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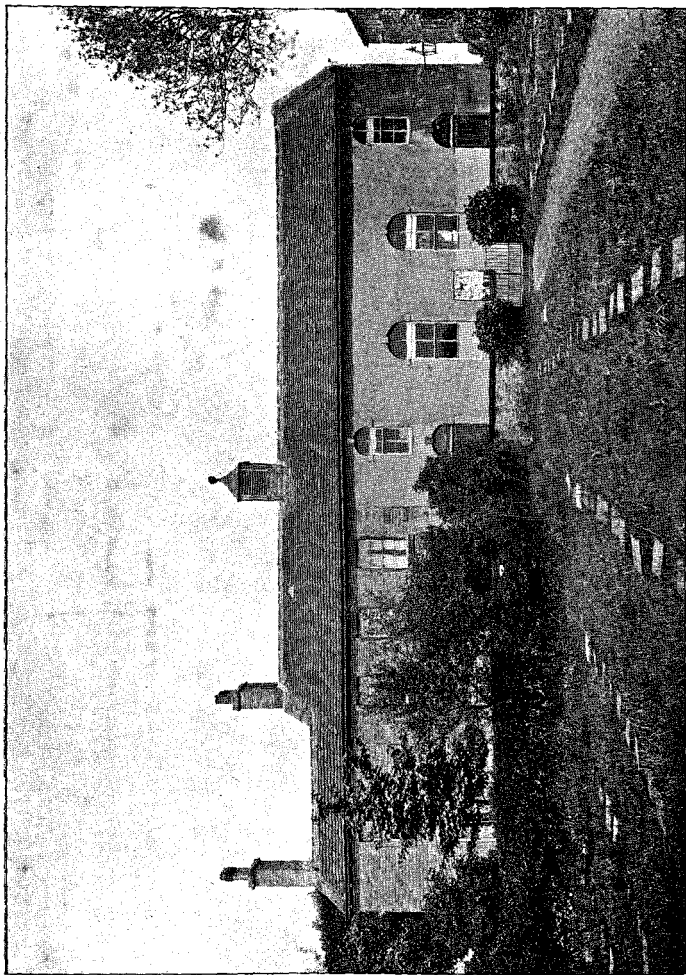
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**WYKE MORAVIAN CHAPEL,**  
Representing the first Moravian Settlement in Yorkshire.

## ILLUSTRATION.

### THE MORAVIAN CHAPEL AT WYKE.

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In *Proceedings*, vol. vii, pp. 169-73, a full account appeared, with a picture of Smith House, Lightcliffe, the house of Mr. and Mrs. Holmes of Wesley's *Journal*, where a party of Moravians found shelter in 1742. They built a chapel at Wyke, near Lightcliffe, which probably was their first settlement in Yorkshire. Smith House became increasingly a Methodist centre, where Wesley preached and met his Society. Twenty-five years ago the late Rev. J. E. Harlow sent Mr. Brigden a photograph of The Moravian Chapel, here reproduced.

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## RICHARD VINEY'S DIARY, 1744.

### IX.

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Pudsey, Sun. April 1.—Read a Pamphlet lately published, called *Observations upon the Conduct and Behaviour of a certain Sect, usually distinguish'd by ye name of Methodists.*

*Occur.*—Bro. Hutton & Neiser came at noon from London to Br. Holland's quite unexpected.

Mr. Bailey y<sup>e</sup> minister of Pudsey invited several of his hearers to his house after the morning service and distributed 10 or 12 above mentioned pamphlets, saying they were sent him by y<sup>e</sup> Bishop to dispose of as he thought fitt. He gave one to Molly Mirfield's husband by which means I got it so soon to read. 'Tis ye same which was published only a few copys of just before I went to London, supposed to be by, or at least with y<sup>e</sup> approbation of y<sup>e</sup> Bishop of London.

*Note.*—See Green's *Anti-Meth Pubs.*, No. 164. Viney's information confirms Whitefield's statement as to a reprint of Dr. Gibson's pamphlet for 'several of the Bishops.' For correspondence about the pamphlet between Gibson, Hutton and Zinzendorf see Benham's *Hutton* pp. 157—167.

Viney proceeds: Mr. Neiser coming to Gussenbauer's after y<sup>e</sup> meeting [in his own house, Gussen<sup>r</sup> having preached], we met. We behaved civilly to each other but not y<sup>e</sup> least brotherly mark on either side, for he having declared he would have nothing to do with me in London made me suppose y<sup>e</sup> same here. He staid at G's near two hours after me and talked much with them, but got little satisfaction from them. When Guss. asked if my matters would be made out this Conference he answered No, He would

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have nothing to do with it, for Span<sup>e</sup>. had undertook to go thro with it; adding, that if he was to have y<sup>e</sup> management of it, he would teach me how to meddle with y<sup>e</sup> *Holy Subordination* and would make it hard for me to prove what I had alledg'd. N.B. Gussr. asked him if he had such strong arguments against what I said, why he had not offered them when he was here before and talked with me. He answered, that he did not think it worth while to dispute with me about things for y<sup>e</sup> Truth of which he was ready to lay down his life. In further discourse he charged me with writing a Jesuitical Letter to him (viz) that concerning y<sup>e</sup> complexion of y<sup>e</sup> English and Germans. He said also (N.B.) that as to those Lots that came against Span'g. he did not mind them at all, for Signs and Wonders are only for y<sup>e</sup> unbelievers.

April 2.—Thinking on y<sup>e</sup> Proceedings of y<sup>e</sup> Moravian Bre<sup>n</sup>, a Query arose in my mind, whether it would not be better for y<sup>e</sup> whole Work they are employed in in England to be stop'd, than for it to be carry'd on. At *present* some souls would be hurt was it to be stop'd, but whether many more mischiefs will not ensue hereafter, if they are suffered to go forward, is y<sup>e</sup> Great Query.

April 3.—*Mind*: Employed about y<sup>e</sup> Query mentioned yesterday, and from y<sup>e</sup> consideration of y<sup>e</sup> Pride and arrogance as well as y<sup>e</sup> subtle maxims of y<sup>e</sup> Principle Labourers came almost to y<sup>e</sup> conclusion of doing what lay in me to put a stop to their proceedings in England, to prevent a new Popery being set up here. I had some thoughts of writing to y<sup>e</sup> Bishop of London, or of writing a Treatise to lay open to y<sup>e</sup> World y<sup>e</sup> mischiefs to be expected from the Brethren's being suffered to go on.

*Occur.*—I find Gussenbauers are both deeply confused, ready to quit all communion with y<sup>e</sup> Bre<sup>n</sup>. They tell me Neiser acts Haughty and arrogant, and Hutton strange. Holland, they say is much cast down.

April 4.—Had more thoughts of writing something to publish concerning y<sup>e</sup> Count and his proceedings, thought also of going to y<sup>e</sup> Archbishop of Canterbury to let him know more of them than he knows.

April 6.—Mr. Hutchings and I happened into a little dispute about y<sup>e</sup> Methodists and himself declaring themselves Members of y<sup>e</sup> Church of England and acting contrary to y<sup>e</sup> Rules of it. I argued against, and he for. I know not if he was pleased with me.

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*Note.*—The disputants discussed the question on which Dr. Simon is throwing so much light. Incidentally we note that the side here taken by John Hutchings harmonizes with the theory that he was the Hutchings of Pembroke College, Oxford, and the clergyman who was one of those present with J. and C. Wesley at the memorable Lovefeast, Fetter Lane, Jan. 1, 1739

Sun. April 8.—Mr. Ingham went home to Aberforth this morning. Gussenbauer came in y<sup>o</sup> afternoon and staid near 3 hours. He told me his wife was yesterday at y<sup>o</sup> Conference; That Ingham declared there against y<sup>o</sup> way which Span. had used y<sup>o</sup> Lot as detestable; against y<sup>o</sup> Subordination to y<sup>o</sup> Pilgrim Church as it now is, as a great Hindrance to y<sup>o</sup> work of y<sup>o</sup> Lord, because y<sup>o</sup> Labourers' Hands were thereby bound; against running into debt, disposing of people's Fortunes, &c; and declared he would have nothing to do with such matters. Neiser often endeavoured to evade and turn y<sup>o</sup> discourse, but Ingham still began where he left off, and insisted on speaking his mind freely. Ockershausen declared he had no freedom to preach more unless a Licence was taken. Holland agreed with Ingham about not running into debt. In a word, there seemed to be but little concord between Neiser and the rest. [A lively account of a breezy Conference!]

