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METHODIST CLASS TICKETS.

One of the earliest customs of the people called Methodists—which has continued down to the present—is that of the quarterly visitation of the classes by the minister, at which a Ticket is given to each fully accredited member of Society.

There is some obscurity resting upon the origin of this custom. It is generally believed that Wesley did not give tickets before 1742, but it has often occurred to me to ask if tickets were ever given by any religious communities other than the Methodists, e.g. the Moravians, Dr. Horneck's or Dr. Woodward's Societies.* Dr. Smith, in his *History of Methodism* (Vol. I. p. 321), thinks it very probable they were. In a plate of engraved specimens on p. 322 he reproduces one in facsimile, with the following inscription, "John George, Sep. 4, 39, J.R." It has been suggested that the figures "39" may refer to the number of the member, as the name stood upon the register, for on some of the engraved specimens there is provision for the number, thus, "Nr", "No"; and it is known that Wesley did number many of the Societies. "In the year 1745 he carefully examined the Society in London, one by one, and wrote a list of the whole with his own hand, numbered from 1 to 2008" (Stevens, *History of Methodism*, London Ed., p. 106, note), and there certainly is a number on some of the early tickets. But the close proximity of the figures "39" with the day of the month "Sep. 4" seems to be fatal to this theory.†

Mr. Wesley's own account of the origin of the custom is given in a letter entitled "A Plain Account of the People called Methodists," written to Mr. Perronet, vicar of Shoreham, Kent, 1748. After describing the origin of Methodism, which was

*For an account of these religious Societies see *Meth. Mag.* 1837, p. 347, and 1845, p. 1073. There is no reference to tickets in the rules or "Orders" of these Societies; see *An Account of the Rise and Progress of the Religious Societies, in the City of London &c.*, by Josiah Woodward, D.D., 1712.

† In the book entitled *The Progress of Methodism in Bristol: or The Methodist Unmasked*, the preface to which is dated Jan. 26, 1742-3, the following lines occur:—

But such as Tickets had from John
With this Device upon the same
The Number, and the Bearer's Name.

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established in 1739, he goes on to say that "after a while some grew faint and fell back," this necessitated more careful oversight and suggested the custom of "Catechumen" Classes, or classes of instruction in the Christian religion, "which were met apart from the congregation." But this did not accomplish all that was desired; some still "grew cold," and these exposed the brethren to reproach. He says, "We groaned under these inconveniences long before a remedy could be found, the people were scattered so wide in all parts of the town, from Wapping to Westminster, that I could not easily see what the behaviour of each person in his own neighbourhood was, so that several disorderly walkers did much hurt before I was apprised of it. At length while we were thinking of quite another thing, we struck upon a method for which we have cause to bless God ever since. I was talking with several of the Society in Bristol concerning the means of paying the debts there, when one stood up and said 'Let every member of the Society give a penny a week till all are paid,' another answered 'But many of them are poor and cannot afford to do it.' 'Then,' said he, 'put eleven of the poorest with me: and if they can give anything, well. I will call on them weekly, and if they can give nothing, I will give for them as well as myself. And each of you call on eleven of your neighbours weekly to receive what they give, and make up what is wanting.'" The date of this conversation was Feb. 15th, 1742 (see *Journal*). "After a while," continues Wesley, "some of these informed me they found such and such an one did not live as he ought. It struck me immediately, 'This is the thing, the very thing we have wanted so long.' I called together all the leaders of the classes (so we used to term them and their companies), and desired that each would make a particular enquiry into the behaviour of those whom he saw weekly. They did so. Many disorderly walkers were detected. Some turned from their evil ways. Some were put from us. Many saw it with fear, and rejoiced unto God with reverence. As soon as possible, the same method was used in London and other places."

This going round to the members was found to be inconvenient for several reasons; so each class or company was met together at one time and place. Wesley goes on: "As the Society increased I found it required still greater care to separate the precious from the vile. In order to do this, I determined, at least *once in three months*, to talk with every member myself, and to enquire at their own mouths, as well as of their leader and neighbours, whether they grew in grace and in the knowledge of

the Lord Jesus Christ. At these seasons I likewise particularly enquired whether there be any misunderstanding or difference among them: that every hindrance of peace and brotherly love may be taken out of the way. To each of those whose seriousness and good conversation I found no reason to doubt, I gave a *testimony under my own hand*, by writing their name on a TICKET prepared for that purpose: every ticket implying as strong a recommendation of the person to whom it is given, as if I had wrote at length 'I believe the bearer hereof to be one that fears God, and works righteousness.' Those who bore these tickets . . . wherever they came, were acknowledged by their brethren and received with all cheerfulness. These were likewise of use in other respects. By these it was easily distinguished when the Society met apart, who were members of it, and who not. These also supplied us with a quiet and inoffensive method of removing any disorderly member. He has no new ticket at the quarterly visitation, or as often as the tickets are changed, and hereby it is immediately known that he is no longer of the community."

Thus we see that Wesley in issuing the quarterly ticket had in his mind the apostolic custom of "commendatory letters." The early specimens were very diverse in shape, size, and design. A certain amount of art and symbolism entered into the design; some were engraved on wood, some on copperplate, bearing a symbolical emblem sometimes with, sometimes without a text of Scripture. One would have an anchor and a crown, another an angel flying on the clouds of heaven with a trumpet to its mouth and another in its hand, another an open bible bearing the text, "Blessed is the man that endureth temptation," surmounted with a crown to suggest the "crown of life;" another a pointed text in an ornamental frame, another portraying the Saviour washing a disciple's feet, another exhibiting our Lord's crucifixion,* another

*This illustration probably gave offence to some, and was certainly misinterpreted by others. As early as 1744 an offensive pamphlet was published under the pseudonym of Eusebius, and entitled: *A Fine Picture of Enthusiasm by Dr. John Scott, Formerly Rector of St. Giles's-in-the-Fields, wherein the Danger of the passions leading in Religion is strongly described: To which is added, An Application of the subject to the modern Methodists, exposing the principles and practices of all such*: (London, 1744, 8vo., pp. 40). In this pamphlet occurs the following sentence;—"And lest men should not be enough affected with the name and sufferings of Jesus, one of these artful teachers has ordered the tickets for his people to be impressed with the crucifix; and this, with their confessions and other customs, intimates a manifest fondness for the orthodox institutions of the Church of Rome." See Tyerman, *Life of Wesley*, i. 428.

