only to look to and trust in Jesus.” As the end was approaching, she repeated some verses of the Gospel by St. John, after which she sang the third and fourth verses of the sixty-sixth hymn, commencing—

“The dear tokens of His passion ;”

and—

“Yea, Amen ! let all adore Thee,” &c.

The powers of nature then rapidly declined, and she ceased to breathe, 2nd December, 1865, at the age of eighty-three, exclaiming, “God be merciful to me a sinner !”

HYMN 67.—“How weak the thoughts, and vain.”—*Written on the Earthquake in London.*—TUNE, West Street, 1761.

This forms No. 9 of Charles Wesley's “Earthquake Hymns,” 1750. This hymn is the first in the fifth section of the collection, with the title, “Describing Heaven.” The original is in ten verses, only seven of which are given.

The circumstances which caused this hymn to be written were briefly these :—On 8th February, 1750, there was a terrible earthquake in London, and many panic-stricken people rushed in hot haste to the Methodist chapels. In twenty-eight days God gave the people of London a second and far severer shock. Charles Wesley was preaching in the Foundry Chapel, just repeating his text, at a quarter past five A.M. The Foundry shook violently ; the alarmed people cried out ; the preacher changed his text and cried out, “Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea ; the God of Jacob is our refuge.” God filled the preacher's heart with faith, and his mouth with suitable words, shaking the hearers' souls as well as their bodies. The excitement which spread over London baffles all description ; the people rushed in hot haste out of the city into Moorfields, Hyde Park, and other open spaces for safety. A mad dragoon intensified the wild excitement by declaring that all London would be swallowed up on 4th April. The people believed the prediction, and at midnight Hyde Park was filled with people frantic with fear, to whom George Whitefield preached a sermon of masterly eloquence and power. Fear filled the Methodist preaching-house at midnight, and, observes Charles Wesley, “I preached my written sermon on the subject with great effect, and gave out several suitable hymns.” It was a glorious night for the disciples of Jesus. The hymns composed for that occasion were nineteen in number, and they display all the highest qualities of the author's poetry.

Fearing God from her youth, and joining the Methodist society at the age of fourteen, Mrs. Elizabeth Sims, of the Lincoln circuit, maintained her Christian integrity through life. During her last illness she often called her family around her to join her in singing the praises of God. After a violent paroxysm of pain, she said, “My blessed Saviour ! what should I have done without Thee now ?” On her husband speaking of Jesus, she said, “'Tis heaven below to know Jesus.” Then

exerting all her remaining energies, she sang, with great animation—

“ How happy, then, are we,  
Who build, O Lord, on Thee ! ” &c.

In the last note her voice faltered and died away, as her spirit returned to God, 11th August, 1845, aged sixty-five years.

HYMN 68.—“ How happy is the pilgrim’s lot ! ”—*The Pilgrim*.  
—TUNE, Chapel, 1761.

The original was written by John Wesley, and forms No. 51 in “ Hymns for those that seek and those that have Redemption,” &c., 1747. It was composed and published about five years before the author’s marriage, and describes his own views and feelings on that question in terms of eloquent simplicity. It has been admired as a composition by multitudes who are not Methodists ; and viewed in connection with the unhappy marriage of its gifted and pious author, it will always possess, to the Methodists in particular, a special attraction. One verse is omitted between the third and fourth ; and in the second verse “ *low* design ” is printed for “ *self*-design ” in the original.

This hymn has been a great favourite from the time of its first publication. The chief attraction of the poem clusters around the seventh verse, although the first and the last have had their special admirers. Mrs. Bumby, of Thirsk, mother of the Rev. John Bumby, a woman of deep and sincere piety, benevolence, patience, humility, and affection, towards the end of life had her affections weaned from all earthly things, and she delighted to sing the first verse of this hymn, as indicating that she was “ Happy in her pilgrim’s lot,” but that “ she only sojourned here.” She died 4th July, 1831, aged fifty-seven years.

A cloud of witnesses cluster their affections around the following stanza—

“ There is my house and portion fair ;  
My treasure and my heart are there,  
And my abiding home ;  
For me my elder brethren stay,  
And angels beckon me away,  
And Jesus bids me come.”

The sainted and truly holy, devoted, and loving Mary Fletcher, of Madeley, after seventy-six years of toil, mourned because,

through great weakness, from exhausted nature, she could toil no longer. Her sweet spirit said, "I am doing nothing; neither working nor reading, praying nor praising; only sleeping." Indeed, to her, doing nothing was very extraordinary. As the end approached, she said, "I am drawing near to glory;" and soon after—

"There is my house and portion fair;  
My treasure and my heart are there,  
And my abiding home."

Shortly afterwards she added, "He lifts His hand and shows that I am graven there!" Many more sweet words fell from her gracious lips ere the spirit fled. The last time she lay down she said to her beloved and attentive friend, Mary Tooth, "Now, if I can rest I will; but let our hearts be united in prayer: and the Lord bless both thee and me." She did rest, for shortly after midnight of 9th December, 1815, all was silent. She was "asleep in Jesus," and the serenity of the face indicated the tranquillity of the heart."

The short but glorious career of the Rev. Daniel M'Allum, M.D., was crowned with a triumphant end. When failing health compelled him to cease his pulpit labours, he realised an inward calmness and peace, varied only by so much of the gracious presence of God as led him to cry out, "Lord, stay Thy hand, lest the tabernacle break." On the last Sabbath he remained on earth, knowing that his hours below were but few, he said to his wife, with emphasis and sweetness—

"There is my house and portion fair," &c.

The great and constant peace he enjoyed he believed to be in answer to the prayers of the Lord's people. His last words were, "I build only on the merit of my Saviour." He died 2nd July, 1827, aged thirty-three years.

Mrs. Horton, a beloved and useful class-leader, and the companion and helper of her husband, the Rev. W. Horton, during his missionary travels and labours, on reaching the end of her earthly pilgrimage, expressed her feelings by saying, "I am unspeakably happy; oh, help me to praise the Lord." As she lay rapidly sinking, she said, "I have now nothing to do but to praise God to all eternity." Her last words, breathed in a faint whisper, just as she was departing, on 6th June, 1842, were—

"There is my house and portion fair," &c.

Venerable for her age, esteemed for her piety, and beloved for her godly example and Christian benevolence, Sarah Hall, of Bristol, wife of Mr. John Hall, stands pre-eminent in the annals of Methodism. Joining her father's class at the age of thirteen, and receiving from John Wesley himself her first ticket, for more than seventy years she was a consistent member of the Methodist society, welcoming to her cheerful hospitality the leading worthies of the connection—Dr. Coke, Pawson, Benson, Moore, Clarke, Reece, and others, usually making her house their home. Till her eightieth year, she was actively engaged in works of charity and benevolence. Her last letter, her last interview with her family, and the last entry in her journal, all tell of her Saviour's indwelling presence, whilst her dying words, uttered 18th December, 1856, aged eighty-seven, with brightened eye, uplifted hand, but tremulous voice, were—

“*There* is my house and portion fair ;  
My treasure and my heart are *there*,  
And my abiding home ;”

after which the venerable saint departed “to be with Christ.”

Service for God early in youth is usually followed by service for God during life. Maximilian Wilson gave his heart to God and the service of Methodism at the age of seventeen, and for sixty years and more he devoted his best energies in promoting its interests. During forty-five years he discharged the duties of the Wesleyan ministry, and as a supernumerary went about doing good. As the end drew nigh, his conversation was about things above. Frequently he was heard to say, “Bless the Lord ! I am going home ; I shall soon be there. I live on the border of both worlds, and have fellowship with my departed friends in heaven.” Then he would repeat the two closing verses of the Pilgrim's Hymn—

“*There* is my house and portion fair,” &c.

and when the end came, Christ smiled his peaceful spirit away to His own paradise, “where all the ship's company meet.” He died 13th January, 1857, aged eighty-nine years.

A somewhat novel adaptation of this favourite stanza [was made by John G. Stevenson, of Chesterfield, a Methodist for half a century, whose wife and six of his children had preceded him to heaven. The cares and anxieties of more than three-score years and ten had brought exhausted nature to the end of its pilgrimage, and, without any disease, the good man was patiently

waiting the summons to depart, when, visited by the writer, he was found in an ecstasy of joy, ascribing all his happiness to Christ and His finished work; and then, as though holding communion with the redeemed spirits of his own family, he repeated with surprising frequency—

“For me my wife and children stay,  
And angels beckon me away,  
And Jesus bids me come.”

He entered into rest 1st August, 1866, aged seventy-four.

The Rev. William Hamilton spent his life in missionary labours in Ireland with Ouseley, Graham, and others. Devoted to God at fourteen, sent into the ministry by Mr. Wesley in 1788, he finished his labours on earth with this triumphant testimony in 1843: “My soul is on the wing; I am very happy. I bless the day that I was born. What hath the world to equal the joy of my experience? I bid its frowns and smiles farewell, for—

“ ‘Angels beckon me away,  
And Jesus bids me come.’

“If I could make all the world hear, I would tell of the love of Christ my Saviour. Not a cloud! Victory over death! the sting taken away! - Glory to God!” Glorious ending!

James West was a native of Essex; born in 1809, and in answer to his mother's prayers, born again at the age of twenty-four. He became an earnest Sunday-school teacher and class-leader. In 1848 he removed to Toronto, Canada, where, as an acceptable local preacher, he was in the pulpit preaching nearly every Sabbath day. Up to the age of seventy, he toiled on to the utmost of his strength, till a painful illness prostrated him, but only to test the fulness of his joy. For six months, he was in a furnace of suffering, but his confidence in God was unshaken. Shortly before his release he cried out—

“Amazing love! how can it be,  
That Thou, my Lord, shouldst die for me?”

After a pause, he suddenly exclaimed, “Hark! hark!” as if the music of heaven was heard; then raising his hand he shouted, “Glorious Messiah!

“ ‘Angels beckon me away,  
And Jesus bids me come.’”

Thus closed the pure life of James West, at Toronto, 18th January, 1882, aged seventy-three years.

HYMN 69.—“Thou, Lord, on whom I still depend.”—*Revelation* ii. 10-12.—TUNE, Marienburn, 1761.

This hymn is formed of three of Charles Wesley's "Short Scripture Hymns," 1762, vol. ii., Nos. 831-833. One verse of the original is altered, and other verses are omitted.

There is a calm dignity in the manner in which the Christian is represented as going to meet death—

“My soul the second death defies,  
And reigns eternal in the skies.”

William Roach was one amongst the first Methodists in Shields, and had the privilege of hearing Mr. Wesley preach in that locality. During a long life he was diligent in business, fervent in spirit, serving the Lord. On the Sunday previous to his death, exhausted nature having run its course, he desired his family to sing the hymn commencing—

“Thou, Lord, on whom I still depend,” &c.

It had often been sung by and for him before, but on this occasion he thoroughly entered into the sentiment of this fine hymn; and his joyous countenance reflected the gratitude his tongue could not express. He died in the full assurance of a blessed immortality, 21st August, 1849, aged seventy-five.

The maxim, “Religion in youth, and religion for life,” was verified in the case of Mrs. Hannah Swindells, of Macclesfield. She strove to have every thought, word, and act conformed to the will of God. From a child she was a careful student of the Bible, and a great admirer of Wesleyan poetry. During her last illness she was repeating almost continually verses of Scripture and hymns. Seated in her chair, shortly before her death, absorbed in thought, and adjusting her spiritual armour for the last conflict, she rose rather suddenly, and advancing towards the bed, she said, as she crossed the room—

“Jesus, in Thy great Name I go  
To conquer death, my final foe!  
And when I quit this cumbrous clay,  
And soar on angels' wings away,  
My soul the second death defies,  
And reigns eternal in the skies”

Then laying herself on the bed, like a warrior who had conquered, she instantly breathed out her soul into the hands of God, 18th November, 1859, aged fifty-seven.

Mrs. Anne Cocker was born near Hathersage, in the county of Derby. Her maiden name was Ibbotson. She was brought up religiously in the Church of England, and gave her heart to God in early life. In 1786 she was married to Thomas Cocker, of Hathersage, a useful member of the Methodist society. During the twenty years of her married life, she was a consistent Christian, kind to the poor, and beloved by all who knew her. During her last illness, she was visited by a clergyman, who said to one of her friends that he had never known such an instance of animated and fervent piety and concern for the souls of men, excepting that of the Rev. John Fletcher, of Madeley, with whom he was personally acquainted. She frequently desired to have her favourite hymn, the sixty-ninth, read to her, the third verse of which never failed to please and animate her—

“ Eye hath not seen nor ear hath heard,  
 What Christ hath for His saints prepared,  
 Who conquer through their Saviour’s might,  
 Who sink into perfection’s height,  
 And trample death beneath their feet,  
 And gladly die, their God to meet.”

Shortly before she expired, one asked her if she had any doubts or fears. She promptly replied, “They are gone; gone for ever.” In holy triumph she entered into rest, 15th March, 1806.

HYMN 70.—“I long to behold Him array’d.”—*Isaiah* xxxiii.

17, 23, 24.—TUNE, Thou Shepherd of Israel, 1761.

This hymn is made up of two of Charles Wesley’s “Short Scripture Hymns,” 1762, based on *Isa.* xxxiii. 17, 23, 24, of which passage it is a glowing and dignified paraphrase and amplification. There is much grandeur in the expectant faith indicated throughout the hymn, and a glorious climax in—

“ My fulness of rapture I find,  
 My heaven of heavens, IN THEE.”

Thus the author is represented as falling into, and reposing solely in, the arms of Jesus. The hymn is full of beauty.

The greater part of a life of threescore years and ten was spent by Mrs. Atkinson, of Leeds, in the service of God and



Methodism. The confidence of her faith and hope at the end of her pilgrimage often found expression in the words—

“I long to behold Him array’d,  
With glory and light from above,” &c.

She peacefully breathed out her soul to God, 11th February, 1858, aged fifty-eight years.

Mrs. Henley, wife of the Rev. W. Henley, during a long and severe illness, preserved her confidence in God unshaken. Just before she breathed her last, she repeated her favourite verse—

“I long to behold Him array’d,” &c.

Her departure was so peaceful, she seemed only to have fallen asleep, on 29th April, 1866, aged sixty-two years.

At the age of seventy-two, George Cowley, a class-leader of Nottingham, was enabled to say on his approach to the better world, “I owe so much to the Lord, that I am overwhelmed with gratitude.” To the question, “Are you on the Rock?” he said, “Oh yes; and I shall soon meet Jesus in heaven—

“I long to behold Him array’d,  
With glory and light from above,  
The King in His beauty display’d,  
His beauty of holiest love.’”

With these words on his lips, he fell asleep in Jesus, 5th November, 1848.

A long course of unpretending but consistent piety marked the life of Bridget Daniel, wife of the Rev. Mark Daniel. Finding the end drawing nigh, she desired that nothing might be said of her if a funeral sermon was preached, adding, “I have been an unprofitable servant, but God accepts my imperfect service through the atonement of the blessed Jesus; and”—her face becoming radiant with joy—

“ ‘With Him I on Zion shall stand,  
For Jesus hath spoken the word.’ ”

In this calm spirit, she entered paradise, 13th April, 1838.

Mrs. Ann Hodgson (formerly Forster) was born at Darlington in 1792, was converted in her youth, joined the Methodist society, and was married to the Rev. Thomas L. Hodgson, and devoted many years to service in Africa with her laborious

husband. During her last illness she suffered much, but delighted to sing the verse commencing—

“ With Him I on Zion shall stand,  
For Jesus hath spoken the word.”

She died of cancer in the breast, 30th September, 1831. In her greatest pain she would rejoice in repeating the closing lines of the second verse—

“ But when on Thy bosom reclined,  
Thy face I am strengthened to see,  
My fulness of rapture I find,  
My heaven of heavens in Thee.”

With that cheering assurance these lines convey, her released happy spirit took its flight to heaven.

HYMN 71.—“ Leader of faithful souls, and Guide.”—*The Traveller*.—TUNE, 112th Psalm, 1761.

This forms one of Charles Wesley’s “Redemption Hymns,” 1747, but two verses of the original are omitted.

A godly life dispels the fear of death. Mrs. Catherine Pratt, wife of the Rev. J. C. Pratt, died at Pettigo, very happy, having experienced the regenerating power of the Holy Ghost for many years. At the end of her pilgrimage, she testified of her confidence in God by exclaiming, “Victory, through the blood of the Lamb!” adding the verse commencing—

“ Strangers and pilgrims here below,  
This earth, we know, is not our place,” &c.

Died 13th February, 1842, aged fifty-four years.

John Jottie began to serve God in early youth, and for nearly fifty years he was a bright ornament of the Methodist society at Walferden, near Colne. He was brought to a knowledge of the truth in his eighth year, under a sermon preached by Mr. Wesley, at Southfield, who said in his sermon, “The best of us have no grace to spare.” These words carried conviction to his heart, and he sought grace for himself, and found that which kept him in perfect peace for nearly fourscore years. On the Thursday before he died, while suffering severely, he was comforted by repeating the fourth verse of the “Traveller’s Hymn”—

“ Patient the appointed race to run,  
This weary world we cast behind :

From strength to strength we travel on,  
 The new Jerusalem to find :  
 Our labour thus, our only aim,  
 To find the new Jerusalem."

Here his strength failed him ; he lingered on, triumphing in faith, till, on the Sunday afternoon, 15th July, 1849, he exchanged the earthly for the heavenly Sabbath, aged seventy-nine.

HYMN 72.—"Saviour on me the grace bestow."—*Him that overcometh*, &c. (Rev. iii. 12).—TUNE, 112th Psalm, 1761.

This forms one of Charles Wesley's "Short Scripture Hymns," vol. ii., 1762, No. 842.

HYMN 73.—"Away with our sorrow and fear."—*A Funeral Hymn*.—TUNE, Sion, 1761.

One of Charles Wesley's "Funeral Hymns," 1744. The imagery used by the poet is taken from that great city, the holy Jerusalem, and should be read in conjunction with St. John's description in Rev. xxi. It will be seen, on comparison, that the "divine" apostle and the Methodist poet alike drew their inspiration from heaven.

Passing through the discipline suitable for a minister's wife, Martha Smith joined the fellowship of God's people at the age of thirteen, became a Sunday-school teacher, and laid herself out for active service in the Lord's vineyard. As the wife of the Rev. James Smith, and sister of the Rev. Edward Lightwood, her life seemed to be bound up with the prosperity of the cause of God. When illness deprived her of the privileges of the sanctuary, she was refreshed by meditations on the Word of God, and especially by repeating the lines—

"Away with our sorrow and fear,  
 We soon shall recover our home ;  
 The city of saints shall appear,  
 The day of eternity come," &c.

When she came to the verse commencing—

"By faith we already behold  
 That lovely Jerusalem here," &c.

she dwelt with peculiar emphasis on some of the lines, as realising in her mind the presence of the "city of jasper and gold" already on earth. Her last words were, "He is precious!" She died in July, 1856.

"A good name is better than great riches." The father of Robert Wood, Wesleyan minister, was James Wood, one of the Presidents of the Conference, who, to commemorate his eightieth birthday, had a delightful party at the Conference (1831), consisting, among others, of Messrs. Bunting, Newton, Watson, Lessey, James, Hannah, Morley, and Robert Wood. To add to the honour, the venerable man preached before the Conference a sermon on the occasion, full of affectionate and faithful counsels. Robert Wood, the son of this venerable sire, was admitted a member of the legal hundred of the Conference at the same time (1831). Divine Providence, however, cut short his work in righteousness; he lived but little more than two-thirds the years of his father. During his last illness, which was one of severe suffering and patient endurance, he showed by the tenor of his conversation, the sweetness of his disposition, and his choice of lessons and hymns to be read to him, that he desired to lead the members of his family to concur in the conclusion of the apostle Paul, "To depart and be with Christ is far better." Allusion having been made to the first Great Exhibition in Hyde Park, opened during the previous week, May, 1851, in which the sufferer evinced much interest, a hope was expressed that he might so far recover as to be able to visit that "fairy land." He shook his head, and said, "No; I shall never see the Crystal Palace; but reach the hymn book and read the seventy-third hymn, and you will find that I shall not lose much." The hymn was read to him, and the third verse especially attracted attention—

" By faith we already behold  
That lovely Jerusalem here;  
Her walls are of jasper and gold,  
As crystal her buildings are clear," &c.

He survived but a short time, but long enough to testify that his hope for the future was based on the Rock of Ages. Slowly the light of a bright summer's morning in June, 1851, broke into the chamber of death, and a dawn yet far more glorious burst upon the released spirit. He was aged sixty-three.

HYMN 74.—“We know, by faith we know.”—*A Funeral Hymn.*  
—TUNE, Olney, 1761.

Another of Charles Wesley’s “Funeral Hymns,” 1744. The second verse of the original is omitted. Dr. Watts has a hymn (No. 110, book i.) very similar to this of Mr. Wesley’s.

Mr. John Dyson Fernley was a child of many prayers, and in early life gave his heart to the Lord. After he was born of God, and had become a new creature, he became eminently a spiritually-minded man. On the Sabbath before he closed his brief earthly career—limited to thirty years—he addressed the children in the Teviotdale Sunday school, Stockport, on the subject of sudden death, and the need of constant preparation. Many were much affected, and it was in touching accordance with the whole proceeding that at the close of the service he gave out the seventy-fourth hymn—

“We know, by faith we know,  
If this vile house of clay,  
This tabernacle sink below  
In ruinous decay ;  
We have a house above,  
Not made with mortal hands ;  
And firm, as our Redeemer’s love,  
That heavenly fabric stands.”

On the following Sabbath-day, 14th June, 1846, apoplexy terminated his useful and happy life, at the age of thirty-one.

A godly life is the best test of a real conversion. Thomas Pearson, of Over-Darwen, for a long period efficiently sustained the offices, in Methodism, of leader, local preacher, and steward. His last affliction was painful, but submissively borne. Shortly before his death he asked one of his daughters to pray for the descent of the Holy Ghost upon him. When she ceased, he began to repeat—

“ ‘I know, by faith I know,  
If this vile house of clay,’ ” &c.

but before he had finished the verse he had fallen asleep in Jesus, on 16th December, 1852, aged sixty-six.

Robert Chapman retained his fellowship with the Methodists of Wolvingham, fifty-six years, and for thirty years was a

leader. His religious experience was clear through life, and a day or two before his death, pointing upwards he said—

“ ‘ I have a house above,  
Not made with mortal hands, ’ ” &c.

and thus he closed a life of consistent piety, by a peaceful and happy death, 28th January, 1862, aged seventy-eight years.

Medical skill and scientific knowledge of the power of medicine cannot save the possessor of such knowledge from human suffering. The late James Hunter, Esq., of Islington, was called to endure thirty-eight weeks of weariness and pain, unable to lie down either by night or day, yet he murmured not for these heavy trials. Within a few days of his death he said, “The Lord is releasing me very gently. I shall soon be free from all suffering. Glory! glory!” The last time he was able to speak, he repeated with emphasis the lines in the seventy-fourth hymn—

“ ‘ For this in faith we call, For this we weep and pray :  
O might the tabernacle fall, O might we ‘scape away !  
Full of immortal hope, We urge the restless strife,  
And hasten to be swallow’d up Of everlasting life. ’ ”

He died 3rd January, 1859, aged forty-three years.

HYMN 75.—“Lift your eyes of faith, and see.”—*The Sacrament a Pledge of Heaven.*—TUNE, Love-feast, 1761.

This forms No. 105 of Charles Wesley’s “Hymns on the Lord’s Supper,” 1745.

Another instance of early dedication to God we may give from the life of Charlotte Brown, of Bedminster, Bristol, who passed some years in weakness and suffering during which the consolations of religion were her chief joy. Shortly before her departure, she said to a friend, speaking of Jesus, “I shall see His face—I shall drink from the rivers of His grace; and these thoughts now create constant joys.” Her last words were part of the seventy-fifth hymn—

“ ‘ Palms they carry in their hands,  
Crowns of glory on their heads. ’ ”

There is a crown for me and I shall shortly wear it. I can

sing no more here ; but in heaven, with my palm of victory, I will sing as loud as any angel there." She died 9th December, 1845, aged thirty-four years.

HYMN 76.—“What are these arrayed in white?”—*The Sacrament a pledge of Heaven.*—TUNE, Arne's, 1761.

The original forms No. 106 of Charles Wesley's "Hymns on the Lord's Supper," 1745.

This was first printed in 1745, three years nearly after the author's mother had died in London. Her death reminded Charles Wesley of the long years of trial and privation endured by both his parents. As we read the record of those trials at this distance of time, it makes one's heart sad to think of such pious intelligence, such pure goodness enduring such hardships and poverty. Their trials were ended; and in reviewing them, the poet was led to contrast the sorrows of their life on earth with their joys in heaven; and where does his filial affection place his parents? Let the first and second verses of this hymn answer:—

“What are these arrayed in white,  
Brighter than the noon-day sun?  
Foremost of the sons of light,  
Nearest the eternal Throne.  
These are they that bore the cross,  
Nobly for their Master stood;  
Sufferers in His righteous cause,  
Followers of the dying God.

“Out of great distress they came,  
Washed their robes by faith below,  
In the blood of yonder Lamb,  
Blood that washes white as snow;  
Therefore are they next the Throne,  
Serve their Maker day and night;  
God resides among His own,  
God doth in His saints delight.

“More than conquerors at last,  
There they find their trials o'er;  
They have all their sufferings past,  
Hunger now and thirst no more.”

A son entertaining and publishing such views of his parents, raises for himself an imperishable monument by so doing.

Death sometimes makes strange inroads in families. A singular instance occurred in 1824 in Flamborough. The wives of two brothers died within a few days of each other. Both were earnest, godly women, and both were connected with Methodism in that town during the greater part of their lives. Both died enjoying the clear witness of their acceptance with God, and a sure hope of heaven. Elizabeth Lamplough, the elder of the two sisters by two years, when she appeared to be on the extreme verge of mortality, and the realities of the eternal world were opening to her view, summoned all her remaining strength and exclaimed—

“ “What are these arrayed in white,  
Brighter than the noon-day sun ?”

With this inquiry upon her lips, she died 26th April, 1824, aged forty-seven years.

In peaceful resignation to the divine will, and in sure confidence of her acceptance with God, Sarah Holden, of Brixton, always delicate of constitution, made preparation for the eternity which she was awaiting. In calm resignation to the divine will she committed her family and herself to the disposal of her heavenly Father. Just before her departure, when failing strength prevented singing or reading, she opened her hymn book, and pointed to the verse commencing—

“ What are these arrayed in white,” &c.

as indicative of her assurance of everlasting happiness, and then entered into rest, 10th April, 1846, aged thirty-five.

Sarah, the daughter of the Rev. John Dewhurst, was awakened to a sense of her sinful state at the age of fourteen, under the ministry of the Rev. John Bowers. Always delicate in body, yet she was strong in faith, giving glory to God. The knowledge that her life was fast ebbing out, only quickened her desire to depart and be with Christ. Some of her last words were—

“ These are they that bore the cross,  
Nobly for their Master stood,” &c.

In meek submission to the divine will her released happy spirit entered paradise, 4th April, 1829, aged twenty.

Methodism at Porte-de-Grave, Newfoundland, was founded chiefly by the labours of Mr. George Ley, a local preacher.



Amongst the early converts there were James and Mary Butler, whose daughter, Virtue, afterwards became the wife of the son of George Ley. She was brought to Christ under the ministry of the Rev. James Hickson, and during the rest of her life testified to the power of divine grace in renewing her heart. Shortly before her death, whilst prostrate by illness, her mind was in distress through severe temptation. She was much comforted by a visit from her minister, but the darkness was not dispelled. She wrestled with God in her spirit, inwardly, for a renewal of the divine favour, when she added, "Yes, I will, I can rejoice in Thee, my Saviour." The spell was broken, and with a glowing heart, whilst lying quietly in bed, she began to sing—

“ ‘ Out of great distress they came,  
Wash'd their robes by faith below,  
In the blood of yonder Lamb,  
Blood that washes white as snow, ” &c.

In that holy calm she remained to the end, closing her career with a faint whisper, "Come, Lord Jesus," 4th September, 1845, aged forty-five years.

HYMN 77.—"The Church in her militant state."—" *The Spirit and the bride say, Come,*" &c. (Rev. xxii. 17).—TUNE, Funeral, 1761.

The original forms No. 863 of Charles Wesley's "Short Scripture Hymns," 1762, vol. ii. Two words are altered in the second verse.

HYMN 78.—"The thirsty are called to their Lord."—" *And let him that is athirst come*" (Rev. xxii. 17).—TUNE, Funeral, 1761.

It forms No. 865 of Charles Wesley's "Short Scripture Hymns," vol. ii., 1762.

HYMN 79.—"A fountain of Life and of Grace."—" *Whosoever will may come,*" &c. (Rev. xxii. 17).—TUNE, Sion, 1761.

Forms No. 866 of Charles Wesley's "Short Scripture Hymns," vol. ii., 1762. James Montgomery has a hymn very similar to these three in language and sentiment.

HYMN 80.—“Terrible thought ! shall I alone.”—*A thought on hell. For Children.*—TUNE, Wenvo, 1761.

This forms No. 60 of Charles Wesley’s “Hymns for Children,” 1763, where it has ten verses, four of which are omitted. This has a special heading in the Hymn Book, with the title, “Describing Hell.” The peculiar idea of this hymn is the utter loneliness of each person when appearing in the presence of God. The same thought is also expressed in these lines by Dr. Young—

“Thy wretched self alone  
Cast on the left of all whom thou hast known,  
How would it wound !”

HYMN 81.—“Father of omnipresent grace!”—*For Families.*—TUNE, Welsh, 1761.

In Charles Wesley’s “Hymns for Families,” No. 13, the original will be found: the last line is changed from “Not a hoof,” to “Not a soul,” &c. This commences section three, with the title, “Praying for a blessing.”

God has ways of working to human minds unknown. John Langley, of Whitstable, made a rash vow, which he kept till he was forty-five, that he would never enter a Methodist chapel. Convictions for sin set in so strongly at that period of his life, that his friends attributed the disquietude of his mind to insanity. A judicious and pious friend prevailed on him to attend a Methodist service at Canterbury. By this means he found out the evil of his rash vow, began to meet in class, found pardon and peace, and introduced Methodism into Whitstable by opening his own house, forming a society, becoming the leader of the first members there, and afterwards using his talent as an exhorter. The close of his life was sudden. The local preacher appointed for Whitstable had failed to keep his appointment, and in the afternoon of that Sunday Mr. Langley read to the people Mr. Wesley’s sermon on Romans v. 15. The intervening time before the evening service he spent in reading the Scriptures, and Dr. Adam Clarke’s Commentary thereon. Intending to read another of Mr. Wesley’s sermons in the evening, he took his place, and selected his first hymn, commencing—

“Father of omnipresent grace,” &c.

In the act of rising to open the service, he fell forward; his friends hastened to his assistance, but his redeemed spirit had fled! He died 28th August, 1832.

HYMN 82.—“Shepherd of souls, with pitying eye.”—*For the Outcasts of Israel.*—TUNE, Athlone, 1781.

This forms No. 31 of Charles Wesley’s “Redemption Hymns,” 1767. Some of its lines exhibit a dark picture of the heathenism in Christian England, a century ago as well as now. Read the seventh verse to see the yearning for souls felt by the author—

“Extend to these thy pardoning grace,  
To these be Thy salvation showed:  
O, add them to Thy chosen race!  
O, sprinkle all their hearts with blood!”

HYMN 83.—“Thou Son of God, whose flaming eyes.”—*For the Evening.*—TUNE, Brooks, 1761.

The original forms No. 25 of Charles Wesley’s “Hymns for a Family,” 1767, where it is printed as four eight-line stanzas. The third line in verse four is altered from, “And fill his careless heart with grief.” In the fifth verse “leper” is changed to “sleeper.”

HYMN 84.—“Come, O thou all-victorious Lord.”—*Written before Preaching at Portland.*—TUNE, Leeds, 1761.

This interesting hymn will be found in Charles Wesley’s “Hymns and Sacred Poems,” vol. i., 1749, where it is No. 201. It was written during the author’s visit to Portland in June, 1746; and some pleasing particulars relating to the circumstances which caused the hymn to be written, will be found in the author’s Journal under the date given, as also in the *Wesleyan Magazine* for May, 1869. The second line of verse six is altered from, “And make us feel our load,” and in the fourth line, “In thine” is changed to “In the.” The chief occupation of the residents of the Isle of Portland is that of quarrymen, and the hymn was written especially to catch their attention. In the first verse especially this is manifest—

“Strike with the hammer of Thy word,  
And break these hearts of stone!”

HYMN 85.—“Spirit of Faith, come down.”—*For Whitsunday.*—  
TUNE, Lampe’s, 1746.

The original is No. 27 of Charles Wesley’s “Hymns of Petition and Thanksgiving for the Promise of the Father,” 1746, one verse of which is omitted. The author’s favourite expression in the third verse, “My dear atoning” is changed to “The all-atoning.” The author’s desire to rescue sinners is manifested in this hymn also. We read in verse three—

“O that the world might know  
The all-atoning Lamb !”

HYMN 86.—“Sinners, your hearts lift up.”—*A hymn for the Day of Pentecost.*—TUNE, Irene, 1761.

Was published first by Charles Wesley in “Hymns and Sacred Poems,” 1742.

HYMN 87.—“Come, Holy Ghost, our hearts inspire ;”

„ 88.—“Father of all, in whom alone.”

*Before Reading the Scriptures.*—TUNE, Aldrich, 1761.

These two much admired compositions are found in Charles Wesley’s “Hymns and Sacred Poems,” 1740. Another hymn designed for the same purpose is No. 880 in the Supplement, written by Miss Steele, commencing, “Father of mercies,” &c.

HYMN 89.—“Inspirer of the ancient Seers.”—“*All Scripture is given by inspiration of God,*” &c.—TUNE, Frankfort, 1761.

This forms No. 664 of Charles Wesley’s “Short Scripture Hymns,” 1762, vol. ii., and is based on 2 Timothy iii. 16. The second verse of the original is omitted.

HYMN 90.—“Come, O thou Prophet of the Lord.”—*Christ a Prophet.*

Charles Wesley’s, forming No. 6 of “Hymns for our Lord’s Resurrection,” 1746, with four verses omitted. This was in the former collection as Hymn No. 643 in the Supplement.

HYMN 91.—“Long have I seem'd to serve thee, Lord ;”

„ 92.—“Still for thy loving-kindness, Lord.”

*The Means of Grace.*—TUNE, 91, Fetter Lane ; 92, Wednesbury, 1761.

These two hymns appear as one by Charles Wesley in “Hymns and Sacred Poems,” 1740, where it extends to twenty-three verses. It was written during the prevalence of the disputes between the Wesleys and the Moravians, some of the latter having accepted Antinomian doctrines, whilst some of Mr. Wesley's adherents unduly exalted the means of grace. This hymn commences the first section of the second part of the collection, with the title, “Describing Formal Religion.”

Few persons connected with Methodism were more faithful in their service than good old Thomas Cordeux, at the book-room store in Paternoster Row. His wife, Hannah Cordeux, feared the Lord from her youth, and in her life testified to the possession of the graces of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, meekness. By these graces she was distinguished. She suffered much from asthma, but she murmured not. Several times during her last days on earth she repeated the eighth verse of Hymn 92—

“I trust in Him, who stands between  
The Father's wrath and me :  
Jesus, Thou great eternal Mean,  
I look for all from Thee !”

In this spirit she closed her earthly career, 25th January, 1842, aged sixty years.

HYMN 93.—“My gracious, loving Lord.”—*The Backslider.*—TUNE, Brentford, 1761.

The original is one of Charles Wesley's “Hymns and Sacred Poems,” 1742. It commences thus—“Ah ! my dear loving Lord ;” and throughout the hymn the alterations are considerable, and generally improvements. The design of this hymn, and also of No. 94, is to recommend inward and experimental godliness, which was then too generally supplanted by a merely outward and formal observance of religion, a fatal rock on which many have struck and made shipwreck of faith. The fifth verse was left out at the revision made in 1875.

HYMN 94.—“The men who slight Thy faithful work.”—“*The Temple of the Lord are we,*” &c. (Jer. vii. 4).—TUNE, St. Paul’s, 1761.

Forms No. 1185 of Charles Wesley’s “Short Scripture Hymns,” 1762, and is founded on Jeremiah vii. 4. It is a strong admonition to formalists. The second verse in the original is omitted. The reason may be obvious when we quote four lines—

“The church—they from their pale expel  
Whom Thou hast here forgiven ;  
And all the synagogue of hell  
Are the sole heirs of heaven !”

A withering exposure this of the condition of the Church of England one hundred years ago ! and yet men ask why the Wesleys left the Church, and organised a separate society. The third verse was added at the revision of 1875.

HYMN 95.—“Author of faith, eternal Word.”—*Faith, the substance of things hoped for.*—TUNE, Anglesea, 1761.

The original of this fine composition, by Charles Wesley, was first printed in “Hymns and Sacred Poems,” 1740, where it extends to no less than eighty-eight stanzas, and is entitled, “The Life of Faith Exemplified” (Rom. x.), being a lucid paraphrase and amplification of that chapter.

Every word of this hymn is employed to elicit revealed truth ; it is written in language at once expressive and terse. In the *Wesleyan Magazine* for 1839, page 381, there is a very able critique of this noble composition. The Hymn No. 95 is a mere fragment of the whole, and forms here, the first of a new section, under the title, “Describing Inward Religion.”

Chequered scenes and severe trials have been the lot of many of the Lord’s people. John Harper, in early life entered the king’s service on board a transport ship. It soon fell to his lot to suffer many privations, and finally shipwreck and imprisonment. Taken to France as a prisoner of war, he found more than a thousand of his countrymen in the Givet prison, and amongst them some from Shields, his native place, and some who were Methodists. Awakened to a sense of his lost condition as a sinner at the time of his peril in the sea, he gladly accepted the invitation of those few devout men in prison to unite with them in prayer ; and here he saw the greatness of

his transgression, and found acceptance with God by faith in Jesus Christ. That blessed sense of the divine favour he then obtained, he retained during the rest of his life. A society was formed in the prison, and all the ordinances of Methodism were observed as far as possible, though with only the same liberty to the person as the captive Jews had in Babylon. Quarterly tickets were regularly issued, neatly written with the pen, and doubtless the Scripture passage which each contained was often a source of comfort to those in bondage. In 1814, when the allied sovereigns entered Paris, the prison doors throughout France were opened, and every man went out free. Mr. Harper returned to Shields, became a schoolmaster, joined the Methodists, and continued faithful in the Lord's service. His last illness continued for more than a year, during which time his spirit was ripening for eternity. A little before his death he repeated a verse of the 95th Hymn—

“To him that in Thy name believes  
Eternal life with Thee is given ;  
Into himself he all receives,  
Pardon, and holiness, and heaven.”

This verse correctly described his dying experience. As he neared the port, his testimony became yet more clear, that Christ was his all. Died 20th March, 1854, aged sixty-seven.

The gaieties of youth and the pleasures of the world were cheerfully resigned at the age of twenty by Ann Caudler, of Colchester, when the Spirit of God convinced her of sin. In the fellowship of the Lord's people, for two years she found more real delight than she did in the previous twenty years of worldliness. When overtaken by sickness and suffering, her calmness and resignation testified to the preparation of her heart. A few hours before her death her father read some verses of hymns to her, and to these she replied by repeating others. The last she was able to repeat was the closing verse of the 95th Hymn—

“Faith lends its realising light,  
The clouds disperse, the shadows fly ;  
Th' Invisible appears in sight,  
And God is seen by mortal eye.”

To the inquiry, did she feel the truths contained in these words, she said, “Oh yes ; frequently when I cannot speak.” She entered into rest, 11th May, 1820, aged twenty-two years.

HYMN 96.—“How can a sinner know.”—*The Marks of Faith*.  
—TUNE, Brentford, 1761.

This forms a combination of a short and common metre hymn by Charles Wesley, in his “Hymns and Sacred Poems,” 1749, vol. ii., No. 161, sixteen lines of which are omitted. By the judicious alteration of John Wesley, it is made into a uniform short metre.

The extent of the blessings which flow from early consecration to God we shall know only in eternity. At the early age of twelve years William Barton was under deep religious convictions, and he desired permission of his parents to meet in class. It was a wise decision which consented to the boy's choice. Through the kind instructions of his class-leader, he was soon enabled to realise a sense of pardoned sin. It was on a Sabbath evening, in a prayer meeting which followed the preaching of the word, that he found peace with God. The minister had given out the first verse of Hymn 96—

“How can a sinner know  
His sins on earth forgiven?” &c.

The whole of the verse having been sung, the words fixed the attention of the anxious youth, and while singing the second verse—

“We who in Christ believe  
That He for us hath died,  
We all His unknown peace receive,  
And feel His blood applied,” &c.,

he was enabled to commit himself to the Lord Jesus as his Saviour, and felt the peace which passeth understanding. For thirty years he was greatly owned of God as a Wesleyan minister, and died, 27th March, 1857, saying, “Happy! I am resting on Christ.” He was aged fifty-four years.

HYMN 97\*.—“Thou great mysterious God unknown.”—*Seeking Redemption*.

This forms No. 19 of Charles Wesley's “Redemption Hymns,” 1747. Two verses are omitted. It is not found in any edition of the Hymn Book previous to the year 1800.

Mary Wood, of Maltby, near Rotherham, from childhood was under the striving of the Holy Spirit, but had reached woman-



hood before she fully gave her heart to the Lord. Nearly forty-five years she was in fellowship with the Methodist society, and was untiring in her efforts to extend the religion which had made her peaceful and happy. She never experienced the rapture of spiritual enjoyment which some professed; this sometimes discouraged her, but often she found comfort in repeating the first verse of Hymn 97, which commences thus—

“Thou great mysterious God unknown,  
Whose love hath gently led me on,  
Even from my infant days,” &c.

To her to live was Christ, but to die was gain. She entered into rest, 23rd February, 1856, aged seventy-seven years.

HYMN 98.—“Upright, both in heart and will.”—“*God hath made man upright,*” &c. (Eccles. vii. 29).—TUNE, Kingswood, 1761.

This forms No. 920 of Charles Wesley’s “Short Scripture Hymns,” 1762, vol. i. There is much force and meaning conveyed in the couplet—

“In ten thousand objects sought  
The bliss we lost in one.”

HYMN 99.—“Father of lights, from whom proceeds.”—*A Prayer under Convictions.*—TUNE, Mourners, 1761.

Written by Charles Wesley, and printed in “Hymns and Sacred Poems,” 1739. The last three verses of the original are omitted. It is worthy of note here, that one of the omitted verses is one of three, all by the same author, which are printed in Mr. Toplady’s works, edition 1837, as though they were written by Toplady. Such an error should not be passed without correction.

HYMN 100.—“Jesus, my Advocate above.”—*Try me, O God, and search the ground of my heart.*—TUNE, Smith’s, 1781.

This is Charles Wesley’s paraphrase of the Prayer Book version of Ps. cxxxix. 23, and is found in “Hymns and Sacred Poems,” 1739, page 97. The original has five stanzas; the fourth is omitted. The first line in the original reads thus:—“Jesus! my great High Priest above,” which John Wesley has altered to “Advocate” above. A change is also made in the last line.

HYMN 101.—“Saviour, Prince of Israel’s race.”—*A Penitential Hymn*.—TUNE, Dedication, 1781.

This forms No. 33 of Charles Wesley’s “Hymns and Sacred Poems,” vol. i., 1749. The original has ten verses, only half of which are here given. In the omitted portion reference is made to severe mental suffering and penitence, which lead to the opinion that it was written before the author’s conversion in 1738. The hymn is full of fine feeling and power.

There are but few remaining links to connect the period of John Wesley’s Methodists and those of the present day. Mrs. Thomas Gabriel, late of Brixton Hill, was present at the City Road Chapel, London, at the last covenant service conducted there by Mr. Wesley, and she was present also at his funeral. In early life she was called to give her heart to the Saviour, and joined the Methodist Society, maintaining her connection with the body for more than threescore years. In her extreme feebleness the Lord dealt graciously with His aged disciple, whom He called gradually and tenderly from earth to heaven. She was at times buffeted by the adversary, and would always repel his assaults by quoting the last verse of Hymn 101—

“O remember me for good,  
 Passing through the mortal vale ;  
 Show me the atoning blood,  
 When my strength and spirit fail ;  
 Give my gasping soul to see  
 Jesus crucified for me !”

In her ninety-second year she entered into rest, telling her daughters, “I love you all ; but I love Jesus better, and I am going to Him.” She died 11th March, 1860.

In very early life Frances Lewis obtained the pardon of sin, and united herself to the Methodists in 1796, having been converted during a revival in the Spitalfields circuit. She lived a consistent godly life ; and during her last illness, just before her departure to heaven, she repeated, as expressive of her experience, the verse commencing—

“O remember me for good,” &c.

She died resting on the atonement of Christ, 14th January, 1848.

As a little boy, William Lishman wrote a brief prayer to aid his devotions, in which he asked God to give him knowledge, wisdom, and grace. His prayer was answered. Drawn gently

by the Spirit's influence, he joined the Methodists in 1816, and was an honoured and attached member to the end of his days. He formed a new society at Coxhoe, and greatly aided the work in the neighbourhood of Gateshead. During a painful illness he found comfort in prayer, and amongst his last utterances he repeated—

“ O remember me for good,  
Passing through the mortal vale.”

The earnestness with which he repeated these lines deeply impressed all present. To one who came thirty miles to see him, he said, “ Happy ! oh yes, happy ! ” And so passed to his heavenly home, 14th May, 1850, aged fifty-seven years.

HYMN 102.—“ O that I could repent.”—*For one Fallen from Grace.*—TUNE, Olney, 1761.

Forms No. 78 of Charles Wesley's “ Hymns and Sacred Poems,” vol. i., 1749. The original has four verses, the third and fourth being omitted.

HYMN 103.—“ O that I could revere.”—*For one Fallen from Grace.*—TUNE, Lampe's, 1746.

This forms No. 82 of Charles Wesley's “ Hymns and Sacred Poems,” vol. i., 1749. The second verse of the original is left out. “ Imprudent ” in the second verse is changed to “ impending.”

This striking figure of speech is taken from the story of Damocles, as related by Cicero, of Dionysius, king of Italy, and one of his flatterers, B.C. 368. By command of the king, Damocles assumed the sovereignty, and was dazzled by the splendour and luxury of royalty, until he perceived a sword suspended over his head by a single horse-hair. This marred his pleasures, and he relinquished his ambitious assumptions. The Rev. Joseph Stennett employs the same figure thus—

“ Who laughs at sin, laughs at his Maker's frowns,—  
Laughs at the sword of vengeance o'er his head.”

HYMN 104.—“ O for that tenderness of heart.”—*The Tender Heart,* &c.—TUNE, Mitcham, 1781.

The original forms 609 of Charles Wesley's “ Short Scripture Hymns,” 1762, founded on 2 Kings xxii. 19-30.

HYMN 105.—“O that I could repent.”—*For one Fallen from Grace.*—TUNE, Brentford, 1761.

Forms No. 84 of Charles Wesley's “Hymns and Sacred Poems,” vol. i., 1749. The third and fourth verses of the original are omitted. From the early days of Methodism to the present time, in revival meetings, and at home, poor sin-stricken sinners have made the words of this hymn their appeal to God for deliverance from the bondage and power of sin.

HYMN 106.—“Jesu, let Thy pitying eye.”—*For one Fallen from Grace.*—TUNE, Calvary, 1761.

Forms No. 64 in Charles Wesley's “Hymns and Sacred Poems,” vol. i., 1749. The original has twelve verses. The third, fourth, ninth, and tenth are omitted. Another verse was left out when the revision took place in 1875. This is a hymn for a backslider to sing.

The fall, repentance and recovery of the apostle Peter are related by the poet with much feeling and energy. In the original, the appealing prayer is eleven times offered:—“Turn, and look upon me, Lord, and break my heart of stone.” Persevering prayer is rewarded: the last refrain includes in its petition the sufferings, love, and compassion of the Saviour.

“O my bleeding, loving Lord,  
Thou break'st my heart of stone.”

HYMN 107\*.—“The Spirit of the Lord our God.”—*The Sixty-first Chapter of Isaiah.*

This forms No. 5 of Charles Wesley's “Hymns and Sacred Poems,” vol. i., 1749. The original is in two parts, of twenty-two and eighteen verses respectively. Only six verses from the first part are chosen, and several alterations are made in them. It is altered from the first to third person. The last verse makes a bad ending of a *very* fine hymn.

HYMN 108.—“Enslaved to sense, to pleasure prone.”—*Grace before Meat.*—TUNE, Wednesbury, 1761.

Forms one of Charles Wesley's “Hymns and Sacred Poems,” 1739, page 35. This hymn commences a new section, under the title “For Mourners Convinced of Sin.”

HYMN 109.—“Wretched, helpless, and distress.”—*Wretched and Miserable, and Poor, and Blind, and Naked.*—TUNE, Kingswood, 1761.

This forms one of Charles Wesley's “Hymns and Sacred Poems,” 1742, page 43. The second verse is omitted.

HYMN 110.—“Jesus, Friend of sinners, hear.”—*A Prayer for Restoring Grace.*—TUNE, Kingswood, 1761.

Taken from Charles Wesley's “Hymns and Sacred Poems,” 1742, page 67.

The stupendous magnitude of sin which is indicated in the third verse, is an idea which seems to have been borrowed from Mason's “Songs of Praise,” 1682—

“My sins have reach'd up to the skies ;  
 But mercy these exceeds :  
 God's mercy is ‘above the heavens,—  
 Above my simple deeds.’  
 My sins are many, like the stars,  
 Or sand upon the shore ;  
 But yet the mercies of my God  
 Are infinitely more.  
 My sins in bigness do arise  
 Like mountains great and tall ;  
 But mercy is above the skies,” &c.

In verse six there is an idea which is very characteristic of Charles Wesley's early poetry, “Take the power of sin away ;” a blessing never more wanted by professing Christians than now : but who has realised it ?

HYMN III\*.—“Thus saith the Lord ! Who seek the Lamb.”—*Fifty-first Chapter of Isaiah.*

This hymn forms No. 4 of Charles Wesley's “Hymns and Sacred Poems,” vol. i., 1749. It is a composition in four parts, extending to sixty-two stanzas. The first commences thus—

“Hearken to me, who seek the Lamb,  
 Who follow after righteousness,” &c.

The hymn as given in the collection consists of the first nine stanzas of the original, omitting the second and seventh. The first line of verse seven reads thus :—“My mercy will I cause to rest,” &c.

HYMN 112.—“Woe is me! what tongue can tell.”—*The Good Samaritan*.—TUNE, Kingswood, 1761.

The original will be found in Charles Wesley's “Hymns and Sacred Poems,” 1742, page 101, where it extends to eleven verses, four of which are omitted.

The hymn contains an ingenious and evangelical application of the parable of the Good Samaritan. In the omitted portion the poet seems to imply that the poor sinner was a confessed backslider, in these words—

“God was once my glorious dress,  
And I like Him did shine;  
Satan of His righteousness  
Hath spoil'd this soul of mine.”

This poem was considered by the Rev. John Kirk to be “the most chaste, tender, comprehensive, and eloquent poetic exposition of the parable he had met with.” The leading features of the parable are very clearly embodied in the poem. The composition is believed to have had its origin in sermons which, in early life, Charles Wesley was constantly preaching on the Good Samaritan. During a period of nine years there are no less than eighteen records in his Journal, of his showing to sinners the picture of their wretchedness, and the method of their cure, in this parable. He also records not a few instances of good results following those sermons.

HYMN 113.—“O Thou, whom fain my soul would love.”—*My Lord and my God*.—TUNE, Bradford, 1761.

Taken from Charles Wesley's “Hymns and Sacred Poems,” 1742, page 110. It is founded on Genesis xxxii. 24, 32. The fourth verse of the original is wisely omitted.

HYMN 114.—“Jesus, in whom the weary find.”—*Upon parting with his Friends*.—TUNE, 112th Psalm Tune, 1781.

Written by Charles Wesley in “Hymns and Sacred Poems,” 1740, page 49. The original is in four parts, extending to twenty-nine verses. The latter portion is chosen to make this hymn. There is much of genuine poetry in the composition, which is marked with feeling and beauty of thought.

HYMN 115.—“Let the world their virtue boast.”—*I am determined to know nothing, save Jesus, and Him crucified.*—  
TUNE, Calvary, 1761.

Taken from Charles Wesley’s “Hymns and Sacred Poems,” 1742, page 256. The original has nine stanzas, four of which are omitted.

The poet takes up the apostle Paul’s idea of his own unworthiness, and closes each verse with the expressive declaration, “I the chief of sinners am;” but adds the comforting assurance that “Jesus died for me.” This is the language of unfeigned humility, and of profound self-knowledge. The allusion in verse three to Gideon is derived from Judges vi. 39, 40.

A venerable old disciple in Methodism was John Tyrer, of Nineveh, near Birmingham, at the time of his death. He founded the first Sunday school at Handsworth, and by his consistent earnest piety, greatly promoted the cause of God in the Soho works, where he was long employed. In death as in life, the Hymn Book and Bible afforded him constant delight; and to a friend who called to see him, when the conflict was nearly over, he gave, as the only ground of his confidence and hope—

“Let the world their virtue boast,  
Their works of righteousness;  
I, a wretch undone and lost,  
Am freely saved by grace.”

He passed away in peace to the skies, in August, 1841, aged seventy-five, saying, “All is well! all is well!”

The author of this hymn had but one daughter who arrived at mature years. Miss Sarah Wesley was a person of much mental power, and possessed great general intelligence. She was much loved by both her father and the Rev. John Wesley. Most of her time was spent in literary pursuits. In her last illness, which was short, she visited her native city, Bristol, where she closed her earthly career. She often said, “I have peace, but not joy.” When too feeble to converse, she would repeat the lines—

“I the chief of sinners am,  
But Jesus died for me.”

These were nearly the last words she uttered. She died a

member of the Methodist Society, 19th September, 1828, aged sixty-eight, and was interred in the family grave, Bristol.

The chief interest which attaches to this hymn, as a dying testimony, is that afforded from the use of it by John Wesley himself, and, in consequence thereof—the account of his death having been read by so many thousands of persons—it has been very frequently used by his followers, when under similar circumstances. Of these instances we have not space for more than a passing allusion.

The only account we have left us of the last days of John Wesley, the founder of the Methodist Societies, was written by Miss Elizabeth Ritchie, one of his most intimate friends, and one of the elect ladies of Methodism. From that account we learn that Mr. Wesley preached his last sermon at Leatherhead, in Surrey, 23rd February, 1791. On the 24th he stopped at Mr. Wolff's at Balham, and on the 25th he returned to his own house at City Road. On the 26th he remained very feeble. On the 27th he seemed to be much exhausted, and said, "Speak to me; I cannot speak." To the question, "Shall we pray with you, sir?" he earnestly replied, "Yes." At the end of the prayer, he added a hearty Amen. In the afternoon, as indicating his own consciousness that the end was not far off, he said, "There is no need for more than what I said at Bristol.\* My words then were—

" 'I the chief of sinners am,  
But Jesus died for me.' "

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\* At the Bristol Conference, in 1783, Mr. Wesley was taken so ill that neither he nor his friends thought he would recover. Expecting sudden death, and that speedily, he said to Mr. Bradford: "I have been reflecting on my past life; I have been wandering up and down between fifty and sixty years, endeavouring in my poor way to do a little good to my fellow-creatures, and now it is probable there are but a few steps between me and death, and what have I to trust to for salvation? I can see nothing which I have done or suffered, that will bear looking at; I have no other plea than this—

' I the chief of sinners am,  
But Jesus died for me.' "

This sentiment continued to influence him during the remaining eight years of his earnest active public life and ministry, and was the most prominent feeling of his mind when the fourscore and seven years of his life were ending.



Miss Ritchie said, "Is this the present language of your heart ; and do you now feel as you then did?" He replied, "Yes." Soon after, he said to Miss Ritchie, "He is all ! He is all !" To his niece, Miss Wesley, who sat by his bedside, he said, "Sally, have you zeal for God, now?" In the evening, he got up, and while sitting in his chair, he said, "How necessary is it for every one to be on the right foundation !—

" I the chief of sinners am,  
But Jesus died for me."

We must be justified by faith, and then go on to sanctification." During the next day, 28th February, he slept much. On Tuesday, 1st March, he was restless but uncomplaining, and tried to sing part of two hymns. He also tried, but in vain, to write the memorable words, which he could only speak, "God is with us ;" and afterwards, "The best of all is, God is with us." After some kindly interchange of affectionate inquiries with Mr. Rogers, Mr. Bradford, and his sister-in-law, Mrs. Charles Wesley, he said, "I'll praise ! I'll praise !" These were the last words of the departing saint, excepting, that shortly before he drew his last breath, on Wednesday morning, 2nd March, a few minutes before ten o'clock, he said to Mr. Bradford, his faithful friend, who had just then prayed with him, "Farewell !" As his spirit escaped from its clay tenement, his friends were kneeling around his bed, commending him to his Father and their Father in heaven.

The Rev. James Methley, born near Barnsley, in 1790, converted at sixteen, entered the itinerant Methodist ministry in 1814, and laboured in that calling for forty-eight years. In 1859 he settled in Sheffield, and on 31st October, 1861, he closed his pilgrimage. As he lay dying, he said, "The Master is come and calleth for me. I know the import of the couplet which Mr. Wesley quoted when heaven flooded his soul with supernal light—

" I the chief of sinners am,  
But Jesus died for me."

That is my hope—Christ ; His precious blood shed for me ; Heaven is my home." His last words were, "The final victory is sure." He had counted seventy-one years.

More than a score similar testimonies have been collected of the use of this hymn, which are excluded for want of room, not for want of interest.

HYMN 116.—“Saviour, cast a pitying eye.”—*For one Fallen from Grace.*—TUNE, Foundry, 1761.

Written by Charles Wesley, and forms No. 55 in “Hymns and Sacred Poems,” vol. i., 1749. The second verse is omitted; and in the third verse, “Thy own sweet mercy,” is changed to “Thy love and mercy.” Another verse, the second, was left out of the present revised edition.

HYMN 117.—“God is in this and every place.”—*For one Convinced of Unbelief.*—TUNE, Fetter Lane, 1761.

Written by Charles Wesley, and forms No. 9 in “Hymns and Sacred Poems,” vol. i., 1749. The original has sixteen stanzas; the first ten and the fifteenth are omitted. In the last verse the author shows with what ease he can adopt, even in verse, Scriptural ideas and language. There is a singular coincidence deserving of notice in this, as well as in another of Charles Wesley’s hymns. The first two verses read thus—

“And have I measured half my days,  
And half my journey run,  
Nor tasted the Redeemer’s grace,  
Nor yet my work begun?

“The morning of my life is past,  
The noon almost is o’er,  
The night of death approaches fast,  
When I can work no more.”

When these lines were written, their author was in his forty-first year; he died aged eighty-one. How did he obtain the knowledge that he had measured half his days? These facts are indisputable, account for them who may! There are many statements in the entire hymn which are certainly not applicable to Charles Wesley.

HYMN 118.—“Author of faith, to Thee I cry.”—“*Ask, and it shall be given*” (Matt. vii. 7).—TUNE, Snowsfield’s, 1761.

The original was written by Charles Wesley, and is the first of six hymns which are printed at the end of a small tract, entitled, “A Short View of the Differences between the Mora-

vian Brethren in England and J. and C. Wesley," 1745. It is printed also as No. 10 in "Hymns and Sacred Poems," vol. i., 1749. In the latter portion of the hymn, the poet plainly states what is the Gospel plan of salvation, in contradistinction to the errors then taught by some of the Moravians.

HYMN 119\*.—"Father of Jesus Christ, my Lord."—"*But thou, when thou prayest, enter into thy closet.*"—TUNE, Aldrich, 1761.

This hymn forms No. 2 in the Moravian tract just named; and it is printed also in Charles Wesley's "Redemption Hymns" in 1747. The title given to it now is, "Before Private Prayer." In the fourth verse, the poet urges his plea for full salvation—

"Blameless before Thy face to live,  
To live and sin no more."

The seventh verse reads thus in the original—

"Kindle the flame of love within,  
That may to heaven ascend;  
And now in grace the work begin,  
Which shall in glory end."

This hymn, as well as the next one, was added to the collection, after Mr. Wesley's death.

HYMN 120.—"Comfort, ye ministers of grace."—*Groaning for Redemption.*—TUNE, Carey's, 1761.

Charles Wesley's hymn, found in "Hymns and Sacred Poems," 1742, page 109. The original is in four parts, and extends to thirty-seven verses, of which two only are here given.

HYMN 121.—"Expand thy wings, celestial Dove."—*The Creation.* *Genesis* i. 2, 3, &c.—TUNE, Carey's, 1761.

This is made up by uniting three of Charles Wesley's "Short Scripture Hymns," 1762, Nos. 3, 4, and 635, based on *Gen.* i. 2, 3, and 2 *Chron.* vi. 20, 21. In Hymn 87, the same idea is expressed by the same author.

HYMN 122.—“O Thou who hast our sorrows borne.”—*For Families.*—TUNE, Travellers, 1761.

This forms No. 19 in Charles Wesley's “Hymns for Families,” 1767. One verse is omitted. The poet describes in terse strong language our Lord's sufferings.

HYMN 123.—“Let the redeem'd give thanks and praise.”—*For Families.*—TUNE, Aldrich, 1761.

This forms No. 90 of Charles Wesley's “Hymns for Families,” 1767. The original is in double verses, and sixteen lines are omitted, whilst others are transposed in their order.

HYMN 124.—“O that I, first of love possess'd.”—*On going to a new habitation.*—TUNE, Woods, 1761.

No. 112 of Charles Wesley's “Hymns for Families,” 1767. Two verses are left out. It has the appearance of being based on Exodus xxxiii. 20-22. The poet, strangely enough, in the first verse asks to see the Lord, although he knew that such a privilege was denied to mortal eyes—“Ye cannot see my face and live.”

HYMN 125.—“O that I could my Lord receive.”—*For Love.*—TUNE, Brockmer, 1761.

This forms No. 159 of Charles Wesley's “Hymns for Families.” Two verses after the second are omitted.

For earnest piety and devoted service, no Methodists can exceed the Irish. Sarah Jones, of Farnee, County Wicklow, feared the Lord from a child. At fifteen, during a revival, she obtained a clear sense of her acceptance with God. As a teacher, leader, and missionary collector, she laid herself out for daily service. Her voice, her pen, and her example, were all used for the glory of God, and to help the young on their way towards heaven. Her last illness was short and severe, but she clung to the Cross. Her last words were—

“ ‘ Nothing I ask or want beside,  
Of all in earth or heaven,  
But let me feel Thy blood applied,  
And live and die forgiven.’ ”

She died 5th May, 1847, aged twenty-two years.

Solomon Bellamy, of Nottingham, when a youth of fourteen, went to hear a local preacher in a village nine miles from Newark. Under that sermon, he, his uncle, George Foster, and an apprentice, George Smith, were all converted; the latter became an itinerant preacher. Mr. Bellamy had a long and chequered life; he had poverty with contentment, his wants were few and soon supplied. He had a strong dread of debt and drunkenness, and God helped him to avoid both. As he grew in years, he grew also in grace, and when he had nearly completed his eightieth year, the decay of nature suddenly prostrated him. When asked by a friend if he wanted anything, he answered, "Hey, bless thee,—

" ' Nothing I ask or want beside,  
Of all in earth or heaven,  
But let me feel Thy blood applied,  
And live and die forgiven.' "

His last words on earth were, "Glory be to God! I'm going!" and in February, 1853, he rested from his labours.

HYMN 126.—"Too strong I was to conquer sin."—*Judges* vii. 2, &c.—TUNE, Welling, 1761.

This is formed by uniting Nos. 400 and 778 of Charles Wesley's "Short Scripture Hymns," 1762, vol. i., based on *Judges* vii. 2 and *Job* xl. 4.

HYMN 127.—"Wherewith, O God, shall I draw near."—*Micah* vi. 6, &c.—TUNE, St. Luke's, 1761.

Written by Charles Wesley, and found in "Hymns and Sacred Poems," 1740, page 88. There is a pathos and power in the pleadings of the poet; and as the Saviour's intercessions are represented as accompanying those of the penitent, the blessing desired is obtained.

Having the advantage in early life of the personal advice of Mr. Wesley, Mrs. Fletcher, and Mrs. Crosby, Frances Ness yielded willingly to the strivings of the Holy Spirit, and under a sermon preached by the Rev. George Story in 1778, she was brought to God, and during the rest of her days was a faithful and devoted Methodist. She possessed in a remarkable degree the spirit of the Master, which she tried to diffuse around her. A little before her death she said to her minister—

" ' I nothing have, I nothing am ; ' "

my trust is alone in Jesus. I am going home, praise the Lord." She died, 20th June, 1853, aged ninety, saying, "Victory!"

At the age of twenty, the Rev. John Fisher was convinced of sin under a sermon preached by Mr. Moon, and soon afterwards he received the blessing of pardon. From a sense of gratitude to God, he soon began to exhort, and became a local preacher. In 1802 he became an itinerant preacher in Methodism, and laboured with success and acceptance in several circuits. His career was brief; illness set in, under which he expired; but although tried in affliction, his spirit triumphed over it. Nearly his last words were—

"Jesus, the Lamb of God, hath bled;  
He bore my sins upon the tree;  
Beneath our curse He bow'd His head;  
'Tis finished! He hath died for me."

He died 16th January, 1810, aged thirty-two years.

HYMN 128.—"With glorious clouds encompassed round."—*For Families*.—TUNE, St. Paul's, 1761.

This forms No. 161 of Charles Wesley's "Hymns for Families," 1767. In the first line, "encompass" is altered. The sentiment conveyed in the first verse is also contained in the first verse of Hymn 130. The line, "Whom angels dimly see," seems to have been suggested by a similar expression of Milton's—

"Who sittest above these heavens,  
To us invisible, or dimly seen."  
—*Paradise Lost*, v. 157.

Samuel Wesley, jun., in Hymn 642, has the following couplet—

"In light unsearchable enthroned,  
Whom angels dimly see."

There is something inexpressibly affecting in the very earnest appeal of the poet in the second verse—

"Answer, Thou Man of Grief and Love!  
And speak it to my heart!"

Giving her heart to the Lord in early youth, Mrs. Marriott,

of Nottingham, became a Sunday-school teacher, missionary collector, and class leader at Halifax Place Chapel. Though of delicate health she was diligent in all her duties, earnest in her piety, and generous towards the cause of God and His poor. When illness laid her low, her faith in God was strong. All hope of recovery being past, she received the sacrament of the Lord's Supper. At its close she said, "That offering still continues new; it is the Lamb newly slain—

"I view the Lamb in His own light,  
Whom angels dimly see;  
And gaze, transported at the sight,  
To all eternity."

Her last testimony to the goodness of her heavenly Father was, "God supports me richly; He has never left me to feel my weakness. Do not forget the goodness of God." She died 25th May, 1865, aged forty-two years.

At the age of eighteen, Thomas Bagshaw, of Rotherham, joined the Methodist Society, and he continued a steady member to the close of his life, serving with uprightness the offices of poor, society, and circuit steward. He suffered much for some months before his death; but his mind was kept in peace, and shortly before his spirit escaped to God, he repeated the verse—

"I view the Lamb in His own light," &c.

as the evidence of his acceptance with God. He died 31st October, 1842, aged seventy-four years.

HYMN 129.—"Adam descended from above!"—*Isaiah* xlii. 6, 7.  
—TUNE, Guernsey, 1761.

This forms No. 1044 of Charles Wesley's "Short Scripture Hymns," 1762, where it is printed as three eight-line verses.

Under the heart-searching ministry of the Rev. William Bramwell, George Sargent, of Huddersfield, the son of a Wesleyan minister, was awakened to a sense of his sinful condition, at the early age of six years. These convictions ripened into penitence and pardon, and were followed by a life of earnest, sincere godliness. At Kingswood School, as an apprentice, and as a medical student, he feared the Lord and walked in His ways, always delighting in the means of grace and in the company of the Lord's people. On 7th February, 1840, he was apparently in his usual health, and Mrs. Sargent commenced

the family devotions. When she had read the 129th Hymn, after this verse—

“Open mine eyes the Lamb to know,  
Who bears the general sin away ;  
And to my ransom'd spirit show  
The glories of eternal day.”

Mr. Sargent's mind seemed carried above all earthly things, and absorbed in contemplating the truths contained in the hymn ; forgetting himself, he knelt down to prayer without the customary lesson from the Word of God. Observing the omission, he rose and read Psalms cxxi., cxxii., and after prayer retired to rest. Shortly afterwards, he complained of pain in his head. Assistance was at once procured ; but the last messenger had arrived : he became insensible, and within an hour he quietly passed to his rest with God, 7th February, 1842, aged fifty.

HYMN 130.—“Thou God, unsearchable, unknown.”—*Isaiah*  
xlv. 15.—TUNE, Mourners, 1761.

This is made up of Nos. 1055 and 1056 of Charles Wesley's “Short Scripture Hymns,” vol. i., 1762. Two of the lines are altered.

HYMN 131.—“Lord, I despair myself to heal.”—“*Looking unto Jesus.*”—TUNE, Evesham, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 91. It is based on Hebrews xii. 2. The first and second verses of the original are left out ; the hymn commences thus—

“Weary of struggling with my pain ;  
Hopeless to burst my nature's chain ;  
Hardly I give the contest o'er,  
I seek to free myself no more.”

HYMN 132.—“Jesus, the Sinner's Friend, to Thee.”—*Galatians*  
iii. 22.—TUNE, Complaint, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 92. The original has thirteen stanzas, seven are left out. The strong language used in the third verse—

“Tread down Thy foes, with power control  
The beast and devil in my soul,”



the Wesleys and Whitefield learned from Bishop Hall and William Law. Southey, in his "Life of Wesley," relates the story of a merry-andrew who, attending the preaching of Whitefield, finding no common acts of buffoonery of any avail, to divert the attention of the audience, climbed into a tree and exposed his person in so disgraceful a manner as to make the brutal mob shout; but the more decent people were abashed. Whitefield himself was for a moment confounded with such a spectacle, but recovering himself, he appealed to his audience, whether he had wronged human nature in saying with Bishop Hall, that "man, when left to himself, is half a fiend and half a brute;" or in calling him, with William Law, "a motley mixture of the beast and the devil?"—SOUTHEY'S "Life of Wesley," vol. ii. page 192.

HYMN 133.—"Jesu, whose glory's streaming rays."—*The Change*.—TUNE, Islington, 1761.

The original is a German hymn, written by Wolfgang Christian Deszler in 1692; the translation was made by John Wesley, and is found in "Hymns and Sacred Poems," 1739, page 99, where it is in six double verses, the first three only of which are here given, and divided into single verses. The remaining verses form Hymn No. 196. The German writer was the son of a pious jeweller of Nuremberg; he was born 11th February, 1666, and died 11th March, 1722. He published several devotional books, containing fifty-six hymns of his own, many of which are very beautiful. He had a university education, was a poor schoolmaster fifteen years, was an excellent philologist and a true Christian.

HYMN 134.—"Jesus, if still the same Thou art."—*Matthew*, v. 3-6.—TUNE, Frankfort, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1740.

HYMN 135.—"Jesu, if still Thou art to-day."

„ 136.—"While dead in trespasses I lie."

"*These things were written for our instruction.*"—TUNE, Mitcham, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1740.

The two hymns form one in the original, extending to twenty-one verses, the thirteenth being omitted. The tenth verse is altered from "Long have I waited in the way."

Janeway's "Token for Children" was a book which afforded great delight to Fanny Wrightson, when only a child, and its teachings induced in her a love of piety and prayer which ripened into a sincere godly life. During an illness, at the age of fifteen, she obtained remission of sin, and after her recovery, she began to meet in class, became a Sunday-school teacher, and ultimately was married to the Rev. Henry Ranson, Wesleyan minister. During life she remained a thorough and consistent Methodist, and in her last illness she displayed perfect submission to the will of God, and strong confidence in His power to deliver, often repeating—

"If Thou impart Thyself to me,  
No other good I need :  
If Thou, the Son, shalt make me free,  
I shall be free indeed."

In her last utterance she tried to say, "Thanks be to God, who giveth us the victory ;" but faintly saying "thanks !" she sweetly entered into rest, 7th January, 1829, aged forty years.

HYMN 137.—"When shall Thy love constrain?"—*The Resignation*.—TUNE, Lampe's, 1746.

Charles Wesley's, found in "Hymns and Sacred Poems," 1740. The original has twenty-two verses, the first eight and the last two being omitted. The first line reads thus, "And wilt thou yet be found?" This is a great favourite with the people, probably arising from the simplicity of the language. Like many of the poet's hymns, the rhythm of this is occasionally imperfect.

HYMN 138.—"O that thou wouldst the heavens rent."

„ 139.—"Jesu ! Redeemer, Saviour, Lord."

*A Prayer against the Power of Sin*.—TUNE, Brockmer, 1761.

Charles Wesley's, in "Hymns and Sacred Poems," 1740, page 79. The original has seventeen verses. The hymn presents a grand and sustaining view of the omnipotence of the Deity,

arguing from His power over the physical to that over the moral and spiritual. It is a sublime composition.

The Rev. Samuel Sellers was born in Derbyshire, 3rd November, 1811. One of the humblest sons of toil, he began to work at the age of eight, had his chief instruction in the Sunday school, and, converted in early life, he became a zealous Methodist. No sooner had he experienced the joy of conscious forgiveness, than he began to sing—

“A sinner, saved myself from sin,  
I come my family to win—  
To preach their sins forgiven.”

For many years he was an earnest, successful preacher of the Gospel, and soul-winner in the Methodist Free Church. In his last illness he suffered severely, and between his fits of coughing he would say, “Jesus, help me!” Shortly before he expired, he commended his family to God, then in broken accents began to repeat—

“Jesu! Redeemer, Saviour, Lord,  
The weary sinner’s Friend,  
Come to my help—pronounce the word—  
And bid my troubles end.”

They were ended with these words. His son (who is also in the ministry) knelt supporting him. His eyes closed, his head fell—all was over; the spirit was at rest in the land of life and light. He died at Rochdale, May, 1873, aged sixty-two years.

HYMNS 140, 141.—“Come, O Thou Traveller unknown;”  
“Yield to me now, for I am weak.”—*Wrestling Jacob*.—  
TUNE, Travellers, 1761.

Charles Wesley’s, found in “Hymns and Sacred Poems,” 1742. The original consists of fourteen verses. In the earlier editions of the collection it was printed as one hymn; the editors of the edition in 1797 were the first to mar its uniformity by dividing it. The hymn is founded on the events recorded in Genesis xxxii. 26-29.

Of this noble composition, so many have written in praise, it is difficult to select from the high testimonies. John Wesley, in his brief notice of his brother’s death, observes: “His least praise was his talent for poetry, although Dr. Watts did not scruple to say that that single poem, ‘Wrestling Jacob,’ was

worth all the verses he himself had written." James Montgomery, the Sheffield lyric poet, in his "Christian Psalmist," records that "among Charles Wesley's highest achievements may be recorded, 'Come, O thou Traveller unknown,' in which with consummate art he carries on the action of a lyrical drama; every turn in the conflict with the Mysterious Being against whom he wrestles all night being marked with precision by the varying language of the speaker, accompanied by intense increasing interest, till the rapturous moment of the discovery, when he prevails and exclaims, 'I know Thee, Saviour, who Thou art,' &c." This lyric was also an intense favourite with John Wesley, who frequently selected it to be sung in the public services. After his earnest brother had in peaceful triumph passed away to his rest, John was always moved with deep emotion, visible to all who heard him, when he read that intensely-touching couplet—

"My company before is gone,  
And I am left alone with Thee."

The Rev. John Kirk writes of "its wonderful conciseness, yet perfect and finished picturing of the scene on the Transjordanic hills, beyond the deep defile where the Jabbok, as its name implies, wrestles with the mountains through which it descends to the Jordan. The dramatic form, so singular in hymnic composition, shadowing forth the action of the conversation; the great force of its thoroughly English expression; the complete finish and rhythm of its verse; its straightforward ease, without any mere straining at elegance; and the minuteness and general beauty of its application of the narrative, have won the commendation of all competent critics." Wrestling Jacob was the theme of Charles Wesley's preaching as well as of his poetry. Before the hymn was published in 1742, he records having preached on Jacob wrestling for the blessing on two occasions—on 24th May and 16th July, 1741. On six occasions after the hymn appeared, he mentions in his Journal having discoursed on the deeply-interesting theme—at the Foundry, in London, 6th October, 1743, and again in London, 12th June, 1744—"when many wept with the angel and made supplication, and were encouraged to wait upon the Lord;" at Bristol, 29th January, 1749, when the power of the Highest overshadowed the audience; in Dublin, 7th February, and also on 7th March, 1748, when hearers went to their houses justified; and finally,

in Bristol, 20th May, 1748, when many were stirred up to lay hold on the Lord, like Jacob. The Rev. Thomas Jackson, in his "Life of Charles Wesley," vol. i., page 306, remarking on this poem, says, "It applies with admirable ingenuity and tact the patriarch's mysterious conflict, and the happy result to which it led, in the process of an awakened sinner's salvation." To have heard the poet's sermon on this mighty wrestling, with all the play of a fine fancy arranging the eminently evangelical topics in glowing colours before a crowded assembly, and then to have closed that discourse with the singing of part of that grand hymn, must have been a privilege of surpassing interest and delight.\*

That theme, which had been made a blessing to many through the author's preaching, has been also blest to others through the poet's verse. Solomon Burrall, of Tuckingmill, Cornwall, was in early life restrained from sin by the Spirit of God, and at the age of twenty yielded his heart to the service of God. During forty-five years he was a member of the Methodist Society, and a useful worker in the Lord's vineyard, living in the uninterrupted enjoyment of the perfect love of God. The evening before his death, he put forth all his strength in singing the verse—

" Come, O thou Traveller unknown,  
Whom still I hold but cannot see !  
My company before is gone,  
And I am left alone with Thee :  
With Thee all night I mean to stay,  
And wrestle till the break of day."

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\* Mr. George MacDonald, in 1869, published in the Sunday Library a volume entitled "England's Antiphon," in which he professes to give a review, with examples of the religious poetry of England. In this somewhat large collection of religious verse Charles Wesley is represented by only one piece—"Wrestling Jacob;" and to this the critic volunteers his opinion that the hymns of this author "do not possess much literary merit." Is literary merit the only quality of a hymn worth noticing? Will Mr. MacDonald furnish evidence of the practical use of the hymns he has chosen, as those which do contain merit of other kinds, and which have been useful in leading sinners to Christ and to heaven? If he cannot furnish such evidence, his depreciatory remarks on Charles Wesley's hymns will have but little weight with serious persons.

After this he spoke only to express his strong confidence in God, and died 14th November, 1825, aged sixty-five years.

The Rev. Edward Hare, an excellent divine and useful Methodist preacher, suffered greatly during his last illness; but he found comfort and consolation in Wesley's hymns, some of which he repeated and sang. He had very humbling views of his own services, but delighted to extol Christ. On one occasion he said, "The blood of Jesus Christ is all that I have to depend upon—

" ' Jesu's blood, through earth and sky,  
Mercy, free, boundless mercy, cries.'

Oh, for a voice to shout it to all the world!" After a transport of joy, he desired Hymn 330 to be read—

" Saviour of all, what hast Thou done?  
What hast Thou suffered on the tree?  
Why didst Thou groan Thy mortal groan,  
Obedient unto death for me?"

He then said, "I sometimes think we err in making a display. During my affliction I have tried to avoid it. Death is a sacrifice, the penalty due to sin. Our sacrifice is not complete till death complete it." Shortly before he died, his physical suffering was great, but he asked for the hymn "Wrestling Jacob" to be read, and directed attention to the verse closing the first part—

" What though my shrinking flesh complain,  
And murmur to contend so long,  
I rise superior to my pain—  
When I am weak, then I am strong;  
And when my all of strength shall fail,  
I shall with the God-Man prevail."

That he gave as his dying experience, and shortly afterwards he entered into rest, dying at Exeter in 1818, aged forty-two years.

HYMN 142.—" Drooping soul, shake off thy fears."—*Waiting for the Promises.*—TUNE, Foundry, 1761.

Charles Wesley's, found in "Hymns and Sacred Poems," 1742, page 237. The original is in six verses, the fifth and sixth being omitted.

HYMN 143.—“Jesu, Lover of my soul.”—*In Temptation.*—  
TUNE, Hotham, 1761.

Charles Wesley's found in “Hymns and Sacred Poems,” 1740, page 67. This hymn was not added to the collection till the year 1797. The original has five verses, the third being omitted. It delineates so correctly the views, feelings, and desires of all true Christians, that it has become a favourite among the pious of all denominations. This hymn was written in 1739, and printed before the first Methodist Society was six months old.

Charles Wesley wrote hymns for almost every scene and circumstance of life ; but, like Watts, Cowper, and Toplady, he had his masterpiece. The Lord of glory bestowed on Charles Wesley the high honour of composing the finest heart-hymn in the English tongue. If the greatest hymn of the cross is “Rock of Ages,” and the greatest hymn of providence is Cowper's “God moves in a mysterious way,” and the grandest battle-hymn is Martin Luther's “God is our refuge,” then it may be said that the queen of all the lays of holy love is that immortal song—

“ Jesu, lover of my soul,  
Let me to Thy bosom fly,  
While the billows near me roll,  
While the tempest still is high ! ”

Whatever may be said of Wesley's doctrine of perfect holiness, there is not much doubt that he attained “unto perfection” when he wrote this hymn. It is happily married, also, to two exquisite tunes, “Refuge” and “Martyn,” both of which are worthy of the alliance. The first of these tunes is a gem. The one central, all-pervading idea of this matchless hymn is the soul's yearning for its Saviour.

The figures of speech vary, but not the thought. In one line we see a storm-tossed voyager crying out for shelter until the tempest is over. In another line we see a timid, tearful child nestling in its mother's arms, with the words faltering on its tongue—

“ Let me to Thy bosom fly,  
Hangs my helpless soul on Thee ! ”

Two lines of the hymn have been breathed fervently and often out of bleeding hearts. When we were once in the valley of the death shade, with one beautiful child in its new-made

grave, and the other threatened with fatal disease, there was no prayer which we uttered oftener than this—

“ Leave, ah, leave me not alone ;  
Still support and comfort me.”

We do not doubt that tens of thousands of other bereaved and wounded hearts have cried this piercing cry out of the depths—

“ Still support and comfort me.”

The whole hymn is at once a confession and a prayer. It is a prayer in metre. And no man is prepared to sing these words aright unless his soul is filled with deepest and most earnest longing after the Lord Jesus. What an outrage it is for unsanctified singers in a choir to perform this holy prayer merely as a feat of musical skill !

What college boy would dare to commit to memory the Lord's Prayer, and speak it as a mere piece of declamation on the stage ? Yet we do not see any difference between declaiming a prayer and the mockery of performing, for musical effect, such words as these—

“ Hide me, O my Saviour, hide,  
Till the storm of life is past !”

Or that self-surrender for the dying hour—

“ Oh, receive my soul at last !”

Words like these are too infinitely solemn for frivolous lips in the concert-room or the organ-loft. When a congregation sings such a hymn as “ Jesu, lover of my soul,” each person should feel as if he were uttering a fervent personal prayer to God.

The history of Charles Wesley's incomparable hymn would fill a volume. Millions have sung it, and will be singing it when the millennial morn breaks. More than a hundred incidents of the use of this hymn have been collected, but cannot here be used.

A coasting vessel once went on the rocks in a gale in the British Channel. The captain and crew took to the boats, and were lost. They might have been saved had they remained on board ; for a huge wave carried the vessel up among the rocks, where the ebbing tide left her high and dry. In the captain's cabin a hymn book was found lying on his table. It was opened at a particular page, and the pencil still lay in it which had marked the favourite lines of the stout sailor, who was just about going into the jaws of death. While the hurricane was howling



outside, the captain had drawn his pencil beside these glorious words of cheer—

“Jesu, lover of my soul,  
 Let me to Thy bosom fly,  
 While the billows near me roll,  
 While the tempest still is high !  
 Hide me, O my Saviour hide,  
 Till the storm of life is past ;  
 Safe into the haven guide,  
 Oh, receive my soul at last !”

Blessed death song ! Thousands of God's redeemed ones have shouted it forth as the “haven” of rest opened its celestial glories to their view. If we could choose the manner of our departure, we would wish to die singing—

“Other refuge have I none ;  
 Hangs my helpless soul on Thee !  
 Leave, ah, leave me not alone,  
 Still support and comfort me !  
 All my trust on thee is stayed,  
 All my help from thee I bring ;  
 Cover my defenceless head,  
 With the shadow of Thy wing.”

Here is a very touching incident in the last days of the life of the late President Finney. It was the Sabbath. After tea, according to his custom, he was walking about his grounds with his wife, enjoying a glowing sky and a cool refreshing breeze. Evening worship in the church near at hand, which he himself had planned, and in which he had preached nearly forty years, had just begun. Presently there came floating out of the old sanctuary the familiar strains of the dear old hymn—

“Jesu, lover of my soul,  
 Let me to Thy bosom fly,  
 While the nearer waters roll,  
 While the tempest still is high !  
 Hide me, O my Saviour hide,  
 Till the storm of life is past ;  
 Safe into the haven guide,  
 O receive my soul at last !  
 Other refuge have I none,  
 Hangs my helpless soul on Thee !  
 Leave, ah, leave me not alone,  
 Still support and comfort me !

All my trust on Thee is stayed,  
All my help from Thee I bring ;  
Cover my defenceless head,  
With the shadow of Thy wing."

He quickly caught it, devoutly joined the invisible congregation, and kept them company to the end. Before the morning dawned the prayer then breathed was answered, and he who had so long trusted in Christ was "at last" received into the bosom of his Saviour.

A fine, intelligent Virginian young man, while residing in the West, became an infidel and a blasphemer of the name of God. From this state he was delivered by reading the work of Soame Jenyns ; but, while he acquiesced in the truth of revelation, he yet did not feel its power. He was attacked by a lingering and fatal disease, which led him to reflection and prayer, but often made it difficult for him to converse. Three Christian friends sometimes visited him, to beguile the tedious hours by singing. They one day entered his room, and, almost without any previous remarks, began the hymn—

"There is a fountain filled with blood."

He then said to them, "There is nothing I so much delight to hear as the first hymn you ever sung to me—

"Jesu, lover of my soul."

We began to sing it to the tune of "Martyn," and soon the solemnity which had reigned in the little circle while singing the two former hymns began to be changed to weeping. We struck the touching strains of the second stanza, and the weeping became loud ; the heart of him who had reviled Christ broke ; and we feared that to sing the remaining stanza would be more than he could bear. When singing in his room a few days after this, he said, "I don't think I shall ever hear 'Jesu, lover of my soul' sung again ; it so excites me that my poor body cannot bear it."

Several years ago a ship was burned near the English Channel. Among the passengers were a father, mother, and their little child, a daughter not many months old. When the discovery was made that the ship was on fire, and the alarm was given, there was great confusion, and this family became separated. The father was rescued and taken to Liverpool ; but the mother and infant were carried overboard by the crowd, and, unnoticed

by those who were doing all in their power to save the sufferers still on the ship, they drifted out of the channel with the tide, the mother clinging to a fragment of the wreck, with her little one clasped to her breast. Late in the afternoon of that day, a vessel bound from Newport, Wales, to America, was moving slowly along in her course. There was only a slight breeze, and the captain was impatiently walking the deck when his attention was called to an object some distance off, which looked like a person in the water. The officers and crew watched it for a time, and as no vessel was near from which any one could have fallen overboard, they thought it impossible to be a human being. The captain sent a boat, which was watched with deepest interest from the ship. As the boat approached the object floating, suddenly the sound of a gentle voice was heard so softly singing, and the sailors listened to the words of the first verse—

“Jesu, lover of my soul.”

Soon the rescued mother and child were safe on board the ship, and ultimately reached America. The father joined them four months afterwards.

A party of Sunday-school teachers and scholars went out one summer's day for a trip on Lake Winnepesogee. Quite suddenly there broke over them the most terrific storms of wind, rain, lightning, and thunder ever known by the captain of the boat in an experience of twenty-five years. Terror now took possession of nearly all, as well it might. In a confusion amounting almost to a panic, all rushed for the cabin's hold. Happening to be among the last to leave the deck, and standing about midway on the stairs, we witnessed a scene such as we had never beheld before, and never wish to re-experience. Women were crying and fainting, children were frantic with fright, and strong, full-grown men stood pale and trembling. We tried to inspire calmness and composure, but to very little purpose. Then we sang—

“Jesu, lover of my soul,  
Let me to Thy bosom fly.”

The lightning's flash seemed almost to envelop us in a sheet of flame, and the thunders seemed to shake the earth and the sea. And then we sang—

“Other refuge have I none ;  
Hangs my helpless soul on Thee !”

The gallant boat, in whose palpitating bosom we had taken refuge, met the storm bravely, but the gale was too mighty; she was beaten back by the buffeting winds and waves, and imperilled by hidden rocks; and then we sang—

“Thou, O Christ, art all I want,  
More than all in Thee I find.”

But the heart of the hurricane began to be touched, and the winds to relent; the lightning had a softer glare, and the thunder fell more tenderly in our ears; so we sang—

“Ere we reach the shining river,  
Lay we every burden down,  
Grace our spirits shall deliver,  
And provide a robe and crown.”

Now there is a calm. The hurricane has sped on with its accompaniment of flood and terror, and has left us out in the full clear sunshine. The singing saved us from a panic, and, saved from that, we were saved from consequences we dared not contemplate. The twilight found us all safe at our homes.

“Other refuge have I none,  
Hangs my helpless soul on Thee;  
Leave, ah, leave me not alone,  
Still support and comfort me!  
All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenceless head  
With the shadow of Thy wing.”

Mrs. Harriet Beecher Stowe, describing the last hours of her distinguished father, Dr. Lyman Beecher, says: “The last indication of life, on the day of his death, was a mute response to his wife, repeating—

“Jesu, lover of my soul,  
Let me to Thy bosom fly.”

Her brother, the Rev. Henry Ward Beecher, has made this record, “I would rather have written that hymn of Wesley’s—

“‘Jesu, lover of my soul,  
Let me to Thy bosom fly,’

than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. I would rather be the author of that hymn than to hold the wealth of the

richest man in New York. He will die. He *is* dead, and does not know it. He will pass, after a little while, out of men's thoughts. What will there be to speak of him? What will he have done that will stop trouble, or encourage hope? His money will go to his heirs, and they will divide it. It is like a stream divided and growing narrower by division. And they will die, and it will go to their heirs. In three or four generations everything comes to the ground again for redistribution. But that hymn will go on singing until the last trump brings forth the angel band; and then, I think it will mount up on some lip to the very presence of God.

"Righteousness to children's children," was a rich heritage, enjoyed by Julia E. Jordan. Her grandfather, the Rev. George M'Elwaine, spent fifty-six years in the Methodist ministry; whilst she herself commenced her Christian career in childhood, in answer to prayers offered by her parents. Symptoms of consumption having set in, she was taken from Nova Scotia to Bermuda, but no advantage being manifest, she returned home to die. Her life had been one of brightness and purity, and her last days testified to the holiness of her heart. Just before dying she saw Jesus in His power to save to the uttermost, and sang—

"Jesu, lover of my soul,  
Let me to Thy bosom fly."

She called all her friends around her that she might encourage them to trust in the Lord; and with grace triumphing over nature, she entered into rest, 25th November, 1860, aged twenty.

The consolation afforded to the young disciple by Mr. Wesley's touching lines, was quite as acceptable by, and accessible to, the aged divine. Thomas Hartwell Horne, the painstaking theologian and learned author, was convinced of sin under a sermon by the Rev. Joseph Benson, and at once united himself to the Methodists. As a clerk to Mr. Butterworth, and under the religious instruction of the Rev. Dr. Adam Clarke, he served Methodism faithfully for some years, and ultimately got ordination in the Church of England. His great work, "The Introduction to the Critical Study of the Holy Scriptures," originated in Methodism. He was faithful in the discharge of his duties as one of the metropolitan clergy, and died in honoured age, often repeating during his sickness—

"Other refuge have I none,  
Hangs my helpless soul on Thee," &c.

In this calm and resigned frame of mind, he exchanged mortality for life, 27th January, 1862, aged eighty-two.

Herbert Boutwell, the eldest child of Charles H. and Louisa M. Van Arnan was born in 1870, and lived for a few years in a model Christian home. Always good and true, he was yet, in his eleventh year, awakened to a sense of his need of salvation from sin, and intelligently consecrating himself to the Saviour, he soon came into a real and positive Christian experience. He was thenceforth a manly Christian boy, so thoroughly and intelligently, that he made his religious influence strongly felt, not only in the Sunday school and church, but in the secular school and upon the play-ground. In December, 1881, he was taken sick, and for several weeks he patiently suffered, with not so much as a word of complaint. He knew his danger, and while he wished to live, he said he was not afraid to die, because he "loved Jesus." When his father sang at his bedside—

"Hide me, O my Saviour, hide,  
Till the storm of life is past,"

he looked up with a smile and said, "I don't think it is very stormy, papa." On the morning after Christmas, 1881, and in his thirteenth year, he went away to be with the Good Shepherd.

Thomas Wilson, a pious, wealthy, and useful Nonconformist layman, born 1765, Treasurer of Highbury College, and connected with most of the congregational institutions of London, died in London in June, 1843. Shortly before his death, he sent a message to the congregation in which he had long worshipped in Islington, to acknowledge their kindness to him, and to ask their prayers, closing his message with "Christ is all to me—

" 'Other refuge have I none,  
Hangs my helpless soul on Thee.' "

A few hours afterwards he expired, aged seventy-eight.

Perhaps there does not exist a hymn which has been more extensively quoted on death-beds. A volume, of considerable dimensions, might be made up of such examples, from Methodist sources alone.

HYMN 144.—"Thee, Jesu, Thee, the Sinner's Friend."—  
*Desiring to Love.*—TUNE, Musician's, 1781.

Charles Wesley's, found in "Hymns and Sacred Poems," 1742, page 242. The original has eleven verses, the second and

third being omitted. Two other verses, the fourth and eighth were left out in this revised edition. "Dear Lord" is altered to "O Lord" and "My Lord" in two places. This hymn has much of the sentiment and imagery of Wrestling Jacob. The sixth verse refers to the passing by of the Almighty before Moses, and the concluding verses glance at the parable of the Lost Sheep and the death of Moses, thus showing how thoroughly Scriptural is Charles Wesley's poetry.

HYMN 145.—"O Jesus, let me bless Thy Name!"—*Desiring to Love*.—TUNE, Chapel, 1761.

Charles Wesley's, found in "Hymns and Sacred Poems," 1749, vol. i. The sixth and seventh verses of the original are left out. In the first line "kiss" is changed to "bless."

HYMN 146.—"Still, Lord, I languish for Thy grace."—*Desiring to Love*.—TUNE, Snows Fields, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. i., the second and fourth verses of the original being left out.

HYMN 147.—"O Love Divine, how sweet thou art!"—*Desiring to Love*.—TUNE, Chapel, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. i., one verse of the original being omitted; two new verses were added to the revised edition.

This hymn contains an extraordinary depth of feeling and desire, eager, impatient, resolute, combined with an extended view of the love of God, such as only a poet of much heart experience like Charles Wesley could write. This fine, bold, poetical language may help private devotion, but is scarcely proper for general use in the sanctuary. Interruptions in the regular order of divine service are seldom to be commended, but we have an instance before us in which the monotony was broken with good effect. William Dawson, of Barnbow, Leeds, had once preached a very impressive sermon, and at its close gave out this hymn. When the choir were singing the third verse, "God only knows the love of God," he stopped them and said, "Stop, friends! If angels, the first-born sons of light, cannot understand the height, the breadth, the depth, the length of the love of God, how can we expect to fathom it while here below?"

He then repeated, with deepest feeling, thrilling his large auditory—

“‘God only knows the love of God.’”

Let us sing it again, friends, for we shall all have to sing it in heaven—

“‘God only knows the love of God.’”

It need hardly be said that a profound feeling of majestic awe pervaded the vast assembly.

Mary Lowe, the wife of the Rev. W. Lowe, of Western Australia, was born at Charlestown, near St. Austell, Cornwall, in the year 1829. Her parents were members of the Wesleyan Church for many years. Her father long officiated as a local preacher and class-leader in England and in South Australia. When she entered upon the last stage of her illness, she at once referred to the Psalmist's metaphor, and said, the entrance of “the valley” is dark. Soon after, when prayer had been offered to God on her behalf, she exclaimed, “it is brightening;” and not long after, “all is light now.” “Not a cloud! Not a cloud!” After this her peace flowed as a river. Heaven seemed to open to her view, and she exclaimed, “What a company!” “If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” Much she dwelt upon the love of God, often quoting the lines of Wesley:—

“God only knows the love of God;  
O that it now were shed abroad.”

“It is shed abroad!” she added.

“In this poor stony heart.”

She died peacefully, 30th September, 1872.

Pardon to a sinner who has felt the agonies of repentance is often followed by an ecstasy of joy. Thomas Carter, of Catterick, after entering into the society of the children of God, and feeling the witness within him of his acceptance with God, one Sabbath morning, in the parish church, after the absolution had been pronounced, modestly stood up in the gallery, and asked permission to tell the people what God had done for his soul, as he could confirm the truth just read, for God had pardoned him, being penitent. Such testimony is of rare occurrence; the world would be the better, and the Church too, for the



frequent repetition of such assurance. The good man lived according to that beginning, serving the office of Methodist prayer-leader on Sunday morning at seven o'clock, class-leader steward, and trustee, with uprightness and fidelity. Only a few hours before his death he sang his favourite hymn—

“O Love Divine, how sweet thou art.”

But voice and speech had well-nigh gone; he prayed to the last, and “entered heaven by prayer.” Died 7th June, 1858, aged seventy-seven years.

The labours of the late Mr. Crabbe, of Southampton, were instrumental in bringing John Bailey, of Crowdhill, to the Saviour, and he found pardon. He soon became useful in the Methodist Society as a class-leader and local preacher, and spent a long life, like Enoch, walking with God. The testimony of his friends was, “that he was a faithful man, and feared God above many.” For three years he was afflicted with paralysis, but without complaint he endured all his privations. On the Sabbath before he died, he awoke with the words on his mind—

“O Love Divine, how sweet thou art,” &c.

When unable to speak, he made signs that he was happy. Died 23rd December, 1862, aged seventy-seven years.

HYMN 148.—“Father of Jesus Christ, the Just.”—*Seeking Redemption*.—TUNE, Mourners, 1761.

It is No. 14 in Charles Wesley’s “Redemption Hymns,” 1747. The original has five verses, two of which were formerly omitted, but were added to the revised edition, in 1875.

HYMN 149.—“Why not now, my God, my God?”—*Oh! when wilt Thou come unto me?*—TUNE, Bach, 1877.

One of Charles Wesley’s “Short Scripture Hymns,” based on Psalm ci. 2; and forms No. 919 in “Poetical Works,” vol. ix. page 318. This was added at the revision of 1875.

HYMN 150.—“Thou hidden God for whom I groan.”—*Seeking Redemption*.—TUNE, Wednesbury, 1761.

Forms No. 27 of Charles Wesley’s “Redemption Hymns.”

HYMN 151.—“Out of the deep I cry.”—*Seeking Redemption*.—  
TUNE, West Street, 1761.

Is No. 20 of Charles Wesley’s “Redemption Hymns.” The fourth verse was omitted at the revision of 1875.

HYMN 152.—“Ah! whither should I go?”—*God will have all Men to be Saved*.—TUNE, Lampe’s, 1746.

No. 14 in Charles Wesley’s “Hymns on God’s Everlasting Love,” 1741. It is based on 1 Timothy ii. 4. These four verses are less than half of the original, and several lines are altered in the verses chosen.

HYMN 153\*.—“I seem desirous to repent.”—*It is God that worketh in you both to will, &c.*—TUNE, Cheshire, 1877.

This is one of Charles Wesley’s “Scripture Hymns” left by him in MS. It has no place in the Short Scripture Hymns of 1762, but is printed as No. 3185 of Hymns on the Gospels and Epistles in the “Poetical Works of John and Charles Wesley,” vol. xiii. It supplies the place of a hymn which was part of Hymn 152, now omitted.

HYMN 154.—“Fain would I leave the world below.”—*A Hymn for Midnight*.—TUNE, Mourners, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1739, pp. 55, 56, where the first verse commences thus, “While midnight shades the earth o’erspread.” The original has six verses, the first and second being left out. This hymn commences with the third verse; the last line of verse 3, is altered from “And look my *midnight* unto day,” to “*darkness* unto day;” and the first line of verse 4, “*error*” is changed to “*sorrow*,” and line 6, verse 1, “since *death*” is changed to “since *faith*.”

This hymn was written by Charles Wesley about the year 1737, before his conversion, and he gave it then the title, “A Midnight Hymn, for one under the Law.” It describes, in melancholy, plaintive language the distressing state of spiritual gloom of the author himself. John Wesley, in selecting this hymn for his collection in 1779, aptly placed it in the section “For Mourners convinced of Sin,” and altered it in several

places. "In its altered state," observes the Rev. Thomas Jackson, "it no longer appears as the desponding language of a real Christian, expecting to be made free from sin and misery by the body's dissolution, but as the prayer of a penitent convinced of his guilt, and looking for present deliverance through faith in the blood of Atonement."

HYMN 155.—"God of my life, what just return."—*After Recovery from Sickness.*—TUNE, Athlone, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1739. "This hymn," says Mr. Jackson, "is a fine specimen of Charles Wesley's poetic genius, unimpaired by disease." The Rev. W. M. Bunting suggests that a better title would be, "For Evening Worship." For that purpose he used it. The original has seventeen verses, the first seven and two others being left out. The first line commences thus, "And live I yet by power divine?" Whilst at Oxford, during the year of his conversion (1738), the poet was so dangerously ill, he did not expect to recover. Feeling the same sense of gratitude to God for his restoration to health as did King Hezekiah under similar circumstances, the poet bases his thoughts on the account of the king's recovery (2 Kings xx. 1-11), and from them he has produced a truly sublime hymn. These stanzas, in sublimity of thought and strength of expression, surpass Addison's fine hymn, written under similar circumstances, which commences, "When rising from the bed of death," &c.

HYMN 156.—"O disclose Thy lovely face."—*My soul gaspeth for Thee as the thirsty land,* &c.—TUNE, Dedication, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1740, pages 60, 61. This hymn is a composite made up in this way: the first verse forms in the original the second of five, the remaining four of that hymn being left out. To that one verse is added two others from another hymn on the next page, entitled, "A Morning Hymn."

In Toplady's works, part of this hymn is inserted as belonging to that author, which is a misappropriation. It there commences, "Christ, whose glory fills the skies." Similar sentiments are found in a hymn by Sir Robert Grant, and quoted by Dr. W. M. Punshon in his sermon on the "Christian Inheritance."

At Oxhill, Kineton, preaching by the Methodists was held for a long period only fortnightly, on a week evening; and this was about to be given up, when Mrs. Gardner and three other persons formed a society, began to meet in class, and then there followed a gracious revival. For forty-eight years she continued in fellowship with the Methodists, manifesting her love to God by her care for the preachers, her diligent attention on the ordinances of religion, and her liberal support of its funds. During her last illness she was severely tried by the enemy; but prayer was made for her, and she obtained the victory, saying, "Precious Jesus! His blood cleanseth from all sin." She often repeated, and tried to sing verses of hymns, especially the lines—

"Haste, my Lord, no more delay,  
Come, my Saviour, come away."

Thus calmly did she wait till the heavenly convoy escorted her home, 23rd October, 1848, aged eighty-one years.

HYMN 157.—"My sufferings all to Thee are known."—*Written in stress of Temptation.*—TUNE, Dresden, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1740, page 84. The original has twenty verses, twelve of which are omitted, and two are transposed.

Mrs. Bennet, of Tempsford, from her youth, had been subject to a painful contraction of the throat. The aperture for food was so narrow as to threaten death by starvation. Medical skill was tried in vain. Thirty years she lived happily with her husband and family, but taking a cold whilst on a visit to two of her sons in Norfolk, the malady was increased, her sufferings were very severe, and she wasted away to a mere shadow of her former self. In this extreme trial, she found support from her confidence in God, and her reliance on His promises. Charles Wesley's beautiful and pathetic hymn was never more appropriately used than by this sorely tried Christian. Often did she repeat—

"My sufferings all to Thee are known,  
Tempted in every point like me;  
Regard my grief, regard Thine own;  
Jesus, remember Calvary!

“Art Thou not touch'd with human woe?  
 Hath pity left the Son of man?  
 Dost Thou not all my sorrows know,  
 And claim a share in all my pain?”

She had to struggle for life; the claims of her family seemed to produce a wish to be spared; the world itself had no charms for her. She at length gave up all to the care of her heavenly Father, and patiently waited the release of her happy spirit from her suffering body. She died 1st December, 1814, aged fifty years.

Mrs. Ann Hardy, was born at Hatfield Chase, Doncaster, in June, 1800. Early converted to God, in answer to her mother's prayers, she sailed from Hull to Western Australia in 1829, and settled at Swan River. Her husband was the first Methodist preacher in that part of Australia. Their residence was four miles from the nearest Methodist Chapel, but for forty years, and up to her sixty-ninth year, she was seldom absent from her pew. In April, 1869, she was twice at Wesley Church, Perth, on the last Sunday, in her usual health. On the Monday following medical aid was required, her illness was pronounced fatal. To two friends visiting her she said: “Nothing can make you truly happy except the love of Christ. Get on the rock. I would not be without the confidence I have in Christ for all the world contains.” She asked her family to sing the hymn commencing—

“Come sing to me of heaven,  
 When I'm about to die,  
 Sing songs of holy ecstasy,  
 To waft my soul on high.”

Often she prayed for patience and to be “filled with the Spirit.” She said the hymn commencing—

“My sufferings all to Thee are known,  
 Tempted in every point like me;  
 Regard my grief, regard Thy own,  
 Jesus, remember Calvary!”

was most suitable to her case. Her happy state of mind she often expressed in these sentences:—“I am longing to be gone.” “What a happy exchange it will be for me.” “Come, precious Lord Jesus, come quickly!” The last hour approached. Nearly three weeks' suffering had done its fatal work. Her sorrowing

relatives thought her unconscious when they engaged in prayer for the last time, and committed her soul to God. On her husband's repeating the verse—

“ And when we reach the further shore,  
O'er life rough ocean driven ;  
Oh, may there be no wanderer lost :  
A family in heaven.”

she exclaimed, Amen ! Her last words were, “ It is all right.” She died at Perth in May, 1869, aged sixty-nine years.

Ann Dunn was born at Leith, Edinburgh, 1st July, 1793. She was first married to a sea-captain, who died, leaving her a young widow, with two children. When the Rev. Samuel Dunn commenced the Wesleyan Mission in the Shetland Isles, the young widow was one of his early converts, and the week before he returned to England, in 1825, he made her his wife. In the circuits in which they travelled, she, as the pastor's wife, was a useful class-leader, tract distributor, and sick visitor. There are still living witnesses of her goodness of heart, her unselfishness, her lovely character and simple godly life, pre-eminently meek. Her love of the Bible and Wesley's hymns was supreme, and at the age of eighty-two, without any disease but nature's decay, just before the weary wheels of life stood still, she tried to say—

“ Thou wilt not break a bruised reed,  
Or quench the smallest spark of grace.”

Here utterance failed her, and her spirit entered into rest at Hammersmith, 23rd June, 1875. Her husband died 24th January, 1882, aged eighty-four.

It is only as “ last words ” that we value some things which would otherwise pass without notice. John Clarkson Sutcliffe of Barnsley, was for many years an earnest Christian, giving to God a portion of every day's time, his journals being headed on alternate pages “ eternity ” and “ time ; ” and under each, daily, was usually made some entry, indicating his methodical way of living, and his spiritual-mindedness. Here is one entry worth writing in letters of gold, “ I have not had a barren class-meeting for several years.” When smitten with paralysis, he suffered much ; but on the Sabbath before his death, his speech was partly restored to him, and he read with delight the hymn commencing—

“ My sufferings all to Thee are known.”

He was then engaged in closet prayer, about four hours before the final stroke; thus he consecrated his latest consciousness to his loved employ, and retiring to rest he slept in Jesus, 2nd February, 1858, aged seventy years.

HYMN 158.—“O my God, what must I do?”—“*The heart is deceitful,*” &c. (Jer. xvii. 9).—TUNE, Brays, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742. The original has twelve verses. The first commences thus, “O my false deceitful heart.” Eight verses are omitted.

Some of the expressions in this hymn are so strong as scarcely to be reconcilable with man's free agency. For example—

“Force me, Lord, with all to part;  
Tear these idols from my heart.”

HYMN 159.—“Lay to Thy hand, O God of Grace!”—*Groaning for Redemption.*—TUNE, Whitsunday, 1791.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 79. The original is in four parts, extending to thirty-six verses. This hymn consists of the last three verses of part iii.

HYMN 160.—“O Jesus, my hope, For me offer'd up.”—*A Penitential Hymn.*—TUNE, Passion, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. i., No. 38, where it is printed in six line stanzas, like the New Year's Hymn. The second verse is left out. The doctrine of Christian perfection is strongly expressed in this hymn.

Those who are familiar with the “History of Methodism,” by Dr. George Smith, will not have forgotten the story he tells of a girl in Cornwall, who had been for some time a very great opponent of the revivals. She had been accustomed to ridicule the cries and groans of those who were in distress about their souls; but there was one defect in her mimicry. She had never really attended any of those prayer meetings. She was persuaded to go on one of these occasions, and the Spirit of God sent an arrow of conviction to her heart, and she who went to mock “remained to pray.” That night she was kneeling with the penitents; that night she was privileged to find peace in God, and rejoiced in conscious pardon, and the next morning when she met her companions they found a strange change had passed

over her. They looked to her for mimicry, but they found nothing but serious earnestness. So by-and-by they began to persecute her as she had persecuted others. She happened to wear ear-rings, it was at that time thought to be an offence against good taste and Christian propriety that anyone who was converted should wear ear-rings. It was pointed out to Mary that she ought not to wear them if she were truly converted to God. She retained them for a while, but at last her heart gave way, and as she was beating the ore to pieces with a hammer, she took the ear-rings, put them amongst the ore, and hammered and smashed them until they were a mass of shining metal, and as she struck them she sang the words of the hymn she had heard the night before—

“Neither passion nor pride  
Thy cross can abide ;  
They melt in the fountain  
That flows from Thy side.”

HYMN 161.—“Stay, thou insulted Spirit, say.”—*A Penitential Hymn*.—TUNE, Welling, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. i., No. 41. The sixth verse is left out.

In this as in a former hymn, the poet refers to his own age, the original having been written in the middle of his life ; and it indicates deep feelings of sorrow in his own heart.

“Though I have steel'd my stubborn heart,  
And still shook off my guilty fears ;  
And vex'd and urged Thee to depart  
For forty long rebellious years.”

The word “forty” John Wesley changed into “many,” and some other alterations were made by him. The early Methodist preachers often closed their impressive sermons by having this hymn sung.

HYMN 162\*.—“O my offended God.”—*God's Everlasting Love*.—TUNE, Cambridge, 1877.

Forms No. 5 of Charles Wesley's “Hymns on God's Everlasting Love,” 1741. The original has seventeen stanzas, twelve of which are omitted.



HYMN 163.—“When, gracious Lord, when shall it be?”—*Come, Lord Jesus.*—TUNE, Complaint, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 201. The original has thirteen stanzas, the fourth to the ninth being left out. The first line in the original commences “When, ‘dearest’ Lord,” which is altered to “gracious.”

The idea contained in the second verse, “O dark! dark! dark! I still must say,” is similar to a line in Milton's “Samson Agonistes,” line 80, as follows, “O dark! dark! dark! amid the blaze of noon.” The last verse of the hymn commencing, “Lord, I am blind,” may have been suggested to Milton's fertile mind by the fact of Samson's blindness, or by his own blindness, or both.

Never was the “beauty of holiness” more marked in a Christian's life, than in that of Mary Isaac, wife of the Rev. Daniel Isaac, who was born in York, and died there at the patriarchal age of ninety-seven years. How early in life she began to serve the Lord is not now known; she was a matured Christian when married in 1808, and for twenty-five years was a help-meet indeed to her husband. During many years of widowhood, her cry was, “Not my will, but Thine be done.” Her piety was deep; her love of the Bible, of the means of grace, and of the Lord's people, was intense. Though long past fourscore years, scarcely a wrinkle marked her beautiful countenance; her complexion was fair and clear as that of a child, and that of her face serenity itself. Although a martyr to pain, no complaint escaped her lips, but rather, “Thy will be done, O Lord, not mine.” During the watches of her last night on earth, she repeated—

“When, gracious Lord, when shall it be,  
That I shall find my HOME in Thee?”

She breakfasted in the morning at eight, after which her niece assisted her out of bed, when she said, “I believe I am dying,” and in a few moments in great peace, she departed to be with Christ, 11th December, 1855, aged ninety-seven.

HYMN 164.—“Lord, regard my earnest cry.”—“*The Woman of Canaan*” (Matt. xxv. 22-28).—TUNE, Calvary, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 96, where there are nine verses, three of which are left out.

HYMN 165.—“Come, holy, celestial Dove.”—*For Whitsunday.*  
—TUNE, Thou Shepherd of Israel, 1761.

Charles Wesley's, from “Hymns of Petition and Thanksgiving for the Promise of the Father,” page 29.

HYMN 166.—“Jesus take my sins away.”—“*The Pool of Bethesda*” (John v. 2, 9).—TUNE, Kingswood, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 98. The original has eleven verses, five of which are left out, and the sixth verse is made up of parts of other verses. Two other verses, the second and third, were left out of the revised edition of 1875.

HYMN 167.—“Lamb of God, for sinners slain.”—*Looking to Jesus.*—TUNE, Kingswood, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 49. Two of the six verses in the original are left out.

HYMN 168.—“Depth of mercy, can there be.”—*After a Relapse into Sin.*—TUNE, Savannah, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 82. The original is in thirteen stanzas of four lines each, one of which is omitted, and the eighth is transposed. This hymn commences the third section of the collection, with the title “For persons convinced of Backsliding.”

An actress in one of the provincial towns, whilst passing along the street, had her attention arrested by singing in a cottage. Curiosity prompted her to look in at the open door, when she saw a few poor people sitting together, one of whom was giving out Hymn 168—

“Depth of mercy, can there be  
Mercy still reserved for me?”

which they all joined in singing. The tune was sweet and simple, but she heeded it not; the words had riveted her attention, and she stood motionless, until she was invited to enter. She remained during a prayer which was offered up by one of the little company, and which, though uncouth in language, carried with it the conviction of sincerity. She

quitted the cottage, but the words of the hymn followed her, and she resolved to procure a copy of the book containing it. The hymn book secured, she read and re-read this hymn. Her convictions deepened; she attended the ministry of the Gospel, and sought and found that pardon which alone could give her peace. Having given her heart to God, she resolved henceforth to give her life to Him also; and, for a time, excused herself from attending on the stage. The manager of the theatre called upon her one morning and urged her to sustain the principal character in a new play. This character she had sustained in other towns with admiration, but now she gave her reasons for refusing to comply with the request. At first the manager ridiculed her scruples, but this was unavailing; he then represented the loss which her refusal would be to him, and promised, if she would act on this occasion, it would be the last request of the kind he would make. Unable to resist his solicitations, she promised to appear at the theatre. The character which she assumed required her, on her entrance, to sing a song, and as the curtain rose the orchestra began the accompaniment. She stood like one lost in thought; the music ceased, but she did not sing; and, supposing she was embarrassed, the band again commenced, and they paused again for her to begin, but she opened not her lips. A third time the air was played, and then, with clasped hands and eyes suffused with tears, she sang—not the song of the play, but—

“Depth of mercy, can there be  
Mercy still reserved for me?  
Can my God His wrath forbear?  
Me, the chief of sinners, spare?”

The performance suddenly ended; many ridiculed, though some were induced from that memorable night to “consider their ways”—to reflect on the power of that religion which could influence the heart and change the life of one hitherto so vain. The change in the life of the actress was as permanent as it was singular; and after some years of a consistent walk, she at length became the wife of a minister of the Gospel of Christ.

At an early period of life, Ralph Ravenscroft, of Runcorn, was converted to God. He retained an unbroken sense of his acceptance with God to the end of life. His last visit to his class was a season of special blessing. His ambition was to have the faith which endured as did that of Abraham. Shortly

before his death he was heard pleading for immediate and full salvation, exclaiming, "Why not now?" Then began to sing—

"Depth of mercy, can there be," &c.

God graciously prepared him for the final hour, and in peace he entered into rest, 22nd March, 1848, aged fifty-two years.

Forty years was the limit of time allotted to Mrs. Glass, of Chichester, for twenty of which she was a consistent member of the Methodist Society. Her piety was deep, and her conduct exemplary. She was able to testify that the blood of Jesus Christ cleansed from all sin. Not long before she died, she said, with emphasis—

"God is love! I know, I feel;  
Jesus weeps, and loves me still!"

Her last words were, "I am going to glory;" she breathed out her spirit to God, 20th November, 1844, aged forty years.

Amongst the first members of the Methodist Society in London were the parents of Elizabeth Dowsett. She was one of the immediate ancestors of the celebrated William Baynes, bookseller of London, and of his son, Henry Samuel Baynes, author of "The Witnesses in Sackcloth;" "The Life of St. Luke," &c. Her father was one of the local preachers at the old Foundry, where she herself worshipped, being a regular attendant at the five o'clock morning preaching by Mr. Wesley for many years, and she was honoured with his personal friendship. Her conversion was thorough, and her religion that of love. For nearly eighty years she was a member of the Methodist Society. Her life was one of holy service, and her experience was that of quietness and assurance. As she drew near her end, her peace seemed to flow as a river. Some of her last words were—

"God is love! I know, I feel;  
Jesus weeps, and loves me still!"

and shortly after she breathed her soul into her Redeemer's hands, 24th August, 1855, aged ninety-two years.

HYMN 169\*.—"Jesus, the all-restoring Word."—*A Morning Hymn*.—TUNE, Rephidim, 1877.

Charles Wesley's, from "Hymns and Sacred Poems," 1740, page 25. This was first added to the collection in 1797, and included all the six verses; the sixth is now omitted.

HYMNS 170, 171.—“O ’tis enough, my God, my God!”  
 “O God, if Thou art love indeed.”—*God’s Everlasting Love*.—TUNE, 22nd and 112th Psalm Tune, 1761.

These form together No. 9 in Charles Wesley’s “Hymns on God’s Everlasting Love,” 1741, page 16. It has eleven verses, four of which are omitted. The first nine verses will be found in the first number of the *Arminian Magazine*, 1778, with the title, “Salvation depends not on Absolute Decrees.”

HYMN 172.—“O unexhausted Grace!”—*After a Recovery*.—  
 TUNE, Olney, 1761.

Charles Wesley’s, forming No. 93 in “Hymns and Sacred Poems,” 1749, vol. i. The original has seven verses, the first three of which are omitted.

HYMN 173.—“Jesus, I believe Thee near.”—*For one Fallen from Grace*.—TUNE, Dedication, 1781.

Charles Wesley’s, forming No. 79 in “Hymns and Sacred Poems,” 1749, vol. i. The third verse is omitted.

HYMN 174.—“How shall a lost sinner in pain.”—*For one Fallen from Grace*.—TUNE, Funeral, 1761.

Charles Wesley’s, forming No. 71 in “Hymns and Sacred Poems,” 1749, vol. i.

HYMN 175.—“God of my salvation, hear.”—*After a Relapse into Sin*.—TUNE, Kingswood, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1742.

The Rev. William Barton, of whom previous mention has been made, after thirty years of service in the Methodist ministry, became an invalid from heart disease, but was able to realise peace through the atonement of Christ. His favourite hymn was the 175th, and he delighted to repeat—

“Friend of sinners, spotless Lamb,  
 Thy blood was shed for me.”

These lines he repeated the night before his death; and the last word he spoke was “Happy!” He died 27th March, 1857, aged fifty-four years.

HYMN 176.—“O God, Thy righteousness we own.”—*For one Fallen from Grace.*—TUNE, Mourners, 1761.

Charles Wesley's; forming No. 74 in “Hymns and Sacred Poems,” 1749, vol. i.

HYMN 177.—“Jesus, Thou knowst my sinfulness.”—*Groaning for Redemption.*—TUNE, Bradford, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 76. The original is in parts, and extends to thirty-six verses. This hymn is selected from the second part, but seven verses out of twelve are omitted.

HYMN 178.—“Yes, from this instant now, I will” (Jer. iii. 4, 5).—TUNE, Carys, 1761.

Forms No. 1168 of Charles Wesley's “Short Scripture Hymns,” 1762.

HYMN 179.—“Father, if Thou must reprove” (Jer. x., &c.).—TUNE, Kingswood, 1761.

Forms Nos. 1191 and 1211 of Charles Wesley's “Short Scripture Hymns,” 1762, based on Jer. x. 24, and Jer. xxiv. 7.

HYMN 180.—“Saviour, I now with shame confess.”—*For the iniquity,*” &c. (Isa. lvii. 17-19).—TUNE, Pudsey, 1761.

Forms No. 1113 of Charles Wesley's “Short Scripture Hymns,” 1762.

HYMN 181.—“Thou Man of griefs, remember me.”—*Who in the days of his flesh,*” &c. (Heb. v. 7, 8).—TUNE, Palmi, 1761.

Forms No. 686 in vol. ii. of Charles Wesley's “Short Scripture Hymns.”

HYMN 182.—“I will hearken what the Lord.”—*Waiting for Christ the Prophet.*—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 210. This hymn is the first in the fourth section of the collection, with the title, “For Backsliders Recovered.”

HYMN 183.—“Jesu, Shepherd of the sheep.”—*After a Recovery.*  
—TUNE, Foundry, 1761.

Charles Wesley's, No. 94 in “Hymns and Sacred Poems,” vol. i., 1749. Three verses of the original are left out.

HYMN 184.—“My God, my God, to Thee I cry.”—*After a Relapse into Sin.*—TUNE, Wenvo, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 154.

Attending a love-feast at Weeton, near Knaresborough, where several young men, recent converts, related their experience, John Atkinson was convinced of sin, and at a prayer meeting held in his father's barn at five o'clock in the morning, where those young men assembled often for prayer, he received a sense of pardon and adoption into the family of God. During forty years' membership with the Methodists, he never dishonoured his profession. Just before the end of his pilgrimage, when contending with his last enemy, he began to sing—

“My God, my God, to Thee I cry ;  
Thee only would I know.”

And after prayer he said, “My God is reconciled, His pardoning voice I hear.” Then praying for his family, on pronouncing the benediction, immediately his happy spirit joined the company of the redeemed in heaven, in May, 1856, aged sixty-three.

HYMN 185.—“After all that I have done.”—*After a Recovery.*—TUNE, Magdalen, 1761.

This forms No. 91 in Charles Wesley's “Hymns and Sacred Poems, 1749, vol. i. The original has seven verses, the fifth and sixth being selected for this hymn. In the last verse, so intense is the poet's grief for having sinned, that rather than fall again into sin, he twice asks that he may die before such an act of wickedness should overtake him !

HYMN 186.—“Weary of wandering from my God.”—*After a Recovery.*—TUNE, 113th Psalm, 1761.

Charles Wesley's, being No. 89 in “Hymns and Sacred Poems,” 1749, vol. i.

HYMN 187.—“Son of God, if Thy free grace.”—*After a Recovery*.—TUNE, Kingswood, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742. The original has six verses, two of which are omitted.

HYMN 188.—“Lord, and is Thine anger gone?”—*After a Recovery*.—TUNE, Kingswood, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742. The original has eight verses, the two last being omitted.

HYMN 189.—“Now I have found the ground wherein.”—*Redemption Found*.—TUNE, Norwich, 1761.

Written in German by John Andrew Rothe, who was born in 1688, many years a friend of Count Zinzendorf, was pastor of the Moravian church at Hernhalt, and died in 1758. He wrote forty-five hymns, many of which are very beautiful. This one has in the original ten verses. John Wesley's translation is faithful and free; it has made the hymn a great favourite with many Christians, and is much sung by his people. From its first publication in “Hymns and Sacred Poems,” 1740, page 91, it has found multitudes of admirers. Perhaps there is not in the whole collection a hymn which is so full of Scripture truth in Scripture phraseology. One lover of this hymn has been led to compare it with the Word of God, and he has found no less than thirty-six separate passages of Scripture which, in language or spirit, correspond with the several lines of this hymn. When the translation of this hymn was finished, John Wesley sent a copy of it to P. H. Molther, one of the German Moravians in London, and under date of 25th January, 1740, M. Molther returns the translation with his approval of all but one verse, which Mr. Wesley altered as suggested. We learn from M. Molther's letter, first, that Mr. Wesley willingly asked advice of others whose knowledge was reliable; and secondly, that he readily adopted such advice when given. This hymn has won the admiration of thousands, and it will be admired to the end of time. The third stanza was translated by Molther, whose rendering Mr. Wesley adopted.

The last two lines—

“While Jesu's blood, through earth and skies,  
Mercy, free, boundless mercy cries!”



were almost the last words spoken by the saintly John Fletcher, of Madeley, whose faith in the truths they contain was so strong that his feeble voice re-echoed with surprising energy the words, "boundless—boundless mercy!"

At the conference of 1812, the Rev. Cleland Kirkpatrick was stationed in Birmingham. Having in his early life been in the army, he was more thoroughly acquainted with the evils and dangers of sin, than if he had himself been less exposed thereto. One corner of Cherry Street chapel was rather dark, and was known as Nicodemus's corner. Hither one day a hard-working but thoughtful man went and took his seat. Not one penny had been spent on his education. The sermon by Mr. Kirkpatrick was plain, pointed, and searching, and penetrated even into the dark corner. There the Spirit of God arrested the working man without education, and convinced of his lost condition, there and then he prostrated himself before God, was enabled to believe on Jesus for pardon, and found peace and joy. Both head and heart had long been wrong; now the heart was set right, he went home that night delighted and happy, singing as he went—

" Now I have found the ground wherein,  
Sure my soul's anchor may remain,  
The wounds of Jesus for my sin,  
Before the world's foundation slain;  
When mercy shall unshaken stay,  
When heaven and earth are fled away."

The habits and home of the man became changed, he learned to read, studied divinity, became a master in Israel, and the spiritual father of the Rev. Samuel Coley.

Henry Morris was the son of a local preacher in the South Petherton Circuit, born in 1813, religiously brought up, a young man of taste and culture, who wrote poetry and essays, two volumes of which were published whilst he was a young man. His abilities induced his friends to send him to Oxford to study for the Church. His zeal in acquiring knowledge was too great for his physical strength, and in the spring of 1840, he returned home to Ilminster with brain fever, which very soon terminated fatally. During a brief season of consciousness, a pious relative inquired what his views were respecting eternity. Speaking of the atonement made by Christ for him, he said—

“With faith I plunge me in this sea,  
 Here is my hope, my joy, my rest ;  
 Hither when hell assails, I flee ;  
 I look into my Saviour’s breast ;  
 Away, sad doubt, and anxious fear !  
 Mercy is all that’s written there.”

With that assurance he closed his testimony on earth, and entered into rest at the age of twenty-seven years.

The pious, earnest, and loving Edward Bickersteth, a popular English clergyman, born in 1787, died in 1850, aged sixty-three years, was known throughout the land for his eminently practical and useful life. When the end drew near, he thought of his funeral, and gave instruction for a hymn to be sung, and as if anticipating the joy he would then have entered upon, he broke out into singing part of that hymn—

“Mercy’s full power I then shall prove  
 Loved with an everlasting love.”

Shortly afterwards the spirit escaped to its heavenly home.

After the devastating wars of Napoleon, seventy years ago, certain German Christians devoted themselves to the regeneration of Germany. One of these was Count von der Recke Volmerstein, who founded a home for orphan children, and a Deaconesses’ Institute on the Rhine. He and the Countess were tenderly loved, and when the Countess died in May, 1867, at an advanced age, all the members of the Institute attended her funeral, and standing round the grave, aided by a military band, they sang, at her request, one of her favourite hymns—

“Now I have found the ground wherein,  
 Sure my soul’s anchor may remain,” &c.

In the *Wesleyan Magazine* for April, 1861, we read of the Rev. John Haigh, that on one occasion, at the end of a long life, while repeating the 189th Hymn, on coming to the fourth verse, “With faith I plunge me in this sea,” &c., he appeared completely absorbed, and with his eyes upraised, and his hands clasped, he at length broke silence with, “Glory be to God ! Glory be to God !” continuing to repeat, whisperingly, the verses following, and then sank into sleep, with the last lines trembling on his lips—

“Mercy’s full power I then shall prove,  
 Loved with an everlasting love.”

Mr. Wesley visited Thorne in April, 1766, when he was welcomed to the hospitable home of Mr. Meggitt. Eleven such visits did the good man pay to that home, and from that date till 1855 the messengers of salvation were hospitably entertained by father and son. Samuel Meggitt succeeded to the house, and had the piety of his father, and his love of good men. From infancy he was under godly influences. In 1793, the Rev. Alexander Mather preached at Thorne, and under that sermon, young Meggitt, then only thirteen, was convinced of sin, and two years later he found pardon during a visit of George and William Masby, the praying colliers. For seventy-five years he greatly aided the cause of God at Thorne, then removed to Hull, where the influence of his family in promoting Methodism has been considerable. When paralysis laid the strong man low, he patiently endured his sufferings. Often in the night season he would awake with a verse of Scripture or of a hymn upon his lips. His rich and matured Christian experience delighted and instructed his visitors. Often did he request them to join him in singing to the tune of Euphony—

“Now I have found the ground wherein  
Sure my soul’s anchor may remain,” &c.

Seldom was it sung without his face becoming illumined with a heavenly halo, and tears of joy told of his happy heart. He passed in peace to the haven of rest, 17th February, 1861, aged eighty-one.

Testimonies to the usefulness of this hymn are so numerous, a score of them might easily be given, and some of them are very interesting ones. This hymn forms the first of the fourth part, with the title, “For Believers Rejoicing.”

HYMN 190.—“Jesus, Thy Blood and Righteousness.”—*The Believer’s Triumph*.—TUNE, Cannon, 1761.

Translated from the German of Count Zinzendorf, by John Wesley, and published in “Hymns and Sacred Poems,” 1740, page 177. The last verse was added in 1875.