More's child having hurt his thumb again, it is much worse than at first and looks in danger of Gangrenating.

[I have omitted numerous amusing references to Dr. Viney's patients and his continuous study of Quincy and Sydenham.]

April 9.—This day began y<sup>o</sup> Great Conference (as had been order'd at y<sup>o</sup> Synod last year in Germany) at Br. Holland and Teltchig's House. Mr. Ingham came to it.

April 10.—Finished Mrs. Moor's stays for trying, dressed the Boy's Thumb, and at near 11 o'clock set out on John Hutchison's Foal, got to Leeds at 12. Went with Hutchison & bought deals for my chest of drawers, and some stay-goods. About 2 went from Leeds on foot, leaving the Horse for Hutchison to ride home. Called at the Single Brethren's [Holbeck], and got to Beeston at 3. Try'd on Mrs. Moor's stays, drank Tea, read some in Jacob Behmen and a Manuscript Book which she shew'd me, and between 6 & 7 went from thence and got home about 8. Dress'd Mirfield's Legg, and to Bed.

*Occur.*—WAR AGAINST FRANCE was declar'd to day at Leeds.

*Note*—War was declared in London on 29th March. Viney refers to the proclamation in Lead.

Wensday, April 11.—This being order'd by y<sup>o</sup> Government to be kept as a *General Fast*, none worked to day. I dress'd y<sup>o</sup> child's thumb and at 10 went with Hutchison to y<sup>o</sup> Church of England chapple and heard y<sup>o</sup> curate of Coverly preach.

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*Mind*.—More than ever released from that bondage of fear which has at times so long enslaved me concerning Count Zinzendorf and his adherents, and which has made me often fearfull of thinking or acting as I was convinced I ought. Such power had their solemn threatening speaches, but now I cannot any longer fear them any more than the Pope's Bulls or excommunications.

April 13.—Began to write a Letter to y<sup>e</sup> Archbishop of Canterbry. *Mind* much taken up with thinking on y<sup>e</sup> bad consequences likely to arise from such a form of Church Government which is among y<sup>e</sup> Brethren, but finding my spirit a little imbitter'd against them, I was glad to leave such thoughts for y<sup>e</sup> present. *Occur*.—The Great Conference or little Synod being ended last night, Mr. Ingham, Neiser & Hutton set away on horseback for Beeston before noon. Hutton goes direct to London from thence, Ingham home & Neiser back hither. Mr. Neiser bought yesterday a horse for 8 Guinias on which he intends to ride about to vissit y<sup>e</sup> friends in Yorkshire and then to London.

Viney here reports a conversation with Ingham at the house of Samuel Hillas, Ingham telling him what had been said at the Conference about his case and urging him still further to humble himself. Viney concludes thus :

That I had often sought readmission . . . but that all this did not move them, so that it had given occasion to examin more narrowly into y<sup>e</sup> matters and within these few days I was almost come to this Determination : First, that the basis of their Church Government was no better, but might prove of more dangerous consequences than that of Rome, and therefore I would as soon join now with y<sup>e</sup> Church of Rome as with them. Secondly, that since they appeared to me so dangerous I shall no longer be still as hitherto, but should act as I believe is right concerning them, and that I should not begin in a little low way. This seemed to startle him, and he beg'd for y<sup>e</sup> Lord's sake I would not do so. The other two being already mounted, here we parted and he went away.

With interest we watch the three, all so well known to Wesley, as they ride to Widow Moore's at Beeston Hall.

April 14.—Worked a little from morning to night on boning and cutting fit part of Rhodes' and Fearnly's stays. Between whiles dress'd my two patients, wrote in my Journal, bound my Journal of 1742, cut out Mrs. Moor's black stomacher, nailed up some cloth at y<sup>e</sup> side of our bed, and in y<sup>e</sup> evening read some of Sydenham.

*Mind*.—Varied almost with y<sup>e</sup> hours, somtimes thought of beginning a school in Yorkshire ; of endeavouring to get

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ordained by y<sup>e</sup> Church of England, and so getting an Itinerant License and by that means to try to bring back some of y<sup>e</sup> scatter'd Methodists to y<sup>e</sup> Church. Then of going to y<sup>e</sup> Quakers and trying to be of use to them, etc. But at last this seem'd to have y<sup>e</sup> greatest weight (viz) as soon as my wife is up again, to remove to Islington or some place near London and follow my business till I could either raise a school for myself or be employed by Mr. Westley as Superintendent to his school or Wörkhouse which he talks of beginning.

*Occur.*—Mr. Larish arrived at Pudsey from London. Thos. Moore preach'd to night at Royce's. Pet Sims was marry'd this day to y<sup>e</sup> eldest Miss Howorth of Sufhomes at Halifax. He has been here in Yorkshire 9 weeks waiting for her father's answer & consent. Neiser & Teltchig went this day to Sir Walter Coverly's to vissent him and get acquaintance with him, but they had but little talk with him, another person coming in who was a Deist and who began disputing with them.

*Notes.*—1. Viney's journal for 1742 should be sought for. His official report on the Moravian school at Broadoaks is extant in the archives of Fetter Lane. 2. His vacillating project for bringing back *scatter'd Methodists* to the fold they had not forsaken is amusing.

Sun., April 15.—Wrote and copy'd from other Papers some of y<sup>e</sup> First part of my Life.

*Occur.*—Neiser told y<sup>e</sup> people how unwilling y<sup>e</sup> Brethren were to make sects or take Licences, but that seeing that it could not now well be avoided, he thought y<sup>e</sup> Brethren Germans must get Protection for themselves from y<sup>e</sup> King, and y<sup>e</sup> English must take Licences for themselves under y<sup>e</sup> name of such who loved and adhered to y<sup>e</sup> German Brethren.

April 17.—*Mind.*—After many thoughts to and fro, towards evening I seemed more than ever *determin'd to join Westley, at least to write to him and hide not my grand objections* against y<sup>e</sup> Brethren from him, and from this determination I had much ease.

On April 18th Viney went to Fieldhead where he try'd on Fearnly's daughter's stays. He proceeds:—Then went to little Gummersal, try'd on Rhodes's, dined, saw y<sup>e</sup> way they press'd their Cloths, and at half hour past 2 went from thence to Birstal to John Nelson's, staid there near two hours, went to Dr. Brook's and to another house of their peoples.

*Mind.*—From some observations made on John Nelson, his way of talking about y<sup>e</sup> Brethren and other things, my determination of last night seems shook, and I am again at a loss and

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undetermin'd what to do. *Occur.*—Mr. Ingham was at Leeds this day and paid for Falneck Estate. After much trouble things are brought now to a conclusion.

On Sunday, April 22nd, Viney records the birth of a son, their 6th child and 5th son.

April 23.—Bro. Teltchig and Holland went to Beeston to day and returned. Thos. Moor is to set off tomorrow for London.

April 24.—Ingham is gone to London about an address to be made to y<sup>e</sup> King in y<sup>e</sup> name of y<sup>e</sup> Societies here. [See Benham's *Hutton* pp. 149-152].

Thos. Moor and Mrs. Loyd gave each other their Word for marriage last Sunday or Sunday 7 night. This Sister [Gussenbauer] told my wife as a secret.

John Nelson called to see me while I was gone to Hauptmans, so I did not see him. He came to preach at a house on y<sup>e</sup> Green, but y<sup>e</sup> Constable etc. being busy to day in pressing for soldiers, it hinder'd him; however, he stop'd in y<sup>e</sup> Lane going to Bankhouse (y<sup>e</sup> people following him) and preach'd a little to them. In y<sup>e</sup> evening 5 young women from Horton came to our house, expecting to find Nelson, for they had miss'd of him where he was to preach. They desired me to say something to them, and observing that one of them was a great talkative I spoke closely to her about y<sup>e</sup> power of Religion and y<sup>e</sup> experience in y<sup>e</sup> Heart. She would fain talk about Doctrins, but I aim'd to keep close to y<sup>e</sup> Power, which she could not well bear. After half an hour's stay they went away.