His coming again; others were severely plain containing a simple text in a neat border, with a consecutive letter of the alphabet, others with just the word "Society;" others, the Sun of Righteousness shining on a phoenix rising out of fire. Some have a dove encircled with glory, and others have no engraving whatever; others have a lamb carrying a flag, and others a tree with a broken stem, *Jehovah* as a sun shining on it, and at its foot two men, one planting a new cutting, and the other watering one already planted; others represent the Christian kneeling before an altar, inscribed with the words "Pray and faint not;" another the image of "Time" hurrying along with a scroll in his hand, inscribed with "Now is the accepted time." The same design was used more than once at intervals. Some were printed with black ink, some with red, and some with blue.

Tyerman in his *Life of Wesley*, ii. 188-9, describes a specimen of one which he says is "without a fellow." The original was given by John Hampson, senior, to Ottiwell Higginbotham, "a man of considerable property, who lived at Marple, near Stockport," and was intended to serve for four quarters. It was quite plain, except for a border outside, with the text at the top, and four lines beneath for the name of the member. The first line bore at the beginning the date "March 25, 1754," the second line June 25, the third Sep. 29. the fourth Dec. 25. The member was required to bring it each quarter to have his name inscribed. Tyerman is wrong in saying this "is without a fellow," because in Smith's specimens there is another for the year 1755. Moreover Tyerman's specimen was not the only ticket issued for 1754, as Smith gives one for Jan. 9, 1754, with quite a different design—an ornamental shield-like device with the words "Watch and Pray" in the centre. There are instances of diversity of design even for the same quarter, e.g. June 1765, and others. This great diversity in the early specimens is largely accounted for by the fact that they were printed and issued in three towns.

After the Conference of 1765 diversity gives place to greater uniformity: "Let there be one ticket everywhere, and the form sent direct from London, and so in every succeeding quarter"—Myles, *Chron. Hist.*, p. 106. At this Conference it was also decided to give "Notes of Removal" signed by the Preacher to members removing from one place to another. The "form" adopted for the tickets was with few exceptions a plain upright oblong ($2\frac{1}{2}$ ins. by $1\frac{5}{8}$ ins.) with a text of Scripture and a simple border, with the letters of the alphabet in succession quarter after quarter, also the date. This form was continued with but few

changes except variations of the printer as to type and border to the year 1822. These variations are frequent, even on tickets bearing the same date; e.g., two tickets for Sept. 1816, although having the same text and consecutive letter, differ in many details,—in one case the border is a thick wavy or zigzag line, the alphabetic letter leans, the first line of the text has four words, “Now the Lord of”: in the other the border is a light open-linked chain, the alphabetic letter is up-right, the first line of the text has only three words, “Now the Lord.” This may imply that the printer had not enough uniform borders and capitals to fill up the sheet, or for the sake of variety introduced changes of no vital importance. Sometimes the border is single, sometimes double. Nightingale in his *Portraiture of Methodism*, ed. 1807, p. 246, writes, “These tickets are printed at the Conference Office, North Green, Worship Street, and are regularly sent to every town and village in the United Kingdom which contains a Methodist Society.” Nightingale’s illustrations, as given on p. 246, are only ideal suggestions and not actual reproductions of the tickets for March, 1807. It may be parenthetically stated that up to thirty or forty years ago, the tickets were issued to ministers “in sheets,” which gave no small trouble in cutting them up into single tickets, whose margins and edges were very uneven.

For three quarters in 1822, viz., March, June, and Sept., there was a distinct change introduced,—a larger, and profusely ornamented floral design, horizontal oblong in shape ($3\frac{1}{8}$ ins. by $2\frac{1}{2}$ ins.) But evidently this innovation did not meet with general approval, as in December of that year, the “fancy” border gave way to the present neat but inartistic design; the shape, however, has continued to the present time.

In Dec. 1893, the first ticket was issued containing the words “Wesleyan Methodist Church,” thus dispensing with the old and familiar words “Wesleyan Methodist Society, established 1739.”

The Rev. C. H. Kelly owns a very rare *metal* ticket, or pass, bearing the date 1787 in the centre, surrounded by the words “Wesleyan Methodist Church.” These passes were used for admission to the Lord’s Supper, possibly in Scotland. It shows that our fathers were not so much afraid of the word “Church” as some of their followers are. The Rev. R. Green also has one or two similar passes.

The first ticket issued for March, 1895, was rigidly suppressed owing to an inappropriate selection of text, and another was issued in its stead. It is believed that this is not the only instance of the kind.