Nicholas Lewis, Count and Lord of Zinzendorf and Pottendorf, was born at Dresden, 26th May, 1700. His pious father was the prime minister of Saxony. He became one of the most useful men in promoting religion, both in Germany and in England, though sometimes there was with it an admixture of

dangerous error. He was for many years a most attached and endeared friend of the Wesleys, and his life by Spangenberg is one of the most interesting books of religious biography in the English language. He wrote many hymns, to which his noble wife and son added others, also original; and he printed at his own private press at Chelsea two volumes of hymns, dated 1754, with which there had then been nothing to compare in England for variety and deep spiritual experience. These two volumes are the basis of nearly all subsequent collections of hymns made in England. From a copy before us, with authors' names affixed, we find most of the translations made by the Wesleys. The Count died very happy in May, 1760. The original of this hymn has twenty-four stanzas; and John Wesley made, in 1739, a free and faithful, though abridged, translation of this truly beautiful composition. A more complete translation will be found in "The United Brethren's Hymn Book," No. 326, extending to twelve verses.

The interest which attaches to this hymn will be unceasing. It has been used by hundreds of Christians on their death-beds; but want of room excludes many examples which might be given.

When divine things are seen in their true light, worldly things get into their right place. The father of the Rev. James Smetham was brought to a knowledge of the truth as it is in Jesus, through the prayers of his son. When father and mother were converted, the eldest son began to pray for his brothers, and James followed the happy example. After many years of useful labour in the Wesleyan ministry, he was laid aside by illness. Addressing his son one day, he said, "I have had such a sight of my own defects and unfaithfulness, and such a view of the purity and holiness of God, as almost made me despair of finding mercy at the last. I remembered that when your brother John was dying, he was delivered from his last fear by remembering and repeating the verse—

" 'Jesus, Thy blood and righteousness  
My beauty are, my glorious dress :  
'Midst flaming worlds, with these array'd  
With joy shall I lift up my head.'

I asked that the hymn book might be given me,—I opened it, and the first lines on which my eyes rested were those commencing—

" 'Jesus, Thy blood and righteousness.'

All my fear, doubt, and distress vanished, when, at the reading of that verse, I cast my soul on the Atonement; and since that time I have enjoyed perfect peace." In his last hours he seemed to have sweet and mysterious manifestations of the heavenly world. His pleasant smiles, rapt looks, and upward pointing of the finger, indicated glorious visions to his own eyes, and he said, "I am coming!" Died 3rd October, 1847, aged fifty-six.

Sunday schools were unknown on the Continent till the middle of the nineteenth century. In a letter from a German missionary, dated Carlsruhe, October, 1865, we read some particulars of the death in that place of the first German Sunday-school superintendent. At his funeral the missionary read the first four lines of this hymn, as containing the creed of the departed man of God. Those simple and powerful words made a deep impression on the audience.

An interesting story is told of Queen Christiana of Prussia, who, having seen a beautiful child, the little daughter of one of the palace gardeners, playing amongst the flowers, had the child brought to her in the palace the next day, and placed on a chair near her at dinner-time. The queen, by anticipation, enjoyed the delight and surprise she thought the child would express. But, to the astonishment of the queen, the little girl, looking quietly down at the table, repeated the following prayer for a blessing—

" " Christ's dear blood and righteousness  
Be to me as jewels given,  
Crowning me when I shall press  
Onward through the gates of heaven.' "

No one spoke for a time; but it seemed as though the innocent child, seeing the dinner provided, was asked to sing her blessing before meals, and she said it accordingly.

HYMN 191.—"Thee, O my God and King."—*Hymn of Thanksgiving to the Father.*—TUNE, Trene, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1739, page 107. The fifth verse of the original is omitted.

HYMN 192.—"Oft I in my heart have said."—*Romans x. 6.*—  
TUNE, Amsterdam, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742. The original has six verses, three are omitted.

HYMN 193.—“O Filial Deity.”—*Hymn to the Son.*—TUNE,  
West Street, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 73. It contains an admirable poetical exemplification of the titles and offices of Christ; the metre is unusual.

HYMNS 194, 195.—“Arise, my soul, arise;” “High above every name.”—*On the Titles of Christ.*—TUNE, West Street, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 165. The original has fifteen verses, six of which are omitted. Dr. Watts has a hymn also similar, which commences—

“Join all the names of love and power.”

These two were printed as one hymn by Mr. Wesley.

HYMN 196.—“Into Thy gracious hands I fall.” *The Change.*—  
TUNE, St. Luke's, 1761.

From “Hymns and Sacred Poems,” 1739, page 99. Translated by John Wesley from the German of Wolfgang C. Deszler. The original has six verses; the other three form Hymn 133.

HYMN 197.—“Happy soul, who sees the day.”—*The Twelfth Chapter of Isaiah.*—TUNE, Love-feast, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 189. The original is in four-line stanzas.

HYMN 198.—“O what shall I do my Saviour to praise.”—  
*A Thanksgiving.*—TUNE, Walsal, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 118. In Mr. Wesley's “Sacred Melody,” this hymn is printed to the tune of Tallis.

When Methodism was a new thing in the land, and was everywhere spoken against, Elizabeth Toase, mother of the Rev. William Toase, at the age of fourteen, was converted to God, became a member of Society, and for seventy-three years remained faithful to her trust. She knew many of the first race of Methodist preachers. She was very happy in her last illness;

and when she was dying, she sang with a clear voice the verse commencing—

“O what shall I do my Saviour to praise,” &c.

She died 5th August, 1840, aged eighty-six years.

Ann Roberts, of Polruan, Liskeard, was converted to God, and joined the Methodist Society at the age of twenty-one, and for more than half-a-century maintained a consistent connection with the people of her choice. She delighted in the ordinances of religion, and was never willingly absent from the much-loved class-meeting. In her last illness she delighted in repeating texts of Scripture and hymns, especially the one commencing—

“O what shall I do my Saviour to praise,” &c.

When drawing her last breath, she said, “Glory shall end,” and as her daughter added, “what grace has begun,” she entered into glory, 6th January, 1858, aged seventy-four years.

Having been favoured by hearing Mr. Wesley preach at York, Margaret Dickenson never forgot the privilege she then enjoyed. She had for a long time a lingering attachment to the Methodists, and through the instrumentality of Messrs. Spence and Burdsall, she was led to seek the Saviour. At a meeting, at which the verse was given out for singing—

“O what shall I do my Saviour to praise,” &c.,

the truths conveyed by the words of the hymn were so powerfully applied to her mind, that she was enabled to believe for herself, to enter into liberty, and to rejoice with joy unspeakable and full of glory. After a life of usefulness in the Church, in honoured age, she entered into rest, 7th May, 1846, aged seventy-five.

HYMN 199.—“O Heavenly King, Look down from above.”—  
*A Thanksgiving.*—TUNE, Triumph, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 119.

Early training in a Methodist Sabbath school resulted in Elizabeth Nocke, of Newtown, becoming a teacher therein, then, after her conversion, a useful member of Society. Whilst still young in years, an illness set in which soon ended her earthly career, and fixing her affections entirely on God, she realised as much of heaven upon earth as was possible for humanity to enjoy. She once said, “I heard music and singing!

Oh, the innumerable company that have washed their robes, and made them white in the blood of the Lamb!" Shortly before the mortal strife was over she said, "Thy rod and staff they comfort me." When passing away to her inheritance she was heard to say—

“ O heavenly King, Look down from above ;  
 Assist me to sing Thy mercy and love :  
 So sweetly overflowing, So plenteous the store,  
 Thou still art bestowing, And giving us more.’ ”

Her spirit escaped whilst she was saying, “Come, Lord Jesus.” She died 20th February, 1837, aged twenty-eight.

HYMN 200.—My Father, my God, I long for Thy love.”—  
*A Thanksgiving.*—TUNE, Tallis, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742.

The three hymns, of which this is the third, appear to have been written about the same time, and each has been made a blessing. Stephen Watson, of Sunderland, was under the happy influence of religious parents ; and when his elder brother joined the Society, his worldly companions tried to induce him to give up his opinions. In reply, he entreated several of them to accompany him to the sick-bed of a young Christian, whose admonitory counsels produced conviction in their minds that they were in error. They began to seek the Lord ; their example influenced many others, and a blessed revival followed ; amongst those with whom the Holy Spirit strove was Stephen Watson. For a fortnight his convictions were severe, and his anguish of spirit deep. Accustomed frequently to repeat verses of hymns, one day, whilst meditating on this verse—

“ My Father, my God, I long for Thy love ;  
 O shed it abroad ; send Christ from above !  
 My heart, ever fainting, He only can cheer ;  
 And all things are wanting, till Jesus is here,”

his soul was filled with joy unspeakable, and all things around him wore a new aspect. Love to all men, especially the people of God, was immediately made manifest in his life and conduct, and he lived a consistent Christian course for more than fifty years. He died 1st August, 1837, aged sixty-eight years.



HYMN 201.—“And can it be that I should gain.”—*Free Grace*.—  
TUNE, Birmingham, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 117. The original has one verse more than is here printed.

It was written in 1738, immediately after the poet's conversion, and was printed in the scarce volume of “Psalms and Hymns” which appeared in that year. Read in the light of this fact, it is remarkable how minutely the poet describes his own personal experience, gratitude, and joy. When, at ten o'clock of the evening on which John Wesley entered into liberty, he, with several friends, went to Charles's room, in Little Britain, he informs us, “We sung the hymn with great joy, and parted with prayer.” It is now difficult to determine which of two hymns, written on this occasion, was then sung, but it was either this or Hymn 30. The fourth verse contains an expressive allusion to the deliverance of Peter from prison by an angel.

That a hymn written under such circumstances should be made a blessing to thousands is not surprising. Every verse, and nearly every line of it, has been made useful in comforting some Christian. To notice all these is not possible : but it may be profitable to give an example of the use of each verse.

In early life, Mrs. Joseph Stocks, of Cudworth, Barnsley, became savingly acquainted with God, and testified to the genuineness of the change, by a long life of uniform devotedness to Christ and the interests of His Church and people. For fifty years she was made a blessing to many as a class-leader. Amongst the poor she was as an angel from heaven. In her last illness her countenance indicated the growing meekness of her spirit, and the faithfulness of God in assuring her of acceptance with Him. She exulted in the prospect of reunion with sainted relations, but added, “It will be the Father's glory shining in the face of Jesus, that will be the crowning joy.” She often repeated her favourite hymn, commencing—

“And can it be that I should gain,” &c.

Dwelling with admiration and emphasis on the closing lines of that verse—

“Amazing love ! how can it be,  
That Thou, my God, shouldst die for me !”

She passed to her rest, 4th December, 1849, aged sixty-nine.

Favoured with the drawings of the Holy Spirit even in childhood, Mrs. Christopher Dove, of Darlington, gave her heart to the Lord in her nineteenth year, and joined the Methodist Society. Her life was brief, but one of continued joy and peace, and in her last illness she enjoyed a clear and strong evidence of her interest in Christ. Shortly before she died, she called the nurse to her bedside, and broke out with these lines—

““ And can it be that I should gain  
An interest in the Saviour’s blood? ””

On the nurse observing, “I trust you *have* gained,” she sweetly smiled, and pressed her hand in token of assurance. When she came to the closing lines of the third verse—

““ ’Tis mercy all, immense and free,  
For, O my God, it found out ME ”—

her soul seemed to swell up in adoring gratitude and love; and she again repeated, with stronger emphasis—

“ For, O my God it found out ME.”

In the swellings of Jordan she had peace, and her soul cast its anchor within the veil, 13th February, 1815, aged twenty-three.

“To a mother’s prayers, and a father’s counsel and example, their children are indebted under God for their religious convictions, and their status in the Church of God.” Such is the record made by a son of George Hobill, who, at the age of twenty-four, joined the Methodist Society at Daventry, and for more than fifty years maintained an unblemished reputation for integrity and consistency, and for more than forty-five years was a useful and laborious local preacher. Though his career in life was a chequered one, he had confidence in God’s promises; and though in his affliction he was sorely tried, he found rock for his feet whilst passing over Jordan. Some of his last words were—

““ ’Tis mystery all! The Immortal dies!  
Who can explore His strange design! ”

He died 29th December, 1858, aged seventy-six.

During an illness of some duration, Mrs. Arnett, the wife of the Rev. Thomas Arnett, was sustained by the grace she had sought and enjoyed in health. As the end of her life drew near, she greatly exalted the mercy of Christ; and shortly before her

departure, while her husband was engaged in prayer, she joyfully exclaimed—

“’Tis mercy all, immense and free,  
For, O my God, it found out me !”

She died 30th October, 1840.

Living for more than half-a-century in a spirit of cheerfulness and worldly gaiety, esteemed by her neighbours for her integrity and kindness, Mrs. Sarah Obee, of Cawood, Selby, was awakened during a revival, to a sense of her lost condition as a sinner. For two days and nights her anguish was so deep, she could neither take food nor rest. One of her friends, on hearing of her troubled mind, and being unacquainted with spiritual religion, said, “The Lord have mercy on us! If Sally Obee needs to be converted, what is to become of us?” In the depth of her contrition she exclaimed, “A wounded spirit who can bear?” During the second night of her sorrow, after pleading earnestly for mercy, she repeated the hymn commencing—

“And can it be that I should gain,” &c.

and when she came to the fourth verse—

“Long my imprison’d spirit lay  
Fast bound in sin and nature’s night ;  
Thine eye diffused a quick’ning ray ;  
I woke ; the dungeon flamed with light ;  
My chains fell off, my heart was free,  
I rose, went forth, and followed Thee ”—

she was enabled to believe in Christ ; she received the witness of the Spirit to her adoption ; was filled with joy and peace through believing ; joined the Methodists ; and for thirty years, witnessed a good confession for Christ. Soon a class was commenced in her house, and her husband also was brought to know the Saviour. She died 10th February, 1847, aged eighty-three.

Amongst the first fruits of the labours of the Methodist missionaries in Jamaica, was the first wife of Mr. Charles Davis. Her godly example lived after her ; and although her husband had persecuted her for her religion, yet about the time of her decease he became terribly alarmed by the untimely death of one of his ungodly associates. He began to attend the Methodist ministry, sought and found mercy in Parade Chapel, Kingston, and never lost the evidence of his acceptance with God to the day of his death. During the illness which closed his life, his

soul was happy in God. On the day of his departure when he supposed himself to be alone, he exclaimed, with much feeling, "Glory be to God !

" 'No condemnation now I dread ;  
Jesus and all in Him, is mine !' &c.

'Thy sins, which are many, are all forgiven ; glory be to God !' " On his daughter approaching him, and asking, "Is Christ with you in the valley?" he tried to reply ; and in the act of saying "Jesus Christ," the weary wheels of life stood still, and he entered into rest, 27th November, 1839, aged seventy-seven.

In an account of the death of Mr. Richard Murlin, brother of the Rev. John Murlin, the "weeping prophet," in the *Methodist Magazine*, under date of St. Austell, 27th May, 1804, we read, that a week after his last illness commenced, the Rev. J. Anderson, visited him, and he gave his religious experience in part of this hymn—

" 'No condemnation now I dread ;  
Jesus, and all in Him, is mine.' "

He added, "I feel the Spirit of God within me, and He will bring me triumphantly through." He suffered much but passed quietly away at last, saying, "Jesus hath died ; and God is love."

A revival of religion in her native village was the means of bringing Mary Lewis, of Berriew, to a knowledge of sins forgiven. Soon afterwards she was married to a godly husband, and they devoted their lives to the interests of religion. At the age of sixty-three she was left a widow, and from that time she sought richer manifestations of the divine presence, especially in the class-meetings, to which she was often carried, rather than be absent. On the Sabbath before her death, she realised entire sanctification, and exclaimed—

" 'No condemnation now I dread ;  
Jesus, and all in Him, is mine.' "

Glory to God ! Jesus is all in all ;" and quietly fell asleep with the name of Jesus on her lips. Died 6th May, 1861.

At the early age of thirteen, Mary Ann Gardner, of Shore-ditch, London, joined the Methodist Society, and soon afterwards was appointed the leader of a class of young females, over whom she watched with fidelity and affection. She was long a visitor of the Strangers' Friend Society, and engaged in other

useful labours to promote the glory of God, until by illness she was laid aside. The last words she uttered, 22nd March, 1826, just as she was expiring, were—

“ ‘ Bold I approach the eternal throne,  
And claim the crown, through Christ my own.’ ”

This hymn being associated with the conversion of the founders of Methodism, we give the omitted verse—

“ Still the small inward voice I hear,  
That whispers all my sins forgiven ;  
Still the atoning blood is near,  
That quench'd the wrath of hostile heaven.  
I feel the life His wounds impart ;  
I feel my Saviour in my heart.”

HYMN 202.—“ Arise, my soul, arise.”—*Behold the man!*—  
TUNE, Fonmow, 1761.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1742, page 264. It is impossible to conceive how many tried believers have had their faith strengthened and their hope of heaven brightened by this inestimable hymn. It is full of that self-appropriation of the work of the Redeemer, which is a marked feature in Charles Wesley's poetry. This is noticed by John Wesley himself in his “ Journal.”

This hymn like the one preceding it, has been made a blessing to multitudes of Christians, and almost every line of it has been used by persons in dying circumstances. Nor has it been less useful in bringing sinners to realise a sense of sins forgiven, of which many facts can be given.

Richard A. Braden, born at Dremara, County Down, Ireland, in 1821, was converted in his youth, and appointed a Methodist class-leader at eighteen. Afterwards he became a useful local preacher and a mission schoolmaster. His fervent piety and zeal made his services most acceptable to the people. In the summer of 1848, he was prostrated by disease but bore his affliction with patience and resignation. He had no fear of death, and shortly before his sufferings ended, he gave to a friend at his bedside, his religious experience in these lines—

“ Arise, my soul, arise,  
Shake off thy guilty fears ;  
The bleeding sacrifice  
In my behalf appears ;

Before the throne my Surety stands,  
My name is written on His hands."

These he often repeated, and asked that the whole hymn might be sung at his funeral. He died 8th January, 1849, aged twenty-eight years, whispering, "I shall soon be with Jesus."

The necessity of constant preparation for heaven was never made more manifest than in the case of the sudden death of Mr. James Collinson, of Liverpool, who, from being in a state of robust health, was, in thirty hours, numbered with "the dead who die in the Lord." At the age of twenty he gave his heart to the Lord, and served Methodism faithfully for nearly twenty years. Though his last illness was short and severe, yet he gave clear evidence of his reliance alone on the atonement of Jesus. Raising himself up, with a strong effort, just before he died, he exclaimed, with marked feeling—

" ' Arise, my soul, arise, Shake off thy guilty fears ;  
The bleeding Sacrifice On my behalf appears ;  
Before the throne my Surety stands ;  
My name is written on His hands.' "

He fell asleep in Jesus, 23rd January, 1851.

In another, and somewhat similar instance of sudden death, the second verse of this hymn was used as a dying testimony. The Rev. John Strawe had arrived at his new home in the Sheffield East Circuit only a few days, when he became indisposed. Typhus fever set in, and recovery became hopeless. His hope in Christ for salvation was unshaken, and among his last words were these, "Christ is my Saviour :—

" ' He ever lives above, For me to intercede.' "

Glory be to God ! all is bright." He died 17th September, 1841.

Among those honoured men who took part, in 1813, in forming the Wesleyan Missionary Society, the name of the Rev. James Buckley has a deservedly foremost place, he having preached one of the official sermons at Leeds on that interesting occasion. A somewhat lengthy and laborious service in the ministry of Methodism was followed by a short illness, in which he enjoyed much of the divine presence ; and during his last night on earth he repeated, with much feeling, the second and third verses of the 202nd Hymn ; after which he spoke but little, but his last words were, "For me the Saviour died." He died 24th August, 1839, aged sixty-nine years.

In early life, Mary H. Thorneloe, wife of the Rev. W. B. Thorneloe, gave her heart to the Lord, and became a useful member of the Methodist Society. She was convinced of her sinful condition under a sermon preached by the Rev. John Moulton. Her after-life was spent in doing good; and when prostrate by illness, her mind was kept in peace. After she had taken leave of those she loved, she repeated the verse—

“Five bleeding wounds He bears, Received on Calvary;  
They pour effectual prayers, They strongly speak for me:  
‘Forgive him, O forgive!’ they cry,  
‘Nor let that ransomed sinner die.’”

After this she spoke only to say, “Come, Lord Jesus,” and then peacefully escaped with a convoy of angels to heaven. She died 15th November, 1860, aged forty-five years.

The privileges of Christian fellowship are too lightly appreciated by many Christian professors. William Hiskins, of Fexham, Wilts, in conveying a ticket of membership to a Methodist living at a distance, remarked: “I value my ticket more than a pound-note; for it is the token of my connection with a praying people, and they pray for me. I feel I need their prayers.” A class-leader of such a spirit could not fail of being useful—and, by doing good to others—being much loved in return. He was for seventy-four years in fellowship with the people of God. At the age of ninety his love for the services of the sanctuary was unabated; and on the day of his death, speaking of the evening service, he said, “I believe we shall have a good time this evening.” The sermon that night was on the intercession of Christ. To a verse in the Hymn Book relating to this subject he was very partial, wishing to have it in recollection both in life and death. It was given out at that service; and when his favourite verse was lined out—

“Five bleeding wounds He bears,  
Received on Calvary,” &c.

he sang them with considerable energy. He asked the preacher to pray for his son-in-law, then near death, and to every petition he subjoined a hearty “Amen.” After the service, he hastened to visit his afflicted relative. His road lay by the side of the canal. He took his lantern and departed. Half-an-hour afterwards inquiry was made for him, but he could not be heard of,

until his body was found in the canal. In trying to avoid a heap of stones he fell in, 23rd March, 1830, aged ninety.

In the year 1824, probably the oldest member of the Methodist Society in Ireland was Theophilus White, of Emo, Queen's County. He became a member of Society at the age of nineteen, and for seventy-four years sustained the Christian character with unblemished reputation. He maintained a clear sense of his acceptance with God, and only half-an-hour before his death he said, "Happy, happy ! sing, sing—

“ ‘My God is reconciled,  
His pardoning voice I hear ;  
He owns me for His child.’ ”

Here his voice failed, and in a few minutes his spirit took its flight, 24th July, 1824, aged ninety-three.

Another Irish Methodist was Mrs. Deborah Kenning, who died at Antrim, 23rd August, 1855, in her ninety-fourth year. Converted under the preaching of John Wesley in 1780, the singing of the hymn—

“ My God is reconciled,  
His pardoning voice I hear,” &c.

brought her to decide for Christ. Seventy-five years afterwards, as she lay on her death-bed, she testified to those around her that her experience was the same, repeating—

“ My God is reconciled,  
His pardoning voice I hear ;  
He owns me for His child,  
I can no longer fear.”

Then raising her right hand, she exclaimed, “Glory be to the King Eternal, Immortal, and Invisible ! my merciful High Priest ! all my Salvation ! my Friend ! my God !” and so entered heaven in triumph.

The Rev. G. T. Turner, of Australia, son of the Rev. Nathaniel Turner, was convinced of sin at a love-feast led by his father. After three days of deep distress, he was led by his father to a penitent form ; and whilst the father was leading the large assembly with the words—

“ My God is reconciled.  
His pardoning voice I hear ”—

on commencing the third line, faith brought conscious pardon,



and with abounding joy he united with the congregation in singing—

“ He owns me for His child,  
I can no longer fear ;  
With confidence I now draw nigh,  
And Father, Abba, Father, cry.”

He gave himself to the work of the ministry.

For thirty-one years the Rev. William Nother laboured as a useful minister of Jesus Christ in the Wesleyan itinerancy. When health failed, and protracted heavy affliction overtook him, he lost not his confidence in God. As the end drew near, on being asked the state of his mind, he said his prospect heavenwards was bright, and added—

“ ‘ My God is reconciled,  
His pardoning voice I hear.’ ”

But his breath failed ; he was unable to finish the verse ; and fell asleep in Jesus, 15th March, 1840, aged sixty-six years.

When feeble flesh is failing, and the consciousness of the nearness of eternity is made manifest, to be able to say of Christ that He is felt to be “ a rock,” “ a refuge in a weary land,” is a source of comfort both to the dying and to those who receive the testimony. Such was the dying utterance faintly breathed by George Dracott, of Wootton-under-Wood, who was for thirty years an attached Methodist. Almost the last words he was heard to speak, on 4th March, 1853, were—

“ With confidence I now draw nigh,  
And boldly, Abba, Father, cry.”

While reading the second of the Ten Commandments, Ann Barnsley, of Oldbury, was deeply convinced of sin, and soon afterwards, in company with some friends who were pleading for her, she realised the blessing of pardon. Ten years afterwards she was “ made perfect in love ;” and from that time she maintained a life of perfect consistency. Shortly before she died, she spoke reverently of God the Father, the Son, and the Holy Ghost as ONE God, adding, “ I shall soon see Him. I have no fear, no pain.

“ ‘ With confidence I now draw nigh,  
And boldly, Abba, Father, cry.’ ”

The blood of Jesus Christ cleanseth from all sin.” Thus

triumphantly she entered heaven, 24th February, 1855, aged eighty-six.

Probably the most remarkable, not to say astonishing, result from the use of a hymn is the following record, which has come to hand from the Rev. Matthew Cranswick, a Wesleyan missionary, formerly labouring in the West Indies, and who has since his communication personally certified to the writer the truth of the statement hereafter made. Mr. Cranswick observes:—"I feel it due to the honour and glory of God to inform you of the utility of one hymn in particular, No. 202, commencing, 'Arise, my soul, arise,' &c. I have a record of upwards of two hundred persons, young and old, who received the most direct evidence of the forgiveness of their sins while singing that hymn [at different services and at various periods]. The conversion of the greatest number of these persons took place whilst I was a missionary abroad. My plan [of using the hymn] was the following:—After ascertaining as far as possible that the professed sorrow of the penitent was godly sorrow, we then commenced singing that hymn, requesting the penitent to join. Some of them would hesitate to sing the last verse; in that case I would begin to sing the whole or part of the hymn again, until the penitent had obtained courage to sing every part. I have never known one instance of a sincere penitent failing to receive a joyous sense of pardon while singing that hymn.

"I could give interesting circumstances of the use of this hymn both to the living and dying. Upon one occasion, seven young persons, under concern for their salvation, visited me; after about two hours' engagement, praying, &c., while singing that hymn, six of them obtained a clear sense of pardon. A lady, about eighty years old, on being seized with paralysis, became much concerned about her soul. I was requested to visit her. After explaining the plan of salvation to her (though belonging to the Church of England, she had a Methodist Hymn Book in the house), I repeated this hymn to her, and requested her to let the servant read it to her. She got several of the verses off by heart, and died most happy. On another occasion I was called to visit a man dying of cancer in the throat; the same plan as already mentioned was adopted. I requested his wife to read that hymn to him; he found peace while it was being read, and died happy."

Mr. Cranswick goes on to remark: "I do not think it possible

for any sincere person to read or sing that hymn without profit. There is in it direct reference to the Trinity, and the apparent office of each—the intercession of Christ, the atoning blood; the assistance of the Holy Spirit; the love of the Father; and, in the last verse, the necessary effort of faith made by the penitent." May multitudes more realise a sense of pardon in the same way!

The Rev. T. O. Keysell, when at Bury, in Lancashire, was visited by a woman in deep distress of mind. Awakened, and terrified by her lost condition as a sinner, thinking herself to be mad, she related to the preacher the story of her past life. After directing her mind to many very encouraging promises in the Word of God, he urged her to fix her mind's eye on the Crucified One, and to look especially to the blood of atonement. To assist her faith he quoted a verse of this hymn—

"Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly speak for me," &c.

Instead of following the preacher in the recitation, she hurried on before him, she knowing the lines. When she said, "They strongly speak for me," "Stop! stop!" said Mr. Keysell; "they strongly speak for whom?" "For *me*," replied the seeking soul. Divine light burst in upon her mind; she saw her interest in the atonement, and she found redemption in His blood, even the forgiveness of her sins. She exclaimed, "Bless the Lord! my load is gone, and I am free! Oh, what a mercy that I did not drown myself! Thank God!"

The Wesley Church of Washington, America, lost by death three valued members during the first week in August, 1876. The third of the number was Samuel Strettinius, who was born in Washington, and became one of the first Sunday-school teachers there. He continued his services at the school till within a few weeks of his death. He was loved by all who knew him; and his fidelity to the office of auditor of the treasury won for him the confidence and love of all his associates. The officary of Wesley Chapel Sabbath School, the oldest inhabitants, and the associated survivors of the war of 1812, were all represented by the six gentlemen who acted as pall-bearers. In his Christian experience, Brother Strettinius was always calm and unobtrusive; but, as death

approached, the keen eye of our pilgrim brother watched the foe approaching, and triumphantly repelled him with expressions such as—

“His Spirit answers to the blood,  
And tells me I am born of God ;”

and also this—

“With confidence I now draw nigh,  
And Father, Abba, Father, cry !”

In that spirit of holy exultation he entered the rest which remaineth for the people of God.—*New York Christian Advocate*, 10th August, 1876.

HYMN 203.—“Glory to God, whose sovereign grace.”—*For the Kingswood Colliers*.—TUNE, Islington, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 104. It also forms Hymn 80 in the “Select Hymns and Tunes,” the tune chosen for it being Zoar, in which place the hymn closes with Bishop Ken's doxology, “Praise God, from whom all blessings flow.”

The Kingswood colliers had for many years been a horde of lawless foresters, ignorant, depraved, brutal. When Whitefield first visited Bristol, before his embarkation for America, he spoke of converting the savages in that great western continent; his friends said to him “What need of going abroad for this? Have we not Indians enough at home? If you want to convert Indians, there are colliers enough at Kingswood!” The preaching of the Wesleys and Whitefield did result in their conversion, and in the entire renovation of the whole neighbourhood. This hymn is Charles Wesley's triumphant song of thanksgiving that the sovereign grace of God had “animated senseless stones !”

The original has eleven stanzas, the two last and the doxology being omitted. The hymn contains such terms as “senseless stones,” “reprobates,” and “out-casts,” as indicating the character of the people of whom he wrote. See Hymn 211.

HYMN 204.—“Jesus, Thou soul of all our joys.”—*The true use of Music*.—TUNE, Musician's, 1761.

It has also the additional title of “I will sing with the Spirit, I will sing with the understanding also” (1 Cor. xiv. 15). It is

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii. The best title for this composition would be, The Christian Musician's Hymn. It was probably written in connection with an incident in the life of Mr. Lampe, a musician of note, who first composed tunes to the hymns written by the Wesleys.

HYMN 205.—"My God, I am Thine, What a comfort divine."  
—*For Believers.*—TUNE, Old German, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. i. The original is printed in three-line stanzas. The sentiment and metre of the hymn are in happy accordance.

Portions of this hymn have been used by many of the Lord's people when in dying and in other trying circumstances.

Richard Walker, of Colne, was upwards of thirty years a useful member of the Methodist Society. His last illness was protracted over more than two years, but he had a glorious hope of immortality amidst his sufferings. His last words were—

"My God, I am Thine, What a comfort divine,  
What a blessing to know that my Jesus is mine!"

He died 20th February, 1815, aged fifty-four years.

Mrs. Kezia Shepherd, of whom a memoir appears in the *Methodist Magazine* for March, 1800, was early brought under religious influence. Visiting some friends at Oxford, she was introduced to the Methodists. Feeling deep penitence on account of her sins, she wept one day as she walked along the streets, telling her companion that she mourned for the Friend of sinners. They called at a house where several pious persons were present, when the state of her mind was readily perceived. One of them gave out a hymn, and whilst they were singing the first part of Hymn 205—

"My God, I am Thine, What a comfort divine,  
What a blessing to know that my Jesus is mine!"

the Lord spoke peace to her soul. The assurance of her acceptance through Jesus was so strong, that she could hardly help crying out aloud, "He is mine! He is mine!" She held fast her confidence through life; and in death she dedicated her soul to God, by singing entirely through Dr. Watts' hymn, commencing, "I'll praise my Maker while I've breath."

Faithful in the service of God and Methodism, Mr. J. P.

Hawkesworth, of Wetherby, Tadcaster, for more than half-a-century filled the offices of class-leader, local preacher, steward, and trustee. In his last illness he found rest in the atonement of Christ, while it yielded peace and comfort to his mind. Shortly before he died, 25th March, 1844, aged seventy-four, he said, "I am going home ; in my Father's house are many mansions—

"My God, I am Thine, What a comfort divine,  
What a blessing to know that my Jesus is mine!"

The religious character of Mrs. Agnes Douglas Sutherland, was felt in its happy influences in both the United States of America, and in Scotland, her native country. She built, almost entirely at her own cost, a Methodist chapel in Stirling, and a good minister's house, both of which, free of debt, were secured to the Connexion. She built another small chapel at Doune, where, for several years, she supported a minister also. She bequeathed £200 towards building a third chapel for the benefit of the colliers at Wallacestone. Her last affliction was short, but severe, and she was unable to converse much ; but on one occasion, she exclaimed—

"My God, I am Thine, What a comfort divine,  
What a blessing to know that my Jesus is mine!"

In reply to the last question put to her, she said, "Jesus died for me," and expired, 20th January, 1849, aged eighty-six.

Samuel Satterley was born at Teignmouth, Devon, in 1829. He spent his Sabbaths from the age of five in the Wesleyan Sunday school, and in a love-feast held in the Wesleyan chapel, he resolved to give his heart to God. On Thursday before Good Friday, 1844, whilst reading a book at six in the morning, he came to the lines—

"My God, I am Thine,  
What a comfort divine,  
What a blessing to know that my Jesus is mine!"

He believed, rested his soul on God, and found peace. The change became visible in his countenance, and was declared by his conversation. A few months afterwards he took cold, became seriously ill, but fully resigned to the will of God, and died in peace, 13th December, 1844. Just before he died, he said,

“Now I am passing through the valley and shadow of death,  
but—

“My Jesus is mine,  
What a comfort divine.”

and closed life with shouting—“Victory! victory!”

Early in life Henry Budgett, of Kingswood, was converted to God, and united himself to the Methodists. About the year 1800, he removed to Kingswood, near Bristol, which was then infested by a lawless gang of banditti, whose depredations extended far beyond that locality. Mr. Budgett undertook the task of putting down these savage hordes, and aided by two of his neighbours, and the kind providence of God, he secured to the village rest and quietness. His next benevolent work was to establish a Sunday school, which was done on the spot where the robbers had their colony; one of whom became converted, and was very zealous in the cause of the Redeemer. Receiving evidence from on high that his providential lot had been cast in that village, his diligence in business, and fervency of spirit, were rewarded by both temporal and spiritual prosperity. He liberally distributed his substance to support the cause of God, and served Methodism faithfully as steward, class-leader, local preacher, and Sunday-school superintendent. When, through illness, he was unable to attend the house of God, he was more diligent in his private devotions, and enjoyed greatly the class-meeting held in his own house weekly. A short time before he died, he sent a message to the members of his class, charging them “not to rest with Christ *about* them, but to have Christ *IN* them, the hope of glory,” and repeated, with intense feeling—

“My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below.”

His last request was, to have Psalm xxiii. read to him, after which he fell asleep in Jesus, 15th December, 1849, aged seventy-one.

A scene of violence committed on a poor but pious local preacher, about the year 1754, was the cause of Bryan Proctor's thorough awaking to a sense of his danger as a sinner before God. The good man had preached near Harewood, and at the close of the sermon, which was from “Ye must be born again,” the rabble Yorkshiremen dragged their religious adviser several times through a pond, till he was nearly drowned. That which

was nearly the physical death of one, proved to be the spiritual life of another. Young Proctor took his tale of sorrow home to his widowed mother at Pannel, near Harrogate, who from that time, opened her house to receive the preachers, and for preaching. Here, soon afterwards, came Christopher Hopper, who, after preaching, formed a class of those seriously disposed. The first to join that class were John Pawson, Richard Burdsall, Bryan Proctor; fourteen others were added as members, and formed the first Methodist class in that neighbourhood. From that time, and for about seventy years, Mr. Proctor never omitted to receive from the preacher himself his quarterly society ticket. For many years, Mr. Proctor accompanied Richard Burdsall on his Sabbath-day preaching excursions. At the end of his pilgrimage, he said, "I disputed in my younger days whether God did indeed dwell with men on the earth; but now, in my old age (ninety-two), the Lord dwelleth in my heart, and I do assuredly enjoy a heaven upon earth." Shortly before he died, he said, "The blood of Jesus cleanseth us from all sin—

"My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below."

He expired, faintly whispering, "My Jesus, my Jesus, glory!"

Died, at Hobart Town, Tasmania, on the 18th of September, 1870, at the house of her son, Mr. Rowland S. Waterhouse, Jane Beadnell, relict of the Rev. John Waterhouse, general superintendent of the Wesleyan Missions in Australasia and Polynesia, aged seventy-six years. Her end was peace and joy. Some of her dying utterances were:—"I am in the Lord's hands—it is all right,"—"Blessed Gospel."—"I feel a settled peace and joy."

"Happy if with my latest breath  
I may but gasp His name."

"O the pain, the bliss of dying."—"The precious blood of Jesus."

"My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below."

—"Thanks be unto God which giveth us the victory, through our Lord Jesus Christ." On the evening of the day of her death the assembled relations sang, "There is sweet rest in heaven," in which she participated by the motion of her hands when she was unable to sing. Her son Joseph asked, "Do you know all



our voices, mother?" "Yes," was her reply. And when she had said this, she fell asleep.

A season of bodily suffering in early life became to William Robinson, of Cleathorpe, a season of salvation. Recovering from a second severe attack of illness, he resolved to seek the salvation of his soul, and through the preaching of Mr. Thomas Edman, about 1750, he found the Lord. His eagerness to see the conversion of his father and other relatives induced him to give up more lucrative employment, where there were no Methodists, that he might remain under the influences of religion. He read the Bible and Wesley's hymns daily in his family before prayer, established and conducted himself a public prayer meeting, and had Methodist preaching in his house for more than fifty years. He rejoiced in seeing his father happy in the pardoning love of God. His conversion was remarkable. In youth the father had a scythe-wound in his knee, which healed, leaving him with a stiff knee which had prevented his running for forty years. When under conviction of sin, his distress was painful, arising from a conviction that he had sinned beyond the reach of mercy, and he thought nothing less than a miracle could convince him that his sins were pardoned. The Lord gave him a double blessing. During his convictions, the knee-joint became pliant without any human means being used, and on the following Sabbath father and son met after the service at Grimsby and whilst crossing the common, the father with joyful tears told his son that the Lord had worked a double miracle, by speaking peace to his soul and healing his body, and to convince his son of its reality, he ran some yards on the common to demonstrate the completeness of the cure. They rejoiced together at the mercy and goodness of God. William, in his last illness, exhorted all around him to turn to the Lord. While unable to rest, he lay in bed repeating—

“My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below.  
Yet onward we haste To the heavenly feast :  
That, that is the fulness ; this is *but the taste.*”

His spirit entered the port in full sail, 27th January, 1814, aged eighty-three.

At the early age of twenty-four, George Gibson, of Braithwaite Green, Kendal, gave his heart to the Lord, and became a zealous and successful class-leader and local preacher to the

end of his life. In his last illness his experience was clear and deep, resting alone on the merits of the Redeemer. To the vicar and curate of the village, who took pleasure in visiting him, he often said, "I am on the Rock of Ages." His last words were—

"My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below."

He died 20th October, 1838, aged sixty-nine years.

Whilst engaged in his work at the mill, Christopher Chapman, of Knaresborough, sought and found the Lord. His religious life was greatly aided by reading the "Spiritual Letters and Christian Experience" of Hester Ann Rogers. His last illness was long and painful. His last night on earth was spent entirely in prayer, in praise, in reading the Word of God, and verses of hymns. Just before he died, he whispered—

"My Jesus to know, and feel His blood flow,  
'Tis life everlasting, 'tis heaven below ;"

and while praying, "Lord, save me to the end," he fell asleep in Jesus, 16th November, 1824, aged thirty-three years.

HYMN 206.—"What am I, O Thou glorious God!"—*For Believers.*"—TUNE, Sheffield, 1761.

Charles Wesley's, forming No. 114 in "Hymns and Sacred Poems," 1749, vol. i. The poet seems to base part of this hymn on 2 Sam. vii. 18, and Ezek. xvi. 6.

In early life, the mind of the Rev. Joseph Agar, of York, was wrought upon by divine influences; but at the age of twenty-one, he gave his heart fully to the Lord, became an exhorter, and shortly afterwards was admitted into the full ministry of Methodism. He was a man of much usefulness, of overflowing kindness of heart, great simplicity and integrity of purpose, and of unquenchable ardour for the promotion of the glory of God and the salvation of souls. He lived a life of faith on the Son of God, and in his last illness delighted to dwell on the goodness of God in early life, especially in giving him parents who brought him up in the fear of the Lord. He often expressed his grateful feelings in the verse—

"What am I, O Thou glorious God!  
And what my father's house to Thee,  
That Thou such mercies hast bestowed  
On me, the vilest reptile, me?"

I take the blessing from above,  
And wonder at Thy boundless love."

Thus serenely he waited the closing scene, saying, just before his departure to heaven, "Pray for me, praise for me; Jesus comforts me. Sing, sing aloud, I cannot." He died 23rd August, 1830, aged forty-one years.

The Rev. William J. Shrewsbury, born at Deal in 1795, converted in his youth, entered the Methodist ministry in 1815, and at the age of twenty went as a missionary to the West Indies, where he endured much painful persecution, which was considered by the House of Commons. He spent some years in South Africa, retiring to England in 1836, and laboured with much success in English circuits till his death at Manchester in 1866. His last public service was to speak at a Missionary meeting in Grosvenor Street Chapel, where, leaning on the top of his staff, "in age and feebleness extreme," his love, and zeal, and devotion, brought tears to many eyes as he began his short address *with* the verse—

"What am I, O Thou glorious God!  
And what my father's house to Thee,  
That Thou such mercies hast bestowed  
On me, the chief of sinners, me?  
I take the blessing from above,  
And wonder at Thy boundless love."

For nearly three-quarters of a century the name of Shrewsbury has occupied a distinguished place in the annals of Methodism, three generations of them having itinerated in its ministry, and they still continue, heaven's blessing resting on them.

HYMN 207.—"Jesus is our common Lord."—*Receiving a Christian Friend.*—TUNE, Hotham, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 157. The original has four verses, the first and second being left out. The first line is as follows—"Welcome, friend, in that great name."

HYMN 208.—"Come, let us who in Christ believe."—*On God's Everlasting Love.*—TUNE, Cornish, 1761.

Forms No. 8 in Charles Wesley's "Hymns on God's Everlasting Love," 1741. The original has fourteen verses, of which

ten are omitted. It has long been a favourite in prayer meetings, often closing them with the last verse.

HYMN 209.—“Thou hidden Source of calm repose.”—*For Believers*.—TUNE, Birmingham, 1761.

Charles Wesley's, forming No. 143 of “Hymns and Sacred Poems,” 1749, vol. i. The poet's idea in this hymn is to exalt Christ, and he selects various circumstances in life, which he gives in striking antithesis, to set this forth. Christ is the Christian's rest in toil, his ease in pain, his peace in war, his gain in loss, his liberty in bondage, and, last of all, comes this marvellous climax—his heaven in hell! This cannot be taken as it is literally expressed; it is a poet's license with language, which requires to be received in a careful and modified symbolical sense.

The Rev. Samuel Coley has related, that a gentleman of large business transactions was known for his great spirituality of mind, and was once asked by a friend how he was enabled to preserve such a frame. He replied, “By making Christ all in all.” After a time, he sustained heavy losses in a commercial crisis, when his friend again asked him how he still maintained his cheerfulness and buoyancy. He replied, “By finding my all in Christ.”

During a revival in the Pateley-Bridge circuit, Sarah Harkness, at the age of fifteen, was enabled to believe in Christ for salvation. From that time her love to Christ was manifest throughout life. In her last illness she was dead indeed to the world; but even in pain she rejoiced in God. When her end was near, her husband repeated the second verse of Hymn 209, “Thy mighty name salvation is,” &c.

She cried out, “Salvation! glory! praise Him! bless Him!”

She continued in this happy strain of exultation till she entered on the beatific vision, 15th April, 1857, aged forty-seven.

Gentle, kind, generous, sincere, faithful, and intelligent Elizabeth Mary Ash, eldest daughter of the Rev. William Ash, in very early life gave her heart to the Lord, and devotedly promoted the interests of Methodism. When unable to teach by her voice, she wrote her counsels to the young in Wesleyan periodicals, under the signature of H. Y. H. In her last illness she rested entirely on the atonement made by Christ; and

almost the last words she spoke were part of a favourite hymn—

“Jesus, my all in all Thou art,  
My rest in toil, my ease in pain,” &c.

She died 9th December, 1853, aged thirty-one years.

Awakened to a sense of sin at the age of twenty, Mary Reynolds attended a watch-night service held in 1801, and, about the midnight hour, it pleased the Lord to reveal His Son in her heart, and fill her with joy and peace in believing. From that time, and through a long life as the wife of the Rev. John Reynolds, she “walked with God.” She was much devoted to works of piety and benevolence, and as a class-leader was faithful and affectionate. Her last illness was short, but she patiently waited the coming of her Lord; and the last words she was heard to speak were those by Charles Wesley—

“Jesus, my all in all Thou art,  
My rest in toil, my ease in pain,” &c.

She died 3rd January, 1854, aged seventy-five years.

HYMN 210.—“Thee will I love, my strength, my tower.”—  
*Gratitude for our Conversion.*—TUNE, Frankfort, 1761.

Translated from the German of John Angelus, 1657, by John Wesley, and found in “Hymns and Sacred Poems,” 1739, page 198. The poet’s theme seems to be that of David, as recorded in Psalm xviii. 1, 2.

It is a gratifying circumstance to find amongst our leading statesmen, persons not only of great political influence, but of sincere religious character. Such an one was the late Richard Cobden, one of the foremost advocates of free trade, and one of the originators of the Anti-Corn-Law League. Born at Midhurst, Sussex, in 1804, the son of a farmer of moderate means, Richard soon gave evidence of considerable business capacity; this he improved by extended tours in America on two occasions. Sir Robert Peel, in carrying the Repeal of the Corn Laws in 1846, admitted that Mr. Cobden’s principles and unadorned eloquence had largely contributed to bring about that result. The English people acknowledged their obligation to Mr. Cobden by presenting to him the handsome sum of £70,000 for his services on their behalf. He was successively member

of Parliament for Stockport, the West Riding of Yorkshire, and Rochdale. He subsequently was British Commissioner in Paris to arrange the details of the commercial treaty between France and England. Both countries largely benefited by the fiscal changes brought about by his wise forethought and exertions. He was greatly aided in his political career by his sincere and unobtrusive piety, and at the end of his most useful and valued life and labours, he consoled his own heart and delighted his beloved friends by repeating the first verse of the hymn by Angelus :—

“ Thee will I love, my strength, my tower ;  
 Thee will I love, my joy, my crown ;  
 Thee will I love with all my power,  
 In all Thy works, and Thee alone :  
 Thee will I love, till the pure fire  
 Fills my whole soul with chaste desire.”

He died Sunday, 2nd April, 1865, aged sixty-one years.

As early as the age of ten years, Mary Joyce, of Tonge, Ashby-de-la-Zouch, joined the Methodist Society, having been taught the way of truth by the preachers who visited her father's house. A long life of unassuming usefulness was crowned by a peaceful end. On the day before her death, she dwelt much on the fourth verse of this hymn—

“ I thank Thee, uncreated sun,  
 That Thy bright beams on me have shined ;  
 I thank Thee, who hast overthrown  
 My foes, and heal'd my wounded mind ;  
 I thank Thee, whose enlivening voice,  
 Bids my freed heart in Thee rejoice.”

She died 9th November, 1836, aged sixty-nine years.

HYMN 211.—“ Let all men rejoice, by Jesus restored.”—*For the Kingswood Colliers.*—TUNE, Newcastle, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 184. In it he strongly characterises the ignorance and low moral and mental condition of the colliers at Kingswood of that day. See also Hymn 203.

HYMN 212.—“My brethren beloved, Your calling ye see.”—*For the Kingswood Colliers.*—TUNE, Triumph, 1761.

Charles Wesley's, No. 185, in “Hymns and Sacred Poems,” 1749, vol. ii. The second verse of the original is omitted. In this hymn also are touches of character, bold and vigorous.

HYMN 213\*.—“My God, the spring of all my joys.”—*God's Presence is Light in Darkness.*—TUNE, Leeds, 1761.

Dr. Watts', from Book ii., Hymn 54, date 1707. Several improvements have been made in it, and it has been added to the collection during the present century. In the 18th edition, 1805, it formed Hymn 87, with an asterisk.

“This hymn,” says Milner, in his “Life of Watts,” “is almost without spot or blemish,” if we except the last line of verse 4, which was amended by John Wesley. “T' embrace my dearest Lord,” wrote Watts. Wesley made other improvements in the hymn, which are generally adopted. An able critic in the *Wesleyan Methodist Magazine* says of this hymn, that “it is the very best Watts wrote, and breathes the same intense earnestness, and passionate, kindling fervour of Wesley himself. It is an effusion of irrepressible joy and triumphant faith.”

Every verse of this hymn, and almost every line, has been a source of comfort and joy to some suffering Christian. Sarah Bickerton was made a partaker of saving grace at the age of twenty, and during a long and terribly severe illness, whilst residing at Compstall Bridge, New Mills, she bowed in humility to the divine will—saying of her Heavenly Father, “For all, I bless Thee, most for the severe.” Her end was triumphant. She died 23rd February, 1831, aged forty-three years. She requested those around her bed to sing the hymn beginning—

“My God, the spring of all my joys,” &c.

in which she joined with all her might, often repeating—

“The wings of love, and arms of faith,  
Will bear me conqu'ror through.”

From a child, John Dewhurst, of Mytholmroyd, Todmorden, was under the influence of the drawings of the Holy Spirit, and at the age of seventeen he received a clear sense of pardon, and joined the Methodist Society. The confidence in God he now realised he never lost to the day of his death. To his class he

was much attached ; as a prayer-leader and Sunday-school teacher he was diligent. At an early period of life he was called away to heaven ; but in his sufferings his face beamed with joy, and his heart was joyful and happy. In the last hour of life he began to sing—

“ My God, the spring of all my joys,  
The life of my delights,  
The glory of my brightest days,  
And comfort of my nights ! ”

He then added, “ Glory be to God ; come Lord Jesus ! ” and peacefully entered into rest, 24th June, 1825, aged twenty.

The erection of the first Methodist Chapel at Farnley, near Leeds was mainly due to the efforts put forth by Mr. Thomas Pawson, a churchman, who, seeing the prosperity of the cause under his fostering care, was induced to join the Society, and ultimately became a useful class-leader, serving the Lord and Methodism with fidelity for more than thirty years. On the day before his death he said, “ I bless God I am happy and comfortable ; ” and added—

“ ‘ In darkest shades, if Thou appear,  
My dawning is begun ;  
Thou art my soul’s bright morning star,  
And Thou my rising sun.’ ”

He afterwards said, “ I have strong confidence ; worthy is the Lamb ! ” and then entered into rest, 5th September, 1831, aged seventy years.

One of the prominent of England’s philanthropists during the latter half of the nineteenth century, is Mr. George Smith, of Coalville, Leicestershire, the friend of the gipsies, and the advocate of the brick yard and canal population, whose whole life has been devoted to raise the fallen, to relieve the most needy and degraded, and to improve by education the neglected and destitute ; he started on his God-like mission out of the furnace of affliction. Prostrate by the cholera in 1848, he lay on his bed expecting death every hour. In darkness and solitude, praying, crying, and singing, to have the burden of his sin removed, whilst repeating again and again, and then singing—

“ My God, the spring of all my joys,  
The life of my delights,  
The glory of my brightest days,  
And comfort of my nights ”—



The Sun of Righteousness shone into his heart, dispelled his fear and gloom, filled his heart with joy and thanksgiving. He then afresh broke out in singing—

“ In darkest shades, if Thou appear  
My dawning is begun ;  
Thou art my soul’s bright morning star,  
And Thou my rising sun.”

That hymn was an inspiration to his heart and life ; and for more than thirty years of hard and anxious toil, he found constant help and encouragement in using Wesley’s hymns.

During a period of nearly forty years, Mrs. Batho, of Whitchurch, Salop, welcomed the visits of the Methodist preachers, till one was located in the place. She lived to see a prosperous Society rise from small beginnings. She suffered much in her last illness, but she was enabled to “ Shout victory through the blood of the Lamb.” Nearly her last words were—

“ The opening heavens around me shine,  
With beams of sacred bliss,  
If Jesus shows His mercy mine,  
And whispers, I am His.”

“ Them that honour me I will honour,” was never more remarkably manifested than in the case of Mr. John Lofthouse, of Sheffield. Beginning to meet in class as a youth, he resolved to find out what were the joys of the people of God ; and he soon realised his determination. On removing to London, his first concern was to secure the privilege of class-meeting, and this he did by meeting with Mr. Butterworth, M.P., as leader in a Sunday-morning class, at seven o’clock. His earnest, consistent piety, at Rotherham and Sheffield, for some years endeared him to the people of God. In his last illness, he was exceedingly happy. During the night before his death, his friends remembering that an American physician had expressed an opinion that singing may greatly soothe the dying, the third and fourth verses of Hymn 213 were sung, and verses 38, 39, of Romans viii. were read, which roused the dying energy of the man of God, who cried out, “ My soul takes hold of these truths, and triumphs through them. Glory be to God !” He spoke no more, but, just as the Rev. George Mather was offering a brief prayer, he breathed out his spirit to God, 14th August, 1855.

Sarah Vasey received a clear sense of sins forgiven in her twentieth year, and diligently attended the means of grace,

till a long affliction overtook her, during which she was very severely tried. The reading of the Beatitudes in St. Matthew's Gospel broke the power of the tempter, and she exclaimed, in a transport of holy joy, "Call the children up, let us join together to praise the Lord"—

"Fearless of hell and ghastly death,  
I'd break through every foe ;  
The wings of love, and arms of faith,  
Would bear me conqu'ror through."

She died 24th October, 1831, aged forty years.

HYMN 214.—"Talk with us, Lord, Thyself reveal."—*On a Journey*.—TUNE, Liverpool, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1740, page 127. The first verse is left out ; it commences, "Saviour, who ready art to hear." The original is written in the first person, thus—"Talk with me, Lord," &c. ; which John Wesley has altered to the plural—"Talk with us, Lord."

The idea and sentiment conveyed in the second verse are borrowed from Milton, who represents Eve as saying in one of her addresses to Adam—

"With Thee conversing, I forget all time,  
All seasons and their change ; all please alike."

But how is the sentiment elevated and dignified when Christian believers are taught, in approaching God, to say—

"With Thee conversing, we forget  
All time, and toil, and care ;  
Labour is rest, and pain is sweet,  
If Thou, my God, art here."

In the "Life of Dr. Payson," when the last sands were running out of the glass of Time with him, he said : "I have been ready to doubt whether pain be really an evil ; for though more pain was crowded into last week than any other week of my life, yet it was one of the happiest weeks I ever spent. And now I am ready to say, Come sickness, pain, agony, poverty, loss of friends ; only let God come with them, and they shall be welcome."—"Life," p. 344.)

In very early life, Ann Pool, of Wakefield, was under the influence of the Divine Spirit, and whilst yet young began to meet in her mother's class. Having given her heart to the

Lord, she never regretted the choice she had made. She was much tried during her last illness, but she had enduring peace and joy; and only an hour before her death she said, "Jesus is precious; He loves me." After that, when labouring under severe pain, she exclaimed—

" 'Labour is rest, and pain is sweet,  
If Thou, my God, art here.' "

Several hymns having been read to her relating to the merits of the Saviour and the happiness of heaven, she then began to pray, and in that spirit she fell asleep in Jesus, 22nd October, 1837.

One of the native Wesleyan ministers of Sierra Leone, Rev. George Harding Decker, was first brought to a knowledge of sins forgiven through the preaching of the Methodists in Freetown, in 1836. His intelligence and piety soon recommended him for service in the Church, and he was appointed an assistant missionary. In this capacity he was untiring in his efforts to do good, and unsparing in his labours, which brought on cold and illness, and these soon terminated in death. To an inquiry as to his having a clear manifestation of divine love, he replied he had that assurance. "I could not have preached the Gospel so long and not be assured of this. Yes, I feel—

" 'Labour is rest, and pain is sweet  
If Thou, my God, art here.

I feel that God is love, and that He has loved me, and that if I die at this moment, I shall die in the Lord. He is my rock and shield." His spirit went to God, 23rd February, 1857.

HYMN 215.—"Glorious Saviour of my soul."—*God's Everlasting Love.*—TUNE, Amsterdam, 1761.

Charles Wesley's, forming No. 6 of his "Hymns on God's Everlasting Love," 1741. The original has seven verses, three of which are omitted. It was inserted by Mr. Wesley in the *Arminian Magazine*.

HYMN 216.—"Infinite, unexhausted Love."—*After a Recovery.*  
—TUNE, Liverpool, 1761.

Charles Wesley's, forming No. 92 in "Hymns and Sacred Poems," 1749, vol. i., where it extends to eighteen verses, the first eight and the tenth being left out. The first line of the original is, "O what an evil heart have I!"

In this hymn we have a remarkable example of what must have been the heart searchings of Charles Wesley during the periods of his forced rest when laid aside from active duty by a naturally weak constitution. He would seem to have considered his illness to be the consequence of his sin, hence he says—

“ My trespass was grown up to heaven ;  
But far above the skies,  
In Christ abundantly forgiven,  
I see Thy mercies rise.”

Such faith could not but be answered by a God who is ever faithful Himself, and especially in answering prayer. This hymn was written a short time before his marriage, and in anticipation of that event, it is manifest his jubilant gratitude is the greater. Ten years before, in 1739, he had written that exhilarating verse commencing—

“ O for a thousand tongues to sing  
My great Redemer’s praise : ”

Now he is not less earnest in his conscious sense of obligation to God for his recovery from illness, hence the second stanza—

“ What shall I do my God to love ?  
My loving God to praise ?  
The length, and breadth, and height, to prove,  
And depth of sovereign grace ? ”

HYMN 217.—“ Jesus to Thee I now can fly.”—*After a Relapse into Sin.*—TUNE, Morning Song, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1742, page 141. The original has ten verses, the first five and the seventh being omitted.

The Rev. F. W. Briggs, in a brief biography of Mrs. Maria Fernley, of Manchester, who died at Stockport, says that though her sufferings were extremely severe, yet she retained clearness and collectedness of mind, and found much comfort in repeating portions of Scripture and verses of hymns. Those plaintive lines of Charles Wesley’s, “In age and feebleness extreme,” &c., were in her constant recollection, and also the last verse of Hymn 217—

“ Jesus, my Strength, my Life, my Rest,  
On Thee will I depend,  
Till summon’d to the marriage-feast,  
When faith in sight shall end.”

She died 13th January, 1864, aged sixty-five years.

HYMN 218.—“See how great a flame aspires.”—*After Preaching to the Newcastle Colliers.*—TUNE, Magdalen, 1761.

Charles Wesley's, and forms 199 in “Hymns and Sacred Poems,” 1749, vol. i. There are in the volume four hymns under this title, this being the fourth. It was written as an evidence of thanksgiving to God for the success of the Gospel amongst the colliers of the North. The imagery of the first verse was suggested by the furnace-blasts and burning pit-heaps which even now are scattered thickly over the district for some miles around Newcastle-on-Tyne, and which illuminate the whole neighbourhood. In the last verse allusion is made to the prophet Elijah and the coming rain (1 Kings xviii. 44, 45).

The imagery of the poet in this hymn is so exceeding characteristic of the spread of vital religion, that it has become a favourite at missionary services in other Churches besides Methodist ones. The singing of this hymn has kindled scores of large congregations into holy enthusiasm and delight.

HYMN 219.—“All thanks be to God.”—*Thanksgiving for the Success of the Gospel.*—TUNE, Derby, 1781.

Charles Wesley's, forming No. 3 in “Redemption Hymns.” The original has eight verses, the fourth being left out.

Gwennap, in Cornwall, is a place made famous by the successful preaching of the Wesleys in the great amphitheatre—a circular green hollow, covering a surface of fourscore square yards, gently sloping down about fifty feet deep, and known as the Gwennap Pit. Here the two founders of Methodism preached often to immense multitudes, once to twenty-five thousand persons. On one occasion after Charles Wesley had preached at Gwennap, in July, 1744, such blessed results followed that he commemorated the incident by a dialogue hymn, entitled “Naomi and Ruth; adapted to the Minister and the People.” In August, 1746, Charles Wesley paid his last visit to that memorable locality, where he “found at least five thousand miners waiting for the glad tidings of salvation.” “On Sunday, 10th August,” writes Charles Wesley, in his Journal, “for nearly two hours nine or ten thousand, by computation, listened with all eagerness,” while he commended them to God and to the word of His grace. “Never,” he continues, “had we so large an infusion of the Holy Spirit as in the Society. I could not doubt at that time either their perseverance or my

own." The next day, 11th August, 1746, he joyfully surveyed the glorious progress of his labours in that deeply interesting locality, and expressed his gratitude of heart in the hymn of thanksgiving commencing—

" All thanks be to God,  
Who scatters abroad," &c.

HYMN 220.—"All glory to God in the sky."—*The Nativity*.—  
TUNE, Thou Shepherd of Israel, 1761.

Charles Wesley's, forming No. 18 in "Hymns for the Nativity of our Lord." This hymn is a fine poetical picture of the results of Christianity as foretold in Isaiah xxxii. 17—the effects of righteousness being quietness and assurance for ever. John Wesley said this was the best of his brother's Nativity hymns. The metre is appropriate, and the diction of the hymn is smooth and harmonious.

For thirty years George Fowler, farmer, Gunhouse, near Epworth, lived according to the fashion of this world. In 1800 he was prevailed upon to attend a Methodist service, held in a cottage, on Christmas Day, at Scotton. On hearing the hymn given out—

" All glory to God in the sky," &c.,

his attention was arrested, his convictions for sin deepened to sincere repentance; he saw the way of salvation, believed, and obtained pardon, and was changed from sin to holiness. The change was abiding, and for thirty years he maintained his confidence in God, and died happy, 27th October, 1836, aged sixty-seven.

HYMN 221.—"Meet and right it is to sing."—*For the Watch-night*.—TUNE, Amsterdam, 1761.

Charles Wesley's, forming No. 97 in "Hymns and Sacred Poems," 1749, vol. ii. The second verse of Hymn 221 is similar in idea to the second verse of Hymn 316, by Dr. Watts, memorable as the last words of the late Rev. Dr. Joseph Beaumont.

HYMN 222.—"How happy, gracious Lord! are we."—*For the Watch-night*.—TUNE, Snows Fields, 1761.

Charles Wesley's, forming No. 96 in "Hymns and Sacred Poems," 1749, vol. ii. The language used by the poet in this

and the preceding hymn is peculiarly appropriate for the occasion for which they were written.

HYMN 223.—“When Israel out of Egypt came.”—*Psalm* cxiv.  
—TUNE, Sheffield, 1761.

This is Charles Wesley’s version of Psalm cxiv., found in a “Collection of Psalms and Hymns,” published by John and Charles Wesley, second edition, page 109, date 1743; and also in Charles Wesley’s version of the Psalms by H. Fish. It has been wrongly attributed to Addison and to Andrew Marvell. Dr. Watts commences his version of this Psalm in similar language—

“When Israel, freed from Pharaoh’s hand,  
Left the proud tyrant and his land.”

In a collection of hymns prepared for the use of the United Methodist Free Churches, edited by the Rev. James Everett, this psalm is assigned to Addison, and for this reason—“In No. 461 of the *Spectator*, there is given one of several versions of this psalm, and this, probably, was the occasion of Mr. Everett’s mistake; especially as the two first words, ‘When Israel,’ are in *both* versions. But even the hymn in the *Spectator* is not Addison’s, but Dr. Watts’. It is somewhat remarkable that Milton has given two renderings of the same psalm, one English, one Greek. I will just set down the English version (made when the author was fifteen), and that of Dr. Watts—

#### MILTON.

“When the blest seed of Terah’s faithful son,  
After long toil their liberty had won.  
And past from Pharian fields to Canaan land,  
Led by the strength of the Almighty’s hand;  
Jehovah’s wonders were in Israel shown,  
His praise and glory was in Israel known.  
That saw the troubled sea, and shivering fled,  
And sought to hide his froth-becurled head  
Low in the earth; Jordan’s clear streams recoil,  
As a faint host that hath received the foil.  
The high huge-bellied mountains skip, like rams  
Amongst their ewes; the little hills, like lambs.  
Why fled the ocean? And why skipt the mountains?  
Why turned Jordan toward his crystal fountains!

Shake earth ; and the presence be aghast  
 Of Him that ever was, and aye shall last ;  
 That glassy floods from rugged rocks can crush,  
 And make soft rills from fiery flint-stones gush.'

DR WATTS.

“ ‘When Israel, freed from Pharaoh's hand,  
 Left the proud tyrant and his land ;  
 Their tribes with cheerful homage own  
 Their King, and Judah was His throne.

Across the deep their journey lay ;  
 The deep divides to make them way ;  
 Jordan beheld their march, and fled  
 With backward current to his head.

The mountains shook like frightened sheep,  
 Like lambs the little hillocks leap ;  
 Not Sinai on her base could stand,  
 Conscious of sovereign power at hand.

What power could make the deep divide !  
 Make Jordan backward roll his tide ?  
 Why did ye leap, ye little hills ?  
 And whence the fright that Sinai feels ?

Let every mountain, every flood  
 Retire, and know the approaching God,  
 The King of Israel : see Him here !  
 Tremble, thou earth, adore and fear.

He thunders, and all nature mourns,  
 The rock to standing pools He turns ;  
 Flints spring with fountains at His word,  
 And fires and seas confess the Lord.’”

HYMN 224.—“ I'll praise my Maker while I've breath.”—*Praise to God for His Goodness.*—TUNE, 113th Psalm, 1761.

This memorable composition forms Dr. Watts' version of Psalm cxlvi., published 1719. The original has six verses, the second and third being omitted. The first line John Wesley has altered from “ I'll praise my Maker *with my breath* ;” and verse three in the original reads thus—

“ The Lord hath eyes to give the blind,  
 The Lord supports the sinking mind.”



These and other judicious alterations, made by John Wesley, add much to the value of the hymn. The thought of the poet in the third verse seems to be borrowed from Pope's "Messiah"—

— "All ye blind, behold !  
He from thick films shall purge the visual ray,  
And on the sightless eyeballs pour the day."

The venerable founder of Methodism died in great peace. On Monday, 28th February, 1791, he was exceedingly weak, slept much, and spoke but little. On Tuesday morning, he sang two verses of a hymn, then, lying still, as if to recover strength, he called for pen and ink, but could not write. Miss Ritchie proposed to write for him, and asked what to say. He replied, "Nothing, but that God is with us." In the forenoon he said, "I will get up." While they were preparing his clothes, he broke out in a manner that astonished all who were about him in singing—

"I'll praise my Maker while I've breath ;  
And when my voice is lost in death,  
Praise shall employ my nobler powers ;  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures."

Having finished the verse, and got him into his chair, they observed him change for death. But he, regardless of his dying body, said with a weak voice, "Lord, Thou givest strength ; speak to all our hearts, and let them know that Thou loosest tongues." He then sung one of his brother's doxologies—

"To Father, Son, and Holy Ghost,  
Who sweetly all agree."

Here his voice failed. After gasping for breath, he said, "Now we have done all." He was then laid on the bed, from which he rose no more. Later in the day he tried again to speak, and with all his remaining strength said, "The best of all is, God is with us." During the night following, and early on Wednesday morning, 2nd March, he often attempted to repeat Dr. Watts' Psalm cxlvi., but could only get out—

"I'll praise ; I'll praise."

His end drew near. His old and faithful friend, Joseph Bradford, now prayed with him ; and the last word he was heard

to articulate was "Farewell." A few minutes before ten o'clock on Wednesday morning, 2nd March, 1791, while a number of friends were kneeling round his bed, died John Wesley, in his eighty-eighth year.

The interest which attaches to this composition, from the circumstances just related, has caused its use by many dying saints.

George Shadford was a native of Scotter, Lincolnshire; born in 1739, brought up in the Church of England, was confirmed at the age of fourteen, received the sacrament at sixteen, and became very serious. All his good resolutions were scattered by joining the militia; but whilst staying at Gainsborough his mind was awakened by hearing the Methodists. These convictions were deepened. After obtaining his discharge, he attended Methodist services. One day the preacher called out, "Is there any young man here, about my age, willing to give up all and come to Christ?" That appeal, so pointed and personal, led to his decision for God. He began to pray, joined the Society, became an exhorter, and in 1766, began to preach in the Epworth circuit. He afterwards met Captain Webb, and hearing his appeal for America, he offered to go there, and in that country he laboured with much acceptance. After his return to England, he continued to preach till infirmity arrested his career. For nearly fifty-four years he enjoyed a sense of the divine favour, and at the close of his useful life, he said with much energy, "The prize is sure," and just before he expired he said—

"I'll praise; I'll praise."

He could not finish the line, but with those words on his lips he fell asleep in Jesus, 11th March, 1816, aged seventy-seven.

The Rev. Samuel Woolmer, father of the Wesleyan book-steward, after a useful career of thirty years as a Methodist preacher, was seized with paralysis. After the third attack, from which he suffered for nearly a year, he one day rallied, and said how greatly he should rejoice if again raised up for work, but if not he said, "I shall praise Him," and with holy ardour repeated the verse—

"I'll praise my Maker while I've breath;  
And when my voice is lost in death," &c.

He lingered in great feebleness a little longer, then peacefully entered into rest, 18th June, 1827, aged fifty-five years.

HYMN 225.—“Praise ye the Lord! ’tis good to raise.”—*The Divine Nature, Providence, and Grace.*—TUNE, Kettlesby’s, 1761.

Dr. Watts’ version of Psalm cxlvii., from Wesley’s “Collection of Psalms and Hymns,” third edition, 1743. The original has eight verses, the second and fourth being omitted.

HYMN 226.—“Eternal Wisdom! Thee we praise.”—*Song to Creating Wisdom.*—TUNE, Hallelujah, 1761.

Dr. Watts’, from “*Horæ Lyricæ*,” 1705. It is found in Wesley’s “Collection of Psalms and Hymns,” third edition, 1743, where it appears with some of John Wesley’s judicious alterations. Four verses of the original are omitted.

HYMN 227.—“How do Thy mercies close me round!”—*At lying down.*—TUNE, Evesham, 1761.

Charles Wesley’s, from “*Hymns and Sacred Poems*,” 1740, page 129. The original has ten verses, the three last being omitted. The language of this hymn adapts it especially for singing at the close of the day.

Converted to God at the age of twenty, Mrs. Hunter, of Barton-on-Humber, zealously sought to bring others to a knowledge of Christ. She was meek, consistent, and earnest; given to hospitality, a lover of the sanctuary, and of the Lord’s people. In her last illness, and when recovery was hopeless, she spoke much of her mercies, often repeating—

“How do Thy mercies close me round!  
 For ever be Thy name adored;  
 I blush in all things to abound;  
 The servant is above his Lord!”

She died very happy, a mother in Israel, 4th February, 1866.

The Rev. Nathaniel Turner, pioneer missionary to the South Seas, was once comparing experience with an Irish Methodist itinerant. Labouring amongst Erin’s poorest families, he one day had travelled far, preached several times, and closed with an evening service. He was entertained for the night, with his host and family, and pig, and calf, and fowls, in the same room, and pretty close to his bed. The whole company might have been happy, but the novelty of the inmates kept the missionary

wakeful, and in the middle of the night he broke out in singing—

“How do Thy mercies close me round !  
 For ever be Thy name adored ;  
 I blush in all things to abound ;  
 The servant is above his Lord !”

The pioneer in the South Seas and the son of Erin felt themselves about equal in domestic occasional experience.

As early as the age of sixteen, Mrs. Bush, of Bath, joined the Methodist Society, and remained an exemplary member for fifty-nine years. Gratitude, humility, and anxiety for the welfare of others characterised her long Christian course. In her last illness she was subject to much suffering, weakness, and conflict ; but she enjoyed much of the Saviour's love ; and in the face of her spiritual foes, when her lips were trembling, her friends were rejoiced to hear her exclaim—

“‘ Jesus protects ; my fears, begone !  
 What can the Rock of Ages move ?  
 Safe in Thy arms I lay me down,  
 Thy everlasting arms of love.’”

Her faith was vigorous, and her prospect clear as she entered the Canaan of rest, 30th June, 1848, aged seventy-five.

The conversion of Samuel Scholes, of Higher-Moor, near Oldham, occurred in this wise. In the year 1777, being in his garden on a Sunday viewing his flowers, an earthquake occurred. This convulsion so alarmed his fears that he ran into the house for his Prayer Book, and read from the Litany, “From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death—Good Lord deliver us.” Through the same occurrence his wife also became convinced of sin. Both joined the Methodist Society, and soon afterwards they found peace with God. Samuel was made a class-leader, and during fifty-three years all the members of his class who departed this life died happy. During a severe illness he maintained his peace with God, and when recovering from a sharp paroxysm, addressing Himself to his Heavenly Father, he said—

“ Me for Thine own Thou lov'st to take,  
 In time and in eternity :  
 Thou never, never wilt forsake  
 A helpless worm that trusts in Thee.”

He departed in great peace, 17th November, 1833, aged eighty-four years.

The influence of early parental instruction, example, and prayer, under the divine blessing, was evinced by the conversion to God of Hannah Kitson, at the age of eighteen, and she joined the class of her father, Mr. Kitson, of Wakefield. From that period till the time of her death her piety was manifest in all the duties of life. She was afterwards married to the Rev. William Vevers. Owing to the excitement attending the Leeds Conference of 1837, her residence being at the Conference Chapel House, an attack of paralysis seized her, which was followed by others; but during her sufferings her mind was unclouded, and her spirit was at peace. Her father, at the age of eighty-four, took to his bed on the same day as Mrs. Vevers, and survived her only a few days. On hearing of his illness, she said, "Tell my father and sister I die happy." A few hours before her death, after a night of restlessness, she sweetly said, "He will lay no more upon me than He will enable me to bear.

" ' He never, never will forsake  
A helpless soul that trusts in Him, ' "

She breathed her spirit in great tranquillity into the hands of her Saviour, 17th March, 1840, aged forty-eight.

HYMN 228\*.—"Thou Shepherd of Israel, and mine."—" *Tell me, O Thou, whom my soul loveth.*"—TUNE, Thou Shepherd of Israel, 1761.

This is No. 931 of Charles Wesley's "Short Scripture Hymns," vol. i. It is a rich evangelical exposition and application of Solomon's Song i. 7. This was added in the year 1797.

Mrs. Wilson, of Waterford, received the evidence of her adoption into the family of God when reading Isaiah vi. in her closet at the age of eighteen. Whilst reading, "Thy iniquity is taken away, and thy sin is purged," she was "filled with joy and peace in believing." She became a useful Christian; and, as the mother of a large family, saw her eldest son engaged as a local preacher at the age of nineteen, and five of her daughters in early life converted to God, and meeting with her in the same class. She lived to enjoy that "perfect love" which casteth out fear. The day before her death, she prayed with each of her children, and to the physician and clergyman who visited her

she spoke with earnestness on the preciousness of Christ, and frequently repeated the hymn commencing—

“Thou Shepherd of Israel, and mine,  
The joy and desire of my heart ;  
For closer communion I pine,  
I long to reside where ‘Thou art.’”

After repeating this hymn, she said, “Thanks be to God, who giveth me the victory.” Whilst repeating, “Victory through the blood of the Lamb,” she entered into rest, 28th August, 1836, aged fifty.

Mary Martin was a native of Coughton, where she was born in March, 1794. In early life she accompanied her mother to the class meeting, and herself joined the Methodist Society in 1811. Her conversion to God was clear and genuine, and the change in her conduct was manifested in a lengthened life of consistency in religion. The Sabbath School, the Bible Society, and the Missionary Society all shared her earnest attention during her subsequent life. She was a woman of strong faith, and of unshaken trust in Providence. In prayer she had power with God, and prevailed ; and one result of her entire devotion to God was, “her face shone as if it had been the face of an angel.” She manifested in her career through life as much of Martha’s carefulness as was consistent with Mary’s devotional spirit. The Bible and Wesley’s hymns were her favourite books. She fully entered into the spirit of Charles Wesley’s hymn—

“When quiet in my house I sit,  
Thy Book be my companion still,” &c.

Another of her favourite hymns she often sung, commencing—

“Thou Shepherd of Israel and mine ;  
Thou joy and desire of my heart,” &c.

Up to the end of life she delighted in attending the class-meeting, and had especial pleasure in ministering to the temporal necessities of the Lord’s people ; both the travelling and local preachers found a welcome in her home. She died in great peace at Church Stanton, 21st October, 1870, aged seventy-five years.

HYMN 229.—“God of my life, to Thee.”—*On his Birthday.*—  
TUNE, Miss Edwins, 1761.

Charles Wesley’s, forming No. 123 in “Hymns and Sacred Poems,” 1749, vol. i. The fifth verse of the original is left out.

The singular idea in the last two lines is founded on a tradition amongst the Jews, that the Almighty drew the soul or spirit of Moses out of his body by a kiss. Dr. Watts, in his lyric poem on the death of Moses, gives the same idea thus—

“Softly his fainting head he lay  
Upon his Maker’s breast ;  
His Maker kissed his soul away  
And laid his flesh to rest.”

The opinion thus conveyed is Jewish in its character, and is delicate, touching, and sublime in its phraseology.

As early as her thirteenth year, Mary Hardy, of Duffield, Derby, afterwards of Falcon Street, London, was convinced of sin under a sermon preached by the Rev. Mr. Gill, of Matlock, and soon afterwards she entered into full liberty from sin. Her love of the world was now changed for love to the Scriptures, the services of the sanctuary, and the people of God ; and she became a zealous Sunday-school teacher and collector for the missions. Happy in her marriage, she adorned her godly profession by a useful Christian life, and lived to realise the blessing of entire sanctification. During a brief illness she found Christ to be precious, and delighted in repeating some favourite hymns, especially the lines—

“Then when the work is done,  
The work of faith with power ;  
Like Moses, to Thyself convey,  
And kiss my raptured soul away.”

Her last words were—“Angels wait to convey me to glory. Very happy !” And thus she entered into rest, 19th June, 1831, aged thirty-three years.

HYMN 230.—“Fountain of life and all my joy.”—*On his Birthday.*—TUNE, Whitsunday, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1742, page 122. The original has ten verses, the first three and three others being left out. It was written 18th December, 1741, and in the omitted verses the poet alludes to that singular desire for death which has found its way into many of his early effusions. He lived after this hymn was written forty-seven years, but they were years of hard mental toil.

HYMN 231.—“Away with our fears! The glad morning appears.”  
—*On his Birthday*.—TUNE, BUILTH, 1761.

This forms No. 191 in Charles Wesley’s “Hymns and Sacred Poems,” 1749, vol. ii. The original is in fourteen six-line stanzas. In the first line, “my fears” is altered to “our fears.” Two verses are left out. Some of the lines are strikingly appropriate to the founder of Methodism. Few persons besides the brothers Wesley could say of friends what Charles Wesley says in one of the omitted verses—

“How rich in the friends Thy providence sends  
To help my infirmity on!  
What a number I see Who could suffer for me,  
And ransom my life with their own!”

Forty-two years after this hymn was written, and after the poet had entered the realms of the blessed, John Wesley made this affecting reference to this hymn: “I this day (17th June, 1788), enter on my eighty-fifth year; and what cause have I to praise God, as for a thousand spiritual blessings so for bodily blessings also! How little have I suffered yet by the rush of numerous years! . . . Even now, though I find daily pain in my eye, or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time. Whether or not this is sent to give me warning that I am shortly to quit this tabernacle, I do not know; but, be it one way or the other, I have only to say—

“My remnant of days I spend in His praise,  
Who died the whole world to redeem:  
My days are His due, Be they many or few,  
And they all are devoted to Him.”

Fifty years’ labour as a Methodist preacher during the last century, and five of them passed in travelling the almost untrodden wilds of America, as a pioneer missionary and superintendent, prior to 1780, represents an amount of toil and service of which few in these days can have any knowledge. Such a career was that of the Rev. Thomas Rankin. The whip which accompanied the good man during his five years’ journeyings in America on horseback, has long been a treasured relic belonging to the author of these notes. He convened and presided over the first Conference of Methodist preachers in America, and all the preachers present were born in Great Britain or Ireland. His zeal for the glory of God, and his love to souls, suffered no



abatement during a long life ; and he continued to preach with much acceptance and profit to the close of his days. During his last illness, he said to a friend, " I did not immediately join the Methodists when awakened and converted ; I hesitated for some time ; but glory be to God that He inclined me to cast in my lot among them ! " Then referring to one of his favourite hymns, he quoted part of it as expressing his feelings and experience at the end of his pilgrimage—

" From Jehovah I came, For His glory I am,  
And to Him I with singing return ;  
What a mercy is this ! What a heaven of bliss !  
How unspeakably happy am I !  
Gathered into the fold, With Thy people enrolled,  
With Thy people to live and to die."

He lived a long life of honourable usefulness, and died rejoicing in God his Saviour, and was buried in City Road Chapel ground ; his character being sketched at the time of his funeral by three Presidents of the Conference, his friends in the ministry, the Rev. Walter Griffith, the Rev. Henry Moore, and the Rev. Joseph Benson. Crowds of people attended at his funeral, and to hear the funeral sermon which was preached afterwards. He died 17th May, 1810, aged seventy-four, and was interred near to Mr. Wesley. His name was not in the minutes of Conference when he died, as he had entered into business when no longer able to itinerate as a preacher, refusing to receive the small pittance then offered to supernumerary preachers, so long as he could earn his living as a coal merchant.

HYMN 232.—" Young men and maidens raise."—*For Children.*  
—TUNE, Trumpet, 1761.

This forms No. 65 of Charles Wesley's " Hymns for Children," and is a spirited paraphrase of Psalm cxlviii. 12, 13.

HYMN 233.—" Happy man whom God doth aid !"—*For Children.*—TUNE, Hotham, 1761.

Forms No. 18 of Charles Wesley's " Hymns for Children."

HYMN 234.—" Let all that breathe Jehovah praise."—*For Children.*—TUNE, Fulham, 1761.

Forms No. 90 of Charles Wesley's " Hymns for Children."

HYMN 235.—“Father of all, whose powerful voice.”

„ 236.—“Son of Thy Sire’s Eternal love.”

„ 237.—“Eternal, spotless Lamb of God.”

*The Lord’s Prayer*.—TUNE, London and Palmis, 1761.

John Wesley’s “Paraphrase of the Lord’s Prayer,” found in “Hymns and Sacred Poems,” 1742, page 275. It possesses all the characteristics of the poet’s classical pen. It is probably the finest paraphrase of that inimitable prayer to be found in the English language.

HYMN 238.—“Meet and right it is to praise.”—*For a Family*.  
—TUNE, Ascension, 1761.

Forms No. 11 in Charles Wesley’s “Hymns for a Family.” The original has five verses, the last one being omitted.

YMN 239.—“Hail! Father, Son, and Holy Ghost!”—*Of God*.  
—TUNE, Cornish, 1761.

Forms the first of Charles Wesley’s “Hymns for Children.”

HYMN 240.—“O God, Thou bottomless abyss!”

„ 241.—“Thou, true and only God, lead’st forth.”  
—*God’s Greatness*.—TUNE, Italian, 1761.

John Wesley’s translation from the German of Ernest Lange, found in “Hymns and Sacred Poems,” 1739, page 161. Two lines in the second verse of part ii. are borrowed from Tate and Brady’s version of Psalm ciii. The lines commence “Thy wakened wrath,” &c. The latter part of the first verse of this grand hymn is manifestly not suited for use in public worship. This is “an awe-inspiring hymn; serious without being heavy; bold without being extravagant.” Mr. Wesley has placed this hymn under the sub-title “On the Attributes of God.”

Ernest Lange, the author of this much admired hymn, was born at Danzig, in 1650, where he became magistrate and burgomaster. In February, 1711, when sixty-one years old, he published sixty-one hymns, “to praise the mercy of God,” who had delivered him from the pestilence which prevailed in 1710. He died at Danzig in 1727. Another translation of the same hymn forms No. 183 in the “United Brethren’s Hymn Book.”

HYMN 242.—“Glorious God, accept a heart.”—*For Children.*—  
TUNE, Hambleton’s, 1761.

This hymn forms No. 11 of Charles Wesley’s “Hymns for Children.” The expressive importunity of the pleadings in the last verse, where the personal pronoun ME is five times repeated, demonstrates how natural earnestness becomes true eloquence.

HYMN 243.—“Thou, my God, art good and wise.”—*For Children.*—TUNE, Amsterdam, 1761.

Forms No. 22 of Charles Wesley’s “Hymns for Children.”  
Bristol, 1763.

This interesting hymn is said to be founded on the following passage of Wesley’s “Instructions for Christians :” “My God, Thou art good, Thou art wise ; Thou art powerful. Be Thou praised for ever. Give me grace to love and obey Thee. My God, I thank Thee for giving me meat and clothes, and for promising to give me Thy love for ever. My God, forgive me all my sins, and give me Thy Good Spirit. Let me believe in Thee with all my heart, and love Thee with all my strength. Let me always be looking unto Jesus Christ, who is pleading for me at Thy right hand. Give me grace not to do mine own will, but Thine. Make me content with everything. The least of all good things Thou givest me is far more than I deserve. Give me, O Lord, a lowly heart. Let me not think myself better than any one. Let me despise myself, and look upon myself as the lowest of all. Let me hate all praise. Thou alone, O my God, art worthy to be praised.”

A pleasant and instructive investigation was recently undertaken owing to the alteration of the personal pronoun “my” for “thy” in the seventh line of the second verse. A gentleman residing at Ramsgate thus stated the case in the *Recorder* :—My daughter, on her return from one of the village chapels in this circuit, was endeavouring to find a hymn (with which she was unfamiliar) which was sung during divine service, and whose number she had forgotten. But as it was a long hymn, and she recollected the side of the book on which it commenced, she hoped to be able to recognise it. To assist her in her search, her mother and I each took a book and were turning over the leaves in quest of the *long hymn*. Presently she called our attention to the 243rd Hymn, saying, “This is the hymn the second verse of which Mr.—— always gives out instead of

'We thank Thee, Lord,' &c. We turned to it, and I read aloud, uninterruptedly, the second verse until I got to the seventh line. "For my." "*Thy*," said mother and daughter. Thinking that I might have made a mistake, I read the verse again. "For *my*." "*Thy!*" they both exclaimed. On comparing our hymn books, I found they were right, and I was not wrong; whereupon we gave up the search for the long hymn, and set to collecting all the hymn books in the house for the purpose of comparison, and of which the following was the result: The word "my" occurred in five editions, and "thy" in four editions. Mr. C. D. Hardcastle, of Sunderland, a reliable authority on Wesley's hymns, wrote as follows:—In the original, line seven of the second verse reads: "For *my* smallest spark of grace." The original reading occurs in all the editions of the "Collection of Hymns for the Use of the People called Methodists" from 1780 to 1831. In the larger copies of the revised edition, with supplement, 1831, the word *thy*, and in the smaller ones the word *my*, occurs. The editors probably altered the word intentionally, but in two at least of the smaller copies the alteration was not made. In the more recent editions, as those with double columns, for instance, it is "my" or "thy," perhaps accordingly as the compositor happened to use a copy of the larger or smaller edition. The original reading is the preferable one. When the poet asks for the grace, in the fifth line of the first verse, he calls it God's grace—

"Give me *Thy* converting grace."

When he thanks God for the measure of grace he has obtained, he properly calls it his own—

"For the blessings numberless  
Which Thou hast already given;  
For MY smallest spark of grace,  
And for *my* hope of heaven."

Another fact was elicited by this inquiry. The Methodist preacher, whose use of the hymn led to this investigation, was in the habit of opening social gatherings by giving out the second verse of this hymn as a grace before meals, instead of the popular one by Cennick, commencing, "Be present at our table, Lord"—

"For my life, and clothes, and food,  
And every comfort here,  
Thee, my most indulgent God,  
I thank, with heart sincere;

For Thy blessings numberless,  
Which Thou hast already given ;  
For Thy smallest spark of grace,  
And for my hope of heaven."

A much more intelligent and comprehensive form of metrical grace, than the old one so widely used.

HYMN 244.—"Thou, the great, eternal God."

„ 245.—"Good Thou art, and good Thou dost."

*For Children.*—TUNE, Kingswood, 1761.

Forms No. 94 of Charles Wesley's "Hymns for Children." The fourth verse of the original is left out, and the fifth verse is made the commencement of Hymn 245, which latter has been made extensively useful to all who wish to encourage trust in Christ.

Religious impressions received in the Wesleyan Sunday school, St. Nicholas, Margate, led Ann Young to seek the Lord, and at the age of fourteen she became converted and joined the Methodist Society. As a domestic in the family of Captain Wood, of Birkenhead, she adorned her profession by a humble walk with God. When her end was approaching, she expressed her confidence in God, and with all her strength she repeated the hymn—

"Good Thou art, and good Thou dost,  
Thy mercies reach to all," &c.

laying particular emphasis on the line, "Watches every numbered hair." In this calm and resigned state of mind she fell asleep in Jesus, 8th January, 1839, aged thirty-nine.

Mrs. Sarah Broad, of Sewdley, in the Newent circuit, received her first ticket of membership from the Rev. Jonathan Crowther, when she was a girl at school. Her joy was unbounded when she received the blessing of pardon. When laid aside by illness, her last hours were solemnly delightful. She said, "I cannot sink, I hang on my Saviour's merits." Bidding her husband farewell, she said, "Give your heart to God." She then repeated the verse—

"Good Thou art, and good Thou dost,  
Thy mercies reach to all," &c.

"He is mine, and I am His." Her last words were, "Washed all my sins away." She died, 27th December, 1837.

HYMN 246.—“My soul, through my Redeemer’s care.”—“*Thou hast delivered my soul from death,*” &c.—TUNE, Stanton, 1761.

Charles Wesley’s, forming No. 858 of “Short Scripture Hymns,” vol. i., based on Psalm cxvi. 8.

The mother of the Rev. Oliver Henwood was brought up in the Church of England. During the last fifteen years of her life she was united to the Methodists, and her solicitude was afterwards increased for the salvation of her children, especially her son, who became a Wesleyan minister. She passed away from earth to heaven, 25th January, 1807, repeating—

“My soul, through my Redeemer’s care,  
 Saved from the second death, I feel,  
 My eyes from tears of dark despair  
 My feet from falling into hell.”

It was the privilege of Mrs. Barrett, of Hull, mother of the Rev. Alfred Barrett, to attend a love-feast held in Norfolk Street Chapel, Sheffield, conducted by the late William Bramwell. “As the meeting was drawing to a close there was a pause; none seemed willing to rise; and there fell upon the assembly a stillness and an awe as deep as that of the grave. Every soul seemed to be absorbed and overwhelmed by the influence from above. None desired or dared to break the hallowed and awful silence of that hour, but all sat communing with heavenly and eternal things, until the preacher arose, and said, ‘Now, who can say that God is not here?’ which appeal, made with much force and feeling, enabled the assembly to relieve themselves by subdued ejaculations and tears.” The powerful impression produced on the mind of Mrs. Barrett never wore off; and, supported as it was by the drawings of the Holy Spirit, in early life she was led to join the Methodist Society when she removed to Hull, and there found peace through believing. In 1832, she gave up her son to the ministry, to whom she wrote frequently letters which indicated a growing in grace, and a lively interest in promoting religion. In her last illness, she said, “All is light beyond.” Her husband said it was a happy circumstance to be able to appropriate the words of the hymn commencing—

“My soul, through my Redeemer’s care,  
 Saved from the second death, I feel,” &c.

“Indeed it is,” she replied, “and through the mercy of the

Redeemer, I have no fear of death." Her faith was triumphant; and her redeemed spirit fled to paradise, 9th May, 1837.

The Rev. William Bird, in describing the last hours of Mrs. Bird (*Methodist Magazine*, 1817) remarks:—"When I inquired into her spiritual state, she replied, 'I hope you will strive to make yourself easy concerning me; because all *is* and *will* be well with me for ever. Jesus is my all. The Lord liveth, and blessed be my Rock! He is a sure foundation.' Observing me weep, she requested me not to grieve, 'Because (said she) I shall be happy for ever; and I *now* feel perfectly resigned to the divine will.' A few minutes before her departure, she, pressing my hand, said, 'I *do* love you, but I love God Almighty *better*: my obligations to Him are infinitely greater. Yes—

" 'My soul, through my Redeemer's care,  
Saved from the second death I feel;  
My eyes from tears of dark despair,  
My feet from falling into hell.'

She then added, 'My sight is going, and *I* am going!' and in a moment fell asleep in Jesus." 30th November, 1818.

HYMN 247.—"Holy as Thou, O Lord is none."—" *There is none as holy as the Lord,*" &c.—TUNE, Palmi, 1761.

This is No. 448 of Charles Wesley's "Short Scripture Hymns," vol. i., based on 1 Sam. ii. 2.

HYMN 248.—"Blest be our everlasting Lord."—" *Blessed be the Lord,*" &c.—TUNE, Brooks, 1761.

Made up of three of Charles Wesley's "Short Scripture Hymns," vol. i., Nos. 623-625, based on 1 Chron. xxix. 10-13.

HYMN 249.—"Great God! to me the sight afford."—" *The Lord descended in the cloud,*" &c.—TUNE, Trinity, 1761.

This forms three of Charles Wesley's "Short Scripture Hymns," vol. i., Nos. 166-168, founded on Exod. xxxiv. 5-6.

HYMN 250.—"Thy ceaseless, unexhausted love."—" *The Lord God, merciful and gracious,*" &c.—TUNE, Trinity, 1761.

This is also composed of three of Charles Wesley's "Short Scripture Hymns," vol. i., Nos. 169-171, founded on Exod. xxxiv. 6.

Matthew Henry has, in his commentary on this passage, very similar thoughts to those expressed by the poet. It is known that Mr. Wesley made free use of Henry's Notes in ascertaining the interpretation of many portions of Holy Scripture.

From fifty years Thomas Thompson, of Brompton, Kent, was a useful member of the Methodist Society, a Sunday-school teacher, and class-leader. He was truly a pattern to believers in his integrity, simplicity, and devotedness to the cause of God. On the Sabbath before his death he addressed the school with his usual earnestness, but during the week he met with an accident, by which he sustained severe internal injuries. He became at once resigned to the certainty of a speedy dissolution, saying, "My Saviour is about to take me home; I have left all the future to Him." Amongst his last words, he repeated the verse—

"Faithful, O Lord, Thy mercies are!  
A Rock that cannot move,  
A thousand promises declare  
Thy constancy of love."

He died peacefully, 25th February, 1864, aged seventy.

HYMN 251.—"Father of me, and all mankind."—"*Our Father which art in Heaven.*"—Tune, Spitalfields, 1761.

This forms part of two of Charles Wesley's "Scripture Hymns," No. 342, and part of No. 343, founded on Luke xi. 2, being a paraphrase of the first three clauses of the Lord's Prayer. Three verse of the original are left out.

HYMN 252.—"Come, Father, Son, and Holy Ghost."—"*The Lord bless thee, and keep thee.*"—TUNE, Hallelujah, 1791.

Formed of Nos. 200-202 of Charles Wesley's "Scripture Hymns," vol. i., founded on Num. vi. 24-26.

HYMN 253.—"Father, in whom we live."—*To the Trinity.*

Charles Wesley's, forming No. 34 in "Redemption Hymns." This was added to the collection in 1797. In 1875, it was printed as a double short metre hymn.

HYMN 254.—"The day of Christ, the day of God."—*The Divinity of Christ.*—TUNE, Smith's, 1761.

Charles Wesley's, from "Hymns on the Trinity," founded on 2 Peter iii. 12. It was printed two verses in one in 1875.



HYMN 255.—“Spirit of Truth, essential God.”—“*All Scripture is given by inspiration of God,*” &c.—TUNE, Norwich.

Charles Wesley’s, from “Hymns on the Trinity,” founded on 2 Tim. xvi., and 2 Peter i. 21.

HYMN 256.—“Hail! Father, Son, and Spirit great.”—*The Plurality and Trinity of Persons.*—TUNE, Trinity, 1761.

Charles Wesley’s, from page 58 of “Hymns on the Trinity.” Its tendency is to show the connection between the creation and redemption of man.

HYMN 257\*.—“Glory be to God on high.”—*Gloria in Excelsis.*  
—TUNE, Salisbury, 1761.

Charles Wesley’s paraphrase of the *Gloria in Excelsis*, in the Sacramental Service, found in “Hymns and Sacred Poems,” 1739, page 128. It is printed in John Wesley’s “Select Hymns, with Tunes annexed,” and was added to this collection after Mr. Wesley’s death.

HYMN 258.—“Jehovah, God the Father, bless.”—“*The Lord bless thee and keep thee,*” &c.—TUNE, Brooks, 1761.

Charles Wesley’s, from “Hymns on the Trinity,” founded on Num. vi. 24. The last verse of the original is left out, in which occurs the line, “The incommunicable name.” It was printed in double verses in 1875.

HYMN 259.—“Hail! holy, holy, holy Lord.”—“*Holy, holy, is the Lord of Hosts,*” &c.—TUNE, Trinity, 1761.

Charles Wesley’s, from “Hymns on the Trinity,” page 69, founded on Isaiah vi. 3, and Rev. iv. 8.

HYMN 260.—“Holy, holy, holy Lord.”—*To the Trinity.*—TUNE, Salisbury, 1761.

Charles Wesley’s, from page 96 of “Hymns on the Trinity.”

It is a hymn full of noble thoughts, conveyed in fine and appropriate language. Dr. Watts has the same idea which Charles Wesley has conveyed in the second stanza—

“Thy dazzling beauties while he sings,  
He hides his face behind his wings,

And ranks of shining thrones around  
Fall worshipping, and spread the ground."

Dr. Young, in his "Complaint," Night Second, has this line—  
"Time, in advance, behind him hides his wings."

HYMN 261.—"Come, Father, Son, and Holy Ghost."—*To the Trinity*.—TUNE, Sheffield, 1761.

Charles Wesley's, from page 98 of "Hymns on the Trinity."

Rev. Robert Stainton Ellis was born in 1814, entered the Wesleyan ministry in 1840, and, after travelling in nineteen circuits, paralysis compelled him in 1877 to become a supernumerary, and he located in the Highbury Circuit, London. He was a laborious and conscientious minister. His preaching was steeped in Scripture, fortified by divine authority, and instinct with a melting sympathy for souls. In his pastoral work he was diligent, and in conversation as well as preaching he was godly, cheerful, instructive, and interesting. He preserved the memory of his friend the Rev. John Randerson in the funeral sermon he preached, and published in 1878, and the same year he furnished to the *Wesleyan Magazine* a valuable article on Hippolytus, a Protestant reformer of the third century. On the last Sabbath evening he spent on earth, his voice in the hymn of praise was as jubilant as in his younger days. As he lay upon his bed he called for his Hymn Book and read—

"Jehovah, in Three Persons, come,  
And draw, and sprinkle us, and seal  
Poor, guilty, dying worms, in whom  
Thou dost eternal life reveal,  
The knowledge of Thyself bestow  
And all Thy glorious goodness show."

He wrote underneath that remarkable anthem to the Trinity—"This is the true Excelsior." In that spirit, surrounded by his beloved wife and children, he entered into rest, 21st April, 1882, aged sixty-eight years.

HYMN 262.—"A thousand oracles divine."—*To the Trinity*.—TUNE, Hallelujah, 1761.

Charles Wesley's, from "Hymns on the Trinity," page 100. The original is printed in eight-line stanzas. Dr. Edward Young, in his "Night Thoughts," Night Four, line 440, has the follow-

ing, which exactly corresponds with the seventh verse of this fine hymn—

“They see on earth a bounty not indulged on high,  
And downward look for heaven’s superior praise.”

HYMN 263\*.—“Father, how wide Thy glory shines!”—*God glorious, and Sinners saved.*

Dr. Watts’, from “*Horæ Lyricæ*,” 1705. The original has nine verses, the fifth and seventh being omitted.

Through the instrumentality of an awakening dream, George Rolstone was brought to God at the age of eighteen. He joined the Methodist Society, and during fifty years maintained a consistent godly profession, and for forty years was a useful class-leader. During his last illness, he had an assurance of his acceptance with God. He looked forward with joyous anticipation to the employment of glorified saints, and sometimes said—

“O may I bear some humble part,  
In that immortal song.”

In this patient and happy frame of mind, he departed from the militant to join the triumphant Church, 5th March, 1836, aged sixty-eight.

Eliza Wright, daughter of the Rev. Philip James Wright, of the Methodist New Connexion, was born at Stockport, in 1827, and by her godly parents was brought up religiously. Under a sermon preached by the Rev. Samuel Hulme at Leeds, in 1852, she was convinced of her lost condition by nature, and that night directed by the Rev. Charles D. Ward, and other friends, she struggled into the liberty of the children of God. Her after life was beautiful and bright as the result of the change. Early summoned to the rest of heaven; in her sufferings she spoke of dying as “going home; going to be with Jesus.” On the day she died, she said, “Jesus is always with me,” and then sang sweetly these lines—

“O may I bear some humble part  
In that immortal song!  
Wonder and joy shall tune my heart,  
And love command my tongue.”

Just before she expired she sang four lines, commencing—

“I love Jesus, hallelujah!  
I love Jesus; yes, I do”—

and soon afterwards, with a sweet smile resting on her countenance, the spirit escaped, leaving the earthly tabernacle at the age of nineteen years, 7th November, 1856.

HYMN 264.—“O All-creating God.”—*Of the Creation and Fall of Man.*—TUNE, Brentford, 1761.

Charles Wesley's, forming the second of his “Hymns for Children.” The third verse is omitted.

HYMN 265.—“O may Thy powerful word.”—*The kingdom of heaven suffereth violence.*—TUNE, Lampe's, 1746.

Charles Wesley's, forming No. 137 of “Short Scripture Hymns,” vol. ii., founded on Matt. xi. 12. This hymn commences a section with the title of “Believers Fighting.”

HYMN 266.—“Soldiers of Christ arise.”

„ 267.—“But, above all, lay hold.”

„ 268.—“In fellowship, alone.”

*The whole Armour of God.*—TUNE, Handel's March, 1761.

Charles Wesley's, forming together No. 140 in “Hymns and Sacred Poems,” 1749, vol. i.; founded on Ephesians vi., and extending to sixteen verses, four of which are omitted. It is inserted in “Select Hymns with Tunes annext.”

HYMN 269.—“Surrounded by a host of foes.”—*This is the Victory!*—TUNE, Norwich, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 113.

A fierce epidemical fever in July, 1826, entered the dwelling of William Treffry, of Cuby, Cornwall. Its first victim was Ann Treffry, a venerable widow, a godly woman, who had for fifty years maintained a consistent membership in the Methodist Society; she died ascribing “Glory to God!” Immediately afterwards, Charles Treffry, a youth of eighteen, enjoying unutterable peace of mind, yielded to the same disease. Then followed the head of the household himself. He had been afflicted for some years, and hence he fell a more ready victim; but his loins were girded, and his light was burning. Shortly before his departure, he delighted all about him by declaring his unshaken confidence in God in these lines—

“What though a thousand hosts engage,  
A thousand worlds, my soul to shake?”

I have a shield shall quell their rage,  
 And drive the alien armies back :  
 Portray'd it bears a bleeding Lamb ;  
 I dare believe in Jesu's name."

He died 6th October, 1846, aged forty-three years.

The Rev. William Fox was born at Otley, Wharfedale, Yorkshire, in 1822. His mother's cares and prayers were directed to his spiritual interests. She was a member of the Church of England, but attended the Methodist Chapel on Sunday evenings. She prayed with her children every evening, by which means they were led to think of heaven and how to get there. The preaching of the Rev. John Rattenbury, at Otley, in 1838, led to William's decision to give his heart to God. He became a Sunday-school teacher and local preacher, and came out into the itinerant ministry, in 1845. For fifteen years he laboured earnestly and lovingly to win souls, but disease cut short his career ; yet during all his sufferings he was delightfully happy. On one occasion, he said, "Read the 100th Hymn—'Jesus, my advocate above ;' and the 189th, 'Now I have found the ground wherein,' &c., and you will gather my experience." The latter hymn was often sung to him to the tune Euphony. Soon afterwards, he said, "I am happy ; oh yes ! I shall be happy, not in my own strength, but in the strength of Jesus. He has taken me by the hand, and none shall pluck me thence—

"What though a thousand hosts engage,  
 A thousand worlds, my soul to shake ?  
 I have a shield shall quell their rage,  
 And drive the alien armies back :  
 Portray'd it bears a bleeding Lamb ;  
 I dare believe in Jesu's name."

In that happy, resigned, and peaceful frame of mind he lingered on till 6th June, 1860, when, though utterly prostrate physically, he faintly whispered, "The precious blood of Christ ! the precious blood of Christ !" after which he quietly languished into life eternal at the early age of thirty-eight years.

HYMN 270.—"Equip me for the war."—*On God's Everlasting Love.*—TUNE, Olney, 1761.

Charles Wesley's, forming No. 12 of "Hymns on God's Everlasting Love." The first and eighth verses of the original are left out. The first commences—

"O all-atoning Lamb."

This long poem was written at a time when the Antinomian and high Calvinistic doctrines were boldly enforced; and in the omitted portions will be found some very strong thoughts against "the five points."

HYMN 271.—"O Almighty God of Love."—*On going into a Place of Danger.*—TUNE, Amsterdam, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742. The first and second verses of the original are left out.

HYMN 272.—"Peace! doubting heart; my God's I am!"—*Isaiah* xliii. 2, 3.—TUNE, 23rd Psalm, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1739, page 153. This hymn is one of rare excellence, abounding in Scriptural images and metaphors, and is full of instruction and encouragement.

On one of Wesley's visits to Cornwall he engaged some fishermen to take him in a boat from St. Ives to the Scilly Isles, some forty-five miles. They had not proceeded far before the winds began to blow and the billows to roll. The hearts of the sailors began to quail, and they concluded they must return. Wesley, in the storm, to cheer them, sang lustily—

"When passing through the watery deep,  
I ask in faith His promised aid,  
The waves an awful distance keep,  
And shrink from my devoted head;  
Fearless their violence I dare,  
They cannot harm, for God is there!"

The men thus encouraged, exerted their strength, and all got safe to the islands.

The early life of James Hoby, of London, was a testimony of the truth of the Scriptural record that "The thoughts of the heart are evil, and that continually." A more giddy round of gaiety, worldliness, and sin, never attended a young man than was the lot of Mr. Hoby. His mind next became entangled with almost every variety of religious opinion—Jewish, Popish, Mohammedan, and infidel. During all this time he thought himself to be a good churchman. Having been led to the Methodist Chapel at Greenwich, he heard a sermon by the Rev. Richard Watson on holiness, from which he learned that in his heart

there was none of it. The next Methodist sermon he heard was by the Rev. Jabez Bunting, from which he saw, to his sorrow, that for thirty years he had been deceiving his own heart. Another sermon, by the Rev. Charles Atmore, led him to begin family prayer. On Christmas Day, 1825, he began to meet in Mr. Butterworth's class, and received his first ticket from the Rev. John Stephens. From that time to the end of his life, so deeply conscious was he of the greatness of God's mercy to him in rescuing him from so low a degradation, that his utmost energies were employed in furthering the kingdom of Christ in the world, and in making known His salvation. When informed that the disease of the heart from which he was suffering would terminate suddenly, and that he must not leave his room, he requested that when he was dying, his friends would join in singing the hymn beginning—

“Peace ! doubting heart ; my God's I am !  
Who form'd me man, forbids me fear.”

On the first Sunday of 1863, he had hoped to have joined in the Covenant Service at Great Queen Street, London, but the call of the Master on that day was, “Come up higher ;” and just after saying, “He will give the Holy Spirit to them that ask Him,” his soul entered the rest above, 4th January, 1863, aged seventy-four.

No tale of sorrow and distress could exceed in intensity of interest that of the loss of the *Maria* mail-boat, in the West Indies, in 1826. The account of the shipwreck of the Apostle Paul near Malta is the nearest approach to the one just named for variety of incident, and for the unbounded faith which was exercised on the occasion. Five missionaries, three wives of missionaries, with several children and nurses, were returning to Antigua. In sight of land a storm arose, and before its fury the mail-boat was wrecked ; the five missionaries were drowned, and in fact the only one of the large party who escaped with life was Mrs. Jones, who endured many deaths in saving her own life ; but through mercy she was saved, and some years afterwards was married to Mr. Hincksman, and died in great peace at Lytham, in April, 1859. When the storm arose, one of the missionaries' sons, a little boy, gave out the verse beginning—

“Though waves and storms go o'er my head,” &c.

After this had been sung, a holy inspiration came over the child, and he astonished the party in the boat by the address he gave on the shipwreck of Jonah. A strange feeling came over those who heard the child. Mrs. Jones (Hincksman) tried to pray, but could not. At length she cried, "Lord! Lord! help me." Scarcely had she uttered the words when she became composed, and repeated the verse—

"Jesus protects; my fears begone!"

In that time of trouble and sorrow she gladdened her own heart and those of her companions by singing, for the last hymn most of them heard on earth—

"When passing through the watery deep,  
I ask in faith His promised aid,  
The waves an awful distance keep,  
And shrink from my devoted head;  
Fearless their violence I dare;  
They cannot harm, for God is there!"

She was the only one who could sing in that distressing hour, and the only one saved in that redeemed company!—*Vide Methodist Magazine*, 1826, page 486, and 1861, page 195.

Another incident of like character, the peril and preservation of a missionary, and the use of this hymn on the occasion, will be found in a letter from Mr. Wallace, in the *Methodist Magazine*, May, 1846, page 977.

When Methodism was little more than a bye-word and reproach, Mrs. Gaulter chose for her companion in life one of John Wesley's preachers. When about fourteen years old she joined the Methodist Society, and for more than sixty years she maintained a consistent godly profession. She suffered much during life, and in her last illness she had but little strength for resistance. Shortly before her death, after one of her spiritual conflicts, she repeated with much energy—

"Still nigh me, O my Saviour, stand!  
And guard in fierce temptation's hour:  
Hide in the hollow of Thy hand;  
Show forth in me Thy saving power;  
Still be Thy arm my sure defence:  
Not earth nor hell shall pluck me thence."

Her last words were but faint breathings—"A world of light and glory"—and that world she then entered, 3rd January, 1845.



HYMN 273.—“Omnipotent Lord, my Saviour and King.”—*The Good Fight*.—TUNE, Triumph, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742.

Elizabeth Deane, of Ightham, Sevenoaks, was a zealous and liberal member of the Methodist Society during thirty years, and greatly aided the erection of a chapel on her property. She was a timid follower of the Lord Jesus, but in death she was enabled to triumph. Fearing a sudden death, in answer to prayer she was saved from her apprehensions, and gave the most satisfactory evidence of being ready for her change. The last words she was heard to say were—

“Omnipotent Lord, my Saviour and King,  
Thy succour afford, Thy righteousness bring:  
Thy promises bind Thee compassion to have,  
Now, now let me find Thee Almighty to save.”

She died 28th January, 1850, aged sixty-two years.

HYMN 274.—“O my old, my bosom foe.”—*After a Recovery*.—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. i., No. 95.

HYMN 275.—“The Lord unto my Lord hath said.”—“*Lord, Thou hast been our dwelling-place*,” &c.—TUNE, Liverpool, 1761.

Charles Wesley's from “Hymns and Sacred Poems,” 1742, page 89, being a paraphrase of the Ninetieth Psalm, first verse. The original has fifteen verses, six of which are left out.

HYMN 276\*.—“Worship, and thanks, and blessing.”—*Written after a Deliverance in a Tumult*.—TUNE, Dying Stephen.

Charles Wesley's, No. 20 of his “Redemption Hymns.”

At this distance of time, it is difficult to decide which of several tumultuous riots, from which the poet of Methodism so narrowly escaped with his life, gave rise to this elegant and spirited hymn of gratitude and praise. The Rev. John Kirk traces the origin of this hymn to the Wednesbury riots of 1743, in which “Honest Munchin” was the captain of the mob, till divine grace reached even him, and after enduring from him, his followers, and maddened bulldogs what might be termed

“deaths often,” Charles Wesley himself received the broken-spirited Munchin on trial as a Methodist. If the Wednesbury riots gave birth to this hymn, it was composed on 26th October, 1743; and was afterwards used on other occasions rivalling in violence and ferocity the scenes which it commemorates. Another tumult is thus referred to by Mr. Charles Wesley, as part of a long and exciting narrative of the doings of an infuriated wicked mob at Devizes: “In 1747, after riding two or three hundred yards, I looked back and saw Mr. Merton on the ground in the midst of the mob, and two bulldogs upon him. One was first let loose, and leaped at the horse’s nose, but the horse, with his foot, beat him down. The other fastened on his nose and held there till Mr. Merton, with the butt-end of his whip, felled him to the ground. Then the first dog fastened on the horse’s breast; the beast reared, and Mr. Merton slid gently off. The dog held on till the flesh tore off. Then some of the men took off the dogs, others cried, “Let them alone.” But neither beast nor man had any commission to hurt. I stopped the horse and delivered him to my friend; he remounted with great composure, and we rode on leisurely till out of sight; then we mended our pace, and in an hour came to Scen, having rode three miles about, and by seven to Wrexall. The news of the danger was got thither before us, but we brought the welcome tidings of our deliverance. We joined in hearty praises to our Deliverer, singing the hymn—

“Worship, and thanks, and blessing,” &c.

Men who could thus suffer and thus sing were as ready for the “lions’ den” or the “fiery furnace” as for such infuriated madness of men and beasts. The hymn was not inserted in the collection until after Mr. Wesley’s death.

HYMN 277.—“Jesus, the Conqueror reigns.”—*Thanksgiving*.—  
TUNE, Handel’s March, 1761.

Charles Wesley’s, forming No. 139 in “Hymns and Sacred Poems,” 1749, vol. i.

The original is in sixteen stanzas, the first six only being used. These when first added to the collection formed three hymns of two verses each. They were united in the revised edition of 1797, and have so continued.

HYMN 278.—“Who is this gigantic foe?”—*David and Goliath*,  
I *Samuel* xvii.—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742.

In its construction the history of the triumph of David over the Philistine is applied most effectively to the triumph of believers over inbred and besetting sin.

HYMN 279.—“Shall I, for fear of feeble man.”—*Boldness in the Gospel*.—TUNE, Canon, 1761.

From the German of John Joseph Winkler, published in 1703, and translated by John Wesley during his residence in Georgia as a missionary. It appeared first in “Psalms and Hymns,” issued by the Wesleys in 1738, and is also added to their “Hymns and Sacred Poems,” 1739.

“This,” says Miss Winkworth, “is one of the standard hymns of Germany.” John Wesley endured severe persecution whilst in America for his stern fidelity in reproving sin, and in the language of this hymn he found comfort and encouragement.

John Joseph Winkler was born at Luckau, in Saxony, 23rd December, 1670. He was first pastor in Magdeburg, afterwards chaplain in the army, and accompanied the troops to Holland and Italy. Subsequently he returned to Magdeburg, where he became chief minister at the Cathedral, and member of the Consistory. He died there 11th August, 1722. He was an excellent man, of cultivated mind, and wrote ten good hymns.

HYMN 280.—“The Lord is King, and earth submits.”—“*He that believeth shall not make haste*.”—TUNE, Zoar, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742.

HYMN 281.—“Are there not in the labourer's day.”—*The Way of Duty the Way of Safety*.—TUNE, Snows Fields, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. i., No. 124.

HYMN 282.—“But can it be, that I should prove.”—*In Temptation*.—TUNE, Chapel, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. i., No. 113.

HYMN 283.—“O God, my hope, my heavenly rest.”—*For a Preacher of the Gospel.*—TUNE, Marienburn, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. i., No. 178, with a separate title, “Moses' Wish.”

HYMN 284.—“To Thee, Great God of Love! I bow.”—*For a Preacher of the Gospel.*—TUNE, Carey's, 1761.

Charles Wesley's, forming No. 180 in “Hymns and Sacred Poems,” 1749, vol. i. The second verse of the original was added at the revision of 1875.

HYMN 285.—“Come, Saviour Jesus from above.”—*Renouncing all for Christ.*—TUNE, Angel's Song, 1761.

The original of this hymn was written in French about the year 1640, by Madame Antonia Bourignon, whilst she was suffering from her father's anger on account of the mercenary suitors who solicited her hand. It expresses her resolution to devote herself entirely to the service of God. The French is in five eight-line verses. Her life was one of extraordinary suffering, privation, and endurance. Her self-denying industry and devotion were the marvel of many, and her writings fill twenty volumes. John Wesley made the translation in 1736, when he was suffering from reproach and calumny in America. It first appeared in “Hymns and Sacred Poems,” 1739, page 123. It is also found in Dr. John Byrom's “Miscellaneous Poems,” 2 vols., Manchester, 1773, vol. ii., page 211, with the title, “A Hymn to Jesus.” That publication has led some to suppose, erroneously, that it was written by Byrom.

The author was born at Lisle, Flanders, 13th January, 1616, and was named Antonia. She was the third of three sisters. At her birth she was so deformed with hair-lips that she was concealed for some months till surgical skill and fresh air somewhat restored her to comeliness, but her mother called her ugly, and never loved her. At the age of four she had read the Gospels, and her heart was so drawn by the Spirit of God, that she asked where the Christians lived, that she might learn more about Jesus Christ. The disputes she heard between her parents determined her not to marry, but to devote her whole being to God and His service. She saw the gaieties of life in her sisters, and in the young men who flattered her hoping to win her for her money, but she never changed her resolve made in

childhood. She shut herself up in her chamber, lived on plain food, fasted, prayed much, wore coarse clothing, visited and relieved the poor, but had a fear and dread of death and hell. At eighteen she cut off her long hair, made herself the habit of a hermit, and left home disguised as a young man. She was discovered, and fled to the Archbishop of Cambrai for protection against the insults offered to her. Taken home by her parents, she there lived a recluse till her mother's death in 1641. In 1653, at the age of thirty-six, she commenced an Orphans' Home at Lisle, which she superintended and supported from her own fortune, which was increased by her father's death in 1648. She then led a wandering life, retiring into a cloistered cell, or solitary cottage. Rich men tried to obtain her hand for her wealth, and her food was at times poisoned for the same object, but God took care of her for her devotion to Him. Deprived of her Ophanage, she spent four years at Gaunt and Mechlin, where she wrote some of her books. In 1667 she removed to Holland to secure the printing of her books, but persecution overtook her, and she escaped to Holstein. There the Jesuits tried to deprive her of her property, and even got her imprisoned for heresy; but the officer of the prison reading her books took them to the Prince, and convinced him of the injustice of her sentence, and she was released. In 1674 she removed to Sleswick, and hid herself in solitude, but the Jesuits pursued her, had her books seized, burnt, and scattered. This led to her books being read, and the next year the royal protection gave her rest. In 1676 priestly influence again caused her removal, and Lutheran priests drove her from Holland. In June, 1677, she found a refuge in Lutzburg, Friesland, and the resident Baron gave her charge of a Hospital for Strangers. Here she prepared her MSS. for the press, but her servants robbed her of much of her property and fled. After being hunted like a hare all her life, she at length died of fever at Franeker, 20th October, 1680, aged sixty-four years. She was of middle stature, slender figure, pleasant manners, gentle speech, lively, good memory, clear judgment, always wore plain clothes, amiable, charitable, generous, and had for a desk a smooth piece of wood. She was clean and neat in her person, intensely pious, and one of the most devoted members of the School of Mystics. God drew her to Himself at the age of four years, and of her own determined choice she followed Him for sixty years.

A reminiscence of sadness is associated with this hymn in connection with the last service conducted by the Rev. George Manwaring. That service was the administration of the Lord's Supper in Carver Street Chapel, Sheffield, 14th August, 1825. Little more than fourteen days sufficed for a violent fever to end the mortal strife. During the wanderings of the mind, the man of God was occupied with divine things, and the evening before his death it was affecting to his attendants to hear him give out the hymn—

“Come, Saviour Jesus, from above!  
 Assist me with Thy heavenly grace;  
 Empty my heart of earthly love,  
 And for Thyself prepare the place.”

This he did with a distinct and audible voice, as he lay insensible in bed, proceeding through the whole of the Communion Service, and the form of administering the elements, just as he had done during his last earthly service. In imagination he was commemorating the Lord's death with His saints on the earth, and almost immediately afterwards his released spirit joined the marriage-supper of the Lamb in the courts above, 31st August, 1825. Mrs. Manwaring was just recovering from an illness when her husband was smitten down, and her watchful care of him she loved induced the same malady in herself. She was taken to the dwelling of the Rev. Daniel Isaac, to whose care her ultimate recovery was mainly attributable; nor was it deemed prudent or safe to tell her of her widowed condition till her husband had been buried two days.

HYMN 286.—“Abraham when severely tried.”—*The life of faith exemplified*, &c.—TUNE, Complaint, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 12. This is a portion of one of the longest of this poet's compositions; it extends to more than eighty verses, and is a paraphrase of Heb. xi. 17-19.

HYMN 287.—“Omnipresent God! whose aid.”—*At lying down*.—TUNE, Magdalen, 1761.

Charles Wesley's, No. 119 of “Hymns and Sacred Poems,” 1749, vol. i. The original has eight verses, two of which are omitted. The fifth and sixth were added in 1875.

Under the ministry of the Rev. William Henshaw, Mrs. Wilson, wife of the Rev. Joseph Wilson, was convinced of sin,

and shortly afterwards, during a revival amongst young people in the Rye circuit, she obtained the blessing of pardon. In a humble and consistent walk before God, she manifested the power of divine grace in her heart. During her last illness, the Bible, Wesley's hymns, and the "Pilgrim's Progress" afforded her much encouragement. It was her practice every night to repeat upon her knees the whole of the hymn commencing—

"Omnipresent God! whose aid  
No one ever ask'd in vain," &c.

A more suitable evening prayer was scarcely ever done in verse. It is matter of surprise if thousands of the Lord's people have not made a similar and daily use of this admirable summary of devotion and self-dedication. She died 15th June, 1857, aged seventy-six years.

HYMN 288.—"O God, Thy faithfulness I plead!"—*In  
Temptation.*—TUNE, Wood's, 1761.

Charles Wesley's, forming No. 106 of "Hymns and Sacred Poems," 1749, vol. i. The original has eight verses, three of which are omitted.

It is a delightful record which a daughter has written of her mother, "That the light of purity and holiness which made the character of Mrs. Mary Miller so lovely in the eyes of others was invisible to herself." What is recorded of this holy "mother in Israel" may be with equal truth affirmed of her excellent husband, the pure, transparent, and holy William Edward Miller, Wesleyan minister. The writer of these lines has a delightful recollection of hearing the living testimony of the good man, delivered at a love-feast in Carver Street Chapel, Sheffield, in 1840—that for years sin had no place in his thoughts or heart. The thirty-eight years passed by Mrs. Miller in the Methodist Society were marked by inward and abiding peace, irreproachable uprightness, and a holy life. She walked in light. She frequently repeated the three last verses of Hymn 288, more especially the closing lines—

"Thy love shall burst the shades of death,  
And bear me from the gulf beneath  
To everlasting day."

What was said of the holy patriarch was equally appropriate to her: "She was not, for God took her," in the year 1835.

HYMN 289.—“God of my life, whose gracious power.”—*At the approach of Temptation.*—TUNE, Invitation, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740. The original has fifteen verses ; seven are left out.

Shortly before the close of the last century, the first Methodist services were held in the village of Walton, near Brampton, Cumberland. One of the first-fruits of that preaching was the conversion of a youth of sixteen, named Joseph Taylor. From that time his whole life and energies were devoted to the service of God, and abundantly was he owned and blessed in His work. He accompanied a young friend of his to Liverpool to see him sail as a Wesleyan missionary to the West Indies ; but when the seraphic Dr. Coke saw the two young men together, he was so impressed with the superior fitness of Mr. Taylor for the work that he was appointed and sent in the place of his friend. Reaching Barbadoes on a Sunday morning, accompanied by another missionary, they hastened, on landing, to the Methodist chapel. The missionary in charge was so overjoyed that, at the conclusion of the reading of the lesson, he left the pulpit and hastened to welcome the two brethren before the whole congregation. They fell on each other's necks, and wept tears of joy and gratitude. Mr. Taylor's labours were abundantly owned of God in that mission, scarcely a service being held without souls being saved ; and, as he once observed, when stationed in London, he saw more souls saved in the West Indies on one Sabbath than he saw saved in the metropolis in three months. At one mission-station he had to sleep in a room near the chapel, with no human being near. A good black woman prepared him his supper, and then left him alone with God. But he found there sweet and happy seasons of communion with heaven. When, in subsequent life, he referred to these times of affliction and jeopardy, he would devoutly lift his eyes and hands heavenward, and with strong feeling repeat the stanza—

“Oft hath the sea confess'd Thy power,  
And given me back at Thy command ;  
It could not, Lord, my life devour,  
Safe in the hollow of Thine hand.

“Oft from the margin of the grave  
Thou, Lord, hast lifted up my head ;  
Sudden, I found Thee near to save ;  
The fever own'd Thy touch, and fled.”



Then he would add, "I will sing of mercy and judgment: unto Thee, O Lord, will I sing." Few men have done more real service in promoting the kingdom of Christ, not only in the West Indies, but in various important circuits at home, and especially as one of the general missionary secretaries, and as president of the Conference in 1834. He was a devout and earnest Christian. He died in peace at Bass Lane House, Bury, Lancashire, the residence of J. R. Kay, Esq., 19th November, 1845, aged sixty-six, and had his last resting-place in the burial-ground of Cheetham Hill Wesleyan Chapel, Manchester.

HYMN 290.—"My God, if I may call Thee mine."—*Justified, but not Sanctified.*—TUNE, Pudsey, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1739. The original is in nine double verses.

HYMN 291.—"Fondly my foolish heart essays."—*In Desertion or Temptation.*—TUNE, Athlone, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1739, page 149. The original has fourteen verses, the first ten of which are left out.

HYMN 292.—"To the haven of Thy breast."—*Isaiah xxxii. 2.*  
—TUNE, Kingswood, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 145. The latter half of the fourth, and the first half of the fifth verses in the original are left out.

HYMN 293.—"Jesus, my King, to Thee I bow."—*Fight the Good Fight of Faith.*—TUNE, Italian, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 251. The original has nineteen verses, the fourth, and all after the tenth, being omitted.

HYMN 294.—"Jesus, Thou sovereign Lord of all."—*Desiring to Pray.*—TUNE, Mourners, 1761.

Charles Wesley's, forming No. 26 in "Hymns and Sacred Poems," 1749, vol. ii. One half of the original is left out. The necessity and efficacy of prayer is strongly set forth in this

hymn. "The God-commanding plea" of the fourth verse is founded on Isa. xlv. 11, where the Almighty says, "Command ye me." This commences the third section of the book, with the title, "For Believers Praying."

HYMN 295.—"Come, ye followers of the Lord."—"*Men ought always to pray, and not to faint*" (Luke xviii. 1).—TUNE, Kingswood, 1761.

Charles Wesley's, first printed at the end of a tract, entitled, "A Short View of the Differences between the Moravian Brethren lately in England, and the Rev. Mr. John and Charles Wesley, 1741." It is also printed in "Hymns and Sacred Poems," 1749, vol. ii., No. 28. One verse is omitted.

Under the preaching of the first missionaries at English Harbour, Trinity Bay, Newfoundland, the heart of George Ivamy was graciously opened to receive the Gospel; after he received the evidence of pardon and assurance he was abundantly happy, and during the rest of his short life he enjoyed uninterrupted peace with God. Fever and consumption followed each other in quick succession, and in the midst of his sufferings, after a violent paroxysm, he broke forth into singing—

"Be it weariness or pain  
To slothful flesh and blood  
Yet we will the cross sustain,  
And bless the welcome load."

He died 30th December, 1826, aged twenty-two, saying to his mother, "Death is gain; I am going to Jesus."

HYMN 296.—"Help, Lord! the busy foe."—*In a Hurry of Business.*—TUNE, Olney, 1761.

Charles Wesley's, No. 145, from "Hymns and Sacred Poems," 1749, vol. i. The first verse was added in 1875. In the fourth line the original reads, "Call off my anxious heart;" and by changing the word "anxious" to "peaceful," the intention of the poet is quite diverted.

HYMN 297.—"Shepherd Divine, our wants relieve."—*Desiring to Love.*—TUNE, Aldrich, 1761.

Charles Wesley's, No. 27 in "Hymns and Sacred Poems," 1749, vol. ii. This is popular in prayer meetings.

HYMN 298.—“O wondrous power of faithful prayer.”—*For those that seek Redemption.*—TUNE, Canterbury, 1761.

Charles Wesley's, from “Redemption Hymns,” page 49. There is a great fervency of manner and strength of language in this hymn. The all-powerful intercession of the Redeemer is set forth in the line, “Jesus forces me to spare.”

HYMN 299.—“Jesus, thou has bid us pray.”—*Avenge me of mine Adversary.*—TUNE, Kingswood, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 199, founded on Luke xviii. The original has ten verses, two of which are left out.

HYMN 300.—“Jesus, I fain would find.”—*Revelation* iii. 19.—TUNE, Lampe's, 1746.

It forms No. 846 of Charles Wesley's “Short Scripture Hymns,” vol. ii.

HYMN 301.—“Jesus, my strength, my hope.”—*A Poor Sinner.*—TUNE, Lampe's, 1746.

Charles Wesley's from “Hymns and Sacred Poems,” 1742, page 146. The fourth verse of the original is left out, and the second is placed at the end and forms the sixth.

Brought to a knowledge of the truth under the ministry of the Rev. William Jenkins in 1791, Ann Austen, of Kimbolton, joined the Methodist Society in early life. For many years she was a diligent tract-distributor, sick-visitor, and class-leader. For five years she was confined to the house by severe suffering, but no complaint escaped her lips. In a paroxysm of pain she would sometimes say—

“I want a heart to pray, To pray and never cease,  
Never to murmur at Thy stay, Nor wish my sufferings less.”

Her last words were expressive of her confidence in God, and sure hope of heaven. She died 8th September, 1845, aged eighty-one.

HYMN 302.—“Lord, that I may learn of Thee.”—*Isaiah* xxviii. 9.—TUNE, Minorities, 1761.

Forms No. 1005 of Charles Wesley's “Short Scripture Hymns,” vol. i.

HYMN 303.—“Ah, when shall I awake?”—*God's Everlasting love*.—TUNE, Lampe's, 1746.

This forms No. 7 in part ii. of Charles Wesley's “Hymns on God's Everlasting Love.” The original has eleven verses.

HYMN 304.—“Saviour, on me the want bestow.”—*The Beatitudes*.—TUNE, Travellers, 1761.