*Note.*—Thus begins in Viney's record the dramatic episode of Nelson's impressment for the army. Later on we shall meet with graphic details. Meanwhile we note that Viney fixes the date, Tuesday April 24, to which Nelson's Journal refers, E.M.P. 1., 91, where he says "A few days after, I went to Pudsey; but when I got there, the people of the house durst not let me preach," and adds that the exhortation in the lane was given on horseback, Viney for once is almost Bunyanesque about Miss Talkative!

April 25.—Viney goes to Fieldhead and Little Gummursal, spending two hours with Dame Fearnley and her husband at Fieldhead where he reads some of Jacob Behmen's works.

April 26.—Read in Jacob Behmen's 4 Complexions. *Occur.*—I hear Sistr Gambold has brough forth her firstborn, a son, lately in Wales where she is with her husband.

*Note.*—I am not sure whether this refers to John Gambold or his brother Hector. See *Proc.* xiii, 111, 113.

Scotch Will [Darney] was this afternoon with Sally Hutchison. She bought somthing of him and he staid a good while, talk'd



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much about Nelson and y<sup>e</sup> Bre<sup>n</sup>, seems discontented with Nelson for forbidding him to preach. He seems inclined to join with y<sup>e</sup> Bre<sup>n</sup> or to set up for himself. He has already 2 or 3 Societys which he calls his own.

Fri., Ap. 27.—*Mind*. Since Sunday I have been calm & easy, having been pritty much employed in stirring about, and not suffering myself to think or meditate much save about Physick and since wensday about y<sup>e</sup> 4 Complexions from Jacob Behmen.

*Note*.—This raises the question whether Dame Fearnly had given or lent him Behmen's *Four Complexions*.

Sun. Ap. 29.—After dinner began writing a Treatise on Man. [Possibly suggested by his Behmen musings.] At two o'clock went with John Hutchison and heard Mr. Wainman senr. preach at the new Chapple.

*Occur*.—Mrs. Moor of Beeston sent her compliments and a bottle of wine with some spice to my wife by Nelly Swain. Mrs. Holmes likewise sent a Chick and a bottle of wine. Wm. Mallison brought it to Bankhouse, and James Stansfield brought it hither. While I was gone to Chapple, Mallison came and brought me a little note from Mrs. Holmes with her compliments to my wife.

*Note*.—To this Wm. Mallison and his descendants we owe the preservation of Viney's diary.

On Tues. May 1, Viney gives a detailed account of the baptism of his son, John, by Mr. Bailey, the clergyman of Pudsey, the godfathers being Gussenbauer & John Hutchison, the godmother his sister Guss<sup>s</sup>. "After it was over I gave y<sup>e</sup> Minister half a crown (his pay being 14d. and 14d. belongs to y<sup>e</sup> Vicar of Coverly). The Moravians present were Töltschig, Holland, Horn, Mrs. Hauptman and Mrs. Loyd.

May 2.—News came yesterday that Mr. Ingham had presented the Address to his Majesty last week.

*Mind*: composed and settled, had thoughts of taking all or a part of new house of Mrs. Holms, and beginning a school and also selling Doctors Drugs there.

May 4.—Mrs. Hutton was brought to bed of a Daughter last Tuesday, as also Mrs. Knolton last Sunday.

Mrs. How of Nottingham his wife is dead and was bury'd last week.

*Notes*.—1. *Hannah Knolton*, wife of Wm. Peter Knolton, was born at Gainsborough, Nov. 5, 1708. Wesley often visited them in their home, corner of Star Alley, Mark Lane. See *Wes. Standard Journal*. index; and very particularly vol. iv., pp. 4-8; also Benham's *Hutton*. 2. *John How*, of Nottingham, See *Wes. Journ.* index: and *Proc.* v. 167.

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Sun. May 6.—Having thought much on taking a part of new house and being pritty well determin'd about it, I set out for Smithouse. Dined with Mrs. Holmes, spoke with her about new house, and she was willing to let me a part or all, y<sup>e</sup> Bre<sup>n</sup> having declared they would have nothing further to do with it. I staid with her till 5. We had much talk, and I spoke freely to her of y<sup>e</sup> Difference between me and y<sup>e</sup> Bre<sup>n</sup> She knew I was excluded but had very strange Notions of y<sup>e</sup> cause.

May 9.—Today I began writing an Earnest Appeal to y<sup>e</sup> members of y<sup>e</sup> Church of y<sup>e</sup> Brethren.

May 10.—Teltchig and Holland went early to Smithouse to go further or do something about Ockersouson who (they have heard) is prest in Derbyshire and carry'd to Derby.

May 11.—Br. Teltchig returned last night from Smithouse. It seems Ockersouson was press'd last Fryday morning just as he had done preaching He wrote to London and hither; Holland and Hutchings are now gone to see to get him off.

(To be continued).

M. RIGGALL.

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## AN EARLY WOMAN PREACHER— SARAH CROSBY.

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One of Wesley's most frequent correspondents and most devoted helpers was Mrs. Sarah Crosby about whom further information would be welcome. Her husband died when she was only twenty-seven, but she remained a widow and gave her life to service in the evangelical revival.

The first extant letter to her from John Wesley is dated June 14, 1757, and begins "My dear Sister, I was concerned at not hearing from you for so long a time, whereas I would not willingly pass a fortnight without it." (*Works* XII, 353). It is well known that Mrs. Wesley disapproved of her husband's frequent correspondence with the women members of his societies. Of these Sarah Ryan and Sarah Crosby seem to have been singled out as too frequent recipients of his letters. (Tyerman II, 286). Ebenezer Blackwell seems to have warned him of this and to have received the reply from Ireland dated July 12, 1758. "It was not *letters* but a *letter* of mine (and one which did not signify a straw) which Sarah Crosby some time since showed to three or four

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persons, and of which she will hear these ten years. I write to her when I judge it my duty to do so. But I have not written these ten or twelve weeks." (Eayrs *Letters of John Wesley*, p. 336. Omitted from the letter as given in *Works* XII. 186). Blackwell did not share Wesley's high opinion of Mrs. Crosby. In a reply to a letter of Wesley's dated March 2, 1759, he says "I only know (Mrs. C.) from the letter wrote by yourself, which she owned to me was her handwriting, and which I think will pretty plainly prove to everyone of common sense, that she is not that *very deserving* woman you think her; and, permit me to add, I am afraid she has too much art for my dear *friend*."

Sarah Crosby was born about the end of October 1729 (*Methodist Magazine* 1806, pp. 614-616) and died on October 24, 1804. Her husband died according to her Diary on February 2, 1757, (*Meth. Mag.* 1806 p. 564). "Feb. 2, 1773. It is sixteen years this day, since my husband went from me, and from that time I have believed I should see him no more in this world, but from that very time, thou, my God, hast been my Husband, Father and Friend." We must therefore correct the statements of Tyerman and Dr. Eayrs, who say that she was twenty at the time of her husband's death. She was converted in 1749 and heard Whitefield shortly afterwards, and Wesley at the Foundery about October 1749. "He preached but as I thought with no power. I remembered nothing he said but this, 'If it be possible for God to give us a little love, is it not possible for him to fill us with love?'" a sentiment with which she disagreed. (*Meth. Mag.* 1806 p. 422). "Mr. W. was just then going to Ireland and I heard him no more for eight months." In the interval she married, changed her views on the possibility of Christian Perfection, interviewed Wesley on his return from Ireland and joined the Society at the Foundery, where she shortly afterwards became a class-leader. In 1759 a young woman was led to the service at the Foundery, was converted, and persuaded by Mrs. Crosby to join the society. This was the beginning of a life-long friendship. She married and with her husband, Mr. Dobinson, removed in 1761 to Derby. Sarah Crosby accompanied them and records in her diary "Jan. 31, 1761. On the 7th I left London and the 8th reached Derby."