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Besides the "Society" ticket there was also the "Band" ticket. The Band-meeting was copied by Wesley from the Moravians (see Wesley's *Works*, 10th ed., viii. 365), and had its "Rules" drawn up Dec. 25th, 1738, also its "Directions," Dec. 25th, 1744 (*ib.* 262-263). Conference Regulations concerning bands will be found on p. 295. The origin of the institution amongst the Methodists is described on pages 248-9. For the sake of those who may not have Wesley's *Works* to refer to, it may be stated briefly that many of the members of the classes which were composed of married and single, old and young, desired a means of closer communion, they wished to consult one another without reserve, particularly with regard to their specific temptations and sins; to this end Wesley divided them into smaller companies, putting the men, married or single, together, and the women, married or single, together. For the method of meeting these Bands and Classes see *Meth. Mag.*, 1781, 604. The "Band" tickets were distinguished from the "Society" tickets in various ways, sometimes by the word "Band" alone being printed in large capitals across the face of the tickets, sometimes by the word "Band" in small capitals beneath the text, principally however by a different text of Scripture, a slightly different border, and an italic "b," or capital "B" close beside the consecutive alphabetic letter. In March, 1857, we find the last of the band tickets with a different text, and henceforth the only difference between the two kinds was the italic letter "b," which finally disappeared after June, 1880. There are no Bands now.

In addition to the "Society" and "Band" tickets there were also others issued for admission to the Sacrament of the Lord's Supper. I have seen only two early specimens, both of which were issued to Margaret Somerhill or Somerell in 1774 (?). They have the letters "IHS" in the centre surrounded by what may be termed rays of light.

These various "tokens" were used by the early Methodists for definite purposes. As we have seen, they were used to distinguish those who were members of Society from those who were not. Up to the year 1765 they were used also as "Notes of Removal." They were rigidly required to be seen before admission could be obtained to the Love-Feasts, Covenant services, and Society meetings. In very old Minute books of Leader's Meetings you frequently come across the names of gentlemen who are denominated "Ticket Examiners." So great was the desire on the part of non-members to gain admission, that members sometimes lent their tickets to their friends. This breach of the rules

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called forth the following regulation at the Conference of 1808: "Any person who is proved to have lent a Society Ticket to another, not in Society, for the purpose of deceiving the door-keepers, shall be suspended for three months" (Warren's *Digest*, p. 95). They were a certificate not only of good character but also of the full rights and privileges of membership in the Society of the people called Methodists. It has often been asked, "What is the purpose of the large consecutive letter of the alphabet?" The answer is simple. It served as an easy guide to the "Ticket Examiners" when admitting persons to the select meetings, and showed whether the ticket presented was the one for the current quarter or not. In the *Meth. Mag.*, 1822, p. 782, in a letter by James Wood, the public, especially the Methodist public, were warned against the misuse of the ticket, as a means of imposture. Having such distinctive uses the tickets were much more highly prized than now. Some of the old members amongst us think that we are less spiritual to-day because we have given up the practice of requiring members to show their tickets at our Love-feasts and Society Meetings. They argue that we have lowered the tone and standard of our meetings by relaxing our discipline, by admitting non-members to our experience meetings, and that in consequence there is a restraint put upon the full and deep utterance of the interior life.

In any case the ticket as such is as precious as ever and ought to be carefully treasured and preserved. It is still a token of fellowship with, and membership of, a great Christian Church, and may become a proof of unbroken association with the people of God. If our customs and methods change, the spirit of our fathers ought to remain, viz., the spirit of entire consecration to God of all that we have and are.

It may be asked, Seeing there were so many members, how it is that the early tickets are so very scarce? It is very doubtful whether there is a complete collection in existence, or whether one could now be formed. The only explanations I have met with are that many of the early Methodists had them put into the coffins of their deceased friends prior to interment, not from any notion of superstition, but because they were so closely associated with their religious life: and also that though some people preserved their tickets, a great many did not. From their very nature they were likely soon to be lost or destroyed.

FRED. M. PARKINSON.

NOTE BY MR. GEORGE STAMPE.

I have read Mr. Parkinson's able paper on this subject with great interest, especially that part of it relating to the genesis and development of the idea, say up to the year 1745. The whole subject is wrapped in great uncertainty, and we shall probably now have no further light upon it. In common with most other Methodist usages it grew; but that the custom prevailed to some extent among the Moravians there is little doubt, and from them Wesley would derive the idea.

The giving of money in the Class Meeting began at Bristol where, in February 1742, Captain Foy suggested that every one in the Society should give a penny a week to pay off the debt on the building. This building was the new room in the Horsefair erected by Wesley in 1739, the first Methodist Chapel ever built. It was superseded by a larger building, probably on the same site, or very near to it, in 1748.

Up to, if not after, 1750, space was left on each ticket, Society, and Band, for the no. of the member, each large Society having its own register or list. I have one for June 26th, 1750, the date and all but the text, Matt. xxiv. 13, being in Charles Wesley's minute handwriting. The word "Band" is here written in full. The set for 1753 has no reference after the printed text, and the date is at the left hand lower corner, the no. being above. That for 1754 has the four quarters printed on a single sheet, with a text at the top and spaces for the quarters in which the member's name might be written. I have heard of single tickets for this year, but they would doubtless be printed at Bristol or Newcastle when the supply of the combined ticket had run short. There is no evidence that any tickets were printed except in London, Bristol, or Newcastle, though the Irish Methodists probably used their own particular ticket from the beginning.

The "picture" tickets were issued at irregular times for several years, some being veritable works of art; and the wonder is how the cost was met. Besides those named by Mr. Parkinson, the one of the Crucifixion, taken from the frontispiece of Wesley's *Thomas à Kempis*, considerably reduced in size, is a beautiful example. My copy is No. 1548, but has no date. These engraved tickets were given simultaneously with the plain ones, but generally, I should say, in London only.

After 1762 the date was nearly always printed on the ticket, greater uniformity being thereby secured. I have one for that year with a large capital "S" below the text, shewing it was a "Society" and not a "Band" ticket. It is for various reasons

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impossible to form a perfect set of tickets, the most complete one I have seen being that made by Dr. Adam Clarke, afterwards owned and added to by James Everett, but it unfortunately went to America. One ticket often served for four or more quarters; and where the supply failed old ones were largely used. At this remote distance we have no means of ascertaining the order in which they were printed and issued, and the difficulty is enhanced by the fact of their being separately printed at, at least, three places. For one or more years the same ticket was printed in four separate colours, to distinguish the quarters.