This is made up of Nos. 19, 21, 22, 23, 24, 26, and 27 of Charles Wesley's “Hymns on the Beatitudes,” found in the “Short Scripture Hymns,” vol. ii.

HYMN 305.—“Gracious Redeemer, shake.”—*For the Watch-night*.—TUNE, Olney, 1761.

Charles Wesley's, being No. 85 in “Hymns and Sacred Poems,” 1749, vol. ii. The original has ten verses, the first four of which are omitted. This hymn commences the fourth section of the collection, with the title, “For Believers Watching.”

HYMN 306.—“Father, to Thee I lift mine eyes.”—*For the Morning*.—TUNE, 112th Psalm, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. i., No. 142.

HYMN 307.—“God of all grace and majesty.”—*For the fear of God*.—TUNE, Wenvo, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 166.

HYMN 308.—“I want a principle within.”—*For a Tender Conscience*.—TUNE, Wenvo, 1761.

Charles Wesley's, forming No. 167 of “Hymns and Sacred Poems,” 1749, vol. ii. The first verse, and the halves of verses four and five of the original, are omitted.

HYMN 309.—“Help, Lord, to whom for help I fly.”—*In Temptation*.—TUNE, Musicians, 1761.

Charles Wesley's, forming No. 110 of “Hymns and Sacred Poems,” 1749, vol. i.

HYMN 310.—“Jesus, My Master and my Lord.”—*For the Watchnight.*—TUNE, St. Paul’s, 1761.

Forms No. 89 of Charles Wesley’s “Hymns and Sacred Poems,” 1749, vol. ii. The first verse of the original was added in 1875. Mr. Bunting has suggested an entirely new and much improved reading of the second verse—

“Into a world of tempters sent,  
I walk on hostile ground ;  
Where fools, on self-destruction bent,  
And bent on mine, surround.”

HYMN 311.—“Bid me of men beware.”—*For the Watchnight.*—TUNE, Olney, 1761.

Forms No. 90 of Charles Wesley’s “Hymns and Sacred Poems,” 1749, vol. ii., the first verse of the original being left out, and the next slightly altered.

HYMN 312.—“Jesu, my Saviour, Brother, Friend ;”  
„ 313.—“Pierce, fill me with an humble fear.”  
*Watch in all things.*—TUNE, Purcells, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1742, page 214. The original of these two forms one hymn, extending to fifteen stanzas, the last four being left out.

John Wesley and Methodism had no truer friends than were Ann and Sarah Loxdale, two of the daughters of Thomas Loxdale, Esq., of Shrewsbury. Ann was the intimate personal friend of the Rev. John Wesley and the Rev. John Fletcher, and afterwards became the second wife of the Rev. Dr. Coke. Sarah, the youngest sister, was converted to God in early life, and was afterwards married to Mr. Hill of Shrewsbury, son of the estimable Mrs. Hill, who was her first class-leader. Her life was one uninterrupted round of goodness and mercy, and cannot be better described than in the words of the Rev. P. M’Owan :—“Her Christian experience was deep ; her discourse was spiritual, edifying, and intelligent ; and her entire deportment and conduct evinced the closeness of her walk with God. Her attachment to Methodism was ardent ; and her liberality in supporting its institutions exemplary. Her understanding was strong and well cultivated ; her judgment was sound and discriminating ; and her disposition was generous and tenderly

affectionate. Her piety was cheerful, evangelical, and catholic. She was a faithful friend, a condescending teacher of youth, a wise counsellor, and an efficient class-leader." To this justly-deserved eulogium may be added, that she was, from the commencement of her religious course, accustomed to early rising and habitual industry. In later years, when unable to rise early, she generally had her Bible, Hymn Book,\* and writing desk in requisition about six in the morning. This custom she observed till she was half way between eighty and ninety years of age. Only five days' illness preceded her death; but her mind was unclouded, and she enjoyed perfect peace. The thought of joining the glorious company before the throne made her joyful. Naming several of her departed friends, she added—"They are waiting for me; it is enrapturing to think of joining them." The day but one before her death, she appeared to be favoured with some peculiar manifestation of the divine presence, and said—

"And, hovering, hides me in his wings."

Her happy spirit entered paradise, 4th December, 1847, aged eighty-seven years.

HYMN 314.—"Hark, how the watchmen cry."

,, 315.—"Angels your march oppose."

*For the Watchnight.*—TUNE, Handel's March, 1761.

Forms No. 91 of Charles Wesley's "Hymns and Sacred Poems," 1749, vol. ii. The original forms one hymn of twelve verses, five of which are omitted.

HYMN 316.—"Eternal Power, whose high abode."—*God exalted above all praise.*—TUNE, Palmis, 1761.

Dr. Watts', from *Horæ Lyricæ*, 1705. The original has six verses, the second being left out. It is as follows—

"The lowest step above Thy seat,  
Rises too high for Gabriel's feet.

\* A copy of Charles Wesley's "Hymns and Sacred Poems," 1749, two volumes, with Mrs. Sarah Hill's name written across both title-pages, and formerly used by that lady, has been used by the writer of these notes to compare with the originals all the hymns selected from that work, and it is prized by him for that pleasant association.

In vain the tall archangel tries,  
To reach Thine height with wondering eyes."

The third verse commences thus :—

"Thy dazzling beauties whilst he sings,"

which Mr. Wesley has greatly improved by altering to—

"Thee, while the first archangel sings."

For all Methodists there is an interest of an impressive character attaching to this hymn. On Sunday morning, 23rd January, 1855, the Rev. Dr. Joseph Beaumont prepared to preach, in Waltham Street Chapel, Hull, the anniversary sermons for the Sunday schools. He had been suffering much from acute rheumatism, and had declined taking any medicine for relief that morning, lest it should distress him in his work. The morning was cold, and the street slippery with the frozen snow; yet, with the aid of one of his daughters, he reached the chapel safely, making but few observations by the way. On entering the vestry, he made inquiries about the condition of the schools, for whose aid he was about to preach. He ascended the pulpit stairs with apparent ease and freedom, in order as much as possible to conceal the lameness from which he was suffering. He opened the service with much solemnity, giving out Hymn 316, commencing—

"Eternal Power, whose high abode."

Without reading the first verse, he gave out the first two lines of the second—

"Thee, while the first archangel sings,  
He hides his face behind his wings."

These lines he delivered with an awful pathos, his lips quivering as he uttered the solemn words. His emotion was doubtless increased by the loosening of the silver cord of life at that moment. Whilst the congregation were singing the second of those lines, the preacher looked partially round (as if in search of something), sank down on the spot where he stood, and his beautiful spirit was at once admitted to chant the praises of God before His throne in heaven, and to witness that beatific vision which leads even the "first archangel" in heaven to "hide his face behind his wings." Without a sound, or sigh, or motion, or without even a single instant's premonition, did that eminent servant of God pass away to the skies, with a mind full of sweet

peace and steadfast trust, overflowing with sacred joy in the full performance of his holy duties. He was sixty years old.

HYMN 317.—“Ah, Lord, with trembling I confess.”—*Matthew* v. 13.—TUNE, Welling, 1761.

Forms No. 30 of Charles Wesley's “Short Scripture Hymns,” vol. ii. This hymn has long been “a stone of stumbling and a rock of offence” to many Calvinists.

Forty years of the active life of John Early were devoted to God; during the whole of which, he was the chief support of the cause of Methodism in Witney. For several of his latter years, he was deprived of his sight, and was otherwise infirm, but in all these sufferings he complained not, for God was the strength of his heart and his portion. In his last illness he was very happy; praising God, speaking of the precious blood of Jesus, and quoting the promises of God, and a couplet of a favourite hymn—

“And lead me to the mount above,  
Through the low vale of humble love.”

His last words were—“I feel that heaven is my home.” He died 12th November, 1862, aged seventy-nine years.

HYMN 318.—“A charge to keep I have.”—*Leviticus* viii. 35.—TUNE, Olney, 1761.

This is No. 188 of Charles Wesley's “Short Scripture Hymns,” vol. i.; a hymn full of weighty and impressive thought, and often sung; a great favourite, as it will ever remain, owing to its special adaptation to the experience of life.

Soon after these notes first appeared, about 1872, a rather warm controversy arose between Calvinistic and Arminian readers of the *Christian Standard*, conducted by Mr. James Grant, as to the doctrinal views expressed in this hymn, which was closed by giving the text on which it is based, and showing how well it embodies the words of Moses: “Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord that ye die not; for so I am commanded.” It teaches the doctrine of works, not faith. Obedience is its basis, and in that respect corresponds to the command given to Saul to utterly destroy the Amalekites. Disobedience was Saul's sin, as Samuel so sternly pointed out to him.



HYMN 319.—“Watch'd by the world's malignant eye.”—  
*Nehemiah* v. 9.—TUNE, Welsh, 1761.

Charles Wesley's, forming No. 685 of “Short Scripture Hymns,” vol. i. It shows the poet's great power of embodying Gospel duty and principle upon Old Testament history.

HYMN 320.—“Be it my only wisdom here.”—“*Behold the fear of the Lord, that is wisdom,*” &c.—TUNE, Chapel, 1761.

Charles Wesley's, forming No. 757 of “Short Scripture Hymns,” vol. i., founded on Job xxviii. 28.

HYMN 321.—“Summon'd my labour to renew.”—*To be sung at Work.*—TUNE, Mitcham, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 194. This hymn commences the Fifth Section, with the title—“For Believers Working.”

HYMN 322.—“Servant of all, to toil for man.”—*To be sung at Work.*—TUNE, Bexley, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 193. The first verse of the original reads as follows—

“Son of the carpenter, receive  
This humble work of mine ;  
Worth to my meanest labour give  
By joining it to Thine.”

HYMN 323.—“God of almighty love.”—*An Hourly Act of Oblation.*—TUNE, Lampe's, 1746.

Charles Wesley's, forming No. 149 in “Hymns and Sacred Poems,” 1749, vol. i.

In the third verse of the original the first line is, “Spirit of grace inspire,” and the last line is, “A worm into a god.” The alterations are to be preferred ; but the idea conveyed in the last line exactly corresponds with a passage in the first book of Young's “Night Thoughts”—

“How poor, how rich, how abject, how august,  
How complicate, how wonderful, is man !

\* \* \* \* \*

Midway from nothing to the Deity !  
 A beam ethereal, sullied, and absorpt !  
 Though sullied and dishonour'd, still divine !  
 Dim miniature of greatness absolute !  
 An heir of glory, a frail heir of dust !  
 Helpless immortal, insect infinite !  
 A worm ! a god !

Young, as a poet, was a favourite with the Wesleys, but probably both Young and the Wesleys had in their minds the recollection of the words of the Saviour, "Is it not written in your law, I said, Ye are gods?" John x. 34; see also Gen. i. 26.

HYMN 324.—"Forth in Thy name, O Lord, I go."—*Before Work*.—TUNE, Angels' Song, 1761.

Charles Wesley's, forming No. 144 in "Hymns and Sacred Poems," 1749, vol. i.

HYMN 325.—"Lo! I come with joy to do."—*For a Believer in Worldly Business*.—TUNE, Kingswood, 1761.

One of Charles Wesley's "Redemption Hymns," 1747.

HYMN 326.—"Captain of Israel's host, and Guide."—*Exodus* xii. 21.—TUNE, Norwich, 1761.

Forms No. 133 of Charles Wesley's "Short Scripture Hymns."

HYMN 327.—"O Thou who camest from above."—*Leviticus* vi. 13.—TUNE, Palmis, 1761.

This is No. 183 of Charles Wesley's "Short Scripture Hymns."

The words here versified are, "The fire shall ever be burning upon the altar; it shall never go out." Samuel Bradburn, in his sketch of the character of the founder of Methodism, says, "The Rev. John Wesley told me, when with him in Yorkshire, in the year 1781, that his experience might always be found in the following lines—

"O Thou who camest from above,  
 The pure celestial fire to impart,  
 Kindle a flame of sacred love,  
 On the mean altar of my heart.

- “ ‘ There let it for Thy glory burn  
 With inextinguishable blaze ;  
 And trembling to its source return,  
 In humble prayer and fervent praise.
- “ ‘ Jesus confirm my heart's desire,  
 To work, and speak, and think for Thee ;  
 Still let me guard the holy fire,  
 And still stir up Thy gift in me.
- “ ‘ Ready for all Thy perfect will,  
 My acts of faith and love repeat,  
 Till death thy endless mercies seal,  
 And make the sacrifice complete.’ ”

That flame of sacred love was always kept burning in Mr. Wesley's heart, and it always kept him in the path of duty, which was the path of safety. It is said that some of the old preachers, a century ago, who held Mr. Wesley in most affectionate veneration, agreed one day to ask him his own experience ; so one said to him, “ Mr. Wesley, you often ask us about our experience, we should like to be favoured with yours.” He replied, “ Very well ; I will tell you,” and he repeated the lines commencing—

- “ ‘ Jesus, confirm my heart's desire,  
 To work, and speak, and think for Thee,’ &c.

“ That is my experience,” said Mr. Wesley, “ Can any Christian give better ? ” On another occasion, when Mr. Wesley was asked how he would act if he knew that in two days he must die, he simply repeated the programme of the duties he had marked out in his diary for those days.

In early childhood, Eliza Hill, of York, grand-daughter of Richard Burdsall, gave her heart to the Lord, and His service ever after became her chief joy. Her reliance on the merit and death of Christ was habitual ; her sense of acceptance with God was generally clear, and her peace and joy unbroken. Knowing the shortness of life and certainty of death, she crowded her life's short day with works of faith and labours of love. The night before she died, she sang the hymn through, commencing—

- “ O Thou who camest from above,”

and ending with—

- “ Ready for all Thy perfect will,  
 My acts of faith and love repeat,  
 Till death thy endless mercies seal,  
 And make the sacrifice complete.”

On the last day of her earthly pilgrimage, she was sending out garments to the poor. She lived only a few hours after a seizure of paralysis, and died 12th November, 1856, aged forty-nine.

HYMN 328.—“When quiet in my house I sit.”—*Leviticus* vi. 7.  
—TUNE, Canterbury, 1761.

This is formed of four of Charles Wesley’s “Short Scripture Hymns,” vol. i., Nos. 289-292, based on these words, “Thou shalt talk of them when thou sittest in thy house ; when thou walkest by the way ; when thou liest down ; and when thou risest up.” This, like many other hymns in the collection, has, in every verse and line, been made a blessing to some of the Lord’s people.

Previous to the introduction of Methodism into Fakenham and Walsingham in Norfolk, in 1781, by Mr. Wesley, there were none but female preachers in that locality ; but twelve of these eminently holy gifted women were the means of kindling the fire of the Lord, till the work spread, and many villages and towns were blessed by the revival which followed their labours. Amongst the converts resulting from these labours were many of the relatives and friends of Ann Hill Taylor, who afterwards became the wife of the Rev. George Taylor. One of these converts was her mother’s brother, Josiah Hill, who became an eminent Methodist preacher ; another was his brother, James Hill ; a third was also named James Hill, all three of whom adorned the Christian profession during long lives. A fourth, Mr. Harrison, became a useful local preacher ; then followed a sister, who became the wife of Richard Fisher, a Methodist preacher, and mother of Thomas R. Fisher, also a Methodist preacher. The parents of Ann Hill Taylor also shared in the rich outpouring of the Spirit of God ; and she herself partook of the heavenly fire, which consumed the sin from the soul, and produced a life devoted to God and to His service. When scarcely twenty years of age, she was made the leader of a class, and wisely used the office for many years. Her love to the Word of God was great ; she studied its truths, lived in obedience to its precepts, partook largely of its blessings, and drank in its hallowed inspirations, diffusing as a consequence light and joy on every hand. From youth she almost daily sung—

“When quiet in my house I sit,  
Thy book be my companion still ;

My joy Thy sayings to repeat,  
Talk o'er the records of Thy will,  
And search the oracles divine,  
Till every heart-felt word be mine."

She delighted in the services of the sanctuary, and especially in Sabbath early morning prayer meetings. Her life was one of sincerity, integrity, usefulness, and prayer. She died 11th December, 1860, aged sixty-five years.

In very early life, Ann, the wife of the Rev. William Naylor, devoted herself to the Lord, and through many years maintained a close and uniform walk with God. In the church she was ready for every good work, and her labours of love were blessed to many. As a class-leader she was diligent, faithful, and successful. The Word of God was her daily companion; and she was accustomed to sing—

"O may the gracious words divine  
Subject of all my converse be :  
So will the Lord His follower join,  
And walk and talk Himself with me."

By her life, she taught her family how to live, and in her death, which took place at Hammersmith, 17th January, 1842, showed how peacefully the Christian can die. Her last words were, speaking of heaven, "My treasure and my heart is there."

Music, which has been the charm of so many, has been the snare of many more. Samuel Potter, of Culmstock, Devon, was for some years a member of the choir in the parish church, and often during that period resisted the strivings of the Spirit of God, by his love of the frivolity of his companions. A letter containing earnest, godly advice, from a relative of his, the venerable John Moon, one of the early Methodist preachers, was to his guilty conscience like the message of Nathan to David; he left his ungodly companions, joined the Methodists, found peace in believing, opened his house for preaching, and ever afterwards devoted his best efforts to the extension of the work of God. On the last Sabbath he spent on earth, he called his family together for evening prayer, and they sang at his request the whole of Cowper's hymn which begins—

"God moves in a mysterious way."

Having closed the devotions of the day, he sang for himself, as he had done on many previous occasions, the verse—

“Oft as I lay me down to rest,  
 O may the reconciling word  
 Sweetly compose my weary breast!  
 While, on the bosom of my Lord,  
 I sink in blissful dreams away,  
 And visions of eternal day.”

He was very fervent in prayer the evening before he died, and rested peacefully during the night. Rising in the morning refreshed, he cheerfully said, “Well, I think my work is almost done,” and before he left his bedside, the messenger of mercy arrived, he sank down on the bed, and died, 29th March, 1830, aged sixty-three. Crowds from the surrounding villages attended his funeral to do honour to the memory of a useful, godly man.

Methodism was introduced into Beeston, chiefly through the residence there of Mr. and Mrs. Kirkland. When residing in Nottingham, Mrs. Kirkland was brought to Christ by means of a sermon preached in Halifax Place Chapel, by the Rev. Edward Hare. In 1819, on removing to Beeston, Mr. Kirkland opened a room on his ground for preaching. The cause grew and prospered, until a large chapel was erected, in which twelve classes of members were gathered, and a large Sunday school established. Two of these classes were met by Mrs. Kirkland, whose life was marked by so many of the fruits of the Spirit, that one of her neighbours said of her, “She had for many years lived next door to heaven, and had only to step over the threshold when she died.” During many years, she sung every evening—

“Rising to sing my Saviour’s praise,  
 Thee may I publish all day long;  
 And let Thy precious word of grace  
 Flow from my heart, and fill my tongue;  
 Fill all my life with purest love,  
 And join me to the Church above.”

That prayer was fulfilled in her life: and after a short illness, she departed to be “For ever with the Lord.” She died 14th March, 1851, aged seventy-one years.

It was the constant daily practice of Robert Whisker, every morning, as soon as he awoke and saw the light, to attune his heart for daily duty by singing—

“Rising to sing my Saviour’s praise,  
 Thee may I publish all day long;  
 And let Thy precious word of grace  
 Flow from my heart, and fill my tongue;

Fill all my heart with purest love.  
And join me to the Church above."

Every evening, when the day's work was over, his joy was found in singing the verse—

"Oft as I lay me down to rest,  
O may the reconciling word  
Sweetly compose my weary breast!  
While, on the bosom of my Lord,  
I sink in blissful dreams away,  
And visions of eternal day."

This fact is on record. Doubtless there are scores or hundreds of persons who have similar experience.

HYMN 329.—"Thee, Jesus, full of truth and grace."—*The Trial of Faith*.—TUNE, Wednesbury, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 18. The original is in two double verses, and is evidently founded on the fiery trial of the three Hebrew children in Babylon, and their astonishing deliverance.

"The doctrine of a particular providence," observes Mr. David Creamer, "which breathes throughout Charles Wesley's poetry, is very forcibly expressed in the second stanza of this hymn—

"We now Thy guardian presence own,  
And walk unburn'd in fire."

This hymn commences the sixth section of the book, with the title, "For Believers Suffering."

At the early age of twelve years, Rev. John Elam, of Fartown, Huddersfield, gave himself to the Lord, and ever afterwards, his unceasing efforts to do good, gave abundant evidence of a renewed heart. He became a useful Sunday-school teacher, a successful local preacher, and for a few years was an earnest preacher in the itinerant ministry. When seized by illness, he continued to preach till within fourteen days of his death. His sufferings were severe, but borne with Christian fortitude. Shortly before he died, he lifted his eyes towards heaven, and began to repeat the hymn—

"Thee, Jesus, full of truth and grace," &c.

On coming to the third verse, he changed the pronoun, and continued the hymn with emphasis thus—

“Thee, Son of Man, by faith I see,  
And glory in my guide,  
Surrounded and upheld by Thee,  
The fiery test abide,” &c.

In this spirit of resignation, he waited but a few hours longer, and the spirit returned to God who gave it, 25th April, 1851.

When about sixteen years of age, Mrs. Barritt, wife of the Rev. J. W. Barritt, was enabled to give her heart to the Lord, and her life to His service. Cheerfully relinquishing the pleasures of the gay, in which she had taken delight, she left all that was merely worldly to follow the Lord. When she became a pastor's wife, she found many ways of usefulness in the Church, and she was especially helpful in forming new classes; and many members whom she gathered into the fold will, in the last day, be the crown of her rejoicing. She patiently endured illness for three months; and when conscious that her end was near, she summoned her family for a farewell act of worship. Hymn 329 she selected to be sung, and on coming to the last verse, her voice was heard clearly and distinctly singing forth—

“The fire our graces shall refine,  
Till, moulded from above,  
We bear the character divine,  
The stamp of perfect love.”

This was her last song upon earth; shortly after, she passed into the heaven of rest, 20th June, 1853, aged sixty-one.

HYMN 330.—“Saviour of all, what hast Thou done?”—*The Trial of Faith*.—TUNE, 23rd Psalm, 1761.

Charles Wesley's, forming No. 6 of “Hymns and Sacred Poems,” 1749, vol. ii. There is a mighty power of poetic imagination in this fine hymn, particularly in the closing lines—

“I take my last triumphant flight  
From Calvary to Sion's height.”

An “old disciple,” of a cheerful disposition, was John Webster, of Leeds. Having good health, an active mind, an intense love to Christ, and an anxious desire to bring sinners to Him, he



devoted himself, and much of his income, to promoting the cause of God. He joined the Methodist Society in 1780, and was a class-leader for forty years. On one Sunday afternoon he met his class with more than his usual fervour and affection. In the evening he attended the service at Brunswick Chapel, in good health, and joined heartily in singing the concluding verse of Hymn 330—

“ This is the strait and royal way  
That leads us to the courts above,” &c.

He knelt down with the congregation to pray, and whilst so engaged he was heard to groan, and, without speaking a word, he ceased to breathe, 16th October, 1831, aged seventy-six.

HYMN 331.—“ Afflicted by a gracious God.”—*No chastening for the present seemeth to be joyous but grievous, &c.*—TUNE, St. Margaret's, 1877.

One of Charles Wesley's “ Short Scripture Hymns,” left by him in MS., and based on Heb. xii. 11. It forms No. 3323 in J. and C. Wesley's “ Poetical Works,” vol. xiii., page 158.

HYMN 332.—“ Master, I own Thy lawful claim.”—*If any man will come after Me.*—TUNE, Marienbourn, 1761.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1749, vol. ii., No. 13. The original has eleven verses, six of which are omitted; and in some of them the more glaring sins of that age, as well as of this, are fearlessly exposed.

HYMN 333.—“ Come on, my partners in distress.”—*For the Brotherhood.*—TUNE, Snows Fields, 1761.

Charles Wesley's, forming No. 22 in “ Hymns and Sacred Poems,” 1749, vol. ii. The third verse of the original is left out.

This hymn is distinguished for its special adaptation to the circumstances of the tried and suffering people of God. Montgomery says of the hymn that it anticipates the strains of the redeemed, “ and is written almost in the spirit of the Church triumphant.” Out of many examples illustrative of the value of this hymn, four only can be here given, but a dozen others have been collected.

Under date of “ Coleraine, 7th June, 1778,” Mr. Wesley writes particulars of “ a pleasing sight.” A young gentlewoman entered into the Methodist Society there, as the result of Mr. Wesley's

first preaching in that town in the open air. Unexpectedly meeting her sister in the preaching-room, she fell upon her neck, wept over her, and could only say, "O sister, sister!" and sank down on her knees to praise God. Both sisters were in tears; so were many others in the room. Mr. Wesley himself was so affected that he hastened into another apartment to conceal his emotion and to praise God. These two sisters were Ann Young and Isabella Young. Ann became the beloved wife of the estimable and venerable Henry Moore, one of Mr. Wesley's executors, and his biographer; and Isabella became the wife of another Methodist preacher, Thomas Rutherford. There did not live a person who stood higher in Mr. Wesley's estimation, for every grace and virtue which can adorn humanity, than Ann Moore; nor was she less beloved by Mrs. Charles Wesley, Dr. Adam Clarke, and by other distinguished Methodists who knew her. In her last illness she had a desire "to depart and be with Christ." When reference was made to some departed relatives, she said she should soon see them all in heaven; and, addressing Mrs. Rutherford, said, "Sing—

"Come on, my partners in distress,  
My comrades through the wilderness,  
Who still your bodies feel," &c.

Nearly her last words to her husband were, "God is good; God is love; glory be to the Father, and to the Son, and to the Holy Ghost." She peacefully entered into rest, 25th March, 1813, aged fifty-six years, with a heavenly smile resting on her countenance; and her body was buried near that of her husband, close to the east wall of City Road grave-yard, behind the chapel, at the north-east corner.

Amongst the "noble army of martyrs," few will occupy a more prominent position than the missionary of the cross; and amongst that self-denying band, few will take higher rank than those of Sierra-Leone. Three successive terms of service in Western Africa were undertaken and completed by Thomas Dove. Up to that period—1846—no missionary had rendered so much service in that terrible climate, and escaped with his life. He was converted in early life, received his first ticket from the Rev. John Gaulter, when president of the Conference, became a useful local preacher, and was encouraged by the Rev. Dr. Adam Clarke to offer himself for the mission work. The record of his labours, as furnished by his brethren, is an

ample testimony that he loved the "happy toil," and was abundantly owned and blessed in it. Through the mercy of God, he was permitted to return to England, after seeing so many colleagues fall in the foreign field around him, and he occupied several home circuits with acceptance; but the toil of that service induced a somewhat premature termination of his useful labours. He bowed in submission to the divine will; and in his severest pain and weakness, only a short time before his death, he said—

"Who suffer with our Master here,  
We shall before His face appear,  
And by His side sit down."

On the day of his death—1st December, 1859, aged fifty-eight—he said, "I have not a cloud on my mind. I die at peace with God and all mankind." Afterwards he said, "I shall soon be landed;" and in twenty minutes he expired.

Amongst the connecting links uniting the Methodism of Mr. Wesley with that of his immediate successors, none held a more useful position than Thomas Cordeux, the official printer to the Connexion. Mrs. Cordeux was a most excellent, useful, and exemplary Christian, in early life seeking the kingdom of heaven and its righteousness, and finding all other blessings attendant thereupon. Her journal is a most interesting record of Christian experience. When illness had prostrated her strength, and death was near, she said, "Lord, I am Thine, and Thou art mine." Her husband, seeing that life was ebbing fast, said—

"Your conflicts here will soon be past!"

To which she most distinctly rejoined—

"And you and I ascend at last,  
Triumphant with our head."

With these words she closed her earthly career, 2nd April, 1824, aged sixty-four. The venerable man, her husband, lived many years afterwards, and died triumphing through Christ.

In the *Wesleyan Magazine* is an account of Miss Barbara Jewitt, of whom we read as follows:—"On the day of her death she was sitting in the chair in which she had sat for three weeks, and broke out into singing in a loud tone the delightful hymn—

"On Jordan's stormy banks I stand,  
And cast a wistful eye

To Canaan's fair and happy land,  
Where my possessions lie.'

Her relatives were alarmed, for she had only been able to speak in a whisper for some weeks. After singing half-an-hour, she requested Hymn 333 to be given out—

“ ‘Come on, my partners in distress,’ &c.

in the singing of which she joined at intervals with earnestness. ‘Sing on, sing on,’ she frequently said to her friends. Then, as if talking to angelic spirits, she said, ‘Stay, stay, I am not ready yet.’ She requested the hymn to be sung—

“ ‘O glorious hope of perfect love,’ &c.

Her sight then failed her, and she asked her friends to come nearer and sing. Whilst they were thus engaged she waved her hand in triumph, and with much emphasis sang—

“ ‘And makes me for some moments feast  
With Jesu's priests and kings.’

She then fell back in her chair, and in a moment her spirit fled to the skies.”

HYMN 334.—“Lord, I adore Thy gracious will.”—“*The Lord hath said unto him, Curse David.*”—TUNE, Snows Fields, 1761.

Forms No. 519 of Charles Wesley's “Short Scripture Hymns,” vol. i., founded on 2 Sam. xvi. 10.

Dr. Adam Clarke gives frequent commendation of the poetry of Charles Wesley in his “Notes on the Bible;” and on this short hymn the discriminating Biblical critic makes these observations on this passage of Holy Writ:—“No soul of man can suppose that ever God bade one man to curse another, much less that he commanded such a wretch as Shimei to curse such a man as David; but this is a peculiarity of the Hebrew language, which does not always distinguish between permission and commandment. Often the Scripture attributes to God what He only permits to be done, or what in the course of His providence He does not hinder. David, however, considers all this as being permitted of God for his chastisement and humiliation.” The doctor then quotes this hymn with these words:—“I cannot withhold from my readers a very elegant poetic paraphrase of this passage, from the pen of the Rev. Charles Wesley, one of the first of Christian poets.”

HYMN 335.—“Cast on the fidelity.”—*For a woman near the time of her travail.*—TUNE, Kingswood, 1761.

This is one of Charles Wesley's “Hymns for a Family,” page 54. In the second verse there is a spirited personification of mercy, death, pain, and sorrow.

Many who visited Margate a few years ago were struck, on entering the Wesleyan chapel, with the appearance of two brothers, both in the evening of life, one of whom read the liturgy with deep and reverent feeling, while the other led the responses of the congregation. One of these was George Rowe, who early gave his heart to the Lord, and became a useful member of the Methodist Society, conducting a class for nearly forty years, and serving the offices of Society and Circuit Steward with efficiency. When laid aside by illness, he retained his confidence in God, and when near his end, his brother visited and prayed with him, and at the close of the prayer he uttered the beautiful lines—

“Cast on the fidelity Of my redeeming Lord,  
I shall His salvation see, According to His word :  
Credence to His word I give ; My Saviour in distresses past  
Will not now His servant leave, But bring me through at last.”

His faith was nourished by devout meditation and prayer, and in peace he entered heaven, 22nd December, 1855, aged seventy-four.

One of the worthies of Methodism in Nottingham was Mr. Sampson Biddulph, M.R.C.P. At the early age of eighteen, he was brought to a knowledge of the truth in the Methodist chapel at Hockley, was admitted on trial by the Rev. J. S. Pipe, and received his first member's ticket from the holy William Bramwell, who ever afterwards was his friend. He took an active part in the first missionary meeting held at Nottingham, and in whatever tended to spread the knowledge of divine truth, and promote personal holiness. The parties held in Methodism in his his day were really means of grace ; the time was spent in Christian communion and in prayer ; this was their delight, and the secret of their power, and one result was, that often from fifteen to twenty thousand members, and even more, were annually added to the Church. In his last illness, and on the last Sabbath he spent on earth, he said, “I now feel the power of grace to sustain me ;” and afterwards, whilst being supported in bed, he tried to repeat—

“Cast on the fidelity Of my redeeming Lord,  
I shall His salvation see,” &c.

Here his voice failed, but a friend read the hymn through, which eminently expressed the feelings of his heart, and in this spirit he departed, 24th October, 1861, aged eighty.

The parents of Mrs. D. Bealey were both intimate personal friends of Mr. Wesley in London. In early life she resided on the Continent, enduring many trials. Returning to England in 1800, Miss Marsden became the wife of Mr. Richard Bealey, of Radcliffe, near Manchester. During sixty years, this family has rendered most important and substantial help to Methodism in Bury, and around that locality. Mrs. Bealey was called to suffer the separation from several members of her family, and ultimately her own health gave way, and this confined her much at home. Through these trials she found great consolation in reading the Scriptures and Wesley's Hymns. Every night she used to have two or three hymns read to her, until she could repeat them from memory. A few days before her death, whilst her sufferings were most acute, she was relieved by verses of Scripture or hymns. She frequently repeated two lines from her favourite hymn, the 335th—

“To Thy blest will resign'd,  
And stay'd on that alone.”

And when memory failed, every few minutes she would say, “Repeat *my* lines.” In perfect calm her redeemed spirit returned to God, 11th December, 1829, aged seventy years.

HYMN 336.—“Father, in the name I pray.”—*For a Woman near the time of her travail.*—TUNE, Kingswood, 1761.

Charles Wesley's, from “Hymns for a Family,” page 54. The first and second verses of the original are left out. Objection has often been taken to the last lines of the first verse, “And agony is heaven.” The severity of the contrast implied in the language used we may become more reconciled to, when the design for which the hymn was written is known. This is expressed in the title. Under any circumstances, can it be shown that “agony is heaven”?

The influence of Methodism, in promoting the salvation of the members of its homes, compares favourably with that of other sections of the Christian Church. One example of the truth of this opinion may be found in the blessed effect following the home training in the domestic circle of Mr. George Osborn,

of Rochester. At the age of eighteen he gave his heart to the Lord, and during the rest of his life he became the most active and influential member of the Methodist Society in his native city. On several occasions he had the privilege of meeting Mr. Wesley, and on one of the visits of that excellent man to the locality, he walked with a few friends to one of the hills behind the town of Chatham, from which a delightful prospect of the surrounding country is obtained. All were pleased, and when they had freely expressed their admiration, Mr. Wesley took off his hat and began to sing—

“Praise ye the Lord, 'tis good to praise,” &c.

When they had sung the hymn, they returned home ; but the lesson learned by Mr. Osborn was, whenever he saw fine scenery, to praise, not the landscape only, but the Author of it also. When he was married, he had wished that the Rev. John Newton should perform the ceremony ; but the time not being favourable, the venerable city rector invited his two Chatham friends to tea with him, when a religious service was held, the happy effects of which were never forgotten. Two of the sons of Mr. Osborn—the Rev. George Osborn, D.D., and the late Rev. James Osborn—occupied no mean place in the Methodist ministry for many years, and some grandsons also are taking positions in the same sphere of labour. For thirty years Mr. Osborn, senior, led the service of song in the Methodist chapel, Rochester, with propriety, and sometimes with delightful effect. His love of psalmody was great and enduring ; and daily family worship was never considered complete without a hymn. He held with acceptance and efficiency in turn every office of influence and trust in the Rochester Society. During the last few days of his life, he asked often for three favourite hymns to be read to him, the 336th, 707th, and 709th. Nearly the last hymn which occupied his attention begins—

“Father, in the name I pray  
Of Thy incarnate Love,” &c. ;

and nearly the last words he spoke were, “I will trust and not be afraid.” He died, 5th May, 1836, aged seventy-two.

From childhood, Mary Bailey, daughter of the Rev. John Nelson, was taught to walk in wisdom's ways ; and, when quite young, under a sermon preached by the Rev. Robert Newton, she was enabled to believe to the salvation of her soul. She

was educated for the pursuit of school duties, but her health gave way ; yet she was very useful in helping to spread the knowledge of salvation where her lot was cast. Consumption cut short her earthly course ; but though her sufferings were severe, her prayer in the language of her favourite hymn was answered—

“ Father, Son, and Holy Ghost,  
 For good remember me !  
 Me, whom Thou hast caused to trust  
 For more than life on Thee :  
 With me in the fire remain,  
 Till like burnish'd gold I shine ;  
 Meet, through consecrated pain,  
 To see the face divine.”

She died 21st May, 1865, in so much peace, that they who stood watching scarcely perceived when her happy spirit fled.

HYMN 337.—“ Eternal Beam of Light Divine.”—*In Affliction.*  
 —TUNE, Welling, 1761.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1739, page 144. The power of the presence of Christ to comfort and heal is strongly set forth in the fourth verse.

Whilst attending a social prayer meeting at a friend's house, Elizabeth Calvert, afterwards wife of the Rev. Richard Johns, was made happy in the pardoning love of God when little more than eighteen years of age. Shortly after becoming the wife of a Methodist preacher, she had to take charge of a class. She was a source of much help and comfort to the Rev. Philip Garrett during the sickness which ended his days on earth. As the leader of a class at Walworth she was made a blessing to many. When illness set in, she sought recovery in change, but she soon found that her earthly labours were drawing to a close. When life appeared expiring, and her friends in tears surrounded her, she would suddenly break out in singing the verse of her favourite hymn—

“ Thankful I take the cup from Thee,  
 Prepared and mingled by Thy skill ;  
 Though bitter to the taste it be,  
 Powerful the wounded soul to heal.”

Amongst her last words were these—“ The Lord does sustain me,” and “ Mine eyes shall behold the Lamb.”



HYMN 338.—“Thou Lamb of God, Thou Prince of Peace.”—  
*In Affliction or Pain.*—TUNE, Purcells, 1761.

John Wesley's translation, from the German of Christian Frederic Richter, and appears in “Hymns and Sacred Poems,” 1739, page 145. The original has been attributed, in error, to both Tersteegen and Gerhardt.

Dr. Richter was born in 1676. He studied medicine, and afterwards divinity, at Halle, and in 1699 became medical adviser at Franke's Orphan House in that town. Here he discovered a remarkable medicine which yielded him large profits, all which he gave to orphan houses. He was a remarkably plain, simple man, bent only on doing good. He began to compose hymns at the age of twenty. He died in 1711, at the early age of thirty-five, and left twenty-three hymns full of spiritual thoughts, and showing a deeply-contemplative Christian mind.

For many years, John Bramwell, of Colne, lived like a rigid Pharisee; but under a Methodist sermon, he was convinced of his sinful condition, and, after severe mental anguish, found pardon. He used to say that the 93rd Hymn described his character and his conversion. He ever afterwards spent his time in advancing the cause of God. In his last illness he had settled peace of mind, and generally replied to inquiries in a verse of Scripture or of a hymn, some of which he much loved. To a friend who asked how he was, he replied—

“When pain o'er my weak flesh prevails,  
With lamb-like patience arm my breast;  
When grief my wounded soul assails,  
In lowly meekness may I rest.”

A few hours later, he whispered, “Well, well,” and died in the Lord, 22nd May, 1837, aged forty years.

After many years' laborious toil in the ministry of Methodism, the Rev. Daniel Jackson retired from the full work, after which he was severely afflicted, first by losing his sight, then his hearing, and lastly, by a painful spasmodic asthma. In the midst of these complicated sufferings he manifested Christian submission, finding relief often by quoting the verse—

“Thou, Lord, the dreadful fight hast won;  
Alone Thou hast the wine-press trod;  
In me Thy strengthening grace be shown,  
O may I conquer through Thy blood!”

He afterwards added, "I have sweet peace, sweet confidence in God;" and with his last breath he calmly uttered, "Jesus, in death remember me." He died 22nd August, 1858, aged sixty-eight years.

HYMN 339.—"O Thou, to whose all-searching sight."—*The Believer's Support*.—TUNE, Pudsey, 1761.

John Wesley's translation from the German of Count Zinzendorf, which was published first in his "Collection of Psalms and Hymns," 1738, and afterwards in the edition of 1739.

HYMN 340.—"The thing my God doth hate."—*Jeremiah* xxxi. 33 and xlv. 4.—TUNE, Lampe's, 1746.

This hymn is made up of two of Charles Wesley's "Scripture Hymns," 1762, vol. ii., Nos. 1240 and 1232.

There is a remarkable thought in the third verse, "Soul of my soul." "Christ and the true believer become, as it were, identified; for he that is joined to the Lord, is one spirit." Sir Richard Blackmore has the same thought in his "Ode to the Divine Being"—

"Blest object of my love intense,  
I Thee my joy, my treasure call,  
My portion, my reward immense,  
Soul of my soul, my life, my all!"

This hymn commences the seventh section, with the title of "Seeking for Full Redemption."

The death of the father of Robert Spanton, of Malton, was the cause of the son's conversion at about the age of eighteen, and for nearly fifty years he was a consistent member of the Methodist Society, faithfully and lovingly filling the duties of class-leader, local preacher, and circuit steward during a great portion of that period. He never lost an opportunity to recommend religion to all he came in contact with; declaring to a young gentleman on one occasion, that it afforded "pleasure in possession, pleasure in the retrospect, and pleasure in the prospect." He seemed to live in the spirit of the text, "Rejoice evermore;" and when, just before his pilgrimage was ended, 5th January, 1844, he was unable to sing himself, he desired this verse to be sung to him—

"Thy nature be my law, Thy spotless sanctity,  
And sweetly every moment draw my happy soul to Thee.

Soul of my soul remain ! Who didst for all fulfil,  
In me, O Lord, fulfil again Thy Heavenly Father's will."

"Yes," he said, "there is more divinity in that one verse than some persons write in their life-time." Nearly his last whisper was, "My Heavenly Father calls me. Glory, glory !"

HYMN 341.—"O Jesus, let Thy dying cry."—*Matt.* xxvii. 46 ;  
and *Ezek.* xxxvi. 26.—TUNE, Palmis, 1761.

This is formed of two of Charles Wesley's "Scripture Hymns," 1762, Nos. 269 and 1269.

HYMN 342.—"God of eternal truth and grace."—*Perfect Love.*  
—TUNE, Mitcham, 1761.

This hymn is formed by joining three of Charles Wesley's "Scripture Hymns," 1762, Nos. 1376, *Micah* vii. 20 ; 174, *Matt.* xv. 28 ; 297, *Mark* ix. 23.

HYMN 343.—"O for a heart to praise my God !" — "*Make me a Clean Heart,*" &c.—TUNE, St. Paul's, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 80, founded on Psalm li. 10.

The holy John Fletcher, of Madeley, says of this hymn, "Here is undoubtedly an evangelical prayer for the love which restores the soul to a state of sinless rest and Scriptural perfection." To him, such a hymn was meat and drink.

Faint not, Christian, though the way be dreary, and though clouds and gloom be spread around—there is light above and beyond. Just one hundred years ago, when John Hampson and Joseph Pillmoor were itinerating in and around Nottingham, and Messrs. Warwick, Willis, Kerring, and Jeffries, as local preachers, were carrying the word of life with them to the outlying villages, the prospect of success was so cheerless that one day, after preaching, one of the local brethren said, as they had visited Calverton so long, and no apparent good had been done, they purposed to discontinue the preaching at that place. The word had taken hold of some hearts, and amongst the persons thus blest was Mrs. Morley, who, fearing to be deprived of the privileges of the Gospel altogether, told the preacher that he had been mistaken, that good had been done, that she, with others, desired their visits ; and thereupon these few sisters in

the Lord were formed into a society, which has continued in that place ever since. By the preaching, Mrs. Morley had been convinced of her sinful state; by the class and prayer meeting, she found peace through believing in Jesus, and lived through fourscore years and five to testify to the power of Christ to forgive sin, and to keep the believer from falling. When, shortly before her death, she was asked if Christ was precious to her, she promptly replied, "O yes, precious indeed;" and then, with uncommon energy in her manner, she said—

"O for a heart to praise my God,  
A heart from sin set free!  
A heart that always feels Thy blood  
So freely spilt for me."

And delighted to dwell on the last appropriating word, "For me, for me!" With this assurance, her happy spirit went to keep an eternal Sabbath before the throne of God, 20th June, 1830, aged eighty-five years.

Religion does not exempt a man from trials, but it does supply him with needful grace to help him to endure and overcome them. Ball-green, Sowerby, was known during the greater part of a century as the home for the Methodist preachers on their visit to that place; and in the dwelling of John Haigh (whose wife was sister to the Rev. Matthew Lumb, and mother-in-law to the Rev. John Aslin), not a few of the early presidents of the Conference found a hearty welcome. This good man was often in the furnace of trial; yet, though he lived through ninety winters save one, he lost not his confidence in God; and in all his trials he delighted in the ordinances of religion, and in the spiritual conversation of the Lord's people. In his last affliction he had settled peace, and shortly before his speech failed him, he repeated very earnestly the verses—

"O for a heart to praise my God," &c.

And also—

"A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good;  
A copy, Lord, of thine!"

He added, "This will do, and nothing else;" and in that spirit he entered into rest, 28th January, 1845, aged eighty-nine.

Clustering round this hymn are other memories sacred and precious which it is difficult to pass by. One of Mr. Wesley's

chosen class and band leaders in London was Mrs. Langford whose husband was a local preacher in the last century, and of whose trial sermon, Mr. Bradburn reported to the founder of Methodism, "he preached like a prince." The Sunday morning prayer meeting now held in Lambeth Chapel vestry was commenced by Mrs. Langford in her kitchen; and the first female class formed in Lambeth owes its origin to this godly woman. Her daughter Mary began to meet in class when about twelve years old, and for more than sixty years she maintained an unblemished reputation. When very young she became one of the collectors for the building of City Road Chapel, and continued the good work till local claims diverted the flow of her generous disposition. In 1791 Mary Langford became the wife of Mr. Corderoy, and afterwards the mother of Messrs. John, Edward, George and William Corderoy, all of whom were or are honoured and useful members and officers of the Methodist Societies in London. Her husband was placed in a position of trust and responsibility under the Government, but it involved the employment of many workmen on the Sabbath Day. To this Mr. Corderoy not only demurred, but positively declined to work himself, choosing rather the fear and love of God than the fear of any man, even the sovereign himself; it involved the breaking of the divine law. His integrity as a man was as great as his resolution to keep the Sabbath was firm; and his firmness of character was rewarded by his being exempted from work on the Lord's Day, and by his having still greater confidence and responsibility reposed in him. In these things he was supported and encouraged by his excellent wife, who, after she became a widow, continued to maintain an unwavering confidence in God. "The Lord sustains you, dear mother," said one of her children on the morning of her death. Her lips moved in prayer, "The Lord support me." Shortly afterwards she added with emphasis, "The Lord Jehovah is my strength." One of her last acts was to take her purse, and with her own hand pay for a Bible to be used in the pulpit of a Primitive Methodist Chapel in a village where she had lately visited. Immediately afterwards, at her request, Psalm ciii. was read to her. On coming to the 17th verse the reader said, "You see, dear mother, the promises are to your children and grandchildren." Her reply was, "They must seek the Lord." She then began—

"O for a heart to praise my God!"

but could not get through even the first line. Her child caught up the strain and finished the verse; a smile was the only reward the sufferer could bestow, as the departing spirit entered paradise, 22nd September, 1847, aged seventy-six years.

HYMN 344.—“Thou hidden love of God, whose height.”—  
*Divine Love.*—TUNE, Careys, 1761.

John Wesley's translation of a German hymn, written by Gerard Tersteegen, or by Gerhardt and Tersteegen, the 4th and 8th verses by the latter. It first appeared in the collection of “Psalms and Hymns,” 1738, also in “Hymns and Sacred Poems,” 1739.

John Wesley, in his “Plain Account of Christian Perfection,” records that he wrote (translated) this hymn while at Savannah, Georgia, in the year 1736, and he quotes the line in verse four, commencing—“Is there a thing beneath the sun,” to show his religious sentiments at that period. It is remarkable that Mr. Wesley did not include this translation in the Collection of Psalms he published in Charlestown, America, in 1737. Dr. Southey, confusing dates, gives the love affair with Grace Murray as the origin of this hymn. Mr. B. Love, in his “Records of Wesleyan Life,” describes this hymn as the pious contemplation of a soul seeking for full redemption. In a translated “Life of Tersteegen,” by the Rev. Samuel Jackson, a version of this hymn is given with two verses, the fourth and fifth more than John Wesley had translated.

Information which has come to hand since Dr. Southey's death would lead to the opinion that John Wesley translated that hymn as a solace to his own heart at the grievous disappointment he had to endure at Savannah in the matter of Miss Sophy Causton (or Hopkey) who had nearly captured the citadel of his heart. When he was so much tried and persecuted on her account, and all communication with her cut off, it is no wonder that he tried to find consolation elsewhere; hence the mental struggle which is implied in the 4th verse—

“Is there a thing beneath the sun  
That strives with Thee my heart to share?  
Ah, tear it thence, and reign alone,  
The Lord of every motion there!  
Then shall my heart from earth be free,  
When it hath found repose in Thee.”

Alas! that heart got entangled again after his return to England; and years afterwards, with Grace Murray.

Gerard Tersteegen was born 25th November, 1697, in the town of Mors, in Westphalia, and was the son of a godly tradesman, who died soon after his birth. He early showed great talents, and made progress at school; but his mother's circumstances compelled him to go to business instead of the University, at the age of fifteen. At sixteen the grace of God reached his heart, and soon afterwards, in a remarkable manner, he surrendered himself to God and became unspeakably happy. Though poor himself he gave much to the poor, so that he was often in want. At the age of thirty he began to exhort in private meetings, and soon became widely known from the simplicity, power, and excellence of his addresses. He began to travel and to address large audiences, chiefly on the love of God, till his health failed. He belonged to no sect, though the Moravians tried to secure him. He gradually became so weak as to look like a corpse, but he continued his labours till he was seventy-three, when dropsy set in, and he died 3rd April, 1769. He left 111 hymns, chiefly on three subjects—namely, “Lo, God is here,” “God in us,” and “Communion with God and Christ.” This hymn, No. 344, was written by Tersteegen in 1731, and was originally in eight verses, of which John Wesley translated six. This is a decided favourite, and is printed in all the Wesleyan collections—in Mercer's “Church Psalter,” in Roundell Palmer's “Book of Praise,” and also in the Moravian collection, No. 669, where it will be found in another rendering, and in the original metre.

HYMN 345.—“Ye ransom'd sinners, hear.”—*Rejoicing in Hope.*  
—TUNE, Resurrection, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 180. The second verse of the original is left out, and the first line of the original is altered from “Ye happy sinners, hear,” but the alteration was made after John Wesley's death.

HYMN 346.—“For ever here my rest shall be.”—*Christ our Righteousness.*—TUNE, Wednesbury, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 96. The original has seven verses; the first, commencing,

“Jesus, Thou art my righteousness,” and the second are left out. It is also inserted in John Wesley’s “Select Hymns with Tunes Annexed,” 1761.

That excellent, godly woman, Martha Lessey, wife of the Rev. Theophilus Lessey, and mother of the President of the Conference of that name, walked closely with God by a life of true piety, evincing the genuineness of her religion by the fruits of righteousness which are by Christ Jesus. Shortly before her death, when assailed by her spiritual enemy, she cried out—

“For ever here my rest shall be,  
Close to Thy bleeding side,  
This all my hope, and all my plea,  
For me the Saviour died.”

Her end of life was a triumph of joy, dying 20th May, 1816.

One of the many losses of those self-denying men, the missionaries to Shetland, was the death of Mrs. Allan, wife of the Rev. Richard Allan, at North Maven. She gave her heart to God in early youth, and served Him faithfully to the end of her days. When conscious of her end, she wished once more to see and bless her children; but as seas rolled and mountains rose between her and the desire of her heart, she bowed in submission to the will of God. Amongst her last words, she said, “My anchor is cast within the veil”—

“For ever here my rest shall be,  
Close to Thy bleeding side,” &c.

And when articulation was failing she whispered, “O the mercies of God,” and entered paradise, 25th April, 1836.

Rev. William Dowling, born in Ireland, went to Australia, joined the Methodist Society, entered the ministry, and after a useful ministerial career, died very happy in Wesley College, Melbourne, 9th April, 1867. Just before the final struggle, he said, “Death has no sting,” “The bitterness of death is past,” “’Tis Jesus, the first and the last,” “God bless and comfort my dear mother and friends;” and looking at the friend by his bedside, he repeated—

“Lord I believe Thy precious blood,  
Which at the mercy-seat of God,  
For ever doth for sinners plead,  
For me, e’en for my soul was shed.”



Immediately after, he added—

“For ever here my rest shall be,  
Close to Thy bleeding side ;  
This all my hope and all my plea,—  
For me the Saviour died ! ”

“My Saviour, my Saviour, He died for me ;” “For ever, for ever with the Lord. Thank God, I have a home in Heaven !” To which I replied, “Yes, an inheritance incorruptible, undefiled, and that fadeth not away.” He said emphatically, “Yes, yes.” I repeated, “Though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.” He responded, “Oh yes, yes.” Shortly after he tried to repeat—

“What is there here to court my stay,  
Or keep me back from home ? ”

and not being able to proceed further, I added—

“While angels beckon me away,  
And Jesus bids me come ! ”

On which he looked as if catching the words and assenting. After a short interval, he said—

“My Jesus to know,  
And feel His blood flow !  
'Tis life everlasting,  
'Tis Heaven below.”

After a few words of commendatory prayer, he entered into rest.

A veteran of fourscore years, and of fifty-five years' service in the Methodist ministry, was John Reynolds, of Penzance, Cornwall. He began to travel in 1799, and laboured with zeal and acceptance whilst health was continued to him. He died just before the Conference session of 1854, to which body he sent this message :—“Tell the Conference I die in peace, in love to the preachers, and the Connexion. I am going into eternity glorying in the cross of Christ !

“ ‘ This all my hope, and all my plea,  
For me the Saviour died. ’ ”

He left most of his property to the funds of Methodism, and died 20th June, 1854, aged eighty years.

Miss Frances Dalby, of Newark, was converted to God in early life, under a sermon preached by Squire Brook. She had a fine talent for music, but for some years she had been nearly blind. On the last Sunday she spent on earth she requested her sister to play her a tune, and to sing the hymn commencing—

“For ever here my rest shall be ;”

adding, “I shall sing it too.” Her sister having re-entered the room where she lay, she said “You managed your part better than I did mine. I could only sing—

“For ever here my rest shall be ;”

but she added with emphasis, “I shall remain close to the bleeding side of my Saviour.” And so she passed away in peace, in May, 1855, aged thirty-four years.

A poor but industrious man named Martin, who lived near Leeds, had been valiant for Satan, but after his conversion was as earnest for his Saviour. It was his custom, on returning home from his work in the evening, to have a thorough washing, and whilst doing so he continued to sing this verse—

“Wash me, and make me thus Thine own,  
Wash me, and mine Thou art ;  
Wash me, but not my feet alone—  
My hands, my head, my heart.”

Several other examples of the use of this hymn will be found in the *Wesleyan-Methodist Magazine*, 1860 and 1861.

HYMN 347.—“Jesus, my life ! Thyself apply.”—*Christ our Sanctification*.—TUNE, Aldrich, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 97. The last verse of the original is left out. It is also printed in John Wesley's “Select Hymns, with Tunes annext.”

HYMN 348.—“Heavenly Father, sovereign Lord.”

„ 349.—“Where the ancient Dragon lay.”

*Isaiah xxxv.*—TUNE, Hotham, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 107. The original is in twenty four-line stanzas. It was made into two hymns after Mr. Wesley's death.

HYMN 350.—“Holy Lamb, who Thee receive.”—*Redemption Found.*—TUNE, Savannah, 1761.

John Wesley's translation, made in 1740, from the German of Anna Dober, originally written in 1735. It was published in “Hymns and Sacred Poems,” 1740, page 93. The German was written for a children's school-feast. The eighth and ninth verses are not translated. It is a fine embodiment of sound Scriptural doctrine. We have no particulars of the life of the author.

When Oldham was part of the Manchester circuit in Methodism, and Thomas Tennant the stationed preacher in 1790, Hannah Mills received her first ticket of membership; and for half-a-century her walk was such as became the Gospel of Christ. In her last illness her mind was kept in perfect peace, and she often called on her friends to help her to praise the Lord. The day before she died, she was favoured with a special sight of the heavenly world; whereupon she said, “If the Lord will but allow me to spend my next Sabbath in heaven, I will praise Him louder than any that are there. Oh that I could sing! I would sing my favourite verse—

“ ‘Dust and ashes though I be,  
Full of sin and misery.’ ”

Then, after a pause, she repeated the third and fourth lines with great emphasis—

“Thine I am, Thou Son of God;  
Take the purchase of Thy blood.”

Shortly afterwards, robed in righteousness divine, she entered the New Jerusalem, 27th March, 1840, aged seventy-one.

HYMN 351.—“Come, Holy Ghost, all quickening fire!”—*Hymn to God the Sanctifier.*—TUNE, York, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 45. This hymn read as the author's personal experience in the second year after his conversion, will explain the source of his great power as a preacher—entire reliance on God, with a humble, teachable spirit.

HYMN 352.—“Jesus, Thou art our King!”—*Hymn to Christ the King.*—TUNE, Irene, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739,

HYMN 353.—“O Jesu, source of calm repose!”—*Christ Protecting and Sanctifying*.—TUNE, 113th Psalm, 1761.

From “Hymns and Sacred Poems,” 1739, page 181, translated by John Wesley from the German of John Anastasius Freylinghausen. This hymn throws much light on the doctrine of Christian perfection; but the petition in verse five—

“No anger mayst Thou ever find,”

must be understood as referring only to sinful anger, and not as condemning all anger whatever; for it is a precept, Be ye angry, and sin not.

John Anastasius Freylinghausen was born 2nd December, 1670, at Gundersheim, in the small principality of Wolfenbüttel, where his father was a tradesman and the burgomaster. His pious mother early taught him the truths of Christianity. In 1689 he entered the University of Jena, but in 1692 he removed to Halle under A. H. Francke, and became his assistant-minister at Glancha, near Halle. In 1715 he was raised to the assistant charge of St. Ulric's Church, Halle, and married his god-child, Francke's only daughter, with whom he lived in great peace and blessedness. On the death of Francke in 1723, Freylinghausen was appointed chief minister of St. Ulric's and director of the Orphan Houses. He suffered much from most violent toothache, during which, however, he composed some of his best hymns. In 1737 his tongue became paralysed, and he had to give up preaching. He died 12th February, 1739. He left the Church a legacy of forty-four hymns which are full of sound piety and tender godliness, combined with great beauty and warmth of expression. Freylinghausen was the chief hymn-writer of the Pietist school in Germany, and collected the best hymns of all the poets belonging to that class of writers, together with their tunes, in a large book of two volumes, the first edition dated 1704, the second 1714; it was designed chiefly for the use of the Orphan Houses at Halle.

HYMN 354.—“Ever fainting with desire.”—*A Prayer for Holiness*.—TUNE, Kingswood, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742. The original has ten verses, four of which are left out.

HYMN 355.—“Jesu, shall I never be.”—“*Let this mind be in you which was also in Christ Jesus.*”—TUNE, Plymouth, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 221, based on Phil. ii. 5. The original has twenty verses, seven of which are omitted. The line in verse nine—

“I shall have no power to sin,”

has been supposed to inculcate the doctrine of final perseverance of the saints, but really it seems to be no more than a little extra fervour in the poet's feelings.

HYMN 356.—“Lord, I believe Thy every word.”—“*They that wait upon the Lord shall renew their strength.*”—TUNE, Wenvo, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 225, founded on Isaiah xl. 31. The original has fourteen stanzas, four of which are omitted.

HYMN 357.—“Jesus, the Life, the Truth, the Way.”—“*Thy will be done on earth,*” &c.—TUNE, Brooks, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 230. The original has twelve verses, four of which are omitted. It is founded on part of the Lord's Prayer.

HYMN 358.—“Open, Lord, my inward ear.”—*Waiting for Christ the Prophet.*—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 206, with the first verse omitted.

HYMN 359.—“God of Israel's faithful three.”—*The three Children in the fiery furnace.*—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 210, founded on Daniel iii. The second verse of the original is left out. Two new verses were added in 1875, and three verses were omitted, all after the first.

HYMN 360.—“Father of Jesus Christ, my Lord.”—“*Therefore it is of faith, that it might be by grace.*”—TUNE, Bexley.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 248, founded on Romans iv. 13, &c. The original has

twenty verses, nine of which are left out. The poet seeks with much care to guard this hymn against the faith of the Antinomian; hence the faith of which he writes is obedient faith; it waits on God in a diligent use of the means of grace.

In early life, Fanny Wedgwood, of Wybunbury, Nantwich, was converted to God, joined the Methodist Society, and walked circumspectly in life. A rapid consumption cut short her earthly career. Her sleepless nights were occupied in prayer and praise. A little before her death she exclaimed—

“ Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, It shall be done ! ”

“ I shall go to heaven; the promise cannot fail,” so she slept in Jesus, 15th July, 1835, aged thirty-seven years.

Mrs. Riles, wife of the Rev. John Riles, suffered a painful affliction with exemplary patience. Her husband praying by her bedside, she joined heartily, and at the close exclaimed, with great emotion—

“ Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, It shall be done ! ”

Adding, “ I long to be gone,” and her wish was gratified.

HYMN 361.—“ My God ! I know, I feel Thee mine.”—*Against hope, believing in hope.*—TUNE, Mitcham, 1761.

Charles Wesley’s, from “ Hymns and Sacred Poems,” 1740, page 156. The eleventh verse of the original is left out.

This soul-stirring and heart-quickening hymn is a living testimony to the vitality of the author’s own personal piety during the year of the first gathering together of the members of the United Society. The year was 1740; the author and his brother were addressing multitudes of people almost daily in the open air. They required sustaining grace, and feeling his own need of divine help, his earnest prayer flowed in verse—

“ My God ! I know, I feel Thee mine,  
And will not quit my claim,  
Till all I have is lost in Thine,  
And all-renewed I am.”

He appeals to the great love of Christ for help, as the strongest motive-power on earth—

“Jesus, Thine all-victorious love,  
Shed in my heart abroad.”

His earnest longing is expressed in more forceful words and under the figure of fire—

“O that in me the sacred fire  
Might now begin to glow.”

In the ninth verse he reaches the climax—

“Refining fire go through my heart,  
Illuminate my soul ;  
Scatter Thy life through every part,  
And sanctify the whole.”

Imagine Charles Wesley writing this hymn ; then with his soul full of such pure and holy ambition going out and standing before a multitude of people to present to them a present, free, and full salvation. The secret of his powerful ministry was his close communion with God, and his faith in the doctrines he preached. Thousands of times has the latter part of this glowing hymn been sung by godly people on their knees, at revival and other services as the best exponent of their then happy experience. The mission of such a hymn is not ended yet.

HYMN 362.—“Be it according to Thy word.”—*He that loseth his life for My sake shall find it.*—TUNE, St. Paul's, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 212. The original has twelve verses, four of which are omitted. The third verse was omitted in the revision of 1875.

HYMN 363.—“What ! never speak one evil word.”—*James* iii. 2 ; *and Psalm* ciii. 3.—TUNE, Evesham, 1761.

Charles Wesley's, from “Scripture Hymns,” 1762. The first and second verses form No. 753 (*James* iii. 2) ; the third and fourth verses form No. 854 (*Psalm* ciii. 3).

HYMN 364.—“Jesus, the gift divine I know.”—*John* iv. 10, 14 *and James* i. 27.—TUNE, 123rd Psalm, 1761.

Charles Wesley's, from “Scripture Hymns,” 1762. Verses 1 and 2 form No. 413 (*John* iv. 10, 14) ; verses 3, 4, and 5 form No. 738 (*James* i. 27).

HYMN 365.—“O God of my salvation, hear.”

„ 366.—“I soon shall hear thy quick'ning voice.”

*A Thanksgiving.*—TUNE, York, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 167. The original forms but one hymn of eighteen stanzas, four of which are left out.

HYMN 367.—“O come, and dwell in me.”—*Seeking for full Redemption.*—TUNE, Olney, 1761.

The original forms three of Charles Wesley's “Scripture Hymns,” 1762, vol. ii. Verse 1 forms No. 619 (2 Cor. iii. 17); verse 2 forms No. 578 (2 Cor. v. 17); verse 3 forms No. 713 (Hebrews xi. 5).

The mother of Mr. James Musgrave, of Leeds, was a Methodist for sixty years, and her father was one of the first members of society in that town. James Musgrave was brought to God during a revival in 1797, when he was twenty years of age. His convictions of sin were so deep, he retired into a field to plead with God for pardon, and there he found it. Forty-six years afterwards, at a band meeting, he testified to the reality of the change of heart he then underwent. Several hundred young persons were brought to God in that revival, and amongst them was the Rev. James Blackett, and the father of the Rev. Robert Spence Hardy. A class formed of these young men was taken in charge by the Rev. William Inglis, whose judicious counsels greatly contributed to their establishment in the faith. One of his valued admonitions was, “When the world assaults you, watch, and pray; when the flesh, flee and pray; when the devil, fight and pray.” He was successively appointed a local preacher, class-leader, and trustee of several chapels, in which duties he acted with fidelity and judgment. Oxford Place Chapel owes much to his activity, diligence, and benevolence; and a tablet to honour his memory is erected within that edifice. He was present at the great Centenary Meeting held in Manchester in 1839, and his portrait is engraved in the large picture commemorating that event. On Sunday, 6th May, 1844, he attended the seven o'clock morning prayer meeting at the Oxford Place Chapel, and shared in conducting the service. He selected and gave out Hymn 367—

“O come, and dwell in me, Spirit of power within!”



With impressive earnestness he gave out the last verse—

“I want the witness, Lord, That all I do is right,  
According to Thy will and word, Well-pleasing in Thy sight ;  
I ask no higher state ; Indulge me but in this,  
And soon or later then translate To my eternal bliss.”

With the giving out of that hymn, and its accompanying prayer, his public work for God on earth may be said to have closed. In the evening he was proceeding to the same place, when he was seen to stagger, and fall. Medical aid was obtained in a few minutes, but life was extinct ; disease of the heart had translated the Lord's servant “to sing the Lamb in hymns above.” He died 26th March, 1844, aged sixty-seven years.

The pioneer mother of Methodism in South Africa was Ann Shaw, the excellent wife of the Rev. William Shaw, President of the Methodist Conference in 1865. Early in life she sought and found the Lord. The Rev. J. Wilcox, curate of Long Sutton, was the immediate cause of her conversion, but it was at a Methodist prayer meeting that she found peace through believing. In South Africa there are multitudes to witness how holily, and justly, and unblamably, she lived during a long life afterwards. In 1854 she was seized with paralysis. The last entries she made in her journal were the following—

“O come and dwell in me !

And make my heart Thy loved abode,  
The temple of indwelling God.”

These indicate the devout and heavenly state of her mind. She died 6th June, 1854, aged sixty-five years.

The brother of Ann Pennington was for a time a servant in the family of R. C. Brackenbury, Esq., of Raithby Hall, where he learned the way of God perfectly, and returned to his native village full of love to perishing sinners, and several members of his family became converted. Ann, soon after her conversion, was married to a local preacher, Samuel Pennington, who was for many years at the head of the Lincoln plan. They licensed their house for preaching, and in every way sought to promote the glory of God. During her last affliction she often quoted—

“‘I want the witness, Lord, that all I do is right,  
According to Thy will and word, Well-pleasing in Thy sight.’”

Her last words to her daughter were, “Happy, happy !” She died 8th April, 1863, aged sixty-eight years.

HYMN 368.—“Father, see this living clod.”—*Seeking for full Redemption*.—TUNE, Kingswood, 1761.

This is formed out of several of Charles Wesley’s “Scripture Hymns,” 1762; verse 1 forms No. 8 (Gen. ii. 7); verse 2 forms No. 197 (Lev. xxvi. 13); verse 3 forms No. 55 (Gen. xvii. 1); and verse 4 forms No. 5 (Gen. i. 26).

HYMN 369.—“O God, most merciful and true!”—*Ezekiel* xvi. 62, 63.—TUNE, Athlone, 1761.

This forms No. 1258 of Charles Wesley’s “Scripture Hymns,” 1762, vol. ii., where it is printed in three double stanzas.

An appreciative writer in the *Wesleyan Magazine*, 1839, page 382, refers this hymn “to one of a class including everything that is contained in communion with God, whether of prayer or praise. It is free from figurative language; but how shall we express otherwise than in the language of the hymn itself the seraphic solemnity, the spirit of prayer, which are evinced in this composition—that prostration of soul before the Infinite Three-in-One, which none but the saved sinner can feel, and which seems to imitate that of the angels in heaven? It is only the Spirit in the first, and those consecrated by Him in the second place, which can search into the deep things of God.”

HYMN 370.—“Deepen the wound Thy hands have made.”—*Seeking for full Redemption*.—TUNE, Brockmer, 1761.

This is made up of two of Charles Wesley’s “Scripture Hymns,” 1762, vol. i. Verses 1 and 2 form No. 342 (Deut. xxxii. 39), and verses 3 and 4 form No. 869 (Psalm cxix. 96).

HYMN 371.—“What now is my object and aim?”—*Seeking for full Redemption*.—TUNE, The Shepherd of Israel, 1761.

This is made up of Nos. 805 and 810 of Charles Wesley’s “Scripture Hymns,” 1762, based on Psalm xxxix. 8, and xlii. 2, of the Prayer Book version.

Mrs. Agar, of York, mother of the Rev. Joseph Agar, was privileged with the special personal friendship of the founder of Methodism, who sojourned under her roof during his last visit to York. She had then two young children, on whose heads that venerable man of God laid his hands, and blessed them. Previous to her marriage, she had been privileged to attend the

Conference at Leeds in 1784, when she was edified with the conversations of Mr. Wesley, Mr. and Mrs. Fletcher, Miss Ritchie, and others of Mr. Wesley's special friends. She gave her heart to God in early life; but after that Conference, religion was with her more than ever a reality. In her last illness her mind was kept in perfect peace. When a hope of her recovery was expressed by her friends, she answered, "For me to live is Christ, and to die gain." And again,—“I am in great peace; all is Rock?”

“I thirst for a life-giving God,  
A God that on Calvary died!  
I gasp for the stream of Thy love,  
The spirit of rapture unknown;  
And then to re-drink it above,  
Eternally fresh from the throne.”

Her last words were, “Jesus is precious; He is with me in the valley.” She entered into rest, June, 1841, aged seventy-seven.

HYMN 372.—“Give me the enlarged desire.”—*Seeking for full Redemption.*—TUNE, Amsterdam, 1761.

This is No. 841 (Psalm lxxxi. 10) of Charles Wesley's “Scripture Hymns,” 1762. It was a favourite hymn of the Rev. John Fletcher's, when president of Lady Huntingdon's College at Trevecca. At that time, 1771, Mr. Benson was the head-master of that college.

HYMN 373.—“Jesu, Thy boundless love to me.”—*Living by Christ.*—TUNE, Cary's, 1761.

John Wesley's translations of Paul Gerhardt's German hymn. It appears in “Hymns and Sacred Poems,” 1739, and also in the United Brethren's Collection. The original has nineteen verses, seven of which are left out. For a notice of the author see under Hymn 23. Several verses of this hymn, and especially the last one, have been used as dying testimonies.

The first Methodist who visited Prince Edward's Island is believed to have been Benjamin Chappel, whom Mr. Wesley mentions in his “Journal,” vol. iii., page 369:—“Benjamin and William Chappel, who had been here (at Inverness) three months, were waiting for a vessel to return to London. They had met a few people every night to sing and pray together,

and their behaviour, suited to their profession, had removed much prejudice." Benjamin was a wheelwright, and, going out to Prince Edward's Island, began to call upon the islanders to turn to God. He died as he had lived, rejoicing in his Saviour, and faintly singing with his expiring breath—

" O Love, how cheering is thy ray !  
All pain before thy presence flies."

Before he died, he saw the cause of God established and prospering on the island.

It is related of Thomas Walsh, the eminently holy and learned Irish Evangelist in the last century, Mr. Wesley's endeared friend, that in the midst of severe study, regardless of bodily weakness and suffering, he was wont to rise for recreation, and pacing his room would sing again and again—

" O Love, how cheering is thy ray !  
All pain before thy presence flies ;  
Care, anguish, sorrow, melt away,  
Where'er Thy healing beams arise ;  
O Jesus, nothing may I see—  
Nothing desire or seek but Thee."

The cultivation of such a spirit was the key to the successful ministry, and successful study of that holy man of God, whom Mr. Wesley names so tenderly and lovingly in his Journals.

At the age of fourteen, Eleanor Dickinson received confirmation in the Church of England, and learned, by heart, prayers adapted to every circumstance of life. Wrapt in a cloak of self-righteousness, she continued till more than twenty, when she was induced to hear a sermon by the Rev. Thomas Hanby amongst the Methodists, under which she was convinced of her sinful state by nature. She began to pray, and earnestly sought the Lord, and entirely lost all recollection of the forms she had learned by heart. She was invited to a class-meeting, feeling, at the same time, that her heart was "as hard as the nether mill-stone." As she entered the room, the leader was giving out the verse, in Hymn 373—

" More hard than marble is my heart,  
And foul with sins of deepest stain ;  
But Thou the mighty Saviour art,  
Nor flowed Thy cleansing blood in vain ;  
Ah ! soften, melt this rock, and may  
Thy blood wash all these stains away !"

These lines so exactly described her case, that she was greatly affected ; her mind was earnestly engaged in prayer, and before the meeting closed she was enabled to believe on the Lord Jesus Christ for pardon, and went home happy in God. After her marriage, she was providentially visited by Mrs. Fletcher, who became an intimate friend, and they lived on terms of happy fellowship to the end of their lives, dying within a few days of each other. Mrs. Dickinson was an example of all godliness, and the last words she was able to utter were in answer to the observation of her friend the Rev. Walter Griffith, "It is easy to die when the sting of death, which is sin, is drawn." She faintly whispered, "Yes, yes." Soon after, she entered into rest, 26th November, 1815, aged sixty-eight.

It is worthy of remark, that the same hymn was dwelt upon with evident delight by Walter Griffith himself, when on the verge of eternity, just ten years afterwards. Being somewhat disappointed in the plans he had himself formed in youth, he sought revenge by a determined purpose to enter the army ; but divine providence frustrated his plans : and when his disappointment was deepest, he was led to hear a sermon by the Rev. Joseph Pilmoor, in Whitefriars' Street Chapel, Dublin, which resulted in his being received a member of the Methodist Society. He was admitted on trial as a travelling preacher by the Irish Conference in 1784 ; and the account of the labours of this devoted servant of God in early life, in the *Methodist Magazine* for 1827, is a most interesting record. In 1813 he was elected President of the Conference, and continued to labour with great acceptance and usefulness till within a few months of his death. During his last illness he said to Dr. Adam Clarke, "You know, Doctor, Mr. Pawson was disturbed by fears that when he and some others of the old preachers were removed, Methodism would come to nothing. I once told Mr. Pawson that Methodism did not depend upon his life, or on that of any of the preachers ; that if it were a work of God He would raise up men to carry it on. You see, Doctor," said Mr. Griffith, with animation, "I spoke the truth : and never fear but that it will spread." Shortly before he died, St. John xiv. and Hymn 373 were read to him, after which he said, "What a sweet chapter and hymn are these which you have read !" and with particular delight he repeated the last verse of the hymn—

" In suffering be Thy love my peace ;

In weakness be Thy love my power ;

And when the storms of life shall cease,  
 Jesus, in that important hour,  
 In death as life be Thou my guide,  
 And save me, who for me hast died."

His weakness became extreme ; but ere his spirit departed he raised his voice in holy triumph, and cried aloud, "Glory ! glory ! glory ! The blood of Jesus Christ cleanseth from all sin. I have gained the victory through the blood of the Lamb !" With this testimony he peacefully closed his earthly career, 30th January, 1825, aged sixty-two. He was interred in Mr. Wesley's grave at the City Road Chapel.

HYMN 374.—"Come, Holy Ghost, all-quick'ning fire."—*Hymn to the Holy Ghost.*—TUNE, Mourners, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1739, page 184. The first verse is repeated, in the original, as the last.

HYMN 375.—"Saviour from sin, I wait to prove."—"*Groaning for Redemption.*"—TUNE, Psalm 112, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 80. The original forms one long hymn, in four parts, of which this is the fourth, with the third verse omitted.

HYMN 376.—"I want the Spirit of power within."—"*Groaning for the Spirit of adoption.*"—TUNE, Bradford, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1740, page 131. The first verse of the original, which commences, "Father, if Thou my Father art," is omitted.

HYMN 377.—"Father of everlasting grace."—*For Whit-Sunday.*  
 —TUNE, Psalm 113, 1761.

Charles Wesley's, from "Hymns of Petition and Thanksgiving for the Promise of the Father," 1746, page 3.

HYMN 378.—"What shall I do my God to Love?"—*Desiring to Love.*—TUNE, Canterbury, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 24. The third verse of the original is left out.

HYMN 379.—“O love, I languish at thy stay!”—*Desiring to Love*.—TUNE, Psalm 112, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742.

HYMN 380.—“Prisoners of hope, lift up your heads.”—“*The Word of our God shall stand for ever*.”—TUNE, Frankfort.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 232. Four verses are omitted.

HYMN 381.—“When my Saviour, shall I be?”—*Submission*.  
TUNE, Paris, 1781.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 152. The original is in five double verses.

HYMN 382.—“O great Mountain, who art thou?”

„ 383.—“Who hath slighted or contemn'd?”

*Zechariah* iv. 7, &c.—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 234. The second part, like the first, consists of five verses, of which two are omitted.

HYMN 384.—“I know that my Redeemer lives.”—“*Rejoicing in Hope*.”—TUNE, Liverpool, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 180. The original has twenty-three verses, of which fourteen are omitted.

A plain, simple-hearted, unlettered, but godly man was John Warters, of Norton, near Malton, where he became a useful local preacher, and lived to be at the head of the plan in the Malton circuit. The poor, uneducated people heard him gladly, his speech was so plain. He long prayed for the conversion of his family, and lived to see his prayers answered. He suffered much and severely in his last illness, but comforted himself by quoting verses of hymns. One of his last efforts at quotation gave evidence of his assured faith in Christ. He repeated—

“I know that my Redeemer lives,  
And ever prays for me;  
A token of His love He gives,  
A pledge of liberty.”

He dwelt with pleasure on the line in the second verse—

“He brings salvation near.”

Amongst his last utterances were the words, “Christ is precious—precious Christ—precious blood—precious promises.” After a connection of more than sixty years with the Church militant, he joined the triumphant host, 24th November, 1861, aged eighty-five.

Isaac Pope was brought to know God in the city of York, and made a prayer-leader and exhorter. In 1822 he removed to Ripon, where he became a local preacher, and, aided by his brother, commenced a Sunday school at Borough-Bridge. He was long a most faithful and earnest class-leader. When illness set in, he saw no hope of recovery, and was fully resigned to the will of God. To a friend who visited him the day before his death he said, “Whatever you do, give your heart to God ; and do it without delay.” To another friend he said, “I have built on a Rock, and that Rock is Christ.” And to Mr. Stevenson, one of the preachers, who asked if he found Jesus near, he replied—

“ I find Him lifting up my head,  
He brings salvation near ;  
His presence makes me free indeed,  
And He will soon appear.”

After partaking of the sacrament of the Lord's Supper, he seemed lost to all earthly things, and talked of nothing but chariots and angels, shining garments, crowns, and music, shouting hallelujah, until his exulting spirit entered paradise, 28th December, 1837, aged thirty-seven years.

HYMN 385.—“Love Divine, all loves excelling.”—*For those that seek Redemption.*—TUNE, Westminster, 1761.

Charles Wesley's, from “Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ,” 1747.

The second verse of the original is left out, arising probably from two lines which are thought to be defective in doctrinal accuracy. The omitted verse is as follows—

“ Breathe, O breathe Thy loving spirit  
Into every troubled breast ;  
Let us all in Thee inherit,  
Let us find that second rest :



Take away the power of sinning,  
 Alpha and Omega be,  
 End of faith, as its beginning,  
 Set our hearts at liberty."

Upon the two doubtful lines in the centre of this stanza, that refined critic, Mr. Fletcher, of Madeley, has remarked:—"Mr. Wesley says *second rest*, because an imperfect believer enjoys a first, inferior rest; if he did not, he would be no believer." And of the line, "Take away the power of sinning," he asks, "Is not this expression too strong? Would it not be better to soften it by saying, 'Take away the love of sinning?' [or the bent of the mind towards sin.] Can God take away from us our *power of sinning* without taking away our power of free obedience?"

As early as the age of ten years, Elizabeth, the first wife of the Rev. Francis Athow West, began to meet in class; and to none of the many means of grace offered by Methodism was she more attached than to the class-meeting. Instructed and delighted by the preaching of the Rev. Robert Newton, her joy was greatly increased when she became an inmate of his house to take charge of his children. In 1826 she was married; and in 1829 she had some strong presentiments of changes in the family by death. The death of two of her sisters, and of Mr. West's mother, confirmed these impressions; and shortly afterwards she had further indications of a similar character, which really preceded her own early death. She suffered much and severely, and was very prostrate. To her husband's inquiry, "Is Jesus precious?" she made no reply for some time. After she had gathered a little strength, she began singing—

"Jesus, Thou art all compassion;  
 Pure, unbounded love Thou art;  
 Visit us with Thy salvation;  
 Enter every trembling heart," &c.

On the day before her death she had a fierce conflict with the tempter, but overcame by earnest and importunate prayer. She then exclaimed, "I do love Thee, O God; for I feel Thy love!" She continued spending all her time and strength in praising God and singing, till her released spirit fled from its clay tenement, 15th March, 1830, aged thirty years.

The desolation of widowhood was the awakening cause which led Mrs. Rowbotham to seek the Lord. From a desire "to flee

from the wrath to come," she joined the class led by Mrs. Morley, wife of the Rev. George Morley, at Macclesfield, and found pardon whilst praying in private. Soon afterwards she became the affectionate, faithful, and successful leader of the same class. The whole tenor of her life was changed after her conversion, and her delight was in the ordinances of religion, and in fellowship with the people of God. On the day of her death this promise was constantly in her mind, "Fear not, worm Jacob; I will help thee, saith the Lord." A few hours before she exchanged mortality for life—23rd October, 1831, aged sixty-two—she expressed herself sensible of the divine presence, saying—

"Angels are hovering round us ;"

then adding—

"Finish, then, Thy new creation,  
Pure and spotless let us be ;  
Let us see Thy great salvation,  
Perfectly restored in Thee :  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise."

HYMN 386.—"Arm of the Lord, awake, awake!"—*Isaiah* li. 9.  
—TUNE, St. Luke's, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1739, page 222. This forms the last hymn in the work which is known as the 1739 Book. It is printed also in "Hymns and Sacred Poems," 1749, vol. i., where it is in four parts, this hymn forming a portion only of the second part. This appeared at the end of the first, second, and third editions only of this work, but was withdrawn from the fourth and fifth editions, and inserted as a complete paraphrase of the chapter in the 1749 Book, as stated above.

One of "God's worthies" was Mrs. Sarah Benson, wife of the Rev. Joseph Benson. Very early in life she felt the strivings of the Spirit of God. When she was sixteen, she attended the Methodist chapel in Leeds, where she was convinced of sin, and was enabled to believe for pardon. From the time of her acceptance with God, to the end of her earthly pilgrimage, her

uprightness and conscientiousness of conduct were manifest to all who knew her, and she was spoken of as "an Israelite indeed, in whom there was no guile." She was much and heavily afflicted in body through weakness, but her faith and patience enabled her to bear all submissively. Her last confinement was a time of peculiar and protracted trial; occurring at the time of the Conference in 1799, her husband was unable to leave her to attend the first session, and a time of special prayer was observed by the whole Conference for the deliverance of His servant. In answer to these fervent, heartfelt, believing prayers, the goodness of God was manifested, the youngest son in the family was born, and Mr. Benson was enabled to go to Conference before it was half over. That child was called Samuel, "heard of God," and was known for years as "Mr. Benson's Conference Child." Dedicated from before his birth to the Lord, and by the earnest prayers of the whole Methodist Conference, he grew up a God-fearing, God-loving, and God-serving man, and was for half-a-century one of the clergymen of St. Saviour's Church, at the foot of London Bridge. In her last illness, Mrs. Benson suffered much and long, but her joy and peace with God were unbroken. When she had taken to bed for the last time, she asked her daughter Ann to read three verses to her—

"By death and hell pursued in vain,  
To Thee the ransom'd seed shall come;  
Shouting, their heavenly Sion gain,  
And pass through death triumphant home.

"The pain of life shall there be o'er,  
The anguish and distracting care;  
There sighing grief shall weep no more,  
And sin shall never enter there.

"Where pure essential joy is found,  
The Lord's redeem'd their heads shall raise,  
With everlasting gladness crown'd,  
And fill'd with love, and lost in praise."

Upon this she said, "Oh, what a blessed hymn! Let me hear it again." She then gave instructions to be buried behind City Road Chapel, and soon afterwards entered on her eternal rest, 3rd January, 1810, aged fifty-one years.

It is worthy of remark, that the last time the Rev. Joseph

Benson was out to tea, the Rev. Jabez Bunting was present, who records how Mr. Benson delighted all present by the solemn manner in which he recited the same three verses, and gave a heavenly tone to the whole conversation of the evening.

In the year 1760 the Rev. John Fletcher, then commencing his public ministry, paid a visit to the Rev. John Berridge, at Everton, a small village, where he met Lady Huntingdon, and the Revs. Martin Madan and Henry Venn. They held three days' special services in the church, which were made a blessing to so many persons, that on the third day ten thousand persons gathered to hear the celebrated preachers. Berridge preached the last sermon, and at its close the mighty host joined in singing Wesley's grand hymn—

“Arm of the Lord, awake, awake !  
Thine own immortal strength put on !  
With terror clothed, hell's kingdom shake,  
And cast Thy foes with fury down !”

It was one of Charles Wesley's earliest compositions, but never before had so many persons unitedly sent up their prayers to heaven in these words.—TYERMAN'S “Fletcher.”

A woman at Alnwick had a dream that she saw a young man sitting under the gallery of Alnwick Methodist chapel in a pensive mood. On the next evening, being at the chapel, and seeing a young man in the place she had seen in her dream, she sent her brother to ask him to accompany him to a class-meeting. He had previously been convinced of sin under a sermon by Mr. R. C. Brackenbury in 1780, and soon afterwards he obtained pardon, and ultimately entered the Methodist ministry. Such was the commencement of the religious life of the Rev. Robert Johnson. When prostrated by illness, and expecting his death, he rejoiced in the fact that he had preached a full Gospel, and especially the doctrine of Christian perfection. Then, calling for the Hymn Book, he repeated the hymn—

“Arm of the Lord, awake, awake !  
Thine own immortal strength put on !” &c.;

adding emphasis to the third verse—

“Thy arm, Lord, is not shorten'd now ;  
It wants not, Lord, the power to save,” &c.

A perpetual smile beamed from his countenance, and in tranquillity he entered heaven, 3rd April, 1829, aged sixty-five.

During half his life-time, James Scott, father of the Rev. William Scott, missionary, was a useful class-leader at Lincoln. A little before he died, he said, "All is bright ; all is clear," and then repeated the verse—

"By death and hell pursued in vain,  
To Thee the ransom'd seed shall come," &c.;

and after quoting the next verse, he peacefully fell asleep in Jesus, 20th February, 1848, aged sixty-two years.

HYMN 387.—"Prisoners of hope, arise."—*For those that wait for full Redemption.*—TUNE, Olney, 1761.

Charles Wesley's, forming No. 133 in "Hymns and Sacred Poems," 1749, vol. ii. The fourth verse of the original is left out.

HYMN 388.—"O that my load of sin were gone!"—"Come unto ME," &c. (Matt. xi. 28).—TUNE, Purcel's, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 91. It is also in John Wesley's "Select Hymns with Tunes Annexed," bound with the Sacred Melody, 1761, the tune there given being "Evesham."

Having been brought to God in early life during a revival in 1837, the sympathies of Catherine Workman were naturally entwined round the young ; and both in the Sabbath school and in her own family, her love and regard for young people was manifested in an earnest desire for their salvation. As the wife of the Rev. J. S. Workman, her zeal for the glory of God, her piety and consistent example, her love of God's Word, of prayer, and of the means of grace, won for her a circle of attached friends. Nine days of intense suffering, whilst residing at Patricroft, Manchester, terminated her earthly course. On the night before her death, Mr. Workman asked if she felt Christ precious, to which she replied, "Very, very ; full of Christ !" She then repeated, with surprising animation—

"Come, Lord, the drooping sinner cheer,  
Nor let Thy chariot wheels delay ;  
Appear, in my poor heart appear !  
My God, my Saviour, come away !"

She suffered much in her last hours, but rejoiced in a present Saviour; and waving her feeble hand in triumph, with a smile on her lips, her released spirit entered the realms of the blest, 24th June, 1868, aged thirty-three years.

HYMN 389.—“O Jesus, at Thy feet we wait.”—*For those that wait for full Redemption.*—TUNE, Trinity, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 134. Three verses of the original are left out.

It is an honourable record to the memory of James Bond, of Warminster, that from 1780, for fifty years he acted as an earnest, faithful local preacher; and during that time he preached four thousand sermons, and to do so had to walk twenty thousand miles. He was a man of sincere piety, and the utmost simplicity in conversation, habits, and preaching. The opinion of all his neighbours, after he had lived fourscore and seven years amongst them, was that “he was a good man.” He was able to praise and rejoice in God through a long affliction; and, just before closing his earthly pilgrimage, he raised himself up in bed, and said, “Sing my favourite hymn—

“ ‘O Jesus, at Thy feet we wait  
Till Thou shalt bid us rise,  
Restored to our unsinning state,  
To love's sweet paradise.’ ”

He died 3rd January, 1833, aged eighty-seven years. His last words were, “A full reward; but all through grace.”

HYMN 390.—“Since the Son hath made me free.”—“*Ask, and ye shall receive.*”—TUNE, Dedication, 1781.

Charles Wesley's, from “Hymns and Sacred Poems,” 1739; founded on John xvi. 24. The original has twelve verses; the first five and two others are omitted. It was written the first year after the author's conversion; hence the beginning of the second verse—

“ Abba, Father! hear thy child,  
Late in Jesus reconciled.”

The whole hymn indicates the author's yearning to be Christ-like.

HYMN 391.—“God of all power, and truth, and grace.”

„ 392.—“Father, supply my every need.”

„ 393.—“Holy, and true, and righteous Lord.”

*Pleading for the promise of Sanctification.*—TUNE, Zoar, 1761.

From Charles Wesley's “Hymns and Sacred Poems,” 1742, page 261; founded on Ezek. xxxvi. 23, &c.

The whole of this fine hymn may be found at the end of Mr. Wesley's fortieth sermon, the subject of which is Christian perfection. It was a great favourite with both John Wesley and John Fletcher, who made good use of it in their controversies with the opponents of the doctrine of Sanctification. Mr. Fletcher, in his “Last Check to Antinomianism,” says of his opponents' antagonism to the doctrine, “it doubtless chiefly springs from his inattention to our definition of it, which I once more sum up in those comprehensive lines of Mr. Wesley.” Then follow the lines of this hymn.

No Christian poets but the Wesleys have so clearly stated and so fearlessly enforced the doctrine of entire sanctification, or Christian perfection. Many have taken exception thereto. Mr. Fletcher gives a reason for this, which it may be desirable to record here. In a letter which the Vicar of Madeley had then lately received from the Rev. C. Wesley, the latter observes: “I was once on the brink of Antinomianism by unwarily reading Crisp and Saltmarsh. Just then, warm in my first love, I was in the utmost danger, when Providence threw in my way Baxter's treatise entitled ‘A Hundred Errors of Dr. Crisp Demonstrated.’ My brother was sooner apprehensive of the dangerous abuse which would be made of our unguarded (Calvinistic) hymns and expressions than I was.” From that time and circumstance the clearness, purity, and demonstrative power of Scriptural holiness was frequently manifested in Charles Wesley's compositions, more, perhaps, than in the hymns of any other poet of the sanctuary.

HYMN 394.—“O God of our forefathers, hear.”—*The Holy Eucharist as it implies a Sacrifice.*—TUNE, Marienbourn, 1761.

Charles Wesley's, and appears in “Hymns on the Lord's Supper,” 1745, page 106. This is also a hymn pleading for Sanctification, which is plainly indicated in the third verse.

HYMN 395.—“O God, to whom, in flesh revealed.”—*Jesus Christ, the same yesterday, to-day and for ever.*—TUNE, Invitation.

Charles Wesley's, forming No. 43 in “Hymns and Sacred Poems,” 1749, vol. i.; founded on Hebrews xiii. 8.

Of this hymn Mr. Bunting observes, that it is “quite as appropriate, and indeed more so, to a penitent sinner on his first coming to Christ for pardon and purity.”

HYMN 396.—“O Thou whom once they flocked to hear.”—*Jesus Christ, the same yesterday, to-day, and for ever.*—TUNE, Evesham, 1761.

Charles Wesley's, being No. 46 in “Hymns and Sacred Poems,” 1749, vol. i. Four verses of the original are left out.

HYMN 397.—“Jesu, Thy far-extended fame.”—*Jesus Christ, the same yesterday, to-day, and for ever.*—TUNE, Dresden.

Charles Wesley's, being No. 44 in “Hymns and Sacred Poems,” 1749, vol. i. The original has twelve verses, four of which are omitted.

HYMN 398.—“Saviour of the sin-sick soul.”—*For those that wait for full Redemption.*—TUNE, Brays, 1761.

Charles Wesley's, forming the latter half of No. 116 in “Hymns and Sacred Poems,” 1749, vol. ii. The original is in four eight-line stanzas, commencing, “Jesus, cast a pitying eye.” The first and second verses are omitted. The second line of verse two in the hymn reads in the original, “Take away my power to sin,” which is the same as in Hymn 391.

For more than sixty years John James, of Sancreed, St. Just, was a consistent Methodist, and sustained the offices of class-leader and local preacher, for more than fifty years, with acceptance and faithfulness. His assurance of the divine favour was clear, his attachment to the ministry strong, and his regular early attendance at the means of grace a consistent and worthy example to many. In his eighty-ninth year he died a tranquil and happy death, 26th January, 1857. Some of his last words were, “I am on the Rock.”

“None but Christ to me be given!  
None but Christ in earth or heaven.”



“Christ is my all in all.” Thus peacefully he entered into rest.

The repetitions used in verse three, just quoted, and also in the fourth verse, are no less a beauty than a peculiarity in Charles Wesley’s poetry; and the antithesis in the first two lines of verse three, and in the last two of verse four, taken in connection with the reiteration of words, renders these two stanzas among the most remarkable of any in the volume, both for singularity of expression and sublimity of sentiment.

HYMN 399.—“Light of life, seraphic fire.”—*For those that wait for full Redemption.*—TUNE, Westminster, 1761.

Charles Wesley’s, being No. 120 in “Hymns and Sacred Poems,” 1749, vol. ii. The third verse is omitted.

HYMN 400.—“Jesus comes with all His grace.”—*For those that wait for full Redemption.*—TUNE, Cookham, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 135. Three verses of the original are omitted.

The Rev. Samuel Leigh was born at Milton, near Hanley, Stafford, in September, 1785. Converted in early life, he gave himself to the mission work, and was the first Wesleyan missionary to New Zealand and Australia, and with the single exception of Dr. Coke, his labours have not been surpassed by any missionary of modern times. He peacefully entered into rest, 2nd May, 1852, aged sixty-six years. To a beloved friend who visited him just at the ebbing out of life, he said, “I wish to be wholly sanctified.” After repeating part of Charles Wesley’s hymn, “Jesu, lover of my soul,” he raised his hand towards heaven, and said, “Lord, I have often prayed to Thee on this bed, and Thou hast often answered me. Glory be to God!

“Object of our glorious hope,  
Jesus comes to lift us up.”

Then he took up the third verse—

“He hath our salvation wrought;  
He our captive souls hath bought;  
He hath reconciled to God,  
He hath washed us in His blood.”

In that spirit he closed his earthly pilgrimage.

HYMN 401.—“All things are possible to him.”—“*All things are possible to him that believeth.*”—TUNE, Norwich, 1761.

Charles Wesley's, being No. 112 in “Hymns and Sacred Poems,” 1749, vol. ii., founded on Mark ix. 23. Two verses are omitted. The hymn contains a clear statement of the doctrine of Christian perfection, a feature which John Wesley specially commends in this edition of his brother's works.

HYMN 402.—“O might I this moment cease!”—*Waiting for the Promise.*—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 240. Four verses are left out. The fourth was omitted at the revision of 1875. The first commences—

“O the cruel power of sin.”

HYMN 403.—“Lord, I believe a rest remains.”—“*There remaineth therefore a rest for the people of God.*”—TUNE, Wednesbury, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, p. 204, founded on Heb. iv. 9. The original has twenty-seven stanzas, and forms the last in the book. In some of the omitted verses there are some extravagant thoughts expressed.

Multitudes of Methodists have experienced delight in committing to memory Wesley's hymns; but few, probably, in a higher degree than Emma Ann, the wife of the Rev. John B. Charles. At the early age of twelve she joined the Methodist Society, and when only twenty-two she was called to exchange mortality for life. Her chief delight was to speak of Jesus; and she would often, during her last illness, ask her friends to sing to her of Him. On one occasion, when those near were looking on her in silence, she tried to sing—

“Lord I believe a rest remains, To all Thy people known,  
A rest where pure enjoyment reigns, And Thou art loved alone.”

Her last advice was, “Live to purpose,” and “Meet me in heaven.” She died 29th October, 1863, aged twenty-two.

HYMN 404.—“O glorious hope of perfect love!”—*Desiring to Love.*—TUNE, Musicians, 1761.

Charles Wesley's from “Hymns and Sacred Poems,” 1742,

page 245. The original has eight stanzas, the first three of which are left out. The first commences—

“Come, Lord, and help me to rejoice.”

It contains an admirable contrast between the earthly and the heavenly Canaan.

During a revival of religion at Runcorn, Sarah Rhodes, of Rotherham, was convinced of sin whilst a girl at school. She joined the Methodists, and some time afterwards was appointed to the charge of a class of young persons, by the Rev. Jabez Bunting. She had been but a short time married when consumption set in, and carried her to an early grave. She left behind her a glorious testimony of her acceptance with God. Having partaken of the Lord's Supper, given by the Rev. R. Heyes, she was perfectly resigned and happy. She asked Mrs. Law to read her some hymns. When she had finished one, she said, “Now, then, another, and let it be—

“ ‘ O glorious hope of perfect love !  
It lifts me up to things above,’ ” &c.

After hearing this, she repeated the last verse with deep emotion—

“ Now, O my Joshua, bring me in !  
Cast out Thy foes ; the inbred sin,  
The carnal mind, remove ;  
The purchase of Thy death divide ;  
And O ! with all the sanctified  
Give me a lot of love ! ”

Her prayer was soon answered ; for she died, 3rd January, 1830, aged thirty years, exclaiming, “ Victory in death : the love of God in the heart.”

Methodism was early planted in Cornwall, and has been the greatest blessing God ever sent there. When Dr. Adam Clarke was a stripling, he was stationed in that county in 1785. The pulpit Bible and Hymn Book in the chapel at Launceston were so torn and worn that Robert Pearse, a Presbyterian, who heard the young preacher, sent to him next morning a handsome Bible and Hymn Book for the use of the congregation. William Pearse, the second son of this good man, became a Methodist, and contributed greatly to the establishment of Methodism in the town, and to its extension all around. He also contributed time, influence, and substance to the cause of foreign missions,

then carried on by Dr. Coke. Going together one day to call on a reverend doctor in divinity, a man of wealth, and a magistrate, to plead for the cause of missions, they were coldly refused any help or countenance by the so-called divine; and, on leaving the room, the gown of Dr. Coke was caught in the door. When liberated, the warm-hearted little doctor said, "Brother Pearse, I would not have that man's soul in my body for all the world." After a consistent, upright, useful, godly life of seventy-five years, a short illness closed his earthly career, 1st June, 1842. As he had been accustomed throughout life to express his sorrows and joys in the language of Wesley's hymns, so, just before his sufferings on earth were closed, he said, in reply to the inquiry of one of his family—

"Rejoicing now in earnest hope,  
I stand, and from the mountain top  
See all the land below :

There dwells the Lord our Righteousness,  
And keeps His own in perfect peace,  
And everlasting rest."

After this he gradually sank, until his happy spirit fled to God.

HYMN 405.—"O joyful sound of Gospel grace!"—"*The Spirit and the Bride say Come.*"—TUNE, Bexley, 1761.

Charles Wesley's, forming the last piece in "Hymns and Sacred Poems," 1742. The original has twenty-two stanzas, the first nine and four others being omitted. This is one of the few hymns to which the poet added, in the omitted portion, a note of explanation of the terms he made use of.

Few can boast the privilege which was well earned by Mrs. Hay, of Louth, of having entertained the travelling and local preachers at her house for more than half-a-century. For seventy-two years she adorned her religious profession as a member of the Methodist Society, and for ninety-two years the providence of God prolonged her life. When prostrated by illness she rejoiced in Christ as her Saviour, and had pleasure in quoting the verse commencing—

"The glorious crown of righteousness  
To me reach'd out I view."

To which she added, "Yes; I shall wear it as my own through Jesus." Just before her departure, she added, "Angels are

come ; surely they are come to fetch me home ;" and so she entered into rest, 11th November, 1866, aged ninety-two.

Martha Meek, the mother of Mr. Alderman Meek, of York, was brought to know God when very young, and through a long life she was a sincere follower of the Lord Jesus Christ. When old age and infirmities set in, she was still able to rejoice in God and frequently before her departure she delighted to repeat—

"The promised land, from Pisgah's top,  
I now exult to see ;  
My hope is full (O glorious hope !)  
Of immortality."

She left behind her a pleasing testimony that she was going to be for ever with the Lord. She died 17th April, 1841, aged seventy-four years.

Arthur Hiscock died at Ashmore, Shaftesbury, 20th February, 1857, aged fifty-nine years. He was a member of the Methodist Society forty-one years, a local preacher twenty-eight years, and a trustee. He was eminently a good man, and during his illness was graciously supported, and when struggling with weakness, just before his release, he shouted "Victory ! victory !" and then repeated—

"The promised land, from Pisgah's top,  
I now exult to see ;  
My hope is full (O glorious hope !)  
Of immortality."

Shortly afterwards, his released spirit glided over Jordan.

HYMN 406.—"What is our calling's glorious hope."—"*Who gave Himself for us,*" &c.—TUNE, Aldrich, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 246, founded on Titus ii. 14. The original commences, "Jesus, Redeemer of mankind," and has fourteen stanzas, the first nine being omitted.

Sarah Rowbotham, wife of the city missionary of that name in Liverpool, and sister of Rev. Dr. Knowles, Wesleyan minister, was born in 1808, was early converted to God, joined the Methodist Society, and had the happiness of seeing her children devoted to God in the service of Methodism, one of her sons dying in the mission work in India. During the quarter of a century she resided in Liverpool, she laboured most earnestly

and devotedly with her husband in the locality around Brunswick Chapel, where hundreds of the poor mothers and daughters bless her name and memory. She closed a laborious life, 7th December, 1882, aged seventy-four years. A few days before her death the doctor said to her, "My friend, you have got nearly to the end of your journey." She replied, "Praise the Lord!"—

"The promised land, from Pisgah's top,  
I now exult to see;  
My hope is full (O glorious hope !)  
Of immortality."

"Come, Lord Jesus, come quickly," was the oft-expressed language of her soul. Yet her affection for her husband and children was strong in death. "Come, Lord Jesus, come quickly," were the words she uttered as she fell into the calm sleep, from which she did not again wake this side of Jordan.

HYMN 407.—"None is like Jeshurun's God."—*Deuteronomy*  
xxxiii. 26-29.—TUNE, Amsterdam, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 248. The original has nine stanzas, the two last being omitted. It is remarkable for its admirable adaptation of Scripture history, combined with evangelical sentiment.

It was the privilege of Mrs. Witty to hear Mr. Wesley preach in George Yard Chapel, Hull, and also to hear Mr. Benson preach the opening sermon in that renowned house of prayer. There she received her first ticket from the Rev. Thomas Taylor, in 1791, and during a long life spared no pains or cost in extending the kingdom of Christ in the world. During a protracted affliction her mind was kept in peace, and a few minutes before she expired she faintly uttered—

"Round me and beneath are spread  
The everlasting arms ;"

and directly afterwards entered into rest, 3rd September, 1838.

Mrs. George Marsden, of Patricroft, Manchester, was born in 1801, of pious parents. Her father, Mr. Joseph Beckett, was a devoted Methodist. Mrs. Marsden joined the Methodist Society at Salford. She removed to Manchester where she had a school for young ladies, and there she was a class-leader, and won the confidence and love of all who came in contact with

her. During forty-four years she lived most happily with her godly husband. When nearly four score, her strength and health failed together, but not her faith in God, and after a paralytic seizure, she could only remain at home and read and pray. When the end drew near, she asked for Psalm ciii. to be read to her, and then Wesley's Hymn—

“None is like Jeshurun's God,  
So great, so strong, so high,” &c.

Then those who watched by her saw glimpses of the excellent glory which was opening to her vision, and on 21st August, 1880, in her eightieth year, she sweetly fell on sleep.

HYMN 408.—“He wills that I should holy be.”—“*Holiness to the Lord.*”—TUNE, Athlone, 1781.

Charles Wesley's, being made up of four of his “Short Scripture Hymns.” Verses one and two form No. 631, vol. ii.; verses three and four No. 325, vol. i.; verses five and six No. 838, vol. i.; and verses seven and eight No. 171, vol. ii.

From having been a gay, thoughtless, impetuous, worldly young man, John Anderson, through the grace of God, became one of the most honoured and successful preachers of righteousness which Methodism has known. Born in the garrison of Gibraltar, where his father was a soldier, he grew up with a proud and unyielding spirit, till the death of his mother awakened him to a state of conscious sinfulness, and at a love-feast held in London when he was seventeen, his convictions were deepened, and at another love-feast, held on Whit-Tuesday, 1808, at Poplar, he entered into the liberty of the children of God. One day, whilst reading the experience of one of the early Methodist preachers, he became convinced of a call to enter the ministry; and, advised to that effect by the Rev. Richard Reece, he soon entered upon that course of useful and efficient service with which his name is blessedly associated even to this day. In 1820, a remarkable visitation from heaven resulted in the entire consecration of all his powers of mind and body to the service of God, and in the entire sanctification of his nature, and this personal holiness stood alternately in the relation of cause and effect to fidelity in the duties of his calling. Ever afterwards his soul was full of glory. The struggle by which he entered on this blessed experience is so full of instruction, that it may be briefly stated here. The reading of “Rutherford's Letters” had

created a panting in his soul after God, and in that spirit he had prepared two sermons and preached them. "On Monday," observes Mr. Anderson, "I was musing on the past day's labours, and praying for a blessing. The subject of Christ's manifestation occurred to me. I fostered the delightful topic. I longed for Jesus to come and dwell in me. I broke out in praise to God. In this frame I took up our Hymn Book, and read and sang the hymn beginning—

" 'He wills that I should holy be ;  
That holiness I long to feel,' &c.

Proceeding to examine other hymns in the same strain, I then fell upon my knees, and prayed for the free gift of God in Jesus Christ. I soon found the powerful visitation of the Spirit. I saw the glorious fulness of Jesus Christ. I felt it was only by faith Satan tempted, when I was on the eve of believing, that I should not confess the blessing. I saw the impious design, and in that moment my whole soul opened by faith, and the plenitude of God entered in and took possession of my heart. My full soul uttered, 'I can, I will, I do believe!' and it immediately sank into a calm and heavenly state." Oh! for such a baptism on all the ministers of the Church of Christ! The glorious manifestations of divine power to save sinners which attended his ministry ever afterwards should induce others of the Lord's servants to seek the same experience. He died 11th April, 1804, aged forty-nine.

HYMN 409.—"Jesus, my Lord, I cry to Thee."—*Seeking for full Redemption.*—TUNE, Leeds, 1761.

Charles Wesley's, formed of Nos. 299, 341, and 1004 of "Short Scripture Hymns."

HYMN 410.—"Father, I dare believe."—*Seeking for full Redemption.*—TUNE, Brentford, 1761.

Charles Wesley's, formed of Nos. 881, 1178, and 1179, of "Short Scripture Hymns." Hymns 395, 396, and 397 treat on the same subject.

HYMN 411.—"God! who didst so dearly buy."—"For ye are bought with a price," &c.—TUNE, Kingswood, 1761.

One of Charles Wesley's "Short Scripture Hymns," based on 1 Cor. xi. 20, the first verse only; the second was probably



left in MS. as an addition by the author. That which was No. 311 is omitted from the collection. The first verse formerly commenced Hymn 418.

HYMN 412.—“Thou God that answerest by fire.”—*Seeking for full Redemption.*—TUNE, Smith’s, 1781.

Charles Wesley’s, formed from Nos. 845 and 846 of “Scripture Hymns,” vol. i., founded on 1 Kings xviii. 38, 39. The first eight lines of the original are left out; they refer to the unavailing character of the prayers of the priests of Baal.

HYMN 413.—“Once thou didst on earth appear.”—*Seeking for full Redemption*—TUNE, Kingswood, 1761.

Charles Wesley’s, made up of No. 790, and part of No. 649, of “Short Scripture Hymns,” vol. i.; the fourth verse, being the first of Hymn 28 in the “Family Hymns,” was omitted at the revision of 1875.

HYMN 414.—“Now, even now, I yield, I yield.”—*Seeking for full Redemption.*—TUNE, Hamilton’s, 1781.

Charles Wesley’s, formed of No. 1179, Jeremiah xiii. 27, and No. 1209, Jeremiah xxiii. 29, of “Short Scripture Hymns,” vol. ii. The second verse in the original reads thus—

“Jesus, Lord, our hearts inspire  
With that true word of Thine.”

HYMN 415.—“Jesus hath died that I might live.”—“*Believe in the Lord Jesus Christ and thou shalt be saved.*”—TUNE, Liverpool, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1742, page 95, commencing with the ninth stanza of the original, eight being omitted; and founded on Acts xvi. 31. There are few couplets more widely known amongst Methodists than the closing lines of this hymn, which are—

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

The poet Cowper has written a stanza which contains a somewhat similar sentiment—

“But O, Thou bounteous Giver of all good !  
 Thou art of all Thy gifts Thyself the crown ;  
 Give what Thou canst—without Thee we are poor,  
 And with Thee rich—take what Thou wilt away.”

The truth of the declaration of the Psalmist, “When my father and mother forsake me, the Lord taketh me up,” was verified in the experience of Sarah Pearson, who, losing both her parents before she was sixteen, found a pious home in a Methodist family, was early married “in the Lord,” and early called to her reward. After she had taken the final leave of her relatives, she said, “Oh how happy I am !

“My soul breaks out in strong desire  
 The perfect bliss to prove ;  
 My longing heart is all on fire  
 To be dissolv'd in love.”

Whilst breathing out “faith and patience,” she escaped to the mansions of light, 17th February, 1827.

HYMN 416.—“I ask the gift of righteousness.”—“*Whatsoever things ye desire, when ye pray, believe,*” &c. — TUNE, Brockmer, 1761.

Charles Wesley's, forming No. 313 in “Short Scripture Hymns,” vol. ii., founded on St. Mark xi. 24, with the first eight lines of the original left out.

HYMN 417.—“Come, O my God, the promise seal.”—“*What things ye desire, when ye pray, believe,*” &c. — TUNE, Chimes, 1761.

Charles Wesley's, forming No. 314 of “Scripture Hymns,” vol. ii., founded on St. Mark xi. 24; with two verses considerably altered. Mr. Bunting observes, “This hymn might be taken as an expression of the first triumph of a new-born believer.”

HYMN 418.—“True and faithful Witness, those.”—*For Believers Saved.*—TUNE, Kingswood, 1761.

Charles Wesley's, formed by uniting two of the “Short Scripture Hymns,” numbered 823 and 822; founded on Rev. i. 5; Rev. i. 4, 5,—the transposed order being frequently resorted to by John Wesley in arranging his brother's verses. This

commences the eighth section of the collection, with the title "For Believers Saved." That which was the first verse was made the first verse of Hymn 411, at the revision of 1875, and the hymn now begins with what was the second verse.

HYMN 419.—"Quicken'd with our immortal Head."—"God hath not given us the spirit of fear," &c.—TUNE, Palmis, 1761.

Charles Wesley's, being No. 655 of "Short Scripture Hymns," vol. ii., founded on the words, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" [Gr. sobriety] 2 Timothy i. 7.

HYMN 420.—"Ye faithful souls, who Jesus know."—*Resurrection.*  
TUNE, Palmis, 1761.

Charles Wesley's, formed of Nos. 625 and 626 of "Short Scripture Hymns, vol. ii., founded on Col. iii. 1-4.

HYMN 421.—"I the good fight have fought."—"Fight the good fight of faith."—TUNE, Brentford, 1761.

Charles Wesley's, formed of Nos. 665 and 667 of "Short Scripture Hymns," founded on 2 Tim. iv. 7.

At the age of fifteen, Mrs. Joseph Smith, of Market-Weighton, found peace in God through faith in Jesus Christ. For many years she retired several times daily to hold communion with God by prayer. She suffered from six attacks of paralysis. After the last seizure she was very happy, and just before she expired she repeated and sang—

" I the good fight have fought,  
O when shall I declare?  
The victory by my Saviour got  
I long with Paul to share," &c.

She died 2nd November, 1839, aged fifty-nine years.

The enthusiasm which was shown in worldly pursuits by Margaret Vasey, of Whitby, was turned in its full tide into the cause of God and religion when she became converted; and as the affectionate, faithful leader of a class for many years, she was made a blessing to many. In her last illness, when told that recovery was hopeless, in calm resignation she accepted the position, and continued some time in prayer, afterwards adding, "May I bring glory to God in my last hour!

“ O may I triumph so,  
 When all my warfare 's past ;  
 And, dying, find my latest foe  
 Under my feet at last ! ”

Her dying breath was a prayer for her youngest son, “ Lord, save him ! ” She died 16th March, 1855, aged sixty-five.

In her seventeenth year Agnes Hall, wife of the Rev. Thomas Hall, was brought to a saving knowledge of the truth through the instrumentality of Methodism, and from that time her resolution was taken, “ This people shall be my people, and heir God my God. ” As the wife of a minister, she sought in every way to extend the Redeemer's kingdom. After a brief illness, in calm resignation she repeated the lines—

“ O may I triumph so,  
 When all my warfare 's past ;  
 And, dying, find my latest foe  
 Under my feet at last ! ”

Her children rise up and call her blessed. Died 7th May, 1864.

The Rev. Nathaniel Turner, born in Cheshire, 1793, left an orphan at nine, was converted at eighteen, entered the ministry in 1819, went out as a pioneer missionary to New Zealand in 1822, and laboured in that country and Australia till his health broke down in 1850, when he became a supernumerary. His name remains in those regions as “ ointment poured forth. ” He was in labours more abundant ; and changed mortality for life 5th December, 1864, aged seventy-one years. Prayer and praise were his constant occupation in his last illness, and he expressed his confidence in God in the couplet—

“ Other refuge have I none,  
 Hangs my helpless soul on Thee. ”

Just before he expired, referring to his lengthened labours as a missionary, he said with emphasis—

“ Kept by the power of grace divine,  
 I have the faith maintained. ”

His last words were, “ Farewell ! all is well. ”

HYMN 422.—“ Let not the wise his wisdom boast. ”—“ *Let not the wise man glory in his wisdom,* ” &c.—TUNE, Angels' Song, 1761.

Charles Wesley's, being No. 1090 of “ Short Scripture Hymns, ” vol. ii., founded on Jer. ix. 23.

HYMN 423.—“Who can worthily commend?”—“*Unto Him that loved us,*” &c.—TUNE, Kingswood, 1761.

Charles Wesley's, forming No. 824 of “Short Scripture Hymns,” vol. ii., founded on Rev. i. 5, 6. There is a boldness in the opening verses which is continued throughout. The poet vividly and sweetly points out what the love of Christ has done for man.

HYMN 424.—“Us, who climb Thy holy hill.”—“*Showers of blessing,*” &c.—TUNE, Kingswood, 1761.

Charles Wesley's, forming No. 1263 and part of No. 1264 of “Short Scripture Hymns,” vol. ii., founded on Ezek. xxxiv. 26, 27.

HYMN 425.—“The voice that speaks Jehovah near.”—“*What dost thou here, Elijah?*” &c.—TUNE, Palmis, 1761.

Charles Wesley's, forming No. 550 of “Short Scripture Hymns,” vol. i., founded on I Kings xix. 13.

HYMN 426.—“Lord, in the strength of grace.”—*Self-Consecration.*—TUNE, Lampe's, 1746.

Charles Wesley's, being No. 621 of “Short Scripture Hymns,” vol. i., founded on I Chron. xxix. 5.

From childhood Charles Hulme was an indefatigable reader. At the age of twelve years his father died, and the family was brought under the influence of Methodism, by which means he became seriously impressed. When eighteen years old, by prayer and faith he was enabled to believe on Christ for pardon, and from that time used his utmost efforts to bring others to a knowledge of the truth. After passing the offices of prayer-leader, exhorter, and local preacher, he was proposed by the Rev. Joseph Entwisle for the Wesleyan ministry, and accepted, and for twelve years laboured with very gratifying success in several circuits. He had a third year's appointment at Dudley in 1823, where a violent inflammation of the liver prostrated his strength, and closed his life and ministry, 13th November, 1823, aged thirty-four. In his last hours he exalted Christ, and urged his friends to rely on the Saviour. He also sang with energy—

“Lord, in the strength of grace,  
With a glad heart and free.”

Here his strength for singing failed, and he repeated—

“ Myself, my residue of days,  
I consecrate to Thee.”

With his last breath he was extolling the merits of the atonement made by Christ.

The venerable Robert Spence, the Methodist bookseller of York, after counting seventy-six years, most of them spent in the service of Christ, when laid aside by age and suffering, thus wrote to his daughter :—“ I am quite passive about the recovery of health, having a blessed inward testimony that He who redeemed me cares for me. I experience much peace and joy in believing, and through all my trials and bodily weakness I have been enabled to keep repeating that invaluable song which I have been singing many years—

“ ‘ Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to Thee.’ ”

From that time his strength declined ; but in his feebleness he said, “ If any man in England has cause to say, ‘ Goodness and mercy have followed me all my days,’ it is Robert Spence. As the end of life drew nigh, he desired his friends to pray, and on their rising from their knees, he gently whispered, “ Hallelujah ! hallelujah ! ” His happy spirit passed away, 4th August, 1824, just after he had whispered, “ I am going ”—to Jesus.

HYMN 427.—“ God of all-redeeming grace.”—*Concerning the Sacrifice of our Persons.*—TUNE, Foundry, 1761.

Charles Wesley’s, from “ Hymns on the Lord’s Supper,” 1745, No. 139. The second verse in the original reads thus—

“ Just it is, and good, and right.”

HYMN 428.—“ Let Him to whom we now belong.”—*Concerning the Sacrifice of our Persons.*—TUNE, Spitalfields, 1761.

This forms No. 157 of Charles Wesley’s “ Hymns for the Lord’s Supper,” 1745.

The self-consecration expressed in this and the previous hymn is, as Dr. Brevint remarks, inclusive of all which we are, and which we can give to God, even to the least vessel in our

houses ; all are made holy in this one consecration, according to the words of Zech. xiv. 20, 21. The poet sums up the whole in the couplet—

“ The Christian lives to Christ alone,  
To Christ alone he dies ! ”

In early life Sally Thomas, of Haworth, Keighley, was converted to God, and continued to witness a good confession till called home. She delighted much in the means of grace. To the Methodist ministers, who were for many years entertained in her family, she evinced the most sincere attachment. In her last affliction her mind was kept in peace ; death had lost its sting, and she often exclaimed—

“ The Christian lives to Christ alone,  
To Christ alone he dies ! ”

In this spirit of resignation she entered into rest, 25th August, 1840, aged fifty years.

HYMN 429.—“ Behold the servant of the Lord.”—*An Act of Devotion.*—TUNE, Whit Sunday, 1781.

Taken from Charles Wesley’s “ Hymns and Sacred Poems,” 1749, vol. i., No. 120.

This hymn was first published by John Wesley at the end of the first part of his “ Further Appeal to Men of Reason and Religion,” which is dated 22nd December, 1744. That the hymn was written by Charles Wesley is certified by the fact that it is printed in the first volume of hymns published by him in 1749, with which work John Wesley’s name is not associated.

The thoroughly Scriptural character of Wesley’s hymns has been so often demonstrated, that the Bible may be said to be embodied in the Hymn Book. Some of the more careful students of both those books have given proofs of the hymns abounding in Scriptural language ; indeed, during the preceding century, in which the hymns were written, some of them had Scriptural proofs published with them. To show only one example of this interesting fact, this hymn was lately given by a Wesleyan minister to the young ladies of a Bible-class, to trace out the Scriptural allusions therein, line by line. The result was as follows :—

Lines. Scrip. passages.

1. Luke i. 38.
2. Psalm xxii. 8.
3. Luke xii. 28.

Lines. Scrip. passages.

4. Romans xii. 2.
5. Hebrews iv. 10.
6. Matthew iii. 15.

Lines.	Scrip. passages.
7.	Ephesians iii. 7.
8.	1 Corinthians xv. 9.
9.	Isaiah vi. 8.
10.	Hosea xiv. 8.
11.	John iii. 21.
12.	Hebrews xiii. 20, 21.
13.	2 Chronicles vi. 7-9.
14.	Proverbs xvi. 9.
15.	1 Corinthians xvi. 10.

Lines.	Scrip. passages.
16.	John xvii. 4.
17.	John viii. 29.
18.	Mark vii. 37.
19.	1 Cor. vi. 19, 20.
20.	Isaiah lxiv. 8.
21.	Psalm xvii. 15.
22.	Psalm cxix. 6.
23.	Matthew vi. 22.
24.	Philippians i. 21.

HYMN 430.—“Father, Son, and Holy Ghost.”—*Concerning the Sacrifice of our Persons.*—TUNE, Dedication, 1781.

Forms No. 155 of Charles Wesley’s “Hymns on the Lord’s Supper,” 1745.

Directed by his own choice to the medical profession, Daniel M’Allum was subsequently called by the great Head of the Church to minister in holy things. In obedience to this call, he exercised his ministry among the Wesleyans until (by a mysterious dispensation of Providence) he was removed, in the midst of his years and of his usefulness, from his labours on earth to his reward in heaven, 2nd July, 1827, aged thirty-three. When, in 1819, he asked the consent of the Conference to be relieved from the law which prohibits the marriage of probationers, he was successful, and he makes the following entry in his journal on the occasion :—“As it respects temporal things, my desire is to live honestly in the sight of all men; and my prayer is that which Agur offered up. As it regards heavenly things, my wish is expressed in the following lines—

“If so poor a worm as I  
 May to Thy great glory live,  
 All my actions sanctify,  
 All my words and thoughts receive.”

His last testimony was, “My labours are done, but I build only on the merits of my Saviour. I feel that Jesus died for me.”

HYMN 431.—“O God, what offering shall I give?”—*A Morning Dedication of ourselves to Christ.*—TUNE, Bradford, 1761.

John Wesley’s translation of a German hymn, written by Ernst Lange, 1650-1727, and appears in “Hymns and Sacred Poems,” 1739, page 179. The first verse commences thus in



the original, "Jesu, Thy light again I view," but it is omitted. It forms a very earnest and plain poetical condemnation of "the putting on of gold and costly apparel," which is prohibited also by the original rules of the "United Societies."

HYMN 432.—"Father, into Thy hands alone."—*Concerning the Sacrifice of our Persons.*—TUNE, Liverpool, 1761.

This forms No. 145 of Charles Wesley's "Hymns on the Lord's Supper," 1745. The substance of this hymn is embodied in some remarks by Dr. Brevint, which generally precede Charles Wesley's "Sacramental Hymns."

HYMN 433.—"Give me the faith which can remove."—*For a Lay Preacher.*—TUNE, Welsh, 1761.

Charles Wesley's, being No. 188 in "Hymns and Sacred Poems," 1749, vol. i., the first, second, and eighth verses being omitted. The individuality of this hymn, as expressed in the title, is confined chiefly to the three omitted verses. In the second verse the poet breathes a "strong desire" for a "calmly-fervent zeal"—

"To save poor souls out of the fire,  
To snatch them from the verge of hell,  
And turn them to a pardoning God,  
And quench the brands in Jesu's blood."

Pollok, in his "Course of Time," has a passage which has a strong resemblance to these lines (Book II., line 157)—

"The Holy One for sinners dies,  
The Lord of Life for guilty rebels bleeds,  
Quenches eternal fire with blood divine."

HYMN 434.—"Jesus, all-atoning Lamb."—*For Believers.*—TUNE, Savannah, 1761.

This forms No. 126 of Charles Wesley's "Hymns and Sacred Poems," 1749, vol. i. The first line of the original is as follows, "Gentle Jesus, lovely Lamb." This hymn is an extension of the sentiment of the apostle, "He that dwelleth in love dwelleth in God, and God in him."

At the early age of eleven years Georgiana Gladwin was awakened to a sense of her sinful condition whilst attending the Wesleyan Chapel, Romney Terrace, Westminster, and was, two

years afterwards, converted to God, and became a useful member and class-leader, and an infant-school teacher, years before a Normal school was thought of for Methodism. She was seized with illness in the house of God, and in a few weeks finished her earthly career. Shortly before she died, 1st November, 1832, she laid her hand on her bosom and said, "The Prince of Peace is here. Oh, yes, I feel Him here!" Afterwards, lifting her hands towards heaven, she exclaimed—

"Jesus, all-atoning Lamb,  
Thine, and only Thine, I am ;  
Take my body, spirit, soul ;  
Only Thou possess the whole."

Then adding, "Yes, I am Thine. Oh, what peace I feel! Well may it be called the peace of God, for it passes understanding."

The sudden death of an uncle was the cause of the conversion of John Horrill, of Higham Ferrars. From the time of his joining the Methodist Society he delighted in the means of grace, and for several years was a respected and useful class-leader and local preacher. In his last affliction the enemy was never suffered to interrupt his peace: he was always happy, and resigned to the will of God. The day on which he died, 9th August, 1840, he seemed to be unusually happy, and repeated—

"Jesus, all-atoning Lamb,  
Thine, and only Thine, I am ;  
Take my body, spirit, soul ;  
Only Thou possess the whole."

He added, "He has been with me for twenty-two years, and oh! what pleasure I have had in meeting my class! But now I am more happy than ever," and so he entered into rest.

The labours of Mr. Wedlock, as a missionary in Jamaica, were made a blessing to many, and amongst them to Rebecca Ballah, of Montego Bay. She became an earnest and sincere Christian. In early life she was called to heaven, but before she departed she left a blessed testimony of her acceptance with God. To her leader who visited her she said, "Sing me my favourite hymn—

"Jesus, all-atoning Lamb,  
Thine, and only Thine, I am ;  
Take my body, spirit, soul ;  
Only Thou possess the whole."

She sat up and sung the whole with those present, dwelling with great emphasis on the line—

“Thine, and only Thine, I am.”

“Thank God,” she said, “I fear no evil.” Died August, 1849.

Richard Green, of Cromford, Derbyshire, was converted under the preaching of Edward Brook of Huddersfield, “Squire Brooke.” He joined the Methodist Society, devoted himself to the service of God, enjoyed much of the divine favour, was a young man of faith, and when at the age of thirty illness carried him off, just before his spirit departed he repeated faintly, but distinctly—

“Jesus, all-atoning Lamb,  
Thine, and only Thine, I am ;  
Take my body, spirit, soul ;  
Only Thou possess the whole.”

Soon afterwards he slept in Jesus.

Louisa Cannon died at Bolton, Lancashire, 31st July, 1847, aged twenty-three years. Born of Methodist parents, and brought up religiously, she gave her heart to God. She was smitten with consumption, from which she suffered greatly ; when the end came, whilst with much emphasis repeating the lines—

“Take my body, spirit, soul ;  
Only Thou possess the whole,”

her voice failed, and she peacefully rested in the arms of Jesus.

HYMN 435.—“Father, to Thee my soul I lift.”—“*It is God that worketh in you to will and to do,*” &c.—TUNE, Mitcham, 1761.

Charles Wesley’s, forming No. 168 of “Hymns and Sacred Poems,” 1749, vol. ii. Note one very characteristic line of the poet’s, “His blood *demand*s the purchased grace !”

HYMN 436.—“Jesu, my Truth, my Way.”—*For Believers.*—TUNE, Olney, 1761.

Charles Wesley’s, being No. 127 in “Hymns and Sacred Poems,” 1749, vol. i. The original is in seven double stanzas, the third and fourth being left out.

The affluent circumstances of the parents of John Ripley, of Leeds, did not prevent them placing their son in a position

to earn his living by his own industry. When he grew to approaching manhood, he hesitated for some time to join the Lord's people in fellowship; but under a sermon preached by the Rev. A. E. Farrar, he saw that religion was necessary to qualify a man for business in the world, for worshipping in the Church, and for walking before God with a perfect heart. He at once joined his father's class. A short time afterwards, under a sermon preached by the Rev. George Marsden, he was able to realise a sense of pardon and adoption into the family of God. He was an instructive Sunday-school teacher, and a useful and acceptable local preacher. He was not strong, physically, and one Sunday in 1828, when returning from one of his preaching appointments, he was drenched through with rain, and incautiously went into a chapel and sat to hear one of his brethren preach. He went home ill, and did not recover his health. During his illness he spoke as one on the confines of heaven. He earnestly sought till he found the blessings of perfect love, and then, with peculiar emphasis he gave out the hymn, long his favourite—

“Let me Thy witness live,  
When sin is all destroyed:  
And then my spotless soul receive,  
And take me home to God.”

When he had realised the full blessing of sanctification, the weakness of the man was swallowed up in the strength of the Christian: and he reproached himself that he had so long remained without the blessing. He died in great peace, whispering “Glory! glory!” 10th February, 1829, aged twenty-six.

HYMN 437.—“O God, my God, my All Thou art!”—  
*Psalms* lxiii.—TUNE, Italian, 1761.

This hymn is from the Spanish, translated by John Wesley when he was in America in 1735, and first published in his “Collection of Psalms and Hymns,” 1738; it is also in “Hymns and Sacred Poems,” 1739, page 196. The fourth verse of the original is left out.

A writer in the *Christian Miscellany* for 1846 observes, respecting this hymn, “This is one which stands pre-eminent, and which is almost unrivalled for its elevated devotional feeling, its rich evangelical sentiment, its simple elegance of

language, and the accurate and beautiful manner in which, without any apparent effort, the poet has interwoven the thoughts and expressions of the Psalmist in his own sacred ode." It is a version of Psalm lxiii. The author has not yet been ascertained, and it is the only one of John Wesley's translations which has not been traced to its source.