It may be added that in the interval between her husband's death and her removal to Derby she seems to have lived at Miss Bosanquet's home at Leytonstone. There she met with Sarah Ryan and Ann Tripp who survived her at Leeds and died in 1823 after being a member of society for 60 years. (*Tyerman* II. 289).

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In Derby Mrs. Crosby's real work began. She gathered a class together which grew so rapidly that she shortly had 200 persons present. "*Sunday, Feb. 8.* This day my mind has been calmly stayed on God. In the evening I expected to meet about thirty persons in class, but to my great surprise there came near two hundred. I found an awful, loving sense of the Lord's presence, and much love to the people; but was much affected both in body and mind. I was not sure whether it was right for me to exhort in so public a manner, and yet I saw it impracticable to meet all these people by way of speaking particularly to each individual. I, therefore, gave out an hymn, and prayed, and told them part of what the Lord had done for myself, persuading them to flee from all sin." This was apparently the beginning of Methodism in Derby. It was not until February 25 that brother G. came to preach to the little flock, on a Wednesday at 5 in the morning. It was also the beginning of preaching by women among the Methodists. When her own scruples were removed she wrote to Wesley on the subject who replied, Feb. 14, 1761. "Hitherto I think you have not gone too far. You could not well do less. I apprehend all you can do more is, when you meet again, to tell them simply, 'You lay me under a great difficulty. The Methodists do not allow of women preachers; neither do I take upon me any such character. But I will just nakedly tell you what is in my heart.' . . . . I do not see that you have broken any laws. Go on calmly and steadily. If you have time, you may read to them the *Notes* on any chapter before you speak a few words; or one of the most awakening sermons, as other women have done long ago." (*Works* XII, 353). There is some reference here, surely, to his mother's services in the kitchen at Epworth. The home of Mr. and Mrs. Dobinson remained the centre of Derby Methodism and Mr. Dobinson became an active lay preacher. Sarah Crosby, however, was called to a wider service. At the beginning of 1763 she was in London distressed by the extravagances of Bell and Maxfield but rejoicing at the progress of the work of God in London in the previous two or three years. (*Tyerman* II. 436-437).

On October 5, 1765, Wesley writes to her from Kingswood "You certainly were saved from sin; and that as clearly, and in as high a degree, as ever Sally Ryan was. And if you have sustained any loss in this, believe, and be made whole." (*Works* XII. 354) Writing from Ireland in the next year he complains that it is a long time since he heard from her:—"Let us but continue in prayer,

And mountains rise, and oceans roll  
To sever us, in vain.

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I frequently find profit in thinking of you and should be glad if we had more opportunities of conversing together." (*Works* XII, 354). Her journal for July 14, 1769, records that she had left Leytonstone to settle in Yorkshire where Leeds seems to have been her chief centre. From there at least she wrote to Miss Bosanquet on July 13, 1770, saying of Wesley's visit to Leeds, "I never heard him preach better, if so well . . . I believe there has not been such a time at Leeds for many years." (*Journal* v. 376n, *Tyerman* III. 68-69)

Her work in Leeds was still that of a class-leader. Wesley had written from Chester on March 18, 1769. "1. Pray in private or public as much as you can. 2. Even in public, you may properly enough intermix short exhortation with prayer; but keep as far from what is called preaching as you can. Therefore never take a text; never speak in a continued discourse, without some break. above four or five minutes. Tell the people, we shall have another prayer-meeting at such a time and place. If Hannah Harrison had followed these few directions, she might have been as useful now as ever." He adds at the end of this letter, "There is now nothing to hinder you speaking as freely as you please to, dear Sally, your affectionate brother, J.W." This seems to imply that Mrs. Wesley's objections had now been overruled. (*Works* XII. 355-356.) In 1771, he says "I think the strength of the cause rests there; on your having an extraordinary call. . . . St. Paul's ordinary rule was, 'I permit not a woman to speak in the congregation.' Yet in extraordinary cases he made a few exceptions; at Corinth in particular."

These instructions seem to have been liberally interpreted. In her diary for Wednesday, December 31, 1777, she writes:—"Thou hast enabled me from the 1st of last January to the fourth of this month to ride 960 miles, to keep 220 public meetings, at many of which some hundreds of precious souls were present, about 600 private meetings, and to write an 116 letters, many of them long ones . . . Since the 4th I have employed myself chiefly in retirement, and in assisting the little flock at Whitby." (*Meth. Mag.* 106, p. 567).

In 1793 she seems to have settled at Leeds, meeting week by week two classes and two or three bands.

The entry for Sunday, March 15, 1800, might have been written during or immediately after the Great War, rather than in the days of Napoleon the Great. "I was much pleased and profited this morning by the salutary advice Mr. Greenwood gave us; dearness of provisions, and scarcity of work, make the times

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very trying. Afterwards, as I was pouring out my soul in secret before my Lord, I was deeply affected with the wants of the poor, and the state of the nation. It seems as if all the powers of earth and hell were risen up against us, and as if it were impossible for us to escape their fury, or conquer so many nations now united against us . . . unless our gracious Lord will appear for us." (*Meth. Mag.* 1806, p. 614).

Her friend, Ann Tripp, gives the account of her death, and adds, "Most of the *first* Methodists are gone to their reward; but the residue of the Spirit is with the Lord. O! that *He* may pour it down upon the *present* and *rising* generation of Methodists, that we may imitate those that are gone, in their *self-denial*, *deadness to the world*, *love to God* and *zeal for his glory*." (*Meth. Mag.* 1806, p. 617).

It is possible that the full diary of Mrs. Crosby is somewhere in existence. Enquiries have also been made about a family named Mackiver, some of whom seemed to have joined the Society at Scarborough through the influence of Sarah Crosby.

The most celebrated of Methodist women preachers was Elizabeth Evans, "better known in literature," as the memorial tablet to her in Wirksworth Chapel says, "as Dinah Morris, 'a mother in Israel.'" She has a direct connection with Sarah Crosby, who is probably the Sarah Williamson who appears in the pages of George Eliot's greatest novel. Dinah says of her own country preaching, "But I've noticed that in these villages where the people lead a quiet life among the green pastures and the still waters, tilling the ground and tending the cattle, there's a strange deadness to the Word, as different as can be to the great towns; like Leeds, where I once went to visit a holy woman who preaches there. It think maybe it is because the promise is sweeter when this life is so dark and weary, and the soul gets more hungry when the body is ill at ease."

The ministry of women in the Church is likely to be discussed in the days that lie before us. It is interesting to recall the conversation on the subject between Dinah Morris and the Rector of Broxton. "Your Society sanctions women's preaching, then?" "It doesn't forbid them, sir, when they've a clear call to the work, and when their ministry is owned by the conversion of sinners, and the strengthening of God's people. Mrs. Fletcher, as you may have heard about, was the first woman to preach in the Society, I believe, before she was married, when she was Miss Bosanquet; and Mr. Wesley approved of her undertaking the

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work. . . . I understand there's been voices raised against it in the Society of late, but I cannot but think that their counsel will come to nought. It isn't for men to make channels for God's Spirit, as they make channels for the water-course, and say flow here but not flow there."

A. W. HARRISON.

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The following letter from Wesley to Mrs. Crosby has not hitherto been published, so far as I know. The original is owned by Miss Stephenson, of Newcastle-upon-Tyne, who kindly allowed me to make a copy. It is addressed on the cover in his own handwriting, "To Mrs. Crosby."

Wesley's record in the *Journal* for the period between December 6 and 11, 1778, simply is: "I took a little journey to Canterbury and Dover, and was much comforted among a loving earnest people."

F. F. Bretherton.

Dover.

December, 9, 1778.

My Dear Sister,

It is no new thing for the Temple to be built in troublous times. And in y<sup>e</sup> end, all the fierceness of man shall turn to His praise. Meantime we know y<sup>e</sup> Lord sitteth above y<sup>e</sup> waterfloods, and will give his People the blessing of peace.

He is pleased to give me just the same Health & Strength that I had forty years ago.

Fire & Water cannot well dwell together: nor warm Calvinists & Arminians. Let us love them & help them all we can. But the less intercourse our people have with them, the better.

It is well you spent a little time at poor Beverley. The little flock there stand in need of all the help we can give them.