The Band tickets were supplied in the proportion of two to ten Society tickets, and this partly accounts for their greater rarity. Some of mine have a large "B" below the text, and some, like that for Sept. 1760, have the word "BANDS" printed above the text, the date being in the right hand upper corner. From March, 1770, downwards mine have all a small "b" in italics after the consecutive large letter; and for Sept., 1778, I have two Society tickets with totally different texts and letters. Was one issued in Ireland?

Mr. Parkinson is wrong in stating that the Band ticket ceased in June, 1880. I have one with a small "b" for Sept. 1880. I should like to ascertain decisively if that was the last. They do not know at the Bookroom.

It would doubtless clear up some uncertainties, if the owners of the best collections of tickets could meet, and compare and collate their specimens. It would be a fitting and desirable duty for the Wesley Historical Society to undertake, say at the London Conference of 1899, and I cordially commend it to the consideration of the Council.

HOW TO WRITE A LOCAL HISTORY OF METHODISM.

Some years ago was published a capital little book entitled *How to Write the History of a Parish*. No doubt more Local Histories of Methodism would be written if the many who are interested in the subject knew how to set about it ; therefore a few hints may be helpful.

1. First of all for usefulness stands Wesley's *Journals*, which may be fitly termed the Domesday Book of Methodism. A complete and classified Index of places, persons, books and miscellaneous items was published by the Rev. J. W. Skewes, M.A., in 1872, which is invaluable, and must be scarce, since I have never seen any but my own copy. It is much to be desired that such of the missing Journals of the Wesleys as are in private hands should be put into print ; they would be of great value for reference.

2. Then follows in importance the Arminian and Wesleyan Methodist Magazine from the beginning in 1778. This is a perfect mine of wealth. Would that some enthusiastic and leisured students could undertake an Index of this formidable set on the lines of Mr. Skewes' painstaking work ! As an example of its utility it may be stated that in the issue for 1814 are memoirs of Mr. R. Costardine and Mr. Geo. Houlton, which throw much light on the history of early Methodism in Barton and the adjoining Brigg Circuits. These volumes may not be inaptly looked upon as the public records of Methodism. After this our author should have access to sets of other Methodist Periodicals, as the *Miscellany* and the *City Road Magazine*, as well as to those issued by the " offshoots " of Methodism.

3. The files of the Methodist newspapers, beginning with the old *Watchman*, abound in notices of early Methodism in a great number of towns and villages, and should be diligently searched.

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Nor should the *Minutes of Conference*, Hall's *Circuits and Ministers*, and Hill's *Alphabetical Arrangement* be overlooked. After these succeed the numerous memoirs both of ministers and of laymen, which often give a clue to the origin and progress of Methodism in the various circuits.

4. Nor should *Old Deeds* be neglected. For instance, only quite recently I had access to the original conveyance, dated 1798, of the first building used by the Methodists at Barton-on-Humber, which contained the signatures of seventeen persons. It revealed the interesting fact that it was signed by William Fowler, the early Methodist and antiquary, and by the father of Richard Watson.

5. References to early Methodism are frequently to be found in the numerous Local Topographical books and pamphlets relating to the districts they refer to; and scraps of information are not uncommonly to be found in most unlikely books not written specially on the subject of Methodism. Old Methodist Letters too, old Plans¹, and old Missionary Reports² are often found to contain the material sought after.

6. There are many collectors of old Methodist literature and MSS. who would doubtless be able and willing to give help, if such particulars as are wanted were put in a clear and definite form, nor should the "old Methodist Standards" be neglected; often a stray bit of useful information, or an important date may be obtained from them.

7. Finally, the material for a local history thus collected should be put together in an attractive and interesting form, avoiding "the dry as dust" style so characteristic of many of our chroniclers. And it should not be forgotten that accuracy and verification of dates are essential.

H. W. BALL.

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1. On the Plan of the Barton Circuit for 1835 is found the name of the late Sir Isaac Pitman (of phonographic fame) as a Local Preacher. He was a schoolmaster at Barton at that time.
 2. The first Report including the Barton Circuit, which can be traced, is dated 1815, and is interesting as containing the names of the old Methodist families 83 years ago. £101 1s. was raised in this year; the amount was £371 6s. 3d. in 1897.

THE CORRESPONDENCE OF THOMAS WRIDE, 1785-6.

Thomas Wride travelled from 1768 to 1807. He was thoroughly devoted to what he believed to be his duty, and loyal to a fault to Wesley and Methodist rule and usage; but suspicious, sarcastic, a reporter of scandal, obstinate, and generally eccentric. He travelled in the Norwich Circuit one year, 1785-6. During that time two of his colleagues were John M'Kersey (so given in Hill's *Arrangement*; but usually spelt Muckarsay by Wride) who travelled from 1784 until his death in 1800, and James M. Byron (sometimes spelt Byrom in Wride's letters) who travelled from 1785 to 1827 and died in the work. In 1785 the Yarmouth Circuit was formed from Norwich, but reunited the following year, separated again in 1788, and reunited 1789, yet again finally reformed in 1792. The division of the Circuit displeased many. Wride himself, the superintendent, was not generally popular; a dispute waxed fierce about a mural tablet placed in one of the chapels contrary to Wesley's wish; and to crown all Wride waged war, by strategy and in open fight, with his two young colleagues named above.

A collection of copies, in Wride's own handwriting, of his letters of this period to John Wesley, Dr. Coke, and others exists, and is now in the possession of Mr. George Stampe, of Grimsby, to whom the writer is greatly indebted for courteous permission to use extracts for the purpose of this article. We confine ourselves to those portions of the MSS. which relate to the differences between Wride and his colleagues, M'Kersey and Byron. All the quotations are from letters addressed to Wesley. They will be found to cast interesting light upon the customs of Methodism a hundred years ago.