The mind of Elizabeth Stockdale was disposed towards religion from early life. In reading religious books, and especially Christian biography, she took delight. She did not receive the blessing of acceptance with God until a short time before her death. She was alone with her husband, and they were speaking of the beauties of the hymn beginning, "Thou great mysterious God unknown," &c., when she was much affected. She asked to have the Hymn Book, that she might find her favourite hymn. With much feeling, she read the first verse—

"O God, my God, my All Thou art !  
Ere shines the dawn of rising day,  
Thy sovereign light within my heart,  
Thy all-enlivening power display."

She continued to read till she came to the sixth verse, when she increased the emphasis—

"Abundant sweetness, while I sing  
Thy love, my ravished heart o'erflows ;  
Secure in Thee, My God and King,  
Of glory that no period knows."

And then, with no ordinary feeling, she repeated—

"O God, my God, my All Thou art."

She was enabled to exercise faith in the promises of God, and to believe on Him for her acceptance through Christ. Strangely mysterious are the ways of God sometimes to the eyes of human observers. A few hours after this blessed change was realised, it was evident that death was at hand, and just before the change came, her only child was seized with croup, and was suffocated before relief could be applied ; a youthful mother and her infant entered heaven together ! 27th April, 1840.

HYMN 438.—"O God of peace and pardoning love."—"Now the God of peace," &c.—TUNE, York, 1761.

Charles Wesley's, being No. 734 of "Short Scripture Hymns," vol. ii., founded on Heb. xiii. 20, 21. This hymn and the two

following ones are of a measure so peculiar that they are very seldom used in the service of song.

HYMN 439.—“Thy power and saving truth to show.”

„ 440.—“Thou, Jesu, Thou my breast inspire.”

*For a person called forth to bear his Testimony.*—TUNE, York, 1761.

From Charles Wesley's “Hymns and Sacred Poems,” 1749, vol. i., No. 209. The original has nine verses of twelve lines each, four of which are left out. The first line of the fifth verse reads thus:—“Thy power and saving grace to show.” Grace is altered to truth by John Wesley. Mr. Jackson, in his life of the poet, and speaking of the noble and energetic lines which form these two hymns, says:—“Mr. Charles Wesley has strikingly depicted the mighty faith, the burning love to Christ, the yearning pity for the souls of men, the heavenly-mindedness, the animating hope of future glory, which characterised his public ministry, and which not only enabled him to deliver his Lord's message before scoffing multitudes, but also carried him through his wasting labours, and the riots of Bristol, Cornwall, Staffordshire, Devizes, and of Ireland without a murmur.”

HYMN 441.—“Let God, who comforts the distrest.”—“*For all Mankind.*”—TUNE, Canterbury, 1761.

Charles Wesley's, forming the first of “Hymns of Intercession for all Mankind,” 1758. This is the first hymn in Section IX., with the title “For Believers Interceding.”

HYMN 442.—“Our earth we now lament to see.”—*For Peace.*—TUNE, Canterbury, 1761.

The second of Charles Wesley's “Hymns of Intercession.”

HYMN 443.—“Arm of the Lord, awake, awake.”—*Be thou exalted in the whole earth.*—TUNE, St. Luke's, 1761.

Charles Wesley's, being made up from Nos. 18, 21, and 22 of the poet's “Hymns of Petition and Thanksgiving,” 1746. James Montgomery inserted this hymn in his “Christian Psalmist.”

HYMN 444.—“Lord over all, if Thou hast made.”—*For the Heathen.*—TUNE, Welsh, 1761.

This appears as No. 34 of Charles Wesley's “Hymns of Intercession,” 1758.

The third stanza is quoted by John Wesley at the end of his "Thoughts upon Slavery." In the original the author uses very strong language in describing error and heresy; in the third verse he prayed for the "dark Americans" he remembered in Georgia in 1736. That line was altered in 1875 to "Their blind votaries convert."

HYMN 445.—"O come, Thou radiant Morning-Star."—*Balaam's Prophecy*.—TUNE, Bradford, 1761.

Charles Wesley's, made up of portions of Nos. 257, 258, and 259 of "Short Scripture Hymns," vol. i., founded on Nos. xxiv. 17, 18, with two verses omitted.

HYMN 446.—"Jesu, the word of mercy give."—"Let thy priests be clothed with salvation," &c.—TUNE, Cornish, 1761.

Charles Wesley's, made up of portions of two "Short Scripture Hymns," Nos. 638 and 397, founded on 2 Chron. vi. 41, and Judges v. 31.

HYMN 447.—"Messiah, Prince of Peace!"—"Neither shall they learn war any more," &c.—TUNE, Olney, 1761.

Forms No. 960 of Charles Wesley's "Scripture Hymns," vol. i., based on the words, "Neither shall they learn war any more" (Isa. ii. 4).

HYMN 448\*.—"Eternal Lord of earth and skies."—*There is no Saviour besides me*," &c.—TUNE, Bradford, 1761.

This is a composite hymn, made up from several of Charles Wesley's "Short Scripture Hymns," based on Isaiah xlv. 22, 23, &c. It supplants the hymn which commenced "Prince of universal Peace."

HYMN 449.—"Happy day of union sweet!"—"Ephraim shall not envy Judah," &c.—TUNE, Kingswood, 1761.

Forms No. 995 of Charles Wesley's "Scripture Hymns," vol. i., based on Isa. xi. 13.

HYMN 450.—"Messiah, full of grace."—"The Israelites as dried bones."—TUNE, Brentford, 1761.

Forms No. 1277 of Charles Wesley's "Scripture Hymns," vol. ii., based on Ezek. xxxvii. 11, 12.

HYMN 451.—“Father of faithful Abraham, hear.”—*For the Jews.*—TUNE, Mourners, 1761.

This is No. 32 of Charles Wesley's “Hymns of Intercession,” 1758, a rare tract, and seldom reprinted. It is based on Romans xi. The second verse was left out in 1875.

HYMN 452.—“Almighty God of Love.”—*A Sign and an Offering.*—TUNE, Olney, 1761.

This is made up of Nos. 1157, 1158, and 1159 of Charles Wesley's “Scripture Hymns,” based on Isa. lxvi. 19, 20.

HYMN 453.—“Jesus, the word bestow.”—“*So mightily grew the word of God, and prevailed.*”—TUNE, Olney, 1761.

Charles Wesley's, one of his manuscript “Scripture Hymns,” founded on Acts xix. 20. This was formerly No. 706 in the Supplement, and was changed at the revision of 1875.

HYMN 454.—“God of unspotted purity.”

„ 455.—“O let us our own works forsake.”

*Unto the angel of the Church of the Laodiceans.*—TUNE, Athlone, 1781.

Charles Wesley's, forming part of a long hymn of thirty-six stanzas in “Hymns and Sacred Poems,” 1742, p. 296, founded on Rev. iii. 14-19. There are twenty-four verses of the original left out. Hymn 454 commences with verse three of the first part.

HYMN 456.—“Father, if justly still we claim.”

„ 457.—“On all the earth Thy Spirit shower.”

*On the Descent of the Holy Ghost at Pentecost.*—TUNE, Fulham, 1761.

These form part of a hymn written by Dr. H. More (1614-1687), and altered by John Wesley. The first five verses of the original are left out; the first line reads thus—

“When Christ had left His flesh below.”

This fine Pentecostal hymn has formed the theme of a most interesting paper, in a recent issue of the *Wesleyan Magazine*, from the pen of the Rev. G. Osborn, D.D., in which the reader is presented with parts of the original by Dr. More, and the altered version by John Wesley; exhibiting the masterly hand



of Wesley, and how "the fulness of the Gospel salvation shines out in Wesley's rendering even more brightly than the genius of the poet."

Henry More, D.D., was an able divine, born in 1614, at Grantham, and educated at Eton and Christ College, Cambridge. In 1675 he was made a prebend of Gloucester; but as he renounced the Calvinistic principles, in which he had been rigidly brought up, he resigned his position in the Church, and retired on a small competency, refusing high preferment, which was offered him. He died in 1687. Besides the two hymns which Mr. Wesley used in an altered form, he was the author of "Song of the Soul," a Platonic poem, which was reprinted in 1647 with additions.

HYMN 458.—"Author of Faith, we seek Thy face."—*Of Intercession.*—TUNE, Smith's, 1781.

Charles Wesley's, from No. 64 of "Hymns and Sacred Poems," 1749, vol. ii. Three verses of the original are left out.

HYMN 459.—"Shepherd of Israel, hear."—*For the Fallen.*—TUNE, Brentford, 1761.

This is from No. 65 of Charles Wesley's "Hymns and Sacred Poems," 1749, vol. ii. The second, third, fifth, and sixth verses of the original are left out. The last line of verse two is changed from "In perfect charity" to "harmony."

HYMN 460.—"Father of boundless grace."—"Thy kingdom come."—TUNE, Lampe, 1761.

Charles Wesley's, being No. 1156 of his "Short Scripture Hymns," vol. i., founded on Isa. lxvi. 18. The second verse is omitted. This hymn is well adapted for missionary services; one couplet is worthy of note—

"And new-discover'd worlds arise,  
To sing their Saviour's praise."

This was in anticipation of the great missionary enterprise which Dr. Coke commenced a quarter of a century afterwards. This was Hymn 692 in the former Collection.

HYMN 461.—"Saviour, to Thee we humbly cry!"—*For the Fallen.*—TUNE, Mourners, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 72. This hymn appeared first at the end of a tract

on the "Differences between the Moravians and the Wesleys," 1745. The Moravians had taught that if a person professed faith in Christ, there was no necessity that he should manifest any sorrow on account of sins, past or present; but that he should acknowledge himself to be a *happy* sinner, and rest satisfied in that state. The term *happy* sinner being thus prostituted to unholy purposes, was reprobated in this hymn by the poet. Another of their errors was that of recommending an unscriptural *stillness*—teaching people to refrain from the use of religious means and ordinances. This error is condemned by Mr. Wesley in Hymn 295, verse two, in the line—

"While Satan cries, Be still."

HYMN 462.—"O let the prisoners' mournful cries."—*Hymn of Intercession*.—TUNE, Evesham, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 63. The original has eighteen stanzas. This hymn commences with the sixth verse, and includes all to the twelfth, the first five and the last six being omitted. Two of the latter were excluded at the revision of 1875.

HYMN 463.—"Lamb of God, who bear'st away."—*For Times of Trouble and Persecution*.—TUNE, Dedication, 1781.

Charles Wesley's, from "Hymns for Times of Trouble and Persecution," for the year 1745. The original has eight stanzas; the first four only are given; and the fifth and sixth lines of verse three are transposed with the same lines of verse four.

HYMN 464.—"Jesus, from Thy heavenly place."—*Intercession*.—TUNE, Kingswood, 1761.

Charles Wesley's, being No. 1025 of "Short Scripture Hymns," vol. i., founded on Isa. xxxiii. 5, 6. In the first line "holy" is changed for "heavenly," and in line five "salvation" is changed for "protection."

HYMN 465.—"Sovereign of all! whose Will ordains."—*A Prayer for his Majesty King George [II.]*.—TUNE, Brockmer's, 1761.

Charles Wesley's, forming the tenth of "Hymns for the Times of Trouble and Persecution," 1744. The divine right of kings is strongly asserted in the first verse. At the time the hymn

was written that dogma was in high dispute throughout the nation. The opinion of the Wesleys is clearly enough stated in the hymn.

HYMN 466.—“A nation God delights to bless.”—*Intercession.*  
TUNE, Snow's Fields, 1761.

Charles Wesley's, being No. 771 of “Short Scripture Hymns,” vol. i., founded on Job xxxiv. 29. The first and second verses of the original are left out.

HYMN 467.—“Father of all, by whom we are.”—*For Parents.*—  
—TUNE, Islington, 1761.

Charles Wesley's, being No. 63 of “Hymns for a Family.” The original is in eight-line stanzas. The fifth verse was left out in 1875. The dangers to which many children are exposed by the neglect of parents are lucidly stated in the hymn. The need for divine wisdom in the training of a family is impressively taught in the history of the poet's own family.

HYMN 468.—“God only wise, almighty, good.”—*For a Family; or, “for Parents.”*—TUNE, Mitcham, 1781.

Charles Wesley's, from “Hymns for a Family,” No. 65. This practical hymn inculcates some invaluable lessons for the government of a family. The “sacred clew” of the fourth verse, which guides persons in a labyrinth, and keeps them in the right way, is especially striking and suggestive.

HYMN 469.—“Father of Lights! Thy needful aid.”—*For a Family; or, “for Parents.”*—TUNE, St. Paul's, 1761.

Charles Wesley's, from “Hymns for a Family.” The fourth verse is omitted, so also is the fifth, and no wonder—only read it—

“We plunge ourselves in endless woes,  
Our helpless infant sell;  
Resist the light, and side with those,  
Who send their babes to hell.”

HYMN 470.—“Master Supreme, I look to Thee.”—*The Master's Hymn; or, “The Head of a Household.”*—TUNE, Angels' Song, 1761.

Charles Wesley's, being No. 135 of “Hymns for Families.” It is written in eight-line stanzas, and is well worthy of daily

perusal. The original title of this and 471, 472 was changed in 1875 to "The Head of a Household."

HYMN 471.—"How shall I walk my God to please."—*The Head of a Household*.—TUNE, Snow's Fields, 1761.

Charles Wesley's, forming No. 136 in "Hymns for Families." Two verses are left out.

HYMN 472.—"I and my House will serve the Lord."—*The Head of a Household*.—TUNE, Travellers, 1761.

Charles Wesley's, being No. 137 of "Family Hymns."

HYMN 473.—"Come, Father, Son, and Holy Ghost."—*At the Opening of a School in Kingswood*.—TUNE, Marienbourn, 1761.

Charles Wesley's, being No. 40 of his "Hymns for Children," 1763, and exhibits in a few words the true basis of education—"knowledge and piety;" "learning and holiness." The title was changed in 1875 to "A Prayer for Children."

HYMN 474.—"Captain of our salvation, take."

„ 475.—"But who sufficient is to lead."  
*For Children*.—TUNE, Frankfort, 1761.

Charles Wesley's, forming Nos. 41, 42, of "Hymns for Children," the original title being "At the Opening of a School in Kingswood."

HYMN 476.—"Come, Father, Son, and Holy Ghost."—*At the Baptism of Adults*.—TUNE, Palmis, 1761.

Charles Wesley's, from No. 182, in "Hymns and Sacred Poems," 1749, vol. ii.

HYMN 477.—"Father, Son, and Holy Ghost."—*At the Baptism of Adults*.—TUNE, Hamilton's, 1781.

Charles Wesley's, being No. 183, in "Hymns and Sacred Poems," 1749, vol. ii. The original was written for a female, as the sixth line reads—

"Bless for her the laving flood ;"

and the feminine pronoun is used throughout ; that line now reads—

“ Bless to *Him* the cleansing flood.”

HYMN 478.—“ And are we yet alive.”—*At the Meeting of Friends.*—TUNE, Lampe's, 1746.

This hymn forms No. 236 of Charles Wesley's “ Hymns and Sacred Poems,” 1749, vol. ii., page 321.

The fourth verse of the original is omitted ; but it is given here because of its connection historically with Methodism, this being the hymn which has been sung, more or less, at the opening of the Conference, for probably more than a century. It is also used at the opening of the conferences of other sections of the Methodist family. The last verse is as follows—

“ Jesus, to Thee we bow,  
 And for Thy coming wait ;  
 Give us for good some token now,  
 In our imperfect state ;  
 Apply the hallowing word ;  
 Tell each who looks for Thee,  
 Thou shalt be perfect as thy Lord,  
 Thou shalt be all like me.”

There is here an apparent discord between the sentiments conveyed in the third and fourth verses ; in the former we read of the power of redeeming grace, which saves “ Till we can sin no more ;” whilst in the latter verse, as given above, we read of our present being “ our imperfect state.” Taken together, it is evident that the poet means the sinless state of the third verse to refer to the state of the glorified saints. This is the more evident from the two lines following—

“ Let us take up the cross,  
 Till we the crown obtain.”

The singing of this hymn at the opening of Conference seems now to be an essential part of the graver duties of that venerable and deliberative assembly. This is the first hymn in the fifth part of the collection, the first section, with the title, “ For the Society on Meeting.”

HYMN 479.—“ Peace be on this house bestow'd.”—*The Salutation.*—TUNE, Foundry, 1761.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1742, page 157. In the fourth line of the third verse, “ pardoned ” is substituted for “ washed.”

HYMN 480.—“Glory be to God above.”—*At the Meeting of Christian Friends.*—TUNE, Foundry, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 158. The original has six stanzas, the last three being left out. The seventh and eighth lines of the original read thus—

“Lasting comfort, steadfast hope ;  
Solid joy, and settled peace.”

HYMN 481.—“All thanks to the Lamb, Who gives us to meet.”  
—*At Meeting of Friends.*—TUNE, Newcastle, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 238. The seventh verse was left out at the revision of 1875.

HYMN 482.—“Saviour of sinful men.”—*At the Meeting of Friends.*—TUNE, Lampe's, 1746.

Charles Wesley's, forming No. 232 in “Hymns and Sacred Poems,” 1749, vol. ii. The fourth verse of this hymn has been often used by the Lord's people in their extremities of life and suffering.

When only seventeen years old, Jane, the wife of the Rev. Matthew Day, was convinced of sin; and at the Watch-night service following, she was enabled to believe in Christ to the saving of her soul. Her friends not being Methodists, her path became one of trial; but she remained firm in her religious course, and the Lord opened her way into a pleasant path, in which she walked with unfaltering fidelity during the rest of her pilgrimage. Her last illness was long and painful, but she manifested great patience, and her mind was stayed on God. When eternity was at hand, her joy absorbed every other feeling. Her last words to her husband were, “I hardly know anything but Jesus; but very soon all will be new.” After pausing a few moments, with unusual vigour she said—

“O! what a mighty change  
Shall Jesu's sufferers know,  
While o'er the happy plains they range,  
Incapable of woe!  
No ill-requited love  
Shall there our spirits wound.”

She could say no more; but after remaining a short time speechless, she ceased to breathe, 10th August, 1845, aged fifty.

During fifty-seven years, Richard Wade, of Sturton-Grange, Leeds, maintained a consistent Christian character. For many years he was a trustee, circuit and society steward, and the leader of a class. When laid aside by paralysis, he found comfort in repeating Wesley's hymns; and shortly before he died, he said to his son—

“O! what a mighty change  
Shall Jesu's sufferers know,  
While o'er the happy plains they range,  
Incapable of woe!”

Thus he fell asleep in Jesus, 6th March, 1849, aged seventy-nine years.

Methodism was introduced into the Isle of Wight a century ago. Under a sermon preached by Mr. J. Moon, at Marston, in that island, Mrs. Caws was convinced of sin, and soon found peace by believing on Christ. Her parents opposed her union with the Methodists, but she held fast her profession, and the trial gave firmness to her character. She set a very high value on class meetings. While housekeeper to the Rev. Legh Richmond, author of the “Dairyman's Daughter,” she maintained her membership with the Methodists; and her Christian deportment was so exemplary, that for some years after her marriage, and removal to Portsmouth, she was favoured with the friendship of that eminent clergyman. During many years she sustained the office of class-leader with marked fidelity. Her last illness was short, but her joy at the prospect of heaven was unbounded. She said, “I am going home; going to my Saviour; going to glory!” The last night of her pilgrimage of eighty-six years was one of suffering; but instead of murmuring, she said, “Oh that the cord were broken; then would I fly away, and be at rest;” adding—

“O! what a mighty change  
Shall Jesu's sufferers know,  
While o'er the happy plains they range,  
Incapable of woe!”

The dying saint then said, with an ecstasy of joy, “My Sabbath will be in heaven;” and at midnight, 16th September, 1854, her released spirit fled to the mansions of light.

We read, in the *Wesleyan Magazine*, of the last hours of Mrs. Jane Keys, of Lurgan, in Ireland, who at intervals so delightfully

realised the glories of heaven, that she appeared in a state of rapture. With her hands clasped, and her eyes lifted up, she sweetly sang—

“O! what a mighty change  
Shall Jesu’s sufferers know,  
While o’er the happy plains they range,  
Incapable of woe!”

In her last hour she said, “All is sunshine before me.” How many thousands have thus been helped to realise heaven upon earth by the sweet hymns of Charles Wesley?

HYMN 483.—“Jesu, to Thee our hearts we lift.”—*At Meeting of Friends.*—TUNE, Norwich, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 235. The fifth verse of the original is omitted, and alterations are made in three others.

HYMN 484.—“Appointed by Thee, We meet in Thy name.”—*For Christian Friends.*—TUNE, Tallis, 1761.

Charles Wesley’s, from “Hymns and Sacred Poems,” 1749, vol. ii. The original is in six eight-line stanzas, single measure, the first being omitted.

The hymn, as first written, commences thus—

“How happy the pair Whom Jesus unites,” &c.

These lines suggest thoughts which are not fully conveyed by the hymn in its abridged form as it appears in the Hymn Book. Its author, Charles Wesley, had spent over forty years in single blessedness that he might give himself up entirely to the work of preaching the Gospel. In the very prime of life the thought crossed the poet’s mind, “How know I whether it is best to marry or no?” This thought soon attained maturity; and, having met with a fair young lady during his evangelistic labours in Wales, he consulted his brother John, who “neither opposed nor much encouraged” the interesting intercourse. Taking the still further advice of his estimable friend, good Vincent Perronet, vicar of Shoreham, that man of God encouraged him “to pray, and wait for a providential opening.” He thought, and waited; and “expressed the various searchings of his heart in many hymns on the important occasion.” Charles Wesley was



married by his brother John to Miss Sarah Gwynne, in a Welsh village church, at Garth, on Saturday, 8th April, 1749, a day so fine that "not a cloud was to be seen from morning till night." Praise, prayer, and thanksgiving was the sole occupation of that day. John Wesley says of that occasion, "It was a solemn day, such as became the dignity of a Christian marriage." The opening verses of this marriage hymn are as follows—

"How happy the pair Whom Jesus unites  
In friendship to share Angelic delights,  
Whose chaste conversation Is coupled with fear,  
Whose sure expectation Is *holiness here!*

"My Jesus, my Lord, Thy grace I commend,  
So kind to afford My weakness a friend,  
Thy only good pleasure On me hath bestowed  
A heavenly treasure, A servant of God."

There were other hymns written on this occasion, portions of which will be found in the Hymn Book as Hymns 499, 510, 512, 513, 514, and 524.

At the age of forty, owing to a bereavement, Watkin Lewis, of Berrieu, Montgomery, was convinced of sin, and found peace whilst wrestling with God alone. After a few years' membership, he was made a Methodist class-leader, which office he held nearly forty years. He was tried in his last illness, and asked for Isaiah xlix. to be read to him. He then said, "The promises there have often been my support," and added—

"O Jesus appear! No longer delay  
To sanctify here, And bear us away:  
The end of our meeting On earth let us see,  
Triumphantly sitting In glory with Thee!"

He died, 3rd April, 1860, aged eighty-four years, saying, "Praise the Lord! Though He slay me, yet will I trust in Him."

HYMN 485.—"Jesu, we look to Thee."—*At Meeting of Friends.*—TUNE, Brentford, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 237, the last verse being omitted.

HYMN 486.—"See, Jesus, Thy disciple see."—*At Meeting of Friends.*—TUNE, Swadling-Bar, 1781.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 239, with two verses omitted.

HYMN 487.—“Two are better far than one.”—*For Christian Friends*.—TUNE, Amsterdam, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 227, with one verse of the original omitted.

HYMN 488.—“How happy are we, Who in Jesus agree.”—*To be sung at the Tea-table*.—TUNE, Bülth, 1761.

Charles Wesley's, being No. 146 of “Hymns for a Family.” This commences the second section of the fifth part, with the title, “For the Society giving Thanks.” There is a quickening and edifying spirit pervading this admirable hymn.

HYMN 489.—“How good and pleasant 'tis to see.”—*For a Family*.—TUNE, York, 1761.

Charles Wesley's, being No. 12 of “Hymns for a Family.”

HYMN 490.—“Brethren in Christ, and well-beloved.”—*On the Admission of any Person into Society*.—TUNE, Cambridge, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 169, the second verse being left out. This was formerly No. 756 in the Supplement.

HYMN 491.—“Come away to the skies, My beloved, arise.”—*On the Birthday of a Friend*.—TUNE, Smith, 1761.

Forms No. 165 of Charles Wesley's “Hymns for a Family.” It was composed for the anniversary of the birth of his wife, 12th October, 1755, when she was twenty-nine.

HYMN 492.—“What shall we offer our good Lord?”—*God's Husbandry*.—TUNE, Evesham, 1761.

This is John Wesley's translation from the German of Augustus G. Spangenberg, and is found in “Hymns and Sacred Poems,” 1742, page 16. The original, which is in thirteen double stanzas, commences thus—

“High on His everlasting throne.”

The first ten verses are omitted. The original German was given to Count Zinzendorf, on his birthday, in the year 1734.

James Montgomery has inserted the greater part of the hymn in his "Christian Psalmist." Speaking of the hymn in his preface to that work, Mr. Montgomery says: "It contains one of the most consistent allegories in verse on the manner in which it hath pleased God, by the ministry of the Gospel, to redeem a world from the desolation which sin hath made." Mr. La Trobe has ascribed the translation of this hymn to Bishop Gambold, but the translation used by Mr. Wesley was his own.

The author, Augustus Gottlieb Spangenberg, was born of pious Lutheran parents at Klettenberg, in Hanover, 15th July 1704. He was educated at the University of Jena, where he changed the study of law for the Gospel. In 1727 he became acquainted with Count Zinzendorf, and in 1735 removed to the Moravian settlement at Herrnhut, from whence he was appointed to visit the churches of the Brethren in America, the West Indies, and England. He married one of the Sisters in 1740, and was afterwards ordained Bishop of Herrnhut. Much of his time subsequently was spent in missionary labours in America. After the death of Zinzendorf, he was considered the chief adviser of the Brethren. He died at Berthelsdorf, 18th September, 1792. Knapp designates him "The Melancthon of the Brethren."

HYMN 493.—"The people that in darkness lay."—*Giving of Thanks*.—TUNE, Norwich, 1761.

Charles Wesley's, made up of five of his "Short Scripture Hymns," vol. i., founded on Isaiah ix. 2-5, Nos. 974-978.

HYMN 494.—"Lo! God is here! let us adore."—*Public Worship*.—TUNE, Sheffield, 1761.

From "Hymns and Sacred Poems," 1739, page 188. It is John Wesley's translation from the German of Gerhard Tersteegen, and is based on Gen. xxviii. 16, 17. For an account of the author, see under Hymn 344.

It is a truly noble composition; "a hymn," says Mr. Love, "that I should be glad to hear sung at the opening of divine service every Sabbath morning." The late Rev. Benjamin Clough, uncle of the late Dr. Punshon, who went to India with Dr. Coke, states that, being in London with him, the Doctor said, "My dear brother, I am dead to all but India." Mr. Clough thought over this remark, and these words occurred to

his mind : "They left all and followed Him." This raised Mr. Clough's fainting spirits, and he began to sing the hymn—

" Gladly the toys of earth we leave,  
Wealth, pleasure, fame, for Thee alone :  
To Thee our will, soul, flesh, we give ;  
O take, O seal them for Thine own !  
Thou art the God, Thou art the Lord :  
Be Thou by all Thy works adored."

Dr. Coke heartily joined Mr. Clough in singing that hymn of self-dedication. One knows not in which most to glorify the grace of God—the veteran of the cross, about to launch out into an enterprise of great magnitude ; or the devoted youth, strong in his victorious faith, driving away from his heart the evil spirit of fear by a burst of sacred song.

Under a sermon preached by the venerable John Wesley, Mr. W. Caudle, of Colchester, was induced to join the Methodist Society, and soon afterwards he found peace in believing. He lived a godly and useful life, and died like a patriarch, in the full possession of his intellect, blessing and counselling his friends. A few hours before he died—29th August, 1838, aged seventy—he repeated, with much feeling, the couplet—

"Lo ! God is here ! let us adore,  
And own how dreadful is this place !"

He fell asleep in Jesus, faintly whispering to his family, "Good bye ; God bless you !"

HYMN 495.—"Come, let us arise, And press to the skies."—*For Christian Friends.*—TUNE, New Year's Day, 1761.

Charles Wesley's, forming No. 204 of "Hymns and Sacred Poems," 1749, vol. ii., where it is printed in double verses, single measure. It is printed correctly now.

HYMN 496.—"The earth is the Lord's, And all it contains."—*"Seek ye first the kingdom of God,"* &c.—TUNE, Triumph, 1761.

Charles Wesley's, being No. 178 of "Hymns and Sacred Poems," 1749, vol. ii. The fourth verse of the original is omitted ; it speaks of God's bounty in supplying us with daily food.

HYMN 497.—“Come, all whoe'er have set.”—*On a Journey*.—  
TUNE, Cardiff, 1761.

Charles Wesley's, being No. 180 of “Hymns and Sacred Poems,” 1749, vol. ii.

For forty-six years, Francis Beacham, of Clutton, Bristol, was a useful member of the Methodist Society, and a local preacher for forty years. There was a freshness and power in his preaching, which always secured for him a welcome in the circuit; this was the result of his habit of intercessory prayer, spending one hour every morning, before the family was up, in earnest devotion, and having short family worship four times every day. During his brief illness, his mind was delightfully stayed on God. Shortly before he died, he said to his son, “Christ is mine, and I am His.” Finding himself near the eternal world, he whispered—

“Nearer, and nearer still,  
We to our country come :  
To that celestial hill,  
The weary pilgrim's home,  
The New Jerusalem above,  
The seat of everlasting love.”

His end was most peaceful, breathing out—“Christ is precious !”  
He died 4th December, 1862, aged sixty-nine.

HYMN 498.—“Come, let us anew Our journey pursue.”—*On a Journey*.—TUNE, Derby, 1781.

Charles Wesley's, forming No. 181 in “Hymns and Sacred Poems,” 1749, vol. ii. The last lines of verses seven and eight are transposed; that which was printed to the eighth verse is placed to the seventh. It is now printed in double verses.

When about the age of twenty, Miss Jackman (afterwards Mrs. Spencer, of Slaidburn, and mother-in-law to the Rev. Adam Fletcher) sought and found salvation through Christ, and became confirmed in her choice of the Methodists, chiefly through the ministry of the Rev. William Bramwell. She was one of the first-fruits of Methodist preaching in her native place. By a course of uniform piety, and of more than ordinary devotedness to God for sixty-five years, she proved the genuineness of the change wrought in her heart. Her house was opened for many years for preaching, and many were saved through the services. When nature was worn out by age, she

spent much of her time in repeating portions of the Word of God and verses of hymns ; and just before her death, she sung part of the hymn—

“Come, let us anew Our journey pursue ;  
With vigour arise,  
And press to our permanent place in the skies ;”

after which, peacefully and imperceptibly, she passed away to her “Father’s house above,” 6th February, 1847, aged eighty-six years.

For several years, Mrs. M. M. Fison, of Barningham, Suffolk, was exercised with doubts as to her acceptance with God ; but soon after her last illness commenced, the Lord so powerfully manifested Himself, after she had agonised in prayer for the blessing, that from that period her joy was unbounded, and her delight was in telling every one how happy she was, and in urging them to seek the Lord. Her confidence in God was unshaken to the last, and just before the final struggle, after great agony of pain, she said, with sweet composure—

“The fiercer the blast, The sooner ’tis past.”

Her last message, to her Thetford friends, was, “Tell them Jesus is precious.” She died 26th June, 1823.

A life of only thirty years was allotted to Matilda Smedley, of Sandiacre, and during twenty of them she faithfully served the Lord. As a Sunday-school teacher and a collector for missions and the Bible Society, she was most diligent and successful. Two years of affliction were appointed to her ; but patience had its perfect work. On the day of her death, 30th December, 1861, referring to the difficulty of breathing, she said, “It is hard work ; but—

“‘The fiercer the blast, The sooner ’tis past :  
And the troubles that come  
Shall come to our rescue, and hurry us home.’”

Her dying prayer was, “Bless me, even me, O my Father.”

HYMN 499.—Come, let us ascend, My companion and friend.”  
—*For Christian Friends.*—TUNE, BUILTH, 1761.

This appears in Charles Wesley’s “Hymns and Sacred Poems,” 1749, vol. ii., No. 231, and is printed in single measure. It is one of his marriage hymns. The poet embodies in this

vigorous hymn the apostle's climax, "The greatest of these is charity." Writing of this hymn, the seraphic Fletcher, of Madeley, says, "When the triumphal chariot of perfect love gloriously carries you to the top of perfection's hill; when you are raised far above the common heights of the perfect; when you are almost translated into glory, like Elijah, then you may sing the 499th Hymn."

One of the many converts to God, through the ministry of that blessed man of God, Joseph Sutcliffe, was Richard Buttle, of Hull. At the age of sixteen, he gave his heart to the Lord. In after life, he served in the office of class-leader and local preacher, with acceptance and profit to those who heard him. On the Sunday on which he died, his confidence in God was strong, and his prospect of heaven bright. He repeated the lines to a friend sitting by him—

"Come, let us ascend, My companion and friend,  
To a taste of the banquet above;  
If thy heart be as mine, If for Jesus it pine,  
Come up into the chariot of love;"

and added, "Oh for a gust of praise!" After urging his daughter to live to God, he entered into rest, 24th August, 1834, aged forty-eight years.

The reading of Baxter's "Saints' Rest," was blessed to the conversion of Miss Nancy Holland, of Kerridge, Macclesfield, when she was nineteen. Soon afterwards, she joined the Methodist Society, and maintained a consistency of conduct through life. A sudden and unexpected illness closed her earthly career, 5th October, 1840; but though fever prostrated her strength, her mind was kept in peace. Shortly before her departure she desired that Hymn 499 should be read to her. After the sixth verse was read—

"Hallelujah, they cry, To the King of the sky,  
To the great everlasting I AM;  
To the Lamb that was slain, That liveth again,  
Hallelujah to God and the Lamb,"

she was enraptured, and seemed ready to mingle with the celestial throng of the redeemed before the throne, whither her happy spirit soon afterwards fled, saying, "Jesus is precious."

A miller and baker in a country village has many temptations to Sabbath breaking. Many such are urged to bake on the

Sabbath; but in the case of Thomas Palmer, of Eye, Peterborough, the temptation was invariably resisted. For more than thirty years he was a consistent Methodist, and for some time, a useful class-leader and circuit steward. In his last illness he was reduced to such extreme debility, that he could scarcely speak; but just previous to his death, on 20th December, 1832, at the age of fifty-seven, to the surprise of his friends, he sang most delightfully—

“A day without night We feast in His sight,  
And eternity seems as a day!”

He continued to sing, at intervals, some of his favourite hymns till within an hour of his peaceful departure to heaven.

HYMN 500\*.—“All praise to our redeeming Lord.”—*At Meeting of Friends.*—TUNE, Birstal, 1761.

Charles Wesley's, from *Hymns for those that seek Redemption*, 1747, page 63. It was added after Mr. Wesley's death. This hymn is a great favourite in class meetings.

The lengthened widowhood of Mrs. Isabella Day, of Bere-Heath, Dorchester, was spent in helping forward the work of God. When severely afflicted, yet she did not absent herself from the means of grace. On the eve of her last day on earth, the usual weekly prayer meeting was held at her house, when she prayed with great energy, and, at its close, sung—

“And if our fellowship below  
In Jesus be so sweet,  
What heights of rapture shall we know  
When round His throne we meet.”

On the following morning, 2nd September, 1844, her happy spirit went to realise those raptures.

HYMN 501.—“Jesus, great Shepherd of the sheep.”—*For Believers.*—TUNE, Wednesbury, 1761.

Charles Wesley's, from “*Hymns and Sacred Poems*,” 1749, vol. i., No. 136. The seventh verse of the original is left out.

Many chapel-keepers have had to thank God for enabling them to realise the truth of the Psalmist's declaration, that it is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness. Such an one was Samuel Simpson, of Chapeltown, Leeds. He had been a useful Methodist from



the age of twenty. One day, whilst at work in one of the stone-quarries near Leeds, both his legs were accidentally broken, and from the first all hope of recovery was gone. He exultingly endured his acute sufferings, saying, "Jesus is mine, and I am His." Among his last words to his friends, who visited him in the Infirmary, were these—

"Together let us sweetly live,  
Together let us die,  
And each a starry crown receive,  
And reign above the sky."

Shortly afterwards—6th December, 1840, aged forty-seven years—his released spirit escaped to heaven.

John Ridgway was born at Hanley, Staffordshire, in February, 1786, and he died at Cauldon Place, in that town, nearly seventy-five years afterwards—3rd December, 1860. Born of Methodist parents, he early gave his heart to God and became useful in the church. Desiring to have the sacraments from their own preachers, when the Conference refused the request of the people, the Hanley Society took part with those who formed the Methodist New Connexion, and with that body John Ridgway became one of the foremost of their lay preachers and officers. During a long life of great usefulness, religion always had for him special personal claims. He assisted in securing for Hanley municipal privileges, and was chosen its first mayor, but the promotion of the work of God was with him a life-long delight. Seeking to promote the spiritual interest of the Bethesda Society, he presided over a large tea and public meeting on 3rd December, 1860. It was a time of refreshing, and happiness to all, and Mr. Ridgway closed the meeting by giving out, and himself singing most heartily—

"Together let us sweetly live,  
Together let us die,  
And each a starry crown receive,  
And reign above the sky."

He closed the meeting, and with buoyant step walked home. He sat down to rest, being weary, saying to his servant how much he had enjoyed the meeting. She retired to bring in supper, and on her return in a few minutes, found the angel of death had been there and conveyed his spirit to heaven: only the mortal part of that "Prince in Israel" was remaining.

Another instance of the value of Wesley's Hymns, almost at the hour of death, is recorded in the *Wesleyan Magazine* in connection with the sudden death of Mr. Charles Copland, of Etruria. The writer of the notice alludes to the last service for social worship which he attended, when he expressed his delight that eleven new members were added to the Society, and having received his own ticket of membership, part of Hymn 501 was sung. Mr. Copland set the tune, and sang heartily the lines—

“ Together let us sweetly live,  
Together let us die,  
And each a starry crown receive,  
And reign above the sky.”

He walked home, joining in religious conversation; on arriving at his residence, he became suddenly unconscious, and in an hour he passed from the singing of hymns on earth to join in the everlasting song above.

HYMN 502.—“Come, Thou omniscient Son of Man.”—“*For any who think they have already attained (full redemption).*”  
—TUNE, Fetter Lane, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 124. Three verses of the original are left out.

HYMN 503.—“Try us, O God, and search the ground.”—*A Prayer for Persons joined in Fellowship.*—TUNE, Brooks.

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 83. The original is a long hymn in four parts, of which this is the first.

No hymn in the collection has been more frequently used in social worship. Objectors are occasionally found to the couplet—

“When to the right or left we stray,  
Leave us not comfortless”—

implying that even out of the narrow path that leads to heaven wanderers might hope for the Holy Spirit's comforting presence. The poet rather prays that prodigals may not be abandoned when in the broad way that leads to destruction. This hymn has afforded consolation and encouragement to followers of Jesus in various conditions of experience. In the *Local Preachers' Magazine* for 1852, there is an account of the last

days of George Machin, of Stockport, who, in early life, had been bandmaster to a volunteer corps. When he became a Methodist he gave up his military pursuits. His last illness was severe, but in the midst of suffering he would point to heaven, and sing—

“There all the ship’s company meet,  
Who sailed with the Saviour beneath,” &c.

On the Monday he raised himself up in bed, and gave out in a firm voice part of Hymn 503, and, joined by friends who surrounded him, sang the verse—

“Then, when the mighty work is wrought,  
Receive Thy ready bride ;  
Give us in heaven a happy lot  
With all the sanctified.”

The last two lines were repeated again and again, the dying pilgrim concluding his song with a fervent Amen. The next day he exchanged mortality for life.

As far back as 1762, John Middleton, of Hartlepool, saw in Methodism that which led him to leave the communion of the Church of England in which he had been brought up. He opened his house for preaching, and a society was there formed. From the time of his joining the Society, he maintained a uniform cleaving to God in Christ as his all in all; and a peaceful end closed a holy life. During his last illness he repeated a favourite verse which he had often sung at family worship—

“Then, when the mighty work is wrought,  
Receive Thy ready bride ;  
Give us in heaven a happy lot  
With all the sanctified.”

In this state of peaceful tranquillity he remained till he died, on on 3rd March, 1795, aged seventy-one years.

In the year 1800, a young man named John Wilkinson came to London from York, and being a Methodist, went to the Bookroom to buy some paper on which to write to his mother. Rev. George Whitfield, the book steward, invited him to his class, which met at City Road Chapel every Sunday morning at six o’clock. He continued a member of that class for sixty years : one of the other members was the late Rev. Dr. Leifchild.

Soon after Mr. Wilkinson joined the Community, and in this self-denying service laboured hard and long to benefit the sick and poor in destitute localities. He loved his Bible, was attached to all the means of grace, and was a cheerful happy Christian. He commemorated the dying love of the Saviour in City Road Chapel on the first Sabbath of March, 1862; and on the last Sabbath of that month he was drinking the wine new with Christ in His kingdom above. In allusion to his own expected removal, during his last few days he often sang—

“ Then, when the mighty work is wrought,  
Receive Thy ready bride ;  
Give us in heaven a happy lot  
With all the sanctified.”

He enjoyed robust health for nearly eighty-seven years; and, as the weary wheels of life were standing still, he faintly whispered, “ My Saviour ! my Saviour ! ”

HYMN 504.—“ Jesus, united by Thy grace.”—*A Prayer for Persons joined in Fellowship.*—TUNE, Aldrich, 1761.

Charles Wesley's, forming the fourth part of a long hymn, of which No. 503 is the first part.

HYMN 505.—“ Unchangeable, Almighty Lord.”—“ *He that believeth shall not make haste.*”—TUNE, Zoar, 1761.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1742, page 173, founded on Isaiah xxxvii. 16. The original is in four parts, of which this forms the third, and Hymn 280 the fourth part. The soft and easy flow of the language accords admirably with the gentle spirit which pervades the sentiments expressed.

HYMN 506.—“ Father of our dying Lord.”—*For the Day of Pentecost.*—TUNE, Amsterdam, 1761.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1742, page 166, founded on John xiv. 16, 17.

HYMN 507.—“ Saviour of all, to Thee we bow.”—“ *Unto the angel of the Church of Laodicea,*” &c.—TUNE, Invitation, 1761.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1742, page 300, founded on Rev. iii. 14, &c. The original is a long

hymn in three parts ; this forms the first portion of the third part, with some verses omitted. Hymn 454 is part of the same. A writer in the *Southern Methodist Quarterly*, vol. ii. (American), remarking on this hymn, says, "As faith is a receiving and appropriating, not a bestowing nor imparting grace, there have been objections to the line, in the sixth verse, 'The heavenly manna faith imparts ;' " the next line asserts : "Faith makes thy fulness all her own."

HYMN 508.—"God of love, that hear'st the prayer."—*For those that have found Redemption.*—TUNE, Foundry, 1761.

Charles Wesley's, from "Hymns for those that seek Redemption," 1747, page 19. Portions of four of the verses are omitted.

HYMN 509.—"Jesus, Lord, we look to Thee."—*For a Family.*  
—TUNE, Hotham, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. i., No. 146.

HYMN 510.—"Thou God of truth and love."—*For Christian Friends.*—TUNE, Fonmon, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 203. The original has seven verses, the last of which is omitted. The sixth verse commences thus, "O might the Spirit seal,"—"might" is changed for "may." The hymn contains a graceful expression of sympathy and unity between married souls.

The work of a Methodist preacher was never what a worldly man would envy, and up to the close of the last century, and for some twenty years in the present century, a Sabbath-day's toil for an earnest preacher would have been a "weariness of the flesh" indeed, had not the heart been engaged. With a burning love for souls, Jabez Bunting, D.D., once said, "Many attribute their conversion to their having attended a love-feast ; I owe mine to having been shut out of one." Excluded from that means of grace by the firm discipline of Mr. Alexander Mather, he went home to pray ; "and he is now in paradise, praising God for the transactions of that hour." He was born, 13th May, 1779, and commenced to travel in 1799. In 1803 he

was located in London, where he was stationed when he was married, and resided near Long Lane, Southwark.

An entry in his journal at this period furnishes an illustration of the use of this hymn, which will be read with interest. He proceeds as follows:—"Sunday evening, 11th September [1803].—At half-past ten I read prayers at Snow's Fields Chapel, in the Borough, and preached from 1 John i. 9. I begin to feel a little more at home in the pulpits of the metropolis and its vicinity, than I did when I first came. . . . At three o'clock I began to give tickets at Rotherhithe; at six I preached there from Luke xv. 2, and was enabled, as Mr. Wesley used to phrase it, 'to speak some strong, rough words.' After finishing the renewal of tickets, I walked home. Mr. Joseph Taylor (superintendent) came a little after me, and said this had been the hardest day's work he had performed since he left Cornwall, many years ago. We tried to rouse each other by singing—

"O may Thy Spirit seal  
Our souls unto that day,  
With all Thy fulness fill,  
And then transport away!  
Away to our eternal rest,  
Away to our Redeemer's breast!"—

but we had not strength enough to finish the verse; so we gave it up, and began to talk about Macclesfield,"—from which place he had married Miss Maclardie only a short time previously.

HYMN 511.—"Forgive us, for Thy mercy's sake."—*For a Preacher of the Gospel—Moses' Wish.*—TUNE, Canterbury, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. i., No. 181, the first verse of the original being omitted. Founded on Exodus xxxiii. 12 to xxxiv. 9.

HYMN 512.—"Centre of our hopes Thou art."—*For Christian Friends.*—TUNE, Dedication, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 206, the first verse being left out.

HYMN 513.—"Jesus, with kindest pity see."—*For Christian Friends.*—TUNE, Marienbourn, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 199. There is some ambiguity in some of the phraseology used by the poet in this hymn.

HYMN 514.—“Father at Thy footstool see.”—*For Christian Friends*.—TUNE, Plymouth, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 194. The two last verses of the original are left out. The first verse is an address to God the Creator; the second to Jesus the Saviour; the third to the Heavenly Comforter; the fourth to the United Trinity, and comprises petitions to each distinctly and appropriately. It is also remarkable for the rhyme being between first and second, and third and fourth verses, instead of between alternate lines.

HYMN 515.—“Father, Son, and Spirit, hear.”

„ 516.—“Other ground can no man lay.”

„ 517.—“Christ, our Head, gone up on high.”

„ 518.—“Christ from whom all blessings flow.”

*The Communion of Saints*.—TUNES, Love Feast, Salisbury, and Ascension, 1761.

Charles Wesley's, being four parts of a long hymn from “Hymns and Sacred Poems,” 1740, page 188. Portions of some verses of the original, and the whole of others, are left out. When the Church of Christ realises in its members' experience the conditions which are stated in the concluding stanza, we shall rejoice in the blessings of millennial glory.

HYMN 519.—“Come and let us sweetly join.”

„ 520.—“Come, Thou high and lofty Lord!”

„ 521.—“Let us join ('tis God commands).”

„ 522.—“Partners of a glorious hope.”

*The Love Feast*.—TUNES, Love Feast, Cookham, Foundry, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 181. This hymn, which is in five parts, and includes, in the whole, twenty-two double stanzas, immediately precedes, in the original, the four which it here follows. The whole of the fifth part is omitted. The last lines of this hymn were inserted by Hogarth on one of his caricatures.

HYMN 523.—“O Thou, our Husband, Brother, Friend.”—*Hymn of Intercession*.—TUNE, Purcell, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 62. The two last verses of the original are left out.

HYMN 524.—“Our friendship sanctify and guide.”—*For Christian Friends*.—TUNE, 113th Psalm, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 195, commencing with the second verse of the original. This hymn was specially written by the poet for himself and his brother, which will at once account for the personal character of the phraseology.

HYMN 525.—“Jesu, Thou great redeeming Lord.”—“*The Grace of our Lord Jesus Christ*,” &c.—TUNE, 112th Psalm, 1761.

Forms the last of Charles Wesley's “Short Scripture Hymns,” vol. ii., No. 807; founded on the benediction in Rev. xxii. 21.

HYMN 526.—“Except the Lord conduct the plan.”—*For a Family of Believers*.—TUNE, Musicians, 1761.

Charles Wesley's, from “Family Hymns,” page 37. A hymn full of earnest devotional feeling.

It has been used on tens of thousands of occasions, in asking for divine guidance, in private, social, and public services, especially at the opening of all deliberative assemblies for promoting the spread of the work of God.

In the early part of his life, Richard Harwood, of Darwen, Blackburn, entered the army, and whilst abroad was afflicted in his eyes, and ultimately lost his sight. For thirty years after leaving the army, he was a zealous Methodist, and for eighteen years a class-leader. He was remarkable for punctuality and early attendance at the class and prayer meetings, and the public ministry of the Word. His death was sudden. He had been at the six o'clock Sunday morning prayer meeting, and at nine attended to open the Sunday school by singing and prayer. Having given out, and joined in singing the verse—

“Except the Lord conduct the plan,  
The best-concerted schemes are vain,  
And never can succeed :  
We spend our wretched strength for nought :  
But if our works in Thee be wrought,  
They shall be blest indeed ;”

immediately, without proceeding to the second verse, without a groan, “he ceased at once to work and live.” He died 16th January, 1842, aged sixty years.



HYMN 527.—“Come Wisdom, Power, and Grace Divine.”—*For a Family of Believers.*—TUNE, Snows Fields, 1761.

Charles Wesley's, from “Family Hymns,” page 39.

HYMN 528.—“O Saviour, cast a gracious smile.”—*For a Family of Believers.*—TUNE, Chapel, 1761.

Charles Wesley's, from “Family Hymns,” 1757, page 40.

HYMN 529.—“Holy Lamb, who Thee confess.”—*For a Family of Believers.*—TUNE, Hotham, 1761.

Charles Wesley's, from “Family Hymns,” 1757, page 41. The original is printed in four-line stanzas.

Some have taken objection to the closing couplet of the hymn—

“Till we, on the sacred tree,  
Bow the head, and die like Thee.”

It is manifest that the poet did not mean all that the Romanist might affix as the meaning of these lines.

HYMN 530.—“Come, Thou all-inspiring Spirit.”—*For a Family of Believers.*—TUNE, Westminster, 1761.

Charles Wesley's, from “Family Hymns,” 1757, page 42.

HYMN 531.—“Christ, whose glory fills the skies.”—*A Plant of Renown:* Ezek. xxxiv. 29, 30.—TUNE, Kingswood, 1761.

Charles Wesley's, being No. 1267 of “Scripture Hymns,” 1762, vol. i., based on Ezek. xxxiv. 29, 30. The editor of Toplady's Works has, in error, given the authorship of this hymn to that clergyman. James Montgomery has selected the first verse of this and two verses of Hymn 156 to make a hymn for his “Christian Psalmist.”

HYMN 532.—“Come, let us use the grace divine.”—“*Join ourselves to the Lord in a covenant.*”—TUNE, Brockmer, 1761.

This forms No. 1242 of Charles Wesley's “Scripture Hymns,” 1762, vol. ii., and is based on Jeremiah i. 5. The original was written in three double stanzas. This hymn is frequently used,

both in England and America, at the renewing of the Covenant by the Methodist Societies. The appropriateness of the language and sentiment are remarkable, the more so as the hymn was not designed for any such service; although the words of the prophet indicate such a dedication: "Come let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten."

HYMN 533.—"Lord, we Thy will obey."—*At Parting*.—TUNE, Trumpet, 1781.

Charles Wesley's, from "Hymns and Sacred Poems," 1749, vol. ii., No. 209. This hymn commences the fourth section, with the title, "For the Society, at Parting." The poet, with his usual skill, has wrested from infidels a sentiment which has at times been frequently quoted by them: as Christians, Mr. Wesley writes—

"We, only we, can say,  
'Whatever is, is best.'"

HYMN 534.—"Blest be the dear uniting love."—*At Parting of Christian Friends*.—TUNE, Aldrich, 1761.

From Charles Wesley's "Hymns and Sacred Poems," 1742, page 159. The fifth and sixth verses of the original are left out, and the others altered. This hymn is inserted in the New Congregational Hymn Book, and erroneously ascribed to Cennick.

John B. Gough, the well-known temperance lecturer and orator, has recorded an incident of the use of this hymn which has all the charm of his popular style of address. In his Autobiography he thus tells the story of his leaving home as a boy:—"I was twelve years of age, and my father being unable to furnish the premium necessary to my learning a trade, and having no prospect for me other than to be a gentleman's servant, made an agreement with a family of our village, who were about emigrating to America, that they, in the consideration of the sum of ten guineas paid by him, should take me with them, teach me a trade, and provide for me until I was twenty-one years of age. After much hesitation, my mother, from a sense of duty, yielded to this arrangement. I, boy-like, felt in high glee at the prospect before me. My little arrangements having

been completed, on the 4th of June, 1839, I took, as I then supposed, a last view of my native village. The evening I was about to depart, a neighbour invited me to take tea at her house, which I accepted. My mother remarked to me afterwards, 'I wish you had taken tea with your mother, John;' and this little circumstance was a source of much pain to me in after years. The parting from my beloved parents was bitter. My poor mother folded me to her bosom; then she would hold me off at arm's length, and gaze fondly on my face, through her tearful eyes, reading, as only a mother could, the book of futurity to me. She hung up, on the accustomed peg, my old cap and jacket, and my school bag, and there they remained until years after she quitted the house. At length the parting words were spoken, and I left the home of my childhood, perhaps for ever. A touching scene it was, as I went through the village toward the coach office that evening. As I passed through the streets, many a kind hand waved a farewell, and not a few familiar voices sounded out a hearty 'God bless you.' On the 10th of June, everything being arranged, we sailed from the Thames in the ship *Helen*. Passing Dover, we arrived off Sandgate, when it fell a dead calm, and the ship's anchors were dropped. I afforded some amusement to those around me by the eagerness with which I seized a telescope, and the positiveness with which I averred that I saw my old home. During that day, boat after boat came off to us from the shore, and friends of the family I was with paid them visits; but I was unnoticed; my relatives did not come. After long and weary watching, I saw a man standing up in a boat, with a white band round his hat. 'That's he!—That's my father!' I shouted. He soon got on deck and almost smothered me with his kisses—from which I somewhat shrank, as his beard made very decided impressions on my smooth skin. I heard that my mother and sister had gone to a place of worship, at some distance from Sandgate, which I regretted much. When evening came on, our visitors from the shore repaired to their boats, which, when a few yards from the ship, formed in a half circle. Our friends stood up in them, and o'er the calm waters floated our blended voices, as we sang—

“ ‘Blest be the dear uniting love,  
Which will not let us part;  
Our bodies may far hence remove—  
We still are one in heart.’

“Boat after boat then vanished in the gloomy distance, and I went to bed. About midnight I heard my name called, and going on deck I there found my beloved mother and sister, who, hearing on their return that I was in the offing, had paid half-a-guinea (money hardly earned and with difficulty procured, yet cheerfully expended) to a boatman to row them to the ship. They spent an hour with me (and oh, how short it seemed!) then departed with many tears.”

HYMN 535.—“And let our bodies part.”—*At Parting*.—TUNE, Lampe’s, 1746.

From Charles Wesley’s “Hymns and Sacred Poems,” 1749, vol. ii., No. 233. The original is in two parts, the second of which is entirely omitted. When the Rev. Robert Newton was last leaving New York to return home, his American friends, standing on a separate steamer alongside, joined very heartily in singing this hymn. (See “Life of Rev. R. Newton,” page 222.)

HYMN 536.—“Jesus, accept the praise.”—*At the Parting of Friends*.—TUNE, Trumpet, 1781.

Charles Wesley’s, forming No. 48 of “Redemption Hymns,” 1747. There are some sublime thoughts in this hymn; the sixth verse is especially worthy of notice.

HYMN 537.—“God of all consolation, take.”—*At Parting of Friends*.—TUNE, Liverpool, 1761.

Charles Wesley’s, forming part of a paraphrase of Revelation vii. 9, in “Hymns on Redemption,” 1747, page 68. The original is printed in double stanzas; part of the first and second is omitted, and the sixth was left out in 1875.

It was the privilege of John C. Clendinnen, formerly a preacher in the Irish Conference, to be brought to a knowledge of the truth through the ministrations of the early Methodist preachers, and whilst a youth he heard a sermon by the venerable John Wesley, who, according to his custom, laid his hands on his head, and invoked a blessing on him. In 1796 he commenced his itinerant labours, and suffered much from persecution during the Irish rebellion. During these troublesome times, whilst holding a love-feast, he was sent to prison, and on his way thither reproved the officer in command for profane swearing,

an act which converted an enemy into a friend. During a pilgrimage over the greater part of Ireland, extending to more than fourscore years, he delighted in reading the Bible and Wesley's hymns. His wife, shortly before he died, quoting—

“Our souls are in His mighty hand,  
And He shall keep them still,”

he took up with much energy and joy the remainder of the verse—

“And you and I shall surely stand,  
With Him on Zion's hill ;”

adding “Sing it ! sing it !” Shortly afterwards he tried to say, “Hallelujah,” but the unfinished word died on his lips as he escaped to Paradise, 6th February, 1855, aged eighty-three.

Job Hansford was born in Dorset, in 1805. He settled in Guernsey in 1829, and was one of the early converts at the re-establishment of Methodism. He began the first Sunday school, was its superintendent, and saw a new Methodist chapel built and opened free from debt. He was a useful class-leader. In his last illness he was constantly praising God and praying for the Church. Some of his dying expressions were the following :—

“I love the Sabbath school—my heart is with you.” “I have no troubles, no cares ; I have left them all, and now steer straight for glory. O, what a meeting, when I shall see mother and the dear girls ; precious, precious Jesus, come ! Thy servant calleth for Thee ; victory, victory, through the blood of the Lamb !” Feeling his end approaching, he said—

“My Jesus to know, and to feel His blood flow,  
'Tis life everlasting, 'tis heaven below.”

He often repeated the words—

“O, what a glorious company,  
When saints and angels join !”

At last, though deprived of the power of speech, his lips moved, as if engaged in prayer, and he wished to say, “Everlasting life—glory to God.” And so he passed away, in 1874, having glorified Christ in life and in death.

Stephen Drew, a Christian and a magistrate in Jamaica, was a firm friend of the missionaries. When a riotous assault was made on the house of Mr. Radcliffe at St. Ann's, he went out to

defend the missionary. By exposure in the rain he took cold, followed by fever, which in four days terminated his useful life. When near the end, he called in his wife and pious negroes, to whom he spoke lovingly. He then gave out, and they sang—

“Our souls are in His mighty hand,  
And He shall keep them still,  
And you and I shall surely stand,  
With Him on Zion’s hill ;

“O what a joyful meeting there !  
In robes of white arrayed,  
Palms in our hands we all shall bear,  
And crowns upon our head.”

Leaving his wife, with nine children, he said, “Lavinia, have faith in God,” and soon after the spirit fled to rest.

In the morning of her days, Elizabeth Jackson, wife of the Rev. Robert Jackson, received the evidence of her acceptance with God, and through much painful suffering she held fast her confidence to the end of her life. During her later years she made the Bible and Wesley’s Hymns her constant companions ; and when eternity was in full view she said of her troubles, “The Lord hath gently cleared my way : I can still praise Him ; I shall find it all right soon—

“ ‘ Him eye to eye we there shall see,  
Our face like His shall shine ;  
O what a glorious company,  
When saints and angels join ! ’ ”

Half-an-hour before her mortal sickness she was working for a missionary basket, and remarked, as she laid her work down, “I love the mission cause.” In peaceful serenity she entered her “Father’s house on high,” 3rd January, 1861, aged sixty-one.

The parents of Mary Worth, mother of the Rev. W. Worth, were amongst the first Methodist converts in Tiverton. When Mr. Wesley first formed the Society there, he invited all who felt a desire to “flee from the wrath to come” to meet him at his lodgings after preaching. Amongst those who went were John and Sarah Tipper. They went in different parties ; neither knew what the other had done till they met at home. “I have joined the Society,” said one ; “So have I,” said the other ; and they were both faithful till death. Mary, their eldest daughter, received the evidence of pardon whilst communing at the Lord’s

Supper, in her twenty-third year. She suffered much during life, but endured with patience the Lord's will. When death was at hand, she said, "The Lord does comfort and support me; He is my portion for ever." On another occasion she said, "Sing glory, glory!" Speaking of heaven, clapping her hands, and looking upward, she added—

" 'Palms in our hands we all shall bear,  
And crowns upon our head.'

The Lord is my portion." Within a few minutes of her death she repeated—

" To patient faith the prize is sure,  
And all that to the end endure  
The cross, shall wear the crown,"

and in that peaceful frame passed into the skies, 28th November, 1818, aged seventy-six years.

It was under the ministry of the Rev. Walter Griffith, in London, that Mrs. Bywater, of Temple-Newsam, was convinced of sin, and led to give her heart to the Lord. Henceforth the desire of her life was to bring others to Jesus. She watched for souls; she wept for souls; she agonised in prayer for souls; and in her sphere she laboured for souls; and God crowned her efforts by using her in plucking "brands from the burning." She had a seventy years' pilgrimage on earth without much sickness; her last illness was short; the feebleness of age crept upon her, and when near the end of life's journey she found comfort by her friends reading to her verses of Charles Wesley's hymns. When her friend had ceased, on the last occasion, she herself gave out, with all the emphasis she could—

" Then let us lawfully contend,  
And fight our passage through;  
Bear in our faithful minds the end,  
And keep the prize in view."

In this happy state she continued a short time, when she entered into rest, 22nd July, 1837, aged seventy years.

Michael Ward, of Greenhays, Manchester, was converted to God in his youth, and throughout life he faltered not in his fidelity to the truth and in his attachment to the cause of God. He loved the sanctuary, and took special delight in the services. The last three times he met his class he gave out the verse—

" Then let us hasten to the day  
When all shall be brought home!

Come, O Redeemer ! come away,  
O Jesus, quickly come !”

A few hours before his sudden death, he solemnly commended his wife and family to the care of his heavenly Father, and was hurriedly caught up to his rest, 1st December, 1840, aged forty-seven years.

HYMN 538.—“Jesus, soft, harmonious name.”—*At parting of Christian Friends*.—TUNE, Hotham, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 243. The musical allusions in the hymn indicate how strong was the musical as well as the poetic faculty in the author.

HYMN 539.—“Lift up your hearts to things above.”—*At parting of Christian Friends*.—TUNE, Wednesbury, 1761.

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., page 331, No. 244. The original is in twelve four-line stanzas, the third and eighth being omitted, and the ninth and tenth transposed. It is now printed in single stanzas.

This hymn forms the last in the collection as it was published by John Wesley in 1780, and it is there No. 525. Other Methodist bodies which have adopted these hymns have added to this portion a short hymn commencing—“Lord, dismiss us with Thy blessing.” There are two dismissal hymns which thus commence ; both are now added to the new Supplement.



## The New Supplement.

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IT is now more than a century since John Wesley published the Collection of Hymns which has been in use by the United Societies all the world over. It was prepared by the founder of Methodism during the year 1779, the preface being dated 20th October of that year, although the date 1780 is on the title-page. Into the changes which the book underwent by order of the Conference after Mr. Wesley's death it is not proposed now to enter. Before the end of last century the book was restored to the form in which the second edition was issued, which included Mr. Wesley's corrections of the first edition.

Many pirated editions of the book were issued during the earlier years of the present century, chiefly from Derby and Nottingham, and they continued to be sold for more than thirty years. The original book was, however, sold at the Book Room, with occasional alterations by various editors; and now that a greater variety of hymns is deemed to be desirable for the use of the "United Societies," it has been determined to retain the old book, up to Hymn 539, nearly as Mr. Wesley issued it. About a dozen of the hymns which formed part of the book the Committee of Revision has excluded. They were written by Charles Wesley, but were seldom—some of them, perhaps, never—used. Their omission will not be felt to be a great loss. One or two of them may have had admirers, but they can be well spared, seeing that their places are so admirably supplied by other compositions by the same author, which are likely to be much more useful and popular. The only exception in the authorship is the first of the omitted hymns; No. 24 has its place supplied by one of George Herbert's, which is the only composition in the new book by that author. In the entire book there are hymns by about one hundred and ten authors, and of this number George Herbert is the only one who has no hymn in the Supplement. In the earliest Hymn Books published by the Wesley's, 1738, 1739, and 1740, the hymns of George Herbert occupy a prominent place, and are numerous.

Only few persons take the trouble to read the preface to a book, yet there are facts stated in the preface by the Committee of Revision which it is important and interesting to record in a work like the present. The following contains all, excepting the opening and closing paragraphs, and the reader will be wiser for the careful perusal.

“The ‘Collection’ of 1780 has been circulated by millions, and has been recognised as a priceless treasure, not only by Methodists, but by many other disciples of the One Master. As a testimony to Scripture doctrine and Christian experience, as a monument of piety, a manual of devotion, and a bond of fellowship, it can never cease to be precious to all who cherish the spirit of its authors, and wish well to that revival of religion of which they were the instruments; while, in instances almost innumerable, personal associations have invested portions of its contents with tender, and even sacred interest.

“The Conference therefore determined that it should be retained in use, and, while generally revised, should undergo no alteration which would affect its substance or impair its identity. But as altered circumstances, often resulting from the growth of the Connexion, and occasions repeatedly arising in public, social, and domestic life have rendered additional hymns necessary, an attempt has been made to meet the want which has been long felt, and which was by no means adequately provided for by the valuable Supplement published about forty-five years since.

“In this compilation the necessities of public worship have been first considered; and it is hoped that an ample supply of compositions suitable for mixed congregations is here furnished. In addition to hymns of adoration and thanksgiving, there will be found seventy versions of Psalms, or parts of Psalms (besides those contained in the former Supplement) by means of which that portion of Holy Scripture, which has supplied so large a share of the devotional exercises of Christians generally, will become more fully available for the use of Methodists than it has been for a long time past. Many poems of Charles Wesley also, which up to a late period only existed in manuscript, are now for the first time presented for congregational use; and by the force and sublimity of thought, the depth and tenderness of feeling, and the spirit of fervent piety displayed in them, will fully vindicate the judgment of John Wesley respecting his brother’s poetical remains. Well does it become all the lovers of Scriptural Christianity, but especially the Methodists, to be

thankful to the Author of every good gift for the endowments and labours of Charles Wesley, which were so long and faithfully consecrated to the promotion of vital and experimental religion, and by which that 'power of godliness' which it is the mission of Methodism to spread, has been alike exemplified and vindicated. The full extent to which these labours have been rendered serviceable to the cause of Christ can only be known in the day when all secret things shall be revealed.

"The Spirit of its living Head having never departed from the Church, it follows that those in all ages who by the Holy Ghost have called Jesus Lord should have been occupied with attempts to set forth His praise. As in the old time they still 'prophecy and do not cease,' so that our age is richer in good hymns than any that have gone before it. The Committee have been glad to avail themselves of the labours of both contemporaries and predecessors, and accordingly the present volume is enriched by a selection from the works of modern hymnologists as well as from the accumulated treasures of the past. The names of authors as presented in the 'Index of First Lines,' will help to exemplify the substantial unity existing between all believers in Christ, notwithstanding the many causes which at present hinder its full manifestation to the world.

"It may be proper to add that the Committee, while mainly desirous to provide by this Supplement for the wants of congregations, have not restricted themselves to that object. The people called Methodists were supposed by their founder to have many uses for good hymns besides singing them in public assemblies; and he selected for them accordingly. Here also will be found some adapted to personal and private, rather than to collective worship, or to praising the Lord 'secretly among the faithful,' rather than 'in the congregation;' but none, it is hoped, which will not minister 'to exhortation, edification, or comfort;' and for these objects they humbly invoke the blessing of God upon their work."

Every hymn has been revised, and alterations more or less important have been made in about fifty of them by the omission of faulty verses and the addition of others from the same author, and generally from the original of the same hymn. In some cases the hymn has been rearranged in form; the titles have been corrected or new ones added. Undoubtedly the changes have greatly improved the book, and the labour thus bestowed on the revision is worthy of proper acknowledgment.

Twenty-nine of the hymns which were in the Supplement are removed, a few of which were favourites with some persons, and will by them be missed. The following are the omitted hymns, with the authors' names :—

- 542 Lord and God of heavenly powers.—C. Wesley.
- 550 Come, Holy Ghost.—C. W.
- 552 Jesus drinks the bitter cup.—C. W.
- 558 Come, Lord, from above.—C. W.
- 577 Great God, attend while Zion sings.—Watts.
- 583 Again our weekly labours end, &c.—Stennett.
- 593 The Lord, how wondrous are His ways.—Watts.
- 603 Celebrate Immanuel's name.—C. W.
- 604 Sing all in heaven at Jesus' birth.—C. W.
- 612 Behold the blind their sight receive.—Watt.
- 613 From whence those dire portents around.—S. Wesley, jun.
- 631 Sons of God triumphant rise.—C. W.
- 634 What equal honours shall we bring.—Watts.
- 644 Coming through our Great High Priest.—C. W.
- 653 Come, Holy Spirit, raise our songs.—R. C. Brackenbury.
- 668 Long have I waited Lord.—C. W.
- 676 Blest are the humble souls that see.—Watts.
- 680 Happy the heart where graces reign.—Watts.
- 684 God of Daniel hear my prayer.—C. W.
- 687 O that now the church were blest.—C. W.
- 688 Blessed are the pure in heart.—C. W.
- 705 The Law and Prophets all foretold.—C. W.
- 715 Jesus, was ever love like Thine?—C. W.
- 716 Hear what the voice from heaven proclaims.—Watts.
- 719 May not a creating God.—C. W.
- 724 Hosanna to God.—C. W.
- 740 God of eternal truth and love.—C. W.
- 752 From Jesu's sacrifice.—C. W.
- 754 Prostrate, with eyes of faith I see.—C. W.

The hymns in the Supplement are arranged under nine heads, as follows :—

- 1 Select Psalms.
- 2 Hymns of Adoration.
- 3 The Lord Jesus Christ, &c.
- 4 The Holy Spirit.
- 5 Penitential Hymns.
- 6 The Experience and Privilege of Believers.
- 7 Christian Ordinances and Institutions.
- 8 Death and the Future Life.
- 9 Various Seasons and Occasions.

HYMN 540.—“How blest is he who ne'er consents.”—*Version of Psalm i.*

The honour of supplying the first hymn in the new Supplement is conferred on Tate and Brady, to whom the Church of England is indebted for what is known as “The New Version of the Psalms of David,” in contradistinction to the Old Version by Sternhold and Hopkins, which preceded it. It is a curious circumstance that there should have been a partnership of authors in preparing both the Old and the New Versions of the Psalms, and also a partnership of a more limited character in the two brothers, John and Charles Wesley, so far as some of their poetical works are concerned, but very little, if any, in the contents of the Methodist Hymn Book. It is difficult to determine the parts respectively taken by Tate and Brady; but the prevailing opinion is that Tate was the poet, and the chief portion of the versification of the Psalms was done by him, Brady acting as the corrector.

Nahum Tate was born in Dublin in 1652, and he was educated in that city. He afterwards came to England, and like many men of genius of that day, required a wealthy patron to help him through his various financial difficulties, although he was Poet Laureate to King William III., and lived long enough to write the first birthday ode for George I. He wrote dramas and poems in abundance; but they have passed out of use and memory, and the Version of the Psalms is his only memorial. He had a position of emolument at the Mint, London, where he died in the year, 1715, aged sixty-three years.

Nicholas Brady was born at Brandon, Ireland, 28th October, 1659. His father was a major in the army of Charles I. Nicholas was educated at Westminster School, and at Christ Church, Oxford; and took his degree of D.D. at the Dublin University. Preferments in the Church were crowded upon him. He had several cures in London; then at Richmond, Surrey; then Stratford-on-Avon; also the living of Clapham, besides being chaplain to two regimental troops in the army. He had a love for poetry from boyhood, and nature was to him an attractive and impressive teacher. How far the quiet and lovely retreats of Richmond and Stratford, two centuries ago, contributed to his more cultivated taste must be matter of conjecture. It is to his genial pen, doubtless, we owe the finish which gives pre-eminence to the new version of the first Psalm.

Many Methodists would have much preferred Charles Wesley's graceful rendering of the same Psalm; but the choice is made. Nicholas Brady died in 1726, aged sixty-seven years.

There are six of their psalm-paraphrases in the Supplement—the 1st, 34th, 42nd, 67th, 93rd, and 106th; but some of these are rendered as well, if not better, by Charles Wesley. Methodists must, from old associations, show some preference occasionally to Churchmen and their productions.

HYMN 541.—“How are the Gentiles all on fire!”—*Version of Psalm ii.*

This has a thorough Protestant and Puritan ring about it, and was written by George Sandys, the Oriental traveller, and first published by him in the year 1636. He was a son of Dr. Sandys, the Archbishop of York; was born at Bishopsthorpe in 1577, and was educated at Oxford. He travelled through Greece, Egypt, and the Holy Land, when such journeys were very tedious and costly. His mind caught an Oriental inspiration, which gave him special taste in rendering the Psalms. That work he undertook later in life; and in 1636 he published “Paraphrases of the Psalms of David, and the Hymns dispersed through the Old and New Testament.” A copy of that work is said to have been the constant companion of Charles I. whilst confined at Carisbrooke. He also published a poetical version of the Song of Solomon. After residing for some years in Virginia, America, he returned to England, and died at Bexley Abbey, Kent, in March, 1643. He had a power of harmonious expression, and of producing striking couplets. Hymns 598, 627, and 639 are by the same author.

HYMN 542.—“Lord, Thou art a shield for me.”—*Version of Psalm iii.*

Charles Wesley's, from “Poetical Version,”\* and also in

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\* The reader will be glad to learn what is meant by the term “Poetical Version.” During many years, both John and Charles Wesley were on terms of personal intimacy and friendship with Lady Selina Huntingdon. As a mark of personal regard—Charles Wesley having written a paraphrase or poetical rendering of the Penitential Psalms, the Psalms of Degrees, the Great Hallel or Paschal Hymn, four of the Alphabetical Psalms, and portions of others—he presented the manuscript in a bound

“Poetical Works”\* vol. viii., page 7. The original has six verses ; the first, fourth, and fifth are omitted. The second verse commences—

“ But thou art a shield for me,”

which is altered to give it a more appropriate commencement as a first verse.

HYMN 543.—“On Thee, O God of purity.—*Psalm v.*

Charles Wesley’s, from “Poetical Version,” page 8. Edited by Rev. Henry Fish, M.A., 1854. Also from “Poetical Works,” vol. viii., page 10. The original is in seven eight-line stanzas. The first verse is omitted, also half of the third, fifth, sixth, and seventh verses.

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volume to the Countess of Huntingdon, who had her book-plate placed at the commencement ; and the book was kept for safety on the shelves of Trevecca College, in Wales, the name being stamped on the cover. More than fourscore years afterwards, in clearing the shelves of the College library of duplicates and unused books, this MS. volume of poetical Psalms, but without author’s name, was included in the books turned out, and they were sold to a London bookseller. In his store this MS. was found by the Rev. Henry Fish, M.A., who secured the treasure, knowing the handwriting, and, when purchased, attested the authorship, and in July, 1854, issued the same in a small octavo volume of 328 pages, with an introduction of sixteen pages. It contains also versions by the Rector of Epworth, by his sons, Samuel and John Wesley, and a list of poetical versions of the Psalms. It was a providential circumstance that the MS. came into the hands of a Methodist preacher of so much intelligence, who disposed of it in a way at once judicious and useful.

\* By “Poetical Works” is meant the collected edition of the Hymns, Poems, and Paraphrases of Psalms written by John and Charles Wesley, and published at the Wesleyan Conference Office in thirteen octavo volumes of about 500 pages each, 1869-1872, and edited by the Rev. George Osborn, D.D. It is a source of regret that the editor did not include all the poetical pieces which were known to exist, some of which were made known to him ; and further, that he did not use such a favourable opportunity for appending brief notes of much interest and importance for chronology and history. No one was better qualified for the task, and many regret that it was not done. It never will be done now—only so far as the notes in this volume do so.

HYMN 544.—“O Lord, how good, how great art Thou.”—  
*Psalm* viii.

This is one of the elegant compositions of the accomplished and pious Rev. Henry Francis Lyte. He was born at Kelso, Scotland, in June, 1793, and educated at Trinity College, Dublin. He was ordained at twenty-one, and after a brief curacy in Ireland was appointed incumbent of Brixham, Devonshire. He published “Tales on the Lord’s Prayer,” 1826; “Poems, chiefly Religious,” 1833; and “The Spirit of the Psalms,” which secured him a wide reputation amongst lovers of sacred song. He died at Nice in November, 1847. His son published his “Remains,” with a memoir, in 1850. His Evening Hymn, commencing “Abide with me,” written only a short time before the author’s death, has obtained wide popularity. There are six of his hymns in the Supplement. The Devonshire people were passionately fond of his psalms and hymns, and long after the happy spirit of the author had entered into rest, it was no uncommon occurrence for the inhabitants to saunter along the shore of Torbay, singing aloud in the moonlight, his well-known hymns.

HYMN 545.—“Thee will I praise with all my heart.”—*Psalm* ix.

Charles Wesley’s paraphrase, but it is not in the “Poetical Version,” it is in “Poetical Works,” vol. viii., and is in seven double verses. This is made up of parts of the first, fourth, and sixth verses, the other portions being omitted.

HYMN 546.—“O God, the help of all Thy saints.”—*Psalm* x.

This is Edward Osler’s version of Tate and Brady’s paraphrase of the tenth Psalm. Edward Osler was born at Falmouth in 1798, and brought up under Dr. Carvosso, of that town, as a medical student. After leaving Guy’s Hospital he was employed as a writer and editor by the Christian Knowledge Society. For many years he was devoted to editorial pursuits, and in 1837 he published “Church and King,” in which his own renderings of some of the Psalms are found. The original title of the work was, “Church and Dissent considered in their Practical Influence.” It contained seventy original psalms and hymns, some altered from other authors. About fifty of these compositions were contributed by Mr. Osler to Hall’s “Collection



of Psalms and Hymns," 1836, which obtained a wonderful circulation at the time, and was sometimes called the Bishop's Hymn Book from the miter stamped on the cover. Mr. Osler was twice married, and he died in March, 1863, aged sixty-five years. The clergy of Cornwall put a stained glass window to his memory in Kenwyn Church. He published the "Life of Lord Exmouth," &c. Hymn 634 is by the same author.

HYMN 547.—"How long wilt Thou forget me, Lord?"—  
*Psalm* xiii.

Charles Wesley's, "Poetical Version," page 20. The original has eleven verses, the fourth, fifth, eighth, and eleventh being omitted.

HYMN 548.—"O Lord, Thy faithful servant save."—*Psalm* xvi.

Charles Wesley's, "Poetical Version," page 22. The original has nine verses, the second, third, and eighth being left out.

HYMN 549.—"Save me, O God, for Thou alone."—*Psalm* xvi.

This was written by the Rev. Benjamin Hall Kennedy, D.D., who was born at Summer-hill, near Birmingham, in 1804, and educated at Birmingham, Shrewsbury, and Cambridge, taking high honours at the University. He was head master successively of the Harrow and Shrewsbury schools. He was a canon of Ely, and connected with Lichfield Cathedral. He is the author of numerous classical works, and published "Hymnologia Christiana," a collection of 1500 hymns, and "the Psalter of English Verse," in 1860. His own compositions appear in these works. Hymns 559, 579, 621, 624, and 635 are also by him.

He is the son of a Birmingham clergyman; was for many years President of the College of Preceptors; and at the venerable age of nearly eighty, he resides at the Elms, Cambridge.

HYMN 550.—"O that I could in every place."—"*I have set the Lord always before me.*"—*Psalm* xvi. 8.

Charles Wesley's rendering. This is not in the "Poetical Version." It was formerly No. 591 in the Supplement. It is No. 824 in "Short Scripture Hymns," and is based on the Prayer Book Version.

HYMN 551.—“O God, my strength and fortitude.”—

*Psalm xviii.*

By Thomas Sternhold, from what is known as the “Old Metrical Version,” published in 1562 under royal permission, but its first appearance was in 1549. Sternhold was born at Southampton, educated at the famous school at Winchester, and at Oxford. He became groom of the king’s robes under Henry VIII., and his son Edward VI. King Henry left him 100 marks in his will. During the reign of the youthful Edward, song singing in the palace of the king was so prevalent, but of so disreputable a kind, that Sternhold’s holy indignation led him to put over fifty of the Psalms of David into English verse, hoping that his sacred verses would displace the very carnal ones. He had influence enough to obtain for his book, when published, the patronage of his royal master, and by that authority it was “allowed to be sung in all churches of all the people together, before and after prayers and sermons; and moreover, in private houses for their godly solace and comfort, laying apart all ungodly songs and ballads.” Thus was all the nation awakened to a new sensation of joy, and singing was thereby extended and improved. For more than a century, the Psalms of Sternhold were in use in all the churches. Those Psalms remain to our own time, a lasting memorial of his genius and piety. Sternhold died in London in 1549, the year in which his book of Psalms first appeared. John Hopkins, his colleague, has nothing in the book worthy of notice. It is on record, that during the Puritan age, so popular did the Old Version become with the people in many places, that those paraphrases were the means of excluding the *Te Deum*, the *Benedictus*, *Magnificat*, and *Nunc Dimittis* from the Church service. This is the only piece of Sternhold’s in the Hymn Book; the original is in forty-nine verses, six only of which are used here.

HYMN 552.—“The spacious firmament on high.”—“*The heavens declare the glory of God,*” &c.—*Psalm xix.*

Joseph Addison’s, being one of his five hymns, and thought to be the best of them. It is a version of the first four verses of Psalm xix., and appeared in the *Spectator*, No. 465, 23rd August, 1712. It is a sublime composition; but it is remarkable that, whilst it exhibits the works of God in exalted strains, the name of God or of Jesus Christ does not once occur in the

hymn. There has been much controversy concerning its authorship. Partisans have been found to claim it for Watts, Tickell, and Marvel; but though the evidence of actual authorship is not so clear as it might be, the claim of Addison is supreme. He wrote only a few hymns, but their purity of language has secured for them a place in most of the collections in use in the Churches, both in England and America.

Joseph Addison was born 1st May, 1672, and was the son of the rector of Milston, in Wiltshire. He was educated at Amesbury, Salisbury, and the Charterhouse, where he became acquainted with Richard Steele. He afterwards graduated at Queen's College, Oxford, and at the age of twenty-two, addressed some elegant verses to the veteran poet, Dryden. When only twenty-five, he obtained a crown pension of £300 per annum, for a complimentary poem on the king, to enable him to travel. He afterwards contributed liberally to the *Tatler*, *Spectator*, and *Guardian*, and in the *Spectator* his Saturday papers contained his hymns. In 1716 he married the Countess-Dowager of Warwick, and in 1717 he became Secretary of State. This office he soon relinquished on a pension of £1500 a-year, and died at Holland House, Kensington, 17th June, 1719. His works are numerous, and possess high moral excellence as well as distinguished literary merit. Hence the proverbial saying of Dr. Samuel Johnson's, "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison."

HYMN 553.—"The heavens declare Thy glory, Lord."—*Version of Psalm xix.*

Written by Dr. Isaac Watts. The original is in six verses; the last is left out, but it is necessary to complete the rendering of the whole Psalm. The omitted verse is as follows—

"Thy noblest wonders here we view,  
In souls renewed and sins forgiven;  
Lord cleanse my sins [heart] my heart renew,  
And make Thy Word my guide to heaven."

Dr. Watts entitles this Psalm "The Book of Nature and of Scripture compared; or, the Glory and Success of the Gospel." The parallel designed in the author's mind is admirably expressed, and with the addition of the above verse, the poet's idea of the teachings of nature is complete.

Isaac Watts, D.D., was born at Southampton, 17th July, 1674. From infancy he gave evidence of remarkable power of mind. He began to study Latin at the age of four, and at the age of seven wrote verses which surprised and delighted his parents. His father designed him to become an Independent minister, and his education was directed that way. In 1698, at the age of twenty-four, he was assistant minister in Mark Lane Chapel, in the city of London, and four years afterwards he was chosen pastor of that Independent Church. He began to write hymns and paraphrases of Psalms because there were so few that were appropriate for spiritual worship. In 1712 his health broke down, through fever, and over-exertion in his pastoral duties, in consequence of which his attached friend, Alderman Sir Thomas Abney, invited him for a short visit to his residence, Abney House, Stoke Newington, till his health was restored. That visit was continued during thirty years, and in that mansion he died, 25th November, 1748, at the age of seventy-four. A monument has been erected to his memory in Southampton; in Abney Park Cemetery, on the spot where stood the summer house in Sir Thomas Abney's garden, in which he spent much time in study and writing; and also in Bunhill Fields, where he was interred. He published his "Horæ Lyricæ" in 1705; his "Hymns and Spiritual Songs" in 1707; his "New Version of the Psalms" in 1719. His "Hymns for Infant Minds," his "Essay on the Mind," and other works, extending to six quarto volumes, are evidence of his piety, diligence, and learning. He knew the Wesleys, and honoured them for their works' sake.

HYMN 554.—"Jesus the good Shepherd is."—*Psalms* xxiii.

Charles Wesley's, in "Poetical Version," page 45, and in "Poetical Works," vol. viii., page 46. The whole is given.

HYMN 555.—"My Shepherd will supply my need."—*Version of Psalm* xxiii.

By Dr. Watts, with the last verse omitted. It has the title "God our Shepherd." It was No. 679 in the former Supplement.

HYMN 556.—"The Lord's my Shepherd, I'll not want."—*Scotch Version of Psalm* xxiii.

Having had two versions already of this Psalm, there scarcely seems a necessity for a third, but for the sake of contrast, it

would seem, with the two previous ones, this rugged specimen of Puritan theology is placed here. Its author is said to be Francis Rous, once the Lord of Halton Hall, near the banks of the Tamar, Cornwall, and he is described as "legislator, divine, privy councilman, one of Cromwell's triers of clerical candidates, Provost of Eton, member of Cromwell's Upper House, and author of the 'Metrical Version of the Psalms' authorised to be used by the Scotch Presbyterians." To one acquainted with the lovely varieties of scenery around his Cornish home, it would seem as though the river-side verdure, the meadows, gardens, all helped to inspire his muse as expressed in the first verse. Let the reader compare the structure and phraseology of this Scotch version with Addison's Psalm xix. to see the advancement in English literature and composition.

HYMN 557.—"The earth with all her fulness owns."—

*Psalm xxiv.*

Charles Wesley's, "Poetical Version," page 46, and "Poetical Works," vol. viii., page 47. The original is in thirteen verses, the sixth and seventh being omitted. It is divided into two parts, although only marked with one number. It formed Nos. 554 and 572 in the old Supplement. It is printed in John Wesley's "Psalms and Hymns," enlarged 1743, with verses six to thirteen omitted, and was therefore one of Charles Wesley's earliest renderings of the Psalms. The second part makes an appropriate Ascension Hymn.

HYMN 558.—"One thing with all my soul's desire."—

*Psalm xxvii.*

By James Montgomery, of Sheffield. He was styled in his day, "The Christian poet," and "The poet of the sanctuary." He was the son of John Montgomery, a Moravian missionary, born at Irvine, Scotland, in November, 1771. His father was a convert of John Cennick's. Educated at the Moravian school, Fulneck, near Leeds, he entered into business as a bookseller at Sheffield, in which town he became the proprietor and editor of the chief newspaper, which he conducted long with energy and ability. In 1797 he published his first volume of poems, entitled "Prison Amusements," because much of the work was written in York Castle. He wrote hymns for about half-a-century, and no man in the town where he lived was more highly esteemed than

the Sheffield Montgomery. His poetical works, including his hymns, make a large and handsome volume. In connection with the Rev. T. Cotterill he prepared a collection of hymns, published in 1819, which is known as "Cotterill's Collection." Many of the original hymns of Mr. Montgomery first appeared there, and there some well-known hymns appeared in an altered and not always improved form. There first appeared the revised and abridged edition of "Rock of Ages," by Toplady. Mr. Montgomery died at Sheffield in April, 1854, in his eighty-second year, and the whole town did honour to his memory at the time, and afterwards by erecting his statue in bronze in the Cemetery. There are fourteen of Mr. Montgomery's hymns in the new Hymn Book, which will be found by the following Nos.—558, 565, 586, 587, 589, 597, 619, 739, 746, 823, 865, 908, 944, and 993. A few of his hymns have obtained the widest popularity. The author's autograph copy of Hymn 823, "Prayer is the soul's sincere desire," is in the possession of the writer. He was the author of the "Centenary Hymn" for Methodism, issued in 1838, and sung throughout the Connexion. A manuscript copy of that hymn the author sent to the writer of these Notes. In this rendering of Psalm xxvii., the poet, in aiming at correct rhythm, has failed to secure that easy flow of thought which marks most of his hymns. His "Christian Psalmist" is a work which has done much to foster a taste for good hymns. He wrote annually one or two new anniversary hymns for the Sheffield Sunday schools, for a period of nearly forty years.

HYMN 559.—"I praise Thee, Lord, who o'er my foes."—

*Psalm xxx.*

Written by the Rev. Benjamin Hall Kennedy, D.D. Charles Wesley has a version of the same Psalm in eight verses of eight lines each, which will more than favourably compare with Dr. Kennedy's. The opening stanza commences thus—

"Lord, I will exalt Thy grace,  
Grace which hath exalted me ;  
Me Thou hast vouchsafed to raise,  
Sunk in sin and misery."

HYMN 560.—"My spirit on Thy care."—*Psalm xxxi.*

Taken from "The Spirit of the Psalms," by the Rev. Henry Francis Lyte. The gentle but confiding faith of the author pervades each verse.

HYMN 561.—“Blest is the man, supremely blest.”—*Psalms* xxxii.

Charles Wesley's, “Poetical Version,” page 67, and “Poetical Works,” vol. viii., page 66. The original is in nine double verses. Eleven single verses are here printed, in two parts, but nearly half is left out.

HYMN 562.—“Through all the changing scenes of life.”—  
*Psalms* xxxiv.

This is credited to Tate and Brady, but it is generally ascribed to Tate as its author. There is music in it which will prolong the popularity it has enjoyed for about two centuries. It has a place in many collections.

HYMN 563.—“High in the heavens, eternal God.”—*Psalms* xxxvi.

By Dr. Watts, with the fifth verse of the original omitted. It is an excellent embodiment of the lofty and sublime thoughts of the Psalmist. It comprehends the goodness of God in both providence and grace.

HYMN 564.—“Almighty Maker of my frame.”—*Psalms* xxxix.

This was written by Miss Anne Steele, and first published in 1760. Her father was for sixty years the minister of a small Baptist church at Broughton, Hants, where his daughter was born in 1717. Her life was spent in works of mercy. Chastened by much pain and suffering, she was an example of Christian resignation, and died peacefully in November, 1778, aged sixty-one years. She published two volumes of “Poems and Hymns”; four of the latter have a place in the New Book, and are numbered 564, 843, 880, 955; two of them were in the old Supplement as Nos. 722 and 746.

This hymn is a kind of photograph of her own painful life experience. It was first printed in a volume of hers, entitled “Poems by Theodosia,” vol. ii., page 168. It is a fine hymn, founded on *Psalms* xxxix. 4-7. The original has thirteen verses, nine of which, including the first, are left out. For diction, comprehensiveness, fidelity, and power, this hymn will compare favourably with many of far greater pretensions.

HYMN 565.—“Lord, let me know mine end.”—*Psalms* xxxix.

Written by James Montgomery, and is a good example of the thorough sympathy which the poet had with the Hebrew bard,

whose thoughts and words, in plaintive strain, he gracefully embodies in these verses.

HYMN 566.—“Day after day I sought the Lord.”—*Psalm xl.*

Written by the venerable Archdeacon Hare, a distinguished clergyman of the Church of England; but whatever qualities may belong to him as a divine, the ten verses in which he has rendered this Psalm do not exhibit a very high standard of thought or feeling. The Rev. Julius Charles Hare was born in Italy in 1795, and descended from a distinguished family at Hurstmonceux Castle, in Sussex. He was educated at the Charterhouse, and at Trinity College, Cambridge. In 1820 he was studying law in the Temple, but in 1822 Dr. Whewell appointed him classical lecturer to the University. His mind, which had been long unsettled, received the truth in a remarkable manner, and he accepted ordination in 1826, and preached his first sermon in 1828. In 1832 he was made rector of Hurstmonceux. In 1840 Bishop Otter made him Archdeacon of Lewes; and in 1844 he married the sister of the Rev. Frederic Maurice, who, with Archdeacon Hare, became the founders of the Broad Church, so called. In 1853 he was appointed chaplain to the Queen. He delivered his last charge in Lincoln's Inn Fields Chapel in 1854, and died in his beautiful Sussex rectory in January, 1855, aged sixty years. “Memorials of a Quiet Life,” and “Guesses at Truth,” are works by members of the family, which furnish nearly all the facts we know of the scholarly life of this eminent divine. None of the circumstances here enumerated are a sufficient reason for importing into a Methodist collection a Psalm, the construction of which reminds one of what the father of John Wesley wrote, complaining of “the sorry Sternhold psalms.” The limping style of John Hopkins is scarcely worse than that of Archdeacon Hare. Charles Wesley's version of this Psalm would not have required an apology for taking the place of this solitary specimen of an unmetrical mind.

HYMN 567.—“As pants the hart for cooling streams.”—

*Psalm xlii.*

From “Tate and Brady's New Version.” It is a rendering true to nature, and has a musical ring with it.



HYMN 568.—“My heart is full of Christ and longs.”—*The Kingdom of Christ.*

Charles Wesley's version of Psalm xlv. The original has twenty-one verses. The poet has admirably embodied the mental sacred fire of the Hebrew poet in his verses. Only the first four stanzas are here used. It was No. 639 in the former Supplement.

HYMN 569.—“God is the refuge of His saints.”—*The Church's Safety and Triumph among National Desolations.*

Dr. Watts' paraphrase of Psalm xlv. The last line is altered from “Built on His truth, and armed with power.” In the sixth verse of part the second the original reads “Let tyrants rage.” This formed two hymns in the last Supplement, Nos. 678 and 695. There is grandeur and majesty in the rendering.

HYMN 570.—“God our hope and strength abiding.”—*Psalm xlv.*

This is the Rev. John Keble's rendering of the same Psalm as the preceding. Dr. Watts' version of this song of David's has held a prominent place in the psalmody of the Church for more than one hundred and sixty years, and its popularity is not decreasing. Charles Wesley's rendering of the same Psalm is in twelve eight-line stanzas commencing with—

“God, the omnipresent God,  
Our strength and refuge stands.”

The version of this estimable and eminent Churchman and poet, John Keble, being cast in a more animating metre, is likely to become even more popular. It partakes much of the energy of thought and loftiness of aspiration of Charles Wesley's best compositions. It is not unlikely that much of the bold descriptive language here used was derived from the many rough seas the author had witnessed in his oft-repeated walks about Mount's Bay, Cornwall. Its author, the Rev. John Keble, was the son of a clergyman, born at Fairford, in 1789, and was educated at Oxford, where he took first-class honours. He was chosen Fellow of Oriel College in 1813, and was Public Examiner in the University for several years, and Professor of Poetry for twelve years. In 1827 he published his “Christian Year,” which has become so popular that more than one hundred large

editions of it have been issued. In 1839 he published "The Psalms of David in English Verse;" in 1844 appeared "Lyra Innocentium," besides other works which show great learning and diligence. He was many years the incumbent of Hursley, in Hampshire; and he died at Bournemouth, greatly honoured and esteemed, 31st March, 1866, aged seventy-seven years. Mrs. Keble died 11th May, about six weeks after her husband. He was one of the most distinguished clergymen of his day, firmly attached to the High Church party; and in commemoration of his learning and pious labours, a college called by his name has been founded at Oxford. Some of his hymns have reached the highest possible popularity, and they have placed their author in the first rank of English hymn-writers. Five of his compositions have a place in the New Hymn Book, and are numbered 570, 662, 965, 973, and 996.

HYMN 571.—"Clap your hands, ye people all."—*Psalm* xlvii.

Charles Wesley's, "Poetical Version," page 104, "Poetical Works," vol. viii., page 110. The original has thirteen verses, of which six are omitted.

HYMN 572.—"Great is our redeeming Lord."—*Psalm* xlviii.

Charles Wesley's, "Poetical Version," page 106, "Poetical Works," page 111. The original is in ten verses, the first, sixth, ninth, and tenth being selected for this hymn.

HYMN 573.—"Great is the Lord our God."—*The Church is the Honour and Safety of a Nation.*

Dr. Watts' version of *Psalm* xlviii., verses 1-8, part i., with three verses of the original left out. This was in the former Supplement as Hymn 579.

In one of the omitted stanzas the poet has shown most convincingly how the power of the Almighty is the defence of any nation that trusts in Him—

"When navies, tall and proud,  
Attempt to spoil our peace,  
He sends His tempests roaring loud,  
And sinks them in the seas."

Similar in sentiment is that line of Charles Wesley's in which he prays for the defeat of the French navy. When that nation

was seeking to invade England, Charles Wesley's prayer for the intruding invaders was very pointed—

“Sink them in the Channel, Lord.”

HYMN 574.—“Show pity, Lord ; O Lord, forgive.”—*Psalms* li.

Dr. Watts' version, extending to thirteen verses, and is here printed in two parts. The last seven verses, forming the second part, had a place in the old Supplement as No. 659. In justice to the author, the whole paraphrase is printed in its more complete form, though one verse is altered, and one left out.

HYMN 575.—“Through God I will His Word proclaim.”—*Psalms* lvi.

Charles Wesley's, “Poetical Version,” page 119, “Poetical Works,” vol. viii., page 125. The original has nine verses, of which the third, sixth, seventh, and eighth are used for this hymn.

HYMN 576.—“My heart is fix'd, O God, my heart.”—*Praise*.

Charles Wesley's version of *Psalms* lvii., verses 7-11, and appears in the “Collection of *Psalms* and Hymns,” second edition, 1743, page 81. The first six verses are left out. It was one of the author's earliest paraphrases, and was in the former Supplement as No. 598.

HYMN 577.—“Great God, indulge my humble claim.”—*Psalms* lxiii.

Paraphrase by Dr. Watts, with the title, “Longing after God.” It has four verses of the original left out, one verse altered, and one supplied.

HYMN 578.—“Full of providential love.”—*Psalms* lxxv.

C. Wesley's version of *Psalms* lxxv., with the title, “A Harvest Thanksgiving.” These special services having of late years assumed so much importance, both amongst Churchmen and Nonconformists, it was wisely determined to provide in the service of song for the Methodists, hymns for such festivals. This may have suggested the idea of commencing harvest festivals with exhibitions of choice fruit and flowers in Methodist

chapels, which date from about the time of publishing the new Hymn Book. The original of this Psalm has eleven verses, the ninth, tenth, and eleventh being used for this hymn. It is in "Poetical Works," vol. viii., page 142, but not in the "Poetical Version."

HYMN 579.—"O Thou God who hearest prayer."—*Psalm* lxxv.

By the Rev. Benjamin Hall Kennedy, D.D.; another harvest festival hymn. Whilst it shows intimate knowledge of the operations of nature, it has none of the fire of either Watts or Wesley. See Hymn 549.

HYMN 580.—"Earth with all thy thousand voices."—*Psalm* lxxvi.

This is by the late Rev. Edward Churton, D.D., a clergyman of influence and distinction. He was the son of the Ven. Ralph Churton, Archdeacon of St. David's. He was born in 1800, educated at the Charterhouse and Christ's Church, Oxford, where he was ordained deacon in 1826, and priest in 1827. He became rector of Crayke in 1835, a Prebend of York Cathedral in 1841, and Archdeacon of Cleveland in 1846. He wrote numerous works of great popularity, to illustrate early English Church life. He died in 1874. In 1854 he published the "Cleveland Psalter:" from that work this and another of his lays have been taken for the use of Methodist singers. They have more merit than have some other Church hymns which are found in this collection.

HYMN 581.—"To bless Thy chosen race."—*Psalm* lxxvii.

From Tate and Brady's New Version.

HYMN 582.—"God of mercy, God of grace."—*Psalm* lxxvii.

By the Rev. Henry Francis Lyte; a graceful compliment to the Church of England, to give here two renderings by distinguished clergymen of our own day, when Charles Wesley had a very respectable rendering of the same, which is printed in both the "Poetical Version" and "Works."

HYMN 583.—"Jesus, Jehovah, God."—*Psalm* lxxviii. 18.

Charles Wesley's, but a rendering of only one verse, and this was published amongst his "Hymns to the Trinity." He has

a rendering of the entire Psalm in both the "Poetical Version" and in "Poetical Works," which is in three parts, and extends to thirty verses.

HYMN 584.—"God of my childhood and my youth."—*Psalm lxxi.*

By Dr. Watts, with the title "The Aged Christian's Prayer and Song." It is a pleasing exercise to compare this song of gratitude written by the aged poet, with his more sprightly hymns of earlier years. Here is his own conscious assurance at the end of a long life—

"By long experience have I known  
Thy sovereign power to save ;  
At Thy command I venture down  
Securely to the grave."

HYMN 585.—"Great God, whose universal sway."—*Psalm lxxii.*

Dr. Watts' version of Psalm lxxii., and was Hymn 636 in the former Supplement. It is printed in two parts, the second of which forms a separate hymn, and was in the Supplement as Hymn 697. The second and third verses of the original are left out.

The fulness and completeness of the redemption by Christ is clearly stated in the fourth verse—

"In Him the tribes of Adam boast  
More blessings than their father lost."

Perhaps one of the most interesting occasions on which this hymn was used was that on which King George, the sable, of the South Sea Islands, but of blessed memory, gave a new constitution to his people, exchanging a heathen for a Christian form of government. Under the spreading branches of the banyan trees sat some five thousand natives from Tonga, Fiji, and Samoa, on Whitsunday, 1862, assembled for divine worship. Foremost amongst them all sat King George himself. Around him were seated old chiefs and warriors who had shared with him the dangers and fortunes of many a battle,—men whose eyes were dim, and whose powerful frames were bowed down with the weight of years. But old and young alike rejoiced together in the joys of that day, their faces most of them radiant with Christian joy, love, and hope. It would be impossible to

describe the deep feeling manifested when the solemn service began, by the entire audience singing Dr. Watts' hymn—

“ Jesus shall reign where'er the sun  
Doth his successive journeys run ;  
His kingdom stretch from shore to shore,  
Till suns shall rise and set no more.”

Who, so much as they, could realise the full meaning of the poet's words? for they had been rescued from the darkness of heathenism and cannibalism; and they were that day met for the first time under a Christian constitution, under a Christian king, and with Christ Himself reigning in the hearts of most of those present! That was indeed Christ's kingdom set up in the earth. Still more recently, Madagascar has thrown off the yoke of heathenism and idolatry, and established a Christian government and constitution. How would those godly, prophetic poets, Watts and Wesley, have rejoiced to see the realisation of such earnestly-expressed prayers as are contained in this and other of their missionary hymns! In the two instances named how truly did they realise the poet's idea—

“ The heathen lands, that lie beneath  
The shades of overspreading death,  
Revive at His first dawning light,  
And deserts blossom at the sight.”

HYMN 586.—“ Hail to the Lord's Anointed.”—*Psalms* lxxii.

One of the finest of James Montgomery's compositions. The author wrote it when in the prime of life, and recited it on some of the occasions when he delivered public lectures on poetry. In the spring of 1822, its author was in Liverpool, and attending the Wesleyan missionary meeting there on the 14th of April, when Dr. Adam Clarke presided, Mr. Montgomery, in the course of his speech, recited the whole of his version of *Psalms* lxxii., which is here printed with two verses omitted. Dr. Clarke was so pleased with it, embodying as it does so thoroughly the thoughts of the Hebrew Psalmist, that he expressed a wish that the poet would undertake the rendering of the whole Book of *Psalms* into English verse. In reply, Mr. Montgomery said his “hand trembled to touch the harp of Zion.” Some Liverpool Methodists have cherished a love for that hymn ever since, and Dr. Clarke printed the whole of the

eight verses at the end of his Notes on Psalm lxxii. The third and seventh verses of the original are omitted in the Hymn Book. The following are the omitted verses—

“3. By such shall He be feared,  
 While sun and moon endure,  
 Beloved, adored, revered,  
 For He shall judge the poor,  
 Through changing generations,  
 With justice, mercy, truth,  
 While stars maintain their stations,  
 And moons renew their youth.

“7. For Him shall prayer unceasing,  
 And daily vows ascend ;  
 His kingdom still increasing—  
 A kingdom without end :  
 The mountain-dews shall nourish  
 A seed in weakness sown,  
 Whose fruit shall spread and flourish  
 And shake like Lebanon.”

HYMN 587.—“The time of tribulation.”—*Psalm lxxvi.*

Another of James Montgomery's inspired renderings. It was first printed in his “Songs of Sion.” The first and second verses have lines in them which indicate the author's recollection of his unrighteous imprisonment in York Castle in his early years. He there writes as a desponding captive ; but before he reached the end of the Psalm a more joyful spirit is breathed in his song.

HYMN 588.—“O Lord, how long shall heathen's hold.”—

*Psalm lxxix.*—TITLE, Prayer for Mercy on the Jews.

This was written by the Rev. William Hiley Bathurst, who was the son of Charles Bragge, Esq., M.P. for Bristol, and changed his name to Bathurst on entering into possession of Lydney Park, the property of his uncle so named. W. H. Bathurst was born at Cleve Dale, near Bristol, in August, 1796 ; he was educated at Christ Church, Oxford, where he was ordained in 1819, and was appointed rector of Barwick-in-Elmet, Yorkshire, in 1820. In and near his parish were many earnest, godly Methodists, whose zeal in winning souls to God greatly promoted the cause of religion ; three of these men of God were

Samuel Hick, "the village blacksmith," William Dawson, the Yorkshire farmer, and David Stoner, the devoted preacher. The rector published in 1830 a 12mo volume of "Psalms and Hymns for Public and Private Use." A second edition was issued in 1842, and in 1849 he added to his publications "Metrical Thoughts in Verse." He also published a translation of the "Georgics of Virgil." In 1852 he retired from the village rectory, and in 1863, on the death of his elder brother, he went to reside on his paternal estate at Lydney Park, in Gloucestershire. There are two of his versions of Psalms in the Supplement, No. 602 being the other. He died 25th November, 1877, at Lydney Park, aged eighty-one years.

HYMN 589.—"Of old, O God, Thine own right hand."—  
*Psalm lxxx.*

By James Montgomery. This is written somewhat in the subdued strains of Dr. Watts' ordinary renderings.

HYMN 590.—"How lovely are Thy tents, O Lord!"—  
*Psalm lxxxiv.*

Charles Wesley's, first printed in the *Arminian Magazine*, and also included in Mr. Fish's collection of Charles Wesley's Psalms. The second and fifth verses are left out. It is in "Poetical Works," vol. viii., page 165, and was in the former Supplement as No. 574.

HYMN 591.—"Lord of the worlds above."—*Longing for the House of God.*

Dr. Watts' paraphrase of Psalm lxxxiv. This was inserted in Mr. Wesley's "Collection of Psalms and Hymns," 1738; and also in the same work enlarged, in 1744, with the second and fifth verses of the original omitted. It was formerly Hymn 541.

In the year 1788, Joseph Kiddear, of Ashby de la Zouch, was awakened to a sense of his lost condition as a sinner, under the ministry of the Rev. George Gibbon, and soon after obtained the remission of sins. As a class-leader from 1809, a leader in singing and in prayer-meetings, a trustee, and Society steward, he served God and Methodism faithfully for fifty-two years. In his last illness, during one of his painful nights, he was praising God; and amongst other hymns in which the privileges of



Christian believers are described, he repeated the whole of the one commencing—

“ Lord of the worlds above !  
 How pleasant and how fair  
 The dwellings of Thy love,  
 Thy earthly temples, are !  
 To Thine abode my heart aspires,  
 With warm desires to see my God.”

He found Christ precious, till his released spirit departed to be where He reigns alone, 7th August, 1842, aged seventy-five.

The name of Agar stands honourably connected with Methodism in York for nearly a hundred years. Benjamin Agar, the elder, heard both John and Charles Wesley preach in London, and when he returned to York he had the honour of entertaining Mr. Wesley at his house during his last visit to that city. On that occasion, both his children had Mr. Wesley's hands laid on their heads, and received the good man's blessing. Joseph became a preacher among the Methodists, and his brother Benjamin found pardon in early life, whilst at prayer in a poor but godly man's cottage. He gave up much of party politics and worldly influence to devote his time to the interests of religion. He served the office of class-leader well, and gave liberally of his substance to promote Methodism. When laid aside by illness, he was graciously sustained, saying, “ The everlasting arms are around me. The Lord is very good, He supports me.” He frequently repeated this verse—

“ The Lord His people loves ;  
 His hand no good withholds  
 From those His heart approves,  
 From holy, humble souls :  
 Thrice happy he, O Lord of Hosts,  
 Whose spirit trusts alone in Thee !”

As the end of life drew nigh, he said, “ Lord, save me ! On Thee, my Lord, on Thee I depend.” And just as life was ebbing out—20th February, 1858—he whispered to Mrs. Agar, “ My dear, I am going to claim—to claim—” when his voice faltered, and she added, “ Your mansion in the skies.” He replied, “ O yes.” Thus did he sleep in Jesus, and go to be “ for ever with the Lord.” He was aged sixty-five years.

HYMN 592.—“How pleasant, how divinely fair!”—  
*Psalm lxxxiv.*

Dr. Watts'. Two verses of the original are left out.

HYMN 593.—“Pleasant are Thy courts above.”—*Psalm lxxxiv.*

This is a more modern rendering of the same Psalm by the Rev. Henry F. Lyte, and shows how strong are the attractions of that beautiful Psalm for the true poet. Amidst much bodily suffering, he shows in the first verse the longings of his soul for “converse with the saints, and for the fulness of God.”

HYMN 594.—“Glorious things of Thee are spoken.”—  
*Version of Psalm lxxxvii.*

This introduces the reader to one of the happiest renderings of Psalm lxxxvii. Its author was the Rev. John Newton, Rector of St. Mary Woolnoth, in the City of London, who, in conjunction with the poet Cowper, wrote the “Olney Hymns.” John Newton’s hymns are known in all the Churches of the land, but this is the first time they have found a place in the Methodist Hymn Book. Five of his compositions are in the new Supplement, the others being Nos. 679, 824, 975, and 1006. John Newton and John Wesley were contemporaries; but the former, having such strong Calvinistic tendencies, found his admirers in a class of Christians outside of Methodism. He was born in London in 1725. He went to sea in 1736, and there led a very wicked life, becoming a purchaser of slaves in Sierra Leone. In 1748 he returned to England; but on his voyage home, during a terrible storm, he was so much alarmed that he cried mightily to God, repented of his sins, and found mercy. Abandoning the sea, he entered the ministry, and in 1764 was ordained curate of Olney. From that place the “Olney Hymns” were issued, which are now known throughout Christendom. He was promoted to a rectory in London in 1780, where, by his preaching and writings, he became very popular, and in which place he died on the shortest day of 1807, aged eighty-one years. The original of this Psalm is in seven verses, four of which are omitted; but their absence is no loss. The poet was in rapture with this Psalm, and when he saw the depth of degradation from which divine grace had rescued him, in the third verse he tries to embody his own rapturous feelings. The

text is much altered. Thousands of sincere Christians will find their own experience admirably expressed in the last verse—

“Saviour, if in Zion’s city  
Thou enroll my humble name,  
Let the world deride or pity,  
I will glory in the shame.”

The “Life of John Newton” is a work of much interest and value, and deserves careful study.

HYMN 595.—“By the holy hills surrounded.”—*Psalm lxxxvii.*

A translation from the German, and was written by Charles John Philip Spitta. He was born at Hanover, 1st August, 1801. His father was of French origin, and his mother a baptised Jewess. He was early converted to God, and began to write verses at the age of eight years. He was apprenticed to a watchmaker. His health was feeble, and his income very small; yet he denied himself all kinds of comforts to enter the University of Göttingen. From 1824 to 1828 he was tutor in a private family at Lune, where he wrote many of his hymns. In 1828 he became an earnest Lutheran minister and prison chaplain. In 1833 he published a collection of sixty-six hymns, with the title, “Psaltery and Harp.” This spread his fame as a hymn-writer, and by 1861 the book had reached its twenty-third edition. In 1837 he married, and eight children were added to the family circle. The nature of his home is expressed in two lines of his hymns, “O happy house, O home supremely blest,” and “I and my house are ready, Lord.” In 1847 he published forty more hymns. He obtained several preferments, and the diploma of D.D. in 1855. He died suddenly at Burgdorf (where he was rural dean) in September, 1859, honoured as much in his burial as he had been in his career of eminent Christian living. Some of his hymns will long have a place in the psalmody of the Church militant. The meter is a very unusual one, and this will be a hindrance to its popularity. Where an appropriate tune is known, the hymn will be one of welcome. It was the author’s joy to sing his own Psalms in the family, his daughters uniting with him in the cheering worship of praise.

HYMN 596.—“Heavy on me, O Lord, Thy judgments lie.”—*Psalm lxxxviii.*

This dirge is very unlike the style of the poetry which has formed the Methodist service of song; and it is scarcely likely

to be used by a people naturally of jubilant disposition. Its author, Matthew Prior, was born in London in 1664, and in early life was brought up in a tavern. He afterwards graduated at St. John's College, Cambridge, became a courtier, Under-Secretary of State, and a Royal Commissioner. Fortune did not always smile upon him. In his declining years he had to write poetry to save himself from want ; but the party he had served in the State came to his relief, and with the help of the Earl of Oxford he recovered his position. A lingering illness followed ; he died in 1721, and was interred in Westminster Abbey. He cannot well be classed amongst hymn-writers, but as a poet he has had many admirers, and amongst them was John Wesley. Although his life near its end was one of gloomy sadness, yet we may hope that he at last realised the prayer with which he closes this hymn—

“ Receive the son Thou didst so long reprove,  
Thou art the God of love ! ”

There would have been no great sense of loss felt if this dirge had been omitted. The Psalm had but little attraction for Charles Wesley, who has left us a rendering of the eighth verse only, and this is based on the Prayer Book version—

“ In unbelief imprisoned fast,  
Far from the sight of day,  
I cannot struggle forth, or cast  
My chains of sin away.  
Jesus, Thou knowst I cannot please  
Or serve the living God,  
Till Thou my helpless soul release,  
Through Thy redeeming blood.”

HYMN 597.—“ Call Jehovah thy Salvation.”—*Psalm xci.*

By James Montgomery ; a hymn of joyful assurance to those whose trust is in God.

HYMN 598.—“ Thou who art enthroned above.”—*Psalm xcii.*

Was written by George Sandys, and first published in 1636. It was doubtless a favourite in those bygone days, and many a church service was closed with the verse—

“ All who in their sins delight  
Shall be scattered by Thy might ;

But as palm-trees lift the head,  
As the stately cedars spread,  
So the righteous shall be seen,  
Ever fruitful, ever green."

HYMN 599.—"Sweet is the work, my God, my King."—  
*A Psalm for the Lord's Day.—Psalm xci.*

Dr. Watts' version of the ninety-first Psalm, part i., 1719, the sixth verse left out. It was formerly No. 578 in the Supplement.

In early life Mr. George Nott, brother of General Sir W. Nott, G.C.B., had a strong bias towards the Christian ministry, but circumstances did not favour his object; yet his highly cultivated mind and powerful intellect were occasionally exercised as a local preacher in Methodism, to which Society he belonged for nearly fifty years. As a class-leader he greatly excelled, owing to his deep spiritual experience, his accurate acquaintance with Scripture, and his remarkably retentive memory. He loved prayer, and was regular at the weekly prayer meeting. In retirement, during his last illness, when laid aside by paralysis, he delighted to converse on the heavenly state; and the mention of its nearness and blessedness would at once awaken strong feelings of attachment to the better land, which he would give expression to in some favourite stanza. Often did he break out in this strain—

"Then shall I see, and hear, and know  
All I desired and wished below;  
And every power find sweet employ  
In that eternal world of joy."

He passed away from his earthly home at Carmarthen to his everlasting one in heaven, 2nd January, 1855, aged seventy-four.

HYMN 600.—"With glory clad, with strength arrayed."—*Version of Psalm xcii.*—"Holiness becometh Thine house."

Tate and Brady's version, with one word altered. In the fourth line of the second verse the word King is substituted for God, and many will not consider the change an improvement.

HYMN 601.—"Jehovah reigns on high."—*Psalm xciii.*

Charles Wesley's, "Poetical Version," page 172; "Poetical Works," vol. viii., page 177. These two versions seem to have

been inserted to show how, in the same Psalm, the rendering of the seventh century was a poetic calm, whilst that of the eighteenth century was full of poetic fire.

HYMN 602.—“O Lord, with vengeance clad.”—*Psalm xciv.*

The Rev. William Hiley Bathurst's version of Psalm xciv. Mr. Bathurst lived till over fourscore, and inherited wealth; yet he wrote in this hymn—

“With many a gloomy care oppressed,  
I sought Thy comforts, and found rest.”

HYMN 603.—“Come sound His praise abroad.”—*Psalm xciv.*

By Dr. Watts, and was probably selected as the most brief and comprehensive of many various renderings. The fifth and sixth verses of the original are left out. It was No. 573 in the last Supplement.

HYMN 604.—“Raise the psalm: let earth adoring.”—  
*Psalm xcvi.*

Rev. Dr. Edward Churton's paraphrase. It is a song of expansive devotion, and has the right ring about it for the service of the sanctuary.

HYMN 605.—“Sing we to our conquering Lord.”—*Psalm xcvi.*

Charles Wesley's vigorous rendering, and was first published in the *Arminian Magazine*, in 1798. It exhibits much of the force and earnestness of the author's mind. The seventh verse introduces the Judgment Day with the well-known line,—“Lo He comes with clouds!” &c. It is in “Poetical Version,” page 176, and “Poetical Works,” vol. viii., page 183.

HYMN 606.—“God, the Lord is king.”—*Psalm xcix.*

A rendering of Psalm xcix., written in the same meter as Charles Wesley's Judgment Hymn alluded to above. Its author is Mr. George Rawson, who was known for some years as “A Leeds Layman.” He contributed fifteen hymns to the “Leeds Hymn Book,” published in 1853, which obtained a wide circulation, and he took an active part in the preparation of that collection. He is said to have done the same service for the

volume of Psalms and Hymns in use by the Baptist denomination, to which he contributed twenty-seven new hymns. Some of his compositions will retain their popularity from their inherent excellence, and are in collections of very wide circulation. Mr. Rawson resides, we believe, at Clifton, near Bristol, and he has recently published in one handsome volume all his hymns.

This hymn is likely to be frequently used because there are one or two popular tunes to suit its peculiar meter.

HYMN 607.—“All people that on earth do dwell.”—*Psalm c.*

It is taken from the old version of the Psalms by Sternhold, Hopkins, and others, and is considered the most popular rendering of Psalm One Hundred in the English language. It was sung for about a century at the opening of the services of the charity children in St. Paul's Cathedral in the month of June. The combination of some five thousand “infant voices” with those of two hundred trained choristers and a powerful organ, brought out the full majesty of both the words and the music. That service alone has given this composition an attractive power which has caused its introduction into almost every hymnal in use in the Churches in the land. It has generally been attributed to Thomas Sternhold, but more careful investigation has led to the conviction that its author was one of the “others” who aided Sternhold and Hopkins in preparing their version. The old “Psalter,” a copy of which is preserved in the library of St. Paul's Cathedral, had twenty-five psalms added to it in 1561, with the initials “W. K.” affixed to them; “T. S.” was added to Psalm c. One edition of the Psalter dated 1561 has “W. K.” to Psalm c. The “T. S.” is omitted in all subsequent issues of the Psalter after 1561. In the Scottish version of the Psalter, 1564, “W. K.” are the initials to that Psalm. It has in fact been ascribed in various editions of the Psalter to “J. H.” (John Hopkins), “T. S.” (Thomas Sternhold), and “W. K.” (William Kethe). The general belief seems now to have rested on the latter as the real author of this version. William Kethe was an exile with John Knox in Geneva in 1555. He was chaplain to the English forces at Havre, in 1563, and minister at Okeford, Dorset. He is described on a black-letter sermon he preached at Blandford in 1571 as a “minister and preacher of God's Word.”

A remarkable instance of the use of this Psalm is worthy of

record, as having taken place when the singer was otherwise unconscious. The following brief notice of the young man may be permitted a place here.

Charles John Stevenson (son of the author of these pages), was born at Penge, Surrey, 24th March, 1856. He had the fear of God before him from early infancy. When quite a little boy, he would gather his brothers and sisters around him on Sunday evening and preach to them. He was educated at a private school in Penge; afterwards at St. Saviour's Grammar School, Southwark. He began business in his father's publishing office in Paternoster Row, but, at the urgent request of Mr. Robert Mimpriss, devoted himself to the teaching of the Deaf and Dumb, and in the Yorkshire school at Doncaster worked hard and successfully. He there not only attained considerable proficiency, but did much good amongst the children by keeping religious truth before them. Deprived of the ordinary ministrations of the Gospel, he yearned for closer fellowship with the people of God. When he left Doncaster, he went to a much smaller Deaf and Dumb Institution at Cardiff, hoping (but in vain) to be able there to get to religious services on Sundays. From this he at length retired, in order to have greater opportunity of serving Christ. In 1874 he entered the service of the Religious Tract Society, and remained there to the end of his life. He was converted at the age of fourteen under a sermon preached at Dalston, by the Rev. J. Clapham Greaves from Prov. xxii. 3, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." He at once became a member of the Methodist Church. In 1874 he gave himself to the work of God at Church Road School, Homerton, and remained an earnest, unselfish supporter of the School to the day of his death. In the same year he gave his first open-air address. From that day his delight was to go into the streets of the city, into the lanes and highways of the country, and tell men of Jesus.

In 1875 his name was put on the Hackney plan on trial as a local preacher. His great wish, if God should spare him, and open his way, was to carry the Gospel to the heathen. During the last years of his life he gave much time and attention to the establishment and extension of a temperance cause at Morning Lane, Hackney. The Rev. W. D. Sarjeant, in preaching his funeral sermon, said, "We knew him as a young man of simple faith, of earnest spirit, of much prayer, of uniform



piety, and of constant work, and, 'as God's servant was busy here and there, he was gone.'" He was taken ill with typhoid fever on 9th August, 1880. As soon as he began to realise his position, he assured his mother that, if that sickness was unto death, "all was well." He prayed earnestly again and again to be spared, if God saw fit. On Tuesday morning, 15th August, he lost consciousness, and on Saturday, the 21st, at noon, he entered into the presence of the King, aged twenty-four years.

During the first night of his unconsciousness his mind was in his life-work, he talked as though addressing an out-door assembly, then about three in the morning he broke out into loud singing, using these words—

"All people that on earth do dwell,  
Sing to the Lord with cheerful voice ;  
Him serve with fear, His praise forth tell ;  
Come ye before Him and rejoice."

Consciousness never returned ; in that spirit, and with that song, he joined the ransomed host above, to sing for ever.

A NEW EXPERIENCE.—A pioneer naturalist, Mr. John Muir, desiring to gain some new experience of the habits of the Douglass squirrel of California, of which but little is known, went early one morning into the forest where they dwelt, and began by whistling a tune behind a tree. One of the squirrels darted up a tree close by and came out on a branch opposite to him and sat down to listen. Mr. Muir in describing what followed, remarks, "I sung and whistled a dozen tunes, and as the music changed, his eyes sparkled, and he turned his head from side to side, but made no response. Other squirrels, hearing the strange sounds in their home of solitude, came round on all sides, and some birds also, especially a handsome thrush came swooping only a few feet from my face, and fluttered in the air some time, sustaining himself like a humming bird before a flower, whilst I saw from his eyes his innocent wonder. I sang or whistled "Bonnie Doon," "Lass o' Gowrie," "O'er the water to Charlie," "Bonnie woods o' Craigie Lee," and other lively airs, all of which seemed to be listened to with bright interest, the first Douglass squirrel sitting through it all with his expressive eyes fixed upon me. I then ventured to give the Old Hundred Psalm tune, when the squirrel screamed his native Indian cry, "Pillilloocet," turned tail, and darted with much haste up the tree, out of sight, his voice and actions

leaving a ludicrous impression on my mind, as if he had said, "Give me something more cheerful, or I'll not stay to listen to anything so unpiney!" This acted as a signal for the dispersion of the feathered songsters and hairy listeners, though the birds lingered longest to listen to the strange music which had invaded their long solitude."—JOHN MUIR in *Scribners' Magazine*, December, 1878.

HYMN 608.—"Before Jehovah's awful throne."—*Psalms* c.

Dr. Watts' version of the Hundredth Psalm, second meter. It was altered by Mr. Wesley, and inserted by him in his "Collection of Psalms and Hymns," published in America in 1737, and in London 1738. The first verse of the original is left out; the second verse, as published by Dr. Watts, commences as follows—

" Nations attend before His throne  
With solemn fear, with sacred joy."

These lines John Wesley has substituted by two others, which give increased solemnity and grandeur to the whole hymn. They are as follows—

" Before Jehovah's awful throne,  
Ye nations, bow with sacred joy."

Never was a transformation more complete than the one made by this alteration. From being a hymn comparatively unnoticed and unnoticeable, it has been made one of solemnity, power, and sublimity. Many of the great celebrations of religious ordinances both in England and in America have, for more than a century, been commenced by the singing of this commanding poetical address to the Deity.

The late Dr. Dempster, while senior professor in the Garrett Biblical Institute, America, related substantially the following facts. He and his wife, while on their way to South America, with two other missionaries and their wives bound for other fields, were pursued three days by a pirate vessel. As their disguised enemy, refusing to exchange salutations, came near, all went on deck, and united in singing, to the tune of Old Hundred, the hymn commencing—

" Before Jehovah's awful throne,  
Ye nations, bow with sacred joy;  
Know that the Lord is God alone,  
He can create, and He destroy."

Kneeling in prayer, they awaited what appeared to be their certain doom, unless God especially interfered to save them. The Lord delivered them from the mouths of cannon and the wrath of men, who waited a time near the side of the missionary ship, then turned and left. Are we pursued by enemies, let us resort to true, earnest prayer and living faith. We give this incident from the *North-Western Christian Advocate*; and at the time this was first written the writer was privileged with the personal friendship, in London, of the Rev. Dr. Henry Bannister, the contemporary of Dr. Dempster, and his successor in the professorship.

Possessing an athletic frame, a mind of great energy, and a natural fearless daring, John Marris, of Stallingborough, Grimsby, was distinguished amongst his worldly companions for folly and dissipation. In 1785 he was convinced of sin through a sermon preached by the Rev. L. Harrison, and soon afterwards found peace in believing under a sermon by the Rev. George Holder. His clear perception of divine truth made him a great blessing to many dwelling in the darkness which surrounded him; and as a class-leader and local preacher he was earnest, affectionate, firm, and stimulating. He was a good man, and carried the power of his goodness about with him. God spared his useful life for eighty-three years, and when death was at hand he maintained his confidence in God unshaken. With great strength of voice and fervour of spirit, just before he died, he repeated—

“ Wide as the world is Thy command ;  
Vast as eternity Thy love ;  
Firm as a rock Thy truth shall stand,  
When rolling years shall cease to move.”

Shortly afterwards he faintly breathed out—

“ I am bound for the kingdom, go to glory with me ;”

and he entered into rest, 16th October, 1845, aged eighty-three.

HYMN 609.—“ Mercy and judgment will I sing.”—*Psalm* ci.

Dr. Watts' paraphrase. The fourth verse of the original has been wisely omitted.

HYMN 610.—“ O bless the Lord, my soul !”—*Psalm* cii.

Written by Dr. Watts. It is in two parts, and forms two hymns.

HYMN 611.—“O worship the King, all glorious above.”—  
*Psalm civ.*

By Sir Robert Grant. His father, Charles Grant, was an eminent philanthropist and statesman in the early part of the present century. Sir Robert was born in 1785, and was educated at Magdalen College, Cambridge, where he graduated in 1806. He was called to the bar at Lincoln's Inn in 1807, and obtained great distinction in his profession. He entered Parliament in 1827, and represented several constituencies. He was sworn a Privy Councillor in 1831, and in 1834 was appointed Governor of Bombay. He died in India in July, 1838, aged fifty-two. During his lifetime, several hymns which he had written found their way into various collections, and suffered mutilation by some editors. In 1839 his elder brother, Lord Glenelg, published from the original manuscripts the whole of his twelve lyrical compositions, three of which have a place in the New Hymn Book, the other two being Nos. 710 and 849. These compositions testify to his piety and poetic genius. Lord Glenelg rendered various important services to Methodism in the earlier years of this century, when the aid of persons of distinction was not so cheerfully given on its behalf as it is in the present day. To persons familiar with the spirit and force of some of Charles Wesley's more vigorous hymns, the following verse will indicate that Sir Robert Grant himself was probably well read in the hymns of the poet of Methodism—

“O tell of His might, O sing of His grace,  
Whose robe is the light, whose canopy space;  
Whose chariots of wrath deep thunder-clouds form,  
And dark is His path on the wings of the storm.”

Being written in tens and elevens, one of Mr. Wesley's favourite metres, will secure for it frequent use in Methodist gatherings.

HYMN 612.—“O render thanks to God above.”—*Psalm cvi.*

Tate and Brady's version of Psalm cvi. The original is in forty-eight verses, each verse of the Psalm forming one stanza. The five verses here selected form the first, second, fourth, fifth, and forty-eighth of the original, all the other verses being omitted. It was No. 584 in the former Supplement. The last line in the original reads thus—

“Sing loud amens; praise ye the Lord.”

HYMN 613.—“The Lord unto my Lord thus said.”—

*Psalm cx.*

This was written by the late Rev. Arthur Tozer Russell, a clergyman who has left his mark on the roll of literary fame. He was born at Northampton, 20th March, 1806, and was educated in London, York, and at St. John's College, Cambridge, where he was in 1824. In 1825 he took the Hulsean prize, and was ordained in 1829. In 1830 he became vicar of Caxton, Cambridge; in 1852 he was promoted to be vicar of Whaddon, near Royston; and in 1863 the living of St. Thomas, Toxteth Park, Liverpool, was given to him. He had other preferments in the Church, but his own choice lay more in connection with literature. He wrote and edited numerous works, and published volumes of sermons which extended his fame in the Church. In 1843 he published a volume of Psalm and Hymn Tunes, some of the hymns being his own composition. This work he afterwards enlarged, and it was published by Deighton, of Cambridge, in 1851, with the title, “Psalms and Hymns: Partly Original, and Partly Selected, for the Use of the Church of England.” Many modern hymnals have borrowed the original hymns from this volume. Mr. Russell was for some time a chaplain in Paris. He published in 1842 a “Manual of Daily Prayers,” and in later years “Memorials of Dr. Thomas Fuller” and “Memoirs of Bishop Andrews.” In 1848 he contributed numerous hymns translated from the German to Ernest Bunsen's “Hymns for Public Worship and Private Devotion,” prepared for use in the German Hospital, Dalston. He wrote articles in the *British and Foreign Review*, the *Christian Remembrancer*, and the *Christian Observer*. He wrote with the pen of a ready writer, and some of his writings will live after him. He died 18th November, 1874, aged sixty-eight years. His father made a selection of hymns which ran through many editions, enlarged on every occasion. The early editions had on the title-page the name of Thomas Cloutt; he changed his name after the second edition to Thomas Russell.