Hardly any Society in England has been so harrassed (*sic*) as they have been from the very beginning. It is almost a miracle that two of them are left together.

The Word of GOD prospers well in London. A new Chappel brings almost a New Congregation and hereby the Old is greatly stirred up. Let us all work while the day is! I am, with Love to both Bro. Robinsons, Dear Sally,

Your Affectionate Brother

J. Wesley.

DIANA THOMAS, OF KINGTON.  
LAY PREACHER IN THE  
HEREFORD CIRCUIT 1759-1821.

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Diana Thomas was born at the Brook Farm, Lyonshall, near Kington, in the year 1759. In her youth, she attended the Established Church, of which she was a member. Towards the latter part of the eighteenth Century, her attention was arrested by the Methodist Preachers, who visited the neighbourhood of Kington in their "rounds," and about the year 1799 or 1800, she decided to join the Methodist Society, of which for twenty years, she was a member.

The year when she began her work as an Evangelist cannot be stated with certainty. There is no evidence to show that it was earlier than 1809, when she appears to have been authorized by the Kington Quarterly Meeting and the Superintendent of the Circuit to preach in that neighbourhood, for in her pocket diary there are numerous entries of her preaching appointments. Evidently she had the approbation of the Superintendent, the Rev. Joseph Robbins, for they both conducted services at Clun, Salop, on January 1st, 1809. Later she visited the adjoining Counties and the Brecon and Hereford Circuits.

It was Miss Thomas's custom to ride to her appointments on her white pony and there is still in existence the riding-whip she used when setting out on these journeys. There is also a quaint miniature painting of this devoted evangelist. The visits she made on her pony in 1809, included Pembridge, Wonton, Presteigne, Earisland, Hay, Knighton, Llanvihangel, Ledbury, Lugwardine, Hereford, Clun, Duffrin, Brilley, Talgarth, Pentre, Llansomefried, Builth, Bishopscastle, Chickward, Lyonshall, Maylont, Chinton, Bayley Hill, The Gore, Rhayader, Aberystwith, Machynlleth, New Radnor, and other places, and the distance covered by these journeys was upwards of a thousand miles.

The places mentioned by Miss Thomas indicate that she did a considerable share of pioneer work. She took a prominent part in the opening services of the first Methodist Chapel at Ledbury, preaching no less than four times. Hereford was visited on her way to and from Ledbury, on which occasion she preached in the ancient city.

According to tradition, Diana Thomas was a persuasive and powerful personality, whose message was listened to with respect



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and attention. Once she was visiting Brecon at the time of the Fair. The town was crowded in the evening of her arrival before the Fair and she was obliged to put up at a very common inn or public house. It was full of rough dealers and others. At first she was a little alarmed at what she heard and saw, but on retiring to bed she commended herself to God, and slept soundly and peacefully until morning, no one assaulting or molesting her. Her presence at a meeting whether indoors or out of doors, secured order and a patient hearing.

The diary records that in April 1809 she paid a visit to London, when she had the joy of hearing the Rev. Henry Moore, Dr. Coke, and the Dr. Adam Clarke preach.

In those days it required more than ordinary courage for a woman to preach in the open-air, in market places, in farm yards, on village greens, at Fairs, and at the cross roads and wayside corners. She died on July 18, 1821, and was interred in the Kington Church Yard (July 21) when the Rev. John Hughes preached her funeral sermon in the open-air in the presence of nearly 2,000 persons. The Trustees of the Kington Wesleyan Church possess Two Silver Communion Cups on which is engraved the following inscription :

"The Gift of Diana Thomas to the Methodist Chapel, Kington, 1801."

WILLIAM PARLBY.

1.—See obituary of Diana Thomas in *Meth. Mag.* 1821, p. 859, and note these discrepancies:—The Magazine has

1). "*Mrs.*" Diana Thomas: but it was not uncommon to designate unmarried ladies as "*Mrs.*" early in 19th Century.

2). "Died . . . . in the *fifty*-third year of her age": this, *if correct*, implies that she was born in 1769, not 1759, as Mr. P. states. Parish register might settle this point.

3). The obituary has *no mention whatever* of her preaching or public teaching! This omission may have been either (1) because the writer of obituary notice disapproved of women preaching or (2) the *Editor* [Jabez Bunting] who had been appointed editor by the Conference of 1821, struck out such reference, if any.

M. RIGGALL.

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## THE FIRST CHAPEL AT HIGH WYCOMBE.

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As wide publicity has been given to the fact that a Letter from John Wesley to Miss Hannah Ball, has recently been presented to the High Wycombe Corporation, perhaps a few words on the subject will be of interest to the members of the W.H.S.

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The letter, which refers to the building of a Chapel in this town, is the gift of Mr. A. J. Clarke, son of the late Mr. Daniel Clarke, who for many years was Town Clerk of Wycombe. It was originally in the possession of Mr. John Parker, who, in 1844 gave it to Mr. Joseph Hunt, then Mayor of Wycombe, and from him it passed into the hands of his son-in-law, Mr. Daniel Clarke.

By the courtesy of Mr. C. H. Wood, the Town Clerk, I have been permitted to see it. I find that it is not an unpublished letter, but may be found on p. 114 of the 'Memorials of Hannah Ball.'

Before giving the letter, it will be convenient to quote the following passage from Hannah Ball's Diary:—

"Jan. 23. 1779—This day my dear mother went to Abraham's bosom, rejoicing in God her Saviour, having lived seventy-nine years and some months in this vale of tears. It was an unspeakable consolation to her surviving children when standing around her bed, to hear her utter Jacob's dying confession of faith, 'I have waited for Thy salvation, O Lord'.

"Feb. 18—The little society in this town, having passed through much persecution and great interruption in their public devotions, by a Mr. J——'s frequently beating a drum during the whole hour of meeting, (see Wesley's *Journal* Vol vi, p. 174 St. Ed.) Providence has at length pointed out a convenient situation for erecting a chapel. Mr. Batting, after handsomely subscribing to the building, generously undertook the superintending of the whole work, till it was completed. This labour of love will not be unnoticed by the Lord."

The letter from Wesley, which has aroused such interest, has reference to both these matters.

London,

Feb. 24. 1779.

My Dear Sister.

I am in great hopes, that the manner of your Mother's Death, together with her dying Exhortations, will make a deep & lasting impression, on some (at least) of her Children. Billy Tunney did well to make a full use of so solemn an occasion. It is not improbable that from this very time, a good Work may commence; wch, if you build a large and commodious Chappel, will greatly & swiftly increase. I advise you, whenever you build, to build exactly on the Model of our New Chappel, only reducing y<sup>e</sup> dimensions, perhaps from eighty by sixty, to 50 or sixty by forty

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feet, according as your Ground will allow, Surely He will withhold from us no manner of thing that is good.

I am

My Dear Sister

Your Affectionate Brother

J. Wesley.

Wesley does not mention the opening of the Chapel in his Journal, but under the date of Oct 23. 1779 he writes to Hannah Ball :—

My Dear Sister,

To-morrow night I am to set out for Norwich ; and this little tour will take up a fortnight. At my return, I have appointed to visit the classes, which requires a fortnight more. I see no possibility then, of my opening the House, unless I steal away from them for a few hours. I care not for labour ; but I want time. This, then, with God's help, I will do. On Tuesday noon, November 9th, I will steal away to Wycombe, preach at five in the evening, and then return to London. So I can go on with the classes at six on Wednesday morning. If the Preachers and Leaders strongly exhort the believers to go on to perfection, then the entire work of God will prosper among you : otherwise it will languish."

Immediately following this letter we read in the Memorials :

Nov. 11—The Rev. John Wesley opened our new chapel, by preaching on 'We preach Christ crucified; unto the Jews a stumbling-block,' etc. On this occasion we had a crowded and genteel audience. My heart's desire and prayer to God is, that this neat and convenient house, erected to Jehovah's glory, may be an everlasting blessing to the town of Wycombe.

That Wesley's anticipation that the work 'will greatly & swiftly increase' as the result of the building of this Chapel, was correct is seen by the following entries in his Journal.

"Nov. 30. 1780. I went to High Wycombe, where the new preaching house was well filled in the evening."