[Peculiarities of punctuation and orthography are as far as possible retained].

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Long Stratton, Nov. 14th, 1785.

I received [the letter] containing your intelligence and Directions concerning James Byron, who arrived in Norwich between Six and Seven on Thursday evening. I should have been glad that he could have preached, but he seemed much tired and desired to be excused.

On Friday I had free Conversation with Him, and if I may judge by such an Opportunity, He is a man of Fire, and Calculated for the outer-court worshippers Chiefley.

He professed himself ready to follow any Direction that may be given him ; but I find that in the little time he has been in England he has learned to let the people sing Anthems, Yea, to give out the Anthem for them, not knowing that he therein acted against any Rule, but as I have told him your Mind, I hope that He will fulfill it.

Long ago I desired Brother Muckarsay to forbear the Singing between Prayer and the Text, but he still goes his Own way, his avowed reason is that it saves him labour and fills up the time. Last Saturday I told him of it in your name ; viz., that "Mr. Wesley desires you would sing no more than twice" whether this will be regarded or no, Time will prove. From the first I have desired Brother Muckarsay to preach at Norwich at five in the Morning, But he does not, He says that He Cannot ; He says that he can rise soon enough ; but He cannot Preach without his Breakfast—If I laboured under this Difficulty I really would carry my intended Breakfast to bed with me, that I might eat it, when the clock struck four. If it be a trouble to preach early, we have not much of it, for it is only at Norwich and North Walsam that we can get hearers. . . . Believe me Sir, I am willing to follow your directions . . .

Norwich, Dec. 9th, 1785.

Rev. Sir,

I was in good hope that my promise of Nov. 14th, would be accomplished with ease to myself & Satisfaction to you ; for when I left Norwich on Nov. ye 12th—I left the Hays in a silent inactive stupidity, which I hoped would at length ripen into something better. And had my brethren acted as they ought, showing any due regard to your Directions which I communicated unto both of them, I seriously believe things would have been soon settled.

As Brother Byron was young both in years and experience I gave him as full instructions as my opportunity and ability would

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admit, and fearing that he might forget ; I gave him written instructions respecting what I would have him do ; I did not doubt but that he would, as well as he could fulfill them ; for he so promised, as freely as could be desired : But he broke his word without delay, for the day following he [began] singing after the first prayer and so continued to sing before and after the first prayer and after preaching as usual ; although added to the advice I gave him He heard me tell Mr. Muckarsay that “ Mr. Wesley desires that you will not sing more than twice.”

My wife told Mr. Byron concerning his singing contrary to Mr. Wesley’s rule, but he said that “ They sing very well and I could hear them sing ever so long !” So they had the singing according to their own will untill Sat. ye 19th of November when your letter of the 17th. came to Hand. Mr. Byron was very pressing with my wife to open the letter which at last she did, and telling what you said He dropped the three times singing and I have not heard of *his* singing more than twice at one Service since.

[T. W. here lodges complaints against Byron on other grounds and continues]

Brother Muckarsay was also informed of the contents of your Letter, yet how has he regarded it ? Why he did not give out for them as usual, but as soon as the First prayer was ended, out burst our Singers with what they pleased, and Bro. Muckarsay stood listening unto them until they pleased to stop. My wife spoke to Mr. Muckarsay about going contrary to Mr. Wesley, but he replied “ It is not worth making of words about.” So they went on as before untill I came into Norwich on Saty. last when I spoke to John Muckarsay :—at first he evaded, and said it was not his doing. “ They began singing without me.” I told him that he ought to stop them, but he said he did not think it right to call out in the Chapel but I told him that he ought to have done it, for I had to do it at my first coming ;—At last it came out nakedly thus ; They asked me to let them “ sing a few verses before the Text, and I told them I could not,” But they asked him, if they did “ begin, would you not call out to us ? And I told them that I did not think it proper to call out to them in the Ch.”

Now Sir, without any Comment ; let any one Judge how much he has acted like one that has any desire to be directed by you.

[T. W. continues his indictment of J. M. on account of his not having met the Select Bands, the children, and his objecting to early morning preaching. and also brings charges against the Heys, who were members of the unmanageable choir.]

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But I may thank Mr. Byron and Mr. Muckarsay for so far encouraging them by their submission ; for else I believe the war would have been ended without another Battle ; yea, without another Blow.

If Sir, you can but make my fellow-labourers Know and Do their proper Work ; I do not fear my Opposers : You may recollect that you sent me from Howorth to Wt. Haven on purpose to work with a People full as Obstinate although not quite so stupid as Norwich : The end was to your Wish, and Sir if you can either Mend or Change my Companions, I do not despair of Success in Norwich.

In proper place I forgot to say, The argument for singing three times now is ; That " most of the *Great* Preachers Sing three times ; Mr. Atlay and Mr. Rhodes do it at London ; and Mr. Rhodes did it in Norwich, when he was here with Mr. Wesley."

You may remember what past at Norwich ; when at tea with James Hey. It was proposed to sing a few verses in the Tune which Mr. Rhodes had taught them, then they got close together in order to give the tune the advantage of their united voices, but then it was said that none of our Measures would do for the tune without a good deal of Repetition. You replied " Then you are fast before you begin " but yet the tune was sung to words composed by *somebody* ; This has been sung since in the Chapple ; And how much I am obliged to Mr. Rhodes for his Labour in teaching them, and to my Fellow Labourers for encouraging them, I need not say

Mr. Wesley responded to this appeal of the Superintendent by writing a peremptory note to the young preachers. The copy of Mr. Wesley's note, in Wride's own handwriting, has recently come into my possession. The following is an exact copy :—

London, Dec. 14, 1785.