HYMN 614.—“O Thou who, when I did complain.”—

*Psalm cxvi.*

This has the name of Samuel Wesley, sen., affixed to it. Hitherto it has been the belief that the rector of Epworth left

only one hymn as his contribution to the psalmody of the Church: the one with such a singular history, as having been rescued by the wind from the burning of the rectory-house, commencing, "Behold the Saviour of mankind." That which is here printed in fourteen stanzas forms two hymns divided into 'equal parts, the first part by the rector of Epworth, the second part by his son Charles; that portion by the rector was first published in the year 1700 as an appendix to the "Pious Communicant Rightly Prepared;" a volume of 280 pages, and at the end Mr. Wesley has given in English verse the Great Hallel or Paschal Hymn, which was sung by the Jews at their Passover Feast, and by Jesus and His Apostles when the Sacrament of the Lord's Supper was instituted. This hymn is made up of the six Psalms commencing with the Ninety-third and ending with the Ninety-eighth. The portion which forms Hymn 614 is the rector's rendering. The second part is Charles Wesley's paraphrase of the same Psalm, "Poetical Works," vol. viii., page 202. Some confusion has doubtless arisen from Mr. Fish having included the rector's paraphrase of Psalm cxvi. in his "Poetical Version" of Charles Wesley's Psalms, although it was in print before Charles was born. In a supplement at the end of the "Poetical Version" Mr. Fish gives several Psalms by the rector of Epworth, beginning with the Great Hallel. On page 290 he repeats the seven verses which make the first part of Hymn 614, and adds to them seven other verses which he says were added by Charles to his father's portion. This does not lessen the confusion. That which forms the second part of Hymn 614 is not in Mr. Fish's edition. The second part is made up of the last five of the eleven verses of which the original consists. The whole of the Psalm unaltered is printed in the recently published "Memorials of the Wesley Family," by G. J. Stevenson, M.A. It partakes in a marked manner of the literal rendering of the Hebrew which was a special characteristic of the Old Version, by Sternhold and Hopkins, the one used by Mr. Wesley in Epworth Church.

HYMN 615.—"From all that dwell below the skies."—*Praise to God from all People.*

Dr. Watts' paraphrase of Psalm cxvii., the shortest in the Bible.

There is a charm in poetry and music which has never been

fully realised. An instance of this was witnessed in 1849, in a large school of poor children at Lambeth Green, London. The day's work was done, the usual singing and prayer were over, and three hundred boys were expecting in a moment to be free from authority and at play. This Psalm by Dr. Watts had been sung to the tune of the Portuguese Hymn. The master made a few remarks about the pleasure music produced, and asked the children to try and sing the hymn again. They did so: it was done with care and much feeling. Again the request was preferred,—would they like to sing it again? The reply from hundreds of voices was a simultaneous "Yes." It was repeated, if possible with increased delight to the boys. Then followed a few remarks about the music of heaven, and how sweet it must be there; and the boys were asked if they had not felt more happy by that singing than if they had been at play. Another unanimous "Yes" was the response; and again they were asked to sing. "Oh yes," was the instant reply; and thus half-an-hour of their playtime was occupied by singing praise to God by three hundred poor children, immediately under the shadow of the palace of the Archbishop of Canterbury, at Lambeth, and the children thanked the teacher for the pleasure their own voices had afforded to themselves. The hymn and tune were fixed in their memories for life.

For thirty-six years, John Severs, of Ripon, lived a member of the Church of England, having the form of godliness, but did not know its saving power, till, under the ministry of the Rev. John Phillips, in 1798, who so plainly set forth the condition of unregenerate man as "stung by the scorpion, sin," that the Holy Spirit carried the truth home to his conscience, he was enabled to believe at once on the Lord Jesus Christ for forgiveness. After two years he was made a class-leader, and he lived to see his family of five children useful and active members and officers in the Methodist Society. At the ripe age of seventy-seven his usual good health gave way, and he suffered much in his last illness, but he was constantly giving thanks and singing praises to God. A few hours before he died, 24th November, 1839, he repeated with feebleness the couplet—

" From all that dwell below the skies,  
Let the Creator's praise arise ;"

and, after a few minutes, he faintly breathed his last testimony,  
"My ever-blessed Father!"

HYMN 616.—“All glory to our gracious Lord.”—*Psalm* cxviii.

Charles Wesley's, which, in the author's "Poetical Works," vol. viii., page 204, and "Poetical Version," page 201, extends to twenty-two six-line verses. The six verses chosen to form the first part of this hymn are the first, third, tenth, eleventh, twelfth, and fifteenth; the second part of the hymn is made up of the last six verses of the original. This portion has this special title given to it, "A Psalm for the Sabbath Day," which is not in the original.

HYMN 617.—“Behold the sure Foundation-Stone!”

*Psalm* cxviii. 22, 23.

By Dr. Watts, with the title, "Christ the sure Foundation of His Church." It was in the former Supplement as No. 620.

HYMN 618.—“To the hills I lift my eyes.”—*Psalm* cxxi.

Charles Wesley's paraphrase, found in the enlarged edition of "Psalms and Hymns," 1743. This is in both the "Poetical Version" and "Poetical Works," and was No. 556 in the former Supplement.

Methodism has flourished in Yorkshire when it has comparatively failed in other localities. Against much opposition, Hugh Gill, of Weeton, Otley, joined the Methodist Society, through the preaching of Richard Burdsall and his contemporaries, and soon afterwards he became a local preacher and travelled long journeys, and often, to proclaim the salvation which he himself had found. He and his son, who was also a local preacher, so thoroughly canvassed the village on behalf of the mission cause, that they collected nearly two shillings annually for every resident therein; and the greatest delight of Mr. Gill's family was to have the house full of guests at the missionary anniversary, and to give each a thoroughly Yorkshire welcome. When seventy-four summers had passed over his head, during fifty of which he had acted as a local preacher, he was as much attached to the means of grace as ever. On Good Friday, 1827, he attended a prayer meeting, and poured out his soul before God with much earnestness and power. On Easter Sunday he met his class in the morning, and gave out the hymn—

“To the hills I lift mine eyes,  
The everlasting hills;



Streaming thence, in fresh supplies,  
My soul the Spirit feels."

He was taken ill while singing, yet he afterwards tried to pray. His voice began to falter, articulation became difficult, and, on 13th April, 1827, aged seventy-four, his happy spirit escaped to the land of rest, faintly articulating, "I feel Jesus precious—very precious."

Sarah Haldorn feared the Lord from her youth; and after being more than fifty years a consistent member of the Methodist Society, she died in great peace at Newington Green, London, with an unshaken reliance on the Saviour. During her long and severe illness she often repeated the verse—

"To the hills I lift mine eyes,  
The everlasting hills;  
Streaming thence, in fresh supplies,  
My soul the Spirit feels:  
Will He not His help afford?  
Help, while yet I ask, is given."

She died happy, 12th October, 1848, aged eighty-eight years.

HYMN 619.—"Glad was my heart to hear."—*Psalm* cxxii.

James Montgomery's paraphrase, a sweet and natural outburst of joy and thanksgiving for "friends and brethren."

HYMN 620.—"Unto Thee I lift my eyes."—*Psalm* cxxiii.

By the Rev. Henry Francis Lyte.

HYMN 621.—"If our God had not befriended."—*Psalm* cxxiv.

By the Rev. Benjamin Hall Kennedy, D.D.

HYMN 622.—"Who in the Lord confide."—*Psalm* cxxv.

Charles Wesley's, one of his early paraphrases, first published in 1741. The original has six verses, three of which are left out—third, fifth, and sixth. It was No. 677 in the former Supplement. It is in both the "Poetical Version" and "Works," vol. viii.

HYMN 623.—"When our redeeming Lord."—*Psalm* cxxvi.

Charles Wesley's, "Poetical Version," page 247, and "Poetical Works," viii., page 241. It extends to seven verses; the fifth is omitted.

HYMN 624.—“In vain we build unless the Lord.”—

*Psalm cxxvii.*

By the Rev. Benjamin Hall Kennedy, D.D.

HYMN 625.—“Out of the depth of self-despair.”—*Psalm cxxx.*

Charles Wesley's. It appears in “Psalms and Hymns,” enlarged edition, 1743. This is in both the “Poetical Works,” vol. viii., and “Poetical Version.” Charles Wesley wrote three versions of this Psalm; the second, published in 1741, is adapted from that of Phineas Fletcher.

HYMN 626.—“Out of the depths I cry to Thee.”—*Psalm cxxx.*

Martin Luther's rendering of the same Psalm as the preceding one. Martin Luther was born in 1483, and died in 1546; both events took place at Eisleben, in Lower Saxony. Curious, indeed, is the fact that, after a life of such varied trials, persecutions, and sufferings, with the anathemas of the Pope and the combined priesthood of the Church of Rome hurled against him, Divine Providence, in whose almighty power alone he trusted, singularly interposed in his behalf, and permitted him to die in peace in the place where he was born. To name but one of his many important works, his “Spiritual Songs,” written in German, have been translated into English by many hands. They were first published in 1527, and republished in 1545. In closing the first preface, Luther remarks: “We have inserted some sacred songs from Holy Scripture which the blessed patriarchs and prophets of olden time composed and sung, that we may not appear as new masters of the work. Therefore every Christian will see that they, as we have done, praised the mercy of God, and not the work of man; nor will any one condemn us, lest in so doing he should also condemn them.” It will be observed how convincingly he condemns in this hymn the doctrine of salvation by works as taught by the Church of Rome. The life of Luther is a fine study for young people.

HYMN 627.—“Thou, Lord, my witness art.”—*Psalm cxxxi.*

Written by George Sandys, of York. It is rough and unpolished, and contrasts unfavourably with Charles Wesley's version of the same Psalm, which follows it.

HYMN 628.—“Lord, if Thou the grace impart.”—*Psalm* cxxxii.

C. Wesley's, “Poetical Works,” vol. viii., page 247, and “Poetical Version,” page 225. The fourth verse of the original is left out.

HYMN 629.—“Remember, Lord, the pious zeal.”—*Psalm* cxxxii.

Charles Wesley's. The original is in eight double verses. This hymn gives only nine single verses, the whole of the second and fifth, and half the first, fourth, and sixth verses being omitted, thus necessitating some verbal alterations in the verses given.

HYMN 630.—“Behold, how good a thing.”—*Psalm* cxxxiii.

Charles Wesley's, first published in 1742. It is in “Poetical Version” and “Poetical Works.” The original has eleven verses, three of which are left out. It was formerly No. 490 in the Supplement.

HYMN 631.—“Praise, O praise our God and King!”—

*Psalm* cxxxvi.

Written by Sir Henry Baker, Bart., a clergyman of distinction in the Church of England. Its author was born in London in May, 1821. His father, Sir Henry L. Baker, the second baronet, was a vice-admiral of the Navy. Sir Henry was educated at Trinity College, Cambridge, where he took his B.A. degree in 1844. After his ordination he was appointed, in 1851, to the vicarage of Monkland, Herefordshire. He succeeded his father in the baronetcy in 1859. When “Hymns, Ancient and Modern,” were being selected for publication, Sir Henry was chosen one of the editors, and in its pages his contributions to Church psalmody first appeared. They have since been added to other hymnals when the consent of the learned baronet has been obtained. Sir Henry was never married, but devoted himself to the promotion of Church work in some of its higher branches. He died at Horkesley House, near Leominster, 12th February, 1877, aged fifty-six years, and was succeeded in the title by his cousin, Sir Sherston Baker. The name of Sir Henry will long be remembered in the Church for the prominent part he took in preparing that extensively popular book, “Hymns, Ancient and Modern,” which has obtained a circulation of

unparalleled extent both in England and America. It is used in more churches than any other collection. To preserve the memory of Sir Henry fresh, in January, 1879, a lich-gate of oak and a stained-glass window were opened at Monklands by a special service, in which the deceased Baronet's hymns were used, and an address given by his old friend, the Rev. W. H. Lambert. This is the only hymn by Sir Henry in the Methodist Collection. As a hymn of praise for temporal mercies, some may admire it; but a little more of Christ in its phraseology would be an improvement.

HYMN 632.—“In all my vast concerns with Thee.”—*God is everywhere.*

Dr. Watts' version of Psalm cxxxix., part i. The original has ten verses, the last five being omitted. This was No. 590 in the former Supplement.

HYMN 633.—“Whither shall a creature run.”—*Psalm cxxxix.*

Charles Wesley's version of the same Psalm, verse 7, “Whither shall I go from thy Spirit,” &c. It forms No. 79 of the author's “Hymns on the Trinity,” first published in 1767. Charles Wesley wrote these hymns to try to stem the spread of Arianism. They are based on a work entitled, “The Catholic Doctrine of the Trinity,” by W. Jones, M.A., published in 1754. The poet wrote one hymn on each text chosen by Mr. Jones on which to base his arguments. It will be found in “Poetical Works,” vol. vii., page 261. Charles Wesley has another version of this Psalm in his “Poetical Version,” page 266, commencing with “Thou, Lord, by strictest search hast known,” which extends to fourteen verses, and in which the poet has borrowed some lines from Dr. Watts.

HYMN 634.—“In deep distress, to God.”—*Psalm cxlii.*

Brady and Tate's version, revised by Edward Osler, who has preserved as much of the language as was consistent with an improved rendering.

HYMN 635.—“Hear Thou my prayer, O Lord.”—*Psalm cxliii.*

From the “Psalter of English Verse,” by the Rev. Benjamin Hall Kennedy, D.D. It is a decided improvement on some of the Psalm renderings by other clergymen.

HYMN 636.—“Far as creation’s bounds extend.”—*The Goodness of God Acknowledged.*—*Psalm cxlv.*

James Merrick’s paraphrase of part of Psalm cxlv., and first published in 1765. Only a small portion of the original is given.

James Merrick, A.M., was educated for the ministry at Trinity College, Oxford; but his health failing him, he was not ordained. He translated or paraphrased the Psalms in English verse, and published the work in 1765, but it did not secure royal favour, and so rests simply on its intrinsic merits. Mr. Merrick was a contemporary poet with the Wesleys, and was born at Reading in 1720, entered Trinity College, Cambridge, 1736, and was elected a fellow of the same in 1744. He published several works, chiefly of sacred poetry and theology, which caused Bishop Lowth to say of him, “he was one of the best of men and most eminent of scholars.” His paraphrase of the Psalms of David was held in high esteem, but more modern versions have displaced it. Dr. W. B. Collyer thought so highly of Merrick’s version, that he included over fifty of his psalms and hymns in his collection. He died at Reading, in January, 1769, aged fifty years. This was Hymn 585 in the former Supplement.

HYMN 637.—“Sweet is the Memory of Thy Grace.”—*Psalm cxlv.*

Dr. Watts’ version of the same Psalm as the preceding one. It was in the former Supplement as two hymns (Nos. 589 and 587); here the two parts are placed in their proper order. The third verse of the original is altered, and the fourth left out. The two parts, as here brought together, make eleven verses.

Early conversion to God, and devotion to His service, was the privilege of William Naylor. Commencing his career of religious usefulness soon after the death of Mr. Wesley, he was acceptable as a local preacher, and at the age of twenty he commenced to travel as a Methodist preacher. For sixty years he laboured with zeal and diligence in the arduous and responsible duties of the ministry, filling posts of honour, and occupying the more important circuits of the Connexion. He was a painstaking and earnest preacher of the doctrine of universal redemption, and a diligent pastor. He was a man of prayer, and his ministry was one of power. He took part in founding the Wesleyan Missionary Society, and was privileged to preach

one of the jubilee celebration sermons. For six years he was diligently helping forward the work of God as a supernumerary; and in his eighty-fifth year, being then the oldest minister in the Connexion, he calmly entered into rest. During a short illness which preceded his death, it was his custom to sing through, before retiring to rest, Hymn 227, commencing—

“How do Thy mercies close me round.”

Those privileged to hear him will never forget the fulness of feeling with which he sang it. Words fail to convey the depth of humility, the clinging trustfulness and utter reliance of faith, that were expressed in the tones of his voice as he sung, with a power as of early days—

“Thou never, never will forsake  
A helpless worm that trusts in Thee.”

When at last confined to bed, he would delight in singing “Rock of Ages,” and “Jesu, lover of my soul,” both of which have so often thrown the radiancy of heaven into the opening tomb. The last interviews he had with Mr. and Mrs. Mills and Mrs. H. Banks were closed by his singing through the last-named hymn. Thus the very footsteps of death beat time to the songs of triumphant joy. There was in his last days a depth of humility, and a marvellous sweetness of spirit shining forth, which indicated in him “heaven begun below.” He also delighted, at the last, in singing the Psalm commencing—

“Sweet is the memory of Thy grace,  
My God, my heavenly King,” &c. ;

and particularly the closing lines—

“But we, who taste Thy richer grace,  
Delight to bless Thy name.”

His happy spirit scarcely touched the rolling flood, for the heavenly chariot flashed suddenly through that sacred room, and conveyed him to the mansions on high. He died 10th July, 1868, aged eighty-five years.

HYMN 638.—“My soul, inspired with sacred love.”—  
*Psalm cxlvi.*

Charles Wesley's paraphrase of Psalm cxlvi. with two verses, the 3rd and 7th omitted. It was printed first in the *Arminian*

*Magazine*, and is also inserted in Mr. Fish's edition of Charles Wesley's Psalms, and in "Poetical Works," vol. viii., page 261. There is a similarity in some of the lines to portions of Addison's hymn commencing "When all Thy mercies, O my God"—(Hymn 657).

Under the ministry of the Rev. Joseph Hollingworth, at Barwick and Yarm, John Mowbray Pearson was convinced of sin; and while attending a prayer meeting in the Wesleyan Chapel, Yarm, he believed on Christ, and obtained the blessing of pardon and the spirit of adoption, when in his seventeenth year. He soon became a prayer-leader and local preacher, and in 1832 was received into the itinerant ministry, covenanting with God to use every opportunity for improvement in the Church and in bringing glory to God. Illness set in, which cut short his career of usefulness; but at the commencement of it he had the clearest assurance of his acceptance with God. A short time before his death, he requested a friend to read to him—

"My soul, inspired with sacred love,  
The Lord thy God delight to praise;  
His gifts, I will for Him improve,  
To Him devote my happy days;  
To Him my thanks and praises give,  
And only for His glory live."

Clasping his hands, he exclaimed, "Thank God, this hymn contains my experience, my principles, and my determination." Waving his hand in token of victory, he said, with his expiring breath, "Come, Lord Jesus, come quickly;" and he fell asleep in Jesus, 19th July, 1850, aged forty-one years.

HYMN 639.—"You who dwell above the skies."—*Psalms* cxlviii.

Was written by George Sandys, of York, and first published in 1636. The knowledge he gained by his extensive foreign travels gave him many advantages in rendering such a Psalm as this into English verse.

HYMN 640.—"Praise the Lord! ye heavens, adore Him."—*Psalms* cxlviii.; should be Psalm cl.

This Psalm has found its way into many collections, but of its author little or nothing was known for half-a-century. The late Mr. Daniel Sedgwick traced its authorship to the Rev.

John Kempthorne, B.D., who, in 1810, published for the use of the Church of England "Select Portions of Psalms and Hymns," in which are several original compositions. Four of the latter Mr. Sedgwick had bound in a 4to volume of engraved music entitled, "Psalms, Hymns, and Anthems for the Foundling Chapel, 1809, by the Rev. W. Russell." They form part of the additional hymns to the collection. The four of Mr. Kempthorne's hymns found in that work commence as follows—

"Forgive, O Lord, our frailties past."

"Great God, to Thee our song we raise."

"Praise the Lord ! ye heavens adore him."

"While health, and strength, and youth remain."

These are identified as by the same author by the repeat in the last couplet of each verse. The Rev. John Kempthorne was born at Plymouth, 24th June, 1775, and was the son of Admiral James Kempthorne. He was educated at St. John's College, Cambridge, of which he became a Fellow. After his ordination he was appointed rector of St. Michael's, Gloucester, which he held for many years. He was also for some time examining chaplain to Dr. Ryder, Bishop of Lichfield and Coventry. He died at the rectory of St. Michael's, Gloucester, 6th November, 1838, aged sixty-three years. Hymn 640 is printed as a version of Psalm cxlviii., which is an error. It is a rendering of the last of the Psalms, and as such it is printed in the author's own book and in other collections. Mr. Osler adopted several of Mr. Kempthorne's compositions in the collection which he edited for the Rev. W. J. Hall.

HYMN 641.—"Praise the Lord who reigns above."—*Psalm cl.*

Charles Wesley's version of Psalm cl., and is the last of his Select Psalms, "Poetical Works," vol. viii., page 262, and in "Poetical Version." It is given unabridged. This closes the section of the new Hymn Book devoted to the Psalms. The remaining portion consists of hymns by various authors, chiefly by Charles Wesley.

HYMN 642.—"Hail, Father, whose creating call."—*A Hymn to God the Father.*

This was written by Samuel Wesley, jun., and forms the first hymn in his volume of "Poems on Several Occasions," second



edition, 1743, and reprinted in 1862. It is the first of the hymns of adoration.

There are three of these hymns addressed to the Trinity, the second being addressed to God the Son, which commences the second section of the Supplement, No. 665; and the third addressed to God the Holy Spirit, which commences the third section, Hymn 750. These were not printed in the original 4to edition of the Rev. Samuel Wesley's poems, published in 1736, during the author's lifetime, but his brother John printed all three in the collection of Psalms and Hymns issued by him in America in 1737. They appear also in the second and enlarged edition of Samuel Wesley's Poems, 12mo, 1743, with a portrait, the finest which has ever appeared of the author. Samuel Wesley, the elder brother of John and Charles, was born in London, 10th February, 1690. As a child he showed a taste for poetry. He was educated at Westminster School and Christ Church, Oxford, whence he returned, after taking his M.A. degree, to be one of the ushers of Westminster School, where he had his brothers for some time under his care. While residing there he became one of the founders and principal promoters of the Westminster Hospital, a work of charity and benevolence in which he took special pleasure. After residing in Westminster cloisters for twenty years, he was appointed head-master of the Grammar School, Tiverton, in 1732. He there issued the first edition of his poems in 1736, and died 6th November, 1739, at the early age of forty-nine. He was not friendly to the religious views of his brothers, but died before the Methodist Societies were really founded. There are five of his hymns in the Collection. They are Nos. 46, 642, 665, 750, and 950. The following lines originally formed the fourth verse of Hymn 642—

“Pleased to behold Thine image bright  
With rays co-equal shine;  
Begotten, uncreated Light,  
As infinite as Thine.”

He died, and was buried at Tiverton.

HYMN 643.—“Hail, co-essential Three.”—*The Trinity in Unity.*

Charles Wesley's, from “Hymns on the Trinity,” 1767, page 107. Was No. 562 in the former Supplement.

## HYMN 644.—“We give immortal praise.”

A well-known hymn by Dr. Watts, and has a place in many collections.

HYMN 645.—“Father, live, by all things feared.”—*To the Trinity.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 101. It is also in the same author's hymns entitled “Gloria Patri,” 1746. It was No. 745 in the former Supplement.

## HYMN 646.—“Holy, Holy, holy, Lord God Almighty !”

This is from the pen of Bishop Heber, and is one of the most glorious ascriptions of praise to the Trinity in the English language. Its author the Rev. Reginald Heber, bishop, was born at Malpas, Cheshire, in April, 1783. He entered Brasenose College, Oxford, in 1799, and in 1800 he took the University prize for Latin hexameters. In 1801 his poem entitled “Palestine,” secured the gold medal prize. In 1808 he took his M.A. degree and was elected Fellow of All Souls College. For some years he was vicar of Hodnet, and in 1822 became preacher at Lincoln's Inn, with an addition of £600 a-year to his income. In 1823 he was chosen Bishop of Calcutta, and in India he made for himself imperishable fame. He died suddenly, of apoplexy, in his bath in India, in April, 1826, aged forty-two years. He published several works, and was a contributor to the *Quarterly Review*. In 1827 he joined the Rev. Henry Hart Milman in publishing a thin octavo volume of original hymns and lyrics, from which his contributions to Church psalmody are obtained. Two or three of his compositions will live through all the ages ; there are seven of them in this Collection, the numbers being 646, 692, 697, 747, 767, 797, and 906.

This grand hymn has been sung into great popularity amongst churchmen whose music is in keeping with their ritual ; but the spiritless level of their monotonous chant has been utterly unsuited to the words themselves. Sung on Sabbath morning as an anthem as it now is every Sunday in some Methodist churches, to the tune of “Trinity,” by A. Stone, it goes with exhilarating force, the words and music harmonising, raise the singer to the highest point of hallowed praise ; it thus becomes a kindling and exultant melody.

HYMNS 647.—“Infinite God, to Thee we raise.”

„ 648.—“Messiah, joy of every heart.”

„ 649.—“Saviour, we now rejoice in hope.”

*Te Deum laudamus.*

Charles Wesley's, forming the first portion of his elegant poetical paraphrase of that sublime devotional hymn known as the “TE DEUM.” It is found in that poet's “Hymns for those that seek Redemption,” 1747. It there appears in fourteen stanzas; but in the Hymn Book it is divided so as to make three hymns. There is a sublimity in the language and character of the *Te Deum*, which the poet has admirably caught and embodied in his masterly rendering of the same. Who, for instance, can repeat the solemn truth, “We believe that thou shalt come to be our Judge,” without deep emotion, or sing the same in the strain of the Methodist poet—

“And Thou, with judgment clad, shalt come,  
To seal our everlasting doom.”

This paraphrase has been very generally ascribed to the poet Dryden, but erroneously. He has published a version of this fine hymn; but it is much inferior to this one by Charles Wesley. His is in the decasyllabic verse, and commences thus—

“Thee, sovereign God, our grateful accents praise,  
We own Thee Lord, and bless Thy wondrous ways.”

HYMN 650.—“The Lord Jehovah reigns.”—*The Divine Perfections.*

Dr. Watts' version of Psalm cxlviii. It is found in John Wesley's “Psalms and Hymns,” 1738, and considerably improved by John Wesley's alterations. It was No. 569 in the former Supplement.

HYMN 651.—“God is a name my soul adores.”

By Dr. Watts, from “*Horæ Lyrica*,” page 13, with the title “The Creator and His Creatures.” It was No. 568 in the former Supplement.

HYMN 652.—“O God, at Thy command we rise.”

Charles Wesley's, “Short Scripture Hymns,” vol. i., No. 706. Date 1762, based on Nehemiah ix. 5. “Poetical Works,” vol. ix., page 225.

HYMN 653.—“Father of Earth and Sky.”—*The Lord's Prayer.*

Charles Wesley's metrical rendering of St. Matthew, vi. 8-13, from “Short Scripture Hymns,” vol. ii., Nos. 60 to 66. It was No. 594 in the former Supplement.

HYMN 654.—“Being of beings, God of love !”—*Grace before Meat.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 35. It breathes a spirit of grateful adoring love, but some of its expressions are not suited for indiscriminate use. It was No. 543 in the former Supplement.

HYMN 655.—“Eternal Depth of love Divine.”—“*God with us.*”

John Wesley's translation from the German of Count Zinzendorf. It is found in “Hymns and Sacred Poems,” 1739, page 195. The original is in four double stanzas, eight lines of which are omitted. It was No. 586 in the former Supplement. The omitted lines, forming half the third and fourth verses, are as follows—

“Still on Thee, Father, may we rest !  
 Still may we pant Thy son to know !  
 Thy Spirit still breathe into our breast,  
 Fountain of peace and joy below !  
 Oft have we seen Thy mighty power,  
 Since from the world Thou mad'st us free ;  
 Still may we praise Thee more and more,  
 Our hearts more firmly knit to Thee.”

These lines have a direct personal bearing on the experience of Mr. Wesley during the first year after his conversion, and as such are more interesting.

HYMN 656.—“Great God of wonders ! all Thy ways.”—TITLE,  
*A Pardoning God (Micah vii. 18).*

This hymn was written in America by Samuel Davies. He was born at Newcastle, Delaware, 3rd November, 1724 ; was early converted to God, and became a successful Presbyterian minister. After preaching the Gospel to a sparse population, with great acceptance, he was in 1759, at the age of thirty-five, appointed President of New Jersey College, from which office he has been since known as President Davies. He died at the

early age of thirty-seven years, 4th February, 1761, retaining his office only two years. The hymns which he wrote were brought to this country, and published in 1769 under the editorship of the Rev. Dr. T. Gibbons. This is the only one of his hymns which has claimed particular attention, and it is found in many English collections; but it has no place in the standard Methodist Hymn Book of America, nor yet in Ward Beecher's Collection. The original has five verses, the third of which is omitted. The following is a copy—

“ Angels and men, resign your claim  
 To pity, mercy, love, and grace;  
 These glories crown Jehovah's name  
 With an incomparable blaze!  
 Who is a pardoning God like Thee?  
 Or who has grace so rich and free?”

The plan of repeating the last two lines at the end of each verse is a peculiarity which Charles Wesley occasionally adopted.

To realise fully the necessity for such sentiments as are embodied in the second verse, one must become acquainted with the career of some of the cannibals of the South Seas, the wild Indians of America, or even some of the converted transports on our own foreign penal settlements, where there have been fiends in the form of men, such as have become men, women, and children slayers in open day; but the Gospel preached through Methodist and other missionaries has reached them, and, when converted, how earnestly and feelingly would they unite in singing—

“ Crimes of such horror to forgive,  
 Such guilty, daring worms to spare—  
 This is Thy grand prerogative,  
 And none may in this honour share.  
 Who is a pardoning God like Thee?  
 Or who has grace so rich and free?”

HYMN 657.—“When all Thy mercies, O my God.”—  
*Thanksgiving for a Particular Providence.*

Joseph Addison's, from No. 453 of the *Spectator*. This was inserted by Mr. Wesley in his collection of “Psalms and Hymns,” enlarged edition, 1743. The original has thirteen stanzas, five of which are omitted. Mr. Wesley chose the title. It was No. 592 in the former Supplement.

In connection with this hymn, the author observes, in the *Spectator*: "If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties which proceed more immediately from His hand, but even those benefits which are conveyed to us by others. Any blessing we enjoy, by what means soever derived, is the gift of Him who is the great Author of good, and the Father of mercies."

First, as the teacher of the preachers' sons in Old Kingwood School, and finally as the classical tutor of the "Sons of the Prophets" at Didsbury, as well as during a useful intermediate ministry in Methodism, in both England and India, the Rev. Jonathan Crowther served his generation with energy and fidelity. In his life he was a bright example of Christian piety and simplicity, of sanctified learning, and of untiring diligence in the discharge of his duties. During a visit to his friend, the Rev. W. Willan, at Leeds, he was seized with the illness which soon afterwards closed his earthly career. Just before consciousness departed, a friend repeated, "Who shall separate us from the love of Christ?" He took up the passage and continued it to the end of the verse; and then, with peculiar emphasis said—

"When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise."

He then repeated, "He maketh me to lie down in green pastures. He leadeth me beside the still waters." His last utterance was, "I am thankful." He died 16th January, 1856, aged sixty-one.

For more than fifty years William Stephens, of Duncannon, Wexford, Ireland, maintained an unblemished Christian character as a member of the Methodist Society. During many years he provided, rent-free, a preaching-place for his neighbours to hear the Word of God. His character was marked by faithfulness, truth, and integrity. He bore a long and painful illness with patience, and just before closing his earthly career he repeated the verse—

"Through all eternity to Thee  
A grateful song I'll raise;  
But oh, eternity's too short  
To utter all Thy praise!"

Addison uses a poet's license when he limits the extent of the word eternity; eternity cannot be "too short." His meaning is plain, but it is incorrectly expressed. As the rhythm is not preserved in the verse, perhaps the following couplet more correctly expresses the poet's meaning—

" Eternity will but suffice  
To utter all Thy praise ! "

HYMN 658.—" God of my life, through all my days."—*Praising God through the whole of our Existence.*

Dr. Doddridge's, being No. 71 of his hymns, founded on Psalm cxlvi. 2. Like some few other special favourites, this hymn has had so many admirers, that nearly every line of it has been used in connection with the experience of some of the Lord's people. It was formerly Hymn 714.

It was the privilege of John Jeffs and his estimable father to introduce Methodism into Stoke Newington, in the year 1814. In early life the son was converted to God, and from the commencement to the close of his religious course was extensively useful and deservedly esteemed. For many years he was a useful leader, and conducted the singing in the chapel to the satisfaction of the whole Church. The last time he conducted his class, he gave out the whole of this hymn, and he read and sang the hymn, deeply impressing all present. The same feeling was again manifested at the leaders' meeting the same evening. He closed the meeting with a very earnest prayer. He died 26th November, 1849, aged fifty-nine years.

Early in life Mrs. Laws, of Sunderland, was favoured with many godly advantages. Her father, the Rev. William Sanderson, sent her to school under the paternal care of the Rev. Joseph Benson, who placed her as a member of Society in Miss Ritchie's class. She afterwards resided some years with the Rev. Joseph Sanderson, her uncle, most of whose gifts and excellences she inherited. For fifty-seven years she was an attached and useful member of the Methodist Society. She kept up close and constant intercourse with God, and for some time prior to her decease, 20th April, 1846, she triumphed over the fear of death. Some of her last words were—

" But O when this last conflict's o'er,  
And I am chain'd to earth no more,  
With what glad accents shall I rise  
To join the music of the skies ! "

When the Rev. John Kemp entered the Wesleyan ministry, the salary of a preacher would not enable him to ride to his appointments, and he also found it needful to walk from Wales to Aberdeen at the charge of his circuit. His love for the work and for perishing souls enabled him to endure hardship and privation, such as is unknown at the present time. He suffered much in his eyes for some years, but he murmured not. When more than fourscore winters had passed over him, he was favoured with a beatific view of the heavenly Jerusalem; and though his pains were intense, his joy was transporting, and a heavenly smile lighted up his face: this rapture lasted two days: he declared his joy to be so great he could not describe it. One evening, just before he died, he cried out—

“But O when that last conflict’s o’er,  
And I am chain’d to earth no more,  
With what glad accents shall I rise  
To claim my mansion in the skies!”

He gradually sank, till his released spirit fled to the paradise of God, 4th May, 1861, aged eighty-four years.

Miss Jane Gill, of Modbury, Kingsbridge, was converted to God at the age of seventeen, and five years afterwards she exchanged mortality for life. Three years of suffering through which she passed proved only to be the process of her ripening for glory. As her bodily strength decayed, her spiritual joy increased, and often she repeated the lines—

“Soon shall I learn the exalted strains  
Which echo through the heavenly plains;  
And emulate, with joy unknown,  
The glowing seraphs round the throne.”

She fell asleep in Jesus, 6th February, 1842, aged twenty-four.

Mrs. Poles, of Masborough, Rotherham, on the Sabbath preceding her death, requested her husband to read her a hymn. He selected No. 658, by Dr. Watts, and having read the first and second verses, was proceeding to read the third, when she began it herself—

“When death o’er nature shall prevail,  
And all the powers of language fail,  
Joy through my streaming eyes shall break,  
And mean the thanks I cannot speak.”



She died in great peace, March, 1861; her last words being—  
“I am going to heaven; I am very happy.”

HYMN 659.—“Begin, my soul, some heavenly theme.”—*The Faithfulness of God in the Promises.*

Dr. Watts', Hymn 69, book ii. Several lines are altered. It was No. 599 in the former Supplement.

Ann, the wife of William Walkington, of Grantham, feared the Lord from her youth, and in early life united herself with the Methodist Society. Her life was one of cheerful, consistent piety, and her benevolence greatly benefited the poor and the cause of God. Through much severe suffering her confidence in God was unshaken. One of the ministers visiting her repeated that the Lord would “never leave nor forsake” her; to which she promptly and meekly replied, “No; He never will;” and added—

“I trust the all-creating voice,  
And faith desires no more.”

She peacefully breathed her spirit into the hands of God, 24th January, 1857, aged fifty-five.

HYMN 660.—“This, this is the God we adore.”—*God our Trust.*

Joseph Hart's, from “Hymns Composed on Various Occasions,” 1759. The original consists of seven stanzas, the last only of which is here given. It forms No. 73 in the author's own book, the first line being—

“No prophet or dreamer of dreams.”

It was formerly No. 588.

Joseph Hart was born in London in 1712. In early life he attended Whitefield's Tabernacle, Moorfields. He was a sound classical scholar, and became a teacher of languages. He was converted under the preaching of Whitefield, and himself became a preacher. The Rev. J. Towers, of Barbican Chapel, describes his preaching and hymns as “a treasury of practical, doctrinal, and experimental divinity.” He died in London, 24th May, 1768, and is interred in Bunhill Fields. One of his sons became a barrister and Lord High Chancellor of Ireland, although the father left his family in destitute circumstances when he died. A further account of Mr. Hart will be found under Hymn 791. There is scarcely a verse in the Hymn Book which has met with

more acceptance, or which has been more frequently repeated on death-beds.

The mother of the Rev. Samuel Lucas was first convinced of sin under the ministry of the Rev. J. A. James, and found peace through believing on Jesus from attending the preaching of the Methodists in Birmingham. For twenty years she held fast her faith in God. During a long affliction she was preserved in patience and resignation. Nearly her last words were expressive of her confidence and thankfulness, and were in the lines of Hart's hymn, which she had often sung in health—

“ 'Tis Jesus, the first and the last,  
Whose Spirit shall guide me safe home ;  
I'll praise Him for all that is past,  
And trust Him for all that's to come.”

She fell asleep in Jesus, 19th February, 1842, aged sixty-seven.

John Lomas, a truly pious and benevolent Methodist of Hulme, Manchester, was a man of singularly cheerful and attractive deportment, and always ready to advise and assist the poor. He generously supported Methodism, and left legacies to the Missionary Society and Worn-out Preachers' Fund. As he lay dying, he sang aloud for joy, repeating with devout earnestness—

“ Jesu, lover of my soul,  
Let me to Thy bosom fly,”

going through the hymn, which was followed by a calm meditation and resignation, after which, gathering up his little remaining strength, just before the spirit fled, he exclaimed—

“ 'Tis Jesus, the first and the last,  
Whose Spirit shall guide me safe home ;  
I'll praise Him for all that is past,  
And trust Him for all that's to come.”

In early life the Rev. Daniel West was brought to a saving knowledge of the truth mainly through the instrumentality of the Rev. John M'Lean. He soon became a useful local preacher, was admitted into the Methodist ministry, and left blessed fruit of his labours in the circuits in which he travelled. At the request of Conference, he went to visit the mission-stations on the Gold Coast of Africa, and there his work was cut short in righteousness. He was taken suddenly ill at the Gambia. The night before he died he said to a missionary, “I have never

forsaken God, and He has not forsaken me." With his fast-departing breath, only in a whisper, he repeated the lines—

"'Tis Jesus, the first and the last,  
Whose Spirit shall guide me safe home ;"

and then entered on his eternal rest, 24th February, 1857, aged forty-one years, saying as the spirit fled—

"I will trust Him to the end."

The mother of the Rev. Dr. Jobson was made instrumental in bringing her brother, Mr. James Caborn, of Beverley, to a knowledge of the truth through faith in Jesus Christ. He was forty-nine when this happy change took place, and for thirty-six years afterwards, he adorned the doctrine which he so ardently believed, devoting his mind, his energies, and his substance to the furtherance of the Gospel, and in helping the neglected and poor. His testimony to the inward witness of the Spirit was clear, and his joy in the Holy Ghost often abounded. In his last illness he was staying with Dr. Jobson at Bradford. He expressed his confidence in God in numerous verses from the Scriptures and the Hymn Book, at intervals of his severe sufferings, and up to the end of his earthly pilgrimage of eighty-five years, he spoke to himself in psalms and hymns and spiritual songs. His last quotation was from Hymn 660—

"This, this is the God we adore,  
Our faithful unchangeable friend ;  
Whose love is as great as His power,  
And neither knows measure nor end.

"'Tis Jesus, the first and the last,  
Whose Spirit shall guide us safe home ;  
We'll praise Him for all that is past,  
And trust Him for all that's to come."

In this tranquil, resigned, and peaceful frame of mind he entered the heavenly Jerusalem, 4th October, 1857, aged eighty-five.

At the Leeds Conference of 1797, a singular circumstance occurred, which is thus related by Dr. Adam Clarke. Uneasy apprehensions were felt, owing to the expulsion of Mr. Kelham. Some feared the finances would be short for carrying on the work of God. The tributary streams poured in from all quarters, and when the money was counted up and laid on the conference table, it exceeded the usual well-doing of the

Methodists. The result was a simultaneous ascription of praise from the preachers to God, whose are the silver and gold. Mr. John Allen, with a heart full of gratitude, with upraised eyes, and hands spread over the table containing the money, gave out—

“This, this is the God we adore,  
Our faithful unchangeable Friend.”

This was too much for the gravity of the preachers, who looked at each other; the sense of the ludicrous was irrepressible. All unconscious of the feeling he had awakened, Brother Allen sang the lines, but finding the exercise was little better than a solo, he looked round the conference. Mr. Bradburn whispered in his ear the cause of the mirth, and the good man could not help joining in the innocent excitement he had raised.

HYMN 661.—“Far off we need not move.”

Charles Wesley's, based on the words, “In Him we live and move,” &c.—Acts xvii. 27, 28. See “Poetical Works,” vol. xii., page 342.

HYMN 662.—“There is a book, who runs may read.”

This was written by the Rev. John Keble, and first published by him in 1827 in his “Christian Year,” where it represents Septuagesima Sunday, being based on Rom. i. 20. The original has twelve verses; the first two and the last two being used to form this hymn, the third to the ninth verses of the original are omitted.

HYMN 663.—“The strain upraise of joy and praise.”—“*All Thy works praise Thee, O Lord.*”

One thousand and twelve years ago, A.D. 870, there died one of the early Latin Fathers named Godescalcus, who wrote some calm Scriptural hymns called Sequences. This is one of them, translated by Dr. J. M. Neale, for his volume of “Mediæval Hymns.” This is a hymn which would have found no favour from John Wesley, and his followers are not likely to show it much more patronage. Of course it can be sung, but how often will it be sung; and to what amount of spiritual edification? Some prudent editor will one day displace it.

HYMN 664.—“O God of Bethel, by whose hand.”—

*Genesis xxviii. 20-22.*

Written by Dr. Doddridge. The pious and devoted Northampton pastor, it is said, spent Monday in retirement with God, pleading for his congregation as well as for himself, and thereby he obtained light to guide, and felt the transforming results of close communion with God. Hence the appropriateness of this hymn—

“O God of Bethel, by whose hand  
Thy people still are fed ;

\* \* \* \* \*

“God of our fathers be the God  
Of their succeeding race.”

HYMN 665.—“Hail, God the Son, in glory crowned.”

It was written by Samuel Wesley, jun., as “A Hymn to God the Son.” It is the first hymn in the third section of the New Supplement, containing hymns “On the person, offices, and work of Christ.” The fourth verse of the original is omitted. It was in the former Supplement, as Hymn 601.

HYMN 666.—“O God of God, in whom combine.”—“*God of God, Light of light.*”

Charles Wesley’s, and published in the first Hymn Book used by the Methodists, “Hymns and Sacred Poems,” 1739 ; “Poetical Works,” vol. i., page 163. The first line is very emphatic as the author has written it.

HYMN 667.—“Ere God had built the mountains.”

Written by William Cowper, and taken from “Olney Hymns.” It is based on Proverbs viii. 22-31.

William Cowper was born at Berkhamsted, Herts, 26th November, 1731. He was educated at Westminster School, but his naturally frail constitution, and his very susceptible nature, were crushed under the tyranny of older scholars ; this induced a shrinking timidity which unfitted him for active public life. In 1754, he was called to the Bar, with but little practice, although his family was well connected, he being the son of Dr. Cowper, chaplain to George II., and nephew to Lord Chancellor Cowper. Through family influence he was appointed clerk of the journals of the House of Lords, but nervousness, accompanied by mental alienation, prevented him performing the

duties. At length, in 1794, he obtained a Civil List pension of £300 a-year, which enabled him to retire into the country, and devote himself to writing poetry, and some of the choicest letters in the English language. His name ranks high amongst British poets. He joined his friend, the Rev. John Newton, in writing the Olney Hymns, sixty-eight of them being by Cowper. He had an intense love of home and his mother. He died peacefully at East Dereham, Norfolk, on 25th April, 1800, aged sixty-nine years. To all lovers of sacred song, the name of William Cowper will ever be cherished with holy reverence. His monument in Berkhamsted church, where his father preached, tells the reader—

“ His highest honours to the heart belong,  
His virtues formed the magic of his song.”

HYMN 668.—“ Jesus, the infinite I Am.”

Charles Wesley's, from “ Hymns on the Gospels,” based on St. Matthew xi. 27 ; “ Poetical Works,” vol. x., page 252.

HYMN 669.—“ His name is Jesus Christ the just.”

Charles Wesley's “ Hymns on the Gospels,” a paraphrase of Matthew xii. 21 ; “ Poetical Works,” vol. x., page 261.

HYMN 670.—“ Jehovah's fellow, and His Son.”

Charles Wesley's, paraphrase of Luke ii. 34 ; “ Poetical Works,” vol. xi., page 121.

HYMN 671.—“ Thou art the Way ; by Thee alone.”—“ *I am the Way, the Truth, and the Life.*”

This was written by the Rev. George Washington Doane, D.D. He was born at Trenton, New Jersey, America, in May, 1799. He graduated at Union College, Shenectady, was ordained in 1821, and was for three years pastor of Trinity Church, New York. In 1824 he was chosen Professor of Belles Lettres in Trinity College, Hartfield, which he resigned in 1828, and was elected Rector of Trinity College, Boston. In 1832 he was consecrated Protestant Bishop of New Jersey, and took a lively interest in promoting female education. He published a large volume of sermons and charges, and wrote poetry for the festivals of the Church. He died, aged sixty, at Burlington, New Jersey, 27th April, 1859. His son published his father's

Memoirs, Poetical Works, and Sermons in five vols. in 1860. This hymn is in the American Methodist Collection, and that may be one reason why it has a place here. Judged only by its merits, its absence would not have been a loss, as there are many better English hymns, which are omitted.

HYMN 672.—“Christ, of all my hopes the ground.”—  
*Philippians* i. 21.

This hymn was written by the Rev. Ralph Wardlaw, D.D., an eminent Scotch Nonconformist minister. He was born at Dalkeith, in December, 1779. He entered the University of Glasgow at the age of twelve, and afterwards became a member of the Secession Church. In 1803 he joined the Congregationalists, with the Brothers Haldane, and was ordained pastor of the Albion Street Chapel, Glasgow. In 1811 he was chosen Professor of Divinity in the Theological Academy of Glasgow, which office he held about forty years. He preached in Bloomsbury Chapel, London, a short time before his death, which event took place in Glasgow, 17th December, 1853. He edited a collection of hymns for the use of the Scottish Congregationalists, in which a few of his own compositions were printed; these were inserted in his *Life*, written by the Rev. W. Lindsay Alexander, D.D. This hymn is in two parts, the second part being without a number. The hymn might have been written as part of his own personal religious experience. He inherited goodness through his mother, who belonged to the Erskines, and his own nature was beautifully unselfish; hence he declined the Presidency of Hoxton Academy, and Spring Hill College, clinging rather to his Glasgow flock, in the midst of whom he lived to celebrate the jubilee of his pastorate.

HYMN 673.—“We know, by faith we surely know.”

One of Charles Wesley's “Short Scripture Hymns,” based on 1 John v. 20, and is No. 3422 in his “Poetical Works,” vol. xiii., page 211. It is one of those strongly expressed hymns of assurance by faith which is so marked a feature in Charles Wesley's poetry.

HYMN 674.—“Jesus the first and last.”

Charles Wesley's “Scripture Hymns,” from the same volume of his “Works,” No. 3445, and is a rendering of Rev. i. 11, embodying the blessed experience of “perfect love.”

HYMN 675.—“Join all the glorious names.”—*The Offices of Christ.*

Dr. Watts' Hymn, book i., No. 150. It is founded on several passages of Scripture. The seventh and ninth verses are left out, and three others are a little altered, in eight of the lines. It is a long hymn, and was probably so written to suit the times when first issued. It was formerly No. 641.

Thomas Holmes, of Bilston, Leeds, had the advantage of godly Methodist parents. He began to meet in class whilst a teacher in Mr. Sigston's school, Leeds; and at the prayer meeting, held on the Methodist quarterly fast-day, his convictions for sin were so deepened, that he rested not till he found peace. Removing to Bradford, under the direction of the Rev. John Gaulter, he, with his young friend the Rev. Joseph Fowler, was received as a local preacher. During a life of more than seventy years, he devoted his best energies to the furtherance of religion in his family and neighbourhood. When illness set in he had no fear of death. He found much consolation in reading hymns, and especially the verse—

“Jesus, my great High Priest,  
Offer'd His blood and died;  
My guilty conscience seeks  
No sacrifice beside;  
His powerful blood did once atone,  
And now it pleads before the throne.”

The last words he was heard to utter were, “Precious promises.” He died 16th August, 1862, aged seventy-two.

HYMN 676.—“Christ, the true anointed Seer.”

Charles Wesley's, from “Hymns on the Gospels,” based on St. Matthew i. 16. The fourth verse is omitted; “Poetical Works,” vol. x., page 139.

HYMN 677.—“Jesus, Thou everlasting King.”—*The Coronation of Christ and Espousals of the Church.*

Dr. Watts', Hymn 72, book i., founded on Solomon's Song iii. 2. The last verse of the original is left out, and five lines are altered. It was No. 600 in the former Supplement.



HYMN 678.—“Come, let us join our cheerful songs.”—*Christ Jesus, the Lamb of God, Worshipped by all the Creation.*

Dr. Watts', from book ii., No. 62. In the former Supplement, it was No. 640.

The child of many prayers and religious advantages, Miss Hannah Sophia Corderoy, of Lambeth, at the early age of thirteen, was convinced of sin, and soon afterwards obtained pardon under a sermon preached by the Rev. Richard Felvus. The peace which she then received remained with her during her brief earthly pilgrimage. In the Sunday school, and in visiting the sick poor, she became very useful. Illness, short and severe, resulted in her early death; but she was quite happy, and her mind was sweetly stayed on Jesus. Once, after a severe attack of pain, she exhorted her sister and others to give their hearts fully to God, and she began to sing—

“Come, let us join our cheerful songs  
With angels round the throne;  
Ten thousand thousand are their tongues,  
But all their joys are one.”

Urged to try and get some sleep, she said, “How can I sleep? I must praise God with my latest breath.” Again she tried to sing, but was not able. As the end drew nigh, she had intercourse with the heavenly world. She said, “I see Jesus! Blessed Jesus! He has come for me. Oh, what music is that? it is heavenly music! What light is that I see? How bright! My Saviour, my Saviour! what a mercy that such a sinner as I have been should enter heaven! I am not fit for heaven; but Jesus, my blessed Saviour, died for me.” In this truly happy frame, in the quietness of sleep, she entered the gates of the New Jerusalem, 10th February, 1856, aged twenty-six years.

A sailor at the approach of death was aroused at the prospect before him. He was ill, had no Bible, nor even the power to read one. He thought of the Sunday school, but its lessons seemed lost upon him. In this mental darkness he remembered two verses of Watts' hymn commencing—

“Come, let us join our cheerful songs,”  
and—

“Worthy the Lamb that died, they cry.”

On completing the second verse, the words “slain for us” rung in his ears, and he repeated them over and over till light broke in on his mind. He caught a glimpse of the plan of salvation;

the verse brought to his mind a teacher's instruction; and, believing in Christ's finished work, he found pardon and peace, and died happy.

Susannah Harrison, a very poor orphan girl of Ipswich, was called to lead a desolate and suffering life. She solaced herself by writing "Songs in the Night," in which are manifest a reverent cheerfulness and a placid resignation. In her last hours she sang softly with her friends one of Dr. Watts' hymns; then, after a pause, she added, "Let us sing again—

"Come, let us join our cheerful songs  
With angels round the throne," &c.

The scene was affecting; no one seemed able to sing with her. Her voice for the time seemed more than human, and she waved her hand exultingly as she sang. "You do not sing with me," she said; "I cannot forbear." She continued through the night warbling softly the lines of this hymn. Her last night was full of song, and as she took her upward flight she pointed heavenward, and said, "I cannot talk, but I shall soon sing THERE."

At a very early period of life, the Rev. Walter Oke Crogan became the subject of deep religious impressions; and at the age of nineteen he found redemption in the blood of Jesus, the forgiveness of sins. "I felt," he said, "as if I received heaven into my heart." He retained his confidence in God, and throughout a happy and useful course as a Wesleyan minister walked in the light of God's countenance. He travelled and preached in France, Greece, Ireland, and England, with blessed results; and with his pen he delighted the young in the pages of the "Youth's Instructor." His life and its end were one uniform testimony to the power of divine grace. Standing on the verge of eternity, he anticipated the songs of the blessed in the lines which he quoted a little before he breathed his last—

"The whole creation join in one,  
To bless the sacred name  
Of Him that sits upon the throne,  
And to adore the Lamb."

He died 30th January, 1854, aged sixty-one years.

HYMN 679.—"How sweet the name of Jesus sounds!"

This is a popular hymn by the Rev. John Newton, from the Olney Collection. It has a place in the American Methodist

Hymn Book, with one verse omitted. The original has seven verses. The fourth is omitted; it is as follows—

“ By Thee my prayers acceptance gain,  
Although with sin defiled;  
Satan accuses me in vain,  
And I am owned a child.”

Thomas Pratt, a deacon in the Independent Church at Mitcham—who died in 1854, aged fourscore years—delighted much in singing; and shortly before his death he led the tune, and, with his friends, sang the hymn—

“ How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.”

HYMN 680.—“ Jesus, the very thought of Thee.”—“ *Thy name is as ointment poured forth.*”

This hymn was written by St. Bernard, of Clairvaux, a monk, who was born A.D. 1091, and died 20th August, 1153, leaving a reputation for piety, learning, and influence which has never been surpassed. He left no less than 160 monasteries of his order, which were founded more by volunteers than from any such influences as are in exercise in our day. He was one of the most powerful preachers for a crusade to the Holy Land, and hosts of men volunteered in that enterprise in answer to his appeals. He would have passed his life away in solitude had the world suffered him; but he was forced into popularity by his powers of persuasion, and was made the unconscious arbiter and director of his age. He wrote against the Immaculate Conception of the Virgin Mary. His published works are in five folio volumes, in French. His “ Sacred Songs of Praise ” have been long the admiration of the Church. The Brethren in Germany translated the best of them, and this hymn is one of their renderings of the hymn with the title, “ Thy name is as ointment poured forth.” Dante places St. Bernard in one of the highest places in paradise. Some hymns have so much divine inspiration in them that the world will not let them die. This hymn has been like a charm in the Church for eight hundred years, and its music is as fresh as ever. Luther drank deeply into the works and spirit of St. Bernard, whom he described as the best monk that ever lived, and the glow of his

“Songs of Praise” was rekindled in those of Luther. This is only a fragment of the original.

In the Church of Rome there have been men of eminent piety and usefulness. One of these was the Rev. Thomas Canon Sing. Born in August, 1808, he devoted himself when young to the priesthood of that Church; and at St. Mary's Church, Derby, made for himself a name and reputation which will long survive. The Pope conferred on him the title of Monsignor, and in 1875 his bishop made him Vicar-General of his diocese. His last appointment was the charge of St. Mary's Mission, Grantham, where his genial and kind manners secured for him esteem and affection. His health broke down soon after he reached seventy; but he continued his pastoral duties, with the aid of an assistant priest, to within a few days of his death. He said mass at the church on Sunday, 22nd October, 1882, was seriously ill the next day, and received extreme unction. On Tuesday, the 24th, he was calmly waiting the Master's call; and, a quarter of an hour before his death, Pastor Sabela, his assistant, repeated to him the words of his favourite hymn—

“Jesu, the very thought of Thee  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.”

The dying man followed each line with ardent earnestness, and at the end breathed out a fervent Amen. He peacefully expired, 24th October, 1882, aged seventy-four years.

HYMN 681.—“All hail the power of Jesu's name.”—“*On His head were many crowns.*”

This is one of the most popular hymns in the English language, and was written by the Rev. Edward Perronet, son of the Rev. Vincent Perronet, Vicar of Shoreham, whom Charles Wesley called “our archbishop.” In early life Edward Perronet was associated with Mr. Wesley, but his opinions concerning the Church differed so widely from those held by the Wesleys, that he left them, and for some time laboured in the denomination which bears the name of Lady Huntingdon. His Nonconformist views led him to leave that body, after he had served the chapels in Canterbury and Norwich. He became a Nonconformist pastor, dying in Canterbury in 1792. The

alienation between him and the Wesleys was so complete that the latter refused the admission of his hymn into the Methodist Collection. In 1785 he published a small volume of "Occasional Verses ; Social and Moral," which is very rare. His suppressed poem of "The Miter" is still more rare ; it was the latter work which set John Wesley so decidedly against Mr. Perronet. The hymn has been attributed to other authors, and in some collections it appears with two verses which are not in the Methodist New Supplement. It was first published in the *Gospel Magazine* for 1780, anonymously. In the American Methodist Collection it is printed in an abridged form, side by side on the first page with the first hymn, "O for a thousand tongues to sing." The well-known tune, "Miles' Lane," was written expressly for the hymn, in the organ gallery of Canterbury Cathedral, in the last century, by William Shrubsole, who was the organist of Spa-fields Chapel, London, at the time he wrote it.

HYMN 682.—"Thou Great Redeemer, dying Lamb."

This hymn was written by John Cennick, a man of mark and influence in the early days of Methodism. He was born at Reading in 1717, and was converted at the age of seventeen. He was one of Mr. Wesley's early lay helpers, but left him after he had been a short time the teacher of Mr. Wesley's School at Kingswood. Doctrinal differences caused the separation, and whilst those points were under consideration, Mr. Cennick, not being permitted to teach, spent his time in evangelistic work and writing hymns. But for that suspension in his educational duties we might never have had from his pen those two well-known graces before and after meat, commencing "Be present at our table, Lord ;" and "We thank Thee, Lord, for this our food." On John Wesley's large family teapot, still preserved at City Road, these two graces are printed in large letters. It was at the same period, 1742, that he wrote another of his well-known hymns, found in many collections, commencing, "Children of the heavenly King." Adopting Calvinistic views, he joined Mr. Whitefield, but in 1745 he left his party and united himself with the Moravians, and visited Germany, so that he might learn thoroughly their doctrines and discipline. He afterwards travelled in Ireland as one of their ministers. In 1741-44 he published his first Hymn Book, entitled "Sacred Hymns for the Children of God ;" and in

1743-44 another portion appeared with the title "Sacred Hymns for the use of Religious Societies." In 1754 he published a volume of Hymns for Children, of which only a few copies are thought to have been sold, owing to his death following so soon afterwards; not more than one copy is known to exist. He was the author of the first Judgment Hymn, commencing—

"Lo! He comes with clouds descending,"

which Charles Wesley revised some years afterwards; and in that form it has since been used by the Methodist people. Whilst on a visit to London, Cennick died in one of the rooms at the Fetter Lane Moravian Chapel, London, 4th July, 1755, and was interred in the Moravian Cemetery, Chelsea. Two fine mezzotint portraits of Mr. Cennick were published in the last century. The only one of his hymns in the Methodist Collection is No. 682, based on Hebrews vi. 20. The original is written in the first person singular; it is altered to the plural in the New Hymn Book. The second verse in the original commences—

"O let me ever hear Thy voice,"

which is altered to

"O may we ever hear Thy voice,"

and it finishes with—

"And Christ shall be my song."

HYMN 683.—"Hark, the herald angels sing."—*For Christmas.*

This hymn has a singular history. Written by Charles Wesley and first published in 1739, it appeared again in 1743, revised. This was in the first Hymn Book used by the Methodist people, and has obtained the widest popularity. About 1760 Martin Madan altered the first line and otherwise mutilated it, and published it with three verses from the original left out. In this abridged form it has found its way into scores of collections. The original has ten four-line verses; the second, eighth, and tenth are omitted. The first line of the original reads thus—

"Hark how all the welkin rings."

It is the only one of Charles Wesley's hymns which has found its way into the Book of Common Prayer. By whose authority it was placed there has never been ascertained; the belief is that the University printer, in the last century, inserted it as a

Festival Hymn after the Psalms, to fill up a blank space, without any authorisation, and there it has since remained, having thus reached hundreds of thousands of readers who would not otherwise have heard of it. Some efforts have been made by Ritualistic clergymen to get the hymn excluded from the Prayer Book, but hitherto in vain: no one knows how it got there, and no one has authority to exclude it. It is sung in ten thousand congregations every Christmas time, and is, in fact, almost a universal favourite.

HYMN 684.—“Glory be to God on high.”

Charles Wesley's, being No. 4 of his “Hymns on the Nativity,” and was No. 607 in the former Supplement.

HYMN 685.—“Let earth and heaven combine.”

Charles Wesley's, No. 5 of “Nativity Hymns,” the third and fifth verses being left out. It was No. 609 in the former Supplement; “Poetical Works,” vol. iv., page 110.

HYMN 686.—“Stupendous height of heavenly love.”—*Christ the Light of the World.*

Charles Wesley's, being one of his “Scripture Hymns,” left in manuscript, to be published after his death. It forms one of his “Hymns on the Gospels,” No. 1166; “Poetical Works,” vol. xi., page 114; in former Supplement as No. 608.

HYMN 687.—“Light of those whose dreary dwelling.”—*Christ the Light of the Gentiles.*

Charles Wesley's, forming No. 11 of his “Hymns for the Nativity of our Lord.” It was No. 606 in former Supplement.

HYMN 688.—“Come, thou long expected Jesus.”

Charles Wesley's, from “Nativity Hymns.” “Poetical Works,” vol. iv., page 116.

HYMN 689.—“To us a Child of royal birth.”—*The Incarnation of Christ.*

Charles Wesley's, founded on Luke ii. 11, and left in manuscript for publication. It is No. 1176 in “Short Scripture Hymns;” and in “Poetical Works,” vol. ii., page 117.

## HYMN 690.—“O come, O come, Immanuel.”

This is a translation from the Latin, by the Rev. J. M. Neale, D.D. The author is not known, but he is said to have lived in the twelfth century, the Latin original being taken from the Mozarabic Breviary. It is made up of versified antiphones known amongst ecclesiastics as “the O’s,” because each verse commences with “O come.” It is based on “The Redeemer shall come to Zion.”—Isaiah lix. 20. It has served to cheer the Church for seven centuries.

HYMN 691.—“Christians, awake, salute the happy morn.”—  
*The Nativity.*—*Luke* ii. 8-17.

This hymn was written by Dr. John Byrom, and has attained a popularity as a Christmas hymn nearly as wide as that by Charles Wesley previously noticed. John Byrom was born in Manchester in 1691, and belonged to an old Lancashire family. He was educated at Trinity College, Cambridge, 1708, and became a Fellow in 1714. After taking his M.A. degree he studied medicine in Montpelier, but he soon abandoned the medical profession and settled in London as a teacher of shorthand, having John and Charles Wesley for two of his pupils, through whom he obtained much encouragement. In 1724 he was chosen Fellow of the Royal Society, and settled himself on the family estate in Lancashire, where he died in September, 1763, aged seventy-two years. He wrote verses for recreation, and his poems were first published in 1773, in two volumes. For want of proper revision by the author some errors appear in them. A new edition was issued in 1814, corrected, with a remarkable portrait of the author. His Nativity Hymn has kept his name alive in the Churches of the land. It was during the last half of the eighteenth century, and the first half of the present century, one of the most popular carols sung at Christmas time, in private homes, and as an out-door exercise, as well as in the Churches. John Wesley introduced his name into his Journal. Immediately Byrom’s poems were published Mr. Wesley obtained a copy and lost no time in its perusal. Under date of 12th July, 1773, he wrote as follows: “In my journey from Liverpool to Birmingham I read Dr. Byrom’s Poems. He has all the wit and humour of Dean Swift, together with much more learning, a deep and strong understanding, and, above all, a serious vein of piety.” He further describes his



verses as containing "some of the finest sentiments that ever appeared in the English tongue; some of the noblest truths, expressed with the utmost energy of language; and the strongest colours of poetry." Greater praise no man could give. In his note further on he commends the opinion of Dr. Byrom that the real patron of England is not St. George, as is commonly reported, no such Saint is known to have existed; for Georgius read Gregorius, and St. Gregory displaces St. George.

HYMN 692.—"O Saviour, whom this holy morn."

This is one of Bishop Heber's Christmas carols, a composition worthy of the man, but not so suitable as a companion to Byrom's stirring verses as is another of Heber's carols which commences—

"Brightest and best of the sons of the morning."

The second verse does not commend itself to the judgment of a poet, the concluding couplet is awkwardly expressed—

"Who lived to yield our ills relief,  
And to redeem us died."

HYMN 693.—"Jesus, Thee Thy works proclaim."

Charles Wesley's, one of his "Short Gospel Hymns," based on St. Matthew iv. 23; "Poetical Works," vol. x., page 160. It will be observed how faithfully the poet embodies the words of the evangelist and the teaching of Jesus.

HYMN 694.—"Lord, we sit and cry to Thee."

This short hymn was first published in 1837 in "A Selection of Psalms and Hymns for the use of St. Margaret's, Westminster," by the Rev. Henry Hart Milman, D.D. It indicates the devout spirit of the learned author, and is based on St. Luke xviii. 38-42. Dr. Milman was born in London, 10th February, 1791. His father was Sir Francis Milman, Bart., physician to George III. He was educated at Eton and Oxford, took orders in 1817, and became Vicar of Reading. In 1821 he was chosen Professor of Poetry in the University of Oxford. He was afterwards promoted to the rectory of St. Margaret's, Westminster, and in November, 1849, he became Dean of St. Paul's Cathedral, where his son and namesake is one of the minor canons. He died in September, 1868, aged seventy-seven years. Dean Milman was an extensive contributor

to the *Quarterly Review*, but he is best known by his "History of Latin Christianity," and his "History of the Jews." He did not excel in poetic genius, but he understood experimental religion, and his hymns testify to his faith in Christ and his love of the Saviour. Three of his hymns are in this collection, the others being Nos. 696 and 711.

HYMN 695.—"What means this eager, anxious throng?"—  
*"This is Jesus, the Prophet of Nazareth."*

This comes to us from the United States, and many million copies of it were put into circulation in less than one year, 1875, it being one of the favourite hymns sung by Mr. Sankey. It was first published in 1869 in a volume called "Sabbath Songs," but its pious author Miss Campbell, of Newark, New Jersey, America, wrote the hymn in 1864. It is one of those hymns which at once took a deep hold on the public mind, and its usefulness in the revival services of Messrs. Moody and Sankey has been subsidised by wandering minstrels in the streets. The singing of that hymn on a Saturday night has not only been the means of preaching Jesus to heedless multitudes crowding our thoroughfares, but its tenderly touching appeal has earned for the minstrels many a Sunday dinner—Jesus is still the name, in every clime—"high over all."

HYMN 696.—"O, help us, Lord! each hour of need."

This is one of Dean Milman's, and is based on Matthew xv. 25. Its pleading petitions will secure for it many admirers, and as a hymn for use in the closet it will be much prized.

HYMN 697.—"The winds were howling o'er the deep."—*Christ in the Storm.*

A successful effort of Bishop Heber's to embody the account given by St. Mark iv. 36; v. 19, of Christ in the storm on the Sea of Galilee, and it prayerfully turns the miracles of Jesus into supplications for present blessings. The pious bishop was in full sympathy with the Saviour, and his rendering will bear frequent perusal.

HYMN 698.—"Lord! it is good for us to be."—*The Transfiguration.*—*Matt. xvii. 4.*

This appears in a corrected form from that in which it was first issued in 1875 for the approval of the Methodists. Its author is the Rev. Arthur Penrhyn Stanley, D.D., son of Dr.

Stanley, Bishop of Norwich, himself eminent as a dignitary of the Church of England, a Court favourite, distinguished as an antiquary, historian, and traveller, and known especially to Methodists as the generous Dean of Westminster Abbey, who personally superintended the erection and unveiling of the monument in that edifice to the memory of John and Charles Wesley. He was born in December, 1815, educated at Rugby under Dr. Arnold, and graduated at Oxford in 1838. He was made one of the canons of Canterbury in 1851, and Regius Professor of History in the University of Oxford, in 1856. He became the biographer of Dr. Arnold, and of his learned father Bishop Stanley. He died at the Deanery, 18th July, 1881, aged sixty-six years, and was interred in Westminster Abbey amidst almost national tokens of sorrow. Amongst his numerous and valuable works are his "Historical Memorials of Canterbury, and of Westminster Abbey." The only hymn from his pen offered for use by the Methodists is one which has about it a fascination of thought and expression, but it is the charm of marble rather than of life. There is a beauty about it, but it is of fancy rather than of faith. The deep spiritual lessons of the transfiguration, the Christian characteristics of such a theme are not there. Warmth, adoration, and love are not so apparent as one would expect to find them in dealing with so sublime and remarkable an incident. The Dean was pleased to find himself represented in the Methodist Hymn Book; it was just the fitting compliment to the generous kindness he manifested in promoting the erection of the monument to the two Wesleys in Westminster Abbey. He had a mind favourable to the Wesleyans, he longed to preach in Wesley's chapel, in the City Road; he did one Saturday afternoon stand in Wesley's pulpit there, and read a portion of Scripture to an audience of half-a-dozen who were present, including a Government Minister. Failing to preach amongst the Methodists, he has secured the privilege of being sung in Methodist congregations, but the classic coldness of the language will limit the popularity of the hymn.

HYMN 699.—"Plunged in a gulf of dark despair."—*Praise to the Redeemer.*

Dr. Watts' hymn, book ii., No. 79, with three verses omitted. By this omission the harmony of the hymn is broken, but not its usefulness. It was formerly No. 595.

In early life Lancelot Thurlow entered into the liberty of the children of God, and was for thirty-five years an earnest and faithful Methodist local preacher. The last days of his pilgrimage were cheerful and bright, from the indwelling presence of God. The night preceding his death he was greatly comforted by meditating on passages of Scripture, and portions of hymns, and several times he repeated the verse, referring to the great love of God—

“O for this love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour’s praises speak !”

He was exceedingly happy ; and just as his spirit fled away, 24th February, 1860, as if he heard the music of heaven, he shouted, “Hark !” and he went to join in the anthem he doubtless heard.

Jane Vaudeveer was a member of the Summerfield Methodist Church, Brooklyn, America, who fell on sleep, 6th March, 1882, aged ninety-three years. She was for seventy-five years a member of the Methodist Episcopal Church. Converted at the age of eighteen, with a change of heart came a change of life, which for three quarters of a century proved the genuineness of the religion she professed. She went to reside at Brooklyn when it was a small village, with only two churches. Her house was the minister’s home, her hands were ever open to supply the needs of the Church and the wants of the poor. She lived in the affections of all who knew her, and as the close drew near, victory and confidence were perfected. Full of joy at the thought of the great love of Jesus, and at the prospect of meeting so many loved ones she had known on earth, who had passed before her to heaven, her own gentle spirit escaped to rest whilst she was whispering—

“Angels, assist our mighty joys !  
Strike all your harps of gold :  
But when you raise your highest notes,  
His love can ne’er be told.”

HYMN 700.—“When I survey the wondrous cross.”—*Crucifixion to the World by the Cross of Christ.*

Dr. Watts’, from book iii., No. 7 ; a very popular hymn, founded on Gal. vi. 14. The fourth verse is left out. It was formerly No. 623.

“George Eliot” (Mrs. Cross), the very popular English authoress, was in her early life associated with godly Methodists in Derbyshire, and one of the characters she has portrayed in “Adam Bede” was Dinah Bede—Mrs. Evans—who was a female preacher at Crich, near Matlock. She lived to a great age, and in her last illness, peace and happiness were abundantly manifested. One night, full of pain, sitting by the bedside she said, “How good the Lord is; Praise His holy name.” Not able to lie down, a friend supported her. All at once she exclaimed—

“See, from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?”

After a short pause, her familiarity with the Hymn Book was manifested by quoting the last verse of the previous hymn—

“Angels, assist our mighty joys,  
Strike all your harps of gold;  
But when you raise your highest notes  
His love can ne'er be told.”

She wept for some time with joy, and after recovering her emotion, she shouted—

“‘Worthy the Lamb that died,’ they cry  
‘To be exalted thus!’  
‘Worthy the Lamb,’ our hearts reply;  
‘For He was slain for us.’”

In that spirit of holy triumph, she closed her pilgrimage on earth, 8th December, 1858, aged eighty-one years.

Mr. J. Cramp, a local preacher at Longford, Staffordshire, had preached three times on the Sabbath, and at the close of the evening he observed, “It is all over with me; my work is done.” This was his last Sabbath; he lingered on for a few days, and on 9th July, 1860, he tranquilly resigned his spirit into the hands of his Saviour, nearly his last words being—

“When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.”

From very tender years the mind of Miss Jordan, of Norwich, was impressed with divine things, and whilst yet a child, during a thunder-storm, she earnestly entreated the Lord to pardon her sins. These impressions wore away for a time, under the teachings of a Calvinistic minister. In 1790, the Rev. John Hickling was appointed to the Norwich circuit, and as Miss Jordan had commenced to attend the ministry of the Methodists, she soon discovered the errors she had been taught, and, under the preaching of Mr. Hickling, she learned the way of salvation; and at a prayer meeting in the chapel she found peace in believing on Jesus. Two years afterwards she was married to Mr. Hickling, and for twenty years they were helps-meet for each other. She was a true Methodist, and a sincere Christian, taking especial interest in those young preachers who were from time to time located with them. Her last illness was short, but severe; she had gone to visit some friends at Beverley, was suddenly seized with fatal symptoms, and in a few days exchanged mortality for life. The last time she attended her class, her leader asked her to give out a verse and pray. She gave out—

“Were the whole realm of nature mine,  
That were a present far too small;  
Love, so amazing, so divine,  
Demands my soul, my life, my all.”

This verse gave her comfort in her latest hours; she repeated it with her dying breath, and in great peace her happy spirit fled to the realms of glory, 18th July, 1812, aged forty-five years.

Dr. Hall tells the story of a Scotchman who sang most piously the hymn—

“Were the whole realm of nature mine,  
That were a present far too small,”

and all through the singing was fumbling in his pocket to make sure of the smallest piece of silver for the contribution box. Father Ignatius was preaching some time in the church of St. Edmund-the-King, Lombard Street, London. One morning a popular hymn of Dr. Watts' was sung before the sermon, and when it ended the preacher slowly repeated the last line, “Demands my soul, my life, my all,” adding, “Well, I *am* surprised to hear you sing that. Do you know that altogether you only put fifteen shillings into the bag this morning?”

The following Latin version of this hymn may be interesting

to many readers. It appeared in the *Irish Ecclesiastical Gazette*, and is the translation by Judge Lawson—

“Vos vana mundi gaudia cedite,  
Absisque inanis mente superbia,  
Dum mira crux, de qua pependit  
Emoriens Dominus, videtur.

“Nil gloriari fas, nisi sanguine  
Christi profuso sacrifera cruce,  
Quæcunque vana olim juvabant  
Sanguineas pereant ad aras.

“En ! mors amori nupta videtur, et  
Amor dolores exsuperat necis,  
An clavus hos transfixit artus,  
Spinave tale caput coronat ?

“Si regna mundi deveniant mihi,  
Pudebit aris ista reponere,  
Tu, munus impar, cor refractum  
Accipias, animanque votam.

“J. A. LAWSON.”

HYMN 701.—“God of unexampled grace.”—*The Lord's Supper a Memorial of the Death of Christ.*

Charles Wesley's, being No. 21 in “Hymns on the Lord's Supper.” The original has nine verses ; those omitted here formed Hymn 552 in the old Supplement, but they are now left out of the collection. This was No. 621 in the former Hymn Book.

HYMN 702.—“O Thou, whose offering on the tree.”—*The Holy Eucharist as it implies a Sacrifice.*

Charles Wesley's, forming No. 123 of “Hymns on the Lord's Supper.” The last verse of the original is left out. This was formerly Hymn 619.

HYMN 703.—“Not all the blood of beasts.”—*Faith in Christ, our Sacrifice.*

Dr. Watts', Hymn 142, book ii., the third and fourth verses of the original being left out. It was No. 615 in the former Supplement.

One of these omitted verses is very characteristic of the doubting faith of its author, when contrasted with the bold confiding faith of Charles Wesley—

“ My soul looks back to see  
The burdens Thou didst bear,  
When hanging on the cursed tree,  
And hopes her guilt was there.”

Some have doubted whether the teaching in the first verse is in accordance with that of Holy Scripture (see Matthew vii. 28 ; ix. 13 ; and Leviticus xvi. 15, &c.). The Jew, when he had offered his sacrifice and fulfilled the ceremonial law, certainly must have felt his guilty conscience at peace, and his sins washed away, although the sacrifices in themselves had no inherent value ; yet they were of divine appointment to accomplish that end. The Jewish sacrifices, no doubt, received their value in association with the death of Christ.

There are several instances on record of the value of this particular hymn. One of the Bible Society's colporteurs was one day offering Bibles for sale in the Jews' quarter, at the east end of London, when a Jewess informed him, if any of their people bought a Bible, read it, and became converts to Christianity, they would certainly return to their former belief, and die in the faith of Abraham. The Bible-man replied that when he was a city missionary he had been induced to call upon a dying Jewess. “ She had been brought from affluence to abject poverty for the faith of Christ : at one time she had kept her own carriage. One day her eye rested on the leaf of a hymn book, which had come into the house covering some butter, and she read upon it these words—

“ ‘ Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.’ ”

The verse haunted her ; she could not dismiss it or forget it. After a time she went to a box where she remembered she had a copy of the Bible, and induced by that verse, she began to read it, and she read on till she found Jesus Christ, ‘ the Lamb slain from before the foundation of the world.’ She became openly a convert to Christianity. This caused her Jewish husband to divorce her. He went to India, where he married



again, and died. She lived in much poverty with two of her nation, Jewish sisters, who had also become Christians. All this," said the Bible-man, "I knew; and as I stood by her bedside, she did not renounce her faith in her crucified Lord, but died triumphing in Him as her rock, her shield, and her exceeding great reward."

The religious course of Mrs. Harriet Hirst, of Bedford Place, Leeds, commenced in early life, and her membership as a Methodist continued nearly sixty years. She ever took delight in the means of grace, especially in the class-meeting and love-feasts. During the trials of a long widowhood, as well as in old age, her reliance on Christ was unshaken. Again and again she expressed her confidence in God in the words of Dr. Watts—

"But Christ, the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they."

She fell asleep in Jesus, 20th October, 1864, aged seventy-eight.

A chequered course was the lot of John Henry Cassell. At the early age of nine years the godly instructions of his good Moravian mother led him to the Saviour, and he rejoiced in the knowledge of sins forgiven. But the severe trials arising from the evils of the war with France deprived him of his religion, and his parents of all their earthly substance. Coming to London, they had to commence life again, without money or friends. A seafaring life for both father and son, for some years, revealed to them such a condition of wickedness and profanity, that they relinquished it for fear of impending judgments. The son, of whom we write, settled down at Poplar, sought again the favour of God, realised afresh his adoption into His family, joined the Community, in which he was for nearly a quarter-of-a-century a preacher, and as a class-leader greatly aided a rising Methodist Society at Poplar. He opened his house for preaching, and rejoiced to see many sinners there brought to know their sins forgiven. His love of prayer and of the means of grace were marked characteristics of his life. The Rev. John Farrar gave him and his family the sacrament of the Lord's Supper, and a more solemn celebration has seldom been held. Shortly after, on another visit of Mr. Farrar's, the dying man said, "I feel my account is made up :

I know whom I have trusted: I know the power of Jesus; I feel His love. I am the Lord's and He is mine. Yesterday," during the sacrament, "I seemed to be in heaven: surely I could not be happier if there. How much the hymn we sang at the sacrament has been on my mind. Read it." It was read; and, taking up the last verse with energy of voice, he exclaimed—

“ ‘ Believing, I rejoice  
To feel the curse remove;  
I bless the Lamb with cheerful voice,  
And trust His bleeding love.’

That is my experience," he added; "the curse is gone; His blood cleanseth me from all sin, Christ is all and in all." Thus triumphantly he entered into rest, 5th March, 1837, aged forty-nine years.

HYMN 704.—"Thou very Paschal Lamb."—*The Lord's Supper as a Sign and Means of Grace.*—TUNE, Brentford, 1761.

Charles Wesley's, being No. 51 of "Hymns on the Lord's Supper." It also forms No. 11 in John Wesley's "Select Hymns, with Tunes Annexed," 1761. This was No. 617 in the former Supplement.

HYMN 705.—"This, this is He that came."—*The Lord's Supper as a Sign and Means of Grace.*

Charles Wesley's, forming No. 74 of "Hymns on the Lord's Supper," and was No. 618 in the former Supplement.

HYMN 706.—"'Tis finish'd! The Messiah dies."—"*It is finished.*"

Charles Wesley's, forming one of his "Scripture Hymns," enlarged and left in manuscript. The first verse only forms part of No. 387 of his "Short Scripture Hymns," vol. ii., founded on John xix. 30; but it is placed among the hymns under the heading "St. Luke." This was No. 614 in the former Supplement.

HYMN 707.—"All ye that pass by."—*Invitation to Sinners.*

Charles Wesley's, forming No. 42 of "Hymns and Sacred Poems," 1749, vol. i. Was No. 616 in the former Supplement.

A copy of Wesley's Hymns was lent to the father of the present Earl of Derby, and when it was returned the word "anger" in the second verse was altered to "mercy," thus :— "The Lord in the day of his mercy did lay," &c. The alteration is an improvement.

The father of Mrs. Hatton of Birmingham, was descended from the old Puritans, and preserved the principles of their stern and primitive piety. He was a strong churchman, not free from bigotry, and was induced to ride over from Ilkeston to Nottingham to hear Mr. Whitefield preach at the market-cross. As he drew near the outer circle of the crowd, the preacher was giving out with much earnestness Mr. Wesley's lines—

"All ye that pass by,  
To Jesus draw nigh;  
To you is it nothing that Jesus should die?"

The words deeply impressed his mind, the last line in particular which he received as a direct appeal to himself. From that hour his heart and manner of life were both changed; he became a new creature in Christ Jesus, and all his family commenced soon afterwards to follow in his footsteps.

Mary Ann Squires, of Leegrave Marsh, Dunstable, died 7th August, 1855, aged twenty-four years. She attended the watch-night service of 1848, when she was convinced of sin, and a few days after at a prayer meeting she found peace. She had a clear sense of her adoption, which kept her ever rejoicing in God. She loved the means of grace, especially the class meeting, was a devoted Sunday-school teacher and collector for the missions, and was a member of the chapel choir. As she lay dying, among many verses she sung, this one she loved most, making it more personal by changing the first word "your" into "my,"—

"My ransom and peace,  
My Surety He is;  
Come, see if there ever was sorrow like His."

Then added, "Jesus is precious!" "Happy! happy! all is well." "I shall soon be home in my Father's house." Thus she entered into rest.

The guardian care of an elder sister produced those deep religious impressions on the mind of Betsy Surr, which led to her ultimately finding pardon through faith in Christ, whilst reading the "Life of Carvosso." Her after-life was a clear testimony to

the change divine grace had wrought. She cheerfully gave up home and friends to leave England for Jamaica as the wife of the Rev. Wilson Lofthouse. Here, during her brief sojourn, her piety was matured by earnest and almost incessant prayer, but her feebleness of body greatly hindered her joy. Sometimes she would become plaintive in her supplications for more of the mind of Christ ; and she would arouse herself from a sorrowful tone by singing the verse—

“ For you and for me  
He died on the tree :  
His death was accepted, the sinner is free !  
That sinner am I  
Who on Jesus rely,  
And come for the pardon God cannot deny.”

This was her last testimony for God. She bore much suffering with extreme submission, and peacefully entered into rest. The evening of the day on which she died, 17th November, 1837, her remains were deposited, with those of her infant, in a grave beside those of the Rev. Valentine Ward, at Montego Bay, West Indies.

In the *Wesleyan Magazine* we read of the death of Holrody Walker, of Leeds, who in his eighteenth year was dangerously ill, was very anxious about his soul, and earnestly sought salvation. After suffering much distress of mind, he obtained a sense of God's pardoning mercy whilst reading and thinking over the sixth verse of this hymn—

“ My pardon I claim ;  
For a sinner I am :  
A sinner believing in Jesus's name,  
He purchased the grace  
Which now I embrace ?  
O Father, Thou know'st He hath died in my place.”

He believed in the atonement of Christ, and rejoiced in God as his reconciled Father. He lived two years afterwards ; but just before he died he said, “ I have a sweet assurance that my sins are forgiven, and that I am accepted in the Beloved.”

HYMN 708.—“ O Thou eternal Victim, slain.”—*A Memorial of the Death of Christ.*

This forms No. 5 of Charles Wesley's “ Hymns on the Lord's Supper,” 1745. The full title is, “ The Lord's Supper as it is a

memorial of the sufferings and death of Christ." The sacramental hymns of Charles Wesley are, to a large extent, based on the sentiments recorded by Dr. Brevint in his treatise on that subject, which is usually prefixed to the hymns. A thoughtful reader of both will readily discover the sentiments both of Dr. Brevint and Thomas à Kempis; but these are embellished by Charles Wesley with all the charm of sacred poetry. This hymn was No. 545 in the former Supplement.

HYMN 709.—"Rock of Ages cleft for me."—*A Living and Dying Prayer for the Holiest Believers in the World.*

Augustus Montague Toplady's, and first published in the *Gospel Magazine* for March, 1776, of which he was then the editor. It was formerly Hymn 624.

It is printed at the end of an article in prose, signed J. F. The allusion in the title to the "Holiest Believer in the World," is believed to refer to the Rev. John Wesley, who had a short time previously published a tract entitled "Predestination Calmly Considered," which is thought to have been a reply to the opinions published by Mr. Toplady on that much disputed doctrine. The term, "holiest believer" can only be designed by Mr. Toplady as a sneer at the doctrine of entire holiness, which both the Wesleys so strongly enforced in their preaching and hymns. The original is in four stanzas, and it was uniformly so printed till Mr. Montgomery and the Rev. T. Cotterill prepared the Sheffield Hymn Book in 1819. In that collection Toplady's Hymn was printed with considerable alteration, and abridged so as to make only three stanzas instead of four. In the altered form there published, the hymn has been copied into the Methodist and some other Collections. The alteration is manifestly an injustice to the author; hence, in most modern hymnals, it is given in its original integrity. From the importance which now attaches to this hymn throughout the world, it may be desirable to give the exact reprint of it. This hymn gave consolation to the late Prince Consort in his dying hours; and Dr. Pomeroy relates, that when he was visiting an Armenian church in Constantinople, he saw many in tears whilst they were offering praise, and on inquiry, found that they were singing a Turkish translation of this hymn of Toplady's—

"Rock of Ages, cleft for me,  
Let me hide myself in Thee;

Let the water and the blood,  
 From Thy riven side which flow'd,  
 Be of sin the double cure,  
 Cleanse me from its guilt and power.

“Not the labours of my hands,  
 Can fulfil Thy law's demands ;  
 Could my zeal no respite know,  
 Could my tears for ever flow,  
 All for sin could not atone ;  
 Thou must save, and Thou alone.

“Nothing in my hand I bring,  
 Simply to Thy cross I cling ;  
 Naked, come to Thee for dress ;  
 Helpless, look to Thee for grace ;  
 Foul, I to the Fountain fly ;  
 Wash me, Saviour, or I die !

“While I draw this fleeting breath,  
 When my eyestrings break in death,  
 When I soar through tracts unknown,  
 See Thee on Thy judgment throne ;  
 Rock of Ages, cleft for me,  
 Let me hide myself in Thee !”

Its first appearance in the Wesleyan Collection was in the Supplement issued in 1830 ; and in 1832 the Rev. Richard Watson, in a letter to the *Wesleyan Magazine*, erroneously attributes its authorship to the Rev. Charles Wesley. If the reader will turn to the preface on the “Christian Sacrament and Sacrifice,” by Dr. Brevint, which usually precedes the editions of Charles Wesley's “Hymns on the Lord's Supper,” on page 8 he will find all the thoughts which are with so much force and elegance embodied in the hymn. It was translated into elegant Latin verse by the Right Hon. W. E. Gladstone, M.P., in which form it was copied into many of the newspapers of England, the Continent, and America, and so became a subject of general inquiry and remark. The Premier has since translated the same hymn into Greek.

Augustus Montague Toplady was the son of Major Toplady, and was born at Farnham, Surrey, 4th November, 1740. Educated at Westminster School, he yet owed more to the training of his pious mother than to schools. At fifteen he was convinced of sin, and at sixteen, he was converted under the

preaching of a layman in a barn in Ireland. In 1758, whilst reading Manton's sermons, he adopted Calvinistic tenets, and held them firmly to the end of life. He began to write hymns and poetry at twenty; and in 1762, was ordained, and obtained the living of Blagdon, Somerset, afterwards that of New Ottery; then in 1768, was vicar of Broad Hembury, Devon. With weak lungs, and a feeble frame, he came to London in 1775, and for over two years, he preached with the solemnity of heaven on his lips, in the French Church, Orange Street, Leicester Square. In 1775, he became the editor of the *Gospel Magazine*, in which some of his hymns first appeared. In 1776 he published a Collection of 419 Hymns, including his own. His poems were published without his name, in Dublin, in 1759. The spirit of controversy led him to say bitter things, and during a long interview he had with Thomas Olivers, at Mr. Wesley's Foundry, words ran high on both sides, but neither were convinced that the other was right. Toplady led a holy and sanctified life, and his hymns breathe a pure ethereal spirit, embodying joy, praise, prayer, and the triumph of faith. He had a happy and triumphant passage to heaven. He died at Knightsbridge, 11th August, 1778, aged thirty-seven, and was interred in Tottenham Court Road Chapel, when Rowland Hill delivered a spontaneous oration to his memory. Mr. D. Sedgwick published his 133 Hymns in one vol., with Memoir, in 1860, a choice and valued work.

General Stuart, of the Confederate Army of America, died at Richmond, of wounds received in a cavalry charge. Just before he died, he turned to the Rev. Mr. Peterkin, of the Episcopal Church, of which the General was an exemplary member, and asked him to sing the hymn commencing—

“Rock of Ages, cleft for me,  
Let me hide myself in Thee!”—

the General singing with all the voice and strength he could command. He then joined in a prayer with the minister. To the doctor, who was standing by, he said, “I am going fast, now: I am resigned: God's will be done;” and then he died.

The incidents which cluster around this hymn are sufficiently numerous and interesting to make a lengthy chapter. A few only can be noticed.

The Rev. Theophilus Lessey was converted to God at the age of seventeen, and dedicated to His service in baptism by the

venerable John Wesley. In early life his delicate constitution made it very doubtful whether he would reach manhood; but his education and training at Kingswood School prepared him for the distinguished sphere in which he afterwards moved. First as a local preacher, and then as one of the foremost preachers in the Wesleyan ministry, and as president of the Conference in the Centenary year, he was "a burning and a shining light." Soon after the close of his Conference year, he was seized with that illness which, after two years' suffering, closed his career of great public usefulness. When he was nearing the eternal shore, he was reminded of the prevalent intercession of Christ, and of His sympathy with our sufferings and infirmities, when he replied with affecting emotion, "Yes, Christ is my only hope; on His atonement I rest, His precious atonement;" and, in the words of Toplady, he added—

"In my hand no price I bring,  
Simply to Thy cross I cling."

Several portions of this expressive hymn were often on his lips, and he tried to sing the hymn through, his family joining; when unequal to that effort, he would repeat a line, and raise his hand as an act of devotion. He died suddenly at last, 10th June, 1841, aged fifty-four, from the rupture of a blood-vessel, and was buried in the graveyard behind the City Road Chapel.

Under the ministry of the Rev. Robert Gover, Jane, the beloved wife of the Rev. Samuel H. Wardley, was convinced of sin in early life, and at a prayer meeting soon afterwards, she obtained peace in believing on Jesus Christ. She retained the evidence of her acceptance with God through life, and manifested it by her love to the people of God, and to the means of grace. Consumption cut short her earthly course, but shortly before she died, 8th June, 1842, she found much comfort in the hymn "Rock of Ages," which was so expressive of her inmost feelings. Her last words were, "Jesus is gloriously precious."

The Rev. David Edgar, at the early age of sixteen, found peace through believing in Jesus, and soon afterwards began to call sinners to repentance. For fourteen years he laboured with fidelity and success in the Wesleyan ministry. He suffered much affliction for several years previous to his death, but his soul was kept in peace. A few days before he died, he repeated the hymn commencing—



“ Rock of Ages, cleft for me,  
Let me hide myself in Thee !”

and on ending it he said, “ It is there I am resting : None but Christ ! none but Christ !” He died, 12th August, 1853.

The parents of the Rev. John Nesbett were Irish Presbyterians, and he was by his parents designed for the ministry of that body ; but his conversion to God through the Methodists in that country determined his future course ; and for fifty-seven years he laboured with untiring zeal and energy in the Methodist ministry, and had the satisfaction of seeing hundreds of his countrymen converted to God as the fruit of his hallowed and successful toil. During the four years' illness which preceded his death, he read the Bible four times through, with Mr. Wesley's, Mr. Sutcliffe's, and Dr. Adam Clarke's comments thereon. A few days before he died, he forwarded £50 to the mission fund and £50 to the Preachers' Annuitant Society as a token of his love and gratitude to Methodism. On his last Sabbath on earth, after the usual reading of the Scriptures, and the reading of some hymns, on coming to the lines—

“ In my hand no price I bring,  
Simply to Thy cross I cling,”—

he cried out, “ That is my experience ! my feet are upon the Rock : that Rock is Christ : Christ is all in all !” In this frame of mind he breathed out his soul into the hands of God, 18th January, 1858, aged eighty-two years.

“ THE LORD SENT HIM.”—One Sabbath a poor drunken man walked into a church with a fashionable congregation, and seated himself near the pulpit, at the close of the first hymn ; his shabby appearance attracted general observation. The minister had scarcely commenced preaching when the stranger had sunk into a deep sleep and snored aloud, when one of the officers of the church approached to lead him out. “ Let him remain,” said the minister ; “ he does not disturb me. Try and bear with him. I hope he may hear some word before he leaves which will persuade him to lead a new life. The man is not in his senses ; there is some influence which we do not perceive which has led him here. I believe the Lord sent him.” He continued to sleep on, but more quietly. The pealing of the organ and the singing of the choir at last roused him. He started to his feet, and gazed in bewilderment around. It was

the old hymn, "Rock of Ages," which they were singing. He sat down, buried his face in his hands, and listened to the prayer which followed. The next Sabbath he was again in church, and soon afterwards, in a prayer meeting, he arose and said he hoped he had become a Christian. On the Sabbath when he first entered the church he had heard the singing, and a voice seemed to bid him enter. He thought it might be the voice of God speaking to him for the last time. Half overcome with drink and almost in rags, he entered the church. He heard part of the hymn, "Rock of Ages," the hymn sung by his mother upon her deathbed. The prayer which followed seemed meant for him. He resolved to leave off his old habit, and by the grace of God he had kept his resolution. He became a member of the church, and subsequently a deacon. "I do not know," said his pastor, "a man more earnest, or more successful in doing good than he."

"Albert the Good," England's royal prince, breathed out his happy spirit in this couplet—

"Rock of Ages, cleft for me,  
Let me hide myself in Thee!"

Windsor Castle never had a purer spirit as its chief tenant, and never was witnessed there a more hopeful dying.

A poor African girl, who had found Christ, was dying. She suffered much, and at intervals of rest she repeated hymns she had learned at school. Just before she expired, she repeated twice—

"Rock of Ages, cleft for me,  
Let me hide myself in Thee!"

Shortly afterwards she cried aloud "Heaven is ready: I am ready—happy, peace—Do you not see the angels that surround me?" They bore her happy spirit home.

The ship *London*, lost in the Bay of Biscay, had on board the Rev. D. J. Draper and his wife, who were bound for Australia. The last man that left the ship was asked what the passengers were doing,—he replied, the last sounds he heard were the voices of as many as could do so, singing—

"Rock of Ages, cleft for me,  
Let me hide myself in Thee!"

That terrible calamity was on 11th January, 1866.

The Rev. Dudley Tyng, a pious young minister of America, was called to his reward soon after entering on his sacred duties.

His last message to his church was, "Stand up for Jesus ; let us all stand in Christ Jesus !" Just before he expired, though very feeble, he suddenly aroused himself and said, " Sing, sing, can you not sing ? " Seeing his utter weakness, his friends hesitated, when he struck up—

" Rock of Ages, cleft for me," &c.

they sang two verses, then paused, and as the words died away, his spirit escaped to the rest of heaven.

A Quaker lady, who for three years had visited camps and hospitals to help and cheer the sick, wounded, and dying during the American war, relates the case of a little drummer-boy, who had recognised no one since his fall, and had given little evidence of consciousness ; he was very near his end ; and she whispered in his ear—

" Rock of Ages, cleft for me,  
Let me hide myself in Thee ! "

when the countenance of the brave youth brightened up, and he followed with the second stanza of this immortal song, saying his mother had taught him that hymn, and he had often sung it in Sunday school, and after a few minutes' conversation he expressed a hope in the Saviour, and fell asleep to wake no more to earthly scenes.

The Honourable John Lowe, a member of the Legislative Council, Melbourne, Australia, was born in Cheshire, in 1813. He settled in Melbourne, where he died in 1867. After a very hot day disease set in on his face, and rapidly proved fatal. His affliction was exceedingly painful, but, amid all his sufferings—and those who witnessed the mighty man laid low, writhing with pain, will never forget it—there was not a word of murmuring or complaint. His words—they were not many, only falling at intervals—were not about business or politics, but chiefly about Jesus and the blessedness of the righteous after death. On more than one occasion he was heard to say—

" O, where is that radiant shore,  
Shall we not seek it, and part no more ? "

On the Monday night before he died there was a change in the weather ; the rain was falling fast and the thunder was heard reverberating through the sky, when he quoted the words of the Apostle, " The heavens and the earth shall pass away, and the elements shall melt with fervent heat." His hopes were

centred in Christ ; he said Christ was “ precious : ” referred to the truth that He was “ made perfect through suffering,” and quoted, though with a faltering voice, the verse—

“ Rock of Ages, cleft for me,  
Let me hide myself in Thee ! ”

which he designated the Prince Consort’s hymn. Towards the termination of his illness the powers of language failed him and he gradually became weaker and weaker till he breathed his last. By his death the Methodist Church in Australia lost one of her brightest members.

Mary Beynon (born 1803), and her husband, George Beynon, both joined the Methodist Society in February, 1827. They showed their love to the cause by providing a home for the preachers, and their kitchen was the preaching place for the Methodists. Mr. Beynon was for thirty years a class-leader in the Gower district. Mrs. Beynon was a sincere Christian, and for her catholicity, was beloved by all who knew her. In old age her frank, cheerful, loving spirit endeared her to all who visited her. In her last illness, she had no fear, but a fulness of peace and joy. When her strength failed she began to sing—

“ In my hand no price I bring,  
Simply to Thy cross I cling.”

Shortly afterwards she repeated—

“ I will never leave Thee, nor forsake Thee.”

Just as she was dying she sang—

“ Hide me, O my Saviour, hide,  
Till the storm of life be past.”

Her strength failed her, and rallying after a few moments, she again tried to sing—

“ I’ll praise my Maker while I’ve breath,  
And when my voice is lost in death.”

Her song ceased—the voice was silent—her spirit had passed through death triumphant home. She died at Burry’s Green, Gower, 15th February, 1883, aged eighty years.

HYMN 710.—“ Saviour, when in dust to Thee.”

Written by Sir Robert Grant, of whom a notice will be found under Hymn 611. It is a hymn which embraces various

incidents in the life of Jesus, thereby teaching much Scriptural truth, but it will probably find more favour in churches than in Methodist congregations.

HYMN 711.—“When our heads are bowed with woe.”

One of three hymns in the Collection by Dean Milman, based on the words “Surely He hath borne our griefs and carried our sorrows” (Isaiah liii. 4). It is a solemn and plaintive ode, very different in character to the cheerful and vigorous verses of Charles Wesley, but it will find many admirers. It is in the strain of a Romish hymn to the Virgin Mary.

HYMN 712.—“He dies ! the Friend of sinners dies !”—*Christ's Dying, Rising, and Reigning.*

Dr. Watts', from “*Horæ Lyricæ*,” 1705. It was No. 553 in the former Supplement.

This hymn is as much improved by John Wesley's judicious alterations as is the same author's version of the Hundredth Psalm. Dr. Watts wrote thus—

“He dies ! The heavenly Lover dies !  
The tidings strike a doleful sound  
On my poor heart-strings : deep he lies  
In the cold caverns of the ground.”

We need not stay to point out the weakness of this ; let John Wesley's amended lines make their own appeal—

“He dies ! the Friend of sinners dies !  
Lo ! Salem's daughters weep around !  
A solemn darkness veils the skies,  
A sudden trembling shakes the ground.”

This hymn, as altered by Mr. Wesley, has been very popular, but it has marked imperfections. We are nowhere in Scripture called to mourn for the death of Jesus. Even the daughters of Jerusalem—“Salem's daughters”—were not encouraged by Jesus to weep for Him, but rather to weep for themselves. Take another couplet from the original and see Mr. Wesley's improvement—

“Come, Saints, and drop a tear or two  
On the dear bosom of your God.”

Could they do so if they wished ?

In Mr. Wesley's "Select Hymns for the use of Christians of all Denominations," he has printed this hymn in its unaltered form ; thus showing that he took special pains in preparing the Hymn Book designed "For the Use of the People called Methodists."

HYMN 713.—"Ye humble souls, that seek the Lord."—  
*The Resurrection of Christ.*

Dr. Doddridge being No. 196 in his Hymns, founded on Matthew xxviii. 5, 6. The third verse is left out. This was No. 628 in the former Supplement. It is a jubilant hymn on the Resurrection of Christ.

HYMN 714.—"In the bonds of Death He lay."

A vigorous inspiration from the pen of Martin Luther, the reading of whose preface to the Romans was made the means of salvation to John Wesley. By the aid of Miss Winkworth, Mr. Wesley's followers may unitedly join at Easter-time in singing Luther's Hallelujah to God for the resurrection of Christ. "Luther did as much for the Reformation by his hymns as by his translation of the Bible." His hymns may not have the refined taste and polish of modern poets, but their rugged simplicity, their natural beauty and strong common sense, indicate real genius, and the fact that they live and meet with a welcome in Christian congregations, after three centuries of experience, will go far to perpetuate their popularity.

HYMN 715.—"The foe behind, the Deep before."

This is one of the strangest productions in the book. It was written by the Rev. John Mason Neale, D.D., one of the most advanced of the High Church clergy ; but it appears here with variations from the original, of which the last six stanzas are omitted. Almost every verse has a different meter, and it is evidently intended for the congregation to sit and listen to the choir when it is performed. It is true that in the New Tune Book music has been provided, which has lent a little charm to the words, and hence it has, with careful practice, been occasionally sung, or "performed," even as a Sunday School anniversary hymn. After a few years, plain Methodist people will be glad to have it changed.

Dr. John Mason Neale was born in 1818, and educated at Trinity College, Cambridge, where he graduated in 1840, and was soon after elected warden of Sackville College, East Grinstead, which office he continued to hold until his decease. He obtained many prizes at the University, and wrote numerous works for children, very interesting in their style, with captivating titles, but they have all pointed towards Rome. He even went so far as to print a mutilated edition of Bunyan's "Pilgrim's Progress," in which Baptismal Regeneration, and such like figments of Popery, are taught. His two "Histories of the Eastern Church" are works of value. He died 8th August, 1866. There are two others of his hymns in the Collection, Nos. 793 and 992, which will be more cordially welcomed by the Methodist people.

HYMN 716.—"Christ, the Lord, is risen to-day."—*For Easter Day.*—TUNE, Georgia.

From Charles Wesley's "Hymns and Sacred Poems," 1739, page 209. It contrasts strongly and favourably with the one preceding. The original has eleven verses, five of which are omitted. This hymn is universally adopted in the psalmody of the Church of England, a tune called Georgia being used to it, being an adaptation of the one by Handel, "See the Conquering Hero." It was No. 629 in former Supplement.

When about twenty-five years of age, Thomas Lacy was brought to the enjoyment of a conscious sense of God's pardoning love, under the ministry of the Rev. Charles Atmore. He had previously been favoured by attending the ministry of the Rev. John Crosse, vicar of Bradford. He joined the Methodist Society, and ever afterwards was one of its brightest ornaments. He filled the office of leader and steward with satisfaction to his brethren, and was a liberal supporter of its funds. He was ill for some time before his death. On Easter Day he repeated to his sister, with a faltering voice—

"Christ, the Lord, is risen to-day,  
Sons of men and angels say ;  
Raise your joys and triumphs high ;  
Sing, ye heavens ; thou, earth, reply."

His medical man announced his end was near. He said, "I have a pleasant prospect before me ;" and after a few words he gently fell asleep in Jesus, 18th May, 1821, aged sixty years.

HYMN 717.—“Father, God, we glorify.”—*On the Resurrection of our Lord.*

Charles Wesley's, forming No. 9 of his “Hymns for our Lord's Resurrection,” 1746. It was No. 632 in the former Supplement.

HYMN 718.—“Hail the day that sees Him rise.”—*For Ascension Day.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1739, page 211. It was No. 630 in the former Supplement.

The poet had a great liking to the word “pomp,” if we may judge from the frequency of its occurrence in his hymns. He takes care, however, not to use it in a loose, indiscriminate manner, but seems ever to have his eye upon the original import. It was a religious word among the Greeks, and was used by them to denote a religious procession. Accordingly, the poet, in verse two of this hymn, says, “There the pompous triumph waits;” and in other places, “And lead the pompous triumph on,” “By the pomp of thine ascending,” &c. The word is not peculiar to Charles Wesley, as it is found in all the best English writers.

HYMN 719.—“God is gone up on high.”—*Christ Glorified.*

Charles Wesley's, being the second of his “Hymns for Ascension Day.” It was formerly Hymn 635. The repetition of the last two lines adds emphasis to the hymn.

HYMN 720.—“See the Conqueror mounts in triumph.”—“*He was taken up; and a cloud received him.*”—*Acts i. 9.*

A hymn in two parts, extending to nine verses of eight lines each, and is one of only two hymns in the book from the pen of a living bishop of the Church of England. Its author is Christopher Wordsworth, D.D., who presides over the diocese of Lincoln, the home of the Wesleys of the past century. He is a nephew of the Lake poet, William Wordsworth, and the son of a clergyman of distinction in the early part of this century. Bishop Wordsworth was born in 1807, was educated at Winchester and Trinity College, Cambridge, of which he was elected a Fellow, and became the Public Orator of the Univer-



sity. In 1836 he became Head-Master of Harrow School, from which he was promoted in 1844 to a canonry in Westminster Abbey, where he became popular as a preacher. From Westminster he was elevated to the episcopal throne at Lincoln, in which diocese he has earned for himself a painful notoriety by his unwise conduct towards the Methodists. He is distinguished as an able and thoughtful author when he avoids controversy. His published works are varied and valuable, and amongst them is one entitled "Hymns for Sundays and Holy-days," in which are some compositions which will live longer than his more elaborate writings. His hymns for Morning, the Harvest, for Children, and for Sunday are attracting attention; but the hymn on the Ascension of Christ will not bear comparison with those of the Lincolnshire poet, Charles Wesley, of Epworth, nor yet with that of John Bakewell, the Methodist layman, which follows that of the Bishop. It was an act of courteous kindness and generosity on the part of the Committee of Selection to put this hymn in the Collection, just at the time when a very strong feeling of antagonism to the Bishop existed in Methodist circles, owing to his unjust and unkind attempt to prevent Methodist preachers using the title Reverend. The controversy cost a considerable outlay in money; but more good came out of it than the Bishop expected, from the Ouston Ferry case. The village of Ouston Ferry can be seen from Epworth churchyard.

HYMN 721.—"Sinners, rejoice! your peace is made."—*Christ seen of Angels*.—TUNE, Sheffield, 1761.

Charles Wesley's, being one of his "Hymns for Ascension Day," 1746. It was No. 625 in the former Supplement.

It is a masterly composition. There is a bold and striking passage in the fifth verse—

"The wounds, the blood! they heard the voice,  
And heighten'd all their highest joys."

For ascribing a voice to the blood of Christ, the poet has the authority of the Apostle Paul in Heb. xii. 24. The fine hyperbole in the next line may remind the reader of some lines in Milton, who represents Satan as saying—

"And in the lowest deep, a lower deep,  
Still threatening to devour me, opens wide."

At the close of this admirable lay, the poet, after speaking of "the unutterable happiness" of the angels, adds—

"But all your heaven, ye glorious powers,  
And all your God, is doubly ours."

Part of this lay forms one of the "Select Hymns, with Tunes Annexed;" and in the "Sacred Melody," 1761, the tune is Sheffield. The sixth verse of the original is omitted.

HYMN 722.—"Hail, Thou once despised Jesus."—*Our Lord's Resurrection.*

This hymn was written by John Bakewell, one of the earliest of Mr. Wesley's lay preachers. There is much that is interesting belonging to this hymn and its venerable author, which Mr. Stelfox has embodied in a short article in the *Wesleyan Magazine*. The author was born in 1721, and died 18th March, 1819. He was a lay preacher among the Methodists from 1749 to the end of his life. He composed many hymns, which remain in manuscript, beautifully written. The one commencing, "Hail, Thou once despised Jesus," appeared in part in "A Collection of Hymns addressed to the Holy Holy, Holy Triune God, in the person of Jesus Christ, our Mediator and Advocate," 1757. It is also found in Madan's Collection, 1760, and in Toplady's "Psalms and Hymns," 1776, with an additional verse. In its altered form it was added to the Methodist Collection as revised in 1797, as Hymn 103\*, but was omitted again in 1808. When the Supplement was added in 1830, it was again inserted, Toplady's version being adopted in the first, second, and fourth verses, and Madan's version in the third verse. The fifth verse is omitted. The author was on intimate terms with John and Charles Wesley, Toplady, Madan, and other good men. He was present at the ordination of the Rev. John Fletcher in 1757. He resided successively in Derbyshire, London, Bedford, Kent, and Staffordshire, closing his career at Lewisham, in 1819. He introduced Methodism into Greenwich. The first regular class met in his house, and there the Rev. Thomas Rutherford died. At an earlier date Mr. Bakewell resided at Westminster, where Thomas Olivers spent some time on a visit, and in whose house he wrote his grand hymn, "To the God of Abraham." The Rev. William Moulton and the Rev. James Rosser married two of his grand-daughters. The Rev. W. F. Moulton, D.D., of the Leys, Cambridge, is the son of one of those ladies. His remains

are interred near to those of John Wesley, behind City Road Chapel, where a tomb marks his resting-place, on which is the following inscription :—" Sacred to the memory of John Bakewell, of Greenwich, who departed this life 18th March, 1819, aged ninety-eight. He adorned the doctrine of God our Saviour eighty years, and preached His glorious Gospel about seventy years." The Rev. James Creighton buried his old friend, and a few days afterwards Mr. Creighton finished his own earthly course. He was an eminent, benevolent, intelligent, pious, humble follower of the Lord Jesus Christ.

This hymn was included in the new Hymn Book recently published by the Methodist Episcopal Church in America. During the time the selection was being made, a lengthened controversy arose, and was carried on in several of the Church papers, on one word in the second line—"Galilean," as applied to Christ. "Hail! Thou Galilean King!" It is not desirable here to do more than allude to the circumstance, but people in England who read the American papers containing the controversy often remarked—"Behold, how great a matter a little fire kindleth!" The hymn was printed in its integrity.

A pleasant story is told, in "The Epworth Singers," about this hymn—

"Hail! Thou once despised Jesus,  
Hail! Thou Galilean King!"

which, in some books, begins with the third stanza of the original—

"Jesus hail! enthroned in glory,  
There for ever to abide."

A Christian woman, who was a confirmed invalid, reclining on her couch, had been softly singing to herself different verses of this hymn, when, breaking off her singing, she said to a friend who was in the room, "Whose hymn is that? It is a precious one to me. It keeps me the whole day sometimes, and through wakeful hours at night too, in communion with my glorified Saviour. Who wrote it?" Her visitor replied that its author was John Bakewell, one of the early friends of the Wesleys. The name arrested the ear of the sick woman, and, repeating it over as something familiar, she asked her attendant to look into an old volume of a *Methodist Magazine* on the shelf, and see if it was the same as that of the writer of a Letter on Christian Brotherly Love, which also had given the sufferer

great enjoyment. The letter was found, and parts of it were read at her suggestion, thus : "I took the liberty of giving you my thoughts on brotherly love, and the unity which ought to subsist between the children of God. I have been confirmed in my opinions on these subjects by reading the fourth chapter of the Epistle to the Ephesians. This one point, the unity of the spirit, he presses with seven arguments :—If the Church, your mother, be but one ; God, your Father, one ; Christ, your Lord, one ; the Holy Ghost, your Comforter, one ; if there be but one hope, one faith, and one baptism, it is certainly your bounden duty to live together in love as one." "And is the man who wrote that," said the invalid, "the man who wrote my hymn ? I'm glad to know it ; for it is just what he has put into this stanza of it—

"Soon we shall with those in glory  
His transcendent grace relate ;  
Gladly sing the amazing story  
Of His dying love so great ;  
In that blessed contemplation  
We for evermore shall dwell,  
Crown'd with bliss and consolation  
Such as none below can tell."

Now read," she added, "the prayer with which the letter closes." "May God, of His infinite goodness, grant that we and all serious Christians of every denomination, may labour for a perfect union of love, and to have our hearts knit together with the bond of peace, that following after those essential truths in which we all agree, we may all have the same spiritual experience, and hereafter attain one and the same kingdom of glory." "Oh, how that seems to agree with the feeling which this hymn gives me !" said the sick woman. She found comfort in knowing who and what the author was.

HYMN 723.—"Jesus to Thee we fly."—*The Living Way Opened.*

Charles Wesley's, being No. 7 of "Hymns for Ascension Day," 1746. It was No. 626 in the former Supplement.

The title of this hymn was literally realised by one of the most zealous, loving, and laborious ministers in the Wesleyan body. To thousands, especially amongst the young in Methodism, the name of Nehemiah Curnock is cherished as a household treasure, as "the children's preacher." With apt and

abundant illustrations, and extraordinary vigour, he conducted services for their benefit. Born at Bristol, in 1810, he made religion his choice in early life, and at the age of thirteen he gave his heart to the Lord, and joined the Methodist Society. Immediately he started on that career of untiring usefulness in the service of God which terminated only with his life. As a Sunday-school teacher, prayer-leader, exhorter, and local preacher, he was distinguished for his activity whilst yet a mere youth. He entered the Wesleyan ministry, in 1834, and his whole pastoral career was eminently practical, faithful, and earnest, and attended with many blessed evidences of the Divine favour in leading sinners to Jesus. In February, 1869, through visiting a bereaved friend at Bayswater, he took the illness which ended in his death. He suffered much, but endured all with patience. Up to within a week of his departure, he anticipated becoming a supernumerary; but on Monday, 26th July, 1869, he "found the living way opened" to paradise, and entered the rest we toil to find, with almost his last breath altering the first word from "our" to "my," and repeating—

"My anchor sure and fast  
Within the veil is cast."

HYMN 724.—"Trusting in our Lord alone."

From Charles Wesley's "Short Scripture Hymns," No. 3287; "Poetical Works," vol. xiii., page 137, based on Hebrew iv. 14, but so much altered as to have lost most of its identity with the original, which commences thus—

"All that desperate sinners want  
In our High Priest we have."

HYMN 725.—"With joy we meditate the grace."—*Christ's  
Compassion to the Weak and Tempted.*

Dr. Watts', forming No. 125, book i. The third verse is left out. It is founded on three various passages of Scripture, and was first selected by John Wesley for the enlarged edition of his "Psalms and Hymns," 1743. It was No. 646 in the former Supplement.

The parents of the Rev. John Aikenhead were members of the Scotch Church, and he often attributed to his mother's fervent prayers his conversion in early life. The Rev. William

Atherton records the fact that the ministry of the Rev. Robert Johnston and the Rev. John Doncaster was made useful to him at the time of his conversion. His piety was of the most decided character, and his diligence in his holy vocation great. He was made a leader and local preacher in early life, and when twenty-eight he was admitted into the Methodist ministry, in which he laboured with fidelity, zeal, and success, for nearly forty years. On the Sabbath before he died, he had read to him St. John xi., after which he slept; and on awaking said, "Sleep in Jesus! I have been thinking on that expression; as if He were the repository of even the bodies of the saints." During the night, he said, "It will soon be over;" and repeated the hymn—

"With joy we meditate the grace  
Of our High Priest above;  
His heart is made of tenderness,  
His bowels yearn with love."

On the two last lines he laid particular emphasis—

"I shall obtain delivering grace,  
In the distressing hour."

He found God faithful to His promises. His last utterance was "Lord, still smile upon me, and take me to heaven." He quietly breathed his last, 12th March, 1835, aged sixty-one.

The Rev. John Fletcher, during a visit he paid to Switzerland, in 1781, before his marriage, had Mr. William Perronet as one of his companions, who, in a letter, says of Mr. Fletcher, "Every night after praying with me, he sings this verse at parting—

"Then let our humble faith address  
His mercy and His power,  
We shall obtain delivering grace  
In the distressing hour."

HYMN 726.—"Enter'd the holy place above."—*Priesthood of Christ.*

Charles Wesley's, being No. 701 of "Short Scripture Hymns," vol. ii., founded on Hebrew ix. 24. It was formerly No. 627.

HYMN 727.—"Jesu, my God and King."—*Hymn to Christ the King.*

Charles Wesley's, from "Hymns and Sacred Poems," 1739, page 171. The original has eleven verses, the last four of which

are omitted. In the ninth verse, the poet describes the expulsion of Lucifer from heaven in these emphatic words—

“ Lucifer as lightning fell,  
Far from heaven, from glory far,  
Headlong hurl'd to deepest hell !”

There is a finish and a power in the last line almost inimitable. This hymn commences a new section of the Supplement, with the title, “The Kingdom of Christ: its Extension and Triumphs.” It was No. 689 in the former Supplement.

HYMN 728.—“Earth, rejoice, our Lord is King !”—*To be sung in a Tumult.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 115. The original has fourteen verses, eight of which are omitted. Its former No. was 690.

This hymn is a joyous triumph of Christ's kingdom over that of the kingdom of darkness. Twice the poet boldly apostrophises Satan and the infernal hosts, defying them in the name of the Lord, and bidding them fear and tremble in the presence of Christ—

“Every knee to Him shall bow ;  
Satan, hear, and tremble now.”

And again—

“God with us, we cannot fear ;  
Fear, ye fiends, for Christ is here.”

What a sublime and dignified attitude is thus claimed for the Christian believer ! The security of the child of God is stated in forcible language in another couplet—

“Hell is nigh, but God is nigher,  
Circling us with hosts of fire.”

HYMN 729.—“Rejoice, the Lord is King.”

Charles Wesley's, “Hymns for the Resurrection ;” “Poetical Works,” vol. iii., p. 140, and appears as a new hymn. It is given entire in the American Methodist Collection. Mr. Wesley printed it in his “Moral and Sacred Poems,” 1744.

HYMN 730.—“Saviour, whom our hearts adore.”—*For the Nation.*

Charles Wesley's, being No. 11 in “Hymns for the Nation.” 1782. It was written at the time of the war between England

and America, the latter country being then an English colony. The second verse is left out. Its former number was 703.

HYMN 731.—“My heart and voice I raise.”

“Jerusalem divine.”

*The Kingdom of Christ.*

Written by Benjamin Rhodes, one of the second race of Methodist preachers, who began to travel in 1766. These two hymns form the first and second of four parts of a poem on the Messiah. Mr. Rhodes was born at Rixborough, Yorkshire, in 1743, and died at Margate in 1815, aged seventy-two years. His portrait appears in the *Arminian Magazine* for 1779 and 1797. Others of Mr. Rhodes' hymns will be found in a volume of “Hymns for Children and Young Persons,” issued by the Rev. Joseph Benson, in 1806. Mr. Rhodes was eminently a man of God. Converted at the age of eleven, he gave himself to Methodism. Mr. Wesley sent him out to preach, and for forty years he was a laborious, devoted, and successful itinerant. He was a man of reverend appearance, gentle manners, and cultivated mind; being the son of a schoolmaster, he had the advantage of a good intellectual start in life.

This formerly made two hymns, numbered 637, 638.

HYMN 732.—“Saviour, we know Thou art.”—“*The Lord added to the Church, daily,*” &c.

Charles Wesley's, one of his manuscript “Scripture Hymns,” founded on Acts ii. 47. Its former number was 707, and it is in “Poetical Works,” vol. xii., page 157. Two verses of the original are left out.

HYMN 733.—“Lord of hosts, our God and Lord.”—“*Lord, thou art God,*” &c.

Charles Wesley's, one of his “Short Scripture Hymns,” based on Acts iv. 24-31. It is made up of three short hymns; see in “Poetical Works,” vol. xii., Nos. 2436-2438.

HYMN 734.—“Lord, if at Thy command.”—“*And the hand of the Lord was with them.*”

Charles Wesley's, one of his manuscript “Scripture Hymns,” founded on Acts xi. 21. Its former number was 708. It is in “Poetical Works,” vol. xii., No. 2613.



HYMN 735.—“Thy messengers make known.”

Another of Charles Wesley's “Scripture Hymns,” from Acts xiv. 27; “Works,” vol. xii., page 294, but altered; the first line of the original reads, “When ministers make known.” This is one of the new hymns.

HYMN 736.—“Omnipotent Redeemer.”

A new hymn of Charles Wesley's, based on Acts xxi. 20, from “Poetical Works,” vol. iv., page 237. There is a jubilant tone pervading it, which is favoured by the meter. The editors have altered the line “of practical believers” to “of justified believers.” In the last verse Mr. Wesley wrote—

“And myriads more  
Take into Thine embraces.”

which last line is altered to—

“Endue with heavenly graces.”

HYMN 737.—“Thou, Jesus, art our King.”—*The Saviour glorified by all.*

One of John Wesley's translations from the German, first published in “Hymns and Sacred Poems,” 1738; “Poetical Works,” vol. i., page 156. The tenth verse of the original is omitted. This excellent composition was one of the earliest of the German hymns which arrested the attention of John Wesley after his conversion. It is No. 68 in the Hernhuth Collection, and in its English dress was published in London before the first Methodist Society was formed. Its author was John Scheffler, who afterwards changed his name to Angelus of Silesius, on account of his birth at Breslau in Silesia, in 1624. He became a close follower of Jacob Boehme. He studied medicine and took his M.D. degree. Dissatisfied with the Lutheran orthodoxy, he joined the Romish Church in 1653, and attached himself to the Mystics, about which period he wrote his hymns, and published them in 1657 in a volume entitled “Holy Delight of the Soul; or Spiritual Hymns of a Soul Enraptured by Love to Jesus.” It contained 206 hymns. The Roman Catholics have rejected, but the Protestants thankfully adopt them. John Wesley translated another of his hymns, commencing, “Thee will I love, my Strength, my Tower,” Hymn 210. Scheffler died at Breslau, 9th July, 1677.

HYMN 738.—Blow ye the trumpet, blow."—*The year of Jubilee.*

This bold and characteristic composition is No. 3 of Charles Wesley's "Hymns for the New Year," 1750. It is inserted also in Toplady's Collection, 1776. It is based on Leviticus xxv. 25. Its former number was 645.

HYMN 739.—"Sow in the morn thy seed."

James Montgomery's rendering of Ecclesiastes xi. 6. Deeply interested as the Sheffield bard always was in the spiritual as well as the moral and social welfare of the young, he wrote a new hymn for each Whit-Monday gathering of the Sunday schools of the town during a quarter of a century, and his hymn usually was the first on the broadsheet annually. As many as twenty thousand children have joined at one service there to sing the praises of God in the words of their honoured townsman. This hymn admirably exhibits both the duty and the reward of the teacher in the grand work of early religious teaching. So greatly was Montgomery esteemed by the Methodists that he was introduced by the Rev. Dr. Hannah to the Conference in Sheffield with these commendatory words: "We feel under great obligation to yourself and to the religious body to which you belong, and beg to assure you of the kindest affection of the Conference." The poet, in reply, pronounced the patriarchal benediction on the Conference; and now the whole Connexion finds in its "Book of Praise" fourteen of his compositions.

HYMN 740.—"Behold! the mountain of the Lord."—"*The Lord's house shall be established.*"

This is one of the too few compositions of that devout young Scotchman, Michael Bruce, who has been dead to this world more than a century of years, but whose memory is as sacred and fresh to-day as it ever was, whilst that of his mercenary literary associate, John Logan, is execrated. Mr. Bruce was born at Kinneswood, Kinross-shire, in 1746, and finished his education at Edinburgh under circumstances of a deeply trying nature. His genius and piety shone through his poverty, but disease, accelerated by hardships and want of nourishment, closed his brief but bright earthly pilgrimage on 4th July, 1767, just as he reached maturity. John Logan, a heartless literary robber, a minister, obtained from young Bruce's father all his manuscripts,

and published part of them for the benefit of his poor parents, but his "Gospel Paraphrases" he kept back, and long afterwards published them as his own. Years of investigation have been required to clear up the mystery attending the disappearance of the hymns which it was known Bruce wrote. Logan became a God-disowned minister, whilst Bruce is held in highest honour. This is a very literal paraphrase of Isaiah ii. 1-5, and though faulty in rhyme has poetic beauties which have secured for it a place in the leading hymnals of the Church, and in Sir Roundell Palmer's "Book of Praise." Hymn 924 is also by Bruce.

HYMN 741.—"How beauteous are their feet."—*The Blessedness of Gospel Lines.*

Dr. Watts', Hymn 10, book i., founded on Isaiah lii. 7, and Matthew xiii. 16, 17. In the second verse, "charming" is changed for "cheering." It was formerly No. 701.

HYMN 742.—"Salvation ! O the joyful sound !"—*Salvation.*

Dr. Watts', Hymn 88, book ii. The third verse of this popular hymn is found in Lady Huntingdon's Collection, but its author is unknown ; so also is the author of the chorus of this hymn unknown. The Rev. Walter Shirley, one of the chaplains to the Countess, was probably the author of both. Formerly 702.

The ministry of the Rev. John de Quetteville, of Guernsey, was the means of bringing Mrs. Elizabeth Arrivé to a knowledge of the truth, when Methodism was in its infancy in the Channel Islands ; and shortly afterwards the ministry of Dr. Adam Clarke, then a very young man, was made the means of the conversion of her husband. Mrs. Arrivé derived much good from the conversation of Mr. Wesley and Dr. Coke during their visit to the Island in 1787. From that time onward she was the leader of three classes, and devoted her best energies to promote the kingdom of God in the world. For many years she proved the main-stay and support of Methodism in Guernsey, and a great comfort to the ministers during their repeated and severe trials and persecutions. In her last illness she was very happy, and often broke out in exalted strains of praise and adoration. On one occasion she exclaimed—

" 'Salvation ! O the joyful sound !

'Tis music in our ears !

A sovereign balm for every wound,

A cordial for our fears.'

"This," she said, "is my experience now ;" and added, "All fear is gone from me : I am so weak I cannot say much ; but all fear is gone." In this peaceful frame of mind she continued till the weary wheels of life stood still, and she entered into rest 26th August, 1818, aged sixty-nine years.

Early in life, Charlotte Whittingham, wife of the Rev. J. B. Whittingham, entered into the liberty of the children of God, and, during life, adorned her profession of godliness. A short time before her death, she exclaimed with much energy—

"Glory, honour, praise, and power,  
Be unto the Lamb for ever."

Her death was rather sudden, but it was a peaceful entry into the "Father's house above," 9th September, 1840, aged forty-five.

Mrs. Dale, of Watchett, who died in 1844, when in great feebleness, and shortly before her death, sang with a tremulous voice—

"Salvation ! O the joyful sound !  
What pleasure to our ears !  
A sovereign balm for every wound,  
A cordial for our fears."

She then repeated several times, "O the precious blood of Jesus." Her last words were, "I shall wake up in Thy likeness."

HYMN 743.—"Saviour, sprinkle many nations."—"So shall  
*He sprinkle,*" &c.—*Isaiah lii. 15.*

This hymn claims a place in the Methodist Collection from its missionary character. Its author is the Rev. Arthur Cleveland Coxe, D.D., son of Dr. S. H. Coxe, of Brooklyn, America. He was born at Mendham, New Jersey, 10th May, 1818, studied at New York University, and in early life wrote some poems of merit. He took his M.A. degree in 1841, and became Rector of St. Ann's, Morrisiana, then Rector of St. John's, Hartford, and in 1854 was appointed to Grace Church, Baltimore. In 1840 he published "Christian Ballads," which reached a fifth edition, 1855. He is an able writer, and published various works, one of which is entitled, "Impressions of England." In 1864 he was made Episcopal bishop of the western diocese of New York. This is the only one of his hymns in the collection, and is based on *Isaiah lii. 15.* It is in the American Collection.

HYMN 744.—“Jesu, Thy wandering sheep behold !”

One of Charles Wesley's “Hymns on the Gospels,” based on St. Matthew ix. 36. “Poetical Works,” vol. ii., page 343. The original has eleven verses, five of which are omitted, and those which are given are considerably altered to suit the more refined taste of the age. The American Methodist Collection has five of the verses with the text unaltered.

HYMN 745.—“Lord of the harvest, hear.”—*A Prayer for Labourers.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 282, and is based on St. Matthew ix. 38. The author has another rendering of the same passage. It was in the former Supplement No. 700.

HYMN 746.—“The heathen perish day by day.”—*Christian Responsibility.*

One of James Montgomery's missionary hymns, with the title, “Christian Responsibility.”