"Oct 18. 1787, We went on to High Wycombe. The work of God is so considerably increased here, that although three galleries are added to the preaching house, it would scarce contain the people. Even at five in the morning, Friday 19th, it was thoroughly filled. Never before was there so fair a prospect of doing good at this place."

It is interesting to record that although this old chapel has now passed out of our hands and has been incorporated into the

Chair Factory of Messrs. Nicholls and Janes, it is still standing, and those who desire to visit it are kindly permitted to do so.

In 1866 the present Chapel was opened and this venerable sanctuary ceased to be used for the purpose of Public Worship.

There are, however, still a few existing links with the old building. The Pulpit which John Wesley must often have occupied, and the clock by which doubtless he timed his sermons, together with a fine old pewter Communion Service are among the treasured possessions of the Church.

H. G. GODWIN.

William Tunney was the junior of the two preachers appointed to the Oxfordshire Circuit in 1778.

The first edition of Miss Ball's Memoir was issued by Joseph Cole (Methodist Preacher 1780-1826). The volume was re-issued with revision and additions by Mr. John Parker in 1839, the Rev. Thomas Jackson contributing a preface. Mr. Godwin quotes from the third edition issued in 1880, which differs from the foregoing chiefly by the addition of extracts from Wesley's *Journal* and Letters.

F. F. BRETHERTON.

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## A WESLEY LETTER AT LAMBETH PALACE.

*Wesley to Rimius, 1755.*

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The following letter was copied from the original by Mr. W. Wills Clinton.

To Mr. Rimius

Next door to Oxenden Chappel  
In Coventry Court, Haymarket,  
London.

{ The Address on  
the fly-leaf as  
folded for transit.

Sir,

I never saw or heard of any Writing published in England wherein the Moravian Hymns were exposed, except 1. That you mention published in 1749 : 2. Those you have since published : 3. The Bp. of Exeter's late Book & 4. The Queries address to Count Zinzendorf.

Altho I hope to be in town tomorrow night yet as you desired an immediate answer, I would not lose one day ; Because I am glad of any opportunity of shewing myself,

Sir,

Reading

Oct. 24, 1755.

Your most Obedient Servant,

J. Wesley.

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The letter still retains its original seal impression, in red wax, which though incomplete, shews a dove flying to the left, bearing an olive-branch, and the three letters "NUR" which form a portion of a legend round the image, whilst the size of the seal would be the same, approximately, as that of a threepenny-piece.

Upon the fly-leaf of the letter Rimius has written the following remarks :

1. "Gambold's Words in the Preface to the Ordinary's Remarks etc." 'The Ordinary is declared with the utmost impudence the author of Stanzas he had not so much as seen.'

2. "The Count's Word in his Exposition P. 2, p. 24." 'The Stanzas mentioned in Mr. Gambold's "Preface, etc.," as never been seen by me, tho' charged on me, were truly such as I had never seen; and in order to render that assertion still more intelligible, let me add to it, that I saw in the very controversial Books published in England, Songs & Verses confidently charged on me, which I saw *then* the first Time in my Life.'

3. "Append to the Count's *Natural Reflections* printed in 1749 p. 119." 'Calumies against our People have been dispersed in foreign Countries, in order to amuse People therewith,' Under which words stands the following note :  
'This nowhere has been of less Effect than in England. For, when *in this year* (1749) the Brethren Hymn Book was so treated there, it scarce met with a Week's Attention, and immediately fell into that Contempt, which usually all Parquils and Street-news meet with in that Country.'

### W. WILLS CLINTON.

For Rimius, see *S. Journal*, iv, 68, 72, 86, and Tyerman's Wesley and Whitefield. F.F.B.

1.—For important light on Rimius see also D. Benham's *Memoirs of James Hutton* (Index).

2.—"The Count's Word in his Expositions, P. 2, p. 24." This, I take it, is a reference to the *second Part* of Zinzendorf's essay—"An Exposition, or true state of the matters objected in England to the people known by the name of the United Brethren." *Benham*, p. 310, says—"The first part treats of the false accusations, the second is of a theological character; in the former, *facts*, in the latter, *principles*, are considered, with special reference to a recent pamphlet, whose author it was said had received his materials from Buedingen. The essay of Zinzendorf was prepared for the press by Hutton; the former being engaged in making ready for his return to Germany in the spring of 1735; and it was published with explanatory notes."

3.—"*Gambold's Preface, etc.*"—As I have not seen Zinzendorf's "Exposition" I do not know to what this *etc.* refers. In my copy of the Moravian Hymn Book (in English), published in 1754, there is an interesting

*anonymous* Preface (*Did Gambold write it?*) with a footnote at the end containing the following . . . . "If the Reader would be glad of a System of Ideas, entirely from the Pen of that worthy Person himself, who is the present Ordinary of the Hierarchy known by the Name of the *Unitas Fratrum*, he may find it in the following Hymns. *Part II*, No. 3, 6, 22 [etc., 35 in all, M.R.] These are his principal Hymns in this Book. He is also the Author of that *English Hymn* No. 307, the Translator of *Luther's Hymn* on the Ten Commandments, *Part I*, No. 433, and out of respect for the Church of England, did himself put her Articles (No. 337) into Metre."

4.—"The *Queries* address to Count Zinzendorf."

See Green's *Wesley Bibliography* (2nd edn.) No. 169.

An instance, in this Wesley letter, of his not infrequent condensation of the Title of his own publications.

Dr. Edward Riggall once told me that Dr. Osborn said that this pamphlet was rigorously suppressed—but whether by Wesley himself, or after his death, I do not know.

MARMADUKE RIGGALL.

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## JOHN WESLEY'S GIFT TO HIS BROTHER CHARLES.

ALSO IN THE LAMBETH PALACE LIBRARY.

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On a recent visit to Lambeth Palace, Mr. W. Wills Clinton states that the Librarian kindly showed him the following book, and informed him that it was 'given by John to Charles Wesley when the latter went up to Oxford.'

*The Satyrs of Persius* | Translated into English | by |  
Thomas Sheridan D.D. | Dublin | Printed by George Grierson at  
the | Two Bibles | in Essex Street MDCCXXVIII. | This  
volume, about 6" by 3½" is bound in old calf; and bears the  
heraldic Book-Plate of "Cooke," pasted in the inside of the front  
cover: there is also the signature of "B. Cooke" on the fly-leaf.  
Above the Book-plate is the inscription, apparently in the writing  
of C. Wesley.

C. Wesley  
ad. xti. Alum.  
Dec. 1, 1733  
E.  
Dono Fratris.

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The book at Lambeth Palace reminds us of an entry in *Wesley's Journal*, January 27, 1759, where Persius is mentioned:

'I began reading with huge expectation a tract by . . Mr. Oetinger, *De sensu Communi et Ratione.*' But how I was disappointed. See

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obscure a writer I scarce ever saw before : I think he goes beyond Persius himself.'

Wesley was not alone in the opinion that portions of the six satires were obscure. They were left unfinished by Persius Flaccus, who died in his 28th year (A.D. 62). A pupil of the Stoic Cornutus, he is described as a virtuous and pleasing youth. Wesley's comparison of him with Oetinger suggests that it was the poet's semi-mysticism that puzzled, rather than his Latin.

But Persius was not always obscure. Here is one fragment of his fifth satire which is not unlike one of Wesley's own familiar sayings.

"Cras hoc fiet!"

Idem cras fiet.

('To-morrow it shall be done!' To-morrow thou shalt make the same answer).

There is a more mystical passage in the second satire of Persius, addressed to 'souls bowed down to earth, and void of aught celestial,' which some reader may be pleased to translate, and then compare it with the translation by Dr. Sheridan at Lambeth Palace : (*Sat.* II).

O curvæ in terras animæ, et celestium inanes!

Quid juvat hoc, templis nostros immittere mores,

Et bona dis ex hac sceleratâ ducere pulpâ?

James Darling, the Bibliographer, says of Persius, 'His satires are of the grave and sententious kind, obscure, but of considerable elevation of sentiment and morality.' A question as to the date, 1733, must be reserved for our next issue.

The Library also contains one of the only two copies known to exist of Wesley's *Collection of Psalms and Hymns*, 12mo, pp. 84, London, 1738. The other copy is at Didsbury College. Of this a further account may be given in our next issue.