To C. Muckersey
& Byron.

If you do not chuse to obey me, you need not : I will let you go when you please & send other Preachers in your place. If you do chuse to stay with me, never sing more than twice ; Once before & once after Sermon.

I have given Mr. Wride Directions concerning ye Singers, Pray assist Him, in seeing these Directions observed. You are young ; I am in pain for you. Follow *his* advice He is oldēr & wiser than you. You would do well to meet ye Children & the

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Select Society, tho it be a cross. I will thank you, if you will do all you can to strengthen Mr. Wride's hands. Beware of Strengthening any party against him. Let you three be one! Nothing will give greater satisfaction than this to

Your Affectionate Brother,
J. WESLEY.

There are several subsequent references to the matters in dispute in Wride's correspondence ; but one further quotation will suffice.

Norwich, Dec. 30, 1785.

. . . I say to you Sir, what I would say to very few, I have undergone more pain of mind within this Ten days on account of the Circuit in general but of Norwich in particular ; than ever I felt in Ten Years about the Salvation of my own Soul . . . If the person who succeeds me be not particularly fitted he will have an uneasy time of it. He should know the Methodist Tunes & be resolved to Sing them *only* . . . It would be well that he should know a little of Musick or else their little knowledge will give them great advantage over him. . . At this time a Man is wanted for Norwich who has in him the Lion, the Lamb, the Dove, the Serpent and the Ox . . . It seems as if the Devil had a special leave of Norwich at this time . . . I think if my Fellow-Labourers had been faithfull, our war would have been [at] an End in a few days after you was with us ; but Brother Muckarsay keeping to his three times singing set them upon their high Horse, and they thought to trample me down. Since your letter to B. Muckarsay & Byron the three times singing is over. But, it has made the Heys outrageous with me. Brother Byron says he has not given out more than twice at one Service, since he knew yt it was disagreeable unto you : But that once since ; the Heys burst out with what they pleased without him, but to prevent them for the future, He Prays *before* the Singing. Brother Muckarsay has met the Select Society and the Children once ; I hope that he will continue

In this unpleasant quarrel there was evidently fault on both sides, but it was inevitable from the disposition and methods of eccentric Thomas Wride, which the entire correspondence reveals, that he should be constantly familiar with strife. He must have been to Wesley as a thorn in the flesh, or a particle of grit in the eye.

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Notwithstanding the desire of Wesley and many of the earlier preachers, the practice of singing more elaborate music, and more frequently than twice in the services, gradually became general, whilst select bands and early morning preaching fell into desuetude. During the transition stage fierce disputes arose between the adherents of the old and the new schools. In the case at Norwich, indeed, the conflict became so sharp that Wride was locked out of the chapel by the infuriate singers and others, and had perforce to preach in the street.

But whoever should suppose that such transitional disturbances seriously affected the real character and value of Methodism, would make the same mistake as one who supposed that surface scratches upon silver appreciably affected the intrinsic quality and value of the metal. These particular scratches have long ago been obliterated by the wear of time, and it may not unreasonably be expected that others will make their appearance from age to age. The Church is of human, as well as Divine, origin and perpetuation, and must in all ages bear traces of the fallibility, folly, and weakness of men. They are however very superficial observers who fasten exclusive attention upon transient blemishes, and quite untrustworthy critics who make these the standard of their estimate.

JAMES REDFEARN.

SOME WESLEYAN TREASURES.

When attending Committees in London a short time ago, I had the pleasure of spending parts of two days, with my friend, the Rev. George Fletcher, at the Richmond College. I gladly embraced the opportunity thus afforded me of examining the College Library, especially one portion which I knew to be of great interest to all seekers after the relics of the Wesley publications. I was not prepared to find quite so rich a treasure as that which gladdened my eyes during the all-too-brief time at my disposal. I am pleased to record the following—only a part of what I saw—for the guidance of future searchers and for the gratification of the members of our Society. The portions of the library that most interested me were the remnants of the private libraries of John and Charles Wesley and John Fletcher. They appear to have formed part of a library at City-Road for the use of preachers in the early part of this century.

1. There are many books from each of these three libraries.
2. Books by John and Charles Wesley belonging to John Fletcher; and Wesley's copies of Fletcher's Works, some of them presentation copies.
3. Many copies of Wesley's own books with his MS. corrections and annotations.
4. His own copy of *Theron and Aspasio*, and many others.
5. His copy of his *Short Account of the Life and Death of Fletcher*, with a chapter at the end in manuscript.
6. Many volumes of Hymns and Hymn-tracts by Charles Wesley, with John's notes and corrections.
7. John Wesley's German Bible and German Psalm-Book with Tunes.
8. His well-thumbed copy of the *Book of Common Prayer*.
9. The *Herrnhuth Hymn Book* of 1738.
10. *Augustine's Confessions* in Latin. Small: prepared for the press, probably for Kingswood School. In it is written "J. W. 1750. A sinner born to die."

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11. Many books belonging to Mrs. Charles Wesley and Miss Wesley.

12. The *Arminian Magazine* (imperfect, I think) with Wesley's corrections.

13. Mrs. Charles Wesley's copy of the *Magazine*, the gift of Mr. James Renton.

14. Many books with Wesley's writing in them.

15. Many books given by Charles Wesley to his son Charles, with both signatures in some.

16. A book with Henry Brooke's signature.

17. *The Christian Library*: several signatures, "J. W.," and dates 1752, &c., and the words, "A sinner born to die," or other words. The 50 vols. have Wesley's corrections in them. I had not time to notice to what extent the corrections are carried.