HYMN 747.—“From Greenland's icy mountains.”—*Acts xvi. 9.*

This is one of the most thoroughly missionary hymns ever written. Its author, the Rev. Reginald Heber, was one of the most eminent missionary bishops of the English Church, and now the missionary people in the world have adopted this animating and inspiring hymn. It has a history extremely interesting, but only a brief notice of it can be given here. On Whit-sunday, 1819, a sermon was to be preached in Wrexham Church, Wales, for the S.P.G. Society, and the first of a series of evening lectures was to be given the same day in the same church. The vicar, Dr. Shipley, Dean of St. Asaph, had invited his son-in-law, the Rev. R. Heber, Rector of Hodnet, to deliver the first lecture. On the Saturday the Dean requested Heber to “write something new for them to sing in the morning.” After dinner Heber read the first three verses he had written, and the Dean was delighted with them, saying, “They would do very well.” To which Heber replied, “No, no—the sense is not complete.” Reluctantly the Dean consented to the addition proposed, and when the fourth verse was read, commencing—

“Waft, waft, ye winds, His story,”

even the critical Dean, with some friends who were present, acknowledged the appropriateness of the finish that verse gave to the hymn, and the Wrexham congregation was the first to sing that noble hymn, which has since been chanted by millions of the Lord's people, scattered over the Christian world. As a literary curiosity, the Welsh printer who first set the hymn in type found and exhibited Heber's original manuscript of the hymn, which is now highly prized. The printer is still living who first started it on its glorious career of usefulness.

In 1852 two missionaries were sent out by Bishop James Osgood Andrew, of the Methodist Episcopal Church, South America, to represent the South Carolina Conference on the Pacific Coast, where there was a grand rally of the natives, a polyglottal gathering of people of every realm and of every tongue. It was a fine opportunity for American Methodism to plant itself where such a wide and effectual door was opened. One of those missionaries wrote home to report progress, and said how great was his joy one Sunday afternoon in 1853, in the Santa Clara Valley, to hear a man and his wife from South Carolina sing in front of a tent—

“ Waft, waft, ye winds, His story,  
 And you, ye waters, roll,  
 Till, like a sea of glory,  
 It spreads from pole to pole :  
 Till o'er our ransomed nature,  
 The Lamb for sinners slain,  
 Redeemer, King, Creator,  
 In bliss returns to reign.”

There was melody in that song. It came so unexpectedly, the missionaries had seen the hills and valleys in all their natural luxuriance of flowers and foliage for several months, but that song echoing on the air was like new life to cheer the preachers in their toils.

HYMN 748.—“ Come, Thou Conqueror of the nations.”—“ *King of kings, and Lord of lords.*”

Charles Wesley's, being the eighth of his “Hymns for the Expected Invasion” [of England by the French], 1759, founded on Rev. xix. 11. The fifth verse is omitted. It was formerly No. 691.

HYMN 749.—“Head of Thy Church, whose Spirit fills.”—  
*Hymn of Intercession.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1749, vol. ii., No. 61. Three verses of the original are left out. It was formerly No. 693. This hymn closes the third section of the Supplement.

HYMN 750.—“Hail, Holy Ghost, Jehovah, Third.”—*A Hymn to God the Holy Ghost.*

By Samuel Wesley, jun., being one of his three hymns to the Trinity, and published in his “Poems on Several Occasions,” 1743. It also appears in the enlarged edition of John Wesley's “Collection of Psalms and Hymns,” 1743; in the “Moral and Sacred Poems,” 3 vols., 1744; and in “Nichol's Revised Edition of Samuel Wesley's Poems,” 1862, page 367. This hymn is the first in the fourth section of the Supplement, with the title, “On the Holy Spirit.” It was No. 649 in the former Supplement.

HYMN 751.—“Come, Holy Ghost, our souls inspire.”—  
*Veni Creator.*

This has long been a favourite in many Church hymnals, the more so because it usually forms part of the Ordination Service in the Established Church. It is of very ancient origin, and has been attributed to St. Ambrose, Gregory the Great, and others, but it is really not known who composed the original Latin. The translation here used was made by John Cosin, and was first published in his “Book of Private Devotions,” 1627, but that was founded on an earlier translation, about 1560. John Cosin was born at Norwich, 30th November, 1594, and was educated in that City, and at Caius College, Cambridge, of which he became a fellow. He was appointed librarian to Bishop Overall, and chaplain to the Bishop of Durham, of which place he became a prebendary, and took his degree of D.D. in 1628. In 1634 he was made Master of Peterhouse, Cambridge, and in 1640 he was chosen Vice-Chancellor of that University. King Charles I. made him one of his chaplains and Dean of Peterborough. For favouring the King more than was deemed wise he had to leave England, and during his stay in Paris was deprived of his offices in the Church. He returned to England in 1660, and was made first Dean then Bishop of Durham. He published some important works on the Church,

and died at Westminster, 15th January, 1672, aged seventy-eight years.

HYMN 752.—“Creator, Spirit, by whose aid.”—*Veni Creator Spiritus.*

The renown of this hymn extends over some fifteen hundred years. It has been generally attributed to Charlemagne, but some scholars doubt this, and give their reasons; others affix the name of Ambrose, Bishop of Milan in the fourth century, as the writer of the original Latin hymn. It is of very early date; and the Church has recognised its claim to superiority over all others, by retaining it in the offices for the ordering of priests, the consecration of bishops, the coronation of kings, the celebration of synods, the creation of popes, and on other like great occasions. The translation at present in use was made from the Latin by John Dryden, a celebrated English poet, towards the end of his life, and after he had joined the Church of Rome, to try, by such a religious life as that Church appointed, to amend some of the errors of his former life. Dryden was born in 1631, and educated at Westminster and Trinity College, Cambridge. He was a man of letters from his youth, and is one of the most distinguished of England's poets. He died in 1700, and is buried in Westminster Abbey. The translation from which this hymn is selected, consists of thirty-nine lines, nine of which are omitted. Mr. Wesley first inserted this hymn in his Collection of “Psalms and Hymns,” 1738, and it was also included in subsequent editions. It was formerly No. 654.

HYMN 753.—“Holy Ghost, my Comforter.”—*Veni Sancte Spiritus.*

This hymn comes from a royal source, having been written by Robert II. of France, son of Hugh Capet. The translation here used was made by Miss Catherine Winkworth, who has rendered the hymn in the triplet form of verse, like the original, of which there are but few examples in use in Church psalmody. There are other English translations of this hymn more suitable for congregational singing than this one, and equally musical. The original possesses a simplicity, conciseness, and charm not easily to be rendered in English. Its author, Robert Capet, was born A.D. 970, ascended the throne of France, 997, when the Church and nation were in fierce contention. He was too gentle and too feeble for the evil times in which he



lived, and permitted the monks to deprive him of his wife, because they said she was too near of kin to him. He devoted much of his time to Church music, and in the church of St. Denis he is said to have directed the choir in their service of song. The sorrows of his later life were increased by his self-willed sons. He died, 20th July, A.D. 1031, and is buried in the church where he taught the monks to sing his own hymns.

HYMN 754.—“Jesus, we on the word depend.”—*For Whit-Sunday.*

Charles Wesley's, forming No. 12 of “Hymns of Petition and Thanksgiving for the Promise of the Father,” 1746, founded on John xiv. 26, 27. It was formerly No. 655.

HYMN 755.—“Father, glorify Thy Son.”—*For Whit-Sunday.*

Charles Wesley's, being No. 9 of “Hymns of Petition and Thanksgiving,” &c., founded on John xiv. 16, 17. The second and fourth verses are omitted, and several lines are altered. the last line reads thus—

“Jesus said, it shall be so.”

It was formerly No. 658.

HYMN 756.—“Branch of Jesse's stem, arise.”—*Prayer for the Holy Spirit.*

Charles Wesley's, forming Nos. 983, 984, and 985 of “Short Scripture Hymns,” vol. i., based on Isa. xi. 1-3. Formerly it was No. 650.

HYMN 757.—“Thou art gone up on high.”—*“He received gifts for men.”*

This is one of the new hymns by Charles Wesley, from his “Scripture Hymns,” No. 3171; “Works,” vol. xiii., page 72, based on Ephesians iv. 8.

HYMN 758.—“Granted is the Saviour's prayer.”

One of Charles Wesley's hymns, now first introduced from “Hymns and Sacred Poems,” 1739, in “Poetical Works,” vol. i., page 188. The last four verses of the original are omitted.

HYMN 759.—“Our Jesus is gone up on high.”—*Pentecost.*

This was first printed as “A Hymn for the Day of Pentecost” in 1742, in “Hymns and Sacred Poems,” by J. and C. Wesley.

It was in the former Supplement as No. 653, where it began with, "Come, Holy Spirit, raise our songs." The first three verses of that hymn were written by Robert Carr Brakenbury, a wealthy and faithful friend of the Wesleys. The hymn now appears as Charles Wesley wrote it, without Mr. Brackenbury's prefixed verses; only the first and last three verses of the original are omitted, and the seventh verse has been amended. It is in "Poetical Works," vol. ii., page 228, where it commences with, "Rejoice, rejoice, ye fallen race."

HYMN 760.—"Away with our fears."—"*They were all filled with the Holy Ghost.*"

A spirited hymn by Charles Wesley, from his "Redemption Hymns;" "Poetical Works," vol. iv., page 203, and appears now for the first time in the Collection.

A Wesleyan supernumerary minister has published the following record of this hymn:—"About fifty years ago a few prayerful young men in a small town on the southern coast, uncultured as some would say, but so mature in divine learning as to have unquestioning faith in 'the promise of the Father,' pleaded that promise in secret for some months, at the same hour every day, by agreement. Their confidence deepened, until, at last, thinking that there might be some evil hindrance to the Spirit's work, to be removed only by 'prayer and fasting,' they determined that they would unitedly give themselves to these, and wrestle through an entire night for an abundant answer to their prayers. They met, and cried till the dawning of the day. On the following evening they went on home missionary work to a village a few miles off; and there, while engaged in the service, in the little rural chapel, the Holy Ghost came upon them and upon the assembled people. There were cries for salvation; and songs from the newly-born, night after night, until hundreds of sinners in the neighbourhood were saved, and added to the Church. One night, as the little company were returning under the light of the full moon, full of joy, one of them struck up a song, an old favourite of his grandfather's"—Charles Wesley's spirited hymn—

" Away with our fears,  
Our troubles and tears!  
The Spirit is come,  
The witness of Jesus returned to His home ;

The pledge of our Lord  
 To his heaven restored  
 Is sent from the sky,  
 And tells us our Head is exalted on high.

One of the company said, "Oh, how blessed it would be always to have these joys in the Holy Ghost!" The response was another verse of the song—

"Our heavenly Guide  
 With us shall abide,  
 His comforts impart,  
 And set up His kingdom of love in the heart.  
 The heart that believes  
 His kingdom receives,  
 His power, and His peace,  
 His life, and His joys everlasting increase."

At this moment, a good but quaint man from a distance joined them, and said, "I have come over to the meeting here to light my stick, and I hope to carry the fire back to our people." "Yes," was the reply, and they broke out again—

"The presence divine  
 Doth inwardly shine,  
 The Shekinah shall rest  
 On all our assemblies, and glow in our breast."

The strain was kept up till they were nearly home, that their neighbours and friends might catch the inspiration as the sounds floated on the calm evening air—

"Then let us rejoice  
 In heart and in voice ;  
 Our Leader pursue,  
 And shout as we travel the wilderness through ;  
 With the Spirit remove  
 To the Zion above,  
 Triumphant arise  
 And walk with our God, till we fly to the skies."

HYMN 761.—"Sinners, lift up your hearts."—*The Holy Ghost to man is given.*

This is another new hymn of Charles Wesley's, from "Petitions and Thanksgiving;" "Works," vol. iv., page 169. It is in the American Methodist Collection.

HYMN 762.—“Eternal Spirit, come.”—*For Whit-Sunday.*

Charles Wesley's, being No. 3 of “Hymns of Petition and Thanksgiving,” &c. The third and fourth verses of the original are omitted. It was formerly No. 657, having three verses.

HYMN 763.—“Come, Holy Spirit, heavenly Dove.”—*Breathing after the Holy Spirit.*

Dr. Watts', No. 34, book ii. The second verse is left out. Mr. Wesley printed it in his “Collection of Psalms and Hymns,” enlarged edition, 1743. It was formerly No. 652.

Another instance of the value and influence of hymns is furnished by the following incident :—“A young man who had been the leader of gaiety amongst the middle ranks of the place in which he dwelt, went to a Scripture-reading at the persuasion of a friend ; and the Word of God went like an arrow to his heart. To stifle his convictions, he went to a neighbouring public-house where several young men spent their evenings in revelry. His talent for singing made him doubly welcome amongst them. In the midst of singing a song, the words vanished from his mind ; he tried in vain to recall them ; the only lines he could remember were these, by Dr. Watts—

“ ‘Come, Holy Spirit, heavenly Dove,  
With all Thy quickening powers ;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours.’

He left the house deeply wounded in spirit, his pride humbled ; and, seeking earnestly for pardon till he found it, he spent the rest of his life in the service of God.”

HYMN 764.—“Sovereign of all the worlds on high.”—*A Filial Temper the Work of the Spirit, and a Proof of Adoption.*

Dr. Doddridge's, forming No. 281 of his “Hymns,” founded on Galatians iv. 6. Every verse is altered, and the fifth verse is omitted. It was formerly No. 651.

HYMN 765.—“Why should the children of a king.”—*The Witnessing and Sealing Spirit.*

Dr. Watts', being No. 144, book i.

It will be found in John Wesley's “Collection of Psalms and Hymns,” second edition, 1741. It was No. 656 in the former Supplement.

Over one hundred years ago, on one of Mr. Wesley's visits to Chesterfield, he had commenced an out-door service in the market-place. During the first prayer, the constable came and demanded his presence before a magistrate. The prayer ended, the man of authority marched off with the preacher; but before doing so, the man of prayer showed his faith by saying to his hearers, "Friends, sing a hymn whilst I am gone,—I shall soon be back;" and he gave out the couplet—

"Why should the children of a king  
Go mourning all their days?"

Mr. Wesley returned and preached before the hymn had been sung through a second time.

HYMN 766.—"Pure baptismal fire divine."—"*He shall  
baptise you with the Holy Ghost.*"

This is from Charles Wesley's "Hymns on the Four Gospels," based on Matt. iii. 11; "Poetical Works," vol. x., pp. 147.

HYMN 767.—"Spirit of Truth! on this Thy day."

This hymn has a calm dignity about it indicating the character of its author, Bishop Heber. Unlike some of his successors in the Church in claiming apostolic authority and power, the writer in this hymn gives a standing rebuke to all such assumptions; the devout Bishop rejoices in the privilege of spreading the Gospel simply as a man called of God.

HYMN 768.—"Holy Spirit! pity me."

This is the first of nine hymns added to the Collection, written by the Rev. William M. Bunting. This hymn will meet with many admirers, opening as it does the inmost recesses of the evil heart, and the hidden sources of sin, whilst as the hymn expands, the reader will be able to realise the healing virtues which come by faith in the Crucified One; thus the mind opens to perceive those virtues by the diffused light of the Holy Spirit. It is a hymn of great simplicity and beauty.

William Maclardie Bunting was the eldest son of the Rev. Jabez Bunting, D.D., and Sarah Maclardie. He was born in Manchester in November, 1805, and was specially dedicated to God from his birth. He was educated at Woodhouse Grove School, at Kingswood, and finally at St. Saviour's Grammar

School, Southwark. His conversion is traced to his meditation on the words, "Him that cometh unto Me I will in no wise cast out," whilst passing over Old London Bridge, in his seventeenth year. In his nineteenth year he entered the Wesleyan ministry, and for a quarter of a century he occupied a most distinguished place in the body. For many years he was the last surviving and only living author of the hymns in the Methodist Hymn Book. Between the years 1820 and 1840, many of his poetical compositions appeared in the *Wesleyan Magazine*. He was a man of high intellectual and moral worth, of deep, sincere, and unassuming piety, and of fine catholic spirit. The writer had the privilege of his personal friendship, and knew, from delightful intercourse, something of his high moral and spiritual worth. He died somewhat suddenly at Highgate Rise, 13th November, 1866, aged sixty-one years, and is interred in Highgate Cemetery. A "Memoir of his Life, with Selections from his Hymns and Poems," published soon after his death, will preserve his memory in the Connexion.

HYMN 769.—"Gracious Spirit, dwell with me!"

This hymn was written by the Rev. Thomas Toke Lynch, a man of kindred spirit to W. M. Bunting, and a contemporary and neighbour of his. He was a man of singular culture, piety, and gentleness. Born in 1818, he became a Congregational minister, and commenced his duties in 1848 in Grafton Street, Fitzroy Square, removing to Mornington Congregational Church, Hampstead Road. He was an independent thinker and writer, and in 1855 published a small volume entitled "The Rivulet: a Contribution to Sacred Song," which reached a second edition in 1856, and a third in 1868. This work aroused a fierce controversy, which raged for some years, and will long be remembered as "The Rivulet Controversy; or, Negative Theology." Mr. Lynch died in 1871, aged fifty-two years.

HYMN 770.—"Blest Spirit, from the Eternal Sire!"

From the pen of the accomplished Rev. W. M. Bunting.

HYMN 771.—"Spirit Divine, attend our prayers,"

Was written by the Rev. Andrew Reed, D.D., one of the most remarkable and most useful men of the present century. He was born in London, 27th November, 1787. In early life he

was a watchmaker, but his love to God and lost sinners induced him to study for the ministry in Hackney College, and he was ordained in 1811, on his birthday. For half-a-century he was a Congregational minister in the East-end of London, where his memory is still precious. He was the founder of five large and important public asylums for infants, orphans, idiots, and incurables—charities of inestimable blessing to mankind, marking him as one of the greatest benefactors of his race. He was the author of some valuable works; and his "No Fiction" obtained a popularity almost unparalleled. In 1834 he went to America, as a deputation to the Churches; and he brought back with him the spirit of revival which was then pervading that country, and it proved a great blessing to his own Church. In 1841 he published a collection of hymns, in which were about forty written by himself and his excellent wife. The character of this hymn affords some evidence that their hymns are likely to live in the psalmody of the Church. His son, the late Sir Charles Reed, was one of the Judges at the American Centennial Exhibition in 1876. Dr. Reed died 25th February, 1862, aged seventy-five years. This hymn ends the fourth section.

HYMN 772.—"O Thou who hast redeem'd of old."—*Desiring to Love.*

Charles Wesley's, being No. 24 in "Hymns and Sacred Poems," 1749, vol. i., with four verses omitted. Formerly it was No. 661.

HYMN 773.—"Regardless now of things below."—*Looking unto Jesus.*"

Charles Wesley's, from "Hymns and Sacred Poems," 1740, page 21, and is one of his earliest hymns. Its former number was 662.

HYMN 774.—"O Thou that hangedst on the tree."  
"Canst Thou reject our dying prayer?"  
*Hymn for Condemned Malefactors.*

Charles Wesley's, forming together No. 100 in "Hymns and Sacred Poems," 1749, vol. i.; founded on Psalm lxxix. 11. The original is in fourteen stanzas; the second and third are left out in the first part; the second part commences with the eighth

verse, and the three last are left out. The unceasing labours of the brothers Wesley in trying to benefit the wretched beings in our prisons is manifested in the hymns and prayers which the poet of Methodism wrote for those outcasts of men. Yet for these even Charles Wesley has left evidence of the rescue of many; and in this hymn the great cardinal doctrine of our holy religion, FAITH, is clearly stated and strongly enforced.

Mr. Bunting has appended several notes to this hymn. The third verse he emended as follows; the italics mark the corrections—

“ Save us by grace, through faith alone,  
A faith Thou *wilt* Thyself impart ;  
*The* faith that *by its fruit is known*,  
*The* faith that purifies the heart.”

The fourth verse is entirely marked out, as marring the harmony of the hymn. It was formerly Nos. 759, 760.

HYMN 775.—“ By secret influence from above.”—“ *Thou  
triest man every moment.*”

Charles Wesley's, a “ Scripture Hymn,” founded on Job vii. 17, 18, and left in manuscript when the author died; “ Poetical Works,” vol. ix., page 236.

HYMN 776.—“ The harvest of my joys is passed.”

Another of Charles Wesley's “ Scripture Hymns,” based on Jeremiah viii. 20, from “ Poetical Works,” vol. x., page 17. It is one of those hymns which the Divine Spirit has used in bringing dying sinners to the Saviour.

HYMN 777.—“ Ah ! why am I left to complain ?”

Like the former, a new one, written by Charles Wesley, No. 1316 of his “ Scripture Hymns ;” “ Works,” vol. x., page 26, based on Jeremiah xv. 18.

HYMN 778.—“ Thou bidd'st me ask, and with the word.”—  
“ *Ask, and it shall be given you.*”

Forms No. 144 of Charles Wesley's “ Hymns on the Four Gospels ;” “ Poetical Works,” vol. x., page 195. The original has five verses, the fourth of which is omitted, and the text of the others is altered, perhaps improved.



HYMN 779.—“Unclean, of life and heart unclean.”—“*Thy faith hath made thee whole.*”—*Matthew ix. 20-22.*

Another new hymn by Charles Wesley, No. 216, from the “Four Gospels;” “Poetical Works,” vol. x., page 22.

HYMN 780.—“Lord, I believe Thou wilt forgive.”

Charles Wesley’s Hymns on the “Four Gospels,” based on St. Mark ix. 24. The original has five verses, of which the first and second only are given; “Poetical Works,” vol. xi., page 25.

HYMN 781.—“Long have I lived in grief and pain.”

This was written by Charles Wesley, with the title “The bloody issue cured,” which of course is omitted. The original extends to seventeen verses, ten are left out; “Poetical Works,” vol. iv., page 452. It is based on Mark v. 24-34.

HYMN 782.—“Why should I till to-morrow stay?”—  
“*Now is the day of salvation.*”

Forms No. 3133 of Charles Wesley’s “Scripture Hymns,” based on 2 Corinthians vi. 2; “Works,” vol. xiii., page 51. The original has six verses, the third and sixth of which are omitted.

HYMN 783.—“To-day, while it is called to-day.”—“*To-day, if ye will hear His voice.*”—*Hebrews iii. 15.*

Written by Charles Wesley, and first published in 1749. “Works,” vol. iv., page 393. It is one of the new hymns.

HYMN 784.—“Father, I stretch my hands to Thee.”  
—*A Prayer for Faith.*

This is by Charles Wesley, and first appeared in “Psalms and Hymns,” 1743, with the title “A Prayer for Faith.” The text of two of the verses is altered. It is in the American Methodist Collection with a new heading. It was formerly No. 666.

HYMN 785.—“O Sun of Righteousness, arise.”—*A Prayer for the Light of Life.*

This hymn has been attributed to both John and Charles Wesley; its defective rhythm may show that it is John’s composition; for although he had marvellous skill in transforming and improving the hymns of others, yet he had to depend on his brother Charles to polish his own original poetical efforts. This will be found in his “Collection of Psalms and Hymns,”

enlarged edition, 1743, page 43; "Poetical Works," vol. ii., page 12. It was formerly No. 647.

HYMN 786.—"How sad our state by nature is!"—*Faith in Christ for Pardon and Sanctification.*

Dr. Watts', Hymn 90, book ii. The fifth verse is omitted. It was formerly No. 660.

Methodism in York had true and sincere friends in Robert Spence and his wife. Mrs. Spence was convinced of sin under the preaching of two godly clergymen; but by their teaching she proceeded no further in the spiritual life. Under deep convictions for sin, she went to hear the Methodists in Yorkshire, when it was thought to be a reproach to be even associated with them. She was led to cast in her lot amongst them, and her decision soon led to her finding pardon. Her usefulness in the Church commenced at once. Not content with the blessings she had received, she read what books she could obtain on entire sanctification, and gave herself no rest till that great blessing was her own happy experience; and in its enjoyment she lived to the end of her life. When on the threshold of eternity, she acknowledged her indebtedness to grace alone for salvation. "This," she said, "will never fail"—

"To the blest fountain of Thy blood,  
Incarnate God, I fly."

She continued to praise God till her happy spirit escaped to paradise, 14th January, 1815, aged sixty-two.

The Rev. Charles Wesley took deep interest in seeking the salvation of poor criminals. Within three months after his conversion, he was spending days and nights with condemned malefactors in Newgate, several of whom were soundly converted. In his Journal, 19th July, 1738, he records accompanying them to Tyburn for execution; after praying with them on the scaffold, they sang several hymns; they were all happy together. "I never saw such calm triumph, such incredible indifference to dying, so we concluded with a hymn on 'Faith in Christ,' and closed with—

"A guilty, weak, and helpless worm,  
Into Thy hands I fall;  
Be Thou my strength and righteousness,  
My Saviour, and my all."

—"Charles Wesley's Life," vol. i., page 164.

Dr. Spencer, in his "Pastor's Sketches," gives a touching account of a young woman who suddenly obtained peace by faith in Christ after a long period of gloom :—

"One evening, on his way to church, he called at her house. He found her just where she had been for many weeks. On leaving her he said :

" 'I would aid you most willingly, if I could, but I can do you no good.'

" 'I do not think you can,' said she calmly, 'but I hope you will still come to see me.'

" 'Yes, I will,' said he, 'but all I can say is, I know there is salvation for you ; but you must repent, and you must flee to Christ.'

"On reaching the church, he gave out the hymn closing with the stanza—

" 'A guilty, weak, and helpless worm.'

"The next day she came to see him, to tell him she had made a new discovery, and on his asking her what it was, she said :

" 'Why, sir, the way of salvation all seems to me perfectly plain. My darkness is all gone. I see now what I never saw before.—All is light to me. I see my way clear ; and I am not burdened and troubled as I was.—I do not know how it is, or what has brought me to it. But when you were reading that hymn last night I saw the whole way of salvation for sinners perfectly plain, and wondered that I had never seen it before. I saw that I had nothing to do but trust in Christ—

" 'A guilty, weak, and helpless worm,  
Into Thy hands I fall.'

" 'I sat all the evening just looking at that hymn. I did not hear your prayer. I did not hear a word of your sermon. I do not know your text. I thought of nothing but that hymn, and I have been thinking of it ever since. It is so light, and makes me so contented. Why, sir, don't you think that the reason we don't get out of darkness sooner, is that we don't believe?' "

Simple faith in Christ will always bring peace to the soul.

The Rev. William Robinson, a Hertfordshire Independent minister, who died in August, 1854, told a member of his church, that he never failed to repeat once or twice daily the verse beginning—

" 'A guilty, weak, and helpless worm ;'

and if he might choose, he should like to die with the words of that verse on his lips.

Professor Hope, of Princeton, U.S. America, as he lay dying, just before he breathed his last, said : " My work is done ; the pins of the tabernacle are taken out ; I have only to add—

" A guilty, weak, and helpless worm,  
Into Thy arms I fall"—

Here utterance failed him, but his wife, standing by, finished the verse—

" Be Thou my strength and righteousness,  
My Saviour, and my all."

" Say Jesus, not Saviour," said the expiring saint, and with these words, he went to see Jesus.

A godly ancestry was the happy privilege of Mary Elizabeth Rowe, wife of the Rev. Thomas Rowe. Her maternal grandfather was Dr. James Hamilton, who was so long and continuously associated with Mr. Wesley, who once preached before the Conference by his desire, and whose portrait, with that of Mr. Cole, form a trio, so often engraved, representing Mr. Wesley walking with his two friends in Edinburgh. The sudden death of a sister induced Mrs. Rowe to join the Methodist Society, and soon afterwards she was made a partaker of the pardoning love of God. Her after-life was in accordance with this godly beginning ; and when laid aside by illness, she had an impression on her mind that her end was near, but retained her unshaken trust in Christ. A few hours before she expired, she exclaimed with great fervour—

" A guilty, weak, and helpless worm,  
Into Thy hands I fall ;  
Be Thou my strength and righteousness,  
My Saviour, and my all."

In this resigned, happy frame she soon afterwards entered into rest, 28th January, 1847, aged twenty-seven years.

The Rev. George Marsden records of one of his interviews with the Rev. Richard Watson, during his last illness, with what pleasure the suffering divine spoke on the subject of Christ crucified. He dwelt for some time on its infinite importance, as the only foundation on which to rest for

pardon, acceptance with God, and eternal life. He then spoke of his own unworthiness, and of his firm reliance on the atonement, and repeated with solemn and deep feeling this verse—

“ A guilty, weak, and helpless worm,  
Into Thy hands I fall ;  
Be Thou my strength and righteousness,  
My Saviour, and my all.”

He died in London, 8th January, 1833, aged fifty-one years.

For more than fifty years, Walker B. Benson, of Liverpool, was a useful member and officer of the Methodist Church. After a short seafaring life, he settled down to business in Leeds, where, at the age of twenty, a dangerous illness was blessed to his conversion. A consistent and holy walk marked his future life. As a class-leader he was useful and diligent, in Leeds, in Canada, and at Mount Pleasant, Liverpool. His last illness was brief, but his confidence in God was unshaken, and his last testimony was expressed with peculiar emphasis in the words—

“ A guilty, weak, and helpless worm,  
Into Thy hands I fall ;  
Be Thou my strength and righteousness,  
My Saviour, and my all.”

He died 24th February, 1864, aged seventy years.

As early in life as her eleventh year, Eliza Neilson, third daughter of the Rev. William Burt, was truly converted to God, and she left the marks of her godlikeness on the society in which she moved ever afterwards, and enjoyed for some years before her death the inestimable blessing of perfect love. Her last illness was brief and unexpected, but every word of her conversation “had respect to her love to Christ, her happy state, and her hope of heaven.” When dying, Mr. Neilson asked, “Are you going to leave us?” Instead of replying, she exclaimed—

“ A guilty, weak, and helpless worm,  
Into Thy hands I fall ;  
Be thou my strength and righteousness,  
My Saviour and my all.”

And after adding, “All is well!” she entered the heavenly Jerusalem, 15th February, 1865, aged thirty-one years.

HYMN 787.—“O for a closer walk with God.”—*Walking with God.*

William Cowper's, forming No. 3 in the “Olney Collection,” written in 1779, and founded on Genesis v. 24. In the former Supplement it was No. 663.

Considering the depressing circumstances under which Cowper wrote many of his hymns, there are few which indicate more spiritual hopefulness from under a cloud than this earnestly-expressed hymn of supplication, desire, and self-sacrifice. Those of his hymns are the most pathetic which give expression to his own inward fears and conflicts. Toplady added two verses to this hymn in 1776.

Mrs. Mathison and the Rev. John Anderson were children together in the same school, and they remained friends of each other, and friends of Methodism, during life. In 1812 the first Methodist sermon heard by Mrs. Mathison was preached by the Rev. Joseph Benson in Great Queen Street Chapel. The word came with power to her heart; she joined the Society, and received her note of admission at the hands of the Rev. John Barber, and her first ticket from the Rev. Dr. Adam Clarke. She became a useful class-leader both in London and Liverpool. She was called to pass through both prosperous and adverse circumstances, but her faith and piety changed not. When the end drew nigh she said, “I have given all into the hands of Jesus, and repeated the lines—

“O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!”

After only a few minutes life gently ebbed out, and the redeemed spirit entered the paradise of God, 5th September, 1840.

Many men have commenced a long career of prosperity in London with but small beginnings. Mr. Robert Middleton came from Durham to the metropolis in the last century, an entire stranger. Divine providence guided his steps; at the age of thirty he heard a sermon by a Methodist preacher, believed to have been the Rev. John Pawson, under which he became thoroughly convinced of sin, and in the solitude of his closet that night he found that peace which passeth

understanding, and which for sixty years afterwards enabled him to render important and cheerful service to the cause of Methodism in London. For half-a-century the principal preachers of the body found a welcome home under his roof, and the funds of the Connexion were greatly aided by his munificence. Nor were the poor of the Lord's people less noticed, or less benefited by his benevolence. Up to the age of ninety he had witnessed a good confession; his last days found him enfeebled and speechless, yet his desire for a closer communion with God was expressed, just before he lost the power of speech, in the lines of Cowper's hymn—

“O for a closer walk with God,  
A calm and heavenly frame.”

Shortly afterwards he was permitted to walk with Him in white, in the better land above, 9th November, 1856.

The following Latin version will be welcome to some readers, from the pen of the Irish Judge Lawson—

“O quam beatus ! si, propior Deo,  
Consorte vita perfruar intime,  
Viamque ad Agnum me ferentem  
Lumine conspiciam sereno :

“Heu ! quo recedunt gaudia pristina,  
Dulcesque amoris primitiæ Tui,  
Quo verba Jesu, quæ valebant  
Hanc animam recreare fessam?

“Olim licebat degere tempora  
Vitæ beatæ, nunc viduum Tui  
Cor languet, et mundi caduca  
Gaudia me nequeunt replere ;

“Veni, Creator Spiritus, incola  
Optate, pacis nuntius huc redi,  
Peccata ploro, quæ nocenti  
Pectore Te pepulere mæstum :

“Idola in imo corde latentia,  
Dilecta quamvis, ejicias, precor,  
Et pectus expurges, ut unum  
Te Dominum accipiens adorem.

“Dei propinquo numine sic fruar,  
 Vitæ serenæ pax aderit mihi,  
 Viamque ad Agnum me ferentem  
 Lumine candidiore cernam.

“J. A. L.”

HYMN 788.—“Infinite Power, eternal Lord.”—*The Comparison and Complaint.*

Dr. Watts', from “*Horæ Lyricæ*,” 1705. The fifth and tenth, and two other verses left out. It is published in John Wesley's “*Psalms and Hymns*,” second edition, 1743. It was in the former Supplement as No. 664, with an additional verse about wheels and springs.

HYMN 789.—“Long have I sat beneath the sound.”—*Unfruitfulness, Ignorance, and Unsanctified Affections.*

Dr. Watts', No. 165, book ii. The second verse is omitted, and the fifth line is altered from “My dear Almighty and my God,” and improved by the change. Its former No. was 665.

HYMN 790.—“Lord, I hear of showers of blessing.”

Written by Mrs. Elizabeth Codner, the wife of a clergyman, and was first printed in 1861 as a leaflet. The author resides at Canonbury Park South, Islington, and devotes herself to the work carried on at the Mildmay Park Conference Hall. She is the editor of a very useful Monthly Magazine, entitled “*Woman's Work in the great Harvest Field*,” and is the author also of two excellent tracts, “*The Bible in the School Room*,” and “*The Bible in the Kitchen*.” The hymn has such a remarkable history, that it is here given in the author's own words:—

“A party of young friends over whom I was watching with anxious hope, attended a meeting in which details were given of revival work in Ireland. They came back greatly impressed. My fear was lest they should be satisfied to let their own fleece remain dry; and I pressed upon them the privilege and responsibility of getting a share in the outpoured blessing. On the Sunday following, not being well enough to get out, I had a time of quiet communion. Those children were still on my heart, and I longed to press upon them an earnest individual appeal. Without effort, words seemed to be given to me, and they took the form of a hymn. I had no thought of sending it beyond the



limits of my own circle, but, passing it on to one and another, it became a word of power, and I then published it as a leaflet. Of its future history, I can only say, the Lord took it quite out of my own hands. It was read from pulpits, circulated by tens of thousands, and blessed in a remarkable degree. Every now and then some sweet token was sent to cheer me in a somewhat isolated life, of its influence upon souls. Now, it would be tidings from afar of a young officer dying in India, and sending home his Bible with the hymn pasted on the fly-leaf, as the precious memorial of that which brought him to the Lord. Then came the story of a poor outcast gathered into the fold by the same means. Then came to me a letter, given me by Mr. E. P. Hammond, which he had received, and in which were the words—'Thank you for singing that hymn—Even me; for it was the singing of that hymn that saved me. I was a lost woman, a wicked mother. I have stolen, and lied, and been so bad to my dear innocent children. Friendless, I attended your inquiry meeting, but no one came to me because of the crowd. But on Saturday afternoon, at the First Presbyterian Church, when they all sang that hymn together, those beautiful words, "Let some drops now fall on me," and also those, "Blessing others, O bless me," it seemed to reach my very soul. I thought Jesus can accept me—"Even me," and it brought me to His feet, and I feel the burden of sin removed. Can you wonder that I love those words, and I love to hear them sung?'

"The original rendering has in a variety of instances been departed from; to some alterations I have consented, but always prefer that the words remain unchanged from the form in which at first God so richly blessed them. The point of the hymn in its close individual application is in the *EVEN ME* at the end of the verses. I thankfully commit them to whoever desires to use them in the services of our blessed Master."

The hymn is complete in six verses, the last of which has frequently been made a blessing, but it is left out of the Methodist Collection. It is as follows—

"Pass me not! Thy lost one bringing;  
Bind my heart, O Lord, to Thee;  
While the streams of life are springing,  
Blessing others, O bless me—Even me."

The Rev. William E. Stuart, was a young minister in the Methodist Episcopal Church, South, in America. His colleague,

Rev. B. E. H. Warren, wrote thus of him after his early death in the year 1881:—

“No nobler, truer-hearted boy ever espoused the cause of Christ and Methodism than he. He loved the church with all his noble big heart. His zeal was unbounded, his greatest aim being, as he often expressed it, to ‘preach Him to all and cry in death, Behold, behold the Lamb!’ He read the Bible much, and was faithful to his private devotions. His idea of a true Christian life was a ‘perfect’ life, swallowed up in Christ. Often when talking of the ministry, its trials, &c., he would praise God for afflictions, and said they made him more patient, and a better man. Where others would falter and shrink, he would find the ‘strong arm of Jehovah,’ and ‘lean upon it,’ and shout ‘victory through our Lord Jesus Christ.’ Being pure-hearted himself, and incapable of penuriousness and inconsistency, he could not tolerate either. When he saw wrong in the church or people whom he served, his trumpet gave no uncertain sound. He was Pauline when the people did not do right; ‘reprove, rebuke,’ was part of the Gospel.

“We held a number of protracted meetings together, and he was a noble ‘yoke-fellow;’ his choice theme was the crucifixion. Such texts as the following suited him best: ‘It is finished,’ ‘God so loved the world,’ &c., ‘I am the resurrection and the life,’ and ‘This God is our God for ever and ever.’ While preaching upon the cross, he would mount up and soar away to the throne in his imagination, and picture Christ in all his holiness, and cry ‘and this blessed Jesus is my elder brother, glory to God.’ His conversion was very bright; he kept the ‘lamp trimmed and burning,’ and was ready. He died ‘with his whole armour on;’ he died at his post. Just before he died he sang out—

“‘Pass me not, O gracious Saviour.”

He did not murmur, but bore up nobly under the hand of affliction, he calmly awaited the end, which was peace and victory.”

The singing leader in an American Sunday school, was a man of sceptical tendencies—moral and upright, though far from being a Christian. One Sunday this hymn was commenced as usual, but when the leader came to the passage—

“Pass me not, O gracious Saviour,  
Let me live and cling to Thee,”

his voice quivered, his frame shook, and in anguish he cried out, "Pray for me!" It was a scene of thrilling interest, and earnest prayers then went up from teachers and scholars, that he who had so long sung the sweet songs of Zion without feeling their power, might now sing with the spirit and the understanding. He was happily converted and is now a faithful Christian.

One of Mrs. Codner's hymns will be found in the Collection of the Rev. E. P. Hammond, of America; and another, entitled, "Instead of Me," she has published separately as a leaflet. This latter was suggested by the words of a little child uttered in prayer, "I thank you, O Jesus, that you was punished instead of me."

HYMN 791.—"Come, ye sinners, poor and wretched."

This hymn has for more than a century found admirers among the Lord's people. Its author was Joseph Hart. He was forty-two years in bondage to sin, and when he was awakened he threw himself into the delusion of Antinomianism. The week before Easter of 1757, he had an amazing view of the sufferings of Christ, and he became as zealous as a preacher and a worker for Christ as he had before been foremost in rebellion against Him. A sermon of Mr. Whitefield's led to his soul's emancipation. In 1759 he began to preach in a low-roofed chapel in Jewin Street, in the city of London, where the Methodist Chapel stood till 1878, and there he laboured till 1768, when he ceased preaching and hymn-making to join the great choral company of the redeemed before the throne of God. Although more than a century has passed since twenty thousand persons attended his funeral in Bunhill-fields, his name is remembered and loved. In 1875 a handsome and costly obelisk was erected over his remains. The original hymn has seven verses, of which the fifth and seventh are left out, and two lines are altered. In the fourth verse the author wrote—

"Bruised and broken by the fall,"

which is altered to—

"Bruised and mangled by the fall."

Such "mangling" would have been better left undone. The whole hymn is printed in the American Methodist Collection.

The venerable Thomas Scott, the commentator, born 1746,

died 1821. Shortly before he expired, he said, "I know I am dying; I feel the immense importance of the crisis. Lord Jesus, receive my spirit. Thou art all I want—

"None but Jesus  
Can do helpless sinners good."

Blessed be God there is one Saviour, though but one in the whole universe, and

"His love is as great as His power,  
And neither knows measure nor end."

In that calm spirit of resignation passed away one of the prominent theologians of the Church of England.

HYMN 792.—"Return, O wanderer, to thy home!"—  
*"I will arise, and go to my Father."*

This hymn comes to us from America, and was written by Thomas Hastings, a doctor of music. It is worthy of note that the author obtained celebrity both for his hymns and tunes. Born, 15th October, 1784, at Washington, Litchfield County, Conn., the son of a physician, in early life he manifested a natural taste for music. He began to teach church choirs and to publish books of musical instruction at the age of twenty-one. In 1824 he established and edited a religious journal, in which he advocated improvements in church psalmody; and in 1830 he published "The Union Minstrel for Sabbath Schools." In 1832 the churches in New York invited him to their city to remodel their psalmody, and there he resided till 1872, when he died at the venerable age of eighty-eight. In 1832 he published "Spiritual Songs;" followed in 1836 by "The Christian Psalmist," and in 1849 by "The Mother's Hymn Book." "Devotional Hymns and Religious Poems" appeared in 1850, in which this hymn was printed, but it was first issued in 1834. He published "Church Melodies" in 1864, with some additional hymns of his own. The Rev. Dr. W. B. Collyer, of Peckham, wrote a hymn which some think to be an imitation of this, as it commences in the same words.

Dr. Hastings, when he died, left all his musical papers, including 500 original hymns and about 1000 original tunes, to Mr. Philip Phillips, the singing pilgrim, who purposes publishing them.

HYMN 793.—“Art thou weary, art thou languid?”—“*Come unto me all ye that labour.*”—*Matt.* xi. 28.

This is a translation by the Rev. John Mason Neale, taken from his “Hymns of the Eastern Church.” It was written by a monk named St. Stephen, of St. Sabas, who lived from A.D. 725 to A.D. 794. He adopted a monkish life when only ten years old. His uncle, St. John Damascene, is renowned for having restored images in churches. Stephen probably owes his poetic taste to St. Cosmas, monk and poet, of Jerusalem. The translation fairly embodies the penitential spirit of the original. This hymn has attracted the classical eye of the Hon. W. E. Gladstone, who has translated it into Latin.

The seventh verse of the original is left out, although required to complete the design and plan of the author. It is omitted for fear some readers should object to the third line. The verse is as follows—

“Finding, following, keeping, struggling,  
Is he sure of bliss?  
Angels, martyrs, prophets, virgins,  
Answer, Yes!”

Some have altered the closing lines thus—

“Saints, apostles, prophets, martyrs,  
Answer, Yes!”

Richard B. Potts was born at Buxton in 1816; at twenty-one he was converted, and joined the Methodist Society; at twenty-three he was made a class-leader, in which office he was remarkably successful for forty years. At twenty-seven he became a local preacher, and hundreds of souls were brought to God by his ministry. Throughout his life he laboured zealously in the cause of God. In 1877 failing health lessened his labours, but not his love for the work, and though he had to pass through severe trials, he was able to look down on them with calm dignity. As the end of life drew near, when asked if he had peace, he replied, “O yes, I am going home to glory! Jesus is very near me.” To a relative he said, “I shall soon be with my blessed Jesus.” He then whispered, as he was passing away—

“If I ask Him to receive me,  
Will He say me Nay?  
Not till earth, and not till heaven  
Pass away.”

In this peace he entered into rest, 16th December, 1879.

HYMN 794.—“Weary of earth, and laden with my sin.”

This was written by a young clergyman of Dalston, London, the Rev. Samuel John Stone, M.A., who published a volume of hymns in 1866, entitled “*Lyra Fidelium*.” He is the son of the Rev. W. Stone, vicar of St. Paul’s Church, Broke Road, Dalston. When the public thanksgiving service was held in St. Paul’s Cathedral for the recovery of the Prince of Wales, a hymn of praise and thanksgiving, written by the same author, was sung at the service, which at once placed Mr. Stone in a foremost place amongst modern hymn writers. He was his father’s curate.

HYMN 795.—“With broken heart and contrite sigh.”—“*God be merciful to me a sinner.*”—*Luke* xviii. 13.

It came to the author as an inspiration, whilst holding a series of revival services in the Baptist Chapel, Bury St. Edmunds, in January, 1852. The people sang it, and it became popular; but its author appears never again to have had the spirit of poetry resting upon him. It was written by Cornelius Elven, a native of Bury St. Edmunds, in which town he ministered most usefully to one congregation of Baptists for fifty years. He was a true and devoted friend of Pastor C. H. Spurgeon, who wrote a sketch of him when he died in July, 1873, and says that he was a man of homely attainments, pre-eminently practical as a pastor and preacher, and full of faith and the Holy Ghost. The bulk of his body was stupendous, but his heart was as large in proportion as his body, and it was full of kindness. He preached occasionally for Mr. Spurgeon, who loved him.

HYMN 796.—“Just as I am, without one plea.”

This hymn has been so long a favourite in Christian families and the Church that it has made for its pious author, Charlotte Elliott, undying fame as a hymn writer. Her father, Charles Elliott, of Clapham and Brighton, and her mother, a granddaughter of the Rev. Henry Venn (a friend of John Wesley’s) were both eminent Christians. Her brothers, the Rev. Henry Venn Elliott and the Rev. Edward Bishop Elliott, author of “*Horæ Apocalypticæ*,” were distinguished evangelical clergymen. Charlotte was born 18th March, 1789, and brought up tenderly and religiously. Highly accomplished, with a lively imagi-

nation, elegant taste, a good voice, and pleasing manners, yet her strong will kept her out of the enjoyment of personal religion till 9th May, 1822, when through conversation with the sainted Dr. Cæsar Malan, of Geneva, who was visiting at her father's house, she gave her heart to God. For nearly fifty years afterwards she observed her spiritual birthday as a holy festival, and kept up a hallowed correspondence with Dr. Malan for forty years. She published "Morning and Evening Hymns, by a Lady," and "Hours of Sorrow Cheered and Comforted," and "Poems by C. E." in 1863. For many years she published a small annual entitled "The Christian Remembrancer." Her hymns, about 120 in number, were contributed by her to "The Invalid's Hymn Book," the last edition of which she edited herself. She died peacefully 22nd September, 1871, aged eighty-two years. No. 841 is another of her hymns, equally popular with this one, and No. 829 was also written by her.

In February, 1882, Mr. W. Mitchell, one of the Students in Mr. Spurgeon's Pastors' College, left England to labour in the Bethel Santhal Mission, Bengal. Mr. Mitchell is a Scotchman, twenty-five years of age. At the age of fifteen he was apprenticed as a grocer in Dundee. One evening, shortly after his arrival there, while taking a quiet walk in the street, a deep impression was made upon his mind by an open-air preacher, which soon led him to the Lamb whose blood cleanseth from all sin. The hymn—

"Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe,  
O Lamb of God, I come !"

encouraged him to trust in Jesus, and he found by personal experience that our Saviour receives all who come to Him, and will in no wise cast them out. Young Mitchell began to work for the Lord, and had soon the joy of leading one of his fellow-clerks to "that fountain which washes from sin and uncleanness." From that time forward the two worked successfully together for the same Master, and often when Mitchell was cast down and sad, his companion cheered him with the words of life. In 1879 he was admitted to the Pastors' College. After two and a-half years' residence there, Mr. Spurgeon wrote of him,— "A good, earnest, sincere brother, in whom I have great confidence."

Mr. Francis Lewis Mackenzie, son of Lord Mackenzie, judge of the Supreme Court of Scotland, born in 1833, entered Trinity College, Cambridge, 1852, joined the Jesus Lane Sunday School, and became a visiting teacher in 1854. He carried off several college prizes, but an attack of rheumatic fever cut short his earthly career at the age of twenty-one. During his illness he found much comfort in Richard Baxter's hymn—

“Lord, it belongs not to my care,  
Whether I live or die.”

The “Invalid's Hymn Book” was one of his constant companions, and shortly before he died he read Miss Elliott's hymn—

“Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come !”

He had no sooner finished it, than he desired that it might again be read to him ; he asked for that favour repeatedly whilst consciousness remained, and in the spirit of that hymn he passed happily to the rest which remaineth for the people of God.

In one of the refuges for poor fallen women, one was admitted who had been brought up a Roman Catholic, but she was most anxious to conceal that fact lest it might lead to her exclusion, for she had neither home nor friends. Her conscience was callous and her prejudices intense ; but through the influence of this hymn, she became a humble and penitent believer in the Lord Jesus Christ. It was brought about in this way. There was a short service every week in the chapel of the institution for the inmates ; a hymn was sung and prayer offered. On one occasion the minister gave out that touching hymn—

“Just as I am, without one plea,”

and, contrary to his custom, read it through, each verse ending,

“O Lamb of God, I come !”

These last words reached her heart, the stone was taken away, the unspeakable love of Jesus, which she had so long resisted, softened her into tenderness and deep contrition, and the language of her inmost soul was, “May I, so vile a sinner,



come? Does Jesus bid me come? Will He wash my every sin away in His blood?" She doubted no more, but believed. She could only cry, "O Lamb of God, I come!" She felt His love, she heard His voice, "Thy sins are forgiven thee."

After her change she opened her mind fully to one of the ladies who visited the institution, and related to her the facts regarding herself. Her harsh manners disappeared, her prejudices gave way, and by her humility and consistency, manifested how great was the change which the grace of God had wrought within her.

HYMN 797.—"O Lord, turn not Thy face away."

This is a modernised version by Bishop Heber, of an old hymn written by John Mardley, who wrote poetry in the reign of Queen Elizabeth, and who was one of the contributors to Sternhold and Hopkins' old version of the Psalms. It is a great favourite during the Lenten services in hundreds of churches, and has a place in most of the Church hymnals.

Mardley's contributions to the old version are marked M. Two verses of the original are here given, so that the reader may see how gracefully Bishop Heber has rehabilitated the old verses—

"And call me not to strict account  
How I have sojourned here,  
For then my guilty conscience knows  
How vile I must appear.

"Mercy, good Lord, mercy I ask,  
This is my humble prayer;  
For mercy, Lord, is all my suit,  
Oh let Thy mercy spare."

HYMN 798.—"There is a fountain filled with blood."

This was written by William Cowper, and was first published in 1779. For over a hundred years awakened voices have sung this hymn, till the heart has been renewed and washed in the blood of Jesus, and the penitent has found peace. This hymn is in the American Collection. It was the favourite hymn of Dr. John Mason Good, an eminent physician. He was so passionately fond of it that he frequently repeated it whilst walking along the street, and when death was near, his youngest

child whilst rubbing his cold hands cheered his passage to the better land by reciting—

“There is a fountain filled with blood,  
Drawn from Immanuel’s veins.”

Thomas Smith of Bristol was converted to God whilst singing

“There is a fountain filled with blood.”

He often said afterwards that he should never forget the happy hour when first he believed in the efficacy of the blood. He opened a room in that city and preached to the poor. He knelt among them, prayed with them, and then tried to teach them the hymn he so much loved. He sung it again and again until they all, young and old, knew it and sung it with him. He fell ill, and died saying—“Jesus is precious, precious.”

In the Life of Colonel S. Wheeler, of the American army, we read of his visit to a dying soldier who had not to seek religion when on his death-bed. He thanked the colonel for his visit and kind words, and in token of his faith and confidence, shortly before he expired, he began to sing—

“There is a fountain filled with blood.”

After he had finished the hymn, he said aloud, “Colonel Wheeler, angels are coming; yes, look, how bright and beautiful! cannot you hear them sing? I never heard anything like it. Oh, it is glorious!” Then, after a pause, he gave a sigh, and the angels bore him away.

Lieutenant G——, an officer of the Federal army, having received his death-wound in a gallant charge at the head of his regiment, was visited in the hospital tent by the chaplain, who inquired how he felt. He said he had always been cheerful, and was now ready to meet God in peace. He thus proceeded:—“Chaplain, I was once passing through the streets of New York one Sunday, and heard singing. I went in and saw a company of poor people. They were singing—

“There is a fountain filled with blood.”

I was overpowered with the impression the hymn made upon me, and I gave my heart to God. Since then I have loved Jesus, and I love Him now.” That was his last speech. As the chaplain listened, the voice faltered, and the minister said, “Trust Jesus.” The officer whispered, “I do trust Jesus,” and then expired.

Catherine Harris was a foundling residing near the city of Canterbury. At the age of twelve, through exposure, she became consumptive. When her pastor visited her, he expressed a hope that she found comfort by reading the Bible. She replied that nothing else would now give her comfort, excepting that one hymn she loved so much—

“There is a fountain filled with blood.”

She said death had lost its sting, and the morning afterwards she entered into rest.

During the last revival in Ireland, Belfast had a large share in its blessing. Soon after it began, the curate of the parish visited one of the factories in which two hundred girls were employed. On his entering the building with the manager, a young woman near the door, seeing her minister, began to sing with a very sweet voice—

“There is a fountain filled with blood,”

to the touching and well-known tune. The girl next to her took it up, and so onwards it ran down the mill, till all the girls joined with deep and heart-felt fervency. Great as was the noise of the looms, the tender and subduing voice of praise rose above the din and clatter of the machinery. They wanted no books to sing through that hymn, it was well-known to nearly all there. The manager, a Manchester man, and an infidel, and ever on the watch to make ridicule of religion, was so completely overcome by that outburst of psalmody that he ran out of the mill. Meeting the curate afterwards, he said, “I was never so hard put to it as this morning; it nearly broke me down.” How the author, Cowper, would have been cheered to have heard that chorus.

Rev. William Knibb, the well-known Jamaica missionary, born at Kettering in 1803, and whose life-work it was to preach salvation by faith in Jesus, was one day out visiting an ancient ruin, and on coming to the spot where superstitious rites had been performed long centuries before, and human sacrifices offered, Mr. Knibb stood gazing and meditating for some time, then broke out into singing—

“There is a fountain filled with blood,  
 Drawn from Immanuel’s veins,  
 And sinners plunged beneath that flood,  
 Lose all their guilty stains :

O dying Lamb, Thy precious blood  
 Shall never lose its power,  
 Till all the ransomed Church of God,  
 Be saved to sin no more."

One of our English soldiers, a Wesleyan, after a life of much service, when laid up in the Hillsea Hospital, was heard singing, during the delirium of fever, the well-known lines—

"The dying thief rejoiced to see  
 That fountain in his day;  
 And there may I, though vile as he  
 Wash all my sins away."

With that testimony he entered into rest.

HYMN 799.—"O blessed, blessed sounds of grace."

This is one of those graceful compositions from the pen of the accomplished William M. Bunting, with the title, "Hymn after Sermon on Sunday Evening." How often that devout man of God relieved his mind on the Sabbath, when the heart was full of the love of God, by writing a hymn! One verse of the original is omitted; it is as follows—

"But, Saviour, can'st *Thou* say farewell,  
 Or, Holy Spirit, Thou?  
 Or must I leave Thy house for hell?  
 O save me, save me now!"

The last two verses of the original are also omitted. This hymn closes the fifth section.

HYMN 800.—"The God of Abraham praise."—*To the God of Abraham.*

This hymn was written by Thomas Olivers, and published by him in 1772. Whilst the author was on a friendly visit to John Bakewell, of Westminster (one of the very early Methodist lay preachers), he visited the Jews' Synagogue, where he heard a celebrated air sung by the priest Signor Leoni. Olivers was so captivated with the singing and the air, that he resolved at once to write a Christian hymn to suit the air, so that the Methodists might sing it, and in Mr. Bakewell's hospitable dwelling that truly magnificent hymn was written. It was received with such enthusiasm by the Methodists, that in the second year eight editions were demanded. The original is in three

parts ; it is based on several passages in the Old Testament. Mr. Olivers was a remarkable man. Born in 1725, at Tregynon, Wales, he led a very profligate life as a shoemaker, till converted under the ministry of Mr. Whitefield, and in 1753 Mr. Wesley accepted him as a preacher of the Gospel, and in his later years he employed him as corrector of the press. He died in March, 1799, and is interred in the same vault with Mr. Wesley, in City Road Chapel Yard. Olivers wrote two or three other hymns of considerable merit, and some fierce controversial works. James Montgomery says of this hymn, "There is not in our language a lyric of more majestic style, more elevated thought or more glorious imagery. Its structure, indeed, is unattractive on account of the short lines, but like a stately pile of architecture severe and simple in design, it strikes less on the first view than after deliberate examination." This hymn commences the fifth section of the Supplement with the title, "The Experience and Privileges of Believers."

In the *Wesleyan Magazine* several instances of the usefulness of this hymn have been recorded. Mrs. Booth, of Huddersfield, who died 17th September, 1856, a few days before her death asked that the hymn to "The God of Abraham," might be read to her. After listening to the third verse—

" He calls a worm His friend,  
He calls Himself my God ;  
And He shall save me to the end,  
Through Jesu's blood,"—

she exclaimed, "It will be so, and that very soon : read it again and the whole hymn ; it is just my experience at present. Oh, how I long to be with Jesus !" She fell asleep in Jesus, saying, "Jesus is precious."

The uncertainty of life was marked by a sentence written by the Rev. J. Relf in 1854 in reference to one of his college friends :— "Of the candidates for the ministry who entered the Wesleyan Theological Institution at Hoxton, in 1837, nearly one-half have already died !" The name of the Rev. John Smart was then added to the number. In early life he was converted to God, and whilst yet a youth, was appointed the leader of a class, and was found a diligent labourer in the Sunday School, the Benevolent Society, the Tract Society, and in other spheres of usefulness. He had a short but glorious career as a Methodist preacher. When illness prostrated his body, his faith continued

strong. The day but one before he died, he exclaimed, with holy joy and triumphant faith, "Christ is mine! heaven is mine!" During the following night he repeated—

" He by Himself hath sworn,  
I on His oath depend ;  
I shall, on eagles' wings upborne,  
To heaven ascend."

A friend, standing by, repeated the remainder of the verse—

" I shall behold His face," &c.,

to which he immediately referred, observing to his wife what a happy effect had been produced on his mind nearly two years before by the appropriate quotation of that verse by a lady in a love feast at Barnsley. After urging his daughter to begin to love God, he entered into rest, 12th November, 1854.

The ministrations of the Rev. L. Hargreaves and the Rev. R. Needham were, through the blessing of God, instrumental in bringing several members of the Fishwick family to a knowledge of sins forgiven. Mr. William Fishwick, of Longholme, seeing the good work in the family, went himself to hear the Methodists and his prejudices against them at once gave way. The Rev. Jabez Bunting's sermon on "Justification by Faith," which he read, pointed out to him the way of salvation, and at the age of twenty-two he received his first ticket of membership from the Rev. Isaac Keeling, and soon afterwards found the Lord, to the joy of his heart. He retained to the end of his life a clear assurance of his acceptance with God. As the employer of several hundreds of persons, he was a friend to those he employed, to the poor around him, and to the cause of God generally. He laid the foundation stone of the large Wesleyan Chapel at Burnley, in 1839, and contributed liberally to its funds. His last illness was short and severe; but he enjoyed the presence of his Master. His last strength was spent in a prayer for his children; and being exhausted, he lay still for a time, and then said—

" I shall behold His face ;  
I shall His power adore."

Seeming unable to proceed, Miss Kaye, his sister, repeated the line—

" And sing the wonders of His grace."

He instantly took it up, and added, "For evermore, for ever-

more, for evermore!" Repeating these words as long as his strength lasted; and with a parting prayer for God's blessing, he peacefully fell asleep in Jesus, 26th December, 1839.

The ministry and holy conversation of the Rev. Dr. Adam Clarke were the means of the conversion, in early life, of Elizabeth Geake, of Frogwell, Cornwall. As Miss Lingmaid, she frequently rode on her pony to various Methodist preaching-places, as she was a good singer, and she had special pleasure in aiding the psalmody. When upwards of eighty years of age she said, "My voice is weak, but I can still sing; I sing here," pointing to her heart. A friend asked her to give her a morning-song. "I think I can," she replied, and with a thin tremulous voice she chanted some sweet lines, which, she said Dr. Adam Clarke taught her when she was a girl, and he used to preach in her father's parlour. The lines were Olivers' hymn, "The God of Abraham," sung to Leoni. She could repeat the whole hymn verbatim. Shortly before her death she observed to a friend, "I can look at the mattock, the shovel, and the grave without dread." She closed her lengthened earthly pilgrimage by repeating this fine hymn, 25th January, 1844, aged eighty-one years.

The Rev. William Worth, Wesleyan minister, when closing his earthly course, said, "Yes, precious Saviour! Thou art mine—

" 'I shall behold His face,  
I shall His power adore;  
And sing the wonders of His grace  
For evermore.' "

The eminently pious Richard Watson, when near the end of his last illness, one night, moved by a sudden impulse, as he lay in bed, exclaimed, with tears flowing down his languid countenance, "I am a worm, a poor, vile worm, not worthy to lift its head; but then the worm is permitted to crawl out of the earth into the garden of the Lord, and there, among the flowers and fruits, if it can, to speculate on the palace and ivory throne of Solomon—

" 'I shall behold His face,  
I shall His power adore;  
And sing the wonders of His grace  
For evermore.' "

It was remarked, "No doubt you will see His face." "Yes," he rejoined, "there is doubt of everything but the great, deep, infinite mercy of God; that is sure." And, again, just before

final unconsciousness set in, he said, "I long to quit this little abode, gain the wide expanse of the skies, rise to nobler joys, and see God. He closed this last conversation by repeating—

"I shall behold His face," &c.

He died in Myddelton Square, London, January, 1833, aged fifty-one years.

Good Richard Pattison, after a ministry of nearly fifty years in Methodism, when nearing the harbour of refuge above, speaking of the confidence we ought to place in the faithfulness of God, said, "Many times, in storms on the ocean, or crossing from one island to another in small vessels"—during his seven years of missionary life in the West Indies—"I have held by a rope, and sang—

"The watery deep I pass,  
With Jesus in my view ;  
And through the howling wilderness  
My way pursue ;"

and I have felt my faith in God wonderfully strengthened." He was greatly attached to the Hymn Book, and found great comfort in the frequent repetition of some of the hymns in all the circumstances of life, and even with his latest breath. He died 29th December, 1839, aged sixty-nine.

In his twentieth year, Joseph Simpson, at a Methodist watch-night service in 1844, gave his heart to the Lord, and entered into the liberty of the children of God in the February following. He made considerable progress in classical and other studies in youth, and afterwards became one of the tutors in Kingswood School. In 1849 he was sent as a supply to the Gwennap Circuit, and from thence he was appointed to the Ely Circuit, in both which he laboured with untiring zeal for the salvation of sinners. Consumption cut short his work in righteousness ; but his peace with God was unshaken, and when all hope of recovery was gone, he expressed his confidence in God in some of the hymns he loved so much. Once his sister proposed to read a few verses, when he selected Olivers' hymn to the God of Abraham. When the first part was finished, he repeated the lines—

"I shall behold His face,  
I shall His power adore ;  
And sing the wonders of His grace  
For evermore."



His sister then proceeded with the reading of the second and third parts, and at the close he replied again with deep feeling—

“Hail, Abraham’s God and mine !  
 (I join the heavenly lays)  
 All might and majesty are Thine,  
 And endless praise.”

In this happy spirit he found the dark valley of death illumined from heaven, and in this glorious light he entered the realms of the blessed, 12th April, 1852, aged twenty-seven.

Mrs. Mary Smith, wife of George Smith, of Coalville, Leicester (the friend of the gipsies and the canal children), was born 12th March, 1828, and died at Coalville, 19th January, 1866. She was a scholar and teacher in the Wesleyan Sunday school at Tunstall. Converted at sixteen, during a service by the Rev. John Kirk, who gave out the second part of the hymn by Thomas Olivers, “The God of Abraham,” whilst the congregation were singing the words—

“The goodly land I see,  
 With peace and plenty blest ;  
 A land of sacred liberty,  
 And endless rest”—

she experienced the joy of believing, and she realised the sweet soul-rest implied by the hymn. Her whole after-life proved the genuineness of the change then experienced. She possessed a meek and quiet spirit, left the mark of her piety on her household, and her children rise to call her blessed. Her two sons sang to her as she lay dying the hymn under the singing of which she was converted.

HYMN 801.—“Whom Jesu’s blood doth sanctify.”—*Confidence in Christ.*

Charles Wesley’s, being one of his “Scripture Hymns” left unpublished at the time of his death, and founded on Deut. xxxiii. 3. It is shortened by the omission of the first and fourth verses of the original; see “Poetical Works,” vol. ix. page 12. Its former number was 622.

HYMN 802.—“Awake, our souls ! away, our fears !”—  
*The Christian Race.*

Dr. Watts’, No. 48, book i., founded on Isaiah xlvi. 28, &c., and was inserted by Mr. Wesley in “Psalms and Hymns,” enlarged edition, 1743. It was formerly No. 672.

HYMN 803.—“Away, my unbelieving fear!”—TUNE, Handel’s March.

A new hymn by Charles Wesley, first published in 1742; “Poetical Works,” vol. ii., page 199. It was better known in the last century than now, was a source of comfort and encouragement to many of the early Methodists, and was at times quoted in band-meetings and love-feasts. It is based on Hab. iii. 16, 17. It is in “Select Hymns with Tunes Annexed,” 1761.

HYMN 804.—“Sometimes a light surprises.”

Was written by William Cowper, and it indicates the character of the author’s own experience, having been written in an hour of spiritual sunshine. The mind of Cowper was often under a cloud, but he sang with joyous cheerfulness when divine light shone upon him.

HYMN 805.—“Author of Faith, on me confer.”

No. 448 of Charles Wesley’s “Hymns on the Four Gospels,” based on Matt. xvii. 20, with the third verse left out.

HYMN 806.—“Though God in Christ reveal.”

This is made up of Nos. 1296 and 1297 of Charles Wesley’s “Hymns on the Four Gospels,” based on Luke viii. 18.

HYMN 807.—“How happy are they.”

This was first published in 1749 by Charles Wesley, and is part of a long hymn, “For one fallen from grace.” Three verses of the original are left out. The following is the omitted third verse, which was once a favourite with many—

“ ’Twas a heaven below  
My Saviour to know;  
The angel could do nothing more  
Than fall at His feet,  
And the story repeat,  
And the lover of sinners adore.”

HYMN 808.—“O God of all grace.”—*Joy in God.*

Written by Charles Wesley in 1748. It is in “Poetical Works,” vol. v., page 31, based on Romans v. 11. It is printed in the triplet form, whilst some of his other hymns in the same

meter are printed in six-line verses. Nearly half the original is omitted ; it has twenty verses. It was written at the same time and belongs to the same series as Hymn 205, "My God, I am Thine."

HYMN 809.—"Vain, delusive world, adieu."—"*I am determined to know nothing save Jesus Christ and Him crucified.*"

Charles Wesley's, from "Hymns and Sacred Poems," 1742, page 257 ; five verses omitted. This hymn has been a source of encouragement to hundreds of new-born souls, who, having experienced the blessedness of those who have passed from death unto life, and having discovered the vanity of all earthly things, have joyfully sung—

" Vain, delusive world, adieu,  
With all of creature-good !  
Only Jesus I pursue,  
Who bought me with His blood :  
All thy pleasures I forego,  
I trample on thy wealth and pride :  
Only Jesus will I know,  
And Jesus crucified."

This volume bears ample testimony to the wisdom of the choice thus made by such persons.

Dr. Adam Clarke was a young man of twenty-three when Mr. Wesley sent him as a supply in 1783 into the Trowbridge Circuit. At Road, a country village, there were only two or three Methodists in the place. Adam's first visit was announced as a boy preacher, and all the young men and women resolved to hear him. They crowded the preaching room, and listened to the sermon with profound attention ; the place was still as death. At the close he gave out the hymn—

" Vain, delusive world, adieu,  
With all thy creature-good !  
Only Jesus I pursue,  
Who bought me with His blood :  
All thy pleasures I forego,  
I trample on thy wealth and pride :  
Only Jesus will I know,  
And Jesus crucified."

The fine voices of the young people produced a solemn effect ; the last two lines were repeated at every verse, and at the end

all there present were deeply moved. The young preacher paused, spoke of the delightful effect of the singing, but arrested their attention by an earnest appeal to follow out the teaching of the hymn by taking up their baptismal vows and yielding their hearts to God that day. The appeal was so earnest, so affectionate, thirteen young persons that night and at the prayer meeting early next morning gave their hearts to God. Fifty years afterwards one of those young persons called on Dr. Clarke at Frome, where he preached his last sermon in 1832.

HYMN 810.—“I know in whom I have believed.”—  
*2 Timothy i. 12.*

This is a new one by Charles Wesley, and is No. 3238 of his “Scripture Hymns ;” “Works,” vol. xiii., page 105.

HYMN 811.—“I’m not ashamed to own my Lord.”

One of Dr. Watts’ “Hymns of Experience ;” it is new in this book, but has long been in the American Methodist Collection.

HYMN 812.—“Jesus, we steadfastly believe.”—*The truth dwelleth in us.*

This forms the second only of two verses by Charles Wesley, based on 2 John ii., and is No. 3424 of his “Scripture Hymns ;” “Works,” vol. xiii., page 212. It would be difficult to give a reason why the first verse was left out. It is as follows—

“The living principle of grace,  
The faith producing holiness,  
Now in our hearts doth dwell,  
And still it shall in us abide,  
Till saved, and fully sanctified,  
We all Thy fulness feel.”

HYMN 813.—“Lord, I believe Thy mercy’s power.”—*Able to keep you from falling.*

This is Charles Wesley’s paraphrase of Jude 24. No. 3438 of “Scripture Hymns ;” “Works,” vol. xiii., page 217.

HYMN 814.—“To God the only wise.”—*Trust in God.*

By Dr. Watts, and was in the former Supplement as No. 685, but it is printed here with the fifth verse omitted. In the old

Supplement there was another hymn by Dr. Watts, a companion to this, which commenced—

“Happy the heart where graces reign.”

That hymn is now left out, and many will regret its absence from the Collection.

HYMN 815.—“O Jesus, full of truth and grace.”—*Waiting for the Promise.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 238. Five verses are omitted, and several lines altered. The third line in verse 5 is altered from “sinless sinner” to “helpless creature.” It was formerly No. 685.

HYMN 816.—“That health of soul I gasp to know.”—*Help me, O Lord.*

This is formed of two out of three verses by Charles Wesley, as a paraphrase of Jer. xvii. 14, being No. 1324 of his “Scripture Hymns,” the first verse of the original being left out.

HYMN 817.—“Blessed are the pure in heart.”

This is a sweetly melodious rendering of Matt. v. 8, by the devout William M. Bunting. The original has ten verses, the last one and the half of two other verses are left out. The unity of the hymn is broken by this shortening.

HYMN 818.—“From trials unexempted.”—*Matthew vi. 13.*

This is No. 109 of C. Wesley's “Hymns on the Four Gospels.” It is part of a paraphrase of the Lord's Prayer, and extends to twenty eight-line verses, this hymn being made out of the 13th, 14th, 16th, and 17th verses. “Poetical Works,” vol. x., page 182.

HYMN 819.—“Lead me not into temptation.”—*Matthew vi. 13.*

This forms No. 110 of Charles Wesley's “Gospel Hymns,” and is the concluding portion of the Lord's Prayer paraphrased; “Works,” vol. x., page 184.

HYMN 820.—“Vouchsafe to keep me, Lord, this day.”—*Deliver us from evil.*

This is new, from Charles Wesley's “Hymns and Sacred Poems,” 1749, vol. i., being the third of his hymns “For

Believers," based on the prayer, "Vouchsafe, O Lord, to keep us this day without sin." The original has twenty verses, of which fourteen are omitted.

HYMN 821.—"O God, who dost Thy sovereign might."—  
*I Corinthians ix. 24.*

This was written by Josiah Conder, father of the Rev. Eustace Conder. Four of his hymns have a place in the new book. This one, though short, is a little gem. Its author was born in London, 27th September, 1789. He occupied a prominent place in the city as an editor and publisher for more than fifty years. The *Eclectic Review* and the *Patriot* newspaper had the best of his mental energies devoted to them. He also wrote thirty volumes of descriptive works for young people. In 1824 he published "Sacred Poems," and "The Poet of the Sanctuary" in 1851, followed by "Hymns of Praise" in 1854. After a life of immense literary industry and Christian activity, he died at St. John's Wood, 27th December, 1855. He prepared for publication "Hymns of Prayer, Praise, and Devout Meditation," which was given to the public after his death. His friends included most of the literary and Christian men of the first half of the nineteenth century. His other hymns are 826, 904, and 945. This hymn has been printed as two four-line verses.

HYMN 822.—"Lord, who hast taught to us on earth."—*Prayer for Charity.*

This was written by Richard Massie, Esq., of Pulford Hall, Wrexham. He is the author of a translation of Luther's Hymns, of a volume of "Sonnets and Poems;" and in a work entitled "Lyra Domestica" he has a piece of nine verses on Christian brotherhood, entitled "Prayer for Charity," based on 1 Cor. xiii. Four of these verses are chosen to form this hymn, more than half the original being omitted.

HYMN 823.—"Prayer is the soul's sincere desire."—*Prayer described.*

This is scarcely a hymn in the sense in which a hymn is described by its accomplished author, James Montgomery. It is rather a description of the several elements in which prayer consists; but it is closed with a verse which finds an echo in

the heart of every reader. It has obtained so wide a popularity that it now has a place in many hymnals, and also in Dr. Adam Clarke's Commentary; it has been reprinted in many other ways. The venerable author, in one of his letters to the present writer, enclosed a copy of this hymn in his own handwriting, with another of his hymns on prayer, more than thirty years ago. Such autographs are highly valued now their author is gone to his reward.

HYMN 824.—“Come, my soul, thy suit prepare.”

This is a simple but very attractive plaintive hymn from the pen of John Newton. Much of the devotion of both the authors of the “Olney Hymns” is owing to their oft-repeated meetings for prayer, with a few friends in a social manner, and one who had heard the poet Cowper frequently in supplication has said, “Of all the men I ever heard pray, no one equalled Mr. Cowper.” The pious spirit of Cowper doubtless was in unison with that of Newton. This hymn owes much of its present popularity to the fact that for some years Pastor C. H. Spurgeon used to have the first, or second, or both these verses plaintively chanted, Sabbath after Sabbath, just before he offered the prayer with his congregation. In this way tens of thousands of persons have learned it, and once learned it is not likely ever to be forgotten. It is a favourite prayer-meeting hymn.

HYMN 825.—“From every stormy wind that blows.”—

*The Mercy Seat.*

This was written by one of the noblest sons of the Church of England, Rev. Hugh Stowell, afterwards known as Canon Stowell, of Chester, and the popular minister of Christ Church, Salford. Born at Douglas, Isle of Man, 3rd December, 1799, and the son of a clergyman, he began life's duties just twenty-eight days before the last century closed. In 1818 he entered St. Edmund's Hall, Oxford, graduated in 1822, and took orders in 1823. First as a curate in Yorkshire, then as incumbent of St. Stephen's Church, Salford, he gathered such crowds to hear the plain truths of the Gospel, that the people cheerfully gave their money to erect the large and elegant structure of Christ Church, Salford, in which delighted

thousands attended his ministry. In 1845, he was made an Honorary Canon of Chester, and afterwards Rural Dean of Salford. He was an enemy to Tractarianism, and a sound Evangelical Churchman. In 1831 he issued "A Collection of Psalms and Hymns," in which are found a few of his own compositions. He also wrote the Jubilee Hymn for the British and Foreign Bible Society. He died at Salford, 8th October, 1865, and his works of love and mercy follow him. This hymn has five verses ; the last is as follows—

" Oh ! let my hand forget her skill,  
My tongue be silent, cold, and still,  
This throbbing heart forget to beat  
If I forget Thy Mercy Seat."

HYMN 826.— " Grant, O Saviour, to our prayers."

A short hymn of eight lines, by Josiah Conder.

HYMN 827.—" A widow, poor, forlorn, oppressed."—"*And shall not God avenge his own elect ?*"

One of Charles Wesley's new hymns, being No. 1478 of "Hymns on the Gospels," based on Luke xviii. 7 ; "Poetical Works," vol. xi., page 255. The appeal of the importunate widow is admirably used by the poet to suit the circumstances of to-day.

HYMN 828.—" Master, Thy grace vouchsafe to me."—"*I say unto all, Watch.*"

This is another new hymn of Charles Wesley's, forming No. 1065 of "Gospel Hymns ;" "Works," vol. xi., page 66, with the first and second verses of the original left out, and the others a little altered.

HYMN 829.—" Christian ! seek not yet repose."—"*Watch and Pray.*"

By Charlotte Elliott, and will meet with a cordial welcome in Methodist circles.

HYMN 830.—" Forgive my foes, it cannot be."—"*Forgive, and ye shall be forgiven.*"

No. 1262 of Charles Wesley's "Gospel Hymns ;" "Works," vol. xi., page 155, based on Luke vi. 37. There are four verses in the original, the third of which is omitted.



HYMN 831.—“Commit thou all thy griefs.”—*Trust in Providence.*

John Wesley's translation from the German by Paul Gerhardt, founded on Psalm xxvii. 5, 6. There are twenty-four of his translations inserted in the Collection, all of which are named together on another page; the first, Hymn 23, was written by Gerhardt, and this, which is the last of the series, is by the same author. The sixth verse of the original is left out. There is not a hymn in the book which has afforded more comfort and encouragement than this one to the Lord's tried people.

In a village near Warsaw there lived a pious German peasant named Dobry. Without remedy, he had fallen into arrears of rent, and his landlord threatened to evict him. It was winter. Thrice he appealed for a respite, but in vain. It was evening, and the next day his family were to be turned out into the snow. Dorby kneeled down in his family. After prayer they sung—

“Commit thou all thy griefs  
And ways into His hands.”

As they came to the last verse, in German, of Part I.—

“When Thou wouldst all our need supply,  
Who, who shall stay Thy hand?”

there was a knock at the window close by where he knelt, and opening it Dobry was met by a raven, one which his grandfather had tamed and set at liberty. In its bill was a ring, set with precious stones. This he took to his minister, who said at once that it belonged to the King Stanislaus, to whom he took it, and related the story. The King sent for Dobry, and rewarded him, so that he had no need, and the next year built him a new house, and gave him cattle from his own stall. Over the house door, on an iron tablet, there is carved a raven with a ring in its beak, and underneath this address to Divine Providence—

“Thou everywhere hast sway,  
And all things serve Thy might;  
Thy every act pure blessing is,  
Thy path unsullied light.”

The origin of this hymn is itself such a remarkable proof of the blessing of trusting in Providence that it cannot be omitted in this place. Paul Gerhardt was a preacher in Brandenburg, 1659, and he loved to preach from his heart what he believed. The Great Elector admonished him, and threatened his banishment if he did not preach as the Elector desired. Gerhardt returned a message to his sovereign that it would be hard to leave his home, his people, his country, and his livelihood; but he would only preach what he found in the Word of God. So into banishment he was sent with his wife and children. At the end of the first day's journey, they rested at a little inn for the night. The little ones were crying and clinging to their mother, and she also, overcome with fatigue, could not restrain her tears. The sad sight gave Gerhardt a very heavy heart, so he went alone into the dark wood to commend the whole to God. Whilst there his mind was comforted with the text: "Commit thy way unto the Lord: trust also in Him, and He will bring it to pass." "Yes," he said, "though banished from house and home, and not knowing where to take my wife and children on the morrow, yet God sees me in the dark wood; now is the time to trust Him." He was so happy that he had remembered the text, and so thankful to God, that he made the text, in connection with his saddening lot, into a hymn, as he paced to and fro amongst the trees. Every verse begins with a word or two from the text, so that if you read the first words of each verse in the German, you just read the text. When he returned into the house, he told his wife about the text, and repeated to her his hymn. She soon dried up her tears (the children having gone to sleep), and became as hopeful and trustful in God as her husband. They had scarcely retired to rest when a loud knocking was heard at the door. The landlord, on opening the door, found a messenger on horseback, who said aloud, "I come from Duke Christian of Meresburg, and am in search of Paul Gerhardt; has he passed this way?" "Yes," said the landlord, "he is in my house." "Let me see him instantly," said the Duke's messenger. A large sealed letter was at once handed to the banished pastor from the good Duke Christian, who said in it, "Come into my country, Paul Gerhardt, and you shall have church, people, house, home, and livelihood, and liberty to preach the Gospel as your heart may prompt you." So the Lord took care of his servant.

William Dawson, of Barnbow, Leeds, the former Methodist preacher, after a useful career of sixty-eight years, was suddenly seized with fatal illness. His last words were the closing lines of Paul Gerhardt's hymn on Providence—

“ Let us in life, in death,  
Thy steadfast truth declare.”

In attempting to repeat the concluding lines—

“ And publish with our latest breath  
Thy love and guardian care,”

utterance failed him, he crossed his hands upon his breast, and expired, 4th July, 1841. On another occasion this hymn had afforded hope and encouragement to the same man of God. Worldly troubles and anxieties about his farm had disturbed his peace for some time, and one day, whilst working in the fields on the brow of some rising ground leading to the farm-house, he paused, and to divert his mind took from his pocket sundry notices which had from time to time been sent to him in the pulpit to read. After reading them, to awaken more cheering thoughts in his mind, he tore them up into small pieces, and threw the handful of fragments up into the air, the wind carrying them about like so many butterflies. Instantly the verse came to his mind, and he repeated it with emphasis—

“ Give to the winds thy fears ;  
Hope, and be undismay'd ;  
God hears thy sighs, and counts thy tears ;  
God shall lift up thy head.”

Mrs. Chadwick, of Halifax, was mother of Mrs. Atmore, wife of the Rev. Charles Atmore. For more than forty years she was a member of the Methodist Society, during which time she had to endure many hardships, privations, and much suffering, but her faith in God failed not ; when more than four-score years old, she was attacked by cholera, from which she did not recover. In the midst of much pain, she said to Mrs. Atmore, “ My dear, I feel my mind very low and much depressed, but that verse is just come with much sweetness to my soul—

“ Give to the winds thy fears ;  
Hope, and be undismay'd ;  
God hears thy sighs, and counts thy tears ;  
God shall lift up thy head.”

Then she added, “ He will lift up my head for ever !” This

seemed to be her last conflict, and shortly afterwards she peacefully passed away, 26th September, 1815, aged eighty-two.

In accordance with Mr. Wesley's advice and custom, Henry Ridley, even when a member of the Methodist Society, regularly attended the Sunday-morning service in the Church of England. For nearly sixty years, Wesleyan ministers were welcomed under his roof for their Master's sake, and for thirty years he faithfully served the office of class-leader. He was greatly attached to the means of grace, and in his later years was a most diligent reader of the Word of God. He was seized with illness on leaving the house of God on the Sabbath, and though called to pass through a severe but short illness, he murmured not. He knew that he was dying, and shortly before the end came, after one of his painful attacks, he exclaimed, "Jesus is my Rock, and He is a sure foundation." Several times he repeated—

"Let us in life, in death,  
Thy steadfast truth declare,  
And publish with our latest breath  
Thy love and guardian care."

His ransomed spirit escaped to paradise, 27th February, 1850, aged eighty-two, shortly after he had breathed the prayer, "Lord Jesus, into Thy hands I commend my spirit, soul, and body."

The Rev. Isaac Bradnack, Wesleyan Missionary, born near Birmingham, in 1774, was early converted to God, joined the Methodist Society, and became a useful missionary. His last years he spent in England. During his illness, when strength had failed him, he saw his daughter Elizabeth by his bedside weeping. Suddenly he turned to her, and with an earnest look he said, "My dear Betsy, why are you weeping?—

"Give to the winds your fears;  
Hope, and be undismay'd;  
God hears thy sighs, and counts thy tears;  
God shall lift up thy head."

He then conversed on sanctification, emphasising "purify—purify!" then with energy he said—

"The fire our graces shall refine."

And soon afterwards, at Gravesend, 6th October, 1833, he entered into rest, aged fifty-nine years.

HYMN 832.—Away, my needless fears.”—*In Danger of Losing his Friends.*

Charles Wesley's, being No. 225 in “Hymns and Sacred Poems,” 1749, vol. ii. The original is in ten double stanzas, of which seven are left out. It was formerly No. 675.

HYMN 833.—“Unprofitable all and vain.”

Charles Wesley's, written as a rendering of Matthew vi. 27-32, but is so much disarranged as to be but an imperfect representation of four of the author's Gospel Hymns—namely, No. 124, the second half of 125, first half of 128, and the first half of 126.

HYMN 834.—“I seek Thy kingdom first.”—*Matthew* vi. 33.

New, and forms Nos. 129, 130 of Charles Wesley's “Gospel Hymns;” “Works,” vol. x., p. 190.

HYMN 835.—“The past no longer in my power.”—  
*Matthew* vi. 34.

Forms Nos. 131, 132 of Charles Wesley's “Gospel Hymns;” “Works,” vol. x., p. 191.

HYMN 836.—“Feeble in body and in mind.”—*In Uncertainty.*

Written by Charles Wesley, and published in 1749 with the title “In Uncertainty.” Had it been written on purpose for the times in which we live, it could not more appropriately admonish the erring, or direct wanderers from worldliness to the true source of righteousness and peace.

HYMN 837.—“Thy way, not mine, O Lord !”

This hymn we owe to the pen of the Rev. Horatius Bonar, D.D., one of the most eminent religious writers of Scotland. He was born at Edinburgh in 1808, and educated in that city. In 1837 he was ordained in the Scotch Church, and became the minister at Kelso, where, in 1839, he began to issue the Kelso Tracts, which became very popular, and opened his way to other spheres of much greater usefulness by his pen. His larger works in prose are “The Night of Weeping,” “The Morning of Joy,” “Prophetic Landmarks,” “Eternal Day,” “Man,” “The Story of Grace,” “The Land of Promise,” “The Desert of

Sinai," "God's Way of Peace," and "God's Way of Holiness," and indicate something of the useful character of his life. His earlier poems are published in three series of "Hymns of Faith and Hope," 1857-1861, some of which have found their way into the most popular hymnals of our time. Dr. Bonar, at the Disruption in 1843, came out with those men of high moral dignity who formed the Free Church of Scotland. The original is in seven four-line verses: the sixth verse is omitted; it is as follows—

"Choose Thou for me my friends,  
My sickness or my health;  
Choose Thou my cares for me,  
My poverty or wealth."

HYMN 838.—"Thou doest all things well."

This is a vivid life-picture of the patient sufferings of the Rev. W. M. Bunting. During his last visit to the city, on a cold, dreary November day, he spent two hours in delightful conversation with the present writer, blending with many joyous utterances the sorrows which pain and feebleness brought with them. This hymn seems to embody many of the thoughts he then uttered with deep feeling.

HYMN 839.—"Guide me, O Thou great Jehovah."

This is a stirring genuine Welsh hymn, written in that language by William Williams, by whom it was translated into English, although some say the translation was made by William Evans. The Rev. W. Williams was born in 1717, near Llandovery, Carmarthen, and in early life he studied medicine, which he soon abandoned for theology. He took deacon's orders in the Church of England; but, after a sermon by Howell Harris in Tolgarth churchyard, he gave himself to the work of an evangelist amongst the Calvinistic Methodists in Wales. For half-a-century the Welsh people gathered round him in or out of doors wherever he preached, and his ministrations were made a blessing to thousands of his countrymen. He wrote many hymns, which are still extensively used by the Welsh people in the several books he published. Those which have been translated into English have been collected and published in a volume by Mr. D. Sedgwick. Mr. Williams died 11th January, 1791, aged seventy-four years. This hymn has four verses, the last of which is omitted. It is as follows—

“ Musing on my habitation,  
 Musing on my heavenly home,  
 Fills my soul with holy longing,  
 Come, my Jesus, quickly come.  
 Vanity is all I see ;  
 Lord, I long to be with Thee ! ”

The venerable Richard Knill, the missionary, born at Braunton, in April, 1787, was converted to God in his youth, and entered the ministry. He it was who delivered the prophecy to the youthful C. H. Spurgeon of his future distinction as a preacher. Mr. Knill died in 1857, aged seventy years. During the last month of his life, he frequently said to his daughter, “ I cannot sing ; sing for me my favourite hymn—

“ ‘ Guide me, O Thou great Jehovah. ’ ”

And so, seated at the piano, she would sing the hymn through to the tune Rousseau’s Dream. He would always try to join in the last verse—

“ When I tread the verge of Jordan,  
 Bid my anxious fears subside ; ”

and when he was too feeble to get through the whole, he never missed the last two lines—

“ Songs of praises  
 I will ever give to Thee. ”

In his delirium he said, “ They sent me to preach to the heathen the unsearchable riches of Christ, and I did it. ” His last words were, “ I believe my Saviour will say to me—Well done ! ”

Ann Grieve Fletcher, born at Little Lever, Lancashire, in 1822, had in early life only the religious advantages of the Methodist Sunday school ; her parents were worldly. She gave her heart to God in her youth, and maintained a consistent Christian profession to the end of her days. She died in January, 1845, aged twenty-three years. At the last class-meeting but one which she attended, she was called on to close the meeting with prayer, after which they sang the hymn which was the record of her experience—

“ Guide me, O Thou great Jehovah,  
 Pilgrim through this barren land ;  
 I am weak, but Thou art mighty,  
 Hold me with Thy powerful hand ;  
 Bread of heaven,  
 Feed me till I want no more. ”

The eccentric Christmas Evans once spoke a stirring allegory, in which he makes the singing of this hymn the means of spoiling the enemy of souls of his prey.

Mrs. Elizabeth Amelia Rennard was born near Truro, 9th April, 1825. She was a child of godly Methodist parents. Her father, Mr. John Michell, was an acceptable local preacher in the Truro Circuit for nearly fifty years. In her father's house the ministers and local preachers found a welcome home for forty years. All the surroundings of her childhood and youth were of a religious nature. When about eighteen years of age, under the ministry of the Rev. Robert Young, Miss Michell was brought under the power of divine grace. Having time at her command, and possessed of some means of doing good, she was, while yet young, a messenger of kindly help to many homes. Her visits to the sick and aged are still spoken of with respectful affection in the neighbourhood of her early home. In the year 1862 she was married to the Rev. Andrew Rennard, and for over twenty years it was her delight to render help both in the family and to the cause of God. Her last affliction was short and mysterious, but it was marked by submission to the will of God. During her illness she remarked, "I am not afraid to die; but, if it pleases our Heavenly Father, I should like to have greater joy. Pray for me that I may feel very happy." A verse in the 839th Hymn was much in her thoughts the last three days and nights. It had been sung by an audience a little while before, having been thrown on a screen at a magic lantern exhibition, and was sung from the screen—

“When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Death of death, and hell's destruction,  
Land me safe on Canaan's side;  
Songs of praises  
I will ever give to Thee.”

She died, happy in the Lord, 19th January, 1883, aged fifty-seven years. Many friends accompanied her remains to the Shepton Mallet Cemetery, Canon Pratt facilitating her being laid in the exact spot she had chosen. On the following Sabbath, the Rev. S. Shrimpton preached her funeral sermon to a large congregation.



HYMN 840.—“In every time and place.”—“*Get thee out of thy country.*”

A new hymn by Charles Wesley, based on Acts vii. 3, although by an editorial oversight Gen. xii. 1 is placed to it. The text is the same in both verses, but in the author's "Poetical Works," vol. xii., page 201, the hymn is printed as No. 2485 of "Hymns on the Acts of the Apostles."

HYMN 841.—“My God, my Father! while I stray.”—“*Thy will be done.*”

This is a well-known hymn by Charlotte Elliott, which is found in most modern hymnals. The pious author, during her long life of more than fourscore years, outlived most of her friends. Her own brother Henry, she had hoped would have survived her, and ministered to her in her last hours, but when in 1865 he died before her, her gentle spirit quailed under the bereavement. She often said his removal changed the aspect of her life, yet she meekly submitted to the heavy stroke from her loving Father's hand, and she sang in the language of the two omitted verses of this hymn :—

“What though in lonely grief I sigh  
For friends beloved no longer nigh,  
Submissive still would I reply,  
    Thy will be done.  
Though Thou hast called me to resign  
What most I prized, it ne'er was mine,  
I have but yielded what was Thine,  
    Thy will be done.”

It was not justice to the author to omit these verses.

HYMN 842.—“Father, I know that all my life.”—*The life of love.*

From a 12mo vol. of “Hymns and Meditations,” by A. L. W., published in 1853. The initials represent Anna Letitia Waring, whose father was Elijah Waring, of Neath, Glamorganshire, where his daughter was born, and where she continues to reside. This hymn has become an established favourite, and has a place in Sir Roundell Palmer's “Book of Praise,” and other hymnals. There is the charm of nature and of simplicity about this hymn which will secure for it many admirers. Her uncle, Samuel Miller Waring, has written and published some hymns.

HYMN 843.—“Father, whate’er of earthly bliss.”—*The Request.*

The second of four of Miss Steele’s hymns in the Collection. The original has ten verses, with the title “Desiring resignation and thankfulness.” The first seven verses are omitted. It commences with “When I survey life’s varied stream.” Mr. D. Sedgwick published the best collection of Miss Steele’s hymns.

HYMN 844.—“It is the Lord! enthroned in light.”—“*It is the Lord.*”—I *Sam.* iii. 18.

This was written by Mr. Thomas Green, and first published by him in a volume of “Hymns and Poems on various subjects, chiefly Sacred,” 1st edition, 1780; 2nd edition, 1802. He was a farmer who resided at Ware, Herts, and belonged to the Congregational Church in that place in 1778, when its members were divided by Arian heresy. Mr. Green seceded with those who held Independent doctrines; gave £100 towards building a new chapel, and freely supported that cause whilst he lived. His verses have a pleasing smoothness with them, and have but little other merit. There are many better hymns which would have well supplied its place.

HYMN 845.—“God moves in a mysterious way.”—*Light shining in Darkness.*

Written by William Cowper, No. 15 in “Olney Hymns,” book iii., 1779.

Few hymns have been so frequently used as this in times of trial and affliction, and few have been so much used as a means of comfort and consolation. The title gives the summary of the history of the hymn. James Montgomery describes it as “a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written—in the twilight of departing reason.” They may be thus briefly stated. Partly from pecuniary difficulty, and partly from deep remorse on account of sin, Cowper had to be placed under the care of Dr. Cotton as a lunatic. He partially recovered, and was allowed his freedom. Even then he was occasionally so much depressed as to be a source of anxiety to his friends. In one of those attacks of mental derangement, he unhappily believed that the divine will was that he should drown himself in the river Thames. Then only thirty-one years old, he called for a chaise, and ordered the driver to take him to the Tower Wharf, intending,

as he records, "to throw myself into the river from the Custom-House Quay. I left the coach at the Tower Wharf, intending never to return to it. But I found the water low, and a porter seated on some goods, as if intended to prevent me. This passage to the bottomless pit being mercifully shut against me, I returned to the coach, and ordered the man to drive me back to the Temple." Thus the snare was broken. Cowper escaped the temptation, and immediately he sat down and wrote the hymn, which was to him in reality "light shining out of darkness." It has ministered comfort to thousands, and will yet afford consolation to thousands of others for many generations. A few writers affirm that it was the river Ouse in which he proposed to drown himself. The foregoing account is believed to be correct.

The late Rev. Hugh Stowell, of Manchester, at a public meeting, related an incident which very touchingly illustrates this hymn of Cowper's. One of the Lancashire mill-owners, who had struggled long to keep his hands employed during the cotton famine arising from the American war, 1865, at last found it impossible to proceed; and calling his workpeople together, told them that he should be compelled, after the usual notice, to close his mills. The news was received with sadness and sympathy; to them it meant privation and suffering, to him it might be ruin. None cared to speak in reply; when suddenly arose the voice of song from one of the girls, who was a Sunday-school teacher; she, feeling it to be an occasion requiring divine help and guidance, gave out the verse of Cowper's hymn—

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

All the mill-hands joined in singing the verse amidst deep emotion, sympathy, and tears.

Few persons have had a better parentage, a better training, better companions, or a better end of life, than the Rev. Joseph Entwisle the second. When a scholar at Kingswood School, at the age of ten, he became the subject of saving grace, and maintained his piety throughout a long life. At the age of twenty-five he was received into the Wesleyan ministry, having been preceded by a father of the same name, one of the most

handsome, holy, useful, and venerable of men. The son, like his sire, carried his religion into everything, and lived as one who had habitual communion with God. In 1864 he was travelling in the Yeadon Circuit, and one Thursday evening he was preaching at Moorside. He had just given out the second two lines of the first hymn for the service—

“God moves in a mysterious way,” &c.,

and whilst the congregation was singing the fourth line of the verse—

“And rides upon the storm,”

the preacher quietly sank down in the pulpit, breathed a few times, and then his meek and quiet spirit passed away, to be for ever with Him “who rides upon the storm,” who is “His own interpreter,” and who will in His own good time make all such dispensations “plain.”

Thomas Townsend was a Methodist trustee, class-leader, and Sunday-school superintendent in the Birmingham West Circuit. For nearly thirty years he led a consistent Christian life. The last time he met his class he spoke much of the uncertainty of life, and at the close they sang together—

“God moves in a mysterious way,  
His wonders to perform,” &c.

The next day, by an accident, his leg was broken; and after much suffering, borne with great patience, he entered into life eternal. A great concourse of Sunday-school friends and the members of his class followed him to the grave, where the Rev. George Scott delivered an impressive address. He died 5th October, 1855.

A young mother lay dying. Beside her bed a girl of three, and her only son, aged two years, were brought to kiss mamma. An unconscious babe lay on the bed near her. Mary Porter was a pious Methodist, of a wealthy family in Orange County, Virginia. A hymn of Cowper's, which had been her favourite in health, shed inexpressible comfort around her dying bed. After repeating it with fervency, she prayed that her only son might become a useful minister in the Methodist Church. Then with perfect confidence she repeated these two lines—

“God moves in a mysterious way,  
His wonders to perform;”

and before she could proceed further her spirit was borne by

angels to heaven. The mystery was then solved. Twenty-five years afterwards, a young Methodist minister, on his first circuit, was sent for to visit an aged Christian lady who had witnessed the scene at his mother's death-bed. She longed to look in the face of her dear friend's infant son, and see the fulfilment of the promise in which his dying mother had trusted. God had indeed moved in a mysterious way to bring the orphan lad, through dangers and privations, to become a Methodist minister. Among the revered names on Virginia's and Missouri's roll of gifted sons, none stands higher than that of the Rev. William Andrew Smith, D.D., President and Theological Professor at Randolph-Macon College. He was born in 1802, entered the ministry in 1825, passed forty-four years in every variety of labour in his Church, and took many occasions during his ministry to refer with tender emotion to his sainted mother's favourite hymn, and her trusting faith that God would

“ Treasure up His bright design,  
And work His sovereign will.”

HYMN 846.—“ Since all the downward tracks of time.”

This is the only one in the book written by the Rev. James Hervey, A.M., and was first published about the year 1741 in his “Meditations.” He was born at Hardingstone, near Collingtree, Northampton, in February, 1713, at which place his father, the Rev. William Hervey, was the rector. James commenced his education at Northampton, and afterwards entered Lincoln College, Oxford, about 1733, and had the Rev. John Wesley for his tutor. He was a member of the original company of Methodists in that University. He left Oxford in 1736, and became curate at Stoke Abbey, in Devon, for two and a-half years. There he commenced writing his “Meditations among the Tombs,” and his “Reflections in a Flower Garden,” which he published about 1741. These works have found admirers and readers for more than a century, and by that means this hymn has become known to thousands of people. The second verse especially has become a great favourite with Christians in times of trial—

“ Good when He gives, supremely good !  
Nor less when He denies :  
Even crosses in His sovereign hand  
Are blessings in disguise.”

In 1740 Mr. Hervey was appointed Curate of Bideford, and during the three years he resided there he experienced a change of heart. His ministerial life ever after gave evidence of the spiritual vitality of his mind. At this period consumption set in, from which he continued to suffer to the end of his life. In 1743 he returned to his native air, and became his father's curate until May, 1752, when his father died, and the son was appointed his successor. Failing health obliged him to give up the living of Collingtree, and confine himself to the rectory of Weston Favel. From 1750 to 1752 he resided in London, to have the best medical attention. He resided with his brother in Miles Lane, and one winter he spent in the house of his attached friend the Rev. George Whitefield. From 1752 he lived at Weston Favel, where his piety, benevolence, and zeal made his ministry a blessing to multitudes. He continued to preach till extreme feebleness obliged him to rest, and he peacefully expired at Weston, 25th September, 1758, aged forty-four years. Mr. Hervey's name will ever be associated with those of the first Methodists at Oxford.

HYMN 847.—“Oft in danger, oft in woe.”—“*A good soldier of Jesus Christ.*”

This has become familiar to most English readers, without their knowing that its author was the gentle and accomplished Henry Kirke White, whose early developed genius and refined taste have added honour to his native town of Nottingham. His father was a butcher, who had a small shop, at the end of the market-place. The house is still marked by the portrait of the poet being fixed on its front. He was born 21st March, 1785. As a boy he was first employed as a stocking-weaver, but as early genius was developed, he was taken as a clerk to an attorney. At the age of eighteen he published a volume of his poems which attracted public attention, and won for the author the admiration of Robert Southey. The Rev. Charles Simeon secured for him a sizarship in St. John College, Cambridge, with the hope of his entering the Church, but after two years' study his feeble constitution gave way, and he died 19th October, 1806, in his twenty-first year. His “Remains” were collected and edited by Dr. Southey, and published in three thin octavo vols. This hymn was commenced, “Much in

sorrow, oft in woe," but it was left in an unfinished state, and Miss Fanny S. F. Maitland completed it, and published it in a selection of her own in 1827.

Lieut.-Colonel Holcombe entered the army in the early part of the century, when religion was almost unknown in military circles. He became converted, and exemplified a Christian deportment in life. During his last illness he found much comfort by frequently repeating the hymn—

“Oft in danger, oft in woe,  
Onward Christians, onward go.”

But his daily prayer, night and morning, was expressed in Charles Wesley's hymn—

“Jesus, lover of my soul,  
Let me to Thy bosom fly.”

HYMN 848.—“Nearer, my God, to Thee!”

This hymn has obtained wide popularity, but it would have been still more extensively used had not fear been awakened in many minds owing to Mrs. Adams, its author, being a Unitarian. Sarah Fuller Flower was the daughter of Benjamin Flower, an eminent politician, editor and proprietor of the *Cambridge Intelligencer*, who, being early left a widower, himself conducted the education of his two daughters, of whom Sarah was the younger, born 22nd February, 1805. In early life she manifested a taste for literature, and contributed both prose and verse to some of the periodicals of the day during her whole life. In 1834, when residing with her sister at Clapton, she became the wife of Mr. William Bridges Adams, an eminent engineer, who was himself a contributor to the press. Naturally of a delicate constitution, her health was enfeebled by watching over her sister, who died of consumption in 1847. From the shock then endured she never recovered, and the same disease carried her off 13th August, 1849. She was attached to the Unitarians, and wrote for them a catechism for children interspersed with hymns, entitled “The Flock at the Fountain.” In a volume of “Hymns and Anthems,” published by Mr. Charles Fox, of Paternoster Row, she contributed thirteen pieces, one of which was this hymn. It contains nothing of Christ, but to those who have Christ in their hearts it has many times been made a blessing. The editors of the Baptist Hymn Book, for the sake of

retaining verses so beautiful in themselves, added to it a sixth verse, which was written by the Rev. Arthur Tozer Russell, and is as follows—

“ Christ alone beareth me,  
 Where Thou dost shine ;  
 Joint heir He maketh me  
 Of the divine.  
 In Christ my soul shall be  
 Nearest, my God, to Thee,  
 Nearest to thee ! ”

The close of the life of Mrs. Adams is thus described : “ She wore away, almost her last breath bursting into unconscious song as the gentle spirit glided from its beautiful frame.” She was interred in the Foster Street burial ground, near Harlow, Essex.

A writer in the *Nashville Christian Advocate*, January, 1878, relates the following reminiscence of Bishop Marvin : “ The Bishop, at a prayer meeting he had conducted, stated that he had recently been travelling in the wilds of Arkansas—his mind was oppressed, his heart sad. He had been driven from his family and home by the invading foe, and could not hear of their welfare, and it seemed to him that clouds and darkness had completely enveloped him. In this state of heart he approached an old log-cabin in a very dilapidated condition. As he drew nearer he distinguished the sound of some female singing—

“ ‘ Nearer, my God, to Thee. ’ ”

He at once alighted and went in, for the sound seemed to enter his very soul. He there found the singer, a poor old widow woman, in the midst of poverty, but who was happy in spite of her loneliness and want. He felt and said that if an old widow in such want could sing such a song that certainly he could. He gave to the wind his fears—his full confidence in an overruling Providence was brought into lively exercise, and from that day he went on singing—

“ ‘ Nearer, my God, to Thee. ’ ”

This simple personal narrative made a deeper impression on my mind than even the rich sermons he preached, and with which I was delighted.”

A Christian minister in the north of England was asked to



visit a lady who was a Unitarian. The lady soon made known her anxiety to be saved. She said she was brought up to take the Old Testament for her guide, and to attend Unitarian worship. "But looking to the future all is dark. I want to be right with God. I want to speak to God but cannot. I am like Job; 'I go forward, but He is not there; and backward, but I cannot perceive Him.' I think, and try to pray, and then I repeat from my heart a hymn I learnt—

"Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me!  
Still all my song shall be,  
Nearer, my God, to Thee,  
Nearer to Thee!"

What shall I do?" She was advised to read the Gospel by St. John, and to read with prayer and expectation that her way to God would be made plain. At the next visit what a change there was! St. John had introduced her to Jesus. "Oh, how blessed! how beautiful!" said she; "now I have found what I wanted—a Saviour! a Father! my reconciled God through Christ Jesus!"

Euphemia M. Boyd, of River Point, Rhode Island, America, died 12th April, 1882, aged sixteen years. From her childhood she had received religious instruction. She attended the Methodist Sunday School at Phenix, and meeting the minister one day, said she was trying to be a Christian, and should like to join the Church. Shortly after she was taken ill, and for a few weeks was a great sufferer, but bore up with patience and resignation. In great weakness, shortly before her death, she sang alone and in full voice, to the utter astonishment of her physician, who sat by her side—

"Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me!  
Still all my song shall be,  
Nearer, my God, to Thee,  
Nearer to Thee!"

All fear was gone, and she triumphed in death through the crucified Jesus. She had not time to join the Church on earth,

but bade a happy adieu to her parents and friends, and went to join the Church triumphant.

Caleb C. Spratt was born at Geneva, Wisconsin, America, February, 1855, and died at La Crosse, Wisconsin, 31st December, 1882. From infancy he was familiar with Christian duty and privileges, and was brought up in a godly home. His parents and sisters were members of the Methodist Episcopal Church, but it was not till his last illness that Caleb realised a sense of sins forgiven. After his conversion his joy was great and continuous. He had especial pleasure in talking about the "Old, old Story," of "Jesus and His Love," and had bright visions of "the home over there." Almost daily he would sing the hymn, "Nearer, my God, to Thee." God called him into rest with the closing hours of the year 1882, at the age of twenty-seven, and it was cheering to hear him repeat as life was ebbing out—

"There let the way appear  
Steps unto heaven;  
All that Thou send'st to me  
In mercy given—  
Angels to beckon me  
Nearer, my God, to Thee,  
Nearer to Thee !

*From the "North-Western Christian Advocate, Chicago."*

Albert T. Matthews, a native of Brunswick County, Virginia, born 28th February, 1821, converted in early life, joined the Methodist Episcopal Church, South, married in 1849, was a fine example of a generous Christian gentleman; and a man of strong faith, who never doubted the promises of God, and in prayer seemed always to be holding immediate converse with God; a man who yearned for the conversion of sinners. When death came he was prepared for the summons, and shortly before his spirit departed, his friends were round his bed; he asked them to sing, and as the hallowed strains went up to heaven from sorrowing hearts—

"Nearer my God to Thee,  
Nearer to Thee,"

his face was lighted up with beaming brightness, as if he had a view of the heavenly world, and in the twilight of two worlds he joyously passed away, saying, "All is well." He died at Ireka, Massachusetts, America, 10th October, 1882, aged sixty-one.

The following Latin version will be acceptable to some readers—

- “Te, Deus, O liceat propius sentire precanti,  
Ardua crux quamvis monstret in astra viam.  
Te, Deus, agnoscam propius, sunt verba canoros  
Talia per cantus ingeminanda mihi.
- “Atque licet, quæ olim profugum, me luce peracta  
Obducant tenebræ, nec nisi saxa torus,  
At, Deus, accedas propius, dum membra quiescunt,  
Et mihi pertentant somnia visa caput.
- “Ipsa gradus, cœlum quo scandam, semita fiat,  
Quæque mihi mittas dona benigna vocem,  
Cœlicolumque instar, qui me ad cœlestia tollant,  
Te propius semper me potiente, Deus.
- “Laude Tua tum surgentis mea corda flagrabunt,  
Atque Bethel condet saxeus ille dolor.  
Inveniam quo Te propius, mœrore ministro,  
Vicinoque magis Te, Deus, usque fruar.

Brighton.

LAUNCELOT D. DOWDALL.

HYMN 849.—“When gathering clouds around I view.”

A touching and devotional hymn by Sir Robert Grant.

HYMN 850.—“Thou knowest, Lord, the weariness and sorrow.”  
—“*Lord, Thou knowest all things.*”

The composition of an accomplished Christian lady of Edinburgh, whose retiring spirit has kept her name unknown for a generation past, excepting by the initials “H. L. L.” Aided by her sister, she published in 1854 “Hymns from the Land of Luther, translated from the German,” a work which became popular. This work furnished the initials by which she was known in literary circles for many years. Her name is Jane Borthwick; she belongs to an old and respectable Scottish family; her father, we believe, was connected with the legal profession. Miss Borthwick contributed for many years articles in prose and poetry to *The Family Treasury*. She is also the author of a small volume of “Thoughts for Thoughtful Hours,” published in 1859, which has passed through several editions. Some have expressed doubt whether this hymn is adapted for Methodist congregations.

HYMN 851.—“I will not let Thee go, thou Help in time of need.”

Miss Winkworth's translation of a German hymn written by Wolfgang Christopher Deszler, who was the author of Hymn 133, under which number an account of him will be found.

HYMN 852.—“Author of faith, appear.”—*Looking unto Jesus.*

This was first published by Charles Wesley in 1740 in “Hymns and Sacred Poems.” It is based on Isaiah xlv. 22. The first five verses of the original are omitted.

HYMN 853.—“Head of Thy Church triumphant.”—*For times of Trouble.*

A jubilant hymn by Charles Wesley, being the last of his “Hymns for Times of Trouble” (1745). The trouble was the threatened attack on England by the Pretender. A national fast was proclaimed; the Methodists began their fast-day service at the Foundry at four in the morning; four services they held that day, and this is one of the hymns Charles Wesley wrote to inspire courage amongst his desponding hearers. It is in the American Methodist Collection.

In the last days of Bishop Heber he was visited by the Rev. Thomas Robinson, Archdeacon of Madras. Their conversation on Church matters was interrupted by the Bishop reciting lines of old favourite hymns. One of these he admired exceedingly, and described it as one of the most beautiful in our language. It was read as a source of encouragement—

“Head of the Church triumphant,  
We joyfully adore Thee;  
Till Thou appear,  
Thy members here  
Shall sing like those in glory.”

So they did sing: the good Bishop had melody in his heart.

HYMN 854.—“The name we still acknowledge.”

This is No. 1435 of Charles Wesley's “Scripture Hymns,” based on Hosea ii. 15; “Works,” vol. x., page 75.

HYMN 855.—“Safe in the fiery furnace.”

A soul-inspiring hymn by Charles Wesley, the second of his “Hymns in Times of Trouble,” 1745; “Works,” vol. iv., page

87. The hymn is a composite one. The original is in five double verses, and this hymn is made up of the first half of the first, third, and fourth, and the last half of the fifth verse of the original.

HYMN 856.—“A safe stronghold our God is still.”

Thomas Carlyle's rendering of that bold and vigorous song by Martin Luther, of which Miss Winkworth says: “It is the best known of Luther's hymns, and is based on Psalm xlvi. He is said to have written it on his way to the Diet of Worms, from the allusion in the third verse. To Spalatin, who tried to persuade him not to go, he replied: ‘If there were as many devils in Worms as there are tiles on the roofs, I would go, and would not be afraid.’”

HYMN 857.—“Go, labour on; spend, and be spent.”

A vigorous appeal to the Christian warrior, from the pen of Dr. Horatius Bonar, of Edinburgh.

HYMN 858.—“Their earthly task who fail to do.”—“*Not slothful in business,*” &c.

One of Charles Wesley's, being No. 3061 of “Scripture Hymns;” “Works,” vol. xiii., page 17, based on Romans xii. 11. This hymn ends the sixth section.

HYMN 859.—“Ye servants of God, your Master proclaim.”

Charles Wesley's, from “Hymns for Times of Trouble,” 1744. The third verse of the original is left out. In the former Supplement it was No. 557, with a sixth verse added from the “Funeral Hymns;” this is now omitted. It is the first hymn in the seventh section, under the head “Christian Ordinances and Institutions.”

HYMN 860.—“Who Jesus our example know.”—*The Hour of Prayer.*

One of Charles Wesley's Hymns on the Acts of the Apostles, iii. 1, forming No. 2397; “Works,” vol. xii., page 158. The original has three verses, the second of which is omitted, and the second line of the first verse is altered. It was No. 575 in the former Supplement.

HYMN 861.—“If but one faithless soul be here.”—*“His disciples were within, and Thomas.”*

One of Charles Wesley's “Hymns on the Gospels,” No. 2301; “Works,” vol. xii., page 110, based on John xx. 26.

HYMN 862.—“Two or three in Jesu's name.”—*An Open-Air Service.*

From Charles Wesley's “Hymns on the Acts of the Apostles,” No. 2868; “Works,” vol. xii., page 382.

HYMN 863.—“Behold us, Lord, a little space.”—*For a Week-Day Service.*

A new hymn, by an author whose name appears here for the first time. This hymn was written by the Rev. John Ellerton, Rector of Henstock, Market Drayton, Shropshire, and appeared first in 1871 in Brown Borthwick's “Select Hymns for Church and Home.” Mr. Ellerton was born in London, 16th December, 1826. His first contribution to the service of song was a hymn inserted in the “Nantwich Choral Festival Book,” in 1866. Two others of his hymns, No. 962 and No. 990, will be found near the end of the book. This is likely to become a useful hymn at prayer meetings.

HYMN 864.—“Jesus, where'er Thy people meet.”

William Cowper's, and will be welcomed in prayer meetings. It is in the “Olney Hymns,” under the title, “On opening a place for special prayer.” Newton and Cowper had long sustained meetings of that nature at Olney, and when their first meeting-room had to be changed for a larger, in 1769, Cowper wrote this hymn for the opening service.

HYMN 865.—“Lord, teach us how to pray aright.”—*The Preparation of the Heart.*

This will compare favourably with another on the same subject by the same author, James Montgomery. Hymn 823 describes what prayer is; this hymn presents us with the essential parts of a hymn—an introduction, the subject itself, and an appropriate conclusion. The writer has a copy of this

hymn in Mr. Montgomery's own handwriting. It is based on Proverbs xvi. 1.

HYMN 866.—“Come, Thou Fount of every blessing.”

This is a hymn with a history, but it is a singularly complex one. Mr. Sedgwick affirms that the hymn was written by Lady Huntingdon, about the time of the death of her husband and her son (1749), and was a solace to her own mind. Others claim the hymn for Robert Robinson, the clever, eccentric, and heterodox Baptist minister at Cambridge about a century ago. Against this opinion there exists a letter of Robinson's, dated 3rd December, 1766, printed in his recently published memoirs, in which he says: “Who could tell you I was an author? My works consist of eleven hymns which Mr. Whitefield printed; besides these I have printed nothing.” The hymn is found in MS. with the date 1759 to it; therefore it had been known seven years when Robinson wrote that letter. It is not one of the eleven hymns printed by Mr. Whitefield. Some say it was first printed for Robinson by Mr. Wheatley, of Norwich; this is not supported by evidence, and no copy of Wheatley's leaflet has ever been found. The hymn has been inserted in all the editions of Lady Huntingdon's Collection; and the internal evidence supports the opinion that her ladyship wrote the hymn and Charles Wesley revised it for her.

Selina, Countess of Huntingdon, daughter of Earl Ferrers, was born 24th August, 1707. Was converted in early life, and took deep interest in the work of the Wesleys and Whitefield; the latter, after her marriage, she made her chaplain. Lord Huntingdon died in 1746, and the Countess settled in London, and opened her house for preaching. She built chapels, and bought Trevecca College in which to train young ministers, having John Fletcher and Joseph Benson as the principals at first. In 1772 she sent seven missionaries to America, and for these things she was much opposed by the clergy. In 1764 she published a Collection of Hymns for use in her chapels; it was compiled by Rev. Walter Shirley, and contained the hymn, “Come, Thou Fount,” &c. In that Collection were several hymns written by the Countess, but the list of them is lost. Her Ladyship was attached to the Wesleys, but opposed to their Arminian doctrines, on which she had quite a controversy with them in 1770-71. It is circumstantially proved that the

Countess wrote Hymn 866, but opinions differ. At the ripe age of eighty-four years Lady Huntingdon died in Spafields, London, 17th June, 1791 (three months after John Wesley), and was interred at Ashby-de-la-Zouch.

There is a story in print about Robinson being on a stage coach when he had fallen into infidel notions, and a lady addressed him to express her great admiration of this hymn, and desiring to know the author, when, it is said, Robinson, with deep feelings of regret, acknowledged that he was the author. If not a fabrication the story is very improbable. A copy of the hymn in MS. has been found, and which the writer has seen, with a date upon it which corresponds with Robinson's age as an apprentice boy of fourteen. The hymn was in a book owned by a friend of Lady Huntingdon's. Besides, the internal evidence of the hymn is all in favour of its having been written by her Ladyship, and it has appeared in all the editions of her own Hymn Book, and they are many now.

Amongst the Baltimore Methodists in America were Mr. and Mrs. Gough, who had an only daughter, Sophia, a young lady of elegant manners and accomplished education. Seated one day at the piano, she played and sang the hymn—

“Come, Thou Fount of every blessing,  
Tune my heart to sing Thy grace.”

As she sung the words, a strange feeling of joy took possession of her, and she ran to her mother to say she had found Jesus. Her mother wept tears of joy, and her father shouted aloud. Writing to Freeborn Garrettson, Mr. Gough said: “I am filled with the love of God; and Sophy, my dear Sophy, whom you call the child of my affection, has a living faith in Christ; and Perry Hall (their residence) is like a little heaven below.”

Travelling by coach, the Rev. John Whitridge, of Carlisle, in an accident, suffered by concussion of the brain, which injured his mind. He was always fond of singing, and during his illness, in his wakeful hours at night, he was greatly soothed by singing one of his favourite hymns, especially the last half of the third verse which he would repeat again and again—

“Prone to wander, Lord, I feel it,  
Prone to leave the God I love ;



Take my heart, O take and seal it,  
Seal it from Thy courts above."

One evening before he died, he had been looking at the fire, then broke out rapturously—

"O the delights, the heavenly joys,  
The glories of the place  
Where Jesus sheds the brightest beams  
Of His o'erwhelming grace."

In that spirit he entered into rest in 1853.

HYMN 867.—"Who can describe the joys that rise?"—  
*Joy in Heaven for a Repenting Sinner.*

Dr. Watts', Hymn 101, book i., founded on Luke xv. 7. It has been sung with gladsome voices and from glowing hearts at many a revival. It gives recognition to all three persons in the Trinity. It was No. 596 in the former Supplement.

HYMN 868.—"The Saviour, when to Heaven He rose."—  
*The Institution of a Gospel Ministry from Christ.*

Dr. Doddridge's, written for an ordination service, and forms No. 289 of his Hymns, founded on Ephesians iv. 11, 12. The first verse of the original is left out, and the hymn is otherwise altered. It was formerly No. 744.

HYMN 869.—"Disposer Supreme, and Judge of the earth."

This is from a Romish source, and was written by a monk of France who had the honour of singing before Louis XIV., the notorious persecutor of Protestant Christians, and the man who revoked the Edict of Nantes. This monk, Santolius Victorinus, or Jean Baptiste de Sauteul, was born in Paris, 12th May, 1630. Entering the priesthood, he obtained favour of the "Grand Monarch," and was made Canon of St. Victor, in Paris. He became a great hymn-writer (as was his brother also). The author died at Dijon, 5th August, 1697, aged sixty-seven years. This translation was made by the Rev. Isaac Williams, a leading Oxford Tractarian and a ripe scholar, but who died on 1st May, 1865, before receiving those honours from the Church authorities which he expected for his zeal in the service of his party.

HYMN 870.—“Thou whose Almighty Word.”—  
*“Let there be light.”*

This introduces another new name amongst the goodly company of hymn-writers : its author was John Marriott, but this is the only one of his hymns in this Collection. He was the youngest son of the Rev. Dr. Marriott, and was born at Cottesbach, near Lutterworth, in 1780. He was educated at Rugby and Christ Church, Oxford, and took honours in 1802, the first year that public honours were awarded in that University. He was ordained in 1803, and after serving several curacies, became Rector of Church Lawford, Warwickshire. He had previously been tutor in the family of the Duke of Buccleuch. Family affliction necessitated his removal to the genial climate of Devonshire, and in the village of Broad Clyst, near Exeter, he terminated his earthly pilgrimage in the year 1825. This hymn is founded on Genesis i. 3. It was first published in Dr. Raffles' Collection in 1816, and Dr. Rogers gives the hymn in “*Lyra Britannica*,” from the author's MS., supplied by his son. There are four lines altered in the Methodist Hymn Book. In the third verse, “Bearing the lamp of grace” is altered to “Spreading the beams of grace ;” and in the fourth verse “Wisdom, love, might” is altered to “Grace, love, and might.” This hymn recognises the Trinity, but not Jesus by name, therefore the Socinians use it freely.

HYMN 871.—“Searcher of Hearts, 'tis Thine alone.”—  
*Show whom Thou hast Chosen.*

A new hymn by Charles Wesley, from “Hymns on the Acts of the Apostles,” No. 2364 ; “Works,” vol. xii., page 140. The fifth line of the original is entirely altered.

HYMN 872.—“Jesus, Thy servants bless.”—*Preaching the Kingdom of God.*

This is the last (No. 3035) of Charles Wesley's “Hymns on the Acts of the Apostles ;” “Works,” vol. xii., page 456. Three lines in the second verse are altered. Its former number was 747.

HYMN 873.—“Bold in our Almighty Lord.”—*The Lord gave Testimony to the Word.*

From Charles Wesley's "Hymns on the Acts of the Apostles," No. 2666; "Works," vol. xii., page 288. The first verse of the original is left out.

HYMN 874.—“Not from a stock of ours, but Thine.”

A new composite hymn by Charles Wesley, made up of three of his "Hymns on the Gospels," Nos. 362, 363, and 365; "Works," vol. x., page 280, based on Matthew xiv. 16-18.

HYMN 875.—“Jesus, the needy sinner's Friend.”

Another composite Hymn by Charles Wesley, made up of Nos. 366, 367, and 368 of his "Gospel Hymns;" "Works," vol. x., page 282, based on Matt. xiv. 19.

HYMN 876.—“When Thou hast disposed a heart.”—*The Preaching of Philip.*

Charles Wesley's version of Acts viii. 35; "Works," vol. xii., page 229. The original has five verses, of which two are omitted. The two closing lines of verse three are left out, and those of verse four are supplied for them.

HYMN 877.—“The holy unconcern.”—“None of these things move me.”—*Acts xx. 24.*

By Charles Wesley, being No. 2854 of his "Hymns on the Acts of the Apostles;" "Works," vol. xii., page 375.

HYMN 878.—“Speed thy servants, Saviour, speed them.”—*A Prayer for Missionaries.*

Introduces another new name, which is now extensively known throughout Christendom, that of the Rev. Thomas Kelly, son of Chief Baron Kelly of Ireland. He was born in Dublin, 13th July, 1769, and was educated for the legal profession, taking honours in the Dublin University. Whilst studying law at the Temple in London, he was converted through the ministry of the Rev. W. Romaine, and he devoted himself to the work of an evangelist, being ordained in 1792. He assisted in founding the London Missionary Society; and the spirit which prompted

that action led him afterwards to write this hymn, "To be sung at the ordination of missionaries." It is a spirited and reverential hymn, pervaded by earnest pleading. He wrote several prose works, but as a hymn-writer he excels many of his contemporaries. The first edition of his Hymn Book, published in Dublin in 1804, contained ninety-six of his own compositions. The seventh edition, issued in 1853, the last before his death, contained 765 of his own hymns. In the same year (1853) he published a number of his hymns, set to music by himself. He died in Dublin, 14th May, 1855, aged eighty-six years. The last line has been altered from—

"Sing a Saviour's grace alone!"

Hymn 970 is also by him.

HYMN 879.—"Let everlasting glories crown."—*The excellency of Christ's Religion.*

Dr. Watts', from book ii. The original has six verses, two of which are omitted. It was in the former Supplement as No. 648.

HYMN 880.—"Father of mercies, in Thy Word."—*The Scriptures.*

This was written by Miss Ann Steele, in twelve verses, seven of which are omitted. It is usually sung before reading the Scriptures. Its former No. was 745.

HYMN 881.—"Jesus descended from the sky."—"The words that I speak unto you they are spirit."

A new one by Charles Wesley, being No. 1785 of his "Hymns on the Gospels," based on John vi. 63; "Works," vol. xi., page 392.

HYMN 882.—"O, how blest the hour, Lord Jesus."—"Thou hast the words of eternal life."

This was written by Charles John Philip Spitta, of whom an account is given under Hymn 595. It is based on John vi. 68. It was translated by Richard Massie, Esq.

HYMN 883.—"Jesus, I humbly seek."—"Of whom speaketh the Prophet this?"—*Acts viii. 34.*

By Charles Wesley, being No. 2546 of his "Hymns on the Acts of the Apostles;" "Works," vol. xii., page 228.

HYMN 884.—“To me, Almighty Saviour, give.”—“*Whose heart the Lord opened.*”

From Charles Wesley’s “Hymns on the Acts of the Apostles,” chap. xvi. 14, No. 2723; “Works,” vol. xii., page 315.

HYMN 885.—“Come, Divine Interpreter.”—“*Blessed are those that hear.*”—*Luke xi. 28.*

This is No. 3440 of Charles Wesley’s “Scripture Hymns ;” “Works,” vol. xiii., page 219, based on Rev. i. 3.

HYMN 886.—“Lord, with open heart and ear.”—“*Blessed are those that hear.*”

Charles Wesley’s No. 2411 of “Hymns on the Acts of the Apostles ;” “Works,” vol. xii., page 166, based on Acts iii. 22.

HYMN 887.—“Saviour, I still to Thee apply.”—“*Blessed are those that hear.*”

One of Charles Wesley’s new “Hymns on the Gospels,” No. 329 ; “Poetical Works,” vol. x., page 269.

HYMN 888.—“How large the promise, how divine.”—*Abraham’s Blessing on the Gentiles.*

Dr. Watts’, Hymn 113, book i., founded on three texts—Gen. xxii. 2 ; Rom. xv. 8 ; Mark x. 14. It is used at the baptism of infants. It was No. 741 in the former Supplement.

HYMN 889.—“See Israel’s gentle Shepherd stands.”—*Christ’s Condescending Regard to Little Children.*

Dr. Doddridge’s, No. 198 of his Hymns, founded on Mark x. 24, with two verses left out. It is generally sung in Methodist congregations at the baptism of infants, and may be useful as a family hymn. It was formerly No. 743.

HYMN 890.—“Lord of all, with pure intent.”—*The Presentation in the Temple.*

Charles Wesley’s, No. 1178 of “Hymns on the Four Gospels,” based on St. Luke ii. 22 ; “Works,” vol. xi., page 119.

HYMN 891.—“O crucified, triumphant Lord.”

This was written by the Rev. W. M. Bunting, and is intended for use at a baptismal service.

HYMN 892.—“Father, our child we place.”—*For Parents.*

A parental prayer at the baptism of a child, also by Rev. W. M. Bunting.

HYMN 893.—“Jesus in earth and heaven the same.”

Charles Wesley's, being No. 478 of “Hymns on the Four Gospels;” “Works,” vol. x., page 322, based on the words, “There were brought unto Him little children,” Matt. xix. 13.

HYMN 894.—“The great redeeming angel.”—“*The Angel which redeemed me, bless the lads.*”

A new one by Charles Wesley, made up of Nos. 98 and 99 of “Short Scripture Hymns;” “Works,” vol. ix., page 31, based on Genesis xlviii. 16.

HYMN 895.—“Jesus, Lord, Thy servant see.”

Introduces another new name from Germany. Its author was Benjamin Schmolke. His father was a pastor in that country, and Benjamin was born at Brauchitchdorf, in Silesia, 21st December, 1672. Poor in this world's goods, he had to write poetry to earn the means of supplying his daily wants, even after he had been ordained and was pastor of the church at Schweidnitz. Pressed often by his needs he wrote more than was always to edification: no less than 1188 poems and hymns were given by him to the public. Some of his hymns have found a permanent place in the service of the sanctuary; the chief of these were written by him in times of suffering and want. This hymn is a paraphrase of Matt. xix. 13, 14, rendered into English by Miss Cox. Some of his hymns possess considerable merit, and in some features are not unlike Paul Gerhardt's. It was during periods of personal affliction that he wrote some of his best hymns, whilst others were written in memory of his departed friends, even when he was himself in advanced years. After enduring many and severe hardships, he peacefully yielded up his spirit, 12th February, 1737, aged sixty-five years. Fourteen of his hymns are translated into English.

HYMN 896.—“God of that glorious gift of Grace.”—“*I have lent him to the Lord.*”—1 Samuel i. 28.

This was the composition of a distinguished clergyman of the Established Church, the Rev. John Samuel Bewley Monsell,

LL.D., who was born at St. Columb's, Derry, 2nd March, 1811. His father was Archdeacon of Derry and Precentor of Christ Church Cathedral. Educated at Trinity College, Dublin, he took orders in 1836, and became examining chaplain to Bishop Mant. In 1853 he came to England, on being made Vicar of Egham, Surrey, and rural dean. He published several volumes of sacred lyrics, entitled "Parish Musings," "Spiritual Songs," "The Beatitudes," "Hymns of Love and Praise," &c. He died suddenly from injury received during the building of a new church at Guildford, 9th April, 1875, aged sixty-four years. This hymn was published in 1837. It is in the "Book of Praise."