T. E. B.

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## BIDDICK—IN THE NEWCASTLE-ON-TYNE "ROUND."

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Biddick is a name famous in North Country Methodist history; a district frequently visited by Wesley, it was deemed important enough to be reckoned as one of the places in the Newcastle round as formed in 1748. Considerable uncertainty exists, however, as to its exact locality. The following notes will, it is hoped, help to solve the difficulty.

There are twelve occasions on which Wesley visited the neighbourhood, these are mentioned in the *Journals* under the dates here appended:—

22 March, 1743—South Biddick	2 August, 1738—Biddick
10 June, 1744—Biddick	20 May, 1752—Biddick
7 April, 1745—South Biddick	23 June, 1757—South Biddick
28 October, 1745—Biddick	28 May, 1761—Biddick
11 March, 1746—Biddick	26 May, 1770—North Biddick
29 March, 1747—South Biddick	18 June, 1774—Biddick.

## WESLEY HISTORICAL SOCIETY.

The first difficulty arises from the fact that no trace can be found of any village bearing the name "Biddick." On the other hand North Biddick is well known as a small village close to the River Wear, a little more than a mile south of Washington. It is joined by Fatfield on the south, which in turn is joined by Chatershaugh. From old records we can find that the two expressions cover the one district, which is so called from the old Manor House "Biddick Hall." Hutchinson in his *History of Durham* (1787) never mentions any village of Biddick, though he frequently mentions North Biddick. The Ordnance Survey Map (1857) similarly shows Biddick Hall, but marks the village and district as North Biddick.

At the same time it is evident that local custom in those days apparently preferred to use the name without the qualifying prefix, and, in fact, even to this day the natives loosely refer to Biddick when North Biddick is meant. Now Wesley evidently followed local custom since he only once refers to North Biddick.

There is a North Biddick (Joseph Cook Memorial) Chapel on the Gateshead (High West Street) Circuit plan, but as this is situated over a mile away from the village properly called North Biddick, the use of the name is somewhat misleading. The difficulty is explained by the fact that at the time this chapel was built, the district was part of the North Biddick parish, and was therefore known by that name. The history of this cause begins at a later date than that with which we are at present concerned.

The reason for thus carefully qualifying *North* Biddick is to distinguish it from its neighbour—South Biddick,—a village on the opposite bank of the Wear, and directly facing North Biddick.

South Biddick, which takes its name from another old Manor House called Biddick Hall, has now almost entirely disappeared, for, apart from the Hall which still stands, the only remaining building is the old village inn, now converted into cottages. This village, by all accounts, enjoyed the reputation of being a hot-bed of lawlessness. The "Biddickers," as they were called, many of them fugitives from justice, were a source of terror to the countryside. It was here that James Drummond, Earl of Perth, found

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*Note.*—In Jackson's edition of *Charles Wesley's Journal* we find three entries on "Biddicks," November 4, 17, December 29, 1746,

Kitchen's map in *Dodley's England*, 1764, has West Biddick, north side of the River Wear, and South Biddick on the other side. So also *Ellis's Atlas*, 1768. But neither of them mark a North Biddick!

Charles Wesley has a pathetic account of the illness (small-pox) of "my young man," Edward Perronet, during his visits to Wickham, 'Biddicks,' Plessy, Swalwell and Burnup-Field, from October 23 to November 9, 1746.

T.E.B.



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refuge after the rebellion of 1745. He ultimately settled there and married the daughter of one of the pitmen at whose house he lodged; his descendants, it is said, are living in the neighbourhood to this day.

The village was probably in a declining condition in Wesley's time, the records for the decade following the year 1801 show that the population fell very rapidly, from 490 to 191. This would account for the fact that there was never a Methodist Society established at South Biddick, certain records for the year 1782 suggesting that any members from there met with the North Biddick Society.

The visit which Wesley paid to North Biddick in 1770 is of special interest; he speaks of it in the following terms.

Sat. 26th May. We went by water to North Biddick. The preaching here had been discontinued for many years, as it seemed to be sowing on the sand: but at length we have found the fruit to our labour. Many are both convinced and converted to God. In returning, as we were four large boats in company, we made

"The mountains and vales His praises rebound."

So is even the water language now changed!

Nine years had elapsed between this visit and the last, and it would appear that Wesley and his friends rekindled the fire which had died out.

The exact locality of the "Biddick" so called by Wesley is not only the village of North Biddick but includes the two other villages of Chattershaugh and Fatfield which are contiguous to it. These three places together form one good sized village lying close to the north bank of the river Wear, and cover a distance of about half a mile.

Wesley never mentions either Chattershaugh or Fatfield by name in his Journal, but there are indications from other sources that they would certainly be included in his visitation, indeed being so closely joined, in ministering to the one he was bound to touch the others.

From an examination of some old membership registers of the Sunderland Circuit dating back to 1782, we find that the members of the North Biddick Society were, as a matter of fact, drawn from Fatfield, Chattershaugh, Washington, North Biddick, Shiney Row, South Biddick, &c.

In 1784 a chapel was built and though the exact spot where it stood is well known, it is impossible for the observer to say whether it was actually in the boundary of Fatfield or Chattershaugh; Myles (*History of Methodism*) states it to be the latter.

## WESLEY HISTORICAL SOCIETY.

This is no doubt correct, for the Society, in the course of a few years, came to be known as Chatershaugh.

In Wesley's time the neighbourhood was fairly populous, for it ranked as one of the most important clearing stations for coal in the North, the product of a number of collieries being shipped in keels down the Wear to the port of Sunderland; since the advent of the railway this industry has entirely ceased. In 1819 the Society reached its zenith having 168 members, since then as its industrial importance declined the number of members has gradually decreased.

There is an interesting point in connection with the record of Wesley's first visit to the district. The entry in the Journal reads:

Tue. 22nd. March 1743. I went to South Biddick, a village of colliers, seven miles south-east of Newcastle. The spot where I stood was just at the bottom of a semicircular hill, on the rising sides of which many hundreds stood; but far more on the plain beneath. I cried to them in the words of the prophet, "O ye dry bones, hear the word of the Lord." Deep attention sat on every face; so that here also I believed it would be well to preach weekly.

Now a most careful search of the locality covered by the village of South Biddick has failed to reveal any eminence answering to Wesley's "semicircular hill." As a matter of fact the whole countryside rises in gentle undulating slopes from the river for some distance south-wards, and there is no prominence anywhere such as Wesley describes.

On the other hand, across the river and directly opposite South Biddick (i.e. in *North* Biddick) there is a semicircular hill standing alone in the centre of a field which is at once seen to fulfil Wesley's description. Worm Hill, as this eminence is called locally, is quite a feature of the immediate landscape, and could not fail to attract the notice of the passing stranger; Wesley with his practiced eye would almost certainly appreciate its advantage as a preaching place.

Local tradition says that it is an artificial mound, made some hundreds of years ago from the dredgings of the river bed, an explanation that is in all probability correct. Connected with it there is a well known legend concerning the "Lambton Worm," probably a local variation of other well known "worm" legends.

To identify Worm Hill, *North* Biddick, however, with Wesley's "semicircular hill" *South* Biddick, would necessitate assuming Wesley to have made a mistake either in his geography

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or his nomenclature, an alternative one is reluctant to suggest. Nevertheless this alternative is not altogether unreasonable, especially in view of the fact that it was apparently his first visit to the district. It would certainly be an interesting accomplishment to be able exactly to identify another spot where our venerable founder actually stood and preached.

(REV.) CHARLES WILSON.

The author of the above article has recently written, in conjunction with others, an admirably complete history of Methodism in the Chester-le-Street Circuit. Wesley's various visits are carefully recorded, though not much is added to the information given in the Journals.

Strangely enough nothing can be discovered about the chapel Myles states to have been erected in the town in or about the year 1787.

The booklet (which can be obtained from the Rev. C. Wilson, Chester-le-Street, for 1/2) is enriched by facsimiles of early plans of Durham and Chester-le-Street, and photographs of the chapels throughout the circuit.