18. *Hymns and Sacred Poems* (1st ed. 1742), 3rd ed. 1756. From this I copied these corrections:—

p. 16, v. 9, l. 8. "And Hernhuth is the fav'rite Name." A note appended reads "It *was*! But how is ye fine gold become dim!"

p. 120, v. 4, l. 4. "And strengthens my weakness, and bids me believe;" altered to, "And strengthened," "and bid."

p. 191, v. 2. Fain I would to Thee be brought,
Gracious God, forbid it not,
Give me, gracious God, a place
In the kingdom of thy grace.

Originally "dearest" was read for "gracious."

p. 191, v. 7. Hide me, from all evil hide,
Anger, stubbornness and pride.

The original reading was "self and" for "anger."

19. In several of Fletcher's books the figure of a hand was drawn in the margin.

20. With the above I saw also 12 vols. 4to., being Wesley's *Journals*, interleaved, and having many annotations by the late Rev. Samuel Romilly Hall.

The treasures deserve a much more careful examination than I was able to give them. In the general library I found what I had no expectation of ever seeing, an almost entire set of the *Irish* (penny) *Minutes*, in two small volumes. I doubt if there is another set in existence.

R. GREEN.

NOTES AND QUERIES.

46. "*An Important Review of the Life and Writings, public and private character, of the late Rev. Mr. John Wesley, interspersed with a variety of curious, entertaining and authentic Anecdotes. To which will be added a copy of his Last Will and Testament, with Strictures and Remarks.* In two parts. Part I. Written and Collected by his nephew, John Annesley Colet." London: Printed for the author and sold by C. Foster, No. 41, in the Poultry &c. &c. 1791. 8vo. pp. viii. 37.
 Was the second part of the above published? If so, has any member a copy, or can he procure me a sight of one?—*Rev. R. Green.*
47. I have recently purchased a copy of Tyerman's *Life of Wesley* (6th Edition, 1890). I notice a continuance of the mis-statement which reads thus (vol. i. 560): "Wesley also gave the Irish Methodists a hymn-book of 336 pages, entitled 'Hymns and Sacred Poems,' (Dublin: printed in the year 1747)." My late friend, Mr. James Stelfox, showed that this was an error. He examined the volume that Mr. Tyerman had before him, when he wrote the above-quoted words, and sent a full account of what he found to the *Methodist Recorder*, April 10, 1873. Mr. Tyerman expressed his regrets at his mistake, but appears to have made no correction. Is it not time that a correction should be made?—*Mr. Francis M. Jackson.*
48. THE LEEDS METHODIST CONTROVERSY, 1827-&c.—I have the following pamphlets which refer to this controversy, and I should be glad to hear that there are others relating to it.
1. A Letter to the Ed. of the Leeds Mercury on the present unhappy Dissensions of the Methodists in Leeds, by Isaac Keeling. 1827. Printed for H. Spink, 37, Briggate, by H. Cullingworth.
 2. A Statement of Facts in opposition to the Introduction of an organ into Brunswick Chapel . . . by John Barr. Printed by John Barr. Dated, Oct. 6th, 1827. 48pp.

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3. Reply to the above by Isaac Keeling; published by H. Spink. Dated, Oct. 19th, 1827. 28pp.
 4. Letter to Isaac Keeling in reply to his letter to the Leeds Mercury by a Member of the Meth. New Connexion: Oct. 13th, 1827.
 5. Letter i. To Mr. T. A—— of K——. Leeds, Oct. 22nd, 1827. 8pp.
 6. Vindication of the Statement of Facts, being remarks on three pamphlets published by the Rev. Isaac Keeling, and the Rev. Thos. Galland: by John Barr. 1827. 51pp.
 7. Appeal to the Wes. Meth. Societies in Great Britain: signed by J. Sigston, J. Mallinson, M. Johnson, and Jos. Hodgson; Dec. 1827.
 8. Letter to the "Churchman" by a Church-Methodist. Leeds: printed by T. Inchbold. 1827. 16pp.
 9. Report of the Leeds Special District Meeting, held Dec. 4th, 1827: containing the Resolutions, &c., and an appendix. 1827. 19pp.
 10. Address to the Methodists of Leeds delivered on Sunday, Dec. 9th, 1827, by Rev. John Stephens, president: Cullingworth. 1827. 24pp.
 11. Leeds-East Circuit. Letter by Messrs. Turton, Hollingworth, and Keeling. Leeds: May, 1828.
 12. Letter to Rev. John Gaulter on the late Occurrences at Leeds, by Robert Eckett. July 26th, 1828.
 13. Reply to various false statements in two letters published by two Methodist preachers in Leeds on the Disputes, by the Nonconforming Methodists. Leeds: printed by Barr, and signed by M. Johnson, W. Rinder, J. Hodgson. June 21st, 1828.
 14. Remarks on the Resolutions of the Conferences of 1828 and 1829, relative to the dissensions in the Society at Leeds. London: Westley and Davis, 1829.
 15. Conduct of Protestant Methodists in leaving the Old Connexion in a Second Letter by Daniel Isaac. Leeds: Spink, 1830.
 16. Protestant Methodism at Leeds, being a statement of the proceedings that have taken place in that Connexion, &c. Leeds: printed and published by G. Crawshaw, 1832.
- No 5. of above was no doubt written by the Rev. Thos. Galland, M.A., and a second letter was promised in it for Nov.

7th. It had 37pp., but I have not seen a copy. Does any member know of one? I shall also be glad to hear what other pamphlets were called forth by this unhappy dissension.

Is there anything published on the "Protestant Methodists" as they are called in several of these pamphlets?—*Rev. E. Martin.*

49. Can anyone prove who wrote "Methodism and the Church of England, a Comparison. By a Layman. London and Sydney: Griffith, Farran, Okeden, and Welsh. 1891." Cr. 8vo.: pp. viii. 184? The author professes to have been very intimately acquainted with Methodism.—*Rev. R. Waddy Moss.*

50. THE DISPERSION OF MR. R. H. LOVE'S COLLECTION OF WESLEYAN HYMN BOOKS.—Many incorrect statements have been made respecting the disposal of the late Mr. Love's collection of Hymn-books. I recently ascertained the real facts.