HYMN 897.—"Come, all who truly bear."—*A Memorial of the Death of Christ.*

Charles Wesley's, forming No. 13 of "Hymns on the Lord's Supper," 1745. This is the first of fifteen hymns in the new book for use at the Lord's Supper, and Renewing the Covenant. Its former number was 546.

HYMN 898.—"Let all who truly bear."—*The Lord's Supper, as it is a Memorial of the Sufferings and Death of Christ.*

Charles Wesley's, being No. 4 of his "Hymns on the Lord's Supper." The original is in four stanzas of eight lines each, the half of each verse being left out. It was formerly No. 753.

The Rev. Charles Wesley has been charged recently by the Ritualistic party in the Church of England with holding and teaching in many of his Hymns on the Lord's Supper the doctrine of the Real Presence, and they claim him as one of their best advocates. To make good this charge, one of the publishers for the Ritualists has reproduced some of Mr. Wesley's "Hymns on the Lord's Supper." Those writers omit to state that Charles Wesley only versified the sentiments of Dr. Brevint, whose essay on the Christian Sacrament is printed as a preface to the "Hymns on the Lord's Supper." Charles Wesley neither believed nor taught the doctrine of the Real Presence after his conversion. Charles Wesley's after-life, teaching, preaching, and poetry, exhibit the opposite of all this, from and after the year 1745. The Rev. Dr. Rigg, in an able article in the *London Quarterly*, July, 1868, has demonstrated that the teaching, preaching, and poetry of both John and Charles Wesley were thoroughly Presbyterian, evangelical, and spiritual from 1745 to the end of their lives.

HYMN 899.—“Come, Thou everlasting Spirit.”—*A Memorial of the Death of Christ.*

Charles Wesley's, forming No. 16 of “Hymns on the Lord's Supper.” It was No. 547 in the former Supplement.

HYMN 900.—“Lamb of God, whose bleeding Love.”—*A Memorial of the Death of Christ.*

Charles Wesley's, forming No. 20 of “Hymns on the Lord's Supper.” It was No. 548 in the former Supplement.

HYMN 901.—“Jesu, at whose supreme command.”—*Before the Sacrament.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1742, page 28. Line three of the second verse is altered from “Affix the sacramental seal.” The original is printed in eight four-line stanzas. It also forms No. 30 in the same author's “Hymns on the Lord's Supper,” 1745. It was formerly No. 549.

HYMN 902.—“Victim divine, Thy grace we claim.”—*The holy Eucharist as it implies a Sacrifice.*

Charles Wesley's, forming No. 116 of “Hymns on the Lord's Supper.” Dr. Brevint's remarks on page 15 of his essay, furnish the thoughts on which this hymn is founded. Formerly it was No. 551.

HYMN 903.—“The promise of my Father's love.”—*The New Testament in the Blood of Christ is the New Covenant sealed.*

Dr. Watts', Hymn 3, book iii., 1707. It was formerly No. 751.

In early life Charlotte Cullen (afterwards Mrs. Slater, of Sheffield, and sister-in-law of the Rev. Barnard Slater) found her chief pleasure in the ball-room and at the card-table; but under a sermon preached by the Rev. Robert Bryant, at Mildenhall, from “Prepare to meet thy God, O Israel,” she was so deeply convinced of her sinful condition, that she had no rest till she found it in sins forgiven; and in her seventeenth year she joined the Methodist Society. As governess in the family of the Rev. Thomas Padman, she had many spiritual advantages. Afterwards it was the intense joy and delight of her heart to



learn that her mother, sister, and other members of the family obtained the blessing of justification by faith in Jesus Christ. She herself strove long till she obtained the blessing of entire sanctification. In the enjoyment of this happy experience she lived, till, at the age of forty, she exchanged mortality for life eternal. During her last affliction, which was painfully severe, her confidence in God was unwavering. When the end drew nigh, the Rev. John Burton administered to her the sacrament of the Lord's Supper, after which she desired her family to sing what had long been her favourite hymn, commencing—

“ ‘The promise of my Father's love  
Shall stand for ever good,  
He said ; and gave His soul to death,  
And seal'd the grace with blood.”

With peculiar ardour and delight, she joined in singing the whole hymn. During the service, she was filled with the presence of God, and her latest moments were tranquil and happy. She died 20th April, 1840, aged forty.

HYMN 904.—“Bread of heaven ! on Thee I feed.”

This was written by Josiah Conder.

HYMN 905.—“Jesus, Master of the Feast.”

Charles Wesley's, No. 84 of “Hymns on the Lord's Supper.” The original is in four verses, the first and second of which are omitted.

HYMN 906.—“Bread of the world, in mercy broken.”

A short Sacramental hymn by Bishop Heber, 1827.

HYMN 907.—“In memory of the Saviour's love.”

This was written by the Rev. Thomas Cotterill, and first published in 1819. Sir Roundell Palmer printed the hymn in his “Book of Praise,” but he did not then know the author. The text has been altered.

HYMN 908.—“Be known to us in breaking bread.”

This was written by James Montgomery, of Sheffield.

HYMN 909.—“O God ! how often hath Thine ear.”—*The Covenant with God Renewed.*

By William Maclardie Bunting. It was written when the author was a youth of only fifteen years, and was first published in the *Methodist Magazine* for January, 1824, page 72, with the signature of “Juvenis.” This is the only one of many hymns from the pen of the same author found in the “Methodist Hymn Book,” previous to 1875 ; and this was inserted by the desire of the Rev. Dr. Bunting, and almost against the wishes of his son, who, as he informed the writer in person, thought it not worthy of a place in such a collection. About forty of Mr. Bunting’s hymns will be found in the late Rev. Dr. Leifchild’s collection of “Original Hymns,” and amongst them a revised copy of this Covenant Hymn. A copy of that revision of the hymn will also be found in the *Local Preachers’ Magazine* for January, 1869, page 23. In the year 1859, a few years before the author’s death, he revised it again, and the alterations, though not numerous, are important ; this being the final revision, we are permitted to give the hymn as last corrected by its accomplished, devout and scholarly author. The first word in the first verse is changed ; a comma is added in the third line ; the third word in the third verse is changed from “of” to “to” ; and in the fourth and fifth verses several important emendations will be found—

“ My God ! how often hath Thine ear  
 To me in willing mercy bow’d !  
 While worshipping Thine altar near,  
 Lowly I wept, and strongly vow’d :  
 But ah ! the feebleness of man !  
 Have I not vow’d and wept in vain ?

“ Return, O Lord of hosts, return !  
 Behold Thy servant in distress ;  
 My faithlessness again I mourn ;  
 Again forgive my faithlessness ;  
 And in Thine arms my spirit take,  
 And bless me for the Saviour’s sake.

“ In pity to the soul Thou lov’st,  
 Now bid the sin Thou hat’st expire ;  
 Let me desire what Thou approv’st,—  
 Thou dost approve what I desire ;  
 And Thou wilt deign to call me Thine,  
 And I will dare to call Thee mine.

“ This day Thy covenant I sign,  
 The bond of mercy, grace and peace ;  
 Nor can I doubt its truth divine,  
 Since seal'd with Jesu's blood it is :  
 That blood I plead, that blood alone,  
 And make the cov'nant peace mine own.

“ Oh that my love no more may know  
 Or change, or interval, or end,—  
 Help me in all Thy paths to go,  
 And evermore my voice attend,  
 And gladden me with answers mild,  
 And commune, Father, with Thy child ! ”

Every alteration will be its own commendation. We may, however, give an extract from a letter of the author's respecting this hymn from the *Local Preachers' Magazine*, just quoted, which is interesting. Writing to Mr. Parker, Mr. Bunting says:—“ I wrote the hymn out of the fulness of personal feeling, while yet a youth at school ; and I was so ashamed of it as a literary production, that I could not yield it up to my father for publication in the *Magazine* under my then recognised sobriquet [ALEC], but disguised the authorship under the apologetic signature of JUVENIS. When Mr. Watson, with whom I lived, did me the honour to consult me about the selection of hymns for the Supplement, and decided to introduce this hymn, it was entirely on his own responsibility, and against *my* strong sense of its unworthiness. When dear Dr. Leifchild asked me for a hymn on dedication to God, I took this to save time and trouble, and from *sheer dissatisfaction* with what I thought feebleness in one place, obscurity in another, and so on, reconstructed it as it appears in his collection.”

HYMN 910.—“ God of truth, and power, and grace.”

By Charles Wesley, and was originally published by him in a four-page tract, having ten verses. The fifth and eighth verses are omitted ; “ Works,” vol. viii., page 442.

HYMN 911.—“ O how shall a sinner perform.”—*In Temptation.*

This was published as Hymn 3 in Wesley's “ Hymns and Sacred Poems,” 1749, vol. i. Two lines are altered. There it has the title “ In Temptation.” Here the title is altered to “ After the Renewal of the Covenant.”

HYMN 912.—“O happy day that fixed my choice.”—*Self  
Dedication.*

This is No. 23 of Hymns by Dr. Doddridge, with the title “Rejoicing in our Covenant Engagements to God.” This is now altered. The hymn is very popular, and is one of those most frequently sung at the social means of grace. James Montgomery has written concerning it: “Blessed is the man that can take the words of this hymn and make them his own from similar experience.” It may be worth while to note that at the confirmation of one of the children of Queen Victoria this hymn was sung. One of the London correspondents to a provincial paper, in recording the fact, said, “At her Majesty’s request a hymn was sung, commencing with—

“‘O happy day that fixed my choice,’”

and then added that the hymn was written for the occasion by the Poet Laureate, and suggested that if Tennyson could not produce a better thing than that he was not worthy of the pay he received from Parliament! This hymn closes the seventh section.

The late Duncan Matheson has related that on one of his evangelistic visits to Dundee, at the fair held there, he was preaching in the street, when two young women stopped to hear the singing, which began with—

“O happy day that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.”

Said one of the girls to the other, “Come away, we shall be too late for the fair.” The Spirit of God had already arrested the other girl with the words “happy day;” and she replied, “I dare na’ gang.” The flighty one fled in haste and was not saved; the other remained, and that day gave her heart to God.

Elizabeth Olive became a scholar in the Wesleyan Sunday school, Great Berkhamstead, in March, 1844, and began to meet in class in 1846. Attending some revival services at Easter that year, she was led to give her heart to God, and when she realised the blessing of sins forgiven she sang with rapturous delight—

“How happy every child of grace  
Who knows his sins forgiven,” &c.

She delighted in the means of grace whilst she had health, but her life was cut short by disease, and when visited by some of her school companions, she shouted "Victory through the blood of the Lamb! happy! hallelujah!" "Sing," she said—

"O happy day that fixed my choice  
On Thee, my Saviour and my God!"

They were overwhelmed with sorrow, and could not get beyond the first verse. She closed her eyes, then after a pause she said: "There is Jesus and His holy angels. Do you not see Him, mother?" Soon afterwards she added, "All is well," and passed away, 18th July, 1847, aged seventeen years.

In very early life Hugh Browne, of Donaghadee, Ireland, was the subject of deep religious impressions; but it was during a revival in Belfast, after he came of age, that he found peace through believing in Jesus. The death of his father seemed to hasten his own; and during his short illness he found that Christ was the Rock of his salvation. Whilst exulting in a clearly-manifested pardon, he exclaimed—

"O happy day that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

His last words were in testimony of his triumph over sin by the blood of Jesus. He died 28th November, 1848, aged twenty-six.

Under the preaching of Thomas Riley, sergeant-major in the 7th Dragoon Guards, at Colchester, in 1811, William Balls was enabled to believe for salvation. The witness of the spirit of his adoption he retained through life, and his name was in the first place as a local preacher in the Colchester Circuit. Subsequently he was appointed a class-leader and circuit-steward. His piety was sincere, enlightened, and elevated, and he was an unwearied labourer in the Lord's vineyard. His favourite hymn through life was, "For ever here my rest shall be," &c. During the night before his death, he said, "Behold, God is my salvation! Praise, praise, talk of Jesus!" On the day he died, 27th December, 1852, aged fifty-eight, he repeated, with deep feeling—

"He drew me, and I followed on,  
Charm'd to confess the voice divine."

His last testimony was, "Thanks be to God, who giveth me the victory."

HYMN 913.—“Tremendous God, with humble fear.”—*A Hymn of Preparation for Death.*

Charles Wesley's, printed first in the *Arminian Magazine*, vol. iii., page 679. Is it true, as the poet says in the second verse, line 4, that man is born “only to lament and die”? Surely this must have been one of the poet's unrevised hymns. That line has escaped editorial revision. This is the first hymn in the eighth section, “On Death and the Future Life.” It was No. 717 in the last Supplement.

Blessed with a truly godly mother, the Rev. John James had his mind fixed on heavenly things as early as his tenth year, and when he was fifteen he could rejoice in God as his reconciled Father, a blessing realised under the preaching of the Rev. William Jenkins. A small company of God-fearing young men was formed in Liverpool, where he resided, to cultivate their minds, and the graces of the Spirit. Of this band Mr. James writes some time afterwards, in a letter to one of his band-mates, the Rev. E. Grindrod: “One is gone to glory, another appointed a class-leader, and three of us have been thrust out into the ministry.” At the age of twenty-one he was accepted as a preacher on trial, and laboured with a zeal and success which distinctly marked the attendant power of the Holy Spirit to bless the Word. His mind was solemnly impressed by that terrible coach accident on his way to the Sheffield Conference, when two of his brethren, Messrs. Sargent and Lloyd, were fatally injured, whilst he was spared. In 1822 he came to London; and, in the following year, was made one of the General Missionary Secretaries; his fitness for which office was manifested by the happy results. In 1831, symptoms of apoplexy appeared; and, in the following year, the repetition of these symptoms cut short his work. On the last Sabbath he spent on earth, he commenced the devotions of the family by singing Hymn 913, little thinking that it was to be his closing act of domestic worship on earth. The third and fourth verses are as follows—

“ Submissive to Thy just decree,  
 We all shall soon from earth remove ;  
 But when Thou sendest, Lord, for me,  
 Oh, let the messenger be love !  
 Whisper Thy love into my heart,  
 Warn me of my approaching end,  
 And then I joyfully depart,  
 And then I to Thy arms ascend.”

He preached that evening at City Road Chapel, but was unable to walk home after service, and by the time the coach had conveyed him home, he found the hour of death was approaching, and his happy spirit escaped to heaven on the following Tuesday, 6th November, 1832, aged forty-six years.

HYMN 914.—“Father, Lord of earth and heaven.”—*Prayer for a Dying Child.*

This is new in this book, and is one of Charles Wesley's Funeral Hymns; “Works,” vol. vi., page 252. The poet had a deeply painful experience in the early death of several of his children during his residence at Bristol. When one of his infants was dying he wrote this hymn. It has since proved a source of consolation to many bereaved parents.

HYMN 915.—“O Thou faithful God of love.”—*The Dying Father's Prayer.*

One of the new hymns by Charles Wesley, from “Short Scripture Hymns,” No. 1363; “Works,” vol. x., page 45, based on Jeremiah xlix. 11. Though this hymn was written nearly thirty years before the author died, yet it very pointedly expresses his earnest prayer for the protection of his widow and children. All his children who reached mature years survived their father forty years, and his widow survived him thirty-four years. Read in the light of the family history, this hymn is full of interest.

HYMN 916.—“Jesu, Thou hast to hoary hairs.”—*For an Aged Christian.*

Charles Wesley's, entitled “Preparation for Death,” written when the author was about sixty-five. As relating his own experience, it has considerable interest, and as expressive of the condition of all “aged Christians,” it will be a most welcome addition.

HYMN 917.—“Justly, Thou might'st, in helpless age.”

This was written by Charles Wesley, and was left by him in manuscript when he died. The allusion to his own “helpless age” indicates that it was written in his last days. The original has five verses, the fourth of which is omitted.

HYMN 918.—“In age and feebleness extreme.”—*A Last Wish.*

The following lines were the last poetic utterance of Charles Wesley, in March, 1788—

“In age and feebleness extreme,  
Who shall a sinful worm redeem?  
Jesus, my only hope Thou art,  
Strength of my failing flesh and heart;  
Oh, could I catch a smile from Thee,  
And drop into eternity!”

Charles Wesley was born at Epworth, 18th December, 1707, being sixteen years younger than his brother Samuel, and five years younger than his brother John. From his birth to the termination of his long life of fourscore years, he was never strong. He was educated, first at home by his mother, then by his brother Samuel at Westminster, and thence he went to Christ Church College, Oxford. Here it was that he joined his brother and others in those works of piety and self-sacrifice which caused them to be called Methodists. He went with his brother to America as a missionary in 1735, and both brothers returned to England after a brief sojourn in Georgia. Charles and John were both converted to God in the month of May, 1738; and Charles, who had begun to distinguish himself for his religious poetry even before that period, more diligently than ever devoted his mind and energies to preaching the Gospel and writing hymns; and in this blessed work he ceased not for about half-a-century. His attainments as a scholar were worthy of the advantages which he enjoyed in his early life, when he acquired an efficient knowledge of the Latin, Greek, Hebrew, and French languages, and a proficiency in writing Byrom's shorthand. His exact and critical knowledge of the Holy Scriptures was strikingly manifested in his hymns and in his preaching. As a writer of devotional poetry, Charles Wesley will be permanently remembered, and his name will live in the annals of the Church. “In the composition of hymns adapted to Christian worship he has no equal in the English language, and is, perhaps, superior,” says Mr. Jackson, “to every other uninspired man that ever lived.” No man has ever written so many hymns, or hymns of such surpassing excellence. The natural weakness of his constitution caused him to differ often from his brother John, with whom he was associated during the



whole of his public life. The points of difference between the two brothers are thus stated by Charles :—“With my brother it was first the Methodists, then the Church ; with me it was first the Church, then the Methodists. My brother is all hope ; I am all fear.” Yet Charles Wesley loved the Methodists with a much deeper and intenser passion than he ever loved the Church. The trials which he endured throughout his whole life of over fourscore years were something marvellous, until at times, in the intensity of his sorrow and trial, he prayed from the depth of his heart that the Lord would take him to heaven to get away from his troubles. In the complete edition of his poetry, this desire for death occurs frequently, and the anxieties of his family, as well as the care of the Societies which fell to his lot, would have overwhelmed thousands with less faith in God. Although his income seldom exceeded £100 per annum, yet when he was offered a living in the Church of the value of £500 a-year, he chose, as Mr. Moore informs us, Methodism with poverty to strict churchmanship and wealth. No two brothers ever worked more harmoniously or effectively together for so long a period than did John and Charles Wesley. When the latter was within a few days of the end of life, he received this laconic note from John : “Dear brother, you must go out every day, or die. Do not die to save charges. You certainly need not want anything as long as I live.” Dr. Whitehead attended him in his last days ; but as there was no disease to cure, the only medicine he could give was sympathy and prayer ; and the doctor says he always found him influenced by “unaffected humility and holy resignation to the will of God ; his mind was kept in perfect peace.” His body was reduced to the most extreme state of weakness. Mr. Samuel Bardsley, one of the London preachers, who sat up with him during the last night but one of his life, says of him : “He had no disorder but old age ; he had very little pain ; his mind was as calm as a summer evening. Some months before his departure he said he should die in March, and so he did.” While he remained in the state of extreme feebleness, having been silent for some time, he called Mrs. Wesley to him, and requested her to write, at his dictation, the lines given above. “Thus, for fifty years, Christ, as the Redeemer of men, had been the subject of his effective ministry and of his loftiest songs ; and he may be said to have died with a hymn of praise upon his lips. On the last morning of his life he was unable to speak. Mrs. Wesley

desired him to press her hand if he knew her, which he did. His last audible breathings were, "Lord—my heart—MY GOD!" He then drew his breath short, and at last so gently that the exact moment on which his happy spirit fled was unknown. The postscript of a letter to Henry Moore, in the handwriting of John Wesley, now before us, reads thus: "My brother fell asleep so quietly that they who sat by him did not know when he died." He departed 29th March, 1788, aged eighty years and three months. He was interred in the graveyard of Old Marylebone Church, which has long been closed to the public.

At the early age of eight years, William Jones was impressed with views of the dying love of Jesus; but it was not till he was twenty that he gave his heart to the Lord. After several years' usefulness as a local preacher, he gave himself to the work of the Methodist itineracy, and for twenty years he was an acceptable preacher; and when the infirmities of age overtook him, he still laboured whilst he had strength. A short but severe affliction found him ready both to suffer and to die. Some of his last words were—

"In age and feebleness extreme,  
Who shall a sinful worm redeem?" &c.

His last words were, "I have strong consolation; my anchor is cast within the veil." He died 31st January, 1842, aged seventy-seven.

The conversion of a school-fellow was the chief means, in the hands of God, in the conversion of Charles Atmore. Not having before heard of the people called Methodists, when he became acquainted with them he soon formed the resolution—"This people shall be my people, and their God my God." Under a sermon by the Rev. Joseph Pilmoor, his convictions for sin were so deepened that he sought earnestly and continuously for pardon; and whilst he was following the plough, like Elisha, and meditating on the sermon he had heard, the verse of the hymn commencing—

"Oh, that in me the sacred fire  
Might now begin to glow!" &c.,

was so impressed on his mind, he urged his plea for pardon with so much earnestness, the love of God was instantly shed abroad in his heart, his joy and grace were boundless, and when twenty years old, he joined the despised Methodists. He began to

exhort and to preach in the villages around, and with so much acceptance that, on being introduced to Mr. Wesley at Loddon, in Norfolk, in February, 1781, that venerable man at once appointed him the fourth preacher in the Norwich Circuit. The variety, extent, and value of his labours as a Methodist preacher are recorded in a most interesting memoir of his life in the *Wesleyan Magazine* for 1845. For forty-five years he preached with great acceptance in many parts of England. His last service was to preach and meet classes at Stoke-Newington in December, 1825. An illness of several months followed, in which he suffered much from the inability to lie down; but although his strength failed, his inward man was renewed day by day. As the end approached, Jesus and glory were his only themes, and he frequently repeated the memorable lines—

“ In age and feebleness extreme,  
Who shall a sinful worm redeem?” &c.

Shortly before midnight of 30th June, 1826, he fell into a soft slumber, to which he had been an entire stranger for many months; and in that slumber, at ten minutes past midnight, 1st July, he peacefully entered the paradise of God. For many years it is believed that more than five hundred conversions per annum resulted from Mr. Atmore's labours as a Methodist preacher. He was sixty-six years old.

“A mother in Israel” was Mrs. Elizabeth Gillings, mother of the Rev. James Gillings, whom we remember with pleasure about the time when her son entered the itinerancy. At about the age of twenty-five she was converted under the ministry of the Rev. Corbett Cooke. For many years she was a much-esteemed class-leader—an office for which she was, by her rich and clear experience, well qualified. During a severe affliction she rejoiced greatly that she had consented to her son becoming a missionary to the heathen. Her heart was filled with gratitude to God, and all she spoke was praise. When dying, she said, with much energy, “I know that my Redeemer liveth,” and repeated Charles Wesley's lines—

“ Oh, let me catch one smile from Thee,  
And drop into eternity !”

Her last words were, “I shall soon be with my Saviour: all is well!” She died 26th January, 1849, aged sixty years.

The mother of the Rev. William Pennington Burgess, A.M., Wesleyan minister, was born in 1766, at one of the homes of the early Methodist preachers, in Aldermanbury, London. As the daughter of a Methodist preacher, she was acquainted with religion from childhood. At the age of fourteen she was converted to God, and began to meet in class; at the age of seventeen she heard Mr. Wesley preach in Dublin, and was much blessed by his ministry. For several years she accompanied her husband to his various stations whilst he followed a military profession. This he afterwards abandoned, and became a preacher of the Gospel, and during an itinerancy of forty-two years his wife was really a help-meet to the faithful servant of God. At the advanced age of more than fourscore years, and when death was at hand, in the last letter she wrote, addressed to her son, she concluded thus, "I often find Charles Wesley's dying hymn—

" In age and feebleness extreme,  
Who shall a helpless worm redeem ? " &c.,

very sweet to me, only I want to dwell *now* under a constant sense of my Saviour's smile, and then to catch a brighter one at the last." In her eighty-second year she died, 3rd May, 1848, leaving as her dying motto, "Love! thanks! blessing!"

Under the powerful and heart-searching ministry of the Rev. Joseph Benson, in Oldham Street Chapel, Manchester, James Wood was convinced of sin, sought and found pardon, and in 1794 joined the Methodist Society there. His character throughout a long career of godliness was marked by every Christian virtue. In the Sunday school, prayer meetings, as a visitor of the Strangers' Friend Society, he exercised the talents which made him afterwards an acceptable and useful class-leader and local preacher. His high moral rectitude in business, his large-hearted catholicity, his judicious counsels and seasonable liberality in connection with Methodism, made his name and memory precious in the Society where he worshipped. He was accustomed, when a youth, to accompany Dr. Coke to solicit contributions in Manchester for the missions, and one of the last acts of his public life was to send his annual subscription of £100 to the Wesleyan missions, some months before it was due, to lessen the necessity for borrowing. In his last illness he endured much suffering without a murmur. As the end approached, he desired one of his daughters to copy for him the

last lines composed by Charles Wesley, which, for several days, were continually upon his lips—

“ In age and feebleness extreme,  
Who shall a sinful worm redeem? ” &c.

His last words were those of triumph, “ Glory ! glory ! ” and “ Hallelujah ! ” He died in April, 1849, aged seventy-two.

Joseph Meek, at the age of fifteen, under a sermon by the Rev. Joseph Pilmoor, was convinced of sin. During a great revival in Yorkshire, in 1793, after hearing the Rev. William Perceval preach at Easingwold, he yielded a cheerful obedience to the divine call, and obtained a sense of pardon. Soon after his conversion he was made the leader of a class, composed principally of recent converts, which, in a few months, numbered forty members. On Sunday morning, it was his custom to accompany his religious friends four miles to Easingwold, to attend the six o'clock prayer meeting, and to enjoy the other ordinances of God's house. After this preaching was commenced in his native village, and in 1800 he was called into the Methodist itinerancy by the Rev. James Wood ; and for fifty years he laboured with diligence and acceptance, winning many souls for Jesus. In 1839 he retired from the full ministry, and for ten years spent himself and his time in doing all the good he could, especially to the young. He bore affliction uncomplainingly ; asked the prayers of the Lord's people, and shortly before he died, 7th September, 1849, aged seventy-three, he frequently repeated—

“ In age and feebleness extreme,  
Who shall a sinful worm redeem? ” &c.

His last prayer to God was, “ I resign my soul, my body, my family, my all, into the arms of Thy mercy. ”

When only eleven years of age, Miss Butterfield, who afterwards became the wife of the Rev. Thomas Raston, began to meet in class, but she did not realise a sense of pardon till death a second time visited her family. She embarked for Sierra Leone in 1847 as the wife of a missionary—a life, the trials, privations, and afflictions of which, experience only can make known. She at once became the leader of a class of females who greatly benefited by her instructions. Severe affliction soon prostrated her strength, and baffled medical skill. She had to return home to England, where, after lingering a few months, she became fully resigned to the will of God. For

eighteen months health, strength, and voice were all but gone, so that she spoke but in faint whispers; but just at the close, she was so filled with divine love, her strength returned, and she exclaimed, "O the glory! I am going! Jesus is here! O praise God! O the goodness of God!" From this time a heavenly smile sat upon her countenance. She lingered in pain but in patience, oft repeating—

"O let me catch a smile from Thee,  
And drop into eternity!"

Her last words to her husband, on his leaving her bedside to attend a missionary meeting at Manchester, were, "Tell the people they will never repent of what they do for the perishing heathen." She breathed out her happy spirit, 28th December, 1851, with the words quivering on her lips—

"O let me catch a smile from Thee!"

One of the converts at the glorious revival in Cornwall, in 1795, during that remarkable preaching-tour of the Rev. Joseph Benson, was Mary Garland, who afterwards became the wife of the Rev. James Odgers. At an early period of life she found the blessing of entire sanctification, and she long bore a faithful testimony to the efficacy of the blood which cleanseth from all sin. The Bible was her daily companion, and prayer her delight. The Lord honoured her by giving her happy days, and a triumphant death. Shortly before she escaped to paradise, she said—

"O let me catch a smile from Thee,  
And drop into eternity!"

Then, lying composedly, she added, "Farewell! I am near home," and expired, 1st December, 1851, aged fifty.

Hannah Lacy lived till she was twenty-one years old without religion. In 1785, a great revival broke out at Todmorden, under the preaching of the Rev. Charles Atmore and his colleagues, and more than eight hundred members were added to the Church in two years, one of whom was Hannah Lacy. David Lacy, Hannah's father, was the leader of a class at Todmorden, in the early days of Methodism; at his death, his son, Henry, became its leader; and at his death, his sister undertook the duty. Thus was one class kept in the charge of one family for nearly eighty years, and in that class she had continuously met for nearly seventy years. There was spiritual

life in that Methodist class; there were many such at that period; would there were many more now! The religion of Hannah Lucy was "Glory begun below;" she was cheerful, happy, and always doing something for God. When more than eighty years of age, she continued to meet her class, starting the tunes, and adding life to the service. Even at that age, she would attend the service at the chapel three times on the Sabbath. Her last illness was short; but as in health, so in sickness, the cause of God lay near her heart; all her glorying was in Christ. To inquirers about her health, she replied in Charles Wesley's words, which she had uttered almost daily for years—

"In age and feebleness extreme,  
Who shall a sinful worm redeem?  
\*   \*   \*   \*   \*   \*  
O could I catch a smile from Thee,  
And drop into eternity!"

She spoke with great confidence of the future glory of Methodism, and in her eighty-ninth year, died in peace, and entered heaven in triumph, 25th November, 1852.

At the age of seventeen, Sarah Gibbs gave her heart to the Lord, after hearing Mr. R. C. Brackenbury preach in the Isle of Portland, in 1793. She became an esteemed class-leader in 1810, welcomed all Methodist preachers to her cottage and hospitality, and was a fine specimen of primitive godliness, an Israelite indeed. When eighty-five years were passed, and the weary wheels of life were standing still, she raised her head, and whispered on 2nd August, 1861—

"O let me catch a smile from Thee,  
And drop into eternity!"

In early life, Mrs. Wightman, of Belfield House, Sheffield, gave her heart to the Lord and her energies to Methodism. She attended Carver Street Chapel, from the time of its opening to the end of her life. She was a member of Society for fifty-seven years, and during that time had an unwavering trust in God. The influence of her godly example was impressed upon all around her; her last long affliction was borne with exemplary patience, and she spoke constantly in the language of praise and prayer. She repeated with much emphasis, when in great weakness of body, Charles Wesley's verse—

"In age and feebleness extreme," &c. ;

and on 15th June, 1860, at the age of eighty-five, she entered into rest.

When the whole county of Kent formed but one circuit in Methodism, with only two preachers to work it, under a sermon, preached at five o'clock in the morning, by the Rev. John Wesley, Mr. H. Hilliard was convinced of sin, sought and found pardon, and joined the Society, at Chatham, in June, 1783. He had the privilege of hearing John Wesley preach nine times, and his brother, the Rev. Charles Wesley, he heard once. He was a member of Society more than eighty years, and a class-leader more than seventy years. He walked before his family and the world with a perfect heart. When death was before him, he peacefully said, "I am going home to meet all my friends who have gone before me." His dying testimony was in these words: "My meditation of Christ and of His atonement is sweet, and I will thank Him. And now I have but one desire—

“ ‘In age and feebleness extreme,  
Who shall a sinful worm redeem?  
Jesus, my only hope Thou art,  
Strength of my failing flesh and heart;  
O could I catch a smile from Thee,  
And drop into eternity!’ ”

His desire was granted; a few hours later, on 10th January, 1864, he breathed out his life, as gently as a summer wave dies on the shore, in his ninety-sixth year.

HYMN 919.—“Warned of my dissolution near.”—*Prayer for grace to die well.*

This forms No. 24 of Charles Wesley's "Preparation for Death." The original has four verses, the third being omitted. It commences thus—

“ Suffice that more than threescore years  
I have thine indignation borne,”

which indicates the age of the author when it was written. The last line of the omitted verse had its prayer fully answered—namely, "Let hope and peace be in my end." The whole hymn expresses the personal experience of the author.



HYMN 920.—“Lord, it belongs not to my care.”—*Covenant of Faith.*

This was written by the learned and pious Richard Baxter, author of the “Saint’s Everlasting Rest,” &c., and was first published in 1681. The original is in eight verses of eight lines each, and has the title of “The Covenant and Confidence of Faith.” More than half the original is omitted. It commences thus—

“ My whole, though broken heart, O Lord,  
From henceforth shall be Thine.”

Instead of commencing, “Lord, it belongs,” the author wrote “Now it belongs.” This is the only one of his hymns in the book. Richard Baxter was born at Rowton, Shropshire, 12th November, 1615. He had no university education; but, being trained in the school of Christ, he took orders in the Church, and was appointed to the parish of Kidderminster in 1640. Taking sides with the Puritans, he resigned his living, and from 1663 resided in retirement, writing books. How he lived at Kidderminster has been shown by the public monument, a Portrait Statue, erected to his memory in that town in 1855. Every earnest Christian should read the stirring record of his life. His collected works were issued in 1830 in twenty-five volumes. He died in holy triumph 8th December, 1691, aged seventy-four years. His “Paraphrase of the Psalms” was printed in 1692. Sir Roundell Palmer prints eight verses of the hymn in his “Book of Praise.”

On a beautifully bright spring day, 13th March, 1882, the Wesleyan Improvement Class, King Street, Derby, went out for an excursion to several places of historical interest in Methodism. They reached Breedon church on the summit of a hill, seen for twenty miles away. At the church the company was received in the kindest manner by the Vicar, the Rev. S. Ingle (son of the late Rev. Timothy C. Ingle, Wesleyan minister). The whole of the party from Derby, headed by the circuit ministers (the Revs. P. Featherstone and W. Jeffries), being seated in the church, Mr. Ingle proceeded to explain several points connected with that ancient and unique edifice. The place is known to Wesleyans as the church where Walter Sellon, the friend of Wesley and Fletcher, laboured successfully 120 years ago. The company, having thanked the Vicar for his courtesy, descended the hill on the eastern side of

the church, and again entered their carriages. Before them lay the village of Tonge, where Sellon had resided, but time did not permit of a visit to the house where he and Fletcher had been wont to meet as friends, and for worship. We hasten back to Melbourne in order to avail ourselves of the courtesy offered by Mr. W. D. Fane, of Melbourne Hall, to visit the attractive gardens. Melbourne Hall, which in modern times has been the country seat of two of her Majesty's Prime Ministers (Viscount Melbourne and Viscount Palmerston), afforded, more than 230 years ago, rest and quiet to Richard Baxter, who, in extreme weakness, came here on the invitation of Sir John Coke to recruit his health, but, as the invalid himself thought, to die. Baxter set about writing "The Saint's Everlasting Rest" at this place, but his health was restored, and more than forty years were added to his life. After partaking of an excellent tea, an agreeable hour was spent in visiting the restored Norman Church of Melbourne and the neat modern Wesleyan chapel opened a few years ago by the late Rev. Luke H. Wiseman. This chapel replaces the old one built more than sixty years ago, and now used as a schoolroom. Here the company sang Baxter's beautiful hymn (No. 920)—

" Lord, it belongs not to my care,  
Whether I die or live ;  
To love and serve Thee is my share,  
And this Thy grace must give."

The whole hymn sung out of doors impressed its truths much more deeply on the mind than ever before, and the memory of that song will be long cherished. John Wesley records six occasions in his Journals when he visited Melbourne ; all between 1741 and 1762.

The son of Lord McKenzie, Judge of the Supreme Court of Scotland, was taken ill whilst an undergraduate at Trinity College, Cambridge, in 1855, and died of rheumatic fever at the early age of twenty-two. He had maintained a godly life at the College, and during his illness he delighted his friends by frequently repeating the whole hymn commencing—

" Lord, it belongs not to my care,  
Whether I die or live ;  
To love and serve Thee is my share,  
And this Thy grace must give."

The hymn had been the more permanently impressed on his youthful mind by its having been used by his brother when he was dying, as indicating his full submission to the will of God. "When grace has well refined the heart," rich and poor alike bow to the stroke of a divine Father's hand, though it be to call them away from all below.

HYMN 921.—"Deathless principle, arise."—*The Dying Christian encouraged.*

This is the second of two hymns in the book by the immortal Augustus M. Toplady. The original is in six eight-line verses. The first half of the fifth and the last half of the sixth are omitted; besides which four of the lines given are altered without being improved. When Toplady's end was near the doctor informed him that his pulse was getting weaker. "That is a good sign," said the dying man, "that my death is approaching; and, blessed be God, my heart every day beats stronger and stronger for glory. It will not be long before God takes me, for no mortal man can live after the glories which God has manifested to my soul." Such was the blissful experience of Toplady on the border-land of both worlds, and such the spirit of the man when he wrote—

"Deathless principle, arise,  
Soar, thou native of the skies!"

Why were the following lines omitted?

"See, the haven full in view;  
Love divine shall bear thee through;  
Trust to that propitious gale;  
Weigh thy anchor, spread thy sail."

The omitted closing lines are as follows, taken from Mr. Sedgwick's admirable reprint—

"Such the prospects that arise  
To the dying Christian's eyes;  
Such the glorious vista faith  
Opens through the shades of death!"

This hymn is in "The Book of Praise" and in the American Methodist Collection.

HYMN 922.—"Happy soul, thy days are ended."—*For one departing.*

Charles Wesley's, being No. 55 in "Hymns and Sacred Poems," 1749, vol. ii. Formerly it was No. 725.

It has been sung in the death-chamber of many departing saints amongst the Methodists, and not a few have entered "Jerusalem the Golden" with the music of the words—

"Go, by angel-guards attended,  
To the sight of Jesus go!"

sounding in their ears, commingled with that other song, "Worthy is the Lamb," sung by the redeemed.

Mrs. Smith, daughter of the Rev. William Sanderson, and mother of Mrs. Hindson and Mrs. Simon, of Inverness, was fifty years a member of Society. The testimony of her friends is, that few have done so much or so well in the Church and in the world for the glory of God. When near death, she sweetly sang the hymn commencing—

"Happy soul, thy days are ended,  
All thy mourning days below;  
Go, by angel-guards attended,  
To the sight of Jesus go!"

"Waiting to receive thy spirit,  
Lo! the Saviour stands above;  
Shows the purchase of His merit,  
Reaches out the crown of love."

When her spirit was departing, on 17th July, 1844, aged sixty-nine, she said, "The frail bark is nearing the shore, and the haven of glory is full in view."

HYMN 923.—"Mine hour appointed is at hand."—*The Dying Christian.*

This hymn is of German origin, and was written by Nicholas Hermann, a contemporary of Luther, a schoolmaster, and organist at the church of Joachimsthal, a village in Bohemia, over which Johann Mathesius was pastor. He was a genial man, devoted to the young people, for whom he wrote both hymns and tunes, which he taught them, and which became very popular. They were first published in 1559. In his old age, the good man suffered much from gout, but he alleviated his pains by thoughts of heaven, and playing the songs of Zion on the organ, often remarking that in heaven there would be only good music and no mistakes in practice. His own dying experience is embodied in this hymn, which has since been a source of solace alike to the prince and the peasant in their last hours. Of

“Albert the Good” it is said that he found pleasure in some of Hermann’s hymns, which, with others from the “Fatherland,” he designated “the joyful summoning drum of the Holy Spirit, at whose sound many Christians have happily fallen asleep.” The fourth and fifth verses of this hymn, in an English translation, were sung in St. George’s Chapel, Windsor, 23rd December, 1861, when the Prince Consort was laid in his grave. No one knew better than the Queen herself the greatness of the loss the nation, as well as her own family, had sustained by that unexpected death at the early age of forty-two; but there was consolation to be derived from the chanting of those lines, as the music echoed through the royal chapel—

“Lord, Thou hast joined my soul to Thine,  
 In bonds no power can sever;  
 Grafted in Thee, the living Vine,  
 I shall be Thine for ever:  
 Lord, when I die, I die to Thee;  
 Thy precious death hath won for me  
 A life that never endeth.”

There is more cheer in the assurance of such lines than in the most gorgeous and costly monuments.

The version here given was prepared by Richard Massie, Esq.; the original includes more than is here given. It has attracted the pens of four English translators, and is likely to be welcomed for its words of solace by many dying Methodists.

HYMN 924.—“The hour of my departure’s come.”—*Now, Lord, lettest Thou Thy servant depart in peace.*

This contains the dying experience of the sainted Michael Bruce, who in 1767, at the age of twenty, exchanged mortality for life, exclaiming at the end of his short pilgrimage—

“Now, O my God, let troubles cease:  
 Now let Thy servant die in peace!”

HYMN 925.—“Happy who in Jesus live.”—*I am in a strait betwixt two.*—*Phil. i. 23.*

Charles Wesley’s, being No. 16 of his “Funeral Hymns,” 1744. It was formerly No. 723.

In early life, William Allwood, of Mansfield, Woodburn, served his country in the militia. On returning home, the

godly conversation of a local preacher, and the conversion of his eldest daughter, led to his own conversion. From that time, the whole course of his life was changed. He was made a class-leader, and laboured with exemplary patience in the Sabbath school. After the death of his wife, with whom he had lived happily for fifty years, his mellowing experience showed the ripening of his own spirit for glory. After this bereavement, he commenced his first class-meeting by singing the hymn—

“ Happy who in Jesus live ;  
 But happier still are they  
 Who to God their spirits give,  
 And 'scape from earth away.  
 Lord, Thou receiv'st the panting heart,  
 Lord, Thou hear'st the praying sigh ;  
 Oh, 'tis better to depart,  
 'Tis better far to die.”

It was a solemn meeting, remembered by all his members ; and not very long afterwards, 27th February, 1852, aged seventy-one, he was himself called to rejoin her in the skies.

HYMN 926.—“The saints who die of Christ possess.”—“ *They rest from their labours,*” &c.

Charles Wesley's, being No. 857 of “Short Scripture Hymns,” founded on Revelation xiv. 13 ; No. 3476 “Poetical Works,” vol. xiii., p. 236. It was in the former Supplement as No. 732.

HYMN 927.—“I call the world's Redeemer mine.”—“ *I know that my Redeemer liveth,*” &c.

Charles Wesley's, being No. 750 of “Short Scripture Hymns,” vol. i., and from the *Arminian Magazine*, vol. iii., 1780, founded on Job xix. 25-27. Its former No. was 718.

By adopting the erroneous translation of the passage put forth in what is called the authorised version of the Scriptures, Mr. Wesley has fallen into the generally-received error, “Though after my skin worms destroy this body,” &c. The poet says—

“ And though the worms this skin devour ; ”

and again, in the fourth verse—

“ Then let the worms demand their prey.”

Dr. Watts has the same idea in Hymn 930 ; and Joseph Hart, in one of his hymns, embodies the same opinion. In Hymn 928 the same idea is found ; but the opinion is not found in the original Scriptures, nor is it a recognised physical fact that worms destroy our bodies.

HYMN 928.—“ I know that my Redeemer lives.”—*Job* xix. 25.

Charles Wesley's, from “ Hymns and Sacred Poems,” 1742. It was formerly No. 726.

HYMN 929.—“ Why do we mourn departing friends ? ”—*The Death and Burial of a Saint*.

Dr. Watts', Hymn 3, book ii. The second and third verses left out. It was formerly No. 720.

HYMN 930.—“ And must this body die ? ”—*Triumph over Death in Hope of a Resurrection*.

Dr. Watts', Hymn 100, book ii. A hymn of much sweetness and encouragement to Christians.

HYMN 931.—“ My life 's a shade, my days.”—*Job* xix. 26.

This hymn introduces a new name amongst the authors in this Collection. It was written by the Rev. Samuel Crossman, B.D., a prebendary of Bristol, who was the son of Samuel Crossman, of Bradfield, Monachorum, Suffolk, and was born in 1624. He was educated at Cambridge, and had to pass through all the ecclesiastical troubles of the Commonwealth and the Restoration. He was frequently called upon to preach special sermons, which were printed. He also published in 1664 a useful manual entitled, “ The Young Man's Meditation ; or, Some Few Sacred Poems upon Select Subjects and Scriptures,” some hymns being included. It will be noticed how the chorus is repeated in each verse, which is the case also with Hymn 942, also by him. He died 4th February, 1683, and was interred in the south aisle of Bristol Cathedral. This hymn is in “ The Book of Praise.”

HYMN 932.—“ Great God ! what do I see and hear ? ”—*The Last Judgment*.

This hymn had its origin in the mind of a German Christian named Bartholomew Ringwaldt, who was born at Frankfort-

on-the-Oder in 1530. He was many years pastor of the Lutheran Church at Langfeld, in Prussia, where he died in 1598, after a life of nearly seventy years, in which trials and sufferings from pestilence, famine, floods, fire, and other calamities were blended. He comforted himself and others by writing hymns of great simplicity and power, which are much like those written by Luther. This hymn has been often attributed to Luther, which is an error. Ringwaldt wrote it in imitation of the old Latin hymn "Dies Iræ." The original has six verses, and was first published in 1585. The first verse was commonly known in England in the early part of this century, when the Rev. Dr. William Bengo' Collyer, F.A.S., met with it, and being pleased therewith, he said: "I was obliged to lengthen it for the completion of the subject, and am responsible for the verses which follow the first." The hymn has undergone many alterations. Dr. Collyer was a native of Blackheath, where he was born, 14th April, 1782, and was educated at the Homerton Academy. He began to preach at the age of eighteen, gathered a congregation of Nonconformists at Peckham, and was ordained their pastor in November, 1801. For fifty-three years he ministered to that congregation, wrote and published many books, was private chaplain to the Duke of Kent (the father of Queen Victoria), and died 9th January, 1854, aged seventy-two years. In 1812 he published a volume of "Hymns, Partly Collected and Partly Original." Several contemporary authors contributed to the volume, including the Rev. W. M. Bunting. The well-known tune to the original hymn, composed by Luther, is said to have been the first tune which his genius produced.

HYMN 933.—"Day of wrath! O day of mourning!"—*The Judgment.*

This was written in Latin by a Franciscan monk of the thirteenth century, named Thomas of Celano, the friend and pupil of Francis of Assisi, the leader of the Franciscans. By request of Pope Gregory IX., he wrote the life of his great patron. As an author he is known by three hymns designated "Sequences," one of which, the "Dies Iræ, Dies Illa," has for six hundred years been one of the best known hymns in the Church of Christ. Translated again and again, yet the grand old



original still attracts the attention of scholars, who take delight in catching the spirit of the Latin and reproducing it in English meter. The translation here given was made by the Rev. Wm. Joseph Irons, D.D., who was Vicar of Brompton in 1842, himself the son of the once famous Joseph Irons, of Grove Chapel, Camberwell, one of the most eminent Dissenters in London. It is said of Dr. Samuel Johnson that his feelings always overcame him when he read this grand Judgment hymn by Thomas of Celano. Sir Walter Scott gently uttered its solemn strains in his last hours. Thomas of Celano died about A.D. 1255.

HYMN 934.—“The day of wrath, that dreadful day.”—  
*The Heavens Departed*—Rev. vi. 14.

This is the rendering of the “Dies Iræ” by Sir Walter Scott. The original so deeply impressed his mind that he has interwoven these solemn verses into his “Lay of the Last Minstrel,” and now the great novelist is made one of the contributors to the Methodist Hymn Book. The opinion of that famous writer respecting this hymn is worth quoting: “To my Gothic ear this old hymn is more solemn and affecting than fine classical poetry; it has the gloomy dignity of the Gothic Church.” Sir Walter Scott, Bart., was born in 1771 in Edinburgh, and died at Abbotsford, 21st September, 1832. He ranks at the head of English novelists; he wrote more books, and obtained thereby greater popularity and better compensation than any man who preceded him. During several months of 1826-27 he realised by his pen £33 per day, so that one work he published in 1827 brought him £12,000. Paralysis closed a long, useful, and laborious life. He had no surviving son to inherit his estates.

HYMN 935.—“This is the field, the world below.”—  
*Harvest Hymn*—Matthew xiii. 17, &c.

For nearly a century this hymn has been in use, and has had a wide share of popularity in Sunday-School Hymn Books, without its being known who wrote it. In 1876, considerable inquiry and investigation was made, which proved that the hymn had a history of its own.

The earliest known date of its publication is the year 1797, but the tract which contains it has “fifth edition” printed on the title

page, which is as follows: "Favourite Hymns, Odes, and Anthems, as sung at the Methodist chapels in the Sheffield, Rotherham, Doncaster, and Nottingham Circuits. Fifth Edition. Improved by John Wilde, teacher of vocal music in Sheffield. 1797." Hymn 25 in that tract is the same as Hymn 935 in the New Supplement, with a few verbal alterations. Immediately after the title to Hymn 25 are the words "By J. Hinchsliffe," thus placing the question of authorship beyond doubt. Its author was a member of the Methodist Society at Norfolk Street, Sheffield, and a member of the choir in the same society. The Harvest Hymn soon obtained popularity. It is printed in a "Collection of Hymns for the Use of all Denominations. Second Edition. With an addition of many choice hymns. Leeds: Printed by A. Newsome, bookseller. 1797." The first edition of this collection is said to have appeared in 1795. Having a place in two separate books in 1797 indicates that it existed at a previous date. It is next found in "A Collection of Hymns and Sacred Songs Adapted to the Principal Festivals of the Church, and to the Occasions of Private Christians. Fourth edition. Printed by J. Clarke, Stockport, 1803." It may have been in the three previous editions. It has a place also in "Hymns for Prayer Meetings, and a Companion for the Pious. Leeds, printed by G. Wilson, 1806." Also in "Hymns for the Use of Sunday Schools. Selected from various authors. Sixth edition. Printed by W. Major, Bristol, 1812." Also in another Bristol book published in 1812. It appears in another collection published in Yorkshire, with a preface by two Methodist preachers (James Buckley and Richard Watson), entitled, "Hymns for the Use of Sunday Schools. Wakefield, printed by Rowland Hurst, Northgate, 1813." It is also in a collection "printed at Manchester and Salford for Children of all Denominations, 1819." Its next appearance was in "A Collection of Hymns for Camp-meetings and Revivals for the Use of the Primitive Methodists, 1822."

Mr. Wesley has recorded in his Journal the intense pleasure he had in hearing the Sunday-school children of Bolton sing their hymns, and it is said by Mr. Smith that one of the hymns which they sang in his hearing in 1787-88 was the "Harvest Hymn." This is not proved. However, there is a Harvest Hymn in five verses in "A Collection of Hymns for Social Worship; more particularly for the use of the Methodist Sunday School, Bolton. Printed by H. Swindells, Deansgate, Bolton.

1816." This hymn differs in nearly every line from the original, and we give the reader the opportunity of comparing the two—

“ THE HARVEST HOME.

- “ Though in the outward Church below  
The tares and wheat together grow ;  
Jesus ere long will reap the crop,  
And pluck the tares in anger up.  
The time of reaping soon will come,  
And angels shout the harvest home !
- “ We seem alike when thus we meet,  
Strangers would think we all are wheat ;  
But to the Lord’s all-searching eyes  
Each heart appears without disguise.  
The time of reaping soon will come,  
And angels shout the harvest home !
- “ The tares are spared for various ends,  
Some for the sake of praying friends ;  
In harvest when He claims His own,  
The tares will into hell be thrown.  
The time of reaping soon will come,  
And angels shout the harvest home !
- “ Will this relieve their sorrows there,  
To think how grace they slighted here ?  
How much they heard, how much they knew,  
How long amongst the wheat they grew !  
The time of reaping soon will come,  
The angels shout the harvest home !
- “ Nay ! this will aggravate their case,  
To perish in the means of grace ;  
With them the means of life and faith  
Become the instruments of death.  
The time of reaping soon will come,  
And angels shout the harvest home !”

The thoughts are borrowed throughout from the hymn by Joseph Hinchsliffe, but the phraseology is quite different ; it is in fact another hymn.

The author of Hymn 935, Joseph Hinchsliffe, was born in the year 1760, in or near the town of Sheffield. In early life he

gave his heart to God, and joined the Methodist Society at Norfolk Street in that town, and having a good voice and a good knowledge of music, became a member of the chapel choir. At the age of twenty, in the year 1780, Mr. Hinchsliffe married Hannah Walker, of Potshrigley, near Macclesfield. Mrs. Walker, her mother, was a very holy woman, a Methodist and an intimate personal friend of the Rev. David Simpson, and a communicant at his church. After their marriage both Mr. and Mrs. Hinchsliffe joined the Norfolk Street Society in Sheffield, and they both took deep interest in the revivals of religion in that place which accompanied the labours of William Bramwell, W. E. Miller, and others.

Mr. Hinchsliffe carried on business as a silversmith and cutler in that town. His health being very delicate, he took long business journeys, hoping thereby to increase his bodily vigour. Having several times visited Dumfries, in Scotland, and finding the air there to agree with him, he removed his business and his family into Scotland, and at once joined the Methodist Society there. His family, by their delightful singing, soon attracted crowds of people to the services in the Methodist Chapel in Queen Street, earnest, hearty singing being quite new in that part of Scotland. He had a numerous family. Joseph Hinchsliffe carried on a prosperous business in Dumfries till the time of his death, which took place in 1807. An upright stone in St. Michael's churchyard, contains the following inscription: "Sacred to the memory of Joseph Hinchsliffe, jeweller, of Dumfries, who died 12th August, 1807, aged forty-seven years." His last surviving son died in the same place, 18th October, 1865. Mary Ann Walker, one of his nieces, lived for about ten years with Mr. Hinchsliffe, her uncle, and afterwards, in 1821, was married to the Rev. Humphrey Stevenson, Methodist preacher. She learned the Harvest Hymn from the author himself, and she often told her daughter, who is still living in Shields, that the hymn entitled "Wheat and Tares" was composed by her uncle, Joseph Hinchsliffe. At the time of his death he left a number of musical and poetical compositions, all of which were preserved in his family for half-a-century. Unfortunately, these were all destroyed a few years ago, there being not one direct member of his family then surviving. Having a musical taste, also, it is not improbable that he wrote a tune to suit the words, or his friend John Wilde, of Sheffield, may have done so.

The tune usually sung to this hymn in Yorkshire, says Mr. Hardcastle, a reliable authority, is in Booth's Wesleyan Psalmist, entitled "Wheat and Tares."

HYMN 936.—"Lift your heads, ye friends of Jesus."—*The Last Judgment.*

This is the last of Charles Wesley's "Hymns of Intercession," first published in 1758, with the title, "Thy kingdom come." The original has eight six-line verses, the second of which is omitted. This hymn was No. 729 in the former Supplement, with only six verses. The sixth verse is now added to the hymn.

HYMN 937.—"Come, Desire of nations, come!"—*Written on the Earthquake in London, 1750.*

Charles Wesley's, from "Hymns occasioned by the Earthquake, 8th March, 1750," Part II., No. 13. Formerly it was No. 555. Title, the Second Coming of Christ.

When all London was in a state of violent consternation, the inhabitants fleeing into the open country, foolishly thinking the earthquake might not there reach them, and supposing that the apparent threatenings of the Almighty were against the buildings and not against the citizens of London, multitudes giving up everything from fear, and crowding round the Wesleys and Whitefield in their homes, at the Foundry, and in Hyde Park, Moorfields, and Kennington, then, and under such exciting circumstances, the faith of Charles Wesley was manifested by his writing and printing immediately such hymns as this—

"Come, Desire of nations, come !  
Hasten, Lord, the general doom !"

Thus the faith of the Christian poet enabled him to pray for that which the affrighted unbelieving worldlings so much dreaded ! This hymn is also printed in Mr. Wesley's "Select Hymns, with Tunes annexed," 1761 ; and in the "Sacred Melody" has the tune Plymouth affixed. Soon after writing this hymn, the author wrote a letter to his wife, then at Bristol, giving her an account of the consternation which had taken hold of the entire population of London. In the midst of that commotion Charles Wesley's sister Hetty—Mrs. Wright—died in much peace, near Soho Square, London.

HYMN 938.—“There is a land of pure delight.”—*A Prospect of Heaven makes death easy.*

Dr. Watts', Hymn 66, book ii. Watts wrote this delightful hymn in early life, at his native home in Southampton, while sitting at the window of a parlour which overlooked the river Itchen, and in full view of the Isle of Wight. The landscape there is very beautiful, and forms an enchanting model for a poet when describing the paradise above. Tradition points out the place where, just across the channel, that charming island presents itself to the enraptured vision. The waters before him suggested to the mind of the poet the final passage of the Christian over the dark river, so gloriously imaged by Bunyan, as described in his “Pilgrim's Progress”—

“Death, like a narrow sea, divides  
That heavenly land from ours.”

The second and third verses especially are descriptive of the prospect presented to the eye of the poet. Dr. Samuel Stennett probably had the verse commencing, “but timorous mortals” in his mind when he wrote the following stanza—

“Fill'd with delight, my raptured soul  
Would here no longer stay;  
Though Jordan's waves around me roll,  
Fearless I'd launch away.”

Watts, in this hymn, teaches Christians to sing with mixed emotions of desire, hope, and doubt—

“Could I but climb where Moses stood.”

Charles Wesley, on the contrary, attained the desired eminence, and wrote in triumphant strains—

“The Promised Land from Pisgah's top  
I now exult to see,” &c.

Watts was, constitutionally, more feeble than Charles Wesley, though the latter was never a strong man physically; this may account for most of Watts' hymns being both less spiritual and less jubilant than Wesley's are.

The attraction of this hymn for the suffering and dying has centred chiefly in the opening stanza, connected with which are many sacred memories of departed friends.

The Rev. Joseph Wilson was taken, at the age of thirteen, to

a Methodist prayer meeting at the almshouses in his native village, and there that love of religion was awakened which resulted in a career of godliness extending over sixty years. The Rev. Willam Bramwell admitted him to membership, and for fifty-six years he laboured with acceptance and success as a Methodist preacher. His illness was short, and his last act of worship was to join as best he could in singing the hymn commencing—

“There is a land of pure delight,” &c.

At its close, he whispered, “I cannot sing; I cannot pray with you; but the Lord knows my mind.” He died peacefully, 15th September, 1860, aged sixty-nine years.

A most singular coincidence is recorded in the *Wesleyan Methodist Magazine* for 1841. In the October and December numbers are recorded the deaths of Miss Harriet Keith and Miss Harriet Reid, both of whom were converted to God in early life, both lost sisters at the age of seventeen, both died in the town of Leicester on the same day, 20th June, 1841, both were aged twenty years, and both died repeating—

“There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.”

In her eighteenth year, Mrs. Stanley, wife of the Rev. Thomas Stanley, was convinced of sin, under a sermon she heard preached by her uncle, the Rev. Joseph Entwisle; and she obtained peace through believing shortly afterwards, whilst at the sacramental table. It was her privilege to have delightful Christian fellowship with such pious women as Mrs. Pawson and Mrs. Mather. After the death of Mr. Stanley, she removed to Deptford, where she conducted a class for some years. She died at Derby, 18th January, 1857, aged sixty-two. On the last Sabbath she spent on earth, she sang the hymn through, commencing—

“There is a land of pure delight,  
Where saints immortal reign,” &c.

Her family, knowing her extreme weakness, wished her to repeat, and not sing the hymn; but she continued it to the end, and then said, “I’ll praise Him while He lends me breath.”

During thirty years, Ellen Nelson rejoiced in the privilege of being the wife of the Rev. John Nelson, Wesleyan minister, herself filling the office of class-leader in many of the circuits in which they travelled, and often manifested her fervent joy when sinners were converted and joined to the Church of Christ. During her last illness, she seemed to hold special communion with happy spirits, and on one occasion mentioned Mr. Henry Longden, of Sheffield, Mr. Bramwell, and Mr. Levick, as amongst those "ministering spirits" surrounding her bed. After she had made the remark, "I shall soon be with you," a friend asked to whom she spoke. She replied, "It is my dear husband." Filled with triumphant joy, she exclaimed—

"Could I but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Should fright me from the shore!"

Next day she was reminded of her happiness, when she replied, "How could I be otherwise? There was a legion of happy spirits in the room." With that glorious convoy, she passed in triumph to the skies, 3rd January, 1830, aged eighty-one.

In the life of Fossey Tackeberry we read, "My little Jemmy this morning took his flight to heaven. On Sunday he asked me to take him in my arms and carry him about the room. I did so, and asked if I should sing a hymn to him, his reply was, "Yes, Papa, sing—

" 'There is a land of pure delight.'

After singing the last verse, the dear boy asked, 'Papa, is the River Jordan a real river,—is there water in it?' I told him Yes, and explained to him, asking if he understood it. Looking at me with animation, he replied, 'I do understand, Papa, and I wish I was crossing Jordan now.' He passed safely over shortly after."

Rev. Dr. Park L. Donelson, was born 17th April, 1825, in the State of Massachusetts, America. He was converted at the age of ten, and joined the Methodist Episcopal Church. Drawn by the Holy Spirit towards the ministry, he studied theology in a Presbyterian seminary, and in 1851, joined the Michigan Methodists, married Miss Dexter, of Dexter, and was appointed Professor of Ancient Languages at Albion. His heart turned to the itinerancy; but his friends, believing him adapted for other



Church work, he was elected President of the Wesleyan Female College, Delaware, Ohio, and during his seventeen years labour, raised the University property from the value of 8000 dols. to 100,000 dols. He was a delegate to the Ecumenical Conference, London, but was not well, and returned home, after visiting Burslem and Hanley, to sicken and die. When near dying, at Dexter, he said he was willing to stay and pluck the flowers in Dexter gardens, or go—

“Where everlasting spring abides,  
And never-fading flowers.”

He died 6th May, 1882, aged fifty-seven years.

Elizabeth Lotspiech, of Rose Hill, Johnson County, Mo., in South America, had from early life been a member of the Methodist Episcopal Church. She was for many years a sufferer from throat and lung disease. In 1880, she fell on the ice and injured her hip, so that she was never able to walk again, but patiently remarked, “I would like to walk, but as I cannot, I thank God for the use of my eyes and hands, and she used both freely in the service of God. Overtaken by a fever from which recovery was hopeless, in the midst of her sufferings, just before she expired, she clasped her hands and exclaimed—

“I’m going to the land of pure delight,  
Where saints immortal reign ;  
Infinite day excludes the night,  
And pleasures banish pain.”

At the age of seventy-two she entered into rest, 6th February, 1882, at her home in Missouri.

HYMN 939.—“Jerusalem ! my happy home !”—*The Heavenly Jerusalem.*

This is an adaptation of an old piece known as the “Jerusalem Hymn ;” its history makes a small quarto volume. The verses which compose this hymn are traced to “A Song made by ‘F. B. P.’ to the tune Diana,” which is found in the library of the British Museum. The hymn is said to have been first written in the eighth century. The initial letters just quoted are believed to represent Francis Baker, Priest. The six verses which make this hymn are thought by Sir Roundell

Palmer to be a translation from the original, made about the year 1801.

The original is contained in a MS. quarto volume No. 15,225, in the British Museum, the date of which is believed to be about 1616. That MS. is the true English source of all the "New Jerusalem Hymns" since that date. It is printed at length in Dr. Bonar's preface to his edition of "David Dickson's New Jerusalem," 1852. It is printed in the American Methodist Collection as unknown.

HYMN 940.—"Give me the wings of faith to rise."—*The Examples of Christ and His Saints.*

Dr. Watts', Hymn 140, book ii., 1707. Its former No. was 730.

At the age of sixteen, Ann Sanderson gave her heart fully to God, and obtained a clear sense of her acceptance with God as His child. Though often assailed with doubts, even in her last illness, on the morning of her last Sabbath on earth, while a friend and the family were engaged in prayer on her behalf, she seemed inspired with the full assurance of faith, and requested them to sing her favourite hymn—

"Give me the wings of faith to rise  
Within the veil, and see  
The saints above, how great their joys,  
How bright their glories be."

She died 4th May, 1847, aged thirty-one years. Her last words were, "All is right, all is well."

The parents of William Pike had the joy of seeing all their children filling useful stations in society, and also walking in the law of the Lord. William, when a boy, joined the Methodist Society at Oldham Street, Manchester, and was for forty-five years a teacher in the Sunday school in that circuit. In youth he joined other young men in religious and mental improvement meetings held at each other's houses; and many delightful memories still gather round those times of happy reunion. His mental and spiritual gifts he devoted to the service of the young in the Sabbath school; and to this department he remained faithful, when urged to devote his energies to the duties of the ministry of the Word. Some of his addresses are still remembered for their beauty, simplicity, earnestness, and power. A few days before his death, he pointed to the Bible as the only book in which he could trust, and Jesus as his only

refuge. To the friend who was then with him, alluding to those members of his family who had gone to heaven before him, pointing to their portraits he added—

“I ask them whence their victory came ;  
They, with united breath,  
Ascribe their conquest to the Lamb,  
Their triumph to His death.”

All around was holy quiet, and he peacefully resigned his spirit, 11th May, 1861, aged sixty-two years.

Dr. Doddridge, in one of his letters to Dr. Watts, writes : “I was preaching in a barn last Wednesday, to a company of plain country people. After a sermon from Heb. vi. 12, we sang one of your hymns, commencing—

“ ‘Give me the wings of faith to rise.’ ”

and had the satisfaction to see tears in the eyes of several of the auditory. After the service, some of them told me they were not able to sing, so deeply were their minds affected with it ; and the clerk in particular told me he could hardly utter the words of it. These were most of them poor people who work for their living.” The hymn has often been made a blessing.

HYMN 941.—“Where shall true believers go?”—*Of Heaven.*

Charles Wesley’s, being No. 8 of “Hymns for Children.” It was No. 731 in the former Supplement. “Poetical Works,” vol. vi., page 379.

The third and fourth verses are very similar in sentiment to a verse by Dr. Watts—

“There we shall see His face,  
And never, never sin ;  
There, from the rivers of His grace,  
Drink endless pleasures in.”

In the village of Middleton, Cromford, Francis Buckley was led to choose a religious life through the death of his brother. He became earnest in the service of God as a teacher in the Sunday school, as a class-leader, and local preacher. In these duties he was blessed himself, and made a blessing to others. His custom was to rise early in the morning, and spend nearly an hour in devotion with God. In his last illness, he said he

had a bright prospect of heaven, and, shortly before his death, he desired his friends to sing the hymn commencing—

“Where shall true believers go,  
When from the flesh they fly?  
Glorious joys ordain'd to know,  
They mount above the sky,” &c.

During the singing he was enraptured with thoughts of heaven, and shouted “Hallelujah!” His last testimony was, “God is love.” He died 4th November, 1850, aged thirty-six years.

HYMN 942.—“Sweet place : sweet place alone !”—“*When shall I appear before God ?*”

This is the second of two hymns in the Collection by the Rev. Samuel Crossman, B.D. The second part of this hymn is an excellent rendering of the old Jerusalem Hymn, forming one of the parts of the next hymn. The repeated chorus to each verse is made to suit the hymn admirably.

HYMN 943.—“Brief life is here our portion.”—“*Here we have no continuing city.*”—*Hebrews* xiii. 14.

This is only a very small portion of a poem written seven hundred years ago, by St. Bernard, monk of Cluny, with the title, “*De Contemptu Mundi,*” in about three thousand lines. This production formed a bitter satirical picture of the world as it was then known. Peter the Venerable, himself a hymn-writer, was at the head of the monastery (1122-1156) when Bernard was one of its most celebrated inmates. He was born of English parents at Morlaix, in Bretagne. The best-known of the English translations of this poem is that by the Rev. John Mason Neale, D.D., out of which many hymns have been made. Though this hymn is here printed in four parts, it contains only a few fragments of the original; and they have become exceedingly popular, in the Ritualistic churches in particular. There is much beauty and sweetness in the fifteen verses which make up the four parts of this famous hymn. It is usually known as “Jerusalem the Golden.”

HYMN 944.—“For ever with the Lord.”—“*So shall we be ever with the Lord.*”—*1 Thessalonians* iv. 17.

This is one of those strains of sacred thought, which, having once taken hold of the public mind, will live in the service of

song to the end of time. It was first printed by James Montgomery in 1827. The original is in two parts, of which the first has nine verses, and the second thirteen. The hymn as here printed is made up of verses one to four in the first part, and verses five to eight in the second part. In 1853 the author collected all his hymns, 355 in number, and issued the volume with the title, "Original Hymns by James Montgomery." This hymn remained unsung and unnoticed for a quarter of a century, when it was introduced to the public with a tune which was so well fitted to exhibit the force and beauty of the words that the tune has recommended the words. In the "Book of Praise," nine verses are given, and five are printed in the American Methodist Collection of 1878. In Yorkshire, in which county it was written, the hymn is a great favourite, and it has been frequently used by dying Christians, who had before them the bright reality of being—

"For ever with the Lord."

At one of the Conferences of the Methodist Free Churches held in Leeds, soon after the hymn was first introduced to Methodist readers, the hymn was sung, and such a depth of spiritual power fell upon the assembly, that the Rev. James Everett, then an octogenarian, overwhelmed with emotion, fell prostrate in devout adoration as the singing progressed. That was witnessed by the Conference, and the members knew the intense affection which existed between Montgomery and Everett.

HYMN 945.—"O God, to whom the faithful dead."—*Whose Faith follow.*

One of the new hymns by Josiah Conder.

HYMN 946.—"O when shall we sweetly remove?"—*Joys of Heaven.*

One of Charles Wesley's "Funeral Hymns;" "Poetical Works," vol. vi., page 96. In this hymn, written in 1758, the poet does not conceal his own longing desire to depart—thirty years before his earthly pilgrimage ceased.

HYMN 947.—"How happy every child of grace!"—*The Hope of Heaven—A Funeral Hymn.*

Charles Wesley's, being the second of his "Funeral Hymns," 1759. It was considered by John Wesley to be one of his brother's finest compositions. It was formerly No. 733.

In the account of Susanna Spencer, in John Wesley's Journal, vol. iv., page 32, an instance is recorded of the use of this hymn. One of the most remarkable incidents on record of the effective power there is in a hymn is the recital of this one in open court in Exeter Castle during the trial of a prisoner. A good young woman had been set upon by a ruffian, on her way from Sunday school, and she was left for dead by the roadside. On being discovered, she was restored to consciousness so far as to identify her murderer, and then she died, lost to her intense bodily suffering in the sublime joy she had in commending her spirit to God in the words of Charles Wesley's hymn—

“How happy every child of grace,  
 Who knows his sins forgiven !  
 This earth, he cries, is not my place,  
 I seek my place in heaven :  
 A country far from mortal sight ;—  
 Yet, O ! by faith I see  
 The land of rest, the saints' delight,  
 The heaven prepared for me.”

The counsel for the prosecution, in his appeal to the jury, described the death-scene, and rehearsed the hymn, a part of which the dying girl had sung on her upward flight. The judge, the jury, all but the prisoner, wept. Who could help it? To hear in that solemn court, just before passing sentence of death on the murderer, the youthful martyr's dying song of glory ! And such a song !

That captivating piece of biography entitled the “Successful Merchant,” from the pen of the Rev. William Arthur, M.A., has made the name and memory of Mr. Samuel Budgett, of Kingswood, known and esteemed in thousands of homes. From the closing scene of his life we gather these particulars:—“After the sacramental elements had been administered to him, he asked for a hymn to be sung, but his friends fearing the effort would be too much for him, he exclaimed “Sing, sing !” The Rev. C. Clay then gave out part of the hymn, ‘Behold the Saviour of mankind,’ which was sung, whilst Mr. Budgett, his countenance beaming with joy, his eyes streaming, his lips quivering, and his hands uplifted, joined heartily in the song of praise. He appeared quite in an ecstasy as they sang—

“ ‘O Lamb of God ! was ever pain,  
 Was ever love, like Thine !’

After a short pause he asked for another hymn, on which Edwin's favourite was chosen—

“ ‘How happy every child of grace,  
Who knows his sins forgiven !  
This earth, he cries, is not my place,  
I seek my place in heaven,’ &c.

He joined heartily in the singing of that song of triumph. Shortly afterwards he tried to repeat another hymn, ‘With glorious clouds encompassed round ;’ but his work was done, and his happy spirit passed away to the skies,” 26th April, 1851, aged fifty-seven years.

Mr. Baker Banks was convinced of sin under a sermon preached by the Rev. John Byron, in Cornwall, and eleven years afterwards he by faith entered into the liberty of the children of God. Having tasted that the Lord is gracious, he devoted himself to the service of God. As a class-leader he was most watchful over the spiritual state of his members, himself living in the full enjoyment of the direct witness of the Spirit to his adoption, and of entire sanctification. He was a true friend to the poor, and a generous supporter of Methodism. During his last affliction he bore much suffering with resignation, and desired that the Hymns 947 and 948 might be read to him. He spoke in strong terms of the beauty of those hymns, and of their suitability to his experience. After a pause he said, with an emphasis that touched every heart—

“ The heaven prepared for me ; ”

and having Hymn 947 again repeated to him, when he came to these words—

“ But oh, the bliss to which I tend  
Eternally shall last ! ”

he lifted up his eyes and hands, and exclaimed aloud, “Eternally, eternally ! Bless the Lord !” In this happy frame he died 7th February, 1840, aged seventy-three.

From childhood the Rev. George Prior Hester sat under the Wesleyan ministry, and in early life he realised a sense of sins forgiven. In the Sabbath school, and as a local preacher, he was a punctual and diligent toiler. Passing through the Theological Institution at Didsbury into the ministry, he devoted the remainder of his short life to God's service. His health failed him whilst yet young, but in his sufferings he found Christ

precious. So remarkably was the love of God manifested towards him that he was delivered from all fear of death, and became almost impatient to depart. As if in soliloquy, he repeated—

“What is there here to court my stay?  
Or hold me back from home,  
While angels beckon me away,  
And Jesus bids me come?”

Then turning to his wife, he said, “Yes, there are you and the dear children, but you will be taken care of, I know; and, if permitted, I shall watch you till we meet in the skies.” With the exclamation, “Glory, glory! praise God!” he “found the rest we toil to find,” 7th September, 1862, aged thirty-six.

During a ministry of thirty-eight years in Methodism, the Rev. William Vevers faithfully and lovingly performed the duties of his high calling. Whilst located at the Collegiate Institution, Taunton, his earthly course was terminated 1st September, 1850, aged fifty-eight, but in all his sufferings his mind was kept in calm submission to the will of God. The night before he died, he said, “The Lord will be the strength of my heart, and my portion for ever,” and then he repeated—

“What is there here to court my stay,  
Or hold me back from home?  
While angels beckon me away,  
And Jesus bids me come?”

His last words were, “Come, Lord Jesus, and come quickly.”

The biographies in the Methodist Magazines were made a great blessing to Elizabeth Batty in early life. A sermon, preached by the Rev. William Warrener in 1804, led her to decide to cast in her lot with the people of God, and at a love-feast held the same day she was enabled to believe on Christ for pardon. Some years afterwards, she entered in her diary, “I am longing for holiness more than my necessary food.” In this frame of mind she tried to live during her earthly pilgrimage, and at its close, when eternity was near, and just as the preacher who was visiting her was leaving the room, she whispered—

“Oh would He more of heaven bestow,  
And let the vessel break,  
And let my ransom'd spirit go  
To grasp the God we seek.”

A few minutes afterwards, she said, “Jesus is precious; my



confidence increases, I am dying," and immediately her spirit returned to God who gave it, 6th November, 1814, aged thirty.

At the age of twenty-one, the Rev. William M'Cornock was called out to preach the Gospel in connection with Methodism ; and he continued his labours for thirty-five years. When by illness and age his strength had decayed, no cloud overshadowed his mind ; he was happy and resigned. He longed for his release, and frequently said—

“ Oh would He more of heaven bestow,  
And let the vessel break,  
And let my ransom'd spirit go  
To grasp the God we seek.”

In this state of calm resignation his redeemed spirit fled to heaven, 7th January, 1834, aged sixty-seven years.

HYMN 948.—“ And let this feeble body fail.”—*Romans* viii. 18.  
*A Funeral Hymn.*

Charles Wesley's, being the third of his “Funeral Hymns,” 1759, founded on *Romans* viii. 18. The original has nine verses, two of which are left out. This was formerly No. 734.

Thousands of pious souls have been cheered by the words of this hymn while passing through the dark valley. There is not a verse of it but has been made a blessing to some pilgrim.

From the age of seventeen, when he entered into the liberty of the children of God, the path of the Rev. John Lesson was “as the shining light, that shineth more and more unto the perfect day.” As a Methodist preacher, he was instant in season and out of season, in the chapel and in the open air. On one occasion, he commenced preaching in a village where Tractarian clergy were supreme. The constable was ordered to stop the preaching, and tried to do so ; but, as there was no breach of the peace, the man of assumed authority yielded to the decision of character shown by the preacher, listened attentively to the sermon, and retired from the service, convinced that he had best done his duty by letting the preacher alone. Disease of the heart put a sudden termination to his ministerial career. At one time, with unutterable feeling, he exclaimed—

“ And let this feeble body fail,  
And let it droop and die ;

My soul shall quit the mournful vale,  
And soar to worlds on high."

Sometimes, when thought to have been asleep, he would suddenly exclaim, "Bless God! I feel His presence. How good the Lord is! how kind to me!" In this state he exchanged mortality for life, 9th June, 1850, aged twenty-seven years.

Mary, relict of the Rev. Peter Prescott, senior, yielded her heart to God at the age of fourteen, and at once became a member of the Methodist Society. From that period to the close of her life, her decided piety was manifest in the devotedness of her spirit and the consistency of her conduct. Having been insensible for two days, she recovered consciousness for a few hours, and during that time she sang, with remarkable energy and clearness, these lines:—

"I see a world of spirits bright,  
Who reap the pleasures there;  
They all are robed in purest white,  
And conquering palms they bear:

"Adorn'd by their Redeemer's grace,  
They close pursue the Lamb;  
And every shining front displays  
Th' unutterable name."

In this happy and exulting state she passed away to join her husband in the skies, 15th September, 1859, aged seventy-three.

The Rev. Corbett Cook, after serving God in the Methodist ministry for half-a-century, retired from active work to Guernsey, where, blind, but happy, he diligently attended to the duties of the sanctuary, till called to his reward in the land of the blessed. In his last hours he rejoiced in singing this verse—

"Oh, what hath Jesus bought for me!  
Before my ravish'd eyes  
Rivers of life divine I see,  
And trees of paradise!"

He died rejoicing, 16th May, 1866, aged seventy-eight years.

More than forty years ago, a pious young lady in ill health was resting on her couch, and by her side sat a beloved brother, himself scarcely well, and utterly without a feeling of love to God. His sister, as descriptive of the emotions

of her soul, repeated to him with remarkable emphasis, the fourth verse—

“ Oh, what hath Jesus bought for me !  
    Before my ravish'd eyes  
Rivers of love divine I see,  
    And trees of paradise :  
They flourish in perpetual bloom,  
    Fruit every month they give ;  
And to the healing leaves who come  
    Eternally shall live.”

Scarcely had she uttered these words before he began to think seriously on the state of his soul, and asked himself, “Has Jesus bought nothing for me?” He sought and found pardon, and both brother and sister, with another brother, not long after the happy change, departed for missionary labour in Ceylon.

Elias Gilbert was born at New Haven, Con., 15th December, 1788. His parents belonged to one of the best families of the New Haven colony. His first ancestor there was one of the pillars of the original church founded there in 1638. The family was Congregational, but their house was ever open to the pioneers of Methodism. Jesse Lee found shelter there on his first visit to New Haven in 1789. In his Journal he spoke well and kindly of the family, and the young people were “the children of many prayers.” In 1808, Elias Gilbert was awakened to his condition before God, and became soundly converted. He began to pray at the cottage of Sister Margaret Dean, and having at length obtained his father's consent, and that of the Congregational pastor, he joined the Methodist Church in Connecticut, and since then that family has furnished ministers, wives of ministers, and many influential laymen to the Methodist Church. Elias sat on the knee of the first Methodist missionary there when there was neither church nor even a member of Society. He lived to see Methodism in New Haven occupying ten churches, and having nearly two thousand members. He long enjoyed the blessing of entire sanctification, and his whole life was that of a flaming, loving class-leader and evangelist. Hundreds were converted by his life and influence, and his death was a triumphant one ; his last words were—

“ I see a world of spirits bright,  
    Who taste the pleasures there ;

They all are robed in spotless white,  
And conquering palms they bear."

He closed his earthly pilgrimage 17th August, 1875, in his eightieth year, having been a member sixty-five years.

Mrs. Stevens, wife of the Rev. John Stevens, in early life had to endure many hardships and privations; but after her conversion to God, she always laid by in store for the Lord's cause and people some portion of their weekly income; and as a principal agent in founding the Benevolent Society, Kingswood, was thereby the means of doing very much good. During her last illness she often engaged in singing the praises of God. A few hours before dying, she said with a glow of pleasure, "Jesus Christ and a convoy! Oh, what delight! The thought of being for ever with Him whom my heart loveth, how delightful!" and then she exclaimed—

"Oh, what are all my sufferings here,  
If, Lord, Thou count me meet  
With that enraptured host t' appear,  
And worship at Thy feet!"

She then attempted to sing, but her voice failed her; she added "Well, never mind, I shall soon sing more loud, more sweet, and Christ shall be my song;" and her spirit fled to the realms of the blessed, in March, 1817, aged forty-seven.

The same verse was a source of comfort also to Mrs. Mary F. West, wife of the Rev. Francis West, and mother of the Rev. Francis A. West. She would sometimes exclaim, "What a miracle of grace if I reach heaven!" After much suffering she gained the haven of rest, 27th August, 1829, aged sixty.

Two of the most excellent and most loved women of Methodism were two sisters—one was the second wife of the Rev. Henry Moore, the other the wife of the estimable Joseph Entwisle. Mrs. Entwisle was eminently holy; her delicate frame often deprived her of the joy she experienced in the worship of the sanctuary, but her privations were sources of spiritual joy to her at home. Her simple reliance in God was expressed in the words of the last verse—

"Oh, what are all my sufferings here,  
If, Lord, Thou count me meet," &c.

and, without a struggle or even a sigh, she entered into rest, 16th October, 1834, aged sixty-nine years.

More than ordinary interest attaches to the memory of the aged and venerable Sarah Snowden, of Hull, who was for eighty-four years an exemplary and worthy member of the Methodist Society. She joined it soon after the first was formed in Hull, in 1746, and continued steadfast in the faith till she had counted nearly the circle of a century of years. She was converted to God at the age of sixteen, under the ministry of Mr. Hetherington, the first local preacher in Hull. The record of her life, though brief comparatively, is one of the most instructive articles in the *Wesleyan Methodist Magazine* for 1837. For many years she had the privilege of entertaining Mr. Wesley, John Nelson, Mr. Fletcher, Messrs. Pawson, Mather, Benson, Griffith, and most of the eminent ministers of the Connexion, and this she esteemed to be much more of a blessing conferred upon her than any obligation on those whom she so heartily welcomed to her hospitable home. In her last affliction, her recollections of Mr. Wesley's kindness and urbanity, as well as of his luminous sermons, appeared to survive all intervening events, and often in her allusions to the recognition of friends in heaven, she pictured the peculiar gratification of finding most prominent amongst the beatified millions that man of God, whom she revered as her most honoured friend and spiritual sire. Her son Benjamin, who lived with his mother for seventy years, says of her, "She did not say great things; but she lived them." Amid painful suffering and languor, she had strong consolation; but her pain subsided as eternity approached; and on Good Friday, 1835, she expressed her confidence in God in the verse she had so often quoted—

"Oh, what are all my sufferings here,  
If, Lord, Thou count me meet  
With that enraptured host t' appear  
And worship at Thy feet!"

and a few hours afterwards the mortal strife terminated, 7th April, 1835, in the one hundredth year of her pilgrimage.

Mrs. Mary Moulton, eldest daughter of the venerable Thomas H. Squance, was born at Point de Galle, Ceylon, in 1819, her father being then a missionary. She feared the Lord all her life. In 1848 she was married to Mr. Joseph Moulton, who had a father and two brothers in the Wesleyan ministry. Serving God in every sphere of life in which she moved, her last home

was at Castle Donington, where her literary and religious efforts were crowned with success, whilst imparting instruction to young ladies intrusted to her care. In her last illness, she was often repeating passages of Scripture and verses of hymns. The night before she died, she said, "I am on the Rock." She was reminded of the joys of paradise, when she replied—

"Oh, what are all my sufferings here,  
If, Lord"—

but she was unable to complete the verse. A few minutes before she expired, she said, "Come, Lord Jesus, come quickly," and immediately added, "Not my will, but Thine be done," and her spirit entered heaven, 8th March, 1861, aged forty-two.

The godly faithfulness and loving heart of Mr. Charles Post, a bridge-master of Hull, were the means of bringing the late Mr. John Lidgett to a knowledge of the truth. He had often spoken kindly to the young man, and at length secured his attendance at a class-meeting; but the ordeal was too searching, and he fled from the room. His faithful monitor followed him, remonstrated, and they returned together. From that night his connection with the Methodist Society was uninterrupted till he went to join the Church of the redeemed. The same man of God was the means of obtaining for Mr. Lidgett his release from a ship just on the point of sailing,—and that ship was never heard of again! At twenty-seven he and his crew suffered shipwreck in Russia: they were all spared, whilst other ships' companies in that storm were all lost. These providences awakened in Mr. Lidgett's mind a deep sense of gratitude to God, and an earnestness in His service which knew no abatement whilst health allowed him to be occupied. The poor, the neglected, and the sailors, were his especial care. When apprised that he could not live long, he cheerfully gave up the world, and expressed a hope that he might enter the haven in full sail. He had sweet foretastes of heaven before he died, and heard some of its glories. He watched the sun setting on his last day on earth, and then joined his family in singing—

"Oh, what are all my sufferings here,  
If, Lord, Thou count me meet  
With that enraptured host t' appear,  
And worship at Thy feet!"

He then said, "I want to go." He spoke no more, and in full triumph he entered paradise, 17th June, 1861, aged sixty.

Richard Trewavis, an earnest godly Cornish Methodist, born at Penzance in 1750, died in February, 1823, said, when on the border-land of heaven, "During the whole of my Christian course I took care to support the Gospel, and now in my old age and affliction, the Gospel supports me." He then added, as his dying testimony—"Precious Gospel! Precious Gospel!"

"Give joy or grief, give ease or pain,  
Take life or friends away :  
I come, to meet them all again  
In that eternal day."

HYMN 949.—"Come, let us join our friends above."—"*Of whom the whole family in heaven and earth is named.*"

Charles Wesley's, being No. 1 of "Funeral Hymns," 1759, Ephesians iii. 15. It was in the last Hymn Book, No. 735.

This and the two preceding hymns are sublime compositions, and first appeared in the poet's second and much enlarged tract of "Funeral Hymns." They embody almost every legitimate idea which the human mind can form as to the state, employment, and happiness of departed saints, and they are clothed in language glorious yet chaste, elegant yet simple, impassioned yet correct. This hymn expands the idea that saints above and saints below, the Church militant on earth, and the Church triumphant in heaven, are all one—one family, one army; that even now the intercourse is not totally suspended, but by faith we hold communion with those who are gone before. Had Charles Wesley composed only these three incomparable hymns, he would have conferred a great and enduring benefit on the Church of God, and would have immortalised his name as a Christian poet.

A few years ago, a *long* procession passed down the church path from the town of Redruth, pressing round a bier, as if they would affectionately guard it in the front, flank, and rear, and singing as they moved. They were keeping up the custom of their Cornish fathers of an evening funeral, and the singing of a burial-hymn from the house to the grave. The hymn was—

"Rejoice for a brother deceased."

After the solemn service in the church and at the grave, as the benediction was pronounced, the devout multitude once more

lifted up its full and mighty voice, and pressing round the open grave, uttered in impressive tones that glowing and impassioned hymn, commencing—

“ Come, let us join our friends above  
That have obtain'd the prize,  
And on the eagle wings of love  
To joys celestial rise.”

The swell of the closing appeal of the hymn was thrilling. Among the singers was one young man, who appeared to be rapt while he sang. It seemed as if his music were that of pure spirit. How his face kindled as he poured forth the closing notes! One who saw him there under the calm light of the evening sun saw indications of his approaching end. Soon afterwards he was found on his death-bed; but he had not lost the spirit of that triumphant hymn. To the friend who saw him at the grave, he said, “I am going; I am going early; but God has brightened my short life into a full one! Oh! those hymns! they have taught me to live in the light of the future! They have been my songs in the house of my pilgrimage. How often when I have sung them down in the deep mine has the darkness been light around me! Never since I learnt to praise God from my heart have I begun to work in the rock for blasting without stopping to ask, If the hole should go off unawares, am I ready for heaven? Sometimes, sir, there has been a shrinking and a doubt, but I have dropped on my knees and asked God to bless me before I gave another stroke; and never did I pray in vain; my prayer has always passed into praise. Those blessed hymns have gone bursting from my heart and lips as I have toiled at the very point of death! O sir, do you remember our singing at the last funeral?” “Yes,” was the reply; “and some thought then that you would never sing again on such an occasion!” “Never sing again, sir! Why, I shall sing for ever! Oh! that glorious hymn! let us sing it now.” And he began at the last verse—

“ O that we now might grasp our Guide!  
O that the word were given!  
Come, Lord of hosts, the waves divide,  
And land us—land—ME—now in ”——

“Heaven!” he would have sang, but ere he could do so he was there—he had joined another choir!



The Rev. Aaron Buzacott, born at South Molton, Devon, 4th March, 1800, was early converted to God, and became an earnest, pious, useful missionary at Raratonga. When his labours on earth were ended and death was near, he called for his Hymn Book, and said, "I have been thinking of one hymn all night," and he read—

" Come, let us join our friends above  
That have obtain'd the prize."

When he had read that hymn, on 20th September, 1864, at the age of sixty-four years, his ransomed spirit took its flight to the land of light and rest.

The conversion of a relative was made the means of awakening Thomas Bateson, of Stockport, to a sense of his condition as a sinner. The ministry of the Rev. H. S. Hopwood was made useful to him in directing his mind to the Saviour. His Christian course after his conversion was steady, consistent, and enduring. As a class-leader he walked worthy of his high vocation. His last sickness was protracted, but the language of his heart was continually, "Thy will be done." Perceiving that the parting scene was near, his wife said—

" Part of the host have cross'd the flood,  
And part are crossing now."

He tried to finish the hymn, but his strength failed; he fell into sleep, and in that sleep he passed from a suffering to a triumphant Church, 24th May, 1840, aged forty.

Benjamin Moss, of Selby, was born at Sevan Grange Farm, near Beverley. He was first a Churchman; and the clergyman and the Methodist preacher dined together occasionally at his father's house. At the age of twenty, Benjamin attended the ministry of the Rev. Peter M'Owan, at Hull, and he thereby learned the way of salvation, and joined the Methodist Society. He resided at Eton in 1833, and met some godly soldiers in the Methodist chapel at Windsor. He married in 1849, and in 1851 he removed to Selby, where he located, and became a partner in the firm of Morrison, Foster, & Moss, he acting as traveller for the firm during the remainder of his life. All his spare time, on week-days and Sunday, was spent in doing good. He distributed on his journeys, and in the towns he visited, scores of thousands of tracts, visiting public-houses for that purpose. He was a useful and acceptable class-leader, a man

of prayer, constant and earnest. He was a diligent student of the Bible, and had a great love for the Methodist Hymn Book, which was his daily companion, and the hymns were to him daily spiritual food. His health failed him in July, 1881, and he wrote on 7th July, "One object I keep in view is, living or dying, to glorify God." His last visit to his class was a time of joy to all his members, as well as himself, but life was nearly ended, and shortly before his release from earth he expressed his longing desire in these lines—

" Our spirits, too, shall quickly join,  
 Like those with glory crowned,  
 And shout to see our Captain's sign,  
 To hear His trumpet sound.  
 O that we now might grasp our Guide !  
 O that the word were given !  
 Come, Lord of hosts, the waves divide,  
 And land us all in heaven."

He entered into rest, 26th September, 1881, aged seventy-one years.

This and the three preceding hymns embody almost every thought which the human mind can conceive of the state, employment, and varied happiness of departed Christians. Many pages of this work are occupied with a narration of affecting and happy incidents in connection with the use of these hymns, and the author has many more pages of similar testimony which cannot be here introduced. This hymn closes the eighth section.

HYMN 950.—"The Lord of Sabbath let us praise."—

*On the Sabbath-Day.*

This was written by Samuel Wesley, jun., and appears in his "Poems on Several Occasions," 1735; also in John Wesley's "Collection of Sacred Poems," vol. iii., page 178, as four verses of five lines. It will be found in the author's works, 1862, page 364. It was No. 544 in the former Supplement. It is a hymn of great excellence: the energy of the thoughts and expressions is equal to that found in the hymns of his two brothers. The concluding couplet is particularly comprehensive and fine—

" 'Twas great to speak a world from nought ;  
 'Twas greater to redeem ! "

The mother of Dr. Jobson received the first convictions of sin in her own heart by examining the ten commandments, with her father, as a preparation for her first communion at the Lord's Supper, in the Cathedral, Lincoln. Attending that service, with a heart softened by self-examination, and especially whilst partaking of the memorials of the Lord's passion, she experienced that bruisedness of spirit which can only be apprehended by a sincere penitent. From the table of the Lord she went home with a broken and contrite heart to her closet ; and there, whilst repeating the hymn commencing—

“ Behold the Saviour of mankind,  
Nailed to the shameful tree ;  
How vast the love that Him inclined  
To bleed and die for thee ! ”

she was enabled to appropriate by faith to her own case the merits of the death of Christ, and her soul rose into the light and liberty of the children of God. When she became acquainted with the nature and design of Methodist class-meetings, she at once became a member of Society, and soon after the leader of a class. The joyous nature of her religion led many to court her company and counsel ; and with rich and poor alike she was faithful in discharging her duty towards their souls and towards her Saviour. When she visited London, the prevailing wickedness almost overpowered her sensitive spirit ; she yearned over perishing sinners, and prayed earnestly for their salvation. She spent much time in earnest pleading with God, and her life was one of great peace, usefulness, and activity in all its duties. Several months' illness preceded her death, but her acceptance with God, and her hope of heaven, were beyond doubt. On Friday, the day on which she exchanged mortality for life, which she thought was the Sabbath, she exclaimed, “ What a beautiful Sunday morning is this ! ” and immediately commenced singing—

“ The Lord of Sabbath let us praise,  
In concert with the blest,  
Who, joyful, in harmonious lays  
Employ an endless rest.”

Her speech failed, and her spirit went to mingle with those around the throne of God, 2nd October, 1840, aged fifty-four.

This hymn is the first of the ninth section, with the title, “ For the Lord's Day, and for various Seasons and Occasions.”

HYMN 951.—“Dear is the day which God has made.”—  
*Sabbath a Sign.—Exodus xxxi. 13.*

A delicately finished hymn by the Rev. William M. Bunting, which embodies pensive thoughts, but indicates the peace of mind which pervaded the soul of the author even amidst his physical sufferings. The third line of the second verse is altered.

HYMN 952.—“Saviour, Thy sacred day.”—“*The Son of Man is Lord even of the Sabbath.*”

From Charles Wesley’s “Hymns on the Gospels,” No. 279; “Works,” vol. x., page 257, based on Matthew xii. 8.

HYMN 953.—“Come, let us with our Lord arise.”—  
*For the Lord’s Day.*

Forms No. 61 of Charles Wesley’s “Hymns for Children;” “Works,” vol. vi., page 429. It is admirably adapted as an opening hymn for the Sunday school or morning prayer meeting.

HYMN 954.—“Come, let us join with one accord.”

No. 62 of Charles Wesley’s “Hymns for Children.” The love of singing which was so natural to the Wesleys, and more especially to Charles and his family, is well expressed in the fourth verse—

“Not one, but all our days below  
Let us in hymns employ.”

How many millions of people have learned to sing their way to heaven because Charles Wesley wrote suitable hymns for them!

HYMN 955.—“Great God! this sacred day of Thine.”—  
*Sabbath Morning.*

This was written by Miss Anne Steele, and is the last of four of her hymns in the Supplement.

HYMN 956.—“Welcome, sweet day of rest!”—*The Lord’s Day.*

Dr. Watts’, from book ii., Hymn 14, 1709, formerly No. 581. The third verse has one line altered.

In conversion and on death-beds this hymn has been made a blessing to many. John Watson, of Baildon, Yorkshire, was apprenticed to a cloth-worker at the age of nine years, to remain till he was twenty. During that time he was allowed one shilling

per year for pocket-money. This sum he preserved for five years, and, after much reasoning, he purchased a Bible and Dr. Watts' Hymn Book with his five shillings. He was much elated with his bargain, although he could not read them. He had regularly attended the Baptist Chapel at Rawdon, but had realised nothing beyond serious impressions. It was the practice of the family with whom he resided often to read the Scriptures, and to sing hymns; and on one of these occasions, whilst repeating the verse—

“ One day amidst the place  
Where my dear Lord has been  
Is better than ten thousand days  
Of pleasurable sin,”

he felt unutterable joy. He withdrew, and took a walk into the fields, where his peace in communing with God was overflowing. He was impressed to go and hear the Methodists, which he did on the following Sunday. He joined the Society, and remained a consistent member for sixty years, a class-leader for fifty years, and, at the age of eighty, died in peace, 18th April, 1824, saying, “Christ is precious; He is precious indeed.”

So few were the privileges of the Gospel in some parts of England seventy years ago, that, in order to attend the preaching of the Methodists, in which his soul felt comfort and satisfaction, John Dixon, of Bassingham, had to go to Newark, nine miles, to hear a sermon on the Sabbath morning, and to Retford, twenty miles, to hear another sermon on the Sabbath evening. In 1801, the Rev. John Hickling was invited to preach in Mr. Dixon's house, and from that time a society was formed in the village, which has been made a blessing to many souls. He had a delicate frame, and suffered much during his short life; but he found constant consolation in religion. When the last summons came, he was asked what he thought of religion and of Methodism. He spoke in the most exalted terms of religion, and added, in reply to the other question, “Defend Methodism, for it is of God; particularly the great doctrines of the witness of the Spirit, and Christian Perfection. He thought highly of Watts' Hymns, and often quoted from them. His last utterances were—“Precious, precious Jesus!—

“ ‘ My soul would ever stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss.’ ”

Almost immediately his released spirit entered the port of heaven, in the triumph of faith, 5th December, 1814.

HYMN 957.—“Sweet is the sunlight after rain.”—  
*Sabbath Rest.*

This is the first of two hymns in the book by the Rev. William Morley Punshon, LL.D., the other one being No. 961. Dr. Punshon was born at Doncaster, 29th May, 1824. In early life he was converted to God, under the ministry of the late Rev. Samuel Romilly Hall. He began to preach, when only eighteen years of age, at Ellerby, near Hull, and in 1842 began to study for the ministry under his uncle, the Rev. Benjamin Clough. In 1844 he was pastor of a congregation at Marden, and in 1845 was received on probation into the Wesleyan ministry, having Whitehaven for his first circuit. He was ordained in 1849, and in the same year married Miss Vickers, of Gateshead. In 1854 he commenced his popular career as a lecturer, and in that department of service he delighted vast audiences in all parts of England and America. In 1859 he was elected into the Legal Hundred of Methodist Preachers. In 1868 he went to Canada as President of the Conference there, and was re-elected four times. In 1873 Victoria University, Cobourg, Canada, conferred on him the degree of LL.D. At the Camborne Conference, 1874, Dr. Punshon was elected President of the English Conference, and in 1875 he was appointed one of the General Secretaries of the Wesleyan Missionary Society. His somewhat premature death, 14th April, 1881, at the early age of fifty-seven, was a surprise to his family and friends, and a great loss to the Methodist Church, which he so much delighted to serve and honour. He was interred in the Norwood Cemetery; but no one takes the vacant place he filled so wisely and well. In a small volume of poems, called “Sabbath Chimes,” by Dr. Punshon, are several hymns, two of which are chosen for the Methodist Hymn Book. They are well deserving of the place they occupy, and have been already frequently sung. This one is in great favour in many congregations and families.

HYMN 958.—“O day of rest and gladness.”

This is an apostrophe to Sunday morning written by Dr. Christopher Wordsworth, Bishop of Lincoln. It is worthy of

note that the hymn of the Bishop should follow that of Dr. Punshon. The Bishop has been putting forth much mistaken zeal in trying to convince the Methodists in his diocese of their error in not joining the Church of England. In a speech by Dr. Punshon, in 1875, he said the Methodists were about to avenge themselves by adopting two of the Bishop's hymns in their hymnal. The hymn by the Methodist doctor precedes that by the Church doctor, and it is likely to be much oftener used, though the Bishop's hymn is sometimes sung as an anthem.

HYMN 959.—“Lord of the Sabbath, hear our vows.”—*The Eternal Sabbath.*

This is Dr. Doddridge's hymn, written to illustrate the text, Hebrews iv. 9, with the date 2nd January, 1736-7, in the author's MS. It was formerly No. 582.

Dr. Doddridge wrote his hymn to be sung after the sermons which he preached, and adapted them specially to the texts which he selected. He died in Lisbon, in 1751, aged forty-nine years. His hymns were published, in 1755, by his friend Job Orton.

Philip Doddridge, born in London, 26th June, 1702, was the son of an oilman. He received a good education, one of his tutors being the excellent Samuel Clark, author of “Scripture Promises.” He joined the Dissenters, and became one of their ministers, although the Duchess of Bedford offered to maintain him at Cambridge if he remained in the Church. At the early age of twenty-seven, entreated by his friend Dr. Watts, he opened an academy—a school of the prophets—for the education of young men for the ministry. In 1730, he removed to Northampton, where his theological college was carried on to the time of his death (from consumption) in 1751. Some two hundred students were educated by him, one hundred and fifty of whom entered the ministry. Here he wrote his numerous works, was the minister at the Castle Hill Meeting-house, and became one of the founders of the Book Society for providing good and cheap books for the poor. Lady Francis Gardiner, wife of Colonel Gardiner, urged Doddridge to publish his hymns, but he had been dead four years before they appeared. They are three hundred and sixty-four in number, to which some others were added in another volume of hymns, published in 1838, by John Doddridge Humphries. J. Montgomery says of

Doddridge's Hymns,—“They shine in the beauty of holiness ; and, like the saints, they are lovely and acceptable for fervid, unaffected love to God, His service, and His people.”

The words of Hagar, “Thou, God, seest me,” so rested upon the mind of Anne Hamer in early life, that she was constrained to forsake worldly pleasures ; and at the age of sixteen, during the progress of a revival in Shropshire, she found the Lord, to the joy of her heart. Her life ever afterwards was devoted to the service of God ; in the Sabbath school, and as a missionary collector, she was remarkably useful. Her last illness was brief, but her peace and joy were unshaken. When the midnight preceding her departure was passed, she was reminded that the Sabbath had commenced. She immediately replied—

“Thine earthly Sabbaths, Lord, we love ;  
But there's a nobler rest above ;  
To that our lab'ring souls aspire,  
With ardent pangs of strong desire.”

Adding, “I shall soon be before the throne of God and the Lamb ; I shall hunger no more, neither thirst any more ; the Lamb shall lead me to fountains of living waters, and God shall wipe away all tears from my eyes.” In this ecstasy of joy and praise she continued for some time ; then, turning to her husband, repeated, “Farewell ! and let me languish into life ;” and so she passed away, 15th December, 1847, aged thirty-four.

Dr. Doddridge's description of heaven in this hymn would scarcely be appreciated by Christians dwelling in an Eastern clime, where the “sun-cloud” and “midnight shade” are the very paradise of life's enjoyment. A noble missionary, who spent thirty years in Jamaica and Old Calabar, remarks,—“One who knows what it is to be exposed to the sun of the torrid zone shudders to read the dreadful lines in a hymn by Dr. Doddridge, describing heaven—

“No midnight shade, no clouded sun,  
But sacred, high, eternal noon.”

The idea is intolerable. It terrifies one to think of it. The man who wrote that line must have lived far north, where a glimpse of the sun was a rare favour, and his highest enjoyment to bask in its rays a live-long summer's day. I met once in Jamaica with a black boy, under the shade of some cocoa-nut trees, where we both had taken shelter from the glare of the meridian



sun and the dazzle of the sea-side sandy road. I said, 'Well, my boy, did you ever hear of heaven?' 'Me hear, massa.' 'And what sort of place do you think it will be?' 'Massa, it must be very cool place.' That boy knows more of the Bible on that subject than some hymn-writers."

HYMN 960.—"May I throughout this day of Thine."—"*I was in the Spirit on the Lord's Day.*"

Charles Wesley's, No. 3444 of "Short Scripture Hymns;" "Works," vol. xiii., page 221, based on Rev. i. 10.

HYMN 961.—"We rose to-day with anthems sweet."—*Sunday Evening.*

This is the second of Dr. Punshon's hymns from "Sabbath Chimes." The former is a morning, and this an evening hymn.

HYMN 962.—"Saviour, again to Thy dear name we raise."—*At the end of a service.*

The second of three hymns by the Rev. John Ellerton.

HYMN 963.—"Christ, whose glory fills the skies."—*A Morning Hymn.*

This will not be recognised as an old favourite till the second verse is reached. It was formerly No. 156, and commenced—

"O disclose Thy lovely face."

That verse did not belong to the hymn; it is now taken away, and the hymn is now printed as Charles Wesley wrote it. It will be readily perceived how much it is improved by this restoration. It is from "Hymns and Sacred Poems," 1740, page 24.

In Toplady's Works, part of this hymn is inserted as though it belonged to him as author, which is a misappropriation. Similar sentiments are found in a hymn by Sir Robert Grant, and quoted by Dr. Punshon in his sermon on the "Christian Inheritance."

HYMN 964.—"Awake, my soul, and with the sun."—*A Morning Hymn.*

Thomas Ken, D.D., Bishop of Bath and Wells. The three compositions by this eminent man of God, the Morning, Evening,

and Midnight Hymns, were first published in 1675 at the end of the "Manual of Prayers," written for the use of the boys at Winchester School, in which the Bishop himself was educated. The original is in fourteen stanzas, nine of which are left out. This morning hymn has undergone many changes by many hands; some, alas! who could but little enter into the devout spirit of the pious author. Well might James Montgomery say of these three hymns, "Had the Bishop endowed three hospitals, he might have been less a benefactor to posterity."

Dr. Ken having been one of the proscribed seven bishops, but little was known of him for many years. He was born at Little Berkhamsted in July, 1657. After his ordination, he was made successively Chaplain to the Princess of Orange and to Charles II. He was consecrated Bishop of Bath and Wells in 1684. James II. sent him, with six other bishops, to the Tower, but popular feeling secured their release after a trial. At the Revolution he declined to swear allegiance to William III., and retired into private life, spending his remaining days in the magnificent mansion of an endeared friend, at Longleat, Wilts, where he died in March, 1710. He was buried in Frome Churchyard, where a neat tomb covers his remains. No single stanza of poetry ever written has attained to greater popularity than the last verse of the Morning-Hymn, which is known all the world over as THE DOXOLOGY—

"Praise God, from whom all blessings flow."

"Bishop Ken's well-known doxology," writes James Montgomery, "is a masterpiece at once of amplification and compression: amplification on the burden, 'Praise God,' repeated in each line; compression by exhibiting God as the object of praise in every view in which we can imagine praise due to Him—praise for all His blessings; yea, for all blessings, none coming from any other source; praise by every creature, specifically invoked, 'here below,' and in 'heaven above;' praise to Him in each of the characters wherein he has revealed Himself in His word—'Father, Son, and Holy Ghost.' Yet this comprehensive verse is sufficiently simple, that by it 'out of the mouth of babes and sucklings' praise might be 'perfected;' and it appears so easy, that one is tempted to think hundreds of the sort might be made without trouble. The reader has only to try, and he

will be quickly undeceived ; though the longer he tries the more difficult he will find the task to be."

This glorious doxology has afforded comfort to many departing saints, so also it has fittingly expressed the joy of the Lord's people in ten thousand instances when a new-born soul has entered into the liberty of the children of God. One instance, of which we have a distinct personal recollection, is worthy of note. Bridgehouses Wesleyan Chapel, Sheffield, had been opened (1835), and at night the preacher was William Dawson. The seed sown during the day had been accompanied by many earnest and faithful prayers ; and after the evening service the body of the chapel and the side galleries had each its separate prayer meeting. These were continued till near ten o'clock at night, when the praying souls and the seeking sinners adjourned to the schoolroom under the chapel, and there sat William Dawson, wrapped in his drab greatcoat, for it was winter-time, counting and recording the trophies of that day's spiritual warfare. Before eleven o'clock that Sabbath evening, the doxology had been repeated in earnest joyful song thirty-five times. A twelve miles' walk, through the midnight hours, and in the snow of a cold February, did not dissipate the blessedness of the memories of that day, and they are fresh and fragrant on the mind of the writer after the lapse of nearly fifty years.

An early religious training was followed, in the experience of Phillis Downes, of Salford, in her conversion to God at the age of seventeen. From that day, and for forty years, she had not a doubt of her acceptance with God. In 1811 she experienced a deeper work of grace, and to the end of life testified to the entire sanctification of her nature. On the morning of her last day on earth, 12th December, 1836, she said, whilst gasping for breath, "This is the last struggle. I have often sung, and now it is the language of my heart—

"Let it not my Lord displease,  
That I would die to be His guest ;  
Jesus, Master, seal my peace,  
And take me to Thy breast.'"

Shortly afterwards, she exclaimed—

"Praise God, from whom all blessings flow."

These were the last words she uttered distinctly ; but "praise" was upon her lips when the power of utterance had failed.

Where the Spirit of the Lord is there is liberty. The mind of Elizabeth Hudson, of Hitchin, was awakened to a sense of its condition before God at the age of sixteen, but it was not till she was twenty years old that she found the Lord. The Methodists worshipped in a barn; she longed to join them, for she was seeking the Lord with all her heart. Her friends forbade her; so out of her window she looked at the lights in the rude barn where the people of God were gathered for worship. She wept and prayed, and the Lord showed her His mercy. Her heart was filled with love to God and to all around her. Soon afterwards she heard the Methodist preacher at another village, and in the fulness of her joy invited the preacher to tea at her father's house. She made it a matter of earnest prayer that her opposing parents might receive the man of God. He came and was kindly welcomed. After tea, the parents were invited to the preaching. The service ended, the parents invited the preacher to stay all night. From that day that house was the home of the Methodist preachers at Baldock, and from that day Methodism began to flourish there. A Society was formed, and from it several have gone to preach in the ranks of the Methodist ministry. Mrs. Hudson became a class-leader, and her husband a useful local preacher. For twenty years they were the chief support of Methodism at Baldock. They removed to Hitchin; here also Mrs. Hudson was the principal instrument in the establishment of Methodism, and a prosperous Society has since sprung up there also. Thus one devoted godly woman founded two Societies of Methodists, and lived to see them enjoying considerable prosperity. This work accomplished, a preacher's house built, and a Wesleyan minister resident in the town, she said to her Christian friends, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." Her work was done. Shortly afterwards typhus fever set in, and when she found out the fatal nature of her disease, she rejoiced that she was so near the "fair haven." To a friend who inquired if she was happy, she said, "Oh, yes! I feel more than I can express;" and in the evening, waiving her hand, she exclaimed—

"Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

Her last words were, "Christ is precious, and I long to be with Him;" and in her sixtieth year she joined the Church triumphant, 20th September, 1834.

When persecution was a sure attendant on becoming a Methodist, John West, of Mark, Banwell, was converted, and at once joined the Society. For several years his attendance at the means of grace was so regular, that it was a common saying in the village, "If there is no one else at the chapel, Mr. West will be there." He attended the house of God till 1st June, 1838, and he was favoured with a peaceful summons to his Father's house above at the age of seventy-seven. Some of his last words were, "Glory be to God, I am come to the mount! I am filled with glory and with God." He then made an effort to sing—

"Praise God, from whom all blessings flow;  
Praise Him, all creatures here below," &c.,

and he added, "Tell the friends, Jesus is a precious Saviour."

For more than thirty years, Letitia Oakes, of Brompton, Rochester, adorned her Christian profession by exemplary love to the means of grace, and to the ambassadors of Christ, and also by her blameless life and unwonted liberality. For several years she was confined to her room by extreme feebleness, but her cheerful piety testified to her submission to her heavenly Father's will. Just before the "weary wheels of life stood still," she said, "Not a wave of trouble rolls across my peaceful breast," and, without apparent suffering, she gradually sunk, dying 14th September, 1848, with the unfinished accents of—

"Praise God, from whom all blessings flow,"

lingering on her lips, at the advanced age of eighty-five years.

How a little girl of ten years old saw the doxology, is thus related. In company with her father and some friends, she rode on horseback one summer day to the top of Mount Washington, in America. On that rugged summit nothing grew but some pale green moss; but the view all around was vast and impressive. Below, stretching outwards in all directions, lay a deep, silver sea of clouds, amid which lightnings were seen to part, and writhe like gilded serpents, whilst the roar of the thunder came pealing up to the mountain-top. The rain was pouring in torrents below, but above the sun shone in cloudless splendour. The eye wandered like Noah's dove, but there was no resting-place in that wide space. "Well, Lucy," said her

father, "there is nothing to be seen here, is there?" The child paused, clasped her hands, then said reverently—"O papa! I see the doxology; all around seems to say—

"Praise God, from whom all blessings flow,  
Praise Him all creatures here below."

Pleased with his child's observation, the father himself caught a fresh inspiration.

HYMN 965.—"Oh, timely happy, timely wise."

This is a very abrupt beginning of a hymn, "New Every Morning," which is the first in the Rev. John Keble's "Christian Year," first published in 1827. The original has sixteen verses, the first four of which, and others, are omitted. The first line in Keble's hymn is—

"Hues of the rich unfolding morn,"

and the omitted lines explain the author's view in writing it. The hymn is made up of the fifth, ninth, fourteenth, and sixteenth verses. This is the third of five hymns in the new book by Mr. Keble.

HYMN 966.—"Once more the sun is beaming bright."

This is new to the Methodists, but has been sung in the Eastern and Western Churches for about fifteen hundred years. Its author, St. Ambrose, was one of the ablest and wisest men who lived in the fourth century. He was born at Treves, in France, A.D. 340; his father was the Prefect of Gaul. He was educated at Rome for the legal profession, and was appointed Consular Prefect at Milan. In the year 374 a great strife arose against the Arian heresy, when Ambrose pleaded for peace between the contending parties, and whilst he was pleading, a child, it is said, cried out, "Ambrose the Bishop!" The people took up the strain, and against his own remonstrance Ambrose was made bishop. As a wise ruler and able writer he was an honour to the age in which he lived; to the Church he became a most able advocate, though not free from some of the errors of monkery. He greatly promoted the welfare of the Western Church by writing hymns and arranging for them to be well and frequently sung. How well he succeeded in promoting the service of song, St. Augustine has left us a record. He says, after visiting the church at Milan, "The hymns and songs

moved me intensely; the truth was distilled by them into my heart; the flame of piety was enkindled, and my tears flowed for joy. This practice of singing at Milan began about the year when Justinia persecuted Ambrose." The mother—that famous mother—of Augustine was long a worshipper in that church at Milan. St. Ambrose died A.D. 397, and was buried in what is now known as the Basilica Ambrosiana, Milan. The translation of this hymn was made by the Rev. John Chandler, vicar of Witley, in 1837.

HYMN 967.—“O Lord, who by Thy presence hast made light.”

This is a translation of a fine German evening hymn, written by Charles John Philip Spitta, of whom an account will be found under Hymn 595. This translation was made by Richard Massie, Esq., and published in “*Lyra Domestica*.”

HYMN 968.—“The day is past and over.”—*For Evening*,

Introduces another new name to the list of authors in this Collection. It was written by Anatolius, fourteen hundred years ago, and this translation was issued in “*Hymns of the Eastern Church*,” 1862, by the Rev. John M. Neale, D.D. St. Anatolius was a bishop of the Byzantine Church, and he lived at a period when the Church was in fierce antagonism with error. He had strong faith in the power of sacred song, and he not only wrote hymns, but strove to make them useful in his Church. “*Bishop Ken’s Morning and Evening Hymns*” have been sung in nearly every town and village in England for more than a century: in like manner this evening hymn by Bishop Anatolius has for centuries been a great favourite to the Christians in the Churches of Asia Minor and the islands of Greece. This hymn was first sung A.D. 450; its author died in peace A.D. 458. He wrote a few other hymns, which are full of life and beauty. This is the only one of his hymns in the book, but its melody is soothing and pleasant, and the repeated chorus adds to its forcefulness.

HYMN 969.—“At even, ere the sun was set.”—*For Evening*.

This is a thoughtful and comprehensive evening hymn by the Rev. Henry Twells, a clergyman of the Church of England, who was born at Ashford, near Birmingham, in 1823, and who is at present Rector of Waltham, Leicestershire. This hymn was first

printed in the appendix to "Hymns Ancient and Modern," 1868. The reader will notice how pleasantly the author introduces the miracles of healing performed by the Saviour at eventide, when upon earth. This hymn will long live in the service of song in the Church.

HYMN 970.—"Through the day Thy love has spared us."—  
*Evening Prayer.*

This is the second of two hymns in this book by the Rev. Thomas Kelley (see Hymn 878).

HYMN 971.—"God the Father! be Thou near."—*Lighten our darkness, we beseech Thee, O Lord.*

The second of two hymns in the book by George Rawson, who was widely known for many years as "A Leeds Layman." It is a hymn to the Trinity (see Hymn No. 606).

HYMN 972.—"Abide with me! fast falls the eventide."—  
*Light at Eventide.*

This is one of the most popular of the evening hymns written in modern times. Its author, the Rev. Henry Francis Lyte, was the incumbent of Brixham, Devonshire, where, in 1847, in his last sermon to a loving people, he spoke feelingly and experimentally whilst he urged upon each hearer the advantages of personal piety. Closing that service with the communion, he was removed to the parsonage in an exhausted condition, but strong in his faith in Christ. From his couch he sent forth this hymn on its mission of consoling service. How appropriate, too, for the last utterances of a dying servant of God—

"Abide with me! fast falls the eventide."

With him it was "light at eventide," and, after a short sojourn on the Continent, where he sought in vain for restored health, his matured faith was exchanged for "a sight of the Crucified One," in the "land where the morning shineth," and where there is no night. The original is in eight verses, three of which are omitted. In grateful memory of his labours, the church of Lower Brixham, Devon, is being rebuilt at the cost of his friends and admirers.



HYMN 973.—“Sun of my soul, Thou Saviour dear !”—*Abide with us, the day is far spent.*

This is made up of six out of fourteen verses of the saintly John Keble's “Hymns to Evening,” being the second in his “Christian Year,” 1827. The first and second verses are omitted, and the third verse is here made the first of the hymn. It is based on the words spoken to Jesus at Emmaus—“Abide with us, for it is toward evening, and the day is far spent” (Luke xxiv. 29).

Dr. Arnold, of Rugby, having seen some of John Keble's hymns and poems in manuscript, afterwards published in the “Christian Year,” said, in a letter to Sir J. T. Coleridge : “I live in hopes that he will be induced to publish them, and it is my firm opinion that nothing equal to them exists in our language. The wonderful knowledge of Scripture, the purity of heart, and the richness of poetry which they exhibit I never saw paralleled.” “It might be said truly that there is nothing exactly like Keble's hymns in the English language ; they have a delicacy of taste, a child-like spirit, a style of word-painting, a sweet sympathy with nature, and a refined, if not over-refined, sentiment and tenderness which are truly their own ; and their distinctive character is evidenced in the influence they command.” Keble's opinions as a Churchman were high and supreme, and their predominance crippled his genius as a hymnist so often that Archbishop Whately likened him to an eagle in chains. His friends who have survived him know how to perpetuate his much-loved memory. Keble College, at Oxford, so generously enriched with every advantage to place it amongst the foremost in its facilities for usefulness, is a noble testimony to the value of his life-work, which will survive to the end of time, as will also his hymns.

HYMN 974.—“Glory to Thee, my God, this night.”—*Evening.*

This is one of three hymns, of world-wide popularity, by Bishop Thomas Ken. The original has twelve verses, two of which are omitted. Five verses were in the former Supplement as Hymn 758. It is now enlarged to ten verses. The first line is altered. The bishop wrote it thus—

“All praise to Thee, my God, this night.”

The third verse is altered, and improved thereby. Bishop Ken was a sincere and upright Christian. Charles II. made him his chaplain, and when the king visited Winchester, where Ken

resided, the king chose Ken's house as the abode of his favourite, Nell Gwynne. Ken closed his door against her. His refusal, instead of offending the king, led to Ken's being made a bishop. His sincerity as a friend, and his faithfulness as a preacher, led Dryden to take him as his model of the "good parson," whom he thus described—

" Letting down the golden chain from high,  
He drew his audience upward to the sky ;  
And oft with holy hymns he charmed the ears,  
A music more melodious than the spheres ;  
For David left him, when he went to rest,  
His lyre—and after him he sang the best."

The Evening Hymn was first printed in 1695, when the author was fifty-eight years old.

The Rev. Robert Paine, D.D., Senior Bishop of the Methodist Episcopal Church, South America, was born in Person County, North Carolina, 12th November, 1799. Converted in early life, he joined the Methodist Church, and in 1818 entered the ministry of the Tennessee Conference. He laboured with much success in the itinerancy and as principal of a college till 1846, when he was elected a bishop of the Church ; and for the long period of forty-six years he served that high office in a manner which secured for him the deepest affection and gratitude of the Church. At the age of over four score years, his earthly pilgrimage ended, and the purity of his life was demonstrated by its beautiful and transparent close. In the middle of the night previous he repeated—

" Praise God, from whom all blessings flow ;  
Praise Him, all creatures here below ;  
Praise Him above, ye heavenly host ;  
Praise Father, Son, and Holy Ghost."

The last notes in his journal were—" I would be a Methodist preacher if I had to pass my life over again." The closing entry was, "Almost home, thank God !" Those last words he repeated twice shortly before he expired. He dreamed of heaven. Night and day his thoughts were on Jesus who had saved him. Being requested to mark his most-loved hymns, he pointed to those describing heaven. Thus he gently, peacefully, quietly fell asleep in Jesus, 19th October, 1882, aged nearly eighty-three.

Endeared to multitudes of Christians, this hymn was the

dying song of Roger Miller, once a drunken copperplate printer of London, afterwards a city missionary in Broadwall, Lambeth, where he laboured long and usefully amongst the profligate and destitute. On the death of his mother, in 1847, Mr. Miller left London for Manchester to attend her funeral. It was near midnight when, as the train approached Wolverton, an accident occurred: the train ran off the lines, and several were killed. Mr. Miller had a few moments before united with the other passengers in singing the "Evening Hymn," that they might close the day with a devotional song. The praises of the passengers arose amidst the noise of the rushing train, but most seemed heartily to join. How appropriate the words!—

"Teach me to live that I may dread  
The grave as little as my bed;  
Teach me to die, that so I may  
Rise glorious at the awful day."

The music of their voices became, with one, at the least, in that company, blended with the hallelujahs of the redeemed; for Roger Miller was hurried in an instant to glory.

Elizabeth Southwold, of Taunton, had no voice for singing, but on the occasion of her conversion she was so happy that she made the effort, and expressed the joy of her heart in that comprehensive verse—

"Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

William Carvossa, after he had served God and Methodism for sixty-four years, when conscious that his end drew near, gathered his family around him, and they joined with him in prayer. He then gave each his benediction, saying, "God bless you all!" Then, with his usual tone and manner when very happy, he gave out—

"Praise God, from whom all blessings flow."

He tried to raise the tune, but his weakness was too great. He got through the first line, then tried the second, and with—

"Praise Him above, ye heavenly host,"

his voice was literally lost in death; and breathing out those words, his happy released spirit joined the blood-washed company in heaven, in his eighty-fifth year.

Old Hannah, a well-known Methodist, at the last love-feast she attended, related her experience, which was so original and remarkable, that it attracted much notice. She closed with these lines—

“I thank Him for sickness, for sorrow, for care,  
For the thorns I have gathered, the anguish I bear :  
For nights of anxiety, watchings, and tears,  
A present of pain, a prospective of fears :  
I praise Him, I bless Him, my King and my God,  
For the good and the evil His hand hath bestowed.”

Taken ill a few days after, her pastor called at her humble cot, and on entering, heard her singing—

“I'll praise my Maker while I've breath.”

On asking if she had any fear, being on the brink of Jordan, joy sparkled in her eyes; her countenance indicated the happiness within. She raised her trembling hand, and replied—“Fear! what have I to fear? God has forgiven my sins; fear is gone.” For twelve successive nights, at midnight, the hour in which her soul was set at liberty, she sang with a full, clear, and melodious voice—

“Praise God from whom all blessings flow ;  
Praise Him all creatures here below ;  
Praise Him above, ye heavenly host ;  
Praise Father, Son, and Holy Ghost.”

This song of praise began at the midnight hour whether she was awake or asleep. When the end drew near, she said, “Oh, why are you not all happy? Faith is all you need, simple faith in Jesus Christ.” Her last words were, “I am going to glory.”

HYMN 975.—“Safely through another week.”—  
*Saturday Evening.*

This is acceptable as a hymn for the preparation for the Sabbath; written by the Rev. John Newton.

HYMN 976.—“Join, all ye ransom'd sons of grace.”—*For the Watchnight.*

Charles Wesley's being the last of his eleven “Hymns for the Watchnight.” The fourth verse is left out. It was No. 767.

HYMN 977.—“How many pass the guilty night.”—  
*A Midnight Hymn.*

Charles Wesley's, being the first of his “Hymns for the Watchnight,” 1742. As such it appears in “Hymns and Sacred Poems,” 1742, page 135; where the first line reads thus, “Oft have we pass'd the guilty night.” The fourth verse is left out. It was formerly No. 766.

HYMN 978.—“Eternal source of every joy.”—*The Year Crowned with the Divine Goodness.*

Dr. Doddridge's Hymn for New Year's Day, founded on Psalm lxx. 11. The second verse is omitted. Was formerly No. 711.

HYMN 979.—“Sing to the Great Jehovah's praise!”—*For New Year's Day.*

Charles Wesley's, being No. 7 of “Hymns for New Year's Day,” 1750. It was formerly No. 712.

HYMN 980.—“Wisdom ascribe, and might, and praise.”—  
*For New Year's Day.*

Charles Wesley's, forming No. 1 of “Hymns for New Year's Day,” 1750. Three verses are omitted.

There are few more beautifully sublime passages in Charles Wesley's hymns than the fourth stanza of this one, which is omitted. The idea of the poet is that of a sinner weighed in the “balance” of the Gospel, and found wanting: the beam begins to preponderate, a soul begins to topple into hell; but hark! the “remnant” are praying, the Holy Ghost is groaning, the Son interceding, the Father becomes propitious, and the swift-winged angel of mercy executes his commission by touching the quivering scale, and lo! that soul is saved—

“Still in the doubtful balance weigh'd  
We trembled, while the remnant pray'd;  
The Father heard His SPIRIT groan,  
And answer'd mild,—It is my Son!  
He let the prayer of faith prevail,  
And mercy turn'd the lab'ring scale!”

Those who remember the sermons of William Dawson, of

Barnbow, Leeds, will recognise in the foregoing verse and description the outline of one of his powerful and impressive discourses, "The Windlass."

HYMN 981.—"The Lord of earth and sky."—*For  
New Year's Day.*

Charles Wesley's, being No. 148 in "Hymns and Sacred Poems," 1749, vol. i. It is also inserted in the same author's "Hymns for New Year's Day," 1750, No. 6. It is a fine paraphrase of our Lord's parable of the barren fig-tree (Luke xiii. 6). It was formerly No. 700.

HYMN 982.—"Let me alone another year."—*A Hymn of  
Preparation for Death.*

This is the forty-third of Charles Wesley's "Hymns of Preparation for Death;" "Works," vol. vii. p. 396. The first line is altered from "Let me alone this only year."

HYMN 983.—"Ye worms of earth, arise."

One of Charles Wesley's "Hymns for the New Year;" "Works," vol. vi., page 11. The original has twelve verses, five of which are omitted.

HYMN 984.—"A few more years shall roll."

The third of three only of Dr. Horatius Bonar's hymns in this Collection. It is a simple composition, but it will recommend itself to many readers, and the repetition of the phrase "a few more" six times in the hymn adds to its attractiveness. It will become a favourite at the evening prayer meeting.

Mrs. Mary Kay, widow of John Robinson Kay, Esq., of Bury, Lancashire, was born 12th May, 1802, and died 11th January, 1883, aged eighty-one years. Converted to God in early life, she joined the Methodist Society, and during her prolonged life, her wealth and her energies were devoted to God and Methodism. She was a genuine friend, a noble benefactress, a generous and considerate mistress, and a mother unique even among the best of her sex. Whilst hundreds of both local and itinerant preachers were welcomed to her cheerful and generous hospitality, many hundreds of the poor shared in the liberal

distribution of her wealth. Mercy and benevolence were blended in her life, and from youth to old age, humility, simplicity, and generosity were her prominent characteristics. She had a special mission to encourage Christian workers, and to cheer drooping toilers in the Lord's vineyard. In the vigour of life, and in her last illness, she much enjoyed the reading and singing of Dr. Bonar's hymn—

“A few more years shall roll,  
 A few more seasons come;  
 And we shall be with those that rest  
 Asleep within the tomb.

Then, O my Lord, prepare  
 My soul for that great day;  
 O wash me in Thy precious blood,  
 And take my sins away.”

This hymn was sung at her funeral, which took place 17th January, in the family vault at Summerseat Wesleyan Chapel, near Bury, Lancashire.

HYMN 985.—“Lord, Thou hast bid Thy people pray.”—  
*For the King and Royal Family.*

Charles Wesley's, being one of his “Hymns written for Times of Trouble and Persecution,” published in 1744. The original has six verses, one of which is omitted. It was in the former Supplement as Hymn 755, with four verses. The second verse is new as now printed. It is a prayer for King George II., who by his army defeated the French at Dettingen in June, 1743. It was No. 755.

HYMN 986.—“In grief and fear to Thee, O Lord.”—  
*In Time of Pestilence.*

This introduces another new name to the list of authors in the new book. Its author was the Rev. William Bullock, D.D., who was for some years a missionary belonging to the S.P.G. Society. During his abode in an eastern clime he witnessed many scenes such as are indicated in this hymn, which is entitled, “In Time of Pestilence.” Respecting his hymns the author says: “They were written amidst the various scenes of missionary life, and were intended for the private and domestic use of Christians in new countries,

deprived of the means of public worship." His missionary labours were crowned by his being appointed Dean of Nova Scotia, when he published his "Songs of the Church" at Halifax, in 1854. He is the author of a volume of "Practical Lectures on the History of Joseph and his Brethren." This hymn is printed in "Hymns Ancient and Modern," for the Third Sunday in Epiphany, where it is given with the title, "The Church in Plague or Pestilence." Pestilence has prevailed in Eastern cities since it was written; the hymn has more than once been a source of encouragement and consolation to afflicted persons, and there is reason to believe it has led some to seek the Saviour in the midst of their sufferings.