There is also a facsimile of a page from the register of members in the Sunderland Circuit for 1782, giving the names of the members at "Chester-le-Strate."

There is moreover a reproduction of a letter written by Wesley to John Bredin, one of the travelling preachers, September 18th. 1773. The letter was presented to the Trustees by Mr. F. Bulloock. It is given verbatim, though without date, by Tyerman (J.W. iii, 151) who copied it from the *Wesleyan Times*, May 15th. 1861.

It is well known that in 1748 the country was mapped out into nine main Methodist divisions of which Newcastle was one. Newcastle was divided into nine sections. The recent article by Mr. Natrass on Plessey and the above by Mr. Wilson on Biddick, both of which places were sections of the Newcastle Round, might well be followed by local investigation into work done in some of the other sections.

It should be noted that footnote 5 on Page 286 of *Journal* Vol. 3 is erroneously appended to Biddick. It belongs to Sunderland on the first line of the next page.

F. F. BRETHERTON.

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## NOTES AND QUERIES.

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### 616. OLD REGISTERS OF BAPTISM—RICHMOND AND BINGLEY.<sup>1</sup>—

In the Richmond (Yorks) Circuit, a Register of Baptisms is in use which has done service for 100 years.

The Imprint is as follows :—

London.

Printed by George Eyre and Edward Strahan,  
In pursuance of the Act of Parliament, 52 Geo. III,  
Cap 146 (passed 28 July, 1812)  
a Copy of which is prefixed to this Register.

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1.—For an article on *Registration of Births and Baptisms*, see W.H.S. *Proceedings*, vol. xi, 163. T.E.B.

The Act is in twenty paragraphs, each being summarised in short sentences in the margin providing for the proper entry and preservation of the records, and an Annual Copy to be sent to the Registrar of the Diocese.

The columns, seven in number, provide for an entry of the Quality, Trade or Profession of the Father, but none for the date of birth. This in consequence, is put in the first column with the date of baptism, in the earlier entries. Later on, the column for the parent's "Trade" is utilised.

The earlier entries are at great intervals of date, the eight on the first page running from December 12, 1824, to June 6th, 1841.

The first three entries are signed by Hodgson Casson, the last two on this page by Joseph Beaumont and James Everett.

Of 198 pages, 41 are still unused. This allows for 328 more entries to fill the volume and complete a number of 1584.

Are there many such registers still in use in Methodism?

—*Herbert W. Pates.*

<sup>2</sup>*Bingley Circuit* has a Register of the same kind. All the earlier pages have been torn out by someone. The first page now is p. 25, and the first entry is No. 192, under date February 4, 1816. On the outer cover the date 1813 is given. Probably the Register was commenced then though the Circuit was separated from Keighley in 1808. The entry No. 219 was signed by Adam Clarke.—*M. F. Ryle.*

617. A MANUSCRIPT BOOK OF WESLEY HYMNS.—Some two-and-a-half years ago I acquired the possession of a manuscript book of Wesley Hymns.

It is not a transcript of any known Hymn Book, but a compilation from early editions of the Wesley Publications (12mo. containing 168 hymns and with the index 320 pp.) It is neatly written on hand-made paper, and is bound in old sheepskin.

There are a few hymns by authors other than the Wesleys, *e.g.*, Watts, Addison, Herbert. But with one exception they are all taken from one or other of the Wesley publications. The one exception is the hymn "The Saviour

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2.—Rev. John Ward's *Historical Sketches of Methodism in Bingley* . . . . . [1863], makes no reference to the Register, though many names and a few detailed lists of early 18th Century Methodists at Bingley and neighbourhood are carefully recorded. M. RIGGALL.

## PROCEEDINGS.

meets His flock to-day." This hymn is by John Cennick, and was published in "Sacred Hymns for the Children of God, in the Days of their Pilgrimage," by J.C. MDCCXLI. It is possible that *this* hymn was also published in one of the many editions of the Wesley Hymn Books, but I have not been able to find it in the editions which I have consulted. (It is well known that some hymns were omitted and others added, in the various editions of the same work).

At the end of nearly every hymn there is a note indicating the particular volume from which it is taken, such as "1 Lib. J.W." "2 Lib. J.W." "1 Lib. C.W." "2 Lib. C.W." "Redem." "Sacra." "Nativ." "Resurr." "Whit." &c.

During the first ten years of Methodism there were over twenty publications of Hymns. Some of them were Pamphlet-publications. These Hymn-pamphlets were often bound in one volume in a fairly consistent order, *e.g.*, "Hymns for the Nativity of our Lord," "The New Year," "Resurrection," "Ascension Day," "Whit-Sunday," "Watchnight," &c., &c. Nearly always in these bound books we find the "Directions for the Covenant" and "Rules of the Society" and the "Band Society," bound up with the hymns either at the beginning or the end of the book.

This MS. book has the "Rules" of the Society at the beginning and the last page (only) of the Band Rules at the end.

Evidently the compiler made his own selection. For what purpose? Was it done for private and personal use? As it is not a copy of any known publication it could scarcely have been used for general or public worship. Would a Preacher be likely to prepare such a book for use on his long "Round?"

Date of compilation? One hymn is taken from C. Wesley's *Hymns for the Use of Families* which was published in 1767. There is no quotation from any Wesley Publication at a date later than 1767. The "Rules" are the "Tenth Edition, May 1st, 1764," but appear to have been pasted in after the book was bound. I have come to the conclusion that it was written about 1770. It is carefully and even skilfully done and must have occupied a very considerable time. There are *very* few "slips," *e.g.*, "Giver and Guarding (for Guardian) of my sleep," "Rise my soul with Ardor rise."

Who was the compiler? Unfortunately the Liverpool

bookseller from whom it was purchased could not remember how he came by it. He thought it was bought at some sale. It is to be feared we shall never know by whom it was so lovingly prepared. The penmanship might be a clue. He was certainly a devout follower of the Wesleys, the care with which it is done and the binding show that it was intended to be a lasting monument of devotion and a Manual of Piety. I shall be grateful if any reader can throw light upon it.  
—*F. M. Parkinson.*

Note.—This MS. may be compared with No. 245 in Green's *Wes. Bibl. Hymns for the use of Preachers, 1766*. This contains 166 hymns.

618. WILLIAM KENDRICK.—Viney's diary throws more light on this figure hitherto so much in the shade, and curiously more shadowy still because *not indexed* either in C. Wesley's *Journal, Life* by Thomas Jackson (F.M. Jackson's Index), or J. Wesley's *Journal* (Standard). See *Standard Journal*, vol. ii, p. 475, *diary*; C. Wesley's *Life*, vol. 1, p. 377 quoted from C.W's *Journ.* I, p. 360. In D. Benham's *Memoirs of James Hutton*, p. 91, Kendrick's name is entered last in the List of married men in the 'Congregation of the Lamb' in London, Oct. 30, 1742 (old style). He was then a 'Peruke Maker' in London, from which fact we may, perhaps, infer that John Wesley's visit to him on July 13, 1741, at 7-30 p.m., was for hair-dressing or shaving previous to his journey to Oxford that morning. I shall be grateful for any further information about Kendrick in preparation for notes on a very interesting section of Viney's Diary.—*M. Riggall.*
619. A CHAPEL "NEAR THE DOG BAR ROAD, MIDDLESEX," 1779. Mr. G. Brownson sends the following cutting, but does not tell us from what catalogue he took it. What chapel was this near the Dog Bar Road?  
Wesley (Charles) An Epistle to the Reverend John Wesley (in verse), FIRST EDITION, 1755; An Elegy on the Late Reverend George Whitefield, M A., who died September 30, 1770, in the 56th year of his age (in verse), FIRST EDITION, *Bristol, 1771*; Attested Copy Assignment and Declaration of Trust of Leasehold Ground Chapel and Buildings near the Dog Bar Road, Middlesex, from Mr. Robert Morris to the Rev. John Wesley and others, dated August 6, 1779, 1772; in 1 vol. *mottled calf gilt, g e. by Riviere.* *8vo.*
620. THE FRIENDS' HISTORICAL SOCIETY.—(See Note 612). By courtesy of the Librarian at Devonshire House, our set of the *Journal of the Friends' Historical Society*, has now been completed.