1. The sale took place on Nov. 21, 1889, at Messrs. Sotheby's Rooms.

2. The Charlestown Hymn Book was bought by a "Mr. James" for £20 10 0, with two copies of the re-print included. It was lot 523. Neither the purchaser nor the book has been heard of since the sale. It is supposed that the book went to America.

3. When Mr. W. T. Brooke owned this precious and unique volume he lent it to the Rev. R. Green, that it might be re-printed by the Methodist Book-room. It was afterwards purchased by Mr. R. H. Love for £5. For some reason Mr. Love was not satisfied with the re-print, and Mr. A. N. Love (now living) made his father a transcript. I have this transcript. This book does not resemble the 1738 or 1741 publication in contents.

4. Wesley's *Psalms and Hymns*, 1741, first edition, with some items in Charles Wesley's own writing, sold for £1 15. 0. Mr. Wright, of Wolverhampton, possesses this volume.

5. Mr. Love's beautiful collection of Hymn-books, published by J. and C. Wesley, in 24 volumes richly bound, was offered for sale; £23 were bidden for it, but a reserve of £25 was put upon it, and the books remained in the possession of the family. I have since purchased them, and added to them all that were necessary to make a complete set, excepting the 1737 and 1738 books; only one copy of the former and two of the latter are known.—*Mr. R. Thursfield Smith.*

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51. Miss Jane Hilton joined the Methodist Society in 1764, married Mr. William Barton, of Beverley, in 1769, and died in 1825. Can any one send any particulars of this lady, her family, or the correspondence that passed between herself and the Rev. John Wesley, or indicate the sources of information?—*Rev. James Redfearn, Oakfield, Silsden, Keighley.*
52. Can any member tell me where a copy of Winter's pamphlet on Toplady can be procured?—*Rev. R. Green.*
53. Is anything known of a pamphlet of twenty-three pages on *Letters that passed between the Rev. John Wesley and Mr. John Atlay*: London: printed and sold by Matthews, the Strand, &c.—*Rev. E. Martin.*
54. What did John Wesley write in poetry, hymns, &c., after the field preaching began? Could we get any actual piece of verse written by him? So far from agreeing with Dr. Osborn that J. Wesley wrote more than was thought, I think he wrote less, and cannot catch him writing a verse.—*Rev. J. Telford.*

Why does Mr. Telford think that John Wesley wrote less than is generally thought? In the Hymn-book only 235, 236, 237, are ascribed to him (except the translations). Are there any distinguishing features in these hymns which may guide us in determining, from internal evidence whether any, and which, of those marked "W" are by John Wesley?—*Rev. R. Green.*

55. ANSWER TO QUERY No. 5:—Mr. Martin will find an answer to his query in the *Methodist Magazine* for 1779, page 253. It occurs in one of several "Extracts from Letters wrote by the Rev. Mr. Wesley to a Member of his Society." The letter is dated, August 12, 1769; and the exact reading of the verse, and the circumstances under which it was sung as there recorded, are as follow:—"I believe we had the answer to many prayers at the Conference, particularly on the last two days. At the conclusion, all the preachers were melted down, while they were singing those lines for me,

Thou, who so long hast sav'd me here,
 A little longer save;
 Till freed from sin, and freed from fear
 I sink into a grave,
 Till glad I lay my body down,
 Thy servant's steps attend:
 And O! my life of mercy's crown
 With a triumphant end."

The Conference was the interesting one held at Leeds, at which Boardman and Pilmoor offered themselves for work in America, and Wesley read his very important letter respecting his appeal to the clergy, and the method to be adopted "to preserve a firm union between those who choose to remain together"—the first step towards preserving Methodism in case of Wesley's death. The verse is in *Short Hymns on Select Passages of Scripture* (*Poetical Works*, ix. 308), and is the second of two verses of different metres, on Ps. lxxi. 9, "Forsake me not when my strength faileth."
—*Rev. R. Green.*

56. Some thirty years ago a painting, "The Triumph of Religion," was exhibited in Manchester. It was executed by Mr. T. Walley. It represents Wesley preaching "in the main street," at Bolton, on the 18th of October, 1749 (see *Journal*). The canvas, measuring about five feet by four, contained upwards of fifty figures. Wesley is represented as standing on a chair near a window. A prominent figure in the group is that of a butcher, close to whom stands a superstitious Roman Catholic, inciting him to violence; but the butcher's wife is dissuading him by gestures and words. A callous sceptic and a bloated publican admirably typify infidelity and jealousy. Other figures are apparently deeply impressed, others scoffing or unconcerned. The chair on which Wesley stands was copied from one which used to be in the vestry of Halliwell chapel. An old-fashioned chest in the corner to the left is said to have belonged to Mr. Eskrick, whose descendants resided at Brownlow-fold, and who, tradition says, received by will Mr. Wesley's wigs. In the corner to the right lies a hand-bill announcing a cock-fight at one of the public-house pits. The picture throughout gives indications of the life and customs of the period. It has been reproduced in photograph (copyright), and I have a copy. Some time ago the original was in the possession of the Barlow family. Can any one say where it is now, and if photographs can be procured, and if so, where?—*Rev. F. M. Parkinson.*

It is our sorrow to announce the death of one of the earliest members of the Historical Society, Mr. J. B. Leslie, who died at his residence, 145, Camp-Road, Leeds, November 28th. For a long time Mr. Leslie was a diligent collector of Methodist rarities, and a frequent lecturer and writer on Methodist topics.