HYMN 987.—"Come, ye thankful people, come."  
*Harvest Home.*

The only hymn in this Collection by the Rev. Henry Alford, Dean of Canterbury. It is entitled "Harvest Home." Churchman as Dean Alford was, yet he did not aim, like some of his brethren, at trying to unchurch Christians of other denominations. Once, when on a visit to a village in the south of England, a chapel was open, and a clergyman entered and joined the simple worshippers: the preacher was a female; she took the opportunity to say, "Some men tell us they are the only authorised dealers in truth, when they themselves have never understood it; they sing their prayers and chant their psalms, while they have no more of the spirit of either than the organs in their steeple-houses." A smile passed over the face of the clergyman, who at the close of the service, went and told his friends the lesson he had heard. That clergyman was the author of this hymn. It was first printed in 1845, and is included in the "Book of Praise."

Rev. Henry Alford was born in London, 7th October, 1810. He was educated at Ilminster, Somerset, and Trinity College, Cambridge. In 1831 he published "Poems and Poetical Fragments." He was Wrangler and Bell's Scholar; took his B.A. in 1832; M.A. in 1835; B.D., 1849; was ordained in 1833. In 1835 he published "School of the Heart." In 1834 he was Fellow of Trinity; in 1835 became Vicar of Wymeswold, Leicester. In 1841 he issued "Chapters on the Poets of Greece;" in 1841-42 was the Hulsean Lecturer, and was



Examiner in Logic, &c., in the London University. He annotated the Greek Testament, which was published in four volumes, 1849-1861, which secured him reputation as a profound Biblical scholar. Lord Palmerston appointed him Dean of Canterbury in 1857, which distinction he held till he died. He was previously (1853-1857) the minister of Quebec Street Chapel, London. In 1844 he issued a Collection of Psalms and Hymns, in which were thirty-seven of his own lyrics; this was enlarged in 1867 to 326 hymns, of which fifty-five were his own composition. He wrote for *Good Words* and the *Sunday Magazine*, and was for some years editor of the *Contemporary Review*, in which he wrote attractive and popular articles. He died in the year 1871, aged sixty-one years.

HYMN 988.—“We plough the fields, and scatter.”—  
*Meat in due Season.—Psalm cxl. 15.*

This introduces yet one more new name to the list of authors. It was written by Matthias Claudius, who was born 15th August, 1743, at Reinfield, Holstein; and was first published in 1782. It is a rendering of Psalm cxl. 15. It is described as “one of those hymns which possess true beauty and fresh, simple charms which will delight people of any nation.” Its natural loveliness will keep it in the service of the sanctuary to the end of time. The second verse is full of simple, pretty pictures, which will remind the reader of our Lord’s Sermon on the Mount. This translation was made by Miss J. M. Campbell, and was first published in C. S. Bere’s “Garland of Songs” in 1861. There are other English versions of this hymn. Its author, Matthias Claudius, closed his earthly pilgrimage 21st January, 1815.

HYMN 989.—“Thou, who hast in Zion laid.”—*On Laying the Foundation of a Chapel.*

Written by Mrs. Agnes Bulmer in 1825. This was formerly No. 737.

Mrs. Bulmer was the wife of Mr. Joseph Bulmer, of Watling Street, London. The hymn was written whilst the author was on a journey in a coach, and at the special request of the late James Wood, Esq., of Manchester, with whose family this “elect lady of Methodism” had been on a visit. It was first

sung at the laying of the foundation-stone of the Wesleyan Chapel in Oxford Road and Ancoat's Lane, Manchester, on 11th July, 1825; and since that period it has been used on many similar occasions. Mrs. Bulmer (Miss Collinson before marriage) was born in London, in the month of August, 1775. In early life she was admitted into the Society by Mr. Wesley, who gave her her first ticket. She was a member of Mrs. Hester Ann Roger's class; was married in 1793. In 1795 she became acquainted with Dr. and Mrs. Adam Clarke, which friendship ripened into love for life. In 1815 Mrs. Bulmer began to write sacred poetry, and for twenty years the *Wesleyan Magazine* and the *Youth's Instructor* abound with her charming contributions. These were afterwards collected, and, with a life of her by the late Rev. W. M. Bunting, were published, and for some years were in great demand. She died in the Isle of Wight, 30th August, 1836, aged sixty-one years, and was buried in the catacombs underneath City Road Chapel, London.

HYMN 990.—“In the name which earth and heaven.”

This is the third of three in this Collection, by the Rev. John Ellerton, and is well suited for the occasion for which it was written, the laying the foundation-stone of a church or chapel.

HYMN 991.—“Christ is our corner-stone.”—*That Thine eyes may be upon this House day and night.*

The Rev. John Chandler's translation of an old Latin hymn of the eighth century. Its author's name is lost in the thousand years which have passed since he wrote it. It is a hymn which the Christian Church will not let die, now that it has obtained a place in our English hymnals.

HYMN 992.—“O Lord of Hosts, Whose glory fills.”

The third of three hymns, new to Methodist readers, from the pen of the Rev. John Mason Neale, D.D. It will surprise many to read in the third verse—

“The beauty of the oak and pine,  
The gold and silver make them thine.”

HYMN 993.—“This stone to Thee in faith we lay.”—  
*A Dedication.*

The last of fourteen new hymns to the Methodist people, written by James Montgomery. As a contrast to the one which precedes it, the reader will perceive that the cold and barren thoughts of the High Churchman are very feebleness when compared with the glowing aspirations of a heart attuned by the Holy Spirit. Montgomery's verses embody much of the dedicatory prayer of Solomon.

HYMN 994.—“Great God, Thy watchful care we bless.”—  
*Chapel Opening.*

A hymn by Dr. Doddridge, entitled “On Opening a Place of Worship.”

HYMN 995.—“Saviour, let Thy sanction rest.”—*For a  
Wedding.*

This has the title “For a Wedding,” and is the only one in the Collection from the pen of the Rev. Thomas Raffles, LL.D. The original is in six verses, the fifth and sixth of which are left out. Dr. Raffles was born in London, 17th May, 1788, studied at Homerton College, was a preacher in the Christian Community early in this century, was ordained in 1809, and preached for three years at Hammersmith. In 1812 he removed to Great George Street Chapel, Liverpool, and was pastor over that church forty-nine years. He died at Liverpool, 18th August, 1863, aged seventy-five years. He published a “Tour on the Continent,” two volumes of sermons, some poems, and a volume of “Hymns, Original and Selected, for the Use of his Congregation.” He contributed eight hymns to Dr. Collyer's Collection in 1812, and four hymns to the new “Congregational Hymn Book.” He was a uniform friend to Methodism during his long life. This hymn was written on the marriage of the Rev. J. F. Guenett, on 3rd November, 1852, and it will becomingly preserve the name of its accomplished, scholarly, and pious author amongst the “People called Methodists.”

HYMN 996.—“The voice that breathed o'er Eden.”

A marriage hymn by the saintly John Keble; it is the last of his five hymns in the new Supplement. It is on record that

Keble hastened his own death by his tender care and loving watchfulness over his afflicted wife. He died 31st March, 1866. His devoted wife lay dying at the time, and, when his body was removed to Hursley for interment, she begged that the grave might be kept open for her. She survived him only six weeks in great feebleness, and on 11th May, 1866, she rejoined her husband in their "Father's house above"—

"To cast their crowns before Thee,  
In perfect sacrifice,  
Till to the house of gladness  
With Christ's own bride they rise!"

Such is the closing verse of Keble's marriage hymn.

HYMN 997.—"Father of all, Thy care we bless."—  
*Family Religion.*

A hymn on family religion, by Dr. Doddridge. This will be a welcome addition for family worship.

HYMN 998.—"Thou, Lord, hast blest by going out."—*After a Journey.*—TUNE, Leeds, 1761.

Charles Wesley's, from "Hymns and Sacred Poems," 1740, page 128. In the original, three hymns follow each other—"On a Journey," "After a Journey," "At Lying Down." This is the second of the three. It was No. 331 in the old book, but a new hymn has there taken its place.

HYMN 999.—"Lord, whom winds and seas obey."—*On Going on Shipboard.*

Charles Wesley's, being one of his hymns left in manuscript, and probably written on one of the occasions when the poet was leaving Bristol for Wales, or London, or Cornwall. See "Poetical Works," vol. xiii., page 263. The MS. of this hymn is in the College Library at Richmond. It was in the former Supplement as Hymn 763.

HYMN 1000.—"Lord of earth, and air, and sea."

This is another hymn by Charles Wesley, written on going on shipboard. The MS. of it is in the Richmond College Library. See "Works," vol. xiii., page 264. The former number was 764.

The author generally started from Bristol for his sea journeys during his itinerating years, which were discontinued after he located in London.

HYMN 1001.—“Lord of the wide, extensive main.”—*To be Sung at Sea.*

Charles Wesley's, from “Hymns and Sacred Poems,” 1740, page 31; it is one of the earliest of his now numerous poetical compositions. The original is in ten verses, and not divided. It is here printed in two parts; formerly it was printed as two hymns, Nos. 761, 762. It was probably written in 1735, previously to the poet and his brother John sailing to America with General Oglethorpe and the Moravians. This seems to be plainly indicated by the language of the second verse—

“For Thee we leave our native shore  
In other climes Thy works explore.”

HYMN 1002.—“How are Thy servants blest, O Lord!”—*A Thanksgiving for Deliverance from Imminent Danger.*

Joseph Addison's, and originally published in No. 489 of the *Spectator*. Its admission into the Methodist Collection when the Supplement was added, in 1831, was by a special favour, as the limping of the rhyme had almost caused its exclusion. It is sometimes called “The Traveller's Hymn.” It was originally written in the first person singular, and is described as made “by a gentleman at the conclusion of his travels.” It consists of ten stanzas, the third, fourth, fifth, and sixth being left out. The hymn is fine in sentiment, and elegant in language, but defective in Christianity; in it no reference is made, directly or indirectly, to the Redeemer of mankind, man's only hope for salvation, and the source of all our deliverances from danger and harm. In this respect it forms a strong contrast to the three hymns preceding it, by Charles Wesley.

HYMN 1003.—“While lone upon the furious waves.”—*The Traveller's Hymn.*

This introduces the last additional name to the list of authors whose hymns form the new Supplement. It was written by the Rev. Ebenezer E. Jenkins, M.A., now the only living Wesleyan minister whose hymns have been added to the new Collection.

It is a Traveller's Hymn, and fittingly belongs to an author who has been a voyage round the world to promote the great missionary enterprise. Mr. Jenkins was born at Exeter, 10th May, 1820, was educated at the Exeter Grammar School. He removed to Teignmouth, from which place he entered the Wesleyan ministry in 1845, and went at once to India, spending seventeen years at Madras, and one year at Negapatam. He returned to England in 1863, and since that period has fulfilled three years' appointments at Hackney, Brixton, Southport, and Highbury. One year he spent in a tour to China and Japan, partly for the restoration of his health, and partly to ascertain what prospect exists in those countries for the extension of Methodism. He is one of the Secretaries of the Wesleyan Missionary Society. There is a remarkable abruptness noticeable between the third and fourth verses of the hymn, which indicates something wanting to complete the connection.

HYMN 1004.—“Eternal Father! strong to save.”—*Prayer for those at Sea.*

A hymn with the title “Intercession for those at Sea.” It was written by William Whiting. It was first printed in “Hymns Ancient and Modern,” where it soon attracted attention, and having been set to appropriate music, and published separately, it secured a much larger class of admirers than if it had been confined to the Hymn Book. By this means it has been widely circulated in seaport towns, and has been an especial favourite on Sabbath evening at the close of the services of the day, when Christian families have sung it as a prayer for absent members of their household whose calling is on the great waters. Its author, Mr. William Whiting, was born at Kensington, in 1825, and was educated at Clapham and Winchester. At the college in the latter place his progress was so satisfactory that he was elected Master of the Chorister's School, and that office he has now held more than a quarter of a century. He began to contribute articles to periodicals. These were collected, and, with others, were published in 1851, under the title “Rural Thoughts, and other Poems.” In 1867, he published “Edgar Thorpe; or, the Warfare of Life.” He wrote this hymn in 1860 for “Hymns Ancient and Modern,” in which Collection it is No. 222. Six lines are altered in the verses as printed in the Methodist Collection.

HYMN 1005.—“The grace of Jesus Christ the Son.”—  
*The Benediction.*

One of the new hymns by Charles Wesley, from “Short Hymns on Select Passages,” No. 3151; “Works,” vol. xiii., p. 69, based on the Apostle Paul’s benediction, “The grace of our Lord Jesus Christ,” &c. The first line in the original is altered; it reads thus—

“The merits of Jehovah’s Son.”

The alteration many will think an improvement.

HYMN 1006.—“May the grace of Christ our Saviour.”—  
*Benediction.*

A benediction in a single verse, by the Rev. John Newton, which is very generally used in churches at the close of evening service.

HYMN 1007.—“Lord, dismiss us with Thy blessing!  
Bid us now depart in peace.”—*Dismission.*

There are two dismissal hymns which commence with the same first line. Both have been in use in the Churches for about a century, yet the authorship of both has hitherto remained unsettled. The Hon. and Rev. Walter Shirley is said by the members of his family to have been the author of one of them, but recent investigation has shown that this claim must be disallowed. These hymns have been known as the long and short dismissal hymns. The short one is here printed in one verse, in which form it has usually appeared; but in Isaac Nicholson’s Hymn Book, 1808, it is printed with an additional verse, which, with the chorus, is as follows—

“Lord, if never more permitted  
For to meet on earth again,  
Grant that we may meet in heaven,  
There with Jesus Christ to reign.  
Then farewell to persecution,  
Farewell sorrow, farewell pain;  
You shall never more perplex us,  
For with Jesus we shall reign.

*Chorus*—And sing hallelujah  
To God and the Lamb,  
For ever and ever,  
Hallelujah! Amen!”

This additional verse is printed in other Collections. It is believed that they are not both by the same author. The publication of the first verse is traced to and claimed for Dr. Robert Hawker, of Plymouth, who issued in 1794 a small volume of "Psalms and Hymns," sung by the children of the Sunday school in the parish church of Charles the Martyr, Plymouth. The same verse is printed in a small tract published at Leeds in 1795, as a Supplement to the "Methodist Hymn Book," but no author's name is given. It has been stated that Dr. Hawker's grandson found fault with the one stanza as being too short; but it is doubtful who added the second verse. Robert Hawker was born at Exeter in 1753. He was an only child, and was brought up as a surgeon. At the age of nineteen he married. Love to God induced him to give up his profession. In 1778 he went to Oxford, and there received ordination, became a curate, and in May, 1784, he was elected minister of Charles Church, Plymouth, where he continued to preach till his death, 6th April, 1827. He was interred on Good Friday on his seventy-fourth birthday, and thousands of persons attended his funeral. He wrote and published many works, and edited an issue of the Bible in penny numbers. A copy of this hymn in an altered form is found in "A Collection of Hymns, Psalms, and Anthems, designed for the Congregation attending St. Clement's Church, Manchester, by the Rev. Edward Smyth," 1793—

"Lord, dismiss us with Thy blessing!  
 Bid us all depart in peace!  
 On our souls Thy Word impressing,  
 May we daily grow in grace!  
 Fill each breast with consolation!  
 Grateful, we'll our voices raise:  
 When we reach Thy blissful station,  
 Then we'll give Thee nobler praise;  
 And sing hallelujah to God and the Lamb,  
 For ever and ever. Amen."

HYMN 1008.—"Lord, dismiss us with Thy blessing!  
 Fill our hearts with joy and peace!"

—*A Dismission.*

The first appearance of this hymn in print is traced to "A Collection of Hymns for Public Worship," issued by the Rev. John Harris, of Hull, in 1774. There the name of John Fawcett is printed at the end of it. A short time previously, some of



Fawcett's hymns had appeared separately, and had met with public favour, some of them being added to Collections. In 1782 Mr. Fawcett collected his compositions, and issued from Leeds the first edition of "Hymns adapted to the Circumstances of Public Worship and Private Devotion." This book was soon out of print, and remained so more than thirty years; the second edition was issued in 1817. This dismissal hymn is inserted in Dr. Conyer's Collection, date 1774, but without the author's name; and in Taylor's Unitarian Hymn Book (1777) the first and second verses are printed with the name of Fawcett in the index. For half-a-century his hymns were popular amongst the Dissenters.

John Fawcett was born at Lidget Green, Bradford, Yorkshire, 18th January, 1739. He heard the two Wesleys, Whitefield, and Grimshaw preach when a boy; and in 1755 he was converted under a sermon by Mr. Whitefield. In 1758 he joined the Baptists. In 1763 he began to preach, and in 1765 he was ordained pastor of the Baptist church at Wainsgate. In 1772 he was in London preaching for Dr. Gill, and declined the request to become his successor. In 1777 he removed to Hebden Bridge, where he continued to labour till 25th July, 1817, when he died in peace, aged seventy-six years. It should be recorded that Dr. Fawcett did not include this dismissal hymn in either of the editions of his own collected hymns, and he also excluded other hymns which he had printed with his name and address (several in the *Gospel Magazine*) when he wrote them. There is a hymn book in the College library at Richmond, published in 1785, in which this hymn appears with the name of J. Fawcett to it. This is the earliest known date of its publication. The last two lines of the second verse are altered from the original. Two verses of this hymn, with different ending, appear on the same page of "A Collection of Hymns, Anthems, &c., used in St. Clement's Church, Manchester," by Rev. Edward Smyth, 1793. No. 1008 is also in Toplady's "Psalms and Hymns," 1776, ending thus—

"We shall surely  
Reign with Christ in endless day."

This hymn appears in "A Collection of Psalms and Hymns," &c., by the Rev. David Simpson, M.A., the second edition, Macclesfield, 1780. "A New Edition" of "Select Psalms and Hymns," Macclesfield, 1795, contains both these hymns.

## GRACES BEFORE AND AFTER MEAT.

HYMN 1009.—“Come, then, our heavenly Adam, come.”

This is the first of eighteen short hymns as “Graces before and after Meat,” by Charles Wesley. It is the fifth of eight verses; “Works,” vol. i., page 33.

HYMN 1010.—“This day with this day’s bread.”

From No. 108 of Charles Wesley’s “Gospel Hymns,” being the fourth only of seven verses of a paraphrase of the Lord’s Prayer; “Works,” vol. x., page 178.

HYMN 1011.—“Father of earth and heaven.”

The first of Charles Wesley’s hymns, “Graces before and after Meat,” first published in 1746; “Works,” vol. iii., page 357.

HYMN 1012.—“Lord of all Thy creatures, see.”

The third of Charles Wesley’s “Graces;” “Works,” vol. iii., page 358.

HYMN 1013.—“O Father of all, who fillest with good.”

The sixth of Charles Wesley’s “Graces;” “Works,” vol. iii., page 359.

HYMN 1014.—“Life of the world, come down.”

The eighth of Charles Wesley’s “Graces;” “Works,” vol. iii., page 360.

HYMN 1015.—“Jesus, to whom alone we live.”

The second of Charles Wesley’s “Graces;” “Works,” vol. iii., page 357.

HYMN 1016.—“O’erwhelmed with blessings from above.”

No. 367 of Charles Wesley’s “Hymns on the Four Gospels,” based on Matthew xiv. 19; “Works,” vol. x., page 282.

HYMN 1017.—“Father, ’tis Thine each day to yield.”

This forms the sixth verse of eight lines in Charles Wesley’s paraphrase of the Lord’s Prayer; “Works,” vol. ii., page 336.

HYMN 1018.—“For my life, and clothes, and food.”

This is the second verse only of five of one of Charles Wesley's “Hymns for Children.” The whole hymn forms No. 243, in five verses.

HYMN 1019.—“Meet and right it is to praise.”

This forms the first and half the second verse of No. xi. of Charles Wesley's “Hymns for a Family;” “Works,” vol. vii., page 16, where the hymn is in five eight-line verses.

HYMN 1020.—“Being of beings, God of love !”

The first verse only of Hymn 654, by Charles Wesley, where the whole five verses are given. It was formerly Hymn 543. It might have been omitted from this place.

HYMN 1021.—“Give Him then, and ever give.”

This forms the third of three verses of No. 18 of Charles Wesley's “Hymns for Children,” and the third verse of Hymn No. 233, with the first line altered from “always” to “ever.”

HYMN 1022.—“Father, through Thy Son, receive.”

The eighteenth of C. Wesley's “Graces;” “Works,” vol. iii., page 368.

HYMN 1023.—“Blessing to God, for ever blest.”

The twenty-first of Charles Wesley's “Graces;” “Works,” vol. iii., p. 369.

HYMN 1024.—“Be known to us in breaking bread.”

The first verse only of Hymn 908, by James Montgomery.

HYMN 1025.—“And can we forbear, in tasting our food.”

The twenty-fifth of Charles Wesley's “Graces;” “Works,” vol. iii., page 371.

HYMN 1026.—“Away with all our trouble.”

The twenty-fourth of “Charles Wesley's “Graces;” “Works,” vol. iii., page 371.

## John Wesley's Translations.

- 23 Extended on a cursed tree.—Paul Gerhardt.  
 26 I thirst, thou wounded Lamb of God.—Zinzendorf, &c.  
 39 O God, of good the unfathomed sea.—John Angelus.  
 133 Jesus, whose glory's streaming rays.—W. C. Dessler.  
 189 Now I have found the ground wherein.—J. A. Rothe.  
 190 Jesu, thy blood and righteousness.—Zinzendorf.  
 196 Into thy gracious hands I fall.—W. C. Dessler.  
 210 Thee will I love, my strength, my tower.—John Angelus.  
 240 O God, thou bottomless abyss!—Ernst Lange.  
 241 Thou, true and only God, lead'st forth.—Ernst Lange.  
 279 Shall I, for fear of feeble man.—John Jos. Winkler.  
 285 Come Saviour, Jesus, from above.—A. Bourignon.  
 338 Thou Lamb of God, thou Prince of Peace.—C. F. Richter.  
 339 O thou to whose all-searching sight.—Zinzendorf.  
 344 Thou hidden love of God, whose height.—G. Tersteegen.  
 350 Holy Lamb, who thee receive.—Anna Dober.  
 353 O Jesus, source of calm repose.—J. A. Freylinghausen.  
 373 Jesu, thy boundless love to me.—Paul Gerhardt.  
 431 O God, what offering shall I bring.—Ernst Lange.  
 437 O God, my God, my all thou art.—Spanish.  
 492 What shall we offer our good Lord.—A. G. Spangenberg.  
 494 Lo! God is here! let us adore.—Ger. Tersteegen.  
 655 Eternal depth of love divine.—Zinzendorf.  
 737 Thou, Jesu, art our King.—John Angelus.  
 831 Commit thou all thy griefs.—Paul Gerhardt.
- 

## John Wesley's Original Hymns.

- 68 How happy is the pilgrim's lot.  
 235 }  
 236 } Paraphrase of the Lord's Prayer.  
 237 }  
 785 O Sun of righteousness arise.—John or Charles Wesley.

## Index to the Hymns.

---

FIRST LINE.	AUTHOR.	HYMN
A charge to keep I have ... ..	<i>C. Wesley</i> ...	318
A few more years shall roll ... ..	<i>Dr. Bonar</i> ...	984
A fountain of life and of grace ... ..	<i>C. Wesley</i> ...	79
A nation God delights to bless ... ..	<i>C. Wesley</i> ...	466
A safe stronghold our God is still	<i>Luther, trans. by T. Carlyle</i>	856
A thousand oracles divine ... ..	<i>C. Wesley</i> ...	262
A widow, poor, forlorn, oppressed	<i>C. Wesley</i> ...	827
Abide with me ! fast falls the eventide	<i>H. F. Lyte</i> ...	972
Abraham, when severely tried ... ..	<i>C. Wesley</i> ...	286
Adam descended from above ... ..	<i>C. Wesley</i> ...	129
Afflicted by a gracious God... ..	<i>C. Wesley</i> ...	331
After all that I have done ... ..	<i>C. Wesley</i> ...	185
Again we lift our voice ... ..	<i>C. Wesley</i> ...	52
Ah ! Lord, with trembling I confess	<i>C. Wesley</i> ...	317
Ah ! when shall I awake ... ..	<i>C. Wesley</i> ...	303
Ah ! whither should I go ... ..	<i>C. Wesley</i> ...	152
Ah ! why am I left to complain ... ..	<i>C. Wesley</i> ...	777
All glory to God in the sky ... ..	<i>C. Wesley</i> ...	220
All glory to our gracious Lord ... ..	<i>C. Wesley</i> ...	616
All hail the power of Jesu's name ... ..	<i>E. Perronet</i> ...	681
All people that on earth do dwell ... ..	<i>W. Kethe or J. Hopkins</i>	607
All praise to our redeeming Lord ... ..	<i>C. Wesley</i> ...	500
All thanks be to God ... ..	<i>C. Wesley</i> ...	219
All thanks to the Lamb, Who gives us to meet	<i>C. Wesley</i> ..	481
All things are possible to him ... ..	<i>C. Wesley</i> ...	401
All ye that pass by ... ..	<i>C. Wesley</i> ...	707
Almighty God of love ... ..	<i>C. Wesley</i> ...	452
Almighty Maker of my frame ... ..	<i>Miss Steele</i> ...	564
And am I born to die ... ..	<i>C. Wesley</i> ...	43
And am I only born to die ... ..	<i>C. Wesley</i> ...	44
And are we yet alive ... ..	<i>C. Wesley</i> ...	478
And can it be, that I should gain ... ..	<i>C. Wesley</i> ...	201
And can we forbear, In tasting our food	<i>C. Wesley</i> ...	1025
And let our bodies part ... ..	<i>C. Wesley</i> ...	535
And let this feeble body fail ... ..	<i>C. Wesley</i> ...	948
And must this body die ... ..	<i>Dr. Watts</i> ...	930

FIRST LINE.	AUTHOR.	HYMN
Angels your march oppose ... ..	<i>C. Wesley</i> ...	315
Appointed by thee, We meet in thy name	<i>C. Wesley</i> ...	484
Are there not in the labourer's day ...	<i>C. Wesley</i> ...	281
Arise, my soul, arise, Shake ... ..	<i>C. Wesley</i> ...	202
Arise, my soul, arise, Thy Saviour ... ..	<i>C. Wesley</i> ...	194
Arm of the Lord, awake, awake! The terrors	<i>C. Wesley</i> ...	443
Arm of the Lord, awake, awake! Thine own	<i>C. Wesley</i> ...	386
Art thou weary, art thou languid ... ..	<i>Dr. Neale</i> ...	793
As pants the hart for cooling streams ...	<i>Tate and Brady</i>	567
At even, ere the sun was set ... ..	<i>H. Twells</i> ...	969
Author of faith, appear ... ..	<i>C. Wesley</i> ...	852
Author of faith, eternal Word ... ..	<i>C. Wesley</i> ...	95
Author of faith, on me confer ... ..	<i>C. Wesley</i> ...	805
Author of faith, to thee I cry ... ..	<i>C. Wesley</i> ...	118
Author of faith, we seek thy face ... ..	<i>C. Wesley</i> ...	458
Awake, my soul, and with the sun ... ..	<i>Bp. Ken</i> ...	964
Awake, our souls! away, our fears ... ..	<i>Dr. Watts</i> ...	802
Away, my needless fears ... ..	<i>C. Wesley</i> ...	832
Away, my unbelieving fear ... ..	<i>C. Wesley</i> ...	803
Away with all our trouble ... ..	<i>C. Wesley</i> ...	1026
Away with our fears, Our troubles ... ..	<i>C. Wesley</i> ...	760
Away with our fears! The glad morning ...	<i>C. Wesley</i> ...	231
Away with our sorrow and fear ... ..	<i>C. Wesley</i> ...	73
Be it according to thy word ... ..	<i>C. Wesley</i> ...	362
Be it my only wisdom here ... ..	<i>C. Wesley</i> ...	320
Be known to us in breaking bread ... ..	<i>J. Montgomery</i>	908
Before Jehovah's awful throne ... ..	<i>Dr. Watts</i> ...	608
Before the great Three-One ... ..	<i>T. Olivers (pt. 3)</i>	800
Begin, my soul, some heavenly theme ...	<i>Dr. Watts</i> ...	659
Behold, how good a thing ... ..	<i>C. Wesley</i> ...	630
Behold! the mountain of the Lord ... ..	<i>M. Bruce</i> ...	740
Behold the Saviour of mankind ... ..	<i>S. Wesley, Sen.</i>	22
Behold the Servant of the Lord ... ..	<i>C. Wesley</i> ...	429
Behold the sure foundation stone ... ..	<i>Dr. Watts</i> ...	617
Behold us, Lord, a little space ... ..	<i>J. Ellerton</i> ...	863
Being of beings, God of love ... ..	<i>C. Wesley</i> ...	654
Bid me of men beware ... ..	<i>C. Wesley</i> ...	311
Blessed are the pure in heart ... ..	<i>W. M. Bunting</i>	817
Blessing, honour, thanks, and praise ...	<i>C. Wesley</i> ...	50
Blessing to God, for ever blest ... ..	<i>C. Wesley</i> ...	1023
Blest be our everlasting Lord ... ..	<i>C. Wesley</i> ...	248
Blest be the dear uniting love ... ..	<i>C. Wesley</i> ...	534
Blest is the man, supremely blest ... ..	<i>C. Wesley</i> ...	561

FIRST LINE.		AUTHOR.	HYMN
Blest Spirit ! from the eternal Sire	...	<i>W. M. Bunting</i>	770
Blow ye the trumpet, blow ...	... ..	<i>C. Wesley</i>	738
Bold in our Almighty Lord	... ..	<i>C. Wesley</i>	873
Branch of Jesse's stem, arise	... ..	<i>C. Wesley</i>	756
Bread of heaven ! on thee I feed	... ..	<i>J. Conder</i>	904
Bread of the world, in mercy broken	... ..	<i>Bp. Heber</i>	906
Brethren in Christ, and well-beloved	... ..	<i>C. Wesley</i>	490
Brief life is here our portion	... ..	<i>Bernard of Clugny</i>	943
But, above all, lay hold	... ..	<i>C. Wesley</i>	267
But can it be, that I should prove	... ..	<i>C. Wesley</i>	282
But who sufficient is to lead	... ..	<i>C. Wesley</i>	475
By faith we find the place above	... ..	<i>C. Wesley</i>	64
By secret influence from above	... ..	<i>C. Wesley</i>	775
By the holy hills surrounded	... ..	<i>Spitta, trans. by R. Massie</i>	595
Call Jehovah thy salvation...	... ..	<i>J. Montgomery</i>	597
Canst thou reject our dying prayer	... ..	<i>C. Wesley</i>	774
Captain of Israel's host and guide	... ..	<i>C. Wesley</i>	326
Captain of our salvation, take	... ..	<i>C. Wesley</i>	474
Cast on the fidelity	... ..	<i>C. Wesley</i>	335
Center of our hopes thou art	... ..	<i>C. Wesley</i>	512
Christ, from whom all blessings flow	... ..	<i>C. Wesley</i>	518
Christ is our corner-stone	... ..	<i>From the Latin</i>	991
Christ, of all my hopes the ground	... ..	<i>Dr. Wardlaw</i>	672
Christ, our Head, gone up on high	... ..	<i>C. Wesley</i>	517
Christ, the Lord, is risen to-day	... ..	<i>C. Wesley</i>	716
Christ, the true anointed seer	... ..	<i>C. Wesley</i>	676
Christ, whose glory fills the skies, Christ, the	... ..	<i>C. Wesley</i>	963
Christ, whose glory fills the skies, That famous	... ..	<i>C. Wesley</i>	531
Christian ! seek not yet repose	... ..	<i>Miss Elliott</i>	829
Christians, awake, salute the happy morn	... ..	<i>Dr. Byrom</i>	691
Clap your hands, ye people all	... ..	<i>C. Wesley</i>	571
Come, all who truly bear	... ..	<i>C. Wesley</i>	897
Come, all whoe'er have set	... ..	<i>C. Wesley</i>	497
Come, and let us sweetly join	... ..	<i>C. Wesley</i>	519
Come away to the skies	... ..	<i>C. Wesley</i>	491
Come, Desire of nations, come	... ..	<i>C. Wesley</i>	937
Come, Divine Interpreter	... ..	<i>C. Wesley</i>	885
Come, Father, Son, and Holy Ghost, Honour	... ..	<i>C. Wesley</i>	476
Come, Father, Son, and Holy Ghost, One	... ..	<i>C. Wesley</i>	252
Come, Father, Son, and Holy Ghost, To whom	... ..	<i>C. Wesley</i>	473
Come, Father, Son, and Holy Ghost, Whom	... ..	<i>C. Wesley</i>	261
Come, holy, celestial Dove	... ..	<i>C. Wesley</i>	165
Come, Holy Ghost, all quickening fire ! Come,	... ..	<i>C. Wesley</i>	374

FIRST LINE.	AUTHOR.	HYMN
Come, Holy Ghost, all quickening fire ! Come,	<i>C. Wesley</i>	... 351
Come, Holy Ghost, our hearts inspire ...	<i>C. Wesley</i>	... 87
Come, Holy Ghost, our souls inspire ...	<i>Ordin. Service</i>	751
Come, Holy Spirit, heavenly Dove ...	<i>Dr. Watts</i>	... 763
Come, let us anew Our journey pursue, Roll	<i>C. Wesley</i>	... 47
Come, let us anew Our journey pursue, With	<i>C. Wesley</i>	... 498
Come, let us arise ... ..	<i>C. Wesley</i>	... 495
Come, let us ascend ... ..	<i>C. Wesley</i>	... 499
Come, let us join our cheerful songs ...	<i>Dr. Watts</i>	.. 678
Come, let us join our friends above ...	<i>C. Wesley</i>	.. 949
Come, let us join with one accord ...	<i>C. Wesley</i>	... 954
Come, let us use the grace divine ...	<i>C. Wesley</i>	... 532
Come, let us, who in Christ believe ...	<i>C. Wesley</i>	... 208
Come, let us with our Lord arise ... ..	<i>C. Wesley</i>	... 953
Come, my soul, thy suit prepare ... ..	<i>J. Newton</i>	... 824
Come, O my God, the promise seal ... ..	<i>C. Wesley</i>	... 417
Come, O thou all-victorious Lord ... ..	<i>C. Wesley</i>	... 84
Come, O thou Prophet of the Lord ... ..	<i>C. Wesley</i>	... 90
Come, O thou Traveller unknown ... ..	<i>C. Wesley</i>	... 140
Come on, my partners in distress ... ..	<i>C. Wesley</i>	... 333
Come, Saviour, Jesus, from above ... ..	<i>Madame Bourignon</i>	285
Come, sinners, to the Gospel feast ... ..	<i>C. Wesley</i>	... 2
Come, sound his praise abroad ... ..	<i>Dr. Watts</i>	... 603
Come then, our heavenly Adam, come ... ..	<i>C. Wesley</i>	... 1009
Come, thou all-inspiring Spirit ... ..	<i>C. Wesley</i>	... 530
Come, thou Conqueror of the nations ... ..	<i>C. Wesley</i>	... 748
Come, thou everlasting Spirit ... ..	<i>C. Wesley</i>	... 899
Come, thou fount of every blessing ... ..	<i>Lady Huntingdon</i>	866
Come, thou high and lofty Lord ... ..	<i>C. Wesley</i>	... 520
Come, thou long-expected Jesus ... ..	<i>C. Wesley</i>	... 688
Come, thou omniscient Son of man ... ..	<i>C. Wesley</i>	... 502
Come, wisdom, power, and grace divine ... ..	<i>C. Wesley</i>	... 527
Come, ye followers of the Lord ... ..	<i>C. Wesley</i>	... 295
Come, ye sinners, poor and wretched ... ..	<i>J. Hart</i>	... 791
Come, ye thankful people, come ... ..	<i>Dean Alford</i>	... 987
Come, ye that love the Lord ... ..	<i>Dr. Watts</i>	... 12
Come, ye weary sinners, come ... ..	<i>C. Wesley</i>	... 29
Comfort, ye ministers of grace ... ..	<i>C. Wesley</i>	... 120
Commit thou all thy griefs	<i>P. Gerhardt, trans. by J. Wesley</i>	831
Creator Spirit, by whose aid ... ..	<i>From the Latin</i>	752
Day after day I sought the Lord ... ..	<i>Archd. Hare</i>	... 566
Day of Wrath ! O day of mourning ... ..	<i>Thomas of Celano</i>	933
Dear is the day which God hath made ... ..	<i>W. M. Bunting</i>	951



FIRST LINE.	AUTHOR.	HYMN
Deathless principle, arise ... ..	<i>A. M. Toplady</i>	921
Deepen the wound thy hands have made ...	<i>C. Wesley</i> ...	370
Depth of mercy! can there be ... ..	<i>C. Wesley</i> ...	168
Disposer Supreme, And Judge ... ..	<i>Santeul (died A.D. 1697)</i>	869
Drooping soul, shake off thy fears ... ..	<i>C. Wesley</i> ...	142
Earth, rejoice, our Lord is King ... ..	<i>C. Wesley</i> ...	728
Earth, with all thy thousand voices ... ..	<i>Archd. Churton</i>	580
Enslaved to sense, to pleasure prone ... ..	<i>C. Wesley</i> ...	108
Entered the holy place above ... ..	<i>C. Wesley</i> ...	726
Equip me for the war ... ..	<i>C. Wesley</i> ...	270
Ere God had built the mountains ... ..	<i>W. Cowper</i> ...	667
Eternal Beam of light divine ... ..	<i>C. Wesley</i> ...	337
Eternal depth of love divine ... ..	<i>C. Wesley</i> ...	655
Eternal Father! strong to save ... ..	<i>W. Whiting</i> ...	1004
Eternal Lord of earth and skies ... ..	<i>C. Wesley</i> ...	448
Eternal Power, whose high abode ... ..	<i>Dr. Watts</i> ...	316
Eternal Source of every joy ... ..	<i>Dr. Doddridge</i>	978
Eternal Spirit, come ... ..	<i>C. Wesley</i> ...	762
Eternal, Spotless Lamb of God ... ..	<i>J. Wesley</i> ...	237
Eternal Wisdom! Thee we praise ... ..	<i>Dr. Watts</i> ...	226
Ever fainting with desire ... ..	<i>C. Wesley</i> ...	354
Except the Lord conduct the plan ... ..	<i>C. Wesley</i> ...	526
Expand thy wings, celestial Dove ... ..	<i>C. Wesley</i> ...	121
Extended on a cursed tree ... ..	<i>P. Gerhardt, trans. by J. Wesley</i>	23
Fain would I leave the world below ... ..	<i>C. Wesley</i> ...	154
Far as creation's bounds extend ... ..	<i>J. Merrick</i> ...	636
Far off we need not rove ... ..	<i>C. Wesley</i> ...	661
Father at thy footstool see ... ..	<i>C. Wesley</i> ..	514
Father, glorify thy Son ... ..	<i>C. Wesley</i> ...	755
Father, God, we glorify ... ..	<i>C. Wesley</i> ...	717
Father, how wide thy glory shines ... ..	<i>Dr. Watts</i> ...	263
Father, I dare believe ... ..	<i>C. Wesley</i> ...	410
Father, I know that all my life ... ..	<i>Miss Waring</i>	842
Father, I stretch my hands to thee ... ..	<i>C. Wesley</i> ...	784
Father, if justly still we claim ... ..	<i>Altered from Dr. H. More</i>	456
Father, if thou must reprove ... ..	<i>C. Wesley</i> ...	179
Father, in the name I pray ... ..	<i>C. Wesley</i> ...	336
Father, in whom we live ... ..	<i>C. Wesley</i> ...	253
Father, into thy hands alone ... ..	<i>C. Wesley</i> ...	432
Father, live, by all things feared ... ..	<i>C. Wesley</i> ...	645
Father, Lord of earth and heaven ... ..	<i>C. Wesley</i> ...	914
Father of all, by whom we are ... ..	<i>C. Wesley</i> ...	467

FIRST LINE.	AUTHOR.	HYMN
Father of all, in whom alone ... ..	<i>C. Wesley</i> ...	88
Father of all, thy care we bless ... ..	<i>Dr. Doddridge</i>	997
Father of all, whose powerful voice ... ..	<i>J. Wesley</i> ...	235
Father of boundless grace ... ..	<i>C. Wesley</i> ...	460
Father of earth and heaven ... ..	<i>C. Wesley</i> ...	1071
Father of earth and sky ... ..	<i>C. Wesley</i> ...	653
Father of everlasting grace ... ..	<i>C. Wesley</i> ...	377
Father of faithful Abraham, hear ... ..	<i>C. Wesley</i> ...	451
Father of Jesus Christ, my Lord, I ... ..	<i>C. Wesley</i> ...	119
Father of Jesus Christ, my Lord, My ... ..	<i>C. Wesley</i> ...	360
Father of Jesus Christ the Just ... ..	<i>C. Wesley</i> ...	148
Father of lights, from whom proceeds ... ..	<i>C. Wesley</i> ...	99
Father of lights, thy needful aid ... ..	<i>C. Wesley</i> ...	469
Father of me, and all mankind ... ..	<i>C. Wesley</i> ...	251
Father of mercies, in thy word ... ..	<i>Miss Steele</i> ...	880
Father of omnipresent grace ... ..	<i>C. Wesley</i> ...	81
Father of our dying Lord ... ..	<i>C. Wesley</i> ...	506
Father, our child we place ... ..	<i>W. M. Bunting</i>	892
Father, see this living clod ... ..	<i>C. Wesley</i> ...	368
Father, Son, and Holy Ghost, In ... ..	<i>C. Wesley</i> ...	477
Father, Son, and Holy Ghost, One ... ..	<i>C. Wesley</i> ...	430
Father, Son, and Spirit, hear ... ..	<i>C. Wesley</i> ...	515
Father, supply my every need ... ..	<i>C. Wesley</i> ...	392
Father, through thy Son receive ... ..	<i>C. Wesley</i> ...	1022
Father, 'tis thine each day to yield ... ..	<i>C. Wesley</i> ...	1017
Father, to thee I lift mine eyes ... ..	<i>C. Wesley</i> ...	306
Father, to thee my soul I lift ... ..	<i>C. Wesley</i> ...	435
Father, whate'er of earthly bliss ... ..	<i>Miss Steele</i> ...	843
Father, whose everlasting love ... ..	<i>C. Wesley</i> ...	39
Feeble in body and in mind ... ..	<i>C. Wesley</i> ...	836
Fondly my foolish heart essays ... ..	<i>C. Wesley</i> ...	291
For ever here my rest shall be ... ..	<i>C. Wesley</i> ...	346
For ever with the Lord ... ..	<i>J. Montgomery</i>	944
For my life, and clothes, and food... ..	<i>C. Wesley</i> ...	1018
For thee, O dear, dear country ... ..	<i>Bernard of Clugny</i>	943
Forgive my foes? it cannot be ... ..	<i>C. Wesley</i> ...	830
Forgive us, for thy mercies sake ... ..	<i>C. Wesley</i> ...	511
Forth in thy name, O Lord, I go ... ..	<i>C. Wesley</i> ...	324
Fountain of life and all my joy ... ..	<i>C. Wesley</i> ...	230
From all that dwell below the skies ... ..	<i>Dr. Watts</i> ...	615
From every stormy wind that blows ... ..	<i>H. Stovell</i> ...	825
From Greenland's icy mountains ... ..	<i>Bp. Heber</i> ...	747
From trials unexempted ... ..	<i>C. Wesley</i> ...	818
Full of providential love ... ..	<i>C. Wesley</i> ...	578

FIRST LINE.	AUTHOR.	HYMN
Give Him then, and ever give ... ..	<i>C. Wesley</i> ...	1021
Give me the enlarged desire ... ..	<i>C. Wesley</i> ...	372
Give me the faith which can remove ... ..	<i>C. Wesley</i> ...	433
Give me the wings of faith to rise ... ..	<i>Dr. Watts</i> ...	940
Give to the winds thy fears ... ..	<i>P. Gerhardt</i> ...	831
Glad was my heart to hear ... ..	<i>J. Montgomery</i>	619
Glory be to God above ... ..	<i>C. Wesley</i> ...	480
Glory be to God on high, And peace ... ..	<i>C. Wesley</i> ...	684
Glory be to God on high, God in ... ..	<i>C. Wesley</i> ...	53
Glory be to God on high, God whose ... ..	<i>C. Wesley</i> ...	257
Glory to God, whose sovereign grace ... ..	<i>C. Wesley</i> ...	203
Glory to thee, my God this night ... ..	<i>Bp. Ken</i> ...	974
Glorious God, accept a heart ... ..	<i>C. Wesley</i> ...	242
Glorious Saviour of my soul ... ..	<i>C. Wesley</i> ...	215
Glorious things of thee are spoken ... ..	<i>J. Newton</i> ...	594
Go labour on ; spend, and be spent ... ..	<i>Dr. Bonar</i> ...	857
God is a name my soul adores ... ..	<i>Dr. Watts</i> ...	651
God is gone up on high ... ..	<i>C. Wesley</i> ...	719
God is in this and every place ... ..	<i>C. Wesley</i> ...	117
God is the refuge of his saints ... ..	<i>Dr. Watts</i> ...	569
God moves in a mysterious way ... ..	<i>W. Cowper</i> ...	845
God of all consolation, take ... ..	<i>C. Wesley</i> ...	537
God of all grace and majesty ... ..	<i>C. Wesley</i> ...	307
God of all power, and truth, and grace ... ..	<i>C. Wesley</i> ...	391
God of all-redeeming grace... ..	<i>C. Wesley</i> ...	427
God of almighty love ... ..	<i>C. Wesley</i> ...	323
God of eternal truth and grace ... ..	<i>C. Wesley</i> ...	342
God of Israel's faithful three ... ..	<i>C. Wesley</i> ...	359
God of love, that hear'st the prayer ... ..	<i>C. Wesley</i> ...	508
God of mercy, God of grace ... ..	<i>H. F. Lyte</i> ...	582
God of my childhood and my youth ... ..	<i>Dr. Watts</i> ...	584
God of my life, through all my days ... ..	<i>Dr. Doddridge</i>	658
God of my life, to thee ... ..	<i>C. Wesley</i> ...	229
God of my life, what just return ... ..	<i>C. Wesley</i> ...	155
God of my life, whose gracious power ... ..	<i>C. Wesley</i> ...	289
God of my salvation, hear ... ..	<i>C. Wesley</i> ...	175
God of that glorious gift of grace ... ..	<i>Dr. Monsell</i> ...	896
God of truth and power and grace... ..	<i>C. Wesley</i> ...	910
God of unexampled grace ... ..	<i>C. Wesley</i> ...	701
God of unspotted purity ... ..	<i>C. Wesley</i> ...	454
God only wise, almighty, good ... ..	<i>C. Wesley</i> ...	468
God, our hope and strength abiding ... ..	<i>J. Keble</i> ...	570
God the Father ! be thou near ... ..	<i>G. Rawson</i> ...	971
God the Lord is King ; before him ... ..	<i>G. Rawson</i> ...	606

FIRST LINE.	AUTHOR.	HYMN
God, the offended God most high ... ..	<i>C. Wesley</i> ...	11
God, who didst so dearly buy ... ..	<i>C. Wesley</i> ...	411
Good thou art, and good thou dost ... ..	<i>C. Wesley</i> ...	245
Gracious Redeemer, shake ... ..	<i>C. Wesley</i> ...	305
Gracious Spirit, dwell with me ... ..	<i>T. T. Lynch</i> ...	769
Grant, O Saviour, to our prayers ... ..	<i>J. Conder</i> ...	826
Granted is the Saviour's prayer ... ..	<i>C. Wesley</i> ...	758
Great God, indulge my humble claim ... ..	<i>Dr. Watts</i> ...	577
Great God of wonders ! all thy ways ... ..	<i>Pres. Davies</i> ...	656
Great God, this sacred day of thine ... ..	<i>Miss Steele</i> ...	955
Great God, thy watchful care we bless ... ..	<i>Dr. Doddridge</i> ...	994
Great God, to me the sight afford ... ..	<i>C. Wesley</i> ...	249
Great God, what do I see and hear ... ..	<i>Ringwaldt and Collyer</i> ...	932
Great God, whose universal sway ... ..	<i>Dr. Watts</i> ...	585
Great is our redeeming Lord ... ..	<i>C. Wesley</i> ...	572
Great is the Lord our God ... ..	<i>Dr. Watts</i> ...	573
Guide me, O thou great Jehovah ... ..	<i>W. Williams</i> ...	839
Hail, co-essential Three ... ..	<i>C. Wesley</i> ...	643
Hail, Father, Son, and Holy Ghost ... ..	<i>C. Wesley</i> ...	239
Hail, Father, Son, and Spirit great ... ..	<i>C. Wesley</i> ...	256
Hail, Father, whose creating call ... ..	<i>S. Wesley, Jun.</i> ...	642
Hail, God the Son, in glory crowned ... ..	<i>S. Wesley, Jun.</i> ...	665
Hail, Holy Ghost, Jehovah, Third ... ..	<i>S. Wesley, Jun.</i> ...	750
Hail, holy, holy, holy Lord ... ..	<i>C. Wesley</i> ...	259
Hail the day that sees him rise ... ..	<i>C. Wesley</i> ...	718
Hail, thou once despised Jesus ... ..	<i>J. Bakewell</i> ...	722
Hail to the Lord's anointed ... ..	<i>J. Montgomery</i> ...	586
Happy man whom God doth aid ... ..	<i>C. Wesley</i> ...	233
Happy soul that free from harms ... ..	<i>C. Wesley</i> ...	13
Happy soul, thy days are ended ... ..	<i>C. Wesley</i> ...	922
Happy soul who sees the day ... ..	<i>C. Wesley</i> ...	197
Happy the man that finds the grace ... ..	<i>C. Wesley</i> ...	14
Happy the souls that first believed... ..	<i>C. Wesley</i> ...	16
Happy the souls to Jesus joined ... ..	<i>C. Wesley</i> ...	15
Happy who in Jesus live ... ..	<i>C. Wesley</i> ...	925
Hark ! a voice divides the sky ... ..	<i>C. Wesley</i> ...	51
Hark ! how the watchmen cry ... ..	<i>C. Wesley</i> ...	314
Hark ! the herald angels sing ... ..	<i>C. Wesley</i> ...	683
He comes ! he comes ! the Judge severe ... ..	<i>C. Wesley</i> ...	56
He dies ! the friend of sinners dies... ..	<i>Dr. Watts</i> ...	712
He wills that I should holy be ... ..	<i>C. Wesley</i> ...	408
Head of thy Church triumphant ... ..	<i>C. Wesley</i> ...	853
Head of Thy Church ! whose spirit fills ... ..	<i>C. Wesley</i> ...	749

FIRST LINE.	AUTHOR.	HYMN
Hear thou my prayer, O Lord ... ..	<i>Dr. B. H. Kennedy</i>	635
Hearken to the solemn voice ... ..	<i>C. Wesley</i>	54
Heavenly Father, sovereign Lord ... ..	<i>C. Wesley</i>	348
Heavy on me, O Lord, thy judgments lie ... ..	<i>M. Prior</i>	596
Help, Lord! the busy foe ... ..	<i>C. Wesley</i>	296
Help, Lord, to whom for help I fly ... ..	<i>C. Wesley</i>	309
High above every name ... ..	<i>C. Wesley</i>	195
High in the heavens, eternal God ... ..	<i>Dr. Watts</i>	563
His name is Jesus Christ the Just ... ..	<i>C. Wesley</i>	669
Ho! every one that thirsts, draw nigh ... ..	<i>C. Wesley</i>	4
Holy, and true, and righteous Lord ... ..	<i>C. Wesley</i>	393
Holy as thou, O Lord, is none ... ..	<i>C. Wesley</i>	247
Holy Ghost! Illuminator ... ..	<i>Bp. Wordsworth (pt. 2)</i>	720
Holy Ghost! my Comforter ... ..	<i>King Robert of France</i>	753
Holy, holy, holy, Lord God Almighty ... ..	<i>Bp. Heber</i>	646
Holy, holy, holy, Lord God the ... ..	<i>C. Wesley</i>	260
Holy Lamb, who thee confess ... ..	<i>C. Wesley</i>	529
Holy Lamb, who thee receive ... ..	<i>Dober, trans. by J. Wesley</i>	350
Holy Spirit! pity me ... ..	<i>W. M. Bunting</i>	768
How are the Gentiles all on fire ... ..	<i>G. Sandys,</i>	541
How are thy servants blest, O Lord ... ..	<i>J. Addison</i>	1002
How beauteous are their feet ... ..	<i>Dr. Watts</i>	741
How blest is he who ne'er consents ... ..	<i>Tate and Brady</i>	540
How can a sinner know ... ..	<i>C. Wesley</i>	96
How do thy mercies close me round ... ..	<i>C. Wesley</i>	227
How good and pleasant 'tis to see ... ..	<i>C. Wesley</i>	489
How happy are the little flock ... ..	<i>C. Wesley</i>	62
How happy are they Who the Saviour ... ..	<i>C. Wesley</i>	807
How happy are we Who in Jesus ... ..	<i>C. Wesley</i>	488
How happy every child of grace ... ..	<i>C. Wesley</i>	947
How happy, gracious Lord! are we ... ..	<i>C. Wesley</i>	222
How happy is the pilgrim's lot ... ..	<i>C. Wesley</i>	68
How large the promise, how divine ... ..	<i>Dr. Watts</i>	888
How long wilt thou forget me, Lord ... ..	<i>C. Wesley</i>	547
How lovely are thy tents, O Lord ... ..	<i>C. Wesley</i>	590
How many pass the guilty night ... ..	<i>C. Wesley</i>	977
How pleasant, how divinely fair ... ..	<i>Dr. Watts</i>	592
How sad our state by nature is ... ..	<i>Dr. Watts</i>	786
How shall a lost sinner in pain ... ..	<i>C. Wesley</i>	174
How shall I walk my God to please ... ..	<i>C. Wesley</i>	471
How sweet the name of Jesus sounds ... ..	<i>J. Newton</i>	679
How weak the thoughts, and vain ... ..	<i>C. Wesley</i>	67
I and my house will serve the Lord ... ..	<i>C. Wesley</i>	472

FIRST LINE.	AUTHOR.	HYMN
I ask the gift of righteousness ... ..	<i>C. Wesley</i> ...	416
I call the world's Redeemer mine ... ..	<i>C. Wesley</i> ...	927
I know in whom I have believed ... ..	<i>C. Wesley</i> ...	810
I know that my Redeemer lives, And ever	<i>C. Wesley</i> ...	384
I know that my Redeemer lives, He lives	<i>C. Wesley</i> ...	928
I long to behold Him arrayed ... ..	<i>C. Wesley</i> ...	70
I praise thee, Lord, who o'er my foes ...	<i>Dr. B. H. Kennedy</i>	559
I seek the kingdom first ... ..	<i>C. Wesley</i> ...	834
I seem desirous to repent ... ..	<i>C. Wesley</i> ...	153
I soon shall hear thy quickening voice ...	<i>C. Wesley</i> ...	366
I the good fight have fought ... ..	<i>C. Wesley</i> ...	421
I thirst, thou wounded Lamb of God	<i>Zinzendorf and Nitzchman</i>	26
I want a principle within ... ..	<i>C. Wesley</i> ...	308
I want the Spirit of power within ... ..	<i>C. Wesley</i> ...	376
I will hearken what the Lord ... ..	<i>C. Wesley</i> ...	182
I will not let thee go, thou help in time of need	<i>W. C. Deszler</i>	851
If but one faithless soul be here ... ..	<i>C. Wesley</i> ...	861
If our God had not befriended ... ..	<i>Dr. B. H. Kennedy</i>	621
I'll praise my Maker while I've breath ...	<i>Dr. Watts</i> ...	224
I'm not ashamed to own my Lord ... ..	<i>Dr. Watts</i> ...	811
In age and feebleness extreme ... ..	<i>C. Wesley</i> ...	918
In all my vast concerns with thee ... ..	<i>Dr. Watts</i> ...	632
In deep distress to God ... ..	<i>Tate and E. Osler</i>	634
In every time and place ... ..	<i>C. Wesley</i> ...	840
In fellowship alone ... ..	<i>C. Wesley</i> ...	268
In grief and fear to thee, O Lord ... ..	<i>Dean Bullock</i>	986
In memory of the Saviour's love .. ..	<i>T. Cotterill</i> ...	907
In the bonds of death he lay ... ..	<i>M. Luther</i> ...	714
In the name which earth and heaven ...	<i>J. Ellerton</i> ...	990
In time of tribulation ... ..	<i>J. Montgomery</i>	587
In vain we build unless the Lord ... ..	<i>Dr. B. H. Kennedy</i>	624
Infinite God, thy greatness spanned ... ..	<i>C. Wesley</i> ...	1001
Infinite God to thee we raise ... ..	<i>C. Wesley</i> ...	647
Infinite power, eternal Lord ... ..	<i>Dr. Watts</i> ...	788
Infinite, unexhausted Love ... ..	<i>C. Wesley</i> ...	216
Inspirer of the ancient seers ... ..	<i>C. Wesley</i> ...	89
Into thy gracious hands I fall ... ..	<i>W. C. Deszler</i> ...	196
It is the Lord! enthroned in light ... ..	<i>B. Beddome or T. Greene</i>	844
Jehovah, God the Father, bless ... ..	<i>C. Wesley</i> ...	258
Jehovah reigns on high ... ..	<i>C. Wesley</i> ...	601
Jehovah's Fellow, and his Son ... ..	<i>C. Wesley</i> ...	670
Jerusalem divine ... ..	<i>B. Rhodes (pt. 2)</i>	731
Jerusalem, exulting ... ..	<i>Bernard of Clugny</i>	943

FIRST LINE.	AUTHOR.	HYMN
Jerusalem, my happy home ...	<i>F. Baker or D. Dickson</i>	939
Jerusalem on high ...	<i>S. Crossman</i>	942
Jerusalem the golden ...	<i>Bernard of Clugny</i>	943
Jesu, at whose supreme command ...	<i>C. Wesley</i>	901
Jesu, friend of sinners, hear ...	<i>C. Wesley</i>	110
Jesu, if still the same thou art ...	<i>C. Wesley</i>	134
Jesu, if still thou art to-day ...	<i>C. Wesley</i>	135
Jesu, in whom the weary find ...	<i>C. Wesley</i>	114
Jesu, let thy pitying eye ...	<i>C. Wesley</i>	106
Jesu, Lover of my soul ...	<i>C. Wesley</i>	143
Jesu, my Advocate above ...	<i>C. Wesley</i>	100
Jesu, my God and King ...	<i>C. Wesley</i>	727
Jesu, my Saviour, Brother, Friend ...	<i>C. Wesley</i>	312
Jesu, my Truth, my Way ...	<i>C. Wesley</i>	436
Jesu, Redeemer, Saviour, Lord ...	<i>C. Wesley</i>	139
Jesu, shall I never be ...	<i>C. Wesley</i>	355
Jesu, Shepherd of the sheep ...	<i>C. Wesley</i>	183
Jesu, take my sins away ...	<i>C. Wesley</i>	166
Jesu, the Life, the Truth, the Way ...	<i>C. Wesley</i>	573
Jesu, the sinner's friend, to thee ...	<i>C. Wesley</i>	132
Jesu, the very thought of thee ...	<i>Bernard of Clairvaux</i>	680
Jesu, the word of mercy give ...	<i>C. Wesley</i>	446
Jesu, thou great redeeming Lord ...	<i>C. Wesley</i>	525
Jesu, thou hast to hoary hairs ...	<i>C. Wesley</i>	916
Jesu, thou sovereign Lord of all ...	<i>C. Wesley</i>	294
Jesu, thy blood and righteousness ...	<i>Count Zinzendorf</i>	190
Jesu, thy boundless love to me ...	<i>P. Gerhardt</i>	373
Jesu, thy far-extended fame ...	<i>C. Wesley</i>	397
Jesu, thy wandering sheep behold ...	<i>C. Wesley</i>	744
Jesu, to thee our hearts we lift ...	<i>C. Wesley</i>	483
Jesu, we look to thee ...	<i>C. Wesley</i>	485
Jesu, whose glory's streaming rays... ..	<i>C. F. Deszler</i>	133
Jesus, accept the praise ...	<i>C. Wesley</i>	536
Jesus, all-atoning Lamb ...	<i>C. Wesley</i>	434
Jesus comes with all his grace ...	<i>C. Wesley</i>	400
Jesus, descended from the sky ...	<i>C. Wesley</i>	881
Jesus, faithful to his word ...	<i>C. Wesley</i>	58
Jesus, from thy heavenly place ...	<i>C. Wesley</i>	464
Jesus, from whom all blessings flow ...	<i>C. Wesley</i>	17
Jesus, great Shepherd of the Sheep ...	<i>C. Wesley</i>	501
Jesus hath died that I might live ...	<i>C. Wesley</i>	415
Jesus, I believe thee near ...	<i>C. Wesley</i>	173
Jesus, I fain would find ...	<i>C. Wesley</i>	300
Jesus, I humbly seek ...	<i>C. Wesley</i>	883

FIRST LINE.	AUTHOR.	HYMN
Jesus, in earth and heaven the same ...	<i>C. Wesley</i> ...	893
Jesus is lifted up on high ... ..	<i>C. Wesley</i> ...	616
Jesus is our common Lord ... ..	<i>C. Wesley</i> ...	207
Jesus, Jehovah, God... ..	<i>C. Wesley</i> ...	583
Jesus, Lord, thy servants see	<i>Schmolck trans. by Miss Cox</i>	895
Jesus, Lord, we look to thee ... ..	<i>C. Wesley</i> ..	509
Jesus, Master of the feast ... ..	<i>C. Wesley</i> ...	905
Jesus, my King, to thee I bow ... ..	<i>C. Wesley</i> ...	293
Jesus, my Life ! thyself apply ... ..	<i>C. Wesley</i> ...	347
Jesus, my Lord, I cry to thee ... ..	<i>C. Wesley</i> ...	409
Jesus, my Master, and my Lord ... ..	<i>C. Wesley</i> ...	310
Jesus, my strength, my hope ... ..	<i>C. Wesley</i> ...	301
Jesus shall reign where'er the sun ... ..	<i>Dr. Watts</i> ...	585
Jesus, soft, harmonious name ... ..	<i>C. Wesley</i> ...	538
Jesus, the all-restoring Word ... ..	<i>C. Wesley</i> ...	169
Jesus, the conqueror reigns... ..	<i>C. Wesley</i> ...	277
Jesus, the first and last ... ..	<i>C. Wesley</i> ...	674
Jesus, the gift divine I know ... ..	<i>C. Wesley</i> ...	364
Jesus, the good Shepherd is ... ..	<i>C. Wesley</i> ...	554
Jesus, the infinite I AM ... ..	<i>C. Wesley</i> ...	668
Jesus, the name high over all ... ..	<i>C. Wesley</i> ...	37
Jesus, the needy sinner's friend ... ..	<i>C. Wesley</i> ...	875
Jesus, the word bestow ... ..	<i>C. Wesley</i> ...	453
Jesus, thee thy works proclaim ... ..	<i>C. Wesley</i> ...	693
Jesus, thou all redeeming Lord ... ..	<i>C. Wesley</i> ...	35
Jesus, thou art our King ... ..	<i>C. Wesley</i> ...	352
Jesus, thou everlasting King ... ..	<i>Dr. Watts</i> ...	677
Jesus, thou hast bid us pray... ..	<i>C. Wesley</i> ...	299
Jesus thou knowest my sinfulness ... ..	<i>C. Wesley</i> ...	177
Jesus, thou soul of all our joys ... ..	<i>C. Wesley</i> ...	204
Jesus, thy servants bless ... ..	<i>C. Wesley</i> ...	872
Jesus, to thee I now can fly... ..	<i>C. Wesley</i> ...	217
Jesus, to thee we fly ... ..	<i>C. Wesley</i> ...	723
Jesus, to whom alone we live ... ..	<i>C. Wesley</i> ...	1015
Jesus, united by thy grace ... ..	<i>C. Wesley</i> ...	504
Jesus, we on the word depend .. ..	<i>C. Wesley</i> ...	754
Jesus, we stedfastly believe... ..	<i>C. Wesley</i> ...	812
Jesus, where'er thy people meet ... ..	<i>W. Cowper</i> ...	864
Jesus, with kindest pity see... ..	<i>C. Wesley</i> ...	513
Join all the glorious names ... ..	<i>Dr. Watts</i> ...	675
Join, all ye ransomed sons of grace ... ..	<i>C. Wesley</i> ...	976
Just as I am, without one plea ... ..	<i>Miss Elliott</i> ...	796
Justly thou mightst in helpless age ... ..	<i>C. Wesley</i> ...	917



## FIRST LINE.

## AUTHOR.

## HYMN

Lamb of God, for sinners slain ... ..	<i>C. Wesley</i> ...	167
Lamb of God, who bear'st away ... ..	<i>C. Wesley</i> ...	463
Lamb of God, whose bleeding love ... ..	<i>C. Wesley</i> ...	900
Lay to thy hand, O God of grace ... ..	<i>C. Wesley</i> ...	159
Lead me not into temptation ... ..	<i>C. Wesley</i> ...	819
Leader of faithful souls, and guide... ..	<i>C. Wesley</i> ...	71
Let all men rejoice, By Jesus restored ... ..	<i>C. Wesley</i> ...	211
Let all that breathe Jehovah praise ... ..	<i>C. Wesley</i> ...	234
Let all who truly bear ... ..	<i>C. Wesley</i> ...	898
Let earth and heaven agree... ..	<i>C. Wesley</i> ...	34
Let earth and heaven combine ... ..	<i>C. Wesley</i> ...	685
Let everlasting glories crown ... ..	<i>Dr. Watts</i> ...	879
Let every tongue thy goodness speak ... ..	<i>Dr. Watts</i> ...	637
Let God, who comforts the distrest ... ..	<i>C. Wesley</i> ...	441
Let Him to whom we now belong... ..	<i>C. Wesley</i> ...	428
Let me along another year ... ..	<i>C. Wesley</i> ...	982
Let not the wise his wisdom boast... ..	<i>C. Wesley</i> ...	422
Let the beasts their breath resign ... ..	<i>C. Wesley</i> ...	7
Let the redeemed give thanks and praise... ..	<i>C. Wesley</i> ...	123
Let the world their virtue boast ... ..	<i>C. Wesley</i> ...	115
Let us join, ('tis God commands) ... ..	<i>C. Wesley</i> ...	521
Let Zion in her King rejoice ... ..	<i>Dr. Watts</i> ...	569
Life of the world, come down ... ..	<i>C. Wesley</i> ...	1014
Lift up your hearts to things above ... ..	<i>C. Wesley</i> ...	539
Lift your eyes of faith, and see ... ..	<i>C. Wesley</i> ...	75
Lift your heads, ye friends of Jesus ... ..	<i>C. Wesley</i> ...	936
Light of life, seraphic fire ... ..	<i>C. Wesley</i> ...	399
Light of those whose dreary dwelling ... ..	<i>C. Wesley</i> ...	684
Lo ! God is here ! let us adore ... ..	<i>Ger. Tersteegen</i> ...	494
Lo ! He comes with clouds descending ... ..	<i>C. Wesley</i> ...	66
Lo ! I come with joy to do ... ..	<i>C. Wesley</i> ...	325
Long have I lived in grief and pain ... ..	<i>C. Wesley</i> ...	781
Long have I sat beneath the sound ... ..	<i>Dr. Watts</i> ...	789
Long have I seemed to serve thee, Lord ... ..	<i>C. Wesley</i> ...	91
Lord, and is thine anger gone ... ..	<i>C. Wesley</i> ...	188
Lord, dismiss us with thy blessing, Bid ... ..	<i>Robert Hawker</i> ...	1007
Lord, dismiss us with thy blessing, Fill ... ..	<i>John Fawcett</i> ...	1008
Lord, I adore thy gracious will ... ..	<i>C. Wesley</i> ...	334
Lord, I believe a rest remains ... ..	<i>C. Wesley</i> ...	403
Lord, I believe thou <i>wilt</i> forgive ... ..	<i>C. Wesley</i> ...	780
Lord, I believe thy every word ... ..	<i>C. Wesley</i> ...	356
Lord, I believe thy mercy's power... ..	<i>C. Wesley</i> ...	813
Lord, I despair myself to heal ... ..	<i>C. Wesley</i> ...	131
Lord, I hear of showers of blessing ... ..	<i>Mrs. Elizabeth Codner</i> ...	790

FIRST LINE.	AUTHOR.	HYMN
Lord, if at thy command ... ..	<i>C. Wesley</i> ...	734
Lord, if thou the grace impart ... ..	<i>C. Wesley</i> ...	628
Lord, in the strength of grace ... ..	<i>C. Wesley</i> ...	426
Lord, it belongs not to my care ... ..	<i>R. Baxter</i> ...	920
Lord ! it is good for us to be ... ..	<i>Dean Stanley</i> ...	698
Lord, let me know mine end ... ..	<i>J. Montgomery</i>	565
Lord of all, thy creatures see ... ..	<i>C. Wesley</i> ...	1012
Lord of all, with pure intent ... ..	<i>C. Wesley</i> ...	890
Lord of earth, and air, and sea ... ..	<i>C. Wesley</i> ...	1000
Lord of hosts, our God and Lord ... ..	<i>C. Wesley</i> ...	733
Lord of the harvest, hear ... ..	<i>C. Wesley</i> ...	745
Lord of the Sabbath, hear our vows ... ..	<i>Dr. Doddridge</i>	959
Lord of the wide, extensive main ... ..	<i>C. Wesley</i> ...	1001
Lord of the worlds above ... ..	<i>Dr. Watts</i> ...	591
Lord over all, if thou hast made ... ..	<i>C. Wesley</i> ...	444
Lord regard my earnest cry ... ..	<i>C. Wesley</i> ...	164
Lord, teach us how to pray aright ... ..	<i>J. Montgomery</i>	865
Lord, that I may learn of thee ... ..	<i>C. Wesley</i> ...	302
Lord, thou hast bid thy people pray ... ..	<i>C. Wesley</i> ...	985
Lord, we sit and cry to thee ... ..	<i>Dean Milman</i>	694
Lord, we thy will obey ... ..	<i>C. Wesley</i> ...	533
Lord, who hast taught to us on earth ... ..	<i>R. Massie</i> ...	822
Lord, whom winds and seas obey ... ..	<i>C. Wesley</i> ...	999
Lord, with open heart and ear ... ..	<i>C. Wesley</i> ...	886
Love Divine, all loves excelling ... ..	<i>C. Wesley</i> ...	385
Lovers of pleasure more than God ... ..	<i>C. Wesley</i> ...	36
Maker, Saviour of mankind ... ..	<i>C. Wesley</i> ...	18
Master, I own thy lawful claim ... ..	<i>C. Wesley</i> ...	332
Master supreme, I look to thee ... ..	<i>C. Wesley</i> ...	470
Master, thy grace vouchsafe to me ... ..	<i>C. Wesley</i> ...	828
May I throughout this day of thine ... ..	<i>C. Wesley</i> ...	960
May the grace of Christ our Saviour ... ..	<i>J. Newton</i> ...	1006
Meet and right it is to praise ... ..	<i>C. Wesley</i> ...	238
Meet and right it is to sing ... ..	<i>C. Wesley</i> ...	221
Mercy and judgment will I sing ... ..	<i>Dr. Watts (altered)</i>	609
Messiah, full of grace ... ..	<i>C. Wesley</i> ...	450
Messiah, joy of every heart ... ..	<i>C. Wesley</i> ...	648
Messiah, Prince of peace ... ..	<i>C. Wesley</i> ...	447
Mine hour appointed is at hand ... ..	<i>N. Hermann</i> ..	923
My brethren beloved, Your calling ye see ... ..	<i>C. Wesley</i> ...	212
My Father, My God, I long for thy love ... ..	<i>C. Wesley</i> ...	200
My God, and Father ! while I stray ... ..	<i>Miss Elliott</i> ...	841
My God, I am thine ... ..	<i>C. Wesley</i> ...	205

FIRST LINE.	AUTHOR.	HYMN
My God, I know, I feel thee mine ... ..	<i>C. Wesley</i> ...	361
My God, if I may call thee mine ... ..	<i>C. Wesley</i> ...	290
My God, my God, to thee I cry ... ..	<i>C. Wesley</i> ...	184
My God, the spring of all my joys ... ..	<i>Dr. Watts</i> ...	213
My gracious, loving Lord ... ..	<i>C. Wesley</i> ...	93
My heart and voice I raise ... ..	<i>B. Rhodes</i> ...	731
My heart is fixed, O God, my heart ... ..	<i>C. Wesley</i> ...	576
My heart is full of Christ, and longs ... ..	<i>C. Wesley</i> ...	568
My life 's a shade, my days ... ..	<i>S. Crossmann</i> ...	931
My shepherd will supply my need ... ..	<i>Dr. Watts</i> ...	555
My soul, inspired with sacred love ... ..	<i>C. Wesley</i> ...	638
My soul, repeat his praise ... ..	<i>Dr. Watts</i> ...	610
My soul, through my Redeemer's care ... ..	<i>C. Wesley</i> ...	246
My spirit on thy care ... ..	<i>H. F. Lyte</i> ...	560
My sufferings all to thee are known ... ..	<i>C. Wesley</i> ...	157
Nearer, my God, to thee ... ..	<i>Mrs S. F. Adams</i> ...	848
None is like Jeshurun's God ... ..	<i>C. Wesley</i> ...	407
Not all the blood of beasts ... ..	<i>Dr. Watts</i> ...	703
Not from a stock of ours but thine ... ..	<i>C. Wesley</i> ...	874
Now, even now, I yield, I yield ... ..	<i>C. Wesley</i> ...	414
Now I have found the ground wherein ... ..	<i>J. A. Rothe</i> ...	189
O all-creating God ... ..	<i>C. Wesley</i> ...	264
O all that pass by, To Jesus draw near ... ..	<i>C. Wesley</i> ...	3
O almighty God of love ... ..	<i>C. Wesley</i> ...	271
O bless the Lord, my soul ... ..	<i>Dr. Watts</i> ...	610
O blessed, blessed sounds of grace ... ..	<i>W. M. Bunting</i> ...	799
O come, and dwell in me ... ..	<i>C. Wesley</i> ...	367
O come, O come, Immanuel ... ..	<i>From the Latin</i> ...	690
O come, thou radiant morning star ... ..	<i>C. Wesley</i> ...	445
O crucified, triumphant Lord ... ..	<i>W. M. Bunting</i> ...	891
O day of rest and gladness ... ..	<i>Bp. Wordsworth</i> ...	958
O disclose thy lovely face ... ..	<i>C. Wesley</i> ...	156
O Father of all, Who fillest with good ... ..	<i>C. Wesley</i> ...	1013
O filial Deity ... ..	<i>C. Wesley</i> ...	193
O for a closer walk with God ... ..	<i>W. Cowper</i> ...	787
O for a heart to praise my God ... ..	<i>C. Wesley</i> ...	343
O for a thousand tongues to sing ... ..	<i>C. Wesley</i> ...	I
O for that tenderness of heart ... ..	<i>C. Wesley</i> ...	104
O glorious hope of perfect love ... ..	<i>C. Wesley</i> ...	404
O God, at thy command we rise ... ..	<i>C. Wesley</i> ...	652
O God, how often hath thine ear ... ..	<i>W. M. Bunting</i> ...	909
O God, if thou art love indeed ... ..	<i>C. Wesley</i> ...	171

FIRST LINE.	AUTHOR.	HYMN
O God, most merciful and true ... ..	<i>C. Wesley</i> ...	369
O God, my God, my all thou art ... ..	<i>Spanish</i> ...	437
O God, my hope, my heavenly rest ... ..	<i>C. Wesley</i> ...	283
O God, my strength and fortitude ... ..	<i>T. Sternhold</i> ...	551
O God of all grace ... ..	<i>C. Wesley</i> ...	808
O God of Bethel, by whose hand ... ..	<i>Dr. Doddridge (altered)</i>	664
O God of GOD, in whom combine ... ..	<i>C. Wesley</i> ...	666
O God, of good the unfathomed sea ... ..	<i>J. Scheffler</i> ...	38
O God of my salvation, hear ... ..	<i>C. Wesley</i> ...	365
O God of our forefathers, hear ... ..	<i>C. Wesley</i> ...	394
O God of peace and pardoning love ... ..	<i>C. Wesley</i> ...	438
O God, our help in ages past ... ..	<i>Dr. Watts</i> ...	41
O God, the help of all thy saints ... ..	<i>E. Osler</i> ...	546
O God, thou bottomless abyss ... ..	<i>J. Lange</i> ...	240
O God, thy faithfulness I plead ... ..	<i>C. Wesley</i> ...	288
O God, thy righteousness we own ... ..	<i>C. Wesley</i> ...	176
O God, to whom, in flesh revealed ... ..	<i>C. Wesley</i> ...	395
O God, to whom the faithful dead ... ..	<i>J. Conder</i> ...	945
O God, what offering shall I give ... ..	<i>J. Lange</i> ...	431
O God, who dost thy sovereign might ... ..	<i>J. Conder</i> ...	821
O great mountain, who art thou ... ..	<i>C. Wesley</i> ...	382
O happy day that fixed my choice ... ..	<i>Dr. Doddridge</i>	912
O heavenly King, Look down from above	<i>C. Wesley</i> ...	199
O help us, Lord ! each hour of need ... ..	<i>Dean Milman</i>	696
O how blest the hour, Lord Jesus ... ..	<i>C. J. P. Spitta</i>	882
O how shall a sinner perform ... ..	<i>C. Wesley</i> ...	911
O Jesu, source of calm repose ... ..	<i>Freylinghausen</i>	353
O Jesus, at thy feet we wait ... ..	<i>C. Wesley</i> ...	389
O Jesus, full of truth and grace ... ..	<i>C. Wesley</i> ...	815
O Jesus let me bless thy name ... ..	<i>C. Wesley</i> ...	145
O Jesus, let the dying cry ... ..	<i>C. Wesley</i> ...	341
O Jesus my hope ... ..	<i>C. Wesley</i> ...	160
O joyful sound of gospel grace ... ..	<i>C. Wesley</i> ...	405
O let the prisoners' mournful cries ... ..	<i>C. Wesley</i> ...	462
O let us our own works forsake ... ..	<i>C. Wesley</i> ...	455
O Lord, how good, how great art thou ... ..	<i>H. F. Lyte</i> ...	544
O Lord, how long shall heathens hold ... ..	<i>W. H. Bathurst</i>	588
O Lord of hosts, whose glory fills ... ..	<i>Dr. Neale</i> ...	992
O Lord, thy faithful servant save ... ..	<i>C. Wesley</i> ...	548
O Lord, turn not thy face away ... ..	<i>Bp. Heber, from Mardley</i>	797
O Lord, who by thy presence hast made light	<i>C. J. P. Spitta</i>	967
O Lord, with vengeance clad ... ..	<i>W. H. Bathurst</i>	602
O Love divine ! how sweet thou art ... ..	<i>C. Wesley</i> ...	147
O Love divine ! what hast thou done ... ..	<i>C. Wesley</i> ...	28

FIRST LINE.	AUTHOR.	HYMN
O Love, I languish at thy stay ... ..	<i>C. Wesley</i> ...	379
O may thy powerful word ... ..	<i>C. Wesley</i> ...	265
O might I this moment cease ... ..	<i>C. Wesley</i> ...	402
O my God, what must I do ... ..	<i>C. Wesley</i> ...	158
O my offended God ... ..	<i>C. Wesley</i> ...	162
O my old, my bosom foe ... ..	<i>C. Wesley</i> ...	274
O render thanks to God above ... ..	<i>Tate and Brady</i>	612
O Saviour, cast a gracious smile ... ..	<i>C. Wesley</i> ...	528
O Saviour, whom this holy morn ... ..	<i>Bp. Heber</i> ...	692
O Sun of righteousness, arise ... ..	<i>J. or C. Wesley</i>	785
O that I could, in every place ... ..	<i>C. Wesley</i> ...	550
O that I could my Lord receive ... ..	<i>C. Wesley</i> ...	125
O that I could repent ! O that ... ..	<i>C. Wesley</i> ...	105
O that I could repent ! With all ... ..	<i>C. Wesley</i> ...	102
O that I could revere ... ..	<i>C. Wesley</i> ...	103
O that I, first of love possessed ... ..	<i>C. Wesley</i> ...	124
O that my load of sin were gone ... ..	<i>C. Wesley</i> ...	388
O that thou wouldst the heavens rent ... ..	<i>C. Wesley</i> ...	138
O thou eternal Victim, slain ... ..	<i>C. Wesley</i> ...	708
O thou faithful God of love ... ..	<i>C. Wesley</i> ...	915
O thou God who hearest prayer ... ..	<i>Dr. B. H. Kennedy</i>	597
O thou, our Husband, Brother, Friend ... ..	<i>C. Wesley</i> ...	523
O thou that hangedst on the tree ... ..	<i>C. Wesley</i> ...	774
O thou that hear'st when sinners cry ... ..	<i>Dr. Watts</i> ...	574
O thou to whose all-searching sight ... ..	<i>Count Zinzendorf</i> ...	339
O thou who camest from above ... ..	<i>C. Wesley</i> ...	327
O thou who hast our sorrows borne ... ..	<i>C. Wesley</i> ...	122
O thou who hast redeemed of old ... ..	<i>C. Wesley</i> ...	772
O thou who, when I did complain ... ..	<i>S. Wesley, Sen.</i>	614
O thou whom fain my soul would love ... ..	<i>C. Wesley</i> ...	113
O thou, whom once they flocked to hear ... ..	<i>C. Wesley</i> ...	396
O thou, whose offering on the tree... ..	<i>C. Wesley</i> ...	702
O timely happy, timely wise ... ..	<i>J. Keble</i> ...	965
O 'tis enough, my God, my God ... ..	<i>C. Wesley</i> ...	170
O unexhausted grace ... ..	<i>C. Wesley</i> ...	172
O what shall I do my Saviour to praise ... ..	<i>C. Wesley</i> ...	198
O when shall we sweetly remove ... ..	<i>C. Wesley</i> ...	946
O wondrous power of faithful prayer ... ..	<i>C. Wesley</i> ...	298
O worship the King, All glorious above ... ..	<i>Sir R. Grant</i> ...	611
O'erwhelmed with blessings from above ... ..	<i>C. Wesley</i> ...	1016
Of old, O God, thine own right hand ... ..	<i>J. Montgomery</i>	589
Oft I in my heart have said... ..	<i>C. Wesley</i> ...	192
Oft in danger, oft in woe ... ..	<i>Kirke White and Miss Maitland</i>	847
Omnipotent Lord, My Saviour and King	<i>C. Wesley</i> ...	273

FIRST LINE.	AUTHOR.	HYMN
Omnipotent Redeemer ... ..	<i>C. Wesley</i> ...	736
Omnipresent God ! whose aid ... ..	<i>C. Wesley</i> ...	287
On all the earth thy Spirit shower ... ..	<i>Altered from Dr. H. More</i>	457
On thee, O God of purity ... ..	<i>C. Wesley</i> ...	543
Once more the sun is beaming bright ... ..	<i>St. Ambrose</i> ...	966
Once thou didst on earth appear ... ..	<i>C. Wesley</i> ...	413
One thing with all my soul's desire ... ..	<i>J. Montgomery</i>	558
Open, Lord, my inward ear... ..	<i>C. Wesley</i> ...	358
Other ground can no man lay ... ..	<i>C. Wesley</i> ...	516
Our earth we now lament to see ... ..	<i>C. Wesley</i> ...	442
Our friendship sanctify and guide ... ..	<i>C. Wesley</i> ...	524
Our Jesus is gone up on high ... ..	<i>C. Wesley</i> ...	759
Our Lord is risen from the dead ... ..	<i>C. Wesley</i> ...	557
Out of the deep I cry ... ..	<i>C. Wesley</i> ...	151
Out of the depth of self-despair ... ..	<i>C. Wesley</i> ...	625
Out of the depths I cry to thee ... ..	<i>M. Luther</i> ...	626
Partners of a glorious hope .. ..	<i>C. Wesley</i> ...	522
Pass a few swiftly-fleeting years ... ..	<i>C. Wesley</i> ...	48
Peace be on this house bestowed ... ..	<i>C. Wesley</i> ...	479
Peace, doubting heart ! my God's I am ... ..	<i>C. Wesley</i> ...	272
Pierce, fill me with an humble fear ... ..	<i>C. Wesley</i> ...	313
Pleasant are thy courts above ... ..	<i>H. F. Lyte</i> ...	593
Plunged in a gulf of dark despair ... ..	<i>Dr. Watts</i> ...	699
Praise, O praise our God and King ... ..	<i>Sir H. W. Baker</i>	631
Praise the Lord ! who reigns above ... ..	<i>C. Wesley</i> ...	641
Praise the Lord ! ye heavens, adore him ... ..	<i>J. Kemphorne</i>	640
Praise ye the Lord ! 'tis good to raise ... ..	<i>Dr. Watts</i> ...	225
Prayer is the soul's sincere desire ... ..	<i>Montgomery</i> ...	823
Prisoners of hope, arise ... ..	<i>C. Wesley</i> ...	387
Prisoners of hope, lift up your heads ... ..	<i>C. Wesley</i> ...	380
Pure baptismal Fire divine ... ..	<i>C. Wesley</i> ...	766
Quickened with our immortal Head ... ..	<i>C. Wesley</i> ...	419
Raise the psalm ; let earth adoring ... ..	<i>Archd. Churton</i>	604
Regardless now of things below ... ..	<i>C. Wesley</i> ...	773
Rejoice evermore With angels above ... ..	<i>C. Wesley</i> ...	19
Rejoice for a brother deceased ... ..	<i>C. Wesley</i> ...	49
Rejoice, the Lord is King ... ..	<i>C. Wesley</i> ...	729
Remember, Lord, the pious zeal ... ..	<i>C. Wesley</i> ...	629
Return, O wanderer, to thy home... ..	<i>Dr. Hastings</i> ...	792
Righteous God ! whose vengeful phials ... ..	<i>C. Wesley</i> ...	60
Rock of ages, cleft for me ... ..	<i>A. M. Toplady</i>	709

FIRST LINE.	AUTHOR.	HYMN
Safe in the fiery furnace ... ..	<i>C. Wesley</i> ...	855
Safely through another week ... ..	<i>J. Newton</i> ...	975
Salvation ! O the joyful sound ... ..	<i>Dr. Watts</i> (in part)	742
Save me, O God ; for thou alone ... ..	<i>Dr. B. H. Kennedy</i>	549
Saviour, again to thy dear name we raise ...	<i>J. Ellerton</i> ...	962
Saviour, cast a pitying eye ... ..	<i>C. Wesley</i> ...	116
Saviour from sin, I wait to prove ... ..	<i>C. Wesley</i> ...	375
Saviour, I now with shame confess ... ..	<i>C. Wesley</i> ...	180
Saviour, I still to thee apply ... ..	<i>C. Wesley</i> ...	887
Saviour, if thy precious love ... ..	<i>Altered from G. Herbert</i>	24
Saviour, let thy sanction rest ... ..	<i>Dr. Raffles</i> ...	995
Saviour of all, to thee we bow ... ..	<i>C. Wesley</i> ...	507
Saviour of all, what hast thou done ... ..	<i>C. Wesley</i> ...	330
Saviour of sinful men ... ..	<i>C. Wesley</i> ...	481
Saviour of the sin-sick soul ... ..	<i>C. Wesley</i> ...	398
Saviour, on me the grace bestow ... ..	<i>C. Wesley</i> ...	72
Saviour, on me the want bestow ... ..	<i>C. Wesley</i> ...	304
Saviour, Prince of Israel's race ... ..	<i>C. Wesley</i> ...	101
Saviour, sprinkle many nations ... ..	<i>Dr. A. C. Cox</i>	743
Saviour, the world's and mine ... ..	<i>C. Wesley</i> ...	27
Saviour, thy sacred day ... ..	<i>C. Wesley</i> ...	952
Saviour, to thee we humbly cry ... ..	<i>C. Wesley</i> ...	461
Saviour, we know thou art ... ..	<i>C. Wesley</i> ...	732
Saviour, we now rejoice in hope ... ..	<i>C. Wesley</i> ...	649
Saviour, when in dust to thee ... ..	<i>Sir R. Grant</i> ...	710
Saviour, whom our hearts adore ... ..	<i>C. Wesley</i> ...	730
See how great a flame aspires ... ..	<i>C. Wesley</i> ...	218
See Israel's gentle Shepherd stand ... ..	<i>Dr. Doddridge</i>	889
See, Jesu, thy disciples see ... ..	<i>C. Wesley</i> ...	486
See, sinners, in the Gospel glass ... ..	<i>C. Wesley</i> ...	31
See the Conqueror mounts in triumph ... ..	<i>Bp. Wordsworth</i>	720
Servant of all, to toil for man ... ..	<i>C. Wesley</i> ...	322
Shall I, for fear of feeble man ... ..	<i>C. Wesley</i> ...	279
Shepherd divine, our wants relieve ... ..	<i>C. Wesley</i> ...	297
Shepherd of Israel, hear ... ..	<i>C. Wesley</i> ...	459
Shepherd of souls, with pitying eye ... ..	<i>C. Wesley</i> ...	82
Show forth thy mercy, gracious Lord ... ..	<i>Archd. Hare</i> ...	566
Show pity, Lord ; O Lord, forgive ... ..	<i>Dr. Watts</i> ...	574
Shrinking from the cold hand of death ... ..	<i>C. Wesley</i> ...	45
Since all the downward tracks of time ... ..	<i>J. Hervey</i> ...	846
Since the Son hath made me free ... ..	<i>C. Wesley</i> ...	390
Sing to the great Jehovah's praise ... ..	<i>C. Wesley</i> ...	979
Sing we to our conquering Lord ... ..	<i>C. Wesley</i> ...	605
Sinners, believe the gospel word ... ..	<i>C. Wesley</i> ...	32

FIRST LINE.	AUTHOR.	HYMN
Sinners, lift up your hearts ... ..	<i>C. Wesley</i> ...	761
Sinners, obey the Gospel-word ... ..	<i>C. Wesley</i> ...	9
Sinners, rejoice ; your peace is made ... ..	<i>C. Wesley</i> ...	721
Sinners, turn, why will ye die ... ..	<i>C. Wesley</i> ...	6
Sinners, your hearts lift up ... ..	<i>C. Wesley</i> ...	86
Soldiers of Christ, arise ... ..	<i>C. Wesley</i> ...	266
Sometimes a light surprises... ..	<i>W. Cowper</i> ...	804
Son of God, if thy free grace ... ..	<i>C. Wesley</i> ...	187
Son of thy Sire's eternal love ... ..	<i>J. Wesley</i> ...	236
Sovereign of all the worlds on high ... ..	<i>Dr. Doddridge</i> ...	764
Sovereign of all ! whose will ordains ... ..	<i>C. Wesley</i> ...	465
Sow in the morn thy seed ... ..	<i>J. Montgomery</i> ...	739
Speed thy servants, Saviour, speed them ... ..	<i>T. Kelly</i> ...	878
Spirit divine ! attend our prayers ... ..	<i>Dr. A. Reed</i> ...	771
Spirit of faith, come down ... ..	<i>C. Wesley</i> ...	85
Spirit of truth, essential God ... ..	<i>C. Wesley</i> ...	255
Spirit of truth ! on this thy day ... ..	<i>Bp. Heber</i> ...	767
Stand the omnipotent decree ... ..	<i>C. Wesley</i> ...	61
Stay, thou insulted Spirit, stay ... ..	<i>C. Wesley</i> ...	161
Still for thy lovingkindness, Lord ... ..	<i>C. Wesley</i> ...	92
Still, Lord, I languish for thy grace .. ..	<i>C. Wesley</i> ...	146
Stupendous height of heavenly love ... ..	<i>C. Wesley</i> ...	686
Stupendous love of God most high ... ..	<i>C. Wesley</i> ...	25
Summoned my labour to renew ... ..	<i>C. Wesley</i> ...	321
Sun of my soul ! thou Saviour dear ... ..	<i>J. Keble</i> ...	973
Surrounded by a host of foes ... ..	<i>C. Wesley</i> ...	269
Sweet is the memory of thy grace ... ..	<i>Dr. Watts</i> ...	637
Sweet is the sunlight after rain ... ..	<i>Dr. Punshon</i> ...	957
Sweet is the work, my God, my King ... ..	<i>Dr. Watts</i> ...	599
Sweet place ; sweet place alone ... ..	<i>S. Crossman</i> ...	942
Talk with us, Lord, thyself reveal ... ..	<i>C. Wesley</i> ...	214
Teacher of hearts, 'tis thine alone ... ..	<i>C. Wesley</i> ...	871
Terrible thought ! shall I alone ... ..	<i>C. Wesley</i> ...	80
That health of soul I gasp to know ... ..	<i>C. Wesley</i> ...	816
The Church in her militant state ... ..	<i>C. Wesley</i> ...	77
The day is past and over ... ..	<i>St. Anatolius</i> ...	968
The day of Christ, the day of God... ..	<i>C. Wesley</i> ...	254
The day of wrath, that dreadful day ... ..	<i>Sir W. Scott</i> ...	934
The earth is the Lord's, And all it contains	<i>C. Wesley</i> ...	496
The earth with all her fulness owns ... ..	<i>C. Wesley</i> ...	557
The foe behind, the deep before ... ..	<i>Dr. Neale</i> ...	715
The God of Abraham praise ... ..	<i>T. Oliviers</i> ...	800
The grace of Jesus Christ the Son ... ..	<i>C. Wesley</i> ...	1005
The great Archangel's trump shall sound ...	<i>C. Wesley</i> ...	57



FIRST LINE.	AUTHOR.	HYMN
The great redeeming Angel, thee ... ..	<i>C. Wesley</i> ...	894
The harvest of my joys is past ... ..	<i>C. Wesley</i> ...	776
The heathen perish ; day by day ... ..	<i>J. Montgomery</i>	746
The heavens declare thy glory, Lord ... ..	<i>Dr. Watts</i> ...	553
The holy unconcern ... ..	<i>C. Wesley</i> ...	877
The hour of my departure's come ... ..	<i>M. Bruce</i> ...	924
The Lord is King, and earth submits ... ..	<i>C. Wesley</i> ...	280
The Lord Jehovah reigns ... ..	<i>Dr. Watts</i> ...	650
The Lord of earth and sky ... ..	<i>C. Wesley</i> ...	981
The Lord of Sabbath let us praise... ..	<i>S. Wesley, Jun.</i>	950
The Lord unto my Lord hath said... ..	<i>C. Wesley</i> ...	275
The Lord unto my Lord thus said ... ..	<i>A. Tozer-Russell</i>	613
The Lord's my Shepherd, I'll not want ... ..	<i>Francis Rous</i> ...	556
The men who slight thy faithful word ... ..	<i>C. Wesley</i> ...	94
The morning flowers display their sweets ... ..	<i>S. Wesley, Jun.</i>	46
The name we still acknowledge ... ..	<i>C. Wesley</i> ...	854
The past no longer in my power ... ..	<i>C. Wesley</i> ...	835
The people that in darkness lay ... ..	<i>C. Wesley</i> ...	493
The promise of my Father's love ... ..	<i>Dr. Watts</i> ...	903
The saints who die of Christ possess ... ..	<i>C. Wesley</i> ...	926
The Saviour, when to heaven he rose ... ..	<i>Dr. Doddridge</i>	868
The spacious firmament on high ... ..	<i>J. Addison</i> ...	552
The Spirit of the Lord our God ... ..	<i>C. Wesley</i> ...	107
The strain upraise of joy and praise ... ..	<i>Godescalcus</i> ...	663
The thing my God doth hate ... ..	<i>C. Wesley</i> ...	340
The thirsty are called to their Lord ... ..	<i>C. Wesley</i> ...	78
The voice that breathed o'er Eden... ..	<i>J. Keble</i> ...	996
The voice that speaks Jehovah near ... ..	<i>C. Wesley</i> ...	425
The winds were howling o'er the deep ... ..	<i>Bp. Heber</i> ...	697
Thee, Jesu, thee, the sinner's friend ... ..	<i>C. Wesley</i> ...	144
Thee, Jesus, full of truth and grace ... ..	<i>C. Wesley</i> ...	329
Thee, O my God and King ... ..	<i>C. Wesley</i> ...	191
Thee, we adore, eternal name ... ..	<i>Dr. Watts</i> ...	42
Thee will I love, my strength, my tower ... ..	<i>J. Scheffler</i> ...	210
Thee will I praise with all my heart ... ..	<i>C. Wesley</i> ...	545
Their earthly task who fail to do ... ..	<i>C. Wesley</i> ...	858
There is a book who runs may read ... ..	<i>J. Keble</i> ...	662
There is a fountain filled with blood ... ..	<i>W. Cowper</i> ...	798
There is a land of pure delight ... ..	<i>Dr. Watts</i> ...	938
This day with this day's bread ... ..	<i>C. Wesley</i> ...	1010
This is the field, the world below ... ..	<i>Joseph Hinchliffe</i>	935
This stone to thee in faith we lay ... ..	<i>J. Montgomery</i>	993
This, this is he that came ... ..	<i>C. Wesley</i> ...	705
This, this is the God we adore ... ..	<i>J. Hart</i> ...	660

FIRST LINE.	AUTHOR.	HYMN
Thou art gone up on high ... ..	<i>C. Wesley</i> ...	757
Thou art my hiding-place ; in thee ...	<i>C. Wesley</i> ...	561
Thou art the Way ; by thee alone... ..	<i>Bp. G. W. Doane</i>	671
Thou bidd'st me ask, and with the word ...	<i>C. Wesley</i> ...	778
Thou doest all things well ... ..	<i>W. M. Bunting</i>	838
Thou God of glorious majesty ... ..	<i>C. Wesley</i> ...	59
Thou God of truth and love ... ..	<i>C. Wesley</i> ...	510
Thou God that answerest by fire ... ..	<i>C. Wesley</i> ...	412
Thou God unsearchable, unknown ...	<i>C. Wesley</i> ...	130
Thou great mysterious God unknown ...	<i>C. Wesley</i> ...	97
Thou great Redeemer, dying Lamb ...	<i>J. Cennick</i> ...	682
Thou hidden God, for whom I groan ...	<i>C. Wesley</i> ...	150
Thou hidden love of God, whose height ...	<i>Tersteegen</i> ...	344
Thou hidden source of calm repose ...	<i>C. Wesley</i> ...	209
Thou Jesu, art our King ... ..	<i>C. Wesley</i> ...	737
Thou, Jesu, thou my breast inspire ...	<i>C. Wesley</i> ...	440
Thou Judge of quick and dead ... ..	<i>C. Wesley</i> ...	55
Thou knowest, Lord, the weariness and sorrow	<i>Jane Borthwick</i>	850
Thou Lamb of God, thou Prince of peace	<i>C. F. Richter</i> ...	338
Thou, Lord, art a shield to me ... ..	<i>C. Wesley</i> ...	542
Thou, Lord, hast blest my going out ...	<i>C. Wesley</i> ...	998
Thou, Lord, my witness art ... ..	<i>G. Sandys</i> ...	627
Thou, Lord, on whom I still depend ...	<i>C. Wesley</i> ...	69
Thou Man of griefs, remember me ...	<i>C. Wesley</i> ...	181
Thou, my God, art good and wise ... ..	<i>C. Wesley</i> ...	243
Thou Shepherd of Israel, and mine ...	<i>C. Wesley</i> ...	228
Thou Son of God, whose flaming eyes ...	<i>C. Wesley</i> ...	83
Thou, the great, eternal Lord ... ..	<i>C. Wesley</i> ...	244
Thou, true and only God, lead'st ... ..	<i>J. Lange</i> ...	241
Thou very Paschal Lamb ... ..	<i>C. Wesley</i> ...	704
Thou who art enthroned above ... ..	<i>G. Sandys</i> ...	598
Thou, who hast in Zion laid ... ..	<i>Mrs. A. Bulmer</i>	989
Thou whose Almighty Word ... ..	<i>J. Marriott</i> ...	870
Though God in Christ reveal ... ..	<i>C. Wesley</i> ...	806
Though nature's strength decay ... ..	<i>T. Olivers</i> ...	800
Through all the changing scenes of life ...	<i>Tate and Brady</i>	562
Through God I will His word proclaim ...	<i>C. Wesley</i> ...	575
Through the day thy love hath spared us ...	<i>F. Kelly</i> ...	970
Thus saith the Lord ! Who seek the Lamb	<i>C. Wesley</i> ...	111
Thy ceaseless, unexhausted love ... ..	<i>C. Wesley</i> ...	250
Thy faithfulness, Lord, Each moment we find	<i>C. Wesley</i> ...	5
Thy messengers make known ... ..	<i>C. Wesley</i> ...	735
Thy power and saving truth to show ...	<i>C. Wesley</i> ...	439
Thy way, not mine, O Lord ... ..	<i>Dr. Bonar</i> ...	837

FIRST LINE.	AUTHOR.	HYMN
'Tis finished ! The Messiah dies ... ..	<i>C. Wesley</i> ...	706
To bless thy chosen race ... ..	<i>Tate and Brady</i>	581
To-day, while it is called to-day ... ..	<i>C. Wesley</i> ...	783
To God, the only wise ... ..	<i>Dr. Watts</i> ...	814
To me, almighty Saviour, give ... ..	<i>C. Wesley</i> ...	884
To the haven of thy breast ... ..	<i>C. Wesley</i> ...	292
To the hills I lift mine eyes ... ..	<i>C. Wesley</i> ...	618
To thee, great God of Love ! I bow ... ..	<i>C. Wesley</i> ...	284
To us a child of royal birth ... ..	<i>C. Wesley</i> ...	689
Too strong I was to conquer sin ... ..	<i>C. Wesley</i> ...	126
Tremendous God, with humble fear ... ..	<i>C. Wesley</i> ...	913
True and faithful Witness, thee ... ..	<i>C. Wesley</i> ..	418
True and faithful Witness, thou ... ..	<i>C. Wesley</i> ...	449
Trusting in our Lord alone ... ..	<i>C. Wesley</i> ...	724
Try us, O God, and search the ground ... ..	<i>C. Wesley</i> ...	503
Two are better far than one ... ..	<i>C. Wesley</i> ...	487
Two or three in Jesu's name ... ..	<i>C. Wesley</i> ...	862
Unchangeable, almighty Lord ... ..	<i>C. Wesley</i> ...	505
Unclean, of life and heart unclean ... ..	<i>C. Wesley</i> ...	779
Unprofitable all and vain ... ..	<i>C. Wesley</i> ...	833
Unto thee I lift my eyes ... ..	<i>H. F. Lyte</i> ...	620
Upright, both in heart and will ... ..	<i>C. Wesley</i> ...	98
Us, who climb thy holy hill ... ..	<i>C. Wesley</i> ...	424
Vain, delusive world, adieu ... ..	<i>C. Wesley</i> ...	809
Victim Divine, thy grace we claim ... ..	<i>C. Wesley</i> ...	902
Vouchsafe to keep me, Lord, this day ... ..	<i>C. Wesley</i> ...	820
Warned of my dissolution near ... ..	<i>C. Wesley</i> ...	919
Watched by the world's malignant eye ... ..	<i>C. Wesley</i> ...	319
We give immortal praise ... ..	<i>Dr. Watts</i> ...	644
We know, by faith we know ... ..	<i>C. Wesley</i> ...	74
We know, by faith we surely know ... ..	<i>C. Wesley</i> ...	673
We plough the fields, and scatter ... ..	<i>M. Claudius</i> ...	988
We rose to-day with anthems sweet ... ..	<i>Dr. Punshon</i> ...	961
Weary of earth and laden with my sin ... ..	<i>J. Stone</i> ...	794
Weary of wandering from my God ... ..	<i>C. Wesley</i> ...	186
Weary souls, that wander wide ... ..	<i>C. Wesley</i> ...	20
Welcome, sweet day of rest ... ..	<i>Dr. Watts</i> ...	956
What am I, O thou glorious God ... ..	<i>C. Wesley</i> ...	206
What are these arrayed in white ... ..	<i>C. Wesley</i> ...	76
What could your Redeemer do ... ..	<i>C. Wesley</i> ...	8
What is our calling's glorious hope ... ..	<i>C. Wesley</i> ...	406

FIRST LINE.	AUTHOR.	HYMN
What means this eager, anxious throng ...	<i>Miss Campbell</i>	695
What ! never speak one evil word ...	<i>C. Wesley</i> ...	363
What now is my object and aim ...	<i>C. Wesley</i> ...	371
What shall I do my God to love ...	<i>C. Wesley</i> ...	378
What shall I render to my God ...	<i>C. Wesley</i> ...	614
What shall we offer our good Lord ...	<i>A. G. Spangenberg</i>	492
When all thy mercies, O my God ...	<i>J. Addison</i> ...	657
When gathering clouds around I view ...	<i>Sir R. Grant</i> ...	849
When, gracious Lord, when shall it be ...	<i>C. Wesley</i> ...	163
When I survey the wondrous cross ...	<i>Dr. Watts</i> ...	700
When Israel out of Egypt came ...	<i>C. Wesley</i> ...	223
When, my Saviour, shall I be ...	<i>C. Wesley</i> ...	381
When our heads are bowed with woe ...	<i>Dean Milman</i>	711
When our redeeming Lord ...	<i>C. Wesley</i> ...	623
When quiet in my house I sit ...	<i>C. Wesley</i> ...	328
When shall thy love constrain ...	<i>C. Wesley</i> ...	137
When thou hast disposed a heart ...	<i>C. Wesley</i> ...	876
When, with wasting sickness worn ...	<i>Dr. Wardlaw</i>	672
Where shall my wondering soul begin ...	<i>C. Wesley</i> ...	30
Where shall true believers go ...	<i>C. Wesley</i> ...	941
Where the ancient dragon lay ...	<i>C. Wesley</i> ...	349
Wherewith, O God, shall I draw near ...	<i>C. Wesley</i> ...	127
While dead in trespasses I lie ...	<i>C. Wesley</i> ...	136
While lone upon the furious waves ...	<i>E. E. Jenkins</i>	1003
Whither shall a creature run ...	<i>C. Wesley</i> ...	633
Who can describe the joys that rise ...	<i>Dr. Watts</i> ...	867
Who can worthily commend ...	<i>C. Wesley</i> ...	423
Who hath slighted or contemned ...	<i>C. Wesley</i> ...	383
Who in the Lord confide ...	<i>C. Wesley</i> ...	622
Who is this gigantic foe ...	<i>C. Wesley</i> ...	278
Who Jesus our example know ...	<i>C. Wesley</i> ...	860
Whom Jesu's blood doth sanctify ...	<i>C. Wesley</i> ...	801
Why do we mourn departing friends ...	<i>Dr. Watts</i> ...	929
Why not now, my God, my God ...	<i>C. Wesley</i> ...	149
Why should I till to-morrow stay ...	<i>C. Wesley</i> ...	782
Why should the children of a King ...	<i>Dr. Watts</i> ...	765
Wisdom ascribe, and might, and praise ...	<i>C. Wesley</i> ...	980
With broken heart and contrite sigh ...	<i>C. Elven</i> ..	795
With glory clad, with strength arrayed ...	<i>Tate and Brady</i>	600
With glorious clouds encompassed round ...	<i>C. Wesley</i> ...	128
With joy we meditate the grace ...	<i>Dr. Watts</i> ...	725
Woe is me ! what tongue can tell ...	<i>C. Wesley</i> ...	112
Woe to the men on earth who dwell ...	<i>C. Wesley</i> ...	63
Worship, and thanks, and blessing ...	<i>C. Wesley</i> ...	276

FIRST LINE.	AUTHOR.	HYMN
Would Jesus have the sinner die ... ..	<i>C. Wesley</i> ...	33
Wretched, helpless, and distrest ... ..	<i>C. Wesley</i> ...	109
Ye faithful souls, who Jesus know ... ..	<i>C. Wesley</i> ...	420
Ye humble souls, that seek the Lord ... ..	<i>Dr. Doddridge</i>	713
Ye neighbours, and friends Of Jesus draw near	<i>C. Wesley</i> ...	40
Ye ransomed sinners, hear ... ..	<i>C. Wesley</i> ...	345
Ye servants of God, Your Master proclaim	<i>C. Wesley</i> ...	859
Ye simple souls that stray ... ..	<i>C. Wesley</i> ...	21
Ye thirsty for God, To Jesus give ear ... ..	<i>C. Wesley</i> ...	10
Ye virgin souls, arise ... ..	<i>C. Wesley</i> ...	65
Ye worms of earth, arise ... ..	<i>C. Wesley</i> ...	983
Yes, from this instant now, I will ... ..	<i>C. Wesley</i> ...	178
Yield to me now, for I am weak .. ..	<i>C. Wesley</i> ...	141
You, who dwell above the skies ... ..	<i>G. Sandys</i> ...	639
Young men and maidens, raise ... ..	<i>C. Wesley</i> ...	232

# Index to Names.

*The figures refer to the Hymns.*

- 38 Angelus, John, 210, 737.  
44 Asbury, Rev. Bishop.  
2 America, 28, 44, 45, 143, 144,  
202, 224, 295, 373, 608, 695,  
699, 709, 747, 786, 790, 792,  
798, 845, 848, 866, 938, 948,  
974.  
47 Aberdeen, Girl in.  
70 Atkinson, Mrs.  
168 Actress, Conversion of an.  
184 Atkinson, John.  
201 Arnett, Mrs.  
206 Agar, Rev. Joseph.  
209 Ash, Mary Elizabeth.  
301 Austen, Ann.  
346 Allen, Mrs. (Shetland).  
371 Agar, Mrs. (York).  
391 Antinomianism, Errors of.  
408 Anderson, Rev. John.  
552 Addison, Joseph, 657, 1002.  
591 Agar, Benjamin.  
633 Arianism checked.  
660 Allan, John.  
709 "Albert the Good," 923.  
709 African Girl.  
718 Ascension Hymn.  
725 Aikenhead, Rev. John.  
737 Angelus, John.  
742 Arrivé, Mrs. Elizabeth.  
747 Andrew, Bishop J. Osgood.  
752 Ambrose, Bishop of Milan.  
800 Abraham, The God of.  
848 Adams, Sarah Fuller.  
918 Atmore, Rev. Charles.  
925 Allwood, William.  
966 Ambrose, St.  
968 Anatolius, Bishop.  
972 Abide with me.
- 973 Arnold, Dr. Thomas K.  
987 Alford, Dean.
- 1 Bray, Thomas, 30.  
1 Bohler, Peter, 30.  
1 Bentley, Peter, Helmsley.  
2 Boston Methodism.  
2 Baker, Sarah, Culmstock.  
9 Bradburn, Samuel, 327.  
12 Bissaker, Mrs.  
12 Bramwell, Rev. William.  
12 Bottomley, George.  
37 Baker, Elizabeth.  
37 Bingham, Miss Mary Helen.  
42 Bellamy, Rev. George.  
44 Belcher, Joseph.  
55 Burdsall, Richard, 198, 205,  
327, 618.  
59 Bridge, Luke.  
59 Brown, Mrs Ann.  
68 Burnby, Mrs.  
76 Butler, Vertue.  
96 Barton, Rev. William.  
115 Bradford, Rev. Joseph, 224.  
125 Belamy, Solomon.  
128 Bagshaw, Thomas.  
140 Burrall, Solomon.  
143 Beecher, Rev. Dr. Lyman.  
143 Boutwill, Herbert.  
143 Benson, Rev. Joseph, 787, 918.  
147 Bailey, John.  
157 Bennett, Mrs.  
175 Barton, Rev. William.  
189 Bickersteth, Rev. Edward.  
202 Braden, Richard A.  
202 Buckley, Rev. James.  
202 Barnsley, Ann.  
205 Budgett, Henry.

- 213 Bickerton, Sarah.  
 213 Batho, Mrs.  
 213 Butterworth, Joseph, M.P.  
 227 Bush, Mrs. (Bath).  
 244 Broad, Sarah.  
 246 Barrett, Mrs. (Hull).  
 246 Bird, Mrs.  
 285 Bourignon, Antonia.  
 285 Byrom, Dr. John, 691.  
 316 Beaumont, Rev. Dr. Joseph.  
 329 Barritt, Mrs. Mary.  
 335 Biddulph, Sampson.  
 335 Bealey, Mrs. Richard.  
 336 Bailey, Mary.  
 338 Bramwell, John.  
 340 Blackmore, Richard.  
 367 Blackett, Rev. James.  
 367 Brackenbury, Robert Carr,  
     380, 759, 918.  
 386 Benson, Mrs. Sarah.  
 386 Bunting, Rev. Dr., 272, 510,  
     909.  
 389 Bond, James.  
 434 Ballah, Rebecca.  
 497 Beacham, Francis.  
 499 Buttle, Richard (Hull).  
 537 Bywater, Mrs.  
 540 Brady, Nicholas.  
 588 Bathurst, Rev. Wm. Hiley.  
 608 Bannister, Rev. Dr. Henry.  
 631 Baker, Rev. Sir Henry L.  
 679 Bernard of Clairvaux.  
 691 Byrom, Dr. John, 285.  
 708 Brevint, Dr., 709, 902.  
 709 Beynon, Mary.  
 722 Bakewell, John, 800.  
 740 Bruce, Michael.  
 768 Bunting, Rev. Wm. M., 770,  
     799, 817, 891, 892, 909, 951.  
 786 Benson, Walker B.  
 798 Belfast Factory Girls.  
 800 Booth, Mrs. (Huddersfield).  
 831 Bradnack, Rev. Isaac.  
 837 Bonar, Rev. Dr. Horatius, 857,  
     984.
- 850 Borthwick, Jane.  
 912 Browne, Hugh.  
 912 Balls, William.  
 918 Burgess, Mrs.  
 920 Baxter, Rev. Richard.  
 939 Baker, Francis, priest.  
 941 Buckley, Francis.  
 943 Bernard, St., of Cluny.  
 947 Budgett, Samuel.  
 947 Banks, Mr. Baker.  
 947 Batty, Elizabeth.  
 949 Bateson, Thomas.  
 949 Buzacott, Rev. Aaron.  
 963 Bridgehouse Chapel, Sheffield.  
 986 Bullock, Rev. William.  
 989 Bulmer, Mrs. Agnes.
- I Cargill, Margaret.  
 I Clarkson, Mrs. James.  
 12 Calvin, Bartholomew.  
 22 City Road Chapel, 101, 231,  
     343, 373, 503, 800, 913, 989.  
 22 Community, 503, 995.  
 34 Carvosso, Alice.  
 37 Collier, Mrs.  
 59 Clarke, Dr. Adam, 81, 143,  
     334, 464, 586, 809, 989.  
 69 Cocker, Anna.  
 70 Cowley, George.  
 74 Chapman, Robert.  
 91 Cordeux, Hannah, 333.  
 94 Candler, Ann.  
 147 Carter, Thomas.  
 202 Collinson, James.  
 202 Cranswick, Rev. Matthew.  
 205 Chapman, Christopher.  
 209 Coley, Rev. Samuel.  
 210 Cobden, Richard, M.P.  
 272 Cornish Fishermen.  
 312 Coke, Rev. Dr., 404, 494, 918.  
 329 Creamer, David.  
 333 Cordeux, Mrs.  
 337 Calvert, Elizabeth.  
 343 Corderoy, Mrs. (Lambeth).  
 373 Chappel, Benjamin.

- 403 Charles, Emma Ann.  
 415 Cowper, William, 667, 798,  
     804, 845.  
 482 Caws, Mrs.  
 494 Clough, Rev. Benjamin.  
 494 Caudle, W.  
 501 Copland, Charles.  
 537 Clendinnen, Rev. John C.  
 580 Churton, Rev. Dr. Edward.  
 586 Clarke, Dr. Adam.  
 657 Crowther, Rev. Jonathan.  
 650 Caborn, James.  
 678 Corderoy, Hannah Sophia.  
 678 Croggon, Rev. Walter Oke.  
 682 Cennick, Rev. John. [Book.  
 683 Christmas Hymn in Prayer  
 691 Christmas Carol.  
 695 Campbell, Miss (New Jersey).  
 700 Cramp, J.  
 703 Cassell, John Henry.  
 709 Cotterill, Rev. Thomas, 907.  
 722 Creighton, Rev. James.  
 723 Curnock, Rev. Nehemiah.  
 743 Coxe, Rev. Dr. Arthur C.  
 751 Cosin, Rev. Dr. John.  
 752 Charlemagne's Hymn.  
 753 Capet, Robert (King).  
 760 Cornish Revival Experience.  
 765 Chesterfield, J. Wesley's Visit to  
 790 Codner, Mrs. Elizabeth.  
 792 Collyer, Rev. Dr. Bengo', 932,  
 821 Conder, Josiah. [995.  
 831 Chadwick, Mrs. (Halifax).  
 831 Church of England Service.  
 895 Cox, Miss (translator).  
 909 Covenant Hymn (W.M.B.).  
 931 Crossman, Rev. Samuel, 942.  
 933 Celano, Thomas of.  
 948 Cooke, Rev. Corbett.  
 957 Clough, Rev. Benjamin.  
 966 Chandler, Rev. John, 991.  
 988 Claudius, Matthias.  
 988 Campbell, Miss J. M.  
 1 Day, Mary (London).  
 1 Dawson, William, 147, 831.  
 12 Docking, John.  
 22 Davis, Rev. Owen.  
 29 Dalby, Matilda.  
 57 Deliverance from Death.  
 70 Daniell, Bridget.  
 76 Dewhurst, Sarah.  
 103 Damocles, Story of.  
 133 Dessler, W. C., 851.  
 157 Dunn, Mrs. Ann.  
 168 Dowsett, Elizabeth.  
 198 Dickenson, Margaret.  
 201 Dove, Christopher.  
 201 Davis, Mrs. Charles.  
 202 Dracott, George.  
 205 Douglas, Mrs. Agnes.  
 213 Dewhurst, John.  
 214 Decker, Rev. G. H.  
 273 Deane, Elizabeth.  
 333 Dove, Rev. Thomas.  
 346 Dowling, Rev. William.  
 346 Dalby, Frances.  
 350 Dober, Anna.  
 373 Dickenson, Eleanor.  
 482 Day, Mrs. Jane.  
 500 Day, Mrs. Isabella.  
 537 Drew, Stephen.  
 608 Dempster, Rev. Dr.  
 656 Davies, Rev. Samuel.  
 671 Doane, Dr. G. Washington.  
 703 Dying Jewess.  
 707 Derby, Lord.  
 709 Drummer Boy.  
 709 Draper, Rev. Daniel J.  
 742 Dale, Mrs. (Watchett).  
 752 Dryden, John, 647.  
 831 Dobry, the German Peasant.  
 831 Duke Christian's Letter.  
 831 Dawson, William, 963.  
 938 Donelson, Rev. Dr. Park L.  
 956 Dixon, John.  
 959 Doddridge, Dr. P., 658, 664,  
     713, 764, 868, 889, 912, 978,  
     997.



- 963 Downes, Phillis.  
 963 Doxology in Nature.  
 22 Epworth Rectory Burnt.  
 26 Entwisle, Rev. William.  
 37 Elliott, Robert.  
 63 Earthquake Hymn.  
 66 Edwards, Sarah.  
 223 Everett, Rev. James, corrected.  
 261 Ellis, Rev. R. Staunton.  
 316 Early, John.  
 329 Elam, Rev. John.  
 700 Evans, Mrs. (Crich).  
 709 Edgar, Rev. David.  
 716 Easter Hymn.  
 795 Elven, Cornelius.  
 796 Elliott, Charlotte.  
 839 Evans, Christmas.  
 845 Entwisle, Rev. Joseph.  
 863 Ellerton, Rev. John.  
 944 Everett, Rev. James, 223.  
 948 Entwisle, Mrs. Joseph.  
 1 Fletcher, Mary, 68, 371, 373, 391.  
 16 Fletcher, Rev. John, 47, 343, 372, 385, 386, 499, 725.  
 45 Fox, Mrs. W. B.  
 47 Fletcher, John, and the Young Ladies.  
 61 Fast-Day Hymn.  
 67 Foundry, 50, 140, 224.  
 74 Fernley, J. D.  
 127 Fisher, Rev. John.  
 143 Finney, President.  
 217 Fernley, Mrs. Maria.  
 220 Fowler, George.  
 269 Fox, Rev. William.  
 353 Freylinghausen, J. A.  
 385 Fletcher, Rev. John.  
 386 Fletcher and Berridge.  
 498 Fison, Mrs. M. M.  
 540 Fish, Rev. Henry, M.A., 614.  
 700 Father Ignatius.  
 800 Fishwick, William.  
 839 Fletcher, Ann Grime.  
 944 For Ever with the Lord.  
 1008 Fawcett, Rev. Dr. John.  
 1 Green, Mrs. Southport.  
 22 Good Friday Hymn.  
 23 Gerhardt, Paul, 373, 831.  
 26 Goodacre, William.  
 101 Gabriel, Mrs. Thomas.  
 112 Good Samaritan.  
 156 Gardner, Mrs.  
 168 Glass, Mrs.  
 190 German Sunday Scholar.  
 201 Gardner, Mary Ann.  
 205 Gibson, George.  
 219 Gwennap Pit.  
 243 Grace before Meat.  
 272 Gaulter, Mrs.  
 337 Garrett, Rev. Philip.  
 373 Griffith, Rev. Walter.  
 434 Gladwin, Georgiana.  
 534 Gough, John B.  
 585 George, King of Fiji.  
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 49 Hall, Martha.  
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 52 Hutchins, Samuel.  
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 66 Howes, Mrs. S. C.  
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 202 Hiskins, William.  
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 229 Hardy, Mary.  
 243 Hardcastle, C. D.  
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 276 Honest Munchin.  
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 5 Ince, Mrs. Ellen.  
 26 Isett, James.  
 163 Isaac, Mary.  
 295 Ivamy, George.  
 920 Ingle, Rev. S.  
 933 Irons, Rev. Dr. Wm. Joseph.  
 12 Jackson, Elizabeth.  
 22 Jobson, Mrs., 950.  
 24 Jackson, Rev. Thos., 43, 48,  
     140, 439, 918.  
 34 Jeffs, Mary.  
 39 Johnson, John.  
 41 Jenkins, Rev. John.  
 45 Jones, John.  
 71 Jottie, John.  
 125 Jones, Sarah.

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     68 Pilgrim's Hymn.  
     71 Pratt, Rev. J. C.  
     74 Pearson, Thomas.  
     84 Portland, The Isle of.  
 205 Proctor, Bryan.  
 205 Pawson, Rev. John, 373.  
 213 Pawson, Thomas.  
 214 Payson, Rev. Dr.  
 214 Pool, Ann.  
 328 Potter, Samuel.  
 367 Pennington, Ann.  
 384 Pape, Isaac.  
 404 Pearse, Robert.  
 415 Pearson, Sarah.  
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 845 Providence Hymn.  
 343 Pilmore, Rev. J., 343, 373, 918.  
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 940 Pike, William.  
 948 Prescott, Mary.  
 948 Post, Mr. Charles.  
 957 Punshon, Dr. W. M., 961.  
 974 Paine, Bishop Robert.  
  
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 923 Queen Victoria, 932.  
  
     12 *Rothsay Castle* Steamer.  
     15 Ross, Thomas.  
     22 Rhodes, Rev. Benjamin.  
     37 Ranson, Rev. Henry, 135.  
     37 Robarts, Rev. Richard.  
     37 Rushforth, Rev. Th. C.  
     69 Roach, William.  
 115 Ritchie, Miss Elizabeth, 224,  
     371.  
 135 Ranson, Rev. Henry.  
 168 Ravenscroft, Ralph.  
 189 Rothe, John A.  
 198 Roberts, Ann.  
 205 Robinson, William.  
 205 Rogers, Hester Ann.  
 209 Reynolds, Mary.  
 231 Rankin, Rev. Thomas.  
 243 Ramsgate Methodists.  
 263 Rolstone, George.  
 335 Rowe, George.  
 338 Richter, C. F.  
 346 Reynolds, Rev. John.  
 360 Riles, Mrs. John.

- 385 Rowbotham, Mrs.  
 404 Rhodes, Sarah.  
 406 Rowbotham, Sarah.  
 436 Ripley, John (Leeds).  
 482 Richmond, Rev. Legh.  
 501 Ridgway, John.  
 556 Rous, Francis.  
 606 Rawson, George.  
 613 Russell, Rev. Arthur Tozer.  
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 831 Ridley, Henry.  
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 866 Robinson, Robert.  
 898 "Real Presence" Denied.  
 898 Rigg, Rev. Dr. J. H.  
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 932 Ringwaldt, Bartholemew.  
 938 Reid, Miss Harriet.  
 949 Redruth, A Funeral at.  
 995 Raffles, Rev. Dr. Thomas.  
 2 Studley, Dr. W.  
 12 Smith, Dr. Gervase, 34.  
 28 Summers, Rev. Dr. T. O., 45.  
 33 Smith, Thomas.  
 33 Stokoe, James.  
 38 Shipman, Marian.  
 65 Scott, Margaret.  
 67 Sims, Mrs. Elizabeth.  
 68 Stevenson, John G.  
 69 Swindelly, Hannah.  
 73 Smith, Martha.  
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 132 Southey's Life of Wesley.  
 138 Sellers, Rev. Samuel.  
 143 Sunday-School Party.  
 143 Stowe, Harriet Beecher.  
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 160 Smith, Dr. George.  
 163 "Samson Agonistes."  
 190 Smetham, James.  
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 202 Strettinus, Samuel.  
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 227 Scholes, Samuel.  
 340 Spanton, Robert.  
 344 Southey, Dr., corrected.  
 367 Shaw, Ann.  
 386 Scott, James.  
 391 Sanctification set Forth.  
 421 Smith, Mrs. Joseph.  
 426 Spence, Robert.  
 429 Scriptural character of the Hymns.  
 437 Spanish Hymn.  
 437 Stockdale, Elizabeth.  
 492 Spangenberg, A. G.  
 498 Spencer, Mrs. (Slaidburn).  
 498 Smedley, Matilda.  
 501 Simpson, Samuel.  
 541 Sandys, George.  
 551 Sternhold, Thomas, 566.  
 564 Steele, Anne, 843, 880, 955.  
 595 Spitta, Charles J. P., 967.  
 607 Stevenson, Charles John.  
 615 Severs, John.  
 657 *Spectator*, Hymn from the.  
 657 Stephens, William.  
 678 Sailor's Hymn, A.  
 680 Sing, Rev. Thomas, Canon.  
 698 Stanley, Dean.  
 703 Surr, Betsy.  
 703 Squires, Mary Ann.  
 709 Stuart, General.  
 716 "See the Conquering Hero."  
 737 Scheffler, John, 39, 210.

- 739 Sheffield Sunday-School Hymn.
- 786 Spence, Mrs. Robert (York).
- 790 Sceptical Singing Leader.
- 790 Stuart, Rev. William E.
- 791 Scott, Rev. Thomas.
- 793 Stephen of St. Sabas.
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- 800 Simpson, Joseph.
- 800 Smith, Mrs. Mary.
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- 948 Snowden, Sarah.
- 974 Southwold, Elizabeth.
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- 1007 Shirley, Rev. Walter.
- 1007 Smyth, Rev. Edward.
- 1 Turner, Mrs.
- 1 Treffit, Anthony (Stillingfleet).
- 1 Turner, Rev. Nathaniel, 227,
- 12 Topham, Mrs. [421.
- 26 Tasker, John (Skipton).
- 29 Thorley, Joshua.
- 34 Thompson, William.
- 34 Topham, Miss.
- 37 Thompson, Rev. Thomas.
- 41 Thomason, Rev. Thomas T.
- 59 Taylor, Rev. Thomas.
- 115 Tyrer, John.
- 156 Toplady, Rev. A. M., 531, 709, 921.
- 198 Toase, Elizabeth, 963.
- 202 Thorneloe, Mary H.
- 202 Turner, Rev. G. T.
- 227 Turner, Rev. Nathaniel.
- 250 Thompson, Thomas (Brompton).
- 269 Treffry, Charles.
- 289 Taylor, Rev. Joseph.
- 328 Taylor, Ann Hill.
- 344 Tersteegen, Gerhardt, 494.
- 421 Turner, Rev. Nathaniel.
- 428 Thomas, Sally.
- 540 Tate, Nahum.
- 647 Te Deum Paraphrased.
- 699 Thurlow, Lancelot.
- 709 Toplady, Rev. A. M.
- 709 Tyng, Rev. Dudley.
- 845 Townsend, Thomas.
- 938 Tackeberry, Fossey.
- 948 Trewavis, Richard.
- 969 Twells, Rev. Henry.
- 1002 Traveller's Hymn, The.
- 848 Unitarian Hymns, 870.
- 37 Vookes, Robert.
- 143 Virginian Infidel Converted.
- 189 Volmerstein, Count.
- 213 Vasey, Sarah.
- 421 Vasey, Margaret.
- 699 Vandever, Jane.
- 923 Victoria our Queen, 932.
- 947 Vevers, Rev. William.
- 957 Vickers, Miss.
- 12 West, Dr. Samuel's, Church.
- 12 Ward, Rev. Valentine.
- 21 Whitehead, Dr. John, 918.
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- 22 Wight, H. (Plymouth).

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 38 Ward, Benjamin.  
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     642, 665, 750.  
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 50 Wesley, Susanna, 76.  
 51 Wayte, Rev. James H.  
 67 Whitefield, Rev. George, 800,  
     846, 866, 1008.  
 68 Wilson, Rev. Maximilian.  
 73 Wood, Rev. James.  
 97 Wood, Mary.  
 115 Wesley, Miss Sarah.  
 115 Wolff, George (Balham).  
 135 Wrightson, Francis.  
 140 Wrestling Jacob.  
 143 Wilson, Thomas.  
 200 Watson, Stephen.  
 202 White, Theophilus.  
 205 Walker, Richard.  
 205 Waterhouse, Mrs. Jane B.  
 224 Woolmer, Rev. Samuel.  
 228 Wilson, Mrs. (Waterford).  
 263 Wright, Eliza.  
 279 Winkler, John Joseph.  
 279 Winkworth, Miss.  
 287 Wilson, Mrs.  
 327 Wesley's (John), Experience.  
 328 Whisker, Robert.  
 330 Webster, John.  
 360 Wedgwood, Fanny.  
 384 Warters, John.  
 385 West, Mrs. Elizabeth.  
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 503 Wilkinson, John.  
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 707 Walker, Holroyd.  
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     279, 851, 856.  
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 800 Worth, Rev. William.  
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 963 West, John (Banwell).  
 980 Weighed in the Balance.  
 995 Wedding Hymn.  
 1004 Whiting, William.  
 244 Young, Ann.  
 260 Young, Dr. Edward, 262, 323.  
 333 Young, Ann and Isabella.  
 26 Zinzendorf, Count, 190, 339,  
     492, 655.

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3



